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Mr. John Marchant.
The Old & New Testament
B. Cole Sculp.

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EXPOSITION

ON THE

BOOKS

OF THE

OLD TESTAMENT,

Extracted from

The WRITINGS of the BEST AUTHORS, Antient and Modern; in which difficult Texts are explained, many Miſ-tranſlations rectify'd, and ſeeming Contradictions reconcil'd.

The Whole render'd of ſingular Advantage to Perſons of every Religion and Capacity; and deſign'd to promote the Knowledge of the *Scriptures*, and the Practice of ſincere Piety and Virtue.

By JOHN MARCHANT, *Gent.*



LONDON:

Printed and Sold by R. WALKER, in *Fleet-Lane:* Sold alſo at his Shop next the *Theatre-Coffee-Houſe* in *Cambridge*; and by moſt Bookſellers in Town and Country.

MDCCXLV.

GEORGE *R.*

GEORGE the Second, by the Grace of God, King of *Great Britain*, *France*, and *Ireland*, Defender of the Faith, &c. *To all to whom theſe Preſents ſhall come, Greeting.* WHEREAS Our Truſty and Well-beloved JOHN MARCHANT, late of *New-Shoreham*, in Our County of *Suſſex*, Gent. hath, by his Petition, humbly repreſented unto Us, that he hath, with great Labour, Application, and Induſtry, beſides a conſiderable Sum of Money laid out in Books, compiled a Work, entitled, *An Expoſition on the Books of the* Old Teſtament; *extracted from the Writings of the beſt Authors, Antient and Modern; in which difficult Texts are explain'd, many Miſ-tranſlations rectify'd, and ſeeming Contradictions reconcil'd. The Whole render'd of ſingular Advantage to Perſons of every Religion and Capacity; and deſign'd to promote the Knowledge of the Scriptures, and the Practice of ſincere Piety and Virtue.* (In One Volume in Folio.) And hath therefore humbly beſought Us, to Grant him Our Royal Privilege and Licenſe, for the ſole Printing, Publiſhing, and Vending the ſame, for the Term of Fourteen Years. We being willing to give Encouragement to all Works that may be of publick Uſe and Benefit, are graciouſly pleaſed to condeſcend to his Requeſt. And we do therefore, by theſe Preſents, ſo far as may be agreeable to the Statute, in that Behalf made and provided, Grant unto him, the ſaid *John Marchant*, his Heirs, Executors, Adminiſtrators and Aſſigns, Our Royal Privilege and Licenſe, for the ſole Printing, Publiſhing, and Vending the ſaid Work, for, and during the Term of Fourteen Years; to be computed from the Day of the Date hereof; ſtrictly forbidding all Our Subjects within Our Kingdoms and Dominions, to reprint, or abridge the ſame, in the like, or any other Size or Manner whatſoever; or to import, buy, vend, utter, or diſtribute any Copies thereof, reprinted beyond the Seas, during the aforeſaid Term of Fourteen Years, without the Conſent or Approbation of the ſaid *John Marchant*, his Heirs, Executors, Adminiſtrators or Aſſigns, under their Hands and Seals, firſt had and obtained, as they will anſwer the contrary at their Peril. Whereof the Commiſſioners, and other Officers of Our Cuſtoms, and the Maſter, Wardens, and Company of Stationers, are to take Notice, that due Obedience be render'd to this Our Pleaſure herein declared.

Given at our Court at St. James's, *the* 30*th Day of* October, 1744, *and in the Eighteenth Year of Our Reign.*

By his MAJESTY's Command,

Holles Newcaſtle.

MVSEVM
BRITAN
NICVM

THE PREFACE.

OUR Holy Bible *is a Book of that Antiquity and Authority, that it has maintain'd its Credit through a long Succeſſion of Ages, and many and various Revolutions in the* Jewiſh *State, and was preſerv'd, by a ſpecial Act of Providence, when the* Hebrew *Polity was utterly deſtroy'd, for the Inſtruction, Information, and Salvation of the* Gentile *World. Great indeed, is the Goodneſs of God to us, who are fallen into theſe latter Times, that he has not ſuffer'd the Knowledge of Himſelf, and of his* Revealed Will, *to be confined to one particular Set or Tribe of Men, but all, who will, may* know the only true God and Jeſus Chriſt whom he has ſent. *The* Jews, *it's true, were once the Favourites of Heaven, and had the* Divine Oracles *committed to their Charge; they were faithful to their Truſt, and preſerv'd them ſafe and entire, till ſuch Time as the Almighty thought proper, for the Good of his Creatures in general, that they ſhould be univerſally known to all Mankind. They, indeed, had the Keeping of theſe* ſacred Records; *yet few, very few of that People knew the Value of the Truſt committed to them; even their Prophets, tho' divinely enlighten'd, had but imperfect Ideas, and confuſed Notions of God's wiſe and gracious Deſigns and Ends in theſe* Revelations *of Himſelf. For Inſtance; their Propheſies of the* Meſſias *are, for the moſt Part, couch'd in ſuch Terms, that thoſe who heard them might eaſily miſtake them, as they really did, and ſtill do, for Deſcriptions of ſome earthly Prince, who, in ſome future Time, was to be raiſed up to deliver them out of the Hands of all their Enemies. But, ſince the Coming of* Chriſt, *and the Promulgation of the Goſpel, how eaſily do we underſtand, how readily comprehend, an infinite Number of Paſſages in the* Old Teſtament, *which They, for whoſe Uſe only they ſeem'd to have been deſign'd, were utterly ignorant of? So that our Saviour's Saying is verified, that* the leaſt in the Kingdom of Heaven is greater than they, *even than the greateſt of their Prophets.*

But tho' the Holy Scriptures *carry the indelible Marks, the irrefragable Evidences of* Divine Inſpiration; *tho' the Intent and Purport of them is manifeſtly calculated for the Benefit of the Human Race in general; yet ſo weak, ſo blind is Man, ſo wilfully ignorant of his own Happineſs, and the Kindneſs intended him by his all-gracious Creator, that he ſhuts his Eyes againſt the cleareſt Light, rejects the ſtrongeſt Evidences of the Divine Goodneſs, cavils with the Meſſengers, and finds Fault with the Meſſage importing a Reconciliation betwixt an offended God and his offending Creatures. Some (too many indeed) read the* Scriptures *with no other View, but to furniſh themſelves with Arguments to run them down and bring them into Diſgrace and Diſparagement. One complains of Obſcurity in this Part; another fancies he has found out Contradictions in another Part which no Body living can reconcile; another pretends he meets with ſuch Obſcurities every where that he takes no Pleaſure in reading them. I do allow, indeed, that the* Scriptures *are an inexhauſtible Fund of Knowledge, and that there are Depths in them not fathomable by every Capacity. They have furniſhed Topicks for Men of the greateſt Learning and Abilities, in all Ages, to diſcuſs: Yet all, who have wrote with Candour, allow, that they excel all Writings of mere human Compoſure, as well in the Dignity of the Subjects they treat of, as the Sublimity of Style; that there are no Obſcurities in them but what may very well be cleared up, no Contradictions but may be eaſily reconcil'd.*

'Tis the Property of Vice to draw as many into its Circle as come within its Reach.

The

The Wicked, the better to ſcreen or palliate their own Iniquities, are always endeavouring to bring over the Good and Virtuous to their own diſſolute Way of thinking and acting. To which Purpoſe they are continually railing againſt the Scriptures, *and endeavour to baffle their Hearers with ſophiſtical Reaſons, which they call Arguments, taken from thoſe Common-Place Topicks already mentioned. But if they happen to meet with an Antagoniſt who knows how to detect their falſe Reaſoning, and expoſe their Sophiſtry, their next Recourſe is to Ridicule, Banter, and Burleſque. Theſe, indeed, are dangerous Weapons in a ſkilful Hand, and to be well guarded againſt them, requires Armour of the ſtrongeſt Proof. In order to which a Man ſhould be well furniſh'd with true Piety and religious Principles; if he has the Honour of God, and the Welfare of his own Soul ſincerely at Heart, he will be ſo far from being laugh'd out of his Faith, that he will feel a Shock in his Nature when he obſerves ſuch horrid Attacks made upon the ſacred Bulwark of his Salvation.*

But tho' Piety and the Fear of God may enable a Chriſtian to bear up againſt Sneer and Buffoonery, yet, ſo various are the Weapons, ſo many the Subtilties of his Adverſaries, that it very often requires a good deal of Skill and Judgment to cope with them. Every Man ſhould therefore be well read in the Scriptures, *and always ready to give a Reaſon for his Faith. But as all People have not Leiſure, nor perhaps Capacity, nor Learning enough for ſuch a Taſk, to aſſiſt them in their honeſt Endeavours, they may be furniſh'd with the Labours of Men of the greateſt Ability and Learning, who have made it the Buſineſs of their whole Lives to render the* Scriptures *eaſy and intelligible to every Underſtanding.*

But here an Objection will immediately be ſtarted, that the Volumes that have been wrote on this Occaſion, are too numerous and too expenſive for any one Man to purchaſe, and would take up the greateſt Part of a Man's Life to read with any Care or Attention. To obviate this, and in order that the Scriptures *may be read and underſtood by every Body, ſome Men of Learning, even in our Age, have not thought the Labour unworthy of their Pen, to reduce the voluminous Commentaries on the* Bible *into a leſſer Compaſs, and give, in a ſizeable Volume, the Pith and Marrow of perhaps a Thouſand. In this Way Mr.* Howel *and Mr.* Stackhouſe *have diſtinguiſh'd themſelves greatly to their Honour; yet neither of their Works are ſo perfect and complete, but Room is left for a good deal of Improvement. They concern themſelves with nothing but* the Hiſtory of the Bible, *and conſequently leave near one Half of the* Scriptures *untouch'd. They have nothing to ſay to* Job, Pſalms, Eccleſiaſtes, Canticles, Proverbs, *nor to any Part of the* Prophets, *but what is hiſtorical.*

What therefore, Howel, Stackhouſe, Campbel, *and other eminent Writers, who have kept ſtrictly to the Thread of the* Hiſtory, *but have entirely neglected the* Hagiographa *of the* Bible, *have omitted, ſhall, in this Work, be abundantly ſupplied from the beſt Authorities, antient and modern. Theſe Authors have done exceeding well in the Province they undertook, but as they confin'd themſelves to one particular Branch, it can be deem'd no Invaſion of their Plan, or Encroachment on their Labours, if, in* this Expoſition, *I take in, as I intend to do, the whole Compaſs of the* Sacred Writ, *Chapter by Chapter, from the Beginning of* Geneſis *to the End of the* Prophets.

And, in order to render this Work as complete as poſſible, I ſhall attempt (what was never, that I know of, done before) a ſhort Expoſition *on the* Apocrypha, *or uncanonical Part of the* Bible. *This perhaps ſome may think a uſeleſs Undertaking, ſince there are many Things there related that ſeem altogether fabulous, and deſerve no Credit from Men of Underſtanding. Be it ſo; yet it muſt be allow'd that there are other Parts of it, ſuch as* the Wiſdom of Solomon, Eccleſiaſticus, *&c. which contain Abundance of moral Precepts, and Rules for the Government of Life, which deſerve the Regard of every Man, who deſires to lead his Life in Innocence and Virtue. And then, as to the hiſtorical Part, particularly the* Maccabees, *the Books of which were wrote after the inſpired Penmen had done writing, the Hiſtory is generally eſteem'd genuine, and a very good Account of the State of the* Jews *during that Period.*

Upon the Whole; I have done my beſt for the Inſtruction of my Readers, and the Furtherance of their Knowledge in the Holy Scriptures: *The Succeſs of my Endeavours I muſt leave to the Bleſſing of Almighty God, whoſe Honour, and the Intereſts of Religion have been my principal Views in this Undertaking.*

A N

Genesis Chap. I. Vers. 1. 2.

In the beginning God created the Heaven and the Earth.
And y Earth was without form, and void, and darkness was upon y
face of deep: and y Spirit of God moved upon y face of the Waters.

Genesis Chap. I. Vers. 3. 4.

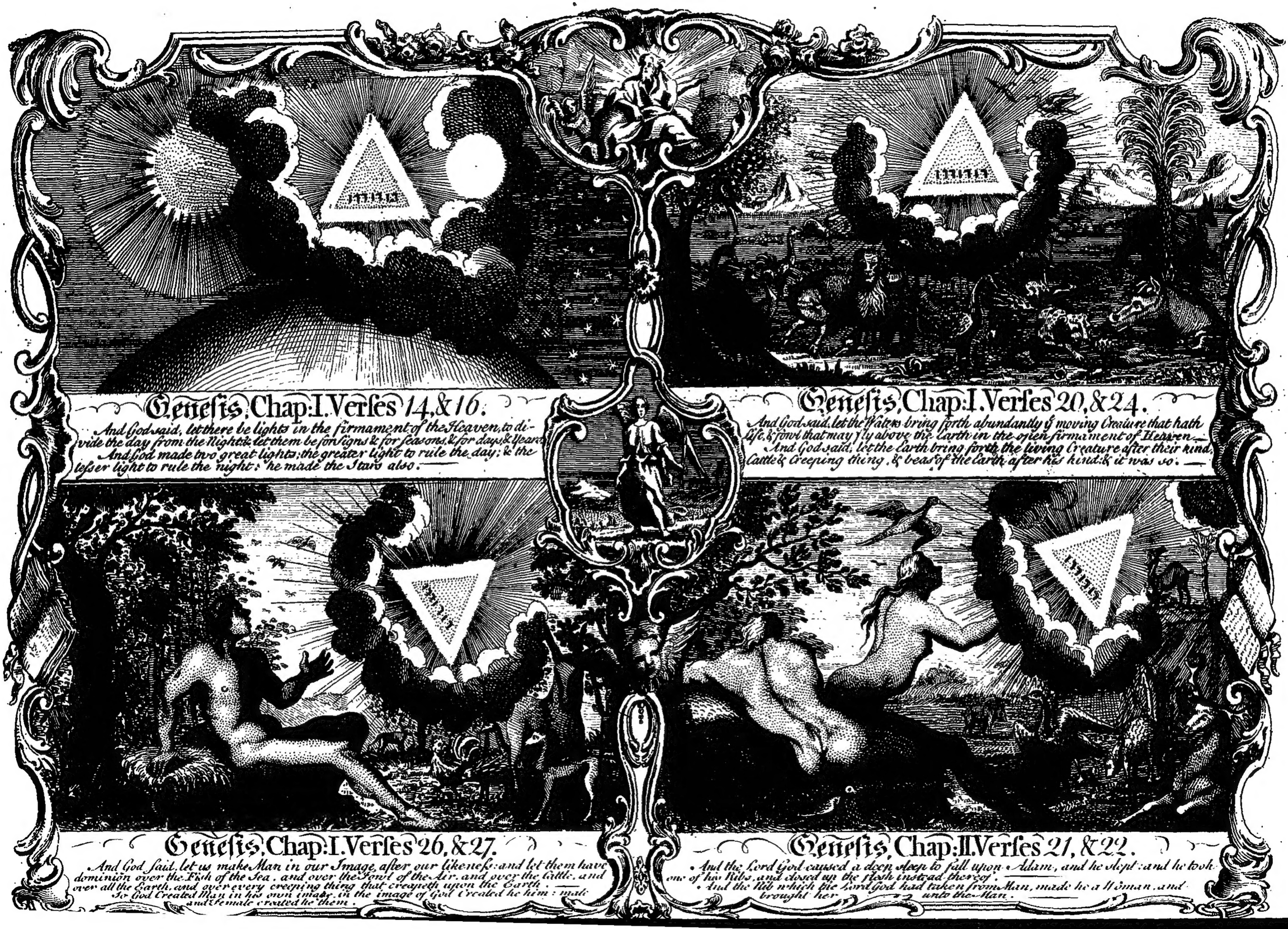
And God said, Let there be light: and there was light.
And God saw y light, that it was good: and God divided y light from the
darkness.

Genesis Chap. I. Vers. 7.

And God made the firmament, and divided y Waters which were under
the firmament, from y Waters which were above y firmament: and it was so.

Genesis Chap. I. Vers. 9.

And God said, Let the Waters under the Heaven be gethered
together unto one place, and let the dry-land appear: and it was so.



Genesis, Chap: I. Verses 14, & 16.

And God said, let there be lights in the firmament of the Heaven, to divide the day from the Night: & let them be for signs & for seasons, & for days & Years:
And God made two great lights; the greater light to rule the day; & the lesser light to rule the night: he made the Stars also. —

Genesis, Chap: I. Verses 20, & 24.

And God said, let the Waters bring forth abundantly & moving Creature that hath life, & fowl that may fly above the Earth in the open firmament of Heaven. —
And God said, let the Earth bring forth the living Creature after their kind, Cattle & Creeping thing, & beas of the Earth after his kind: & it was so. —

Genesis, Chap: I. Verses 26, & 27.

And God said, let us make Man in our Image, after our likeness: and let them have dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth. —
So God Created Man in his own image, in the image of God Created he him: male and Female created he them.

Genesis, Chap: II. Verses 21, & 22.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his Ribs, and closed up the flesh instead thereof. —
And the Rib which the Lord God had taken from Man, made he a Woman, and brought her unto the Man.

AN EXPOSITION OF

The First Book of *Moses* called *GENESIS*.

The ARGUMENT.

In the Book of Geneſis, *which ſignifies* Generation, Moſes *gives us an Account of the Origin of the World, and the Production of Mankind: And if we ſhould compare it with what we meet with in other Nations recorded of theſe great Events, we ſhall ſoon perceive, that it is the only rational and philoſophical Account extant; which, conſidering the low Ebb that Learning was at in the* Jewiſh *Nation, is no ſmall Argument of its Divine Revelation.*

The firſt Period of the World is from its Creation to the Flood, and contains 1656 *Years.*

Moſes *gives us the Hiſtory of the Flood, and the Cauſes of it; and from the Family of* Noah *deduces the Lineage of the* Hebrews; *and in the Account of* Abraham *and his Deſcendants, relates a Variety of Fortunes that attended them, ſhewing the peculiar Care and Regard that the Almighty had for that People.*

From the Flood to the Call of Abraham *was* 426 *Years; and from the Call of* Abraham *to the* Iſraelites *Departure out of* Egypt 430 *Years.*

CHAP. I.

The Hiſtory of the Creation of the World.

Ver. 1. IN the beginning God created the heaven and the earth. 2 And the earth was without form, and void, and darkneſs *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters. 3 And God ſaid, Let there be light: and there was light. 4 And God ſaw the light, that *it was* good: and God divided the light from the darkneſs. 5 And God called the light Day, and the darkneſs he called Night: and the evening and the morning were the firſt day. 6 And God ſaid, Let there be a firmament in the midſt of the waters, and let it divide the waters from the waters. 7 And God made the firmament, and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was ſo. 8 And God called the firmament Heaven: and the evening and the morning were the ſecond day. 9 And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry-land appear: and it was ſo. 10 And God called the dry-land Earth, and the gathering together of the waters called he Seas: and God ſaw that *it was* good. 11 And God ſaid, Let the earth bring forth graſs, the herb yielding ſeed, *and* the fruit-tree yielding fruit after his kind, whoſe ſeed *is* in itſelf, upon the earth: and it was ſo. 12 And the earth brought forth graſs, *and* herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed *was* in itſelf, after his kind: and God ſaw that *it was* good. 13 And the evening and the morning were the third day. 14 And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years. 15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo. 16 And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night: he made the ſtars alſo. 17 And God ſet them in the firmament of the heaven, to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkneſs: and God ſaw that *it was* good. 19 And the evening and the morning were the fourth day. 20 And God ſaid, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which the waters brought fotrh abundantly after their kind, and every winged fowl after his kind: and God ſaw that *it was* good. 22 And God bleſſed them, ſaying, Be fruitful, and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day. 24 And God ſaid, Let the earth bring forth the living creature after his kind, cattel and creeping thing and beaſt of the earth after his kind: and it was ſo. 25 And God made the beaſt of the earth after his kind, and cattel after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw

that

that *it was* good. 26 And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him: male and female created he them. 28 And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And God ſaid, Behold, I have given you every herb bearing ſeed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding ſeed: to you it ſhall be for meat. 30 And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was ſo. 31 And God ſaw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the ſixth day.

In the Beginning] The *Chaldee* Paraphraſe hath *in Wiſdom*; indeed this Verſion is very agreeable to *Prov.* iii. 19. and to ſeveral other Texts. Several Authors apply the Words thus tranſlated, to Chriſt, the living Word and Wiſdom of the Father, which agrees with 1 *Cor.* i. 24. *Heb.* i. 2.

God] The *Hebrew* hath *Elohim*, *Almighties*. The moſt learned Commentators ſay, the Plural Number is here made uſe of, to give the greater Dignity to the Stile, the better to expreſs the infinite Power of God. Some Chriſtian Doctors have labour'd hard to prove *Elohim* here reſpects the Trinity; in Confirmation of which, they cite theſe Words from a *Hebrew* Author, *Come and ſee the Myſtery of the Word* Elohim. There are three Degrees, and every Degree by itſelf alone, and yet notwithſtanding they are One, and cannot be divided one from another. *R. Simeon ben Jochai*, in *Zoar*, upon the 6th Section of *Leviticus*. Some Chriſtian Divines, however, are of another Opinion, and *Calvin* ſays expreſly, that to infer more Divine Perſons from this Word, is a ſtrained Gloſs, and tends to the introducing the Hereſy of *Sabellius*.

Created the Heaven] The Word *Heaven*, as Mr. *Le Clerc* obſerves, has been obſerved two different Ways. Some have conceived, that this Expreſſion ſignified, that the Materials of the Heaven and the Earth were created out of nothing; which others, ſays he, have rejected, as too bold an Interpretation, not fully warranted by the Text. 2. Others have held, that, in theſe Words, he expreſſed compendiouſly what afterwards he more at large explains; and this is, beyond Queſtion, the true Senſe of *Moſes*; for the *Hebrew* Language affording no Word equivalent to *Koſmos*, *Mundus*, or the *World*, by taking together the *Heavens* and the *Earth*, which is ſo natural and eaſy an Account of this Phraſe, that a Man muſt be in love with Wrangling, who would ſearch farther.

And the Earth was without Form, and void, and Darkneſs was upon the Face of the Deep] As Reaſon teaches us to believe, that God is the Author of the Univerſe, as we now ſee it, ſo there is nothing repugnant to Reaſon in believing that, before Things took the Form which they now wear, the Principles of them were contained in a fluid Maſs, which *Moſes* ſays, was without Form, and void, and to which the *Greeks* give the Name of *Chaos*; for there might be Reaſons, which we cannot pry into, for this Diſpoſition, and which might render it more agreeable to the Divine Wiſdom, thence to produce Heaven, Earth, Sea, Animals, *&c.* than if they had been created *gradatim*, out of *Nothing*, all *at once*.

And the Spirit of God moved upon the Face of the Waters] Our Bibles read *moved*, but many learned Perſons incline to think the *Hebrew* Word *Ruach* ought to have been rendred *Wind* inſtead of *Spirit*, ſuppoſing that it was a ſtrong Wind which blew upon the Waters; others think the Word *Rachaph* implies *brooding*, as a Hen does over her Chickens, and from this Paſſage derive the *Egyptian* Hieroglyphick of Egg, to ſignify the *World*.

The Compaſs of the *Chaos*, we ſuppoſe, ſays Mr. *Campbel*, took up the whole *ſolar Syſtem*; or that Space which *Saturn* circumſcribes in his Circulation round the Sun: And if ſo, what a prodigious Thing was it, to give Motion to this vaſt unwieldy Maſs, and to direct that Motion in ſome Sort of Regularity; in the general Struggle and Combuſtion, to unite Things that were no Ways a-kin, and to ſort the promiſcuous Elements into their proper Species; to give the Properties of *Reſt* and *Gravitation* to one Kind, and of *Aſcenſion* and *Elaſticity* to another; to make Parts ſubſide and ſettle themſelves, not in one continued *Solid*, but in ſeveral different *Centers* at proper Diſtances from each other, and ſo lay the Foundation for the *Planets*; to make others aſpire and mount on high, and, having obtain'd their Liberty by hard Conflict, join together, as it were, by Compact, and make up one Body, which, by the *Tenuity* of its Parts, and *Rapidity* of its Motion, might produce Light and Heat, and ſo lay the Foundation for the Sun; to place this luminous Body in a Situation, proper to influence the upper Parts of the *Chaos*, and to be the Inſtrument of *Rarefaction*, *Separation*, and all the reſt of the Operations to enſue; to cauſe it when thus placed, either to circulate round the whole planetary Syſtem, or to make the planetary Globes turn round to it, in order to produce the Viciſſitudes of Day and Night: To do all this, and more than this, I ſay, as it is included in the ſingle Article of creating Light, is enough to make the *firſt Day*, wherein Nature was utterly *impotent*, as having Motion then firſt impreſs'd upon her, a Day of more Labour and curious Contrivance than any ſubſequent one could be, when Nature was become more *awake* and *active*, and ſome Aſſiſtance might poſſibly be expected from the *Inſtrumentality* of *ſecond Cauſes*.

And God ſaid, Let there be Light] The Words, *Let there be Light*, *Longinus* takes Notice of as a truly lofty Expreſſion; and herein appears the Wiſdom of *Moſes*, that he repreſents God like himſelf, commanding Things into Being by his *Word*, i. e. his *Will*: For wherever we find the Words, *he ſaid*, in the Hiſtory of the Creation, the Meaning muſt be, that he willed *ſo*, and ſo. See *Patrick*'s *Comment*.

And the Evening and the Morning were the firſt Day] If we rather approve the *Copernican Hypotheſis*, we muſt ſay, ſays *Bedford* in his *Chronology*, that the *Earth*, having now received its *diurnal* and *annual* Motion, and having turn'd round about its *Axis*, for about the Space of 12 Hours, made this luminous Body, now fixed in a proper Place, appear in the *Eaſt*, which in the Space of 12 Hours more, ſeemed to ſet in the *Weſt*, and that this Revolution made a Diſtinction between Day and Night.

And God made the Firmament, and divided the Waters which were under the Firmament, from the Waters which were above the Firmament] The Word here tranſlated *Firmament*, ſome render *Expanſe*, and Mr. *Aynſworth* ſtill more literally, the *outſpread Firmament*; the Intent of which *Moſes* tells us, was to ſeparate between the Waters which were below it, and thoſe which were above it. Several Fathers of the Chriſtian Church, expounding this, have *aſſerted ſuper-celeſtial Waters*, and have endeavour'd to ſupport their Aſſertions by various Arguments, which, no doubt, appear'd to them cogent; but the Moderns have not only rejected, but ridiculed this Notion; tho' they have not offer'd any Thing probable, that is not liable to Objection in its Room.

And God ſaid, Let the Earth bring forth Graſs, the Herb yielding Seed] *Patrick*, in his *Commentary*, obſerves, there are two Things, wherein the Production

of

of Plants, in the Beginning, differ'd from their Production ever since. 1. That they have ſprung, ever ſince, out of their Seed, either ſown by us, or falling from the Plants themſelves; but, in the Beginning, were brought out of the Earth, with their Seed in them, to propagate them ever after. 2. That they need now, (as they have ever done ſince the firſt Creation) the Influence of the *Sun* to make them ſprout; but then they came forth by the Power of God, before there was any Sun, which was not form'd till the next Day.

And God ſaid, Let there be Lights in the Firmament of Heaven] Some of the *Jewiſh* Doctors are of Opinion, that in the firſt Day, when God created Light, at the ſame Time he formed and compacted it into a Sun; and that the Sun is mentioned again on the fourth Day, merely by Way of Repetition; while others maintain, that this Light was a certain luminous Body, not unlike that which conducted the Children of *Iſrael* in the Wilderneſs, that moved round the World, until the Day wherein the Sun was created. But there is no Occaſion for ſuch Conjectures as theſe. Every one knows, that Darkneſs has, in all Ages, been the chief Idea which Men have had of a Chaos. Both Poets and Philoſophers have made *Nox*, and *Erebus*, and *Tartarus*, the principal Parts, Ingredients of its Deſcription; and therefore it ſeems very agreeable to the Reaſon of Mankind, that the firſt Remove from the *Chaos* ſhould be a Tendency to Light. But then by Light, as it was produced the firſt Day, we muſt not underſtand the darting Rays from a luminous Body, ſuch as do now proceed from the Sun, but thoſe Particles of Matter only, which we call Fire, whoſe Properties we know are Light and Heat, which the Almighty produced as a proper Inſtrument for the Preparation and Digeſtion of all other Matter. For Fire being naturally a ſtrong and reſtleſs Element, when once it was diſentangled and ſet free, would not ceaſe to move, and agitate from Top to Bottom the whole heavy and confuſed Maſs, until the more pure and ſhining Parts of it being ſeparated from the groſſer, and ſo uniting together (as Things of the ſame Species naturally do) did conſtitute that Light, which, on the fourth Day, was more compreſs'd and conſolidated, and ſo became the Body of the Sun.

Let the Waters bring forth abundantly the moving Creature that hath Life, and Fowls that may fly] From theſe Words ſome have ſtarted an Opinion, that Fowl derive their Origin from the Water; and others, from the Words, *Out of the Ground God formed every Beaſt of the Field, and every Fowl of the Air*, raiſe another, *viz.* that Fowl took their Beginning from the Earth: But theſe two Texts are eaſily reconcil'd, becauſe neither denies what the other ſays, tho' they ſpeak differently; as when *Moſes* ſays, *Let the Water bring forth Fowl*, he does not by that ſay, that the Earth did not bring forth Fowl. It is moſt reaſonable therefore to think, that they had their Original partly from the Waters, and partly from the Earth; and this might render the Fleſh of Fowl leſs groſs than that of Beaſts, and more firm than that of Fiſhes. Hence *Philo* calls Fowl *the Kindred of Fiſh*; and that they are ſo, the great Congruity there is in their Natures (they being both *oviparous*, which makes them more fruitful than other Animals, and both ſteering or directing their Courſe by their Tails) is a ſufficient Indication.

The living Creatures which are upon the Earth, the *Hebrew* Text, diſtinguiſhes into *Behemah*, which we render *Cattle*, and ſignifies Flocks, Herds, and ſuch like, differing from the *Chaja* or *Hhajath*, tranſlated in our Bible, *Beaſts of the Earth*. The *Hebrew* Word *Remeſch*, inſerted between theſe, ſignifies all ſuch creeping Creatures, as by Reaſon of their Want of Feet, or through the Smalneſs or Shortneſs of their Feet, appear to the naked Eye to crawl upon their Bellies on the Ground.

In the 24th Verſe of this Chapter it is ſaid, that God commanded the Earth to produce ſuch and ſuch Animals; and yet in the very next Verſe it follows, that *God made the Beaſt of the Earth, and every Thing that moveth, after his Kind:* But this ſeeming Contradiction, ſays *Patrick*, is eaſily reconcil'd, by putting together the Meaning of both theſe Paſſages, which muſt certainly be this — that God himſelf effectually formed thoſe *terreſtrial* Animals, and made uſe of the Earth only as to the *Matter*, whereof he conſtituted their Parts. Some indeed have made it a Queſtion, whether theſe ſeveral Creatures were at firſt produced in their full State and Perfection, or God only created the Seeds of all Animals (*i. e.* the Animals themſelves in Miniature) and diſperſed them over the Face of the Earth, giving Power to that Element, aſſiſted by the genial Heat of the Sun, to hatch and bring them forth; but for this there is no Manner of Occaſion, ſince it is much more rational to ſuppoſe, that God did not commit the Formation of Things to any intermediate Cauſe, but himſelf created the firſt Set of Animals in the full Proportion, and Perfection of their ſpecific Natures, and gave to each Species a Power afterwards, by Generation, to propagate their Kind; for that even *now*, and in the preſent Situation of Things, any perfect Species can either, naturally or accidentally, be produced by any Preparation of Matter, or by any Influence of the Heavens, without the Interpoſition of an Almighty Power, phyſical Experiments do demonſtrate.

The Manner of the original Formation of Plants and Animals, ſays another Author, in which the Wiſdom of the Creator principally appears, has never been accounted for, by any Philoſopher, with any tolerable Succeſs; and the Laws of Motion, having nothing at all to do in theſe Things, whatever they have in the inanimate Part of the World. How ridiculous and groundleſs theſe Hypotheſes are, which make them to be produced from the Earth, ſuppoſed ever ſo fruitful, by the Influence and Heat of the Sun, appears from the late Diſcovery made in Philoſophy, that there is no ſuch Thing as equivocal Generation of any the meaneſt Animal or Plant; the Sun, Earth, and Water, and all the Powers of Nature in Conjunction, being able to do nothing at all towards the producing of any Thing endued with ſo much as a vegetable Life. It muſt be therefore neceſſarily allowed, that God himſelf, or ſome Agent empowered by him, actually formed both Plants and Animals, making Uſe of the Earth and Water, as the Matter only whereof he conſtituted their Parts. But whether theſe firſt vegetative and ſenſitive Creatures, were created in their Seed only, which contain the Plants and Animals themſelves in Little, and diſperſed over the ſuperficial Part of the Land and Water, which had Power given them to hatch and bring them forth, or whether they were created in their full State of Perfection, ſeems not eaſy to decide. It has been thought, by ſome modern Philoſophers, that God, at firſt, created two of each Species of Animals, from which all the reſt proceeded by Generation; to ſupport which Opinion, they obſerve, that there was but one Man and one Woman created; and at the Deluge, but two of each Kind, of unclean Beaſts, were preſerved in the Ark. But it ſeems more conſonant to Scripture, that a great Number of every Kind were formed at firſt. We are aſſured the aquatic Creatures and Fowls were brought forth abundantly; and Plants having no locomotive Power, muſt neceſſarily have been created diſperſedly all the World over. There has been alſo a farther Queſtion moved concerning the Creation of Animals, *viz.* Whether all Animals, that have already been, or hereafter ſhall be, were at firſt actually created by God? Or, whether he had given to each Kind of Animal, ſuch a Power of Creation, as to prepare Matter, and to produce new Individuals in their own Bodies? And it ſeems to be the moſt reaſonable Opinion, that God did himſelf, at firſt, actually create all the individual Animals that ever were, or ever ſhall be; and that there is no ſuch Thing as any Production of new ones. For what were that, but a Creation of ſuch Individuals? And what did God at the firſt Creation, more than what, if this be true, we ſee every Day done? That is, produce a new Animal out of Matter which itſelf prepares; all the Difference is, that God does that in an Inſtant, which the Creature muſt take ſome Time to do; beſides, the Parent Animal cannot be the Agent or Efficient, in the Generation or forming and nouriſh-

ing of the Fœtus, becauſe that is a Work of Art and Reaſon, which brute Creatures are not endued withal; nor indeed does Man himſelf underſtand any Thing of the Proceſs of Generation in himſelf. Again, it is moſt probable, if not certain, that moſt Animals have in 'em, from the Beginning, the Seed, or Eggs, of all the Young they ſhall afterwards bring forth, which, when ſpent and exhauſted, the Creature becomes barren. The Females of all viviparous Quadrupeds, being brought forth with their *Teſtes* or *Ovaria*, and all Birds formed with their Ovary, or Egg Cluſter, containing the Seeds of all the Eggs they ſhall ever lay. Now, had the Creature Power of producing new ones, what need was there, that there ſhould be ſo many at firſt formed in them? Whereupon theſe Philoſophers argue thus: Let us ſuppoſe God did at firſt create two Animals a Male and a Female, the Female muſt be created with its Ovaries, which, as we have ſaid, contain ſo many Seeds, or Eggs, as the Creature ſhould bring forth Young; ſo it is clear, that not only the firſt Pair, but the firſt Generation of Animals, were actually created. Again, this Generation, from their firſt Appearance, had each of them, that is, the Females, its Ovaria, containing in like Manner, the Seeds of its future Offſpring; ſo that this ſecond Generation was alſo created in the firſt, the ſame may be demonſtrated of the third and fourth, and ſo on of all the Generations that ſhall be as long as the World ſhall laſt.

And God ſaid, Let us make Man] The *Jewiſh* Doctors are of Opinion, that the Conſultation was real, and held with ſuch angelical Beings as God might employ in the Work of Man's Creation; and they tell a Story, upon this Occaſion, which ſeems a little fictitious, *viz.* that, as *Moſes* was writing his Book by God's Appointment, and theſe Words came to be dictated, he refus'd to ſet them down, crying out, *O Lord! would'ſt thou then plunge Men into Error, and make them doubt of the Doctrine of the Unity?* Whereupon it was anſwer'd by God, *I command thee to write, and if any will err, let them err.* Several modern Expoſitors account it only a majeſtic Form of Speech, as nothing is more common, than for Kings and ſovereign Princes to ſpeak in the plural Number, eſpecially when they are giving out any important Order or Command. It has been obſerv'd however, that, as there were no Men, and conſequently no great Men, when this was ſpoken; ſo there was no ſuch Manner of Speech in uſe, among Men of that Rank, for many Ages after *Moſes*. Their common Cuſtom was in all their publick Inſtruments and Letters (the better to inhance the Notion of Sovereignty) to ſpeak in the firſt Perſon, as it was in our Nation not long ago, and is in the Kingdom of *Spain* to this very Day; and therefore, upon the Authority of almoſt all the Fathers of the Church, as *Whitby* obſerves, were directed by God the Father, to the Son, and Holy Spirit, or at leaſt to the Son. Others have thought, that this Language of *Moſes* repreſents God ſpeaking, as he is, *i. e.* in a Plurality of Perſons.

CHAP. II.

The Sabbath inſtituted. Eden *planted. The Tree of Knowledge.* Adam *names the Creatures. The Woman created; and Marriage inſtituted.*

Ver. 1. THUS the heavens and the earth were finiſhed, and all the hoſt of them. 2 And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made. 3 And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made. 4 Theſe *are* the generations of the heavens and of the earth, when they were created; in the day that the Lord God made the earth and the heavens, 5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not cauſed it to rain upon the earth, and there *was* not a man to till the ground. 6 But there went up a miſt from the earth, and watered the whole face of the ground. 7 And the Lord God formed man *of* the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul.

And God bleſſed the ſeventh Day, and ſanctified it] Whether the Inſtitution of the *Sabbath* was from the Beginning of the World, and one Day in ſeven always obſerv'd by the *Patriarchs*, before the Promulgation of the Law, or whether the *Sanctification* of the ſeventh Day is related only by way of *Anticipation*, as an Ordinance not to take Place until the Introduction of the *Jewiſh* Oeconomy, is a Matter of ſome Debate among the Learned, but I think with little or no Reaſon; for, when we conſider that, as ſoon as the ſacred Penman had ſaid, *God ended his Work, and reſted*, he adds immediately, in the Words of the ſame Tenſe, *he bleſſed the ſeventh Day and ſanctified it*, when we compare this Paſſage in *Geneſis* with the twentieth Chapter of *Exodus*, wherein *Moſes* ſpeaks of God's *bleſſing and ſanctifying the Sabbath*, not as an Act then firſt done, but as what he had formerly done upon the Creation of the World; when we remember, that all the Patriarchs from *Adam* to *Moſes* had ſet Times for their ſolemn Aſſemblies, and that theſe Times were *weekly*, and of divine Inſtitution; that, upon the Return of theſe weekly Sabbaths, very probable it was, that *Cain* and *Abel* offer'd their reſpective Sacrifices to God; and that *Noah*, the only righteous Perſon among the *Antediluvians*, *Abraham*, the moſt faithful Servant of God after the Flood, and *Job*, that *perfect and upright Man, who feared God, and eſchewed Evil*, are all ſuppoſed to have obſerv'd it; we cannot but think, that the Day, whereon the Work of the Creation was concluded, from the very Beginning of Time, was, every Week (until Men had corrupted their Ways) *kept holy*, as being the *Birth-day of the World*, as *Philo* ſtiles it, and the *univerſal Feſtival of Mankind*. See *Bedford*'s *Script. Chron.* and *Patrick*'s *Com.*

In the Day that the Lord God made the Earth, and the Heavens] It is not very neceſſary to determine at what Seaſon of the Year the World was made; yet it ſeems moſt probable, that it was about the *Autumnal Equinox*, and that not only becauſe the Trees were then laden with Fruit, as the Hiſtory tells us our firſt Parents did eat of them; but becauſe the *Jews* did then begin their *civil* Year (*viz.* in the Month *Tiſri*, which anſwers Part of our *September* and *October*) from whence their *ſabbatical* and *jubilee* Year did likewiſe commence, *Exod.* xxiii. 16. *Lev.* xxv. 9. The Month *Abib* (which anſwers to Part of our *March* and *April*) had indeed the Honour afterwards to be reckoned among the *Jews* the Beginning of their Year in Eccleſiaſtical Matters, becauſe the Children of *Iſrael*, in that Month, came out of the Land of *Egypt*; but, from the very Creation, the Month *Tiſri* was always counted the firſt of their *civil* Year, becauſe it was the general Opinion of the Antients, that the World was created at the Time of the *Autumnal Equinox*; and for this Reaſon, the *Jews* do ſtill, in the *Æra* of the Creation, as well in that of Contracts, and other Inſtruments, compute the Beginning of their Year from the firſt Day of *Tiſri*: Herein, however, the *Jews* do differ from us; that, whereas they make the World only 3760, moſt of the Chriſtian Chronologers will have it to be much about 4000 Years older than Chriſt; ſo that by them 5732 Years, or thereabouts, are thought a moderate Computation of the World's Antiquity. See *Uſher's Annals*, *Bedford's Chronology*, and *Shuckford's Connection.*

And there was not a Man to till the Ground] The moſt plauſible Objection of the *Pre-adamites* is, that if *Adam* and *Eve* be allowed to be the Progenitors of all Mankind, there can be no tolerable Cauſe aſſigned, of the Difference in Colour between the *Whites* and the *Blacks*, it being very improbable that they were the Offſpring

Offſpring of the ſame Parents. To this it may be anſwer'd, that the Variety of Complexions in the World, may be rationally accounted for another Way. We know how the Hair and Colour of Mens Bodies differ, according to the Climate they inhabit, and their greater and leſſer Diſtance from the Sun; we may therefore well conclude, that the firſt Colony which ſetled in a very hot Country, received a very great Change in their Complexion, proportionable to the Heat of the Climate, and became very tawny, gradually inclining to Blackneſs, as the Sun was more intenſe upon them. Hence, in a Generation or two, the light Degree of Tawnineſs might become natural, and at length, the Pride of the Natives. The Men might begin to value themſelves upon this Complexion, and the Women to affect them the better for it; ſo that their Love for their Huſbands, and daily Converſation with them, might have a conſiderable Influence on the Fruits of their Wombs, and make each Child grow blacker and blacker, according to the Fancy and Imagination of the Mother, the Force of which is evident from many Inſtances. Upon this Suppoſition, the Children thus produced, muſt, every Birth, approach nearer to an abſolute Blackneſs, and as their tender Bodies came to be expoſed naked, as the Manner of ſuch Countries is, to the violent Heat of the Sun, their Skins muſt needs be ſcorched in a very extraordinary Manner, and perhaps their very Texture alter'd, and by that Means, contract a Blackneſs far ſuperior to that of their Parents. By ſuch Degrees, it is not improbabie that People of the faireſt Complexion, when removed into a very hot Climate, may in a few Generations, become perfect Negroes. As to what ſome have imagined, that this Blackneſs was at firſt preternatural, and a Judgment inflicted upon *Ham*, the Son of *Noah*, for diſcovering his Father's Nakedneſs, and that all People of that Complexion, are the Progeny of that undutiful Son; this ſeems very unlikely, and without Foundation, the Curſe on that Occaſion being on *Canaan*, the Son of *Ham*, by Name, and yet his Poſterity are allowed not to have been black.

The Lord God] *Hebrew*, Jehovah Elohim. This Word *Jehovah* is God's proper Name, and in the higheſt Veneration among the *Jews*. They explain its Signification thus *havah*, *he was*. By its firſt Letter *I*, it ſignifies, *he will be*, and by the ſecond *ho*, that is, *he is*; ſo that together it meant, *He who is, who was, and who will be*, or *is to come*.

Formed Man of the Duſt of the Ground] The vulgar *Latin* has it *Limus*, *Mud*, which agrees well with the Original, of which *Diodorus Siculus* ſeems to have had ſome Notion, when he ſaid, *Man was made out of the Slime or Mud of Nile*.

And breathed into his Noſtrils the Breath of Life] It is enquired, ſays *Campbel*, whether the Soul breathed into *Adam*, was abſolutely independant of his Body or not? As alſo, whether the Souls of all ſucceeding Mortals, were created at the ſame Time with that of *Adam*'s? As to the firſt, it is really a very difficult and perplexed Point, either Side of the Queſtion being expoſed to almoſt inſuperable Difficulties; for if, on the one Hand, we imagine the Soul is derived *ex traduce* from our Parents, which, as far as either our Senſes or our Reaſon will give us Leave to trace Things, it ſeems to be, the Materiality of the Soul will appear almoſt a neceſſary Conſequence, and it will go very near to deſtroy one great Diſtinction between us and the brute Creation; whereas on the other Hand, there is ſomething extremely indecent, not to ſay ſhocking, in this Aſſertion, *God creates a Soul, whenever a Child is conceived*. The Truth is, that when Men depart from the Conſideration of thoſe Things neceſſary to their Happineſs or Duty, inexpreſſible Difficulties immediately thwart their Cogitations, and drive them, if they have any Degree of Wiſdom, back to the dernier Reſort in ſuch Caſes, *viz.* The Wiſdom of God, who, as he has declared himſelf God of the *Spirits of all Fleſh*, ſo undoubtedly, he acts in this, as in all other Caſes, ſuitable to the Purity and Dignity of his own Nature, tho' in a Manner Superior to our Underſtandings. As to the Creation of all human Souls at once, it is, by no Means, a novel Opinion, for almoſt all the antient Philoſophers, who aſſerted the Immortality of the Soul, aſſerted this alſo. Such of the Chriſtians as were inclined to introduce *Platonic* Notions into their Religion, embraced it; and even of late Years, it has not wanted its Defenders. *Mohammed*, who gleaned up abundance of Traditions indifferently from Chriſtians, *Jews* and *Pagans*, amongſt others, pick'd up this, and in the 7th Chapter of his *Koran* ſaith, that God made a Covenant with the Sons of *Adam*, by drawing his Poſterity at once out of his Loins, and obliging them to acknowledge him for their Lord. This Tranſaction happen'd, as ſome of his Followers pretend, in a Valley not far from *Mecca*; others ſay, in the Plain of *Dahia* in *Judea*, where each of the Souls was clothed in a Body like that of a Piſmire; and that after they had all, in the Preſence of the holy Angels, ſworn Allegiance unto their Creator, they returned again into the Loins of *Adam*. Without troubling ourſelves with ſuch endleſs, uſeleſs Diſquiſitions, almoſt as irrational as the Fables invented to ſolve them, let us content ourſelves with that Knowledge which is equally certain and important, that every Man is endued with a free and independant Soul, capable of eternal Happineſs or Miſery, according as he applies himſelf to the Love of Virtue, or the Purſuit of ſenſual Pleaſures.

And Man became a living Soul] That Man conſiſts of Body and Soul, is a Thing known to every one, and particularly remarked by *Moſes*; and theſe two Parts are, as he affirms, of very different Originals; for his Body, he ſays, was framed out of the *Duſt* or *Clay*, but his Soul was inſpired by his Creator. Now, inaſmuch as it is the Nature of the Soul, which diſtinguiſhes Man from Beaſt; for that we have more elevated Ideas than the Brutes, and particularly in our Senſe of Religion, is admitted by all; and therefore it ſeems rational to conclude, that the Image of God is in our Souls, and the Similitude there is between us and our Creator, and conſiſts in our Capacity of living virtuouſly, and in a Manner ſuitable to that Dignity of Nature which he has beſtowed upon us.

8 And the Lord God planted a garden eaſtward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for food: the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil. 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the firſt is Piſon: that *is* it which compaſſeth the whole land of Havilah, where *there is* gold. 12 And the gold of that land *is* good: there *is* bdellium and the onyx-ſtone. 13 And the name of the ſecond river *is* Gihon: the ſame is it that compaſſeth the whole land of Ethiopia. 14 And the name of the third river *is* Hiddekel: that is it which goeth toward the eaſt of Aſſyria. And the fourth river *is* Euphrates. 15. And the Lord God took the man, and put him into the garden of Eden, to dreſs it, and to keep it. 16. And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat: 17 But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.

And the Lord God planted a Garden eaſtward in Eden] The Country of *Eden*, as Mr. *Stackhouſe* obſerves, lay on the Weſt Side, or rather on both Sides of the River *Euphrates*, after its Conjunction with the *Tigris*, a little

tle below the Place, where, in Proceſs of Time, the famous City of *Babylon* came to be built.

Herodotus, who was an Eye-witneſs of it, tells us, that where *Euphrates* runs out into *Tigris*, not far from the Place where *Ninus* is ſeated, that Region is, of all, that he ever ſaw, the moſt excellent; ſo fruitful in bringing forth Corn, that it yieldeth two hundred-fold, and ſo plenteous in Graſs, that the People are forc'd to drive their Cattle from Paſture, leſt they ſhould ſurfeit themſelves by too much Plenty.

The Name of the firſt is Piſon] Or *Phiſon* (as the Son of *Sirach* calls it) that which compaſſeth the Land of *Havilah*. Now, for the better underſtanding of this, ſays *Stackhouſe*, we muſt obſerve, that when *Moſes* wrote his Hiſtory, he was, in all Probability, in *Arabia Petrea*, on the *Eaſt* of which lies *Arabia Deſerta*; but the Sterility of the Country will not admit of the Situation of the Garden of *Eden* in that Place, and therefore we muſt go on *Eaſtward* (as our Author directs us) until we come to ſome Place, through which *Euphrates* and *Tigris* are known to ſhape their Courſe. Now *Euphrates* and *Tigris*, they both riſe out of the Mountains of *Armenia*, take almoſt quite contrary Courſes. *Euphrates* runs to the *Weſt*, and paſſing through *Meſopotamia*, waters the Country where *Babylon* once ſtood; whereas *Tigris* takes towards the *Eaſt*, and paſſing along *Aſſyria*, waters the Country where the once fam'd *Nineveh* ſtood. After a long Progreſs, they meet a little below *Babylon*, and, running a conſiderable Way together in one large Stream, with *Babylonia* and *Chaldea* on the *Weſt*, and the Country of *Suſiana* on the *Eaſt* Side, they ſeparate again, not far from *Baſſora*, and ſo fall, in two Channels, into the *Perſian Gulf*, incloſing the Iſland *Teredon*, now call'd *Balſora*.

As to the Iſland of *Havilah*, there are two Places in Scripture where it is mentioned. In the one we are told, that *the Iſraelites dwelt from Havilah to Shur, that is before Egypt*, Gen. xxv. 18. And in the other, that *Saul ſmote the Amalekites from Havilah, until thou goeſt to Shur, that is before Egypt*, 1 Sam. xv. 7. where, by the Expreſſion, *from Havilah to Shur*, is probably meant the whole Extent of that Part of *Arabia*, which lies between *Egypt* to the *Weſt*, and a certain Stream, or River, which empties itſelf into the *Perſian Gulf*, on the *Eaſt*. That *Havilah* is the ſame with this Part of *Arabia*, is farther evinc'd from its abounding with *very good Gold*. For all Authors, both *ſacred* and *prophane*, highly commend the Gold of *Arabia*; tells us, that it is there dug in great Plenty; is of ſo lively a Colour, as to come near the Brightneſs of Fire; and of ſo fine a Kind, ſo pure and unmixed, as to need no Refinement. *Bdellium* (which by ſome Interpreters is taken for *Pearl*, and by others for an *Aromatick* Gum) is, in both theſe Senſes, applicable to this Country: For the *Bdellium*, or Gum of *Arabia*, was always held in great Eſteem; nor is there any Place in the World which produces finer Pearls, nor in greater Quantities, than the Sea about *Baharem*, an Iſland ſituate in the *Perſian Gulf*; and, as for the *Onyx-Stone* in particular (if we will believe what *Pliny* tells us) the Antients were of Opinion, that it was no where to be found, but in the Mountains of *Arabia*. It ſeems reaſonable therefore to conclude, (according to all the Characters which *Moſes* has given us of it) that that Tract of *Arabia* which lies upon the *Perſian Gulf*, was in his Days, call'd the Land of *Havilah*, and that the Channel which, after *Euphrates* and *Tigris* part, runs *Weſtward* into the ſaid *Gulf*, was originally called *Piſon*; and this the rather, becauſe ſome Remains of its antient Name continued a long while after this Account of it.

The ſecond River is Gihon; the ſame is it that compaſſeth the whole Land of Ethiopia] The *Septuagint* Tranſlation, ſays *Patrick*, renders the *Hebrew* Word *Cuſh* by the Name of *Ethiopia*, and in this Miſtake is all along follow'd by our *Engliſh* Verſions (whereas by the Land *Cuſh* is always meant ſome Part of *Arabia*) which has led *Joſephus*, and ſeveral others into a Notion, that the River *Gihon* was the *Nile* in *Egypt*; and, ſuppoſing withal, that the Country of *Havilah* was ſome Part of the *Eaſt Indies*, they have run into another Error, and taken *Piſon* for the *Ganges*, whereby they made the Garden of *Eden* contain the greateſt Part of *Aſia*, and ſome Part of *Africa* likewiſe, which is a Suppoſition quite incredible.

But tho' no Remains of this River *Gihon* are to be met with in the Country itſelf, yet, ſince it lies the ſecond in order, according to the Method that *Moſes* has taken in mentioning the four Rivers; and, ſince the Province it runs along and waſhes, was formerly call'd the Land of *Cuſh*, and has at this Time, a Name (*Chareſtan*) not a little analogous to it; there is no Doubt to be made, but that the *Eaſterly* Channel, coming from the united Stream of the *Euphrates* and *Tigris*, is the very *Gihon* deſcribed by *Moſes*.

The third River is Hiddekel; that is it which goeth towards the Eaſt of Aſſyria] Or, as it is better tranſlated, *that which goeth along the Side of Aſſyria*. It is allow'd by all Interpreters, as well as the LXX, that this River is the ſame with *Tigris*, which, as *Pliny* ſays, was called *Diglito*, in thoſe Parts where its Courſe was ſlow, but where it began to be rapid, it took the other Name. And, tho' it may be difficult to ſhew any juſt Analogy between the Names of *Hiddekel* and *Tigris*; yet, if either we obſerve *Moſes*'s Method of reckoning up the four Rivers, or conſider the true *Geography* of the Country, we ſhall eaſily perceive, that the River *Hiddekel* cou'd properly be no other. For, as in reſpect of the Place where *Moſes* wrote, *Piſon* lay neareſt to him, and ſo, in a natural Order, was nam'd firſt, and the *Gihon* lying near to *that*, was accordingly reckon'd *ſecond*; ſo having paſſed over that Stream, and turning to the *left*, in order to come back again to *Arabia Petrea* (where *Moſes* was) we meet, in our Paſſage, with *Tigris* in the third Place; and ſo proceeding *Weſtward* through the leſſer Part of *Meſopotamia*, come to *Pherath*, or *Euphrates*, at laſt. For *Tigris* (we muſt remember) parts *Aſſyria* from *Meſopotamia*, and meeting with *Euphrates*, a little below *Babylon*, runs along with it in one common Channel, until they ſeparate again, and make the two Streams of *Piſon* and *Gihon*, which, as we ſaid before, empty themſelves into the *Perſian Gulf*.

The fourth River is Euphrates] This lay ſo near the Country of *Judea*, and was ſo well known to the Inhabitants thereof, that there was no Occaſion for *Moſes* particularly to deſcribe it.

Euphrates is of the ſame Signification with the *Hebrew Pherath*, and is probably ſo call'd, by Reaſon of the Pleaſantneſs, at leaſt the great Fruitfulneſs of the adjacent Country. It muſt not be diſſembled however, that it is one of thoſe corrupt Names, which our Tranſlations have borrow'd from the *Septuagint* Verſion, and which probably the *Greeks*, as *Reland* (*de Situ Paradiſi*) judiciouſly obſerv'd, took from the *Perſians*, who often ſet the Word *ab* or *au*, which ſignifies *Water*, before the Names of Rivers, of which Word, and *Frat* (as it is ſtill call'd by the neighbouring People) the Name *Euphrates* is apparently compounded. See *Univerſ. Hiſt.* B. i. C. 1.

From the Courſe of theſe four Rivers, ſays *Stackhouſe*, who follows the Opinion of the learned *Huetius*, which *Moſes* manifeſtly makes the Bounds and Limits of it, we may perceive, that the Land of *Eden* muſt neceſſarily lie upon the great Channel; which the *Tigris* and *Euphrates* make, while they run together, and where they part again, muſt there terminate: For ſo the ſacred Text informs us, *viz.* that *a River went out of Eden to water the Garden, and from thence it was parted, and became into four Heads*; which Words manifeſtly imply, that in *Eden* the River was but one, *i. e.* one ſingle Channel; but *from thence*, *i. e.* when it was gone out of *Eden*, *it was parted*, and became four Streams or Openings (for ſo the *Hebrew* Word may be tranſlated) two upwards, and two below. For, ſuppoſing the Channel to be our common *Center*, we may, if we look one Way, *i. e.* up towards *Babylon*, ſee the *Tigris* and *Euphrates* coming into it; and, if we look another Way, *i. e.* downwards to the *Perſian Gulf*, ſee the *Piſon* and the *Gihon* running out of it.



Genesis. Chap: II. Verses 23, & 24.

And Adam said, This is now bone of my bones, and flesh of my flesh: She shall be called Woman because she was taken out of Man. Therefore shall a Man leave his father and his Mother, & shall cleave to his Wife: and they shall be one flesh



Genesis. Chap: II. Verse, 20.

And Adam gave Names to all Cattle, and to the fowl of the Air; and to every beast of the field.



Genesis. Chap: III. Verse, 6.

And when the Woman saw that the Tree was good for food, and that it was pleasant to the eyes, and a tree to be desir'd to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her: & he did eat.



Genesis. Chap: III. Verse, 24.

So he drove out the Man: & he placed at the east of the garden of Eden, Cherubims, & a flaming Sword, which turned every way, to keep the way of the tree of Life.

It ſeems reaſonable then to ſuppoſe, that this Country of *Eden* lay on each Side of this great Channel, partly in *Chaldea*, and partly in *Suſiana*. And, what may confirm us in this Opinion, is, the extraordinary Goodneſs and Fertility of the Soil. For, as it is incongruous to ſuppoſe, that God would make Choice of a barren Land, wherein to plant the Garden of Paradiſe, ſo all antient Hiſtorians and Geographers inform us, that not only *Meſopotamia*, *Chaldea*, and a good Part of *Syria*, and other neighbouring Countries, were the moſt pleaſant and fruitful Places in the World; but modern Travellers likewiſe particularly aſſure us, that, in all the Dominions which the *Grand Scignior* has, there is not a finer Country (tho' for want of Hands, it lies in ſome Places uncultivated) than that which lies between *Bagdat* and *Balſora*, the very Tract of Ground, which, according to our Computation, was formerly call'd *the Land of Eden*.

In what preciſe Part of the Land of *Eden* the Garden of Paradiſe was planted, the ſacred Hiſtorian ſeems to intimate, by informing us, *that it lay Eaſtward in Eden:* For he does not mean, that it lay Eaſtward from the Place where he was then writing (That every Body might eaſily know) but his Deſign was to point out, as near as poſſible, the very Spot of Ground where it was antiently ſeated. If then the Garden of Paradiſe lay in the *eaſterly* Part of the Country of *Eden*, and *the River, which water'd it*, ran through that Province (as the Scripture tells us it did) before it enter'd into the Garden, then muſt it neceſſarily follow, that Paradiſe was ſituated on the Eaſt Side of one of the Turnings of *that* River, which the Conjunction of the *Tigris* and *Euphrates* makes (now called the River of the *Arabs*) and very probably at the loweſt great Turning, which *Ptolomy* takes notice of, and not far from the Place where *Aracca* (in Scripture called *Erec*) at preſent is known to ſtand.

The Tree of Life] So called, becauſe, ſay ſome, it had a Virtue in it, not only to repair the animal Spirits, as other Nouriſhment does, but likewiſe to preſerve and maintain them in the ſame equal Temper and State, wherein they were created, without Pain, Diſeaſes, or Decay.

Others think, that *the Tree of Life* was ſo called, in a *ſymbolical* Senſe, as it was a Sign and Token of that Life which Man had receiv'd from God, and of his continual Enjoyment of it, without Diminution, had he perſiſted in his Obedience; and, as this Garden, ſay they, was confeſſedly a Type of Heaven, ſo God might intend by this Tree to repreſent that immortal Life which he meant to beſtow upon Mankind with himſelf, *Rev.* xxii. 2. according to which is that famous Saying of St. *Auſtin*, *Erat ei in cæteris Lignis Alimentum, in iſtis vero Sacramentum. In the reſt of the Trees there was Nouriſhment, but in this a Sacrament.* See *Patrick*'s *Com.*

The Tree of Knowledge of Good and Evil] So called, ſay ſome, not becauſe it had a Virtue to confer any ſuch Knowledge, but becauſe the Devil, in his Temptation of the Woman, pretended that it had; pretended, that as God knew all Things, and was himſelf ſubject to no one's Controul, ſo the Eating of this Tree would confer on them the ſame Degree of Knowledge, and put them in the ſame State of Independency: And from this unfortunate Deception (whereof God might ſpeak by way of *Anticipation*) it did not improperly derive its Name.

Others think *The Tree of Knowledge* was ſo called, either in Reſpect to God, who was minded by this Tree to prove our firſt Parents, whether they would be good or bad, which was to be *known* by their abſtaining from the Fruit, or eating it; or in Reſpect to them; who, in the Event, found, by ſad Experience, the Difference between *Good* and *Evil*, which they *knew* not before; but they found the Difference to be this, that *Good* is that which gives the Mind Pleaſure and Aſſurance; but *Evil* that which is always attended with Sorrow and Regret. *Pool*'s *Annot.*

In the Day thou eateſt thereof thou ſhalt ſurely die] Which Words ſeem to imply, that on the Day that *Adam* ſhould eat of *the Tree of Knowledge*, he ſhould die, which eventually prov'd not ſo, becauſe he liv'd many Years after; and therefore (as ſome obſerve very well) it ſhould be render'd, *Thou ſhalt deſerve to die, without Remiſſion*, for the Scripture frequently expreſſes by the *Future*, not only what will come to paſs, but alſo what ought to come to paſs; to which Purpoſe there is a very appoſite Text in 1 *Kings* ii. 37. where *Solomon* ſays to *Shimei*, *Go not forth thence (viz.* from *Jeruſalem) any whither; for in the Day thou goeſt out, and paſſeſt over the Brook Kidron, thou ſhalt ſurely die*, i. e. *thou ſhalt deſerve Death without Remiſſion.* For *Solomon* reſerv'd to himſelf the Power of puniſhing him, when he ſhould think fit; and, in Effect, he did not put him to Death the ſame Day that he diſobeyed, any more than God did put *Adam* to Death the ſame Day that he tranſgreſſed in eating the forbidding Fruit. This ſeems to be a good Solution: Tho' ſome Interpreters underſtand the Prohibition, as if God intended thereby to intimate to *Adam* the deadly Quality of the forbidden Fruit, whoſe Poiſon was ſo very exquiſite, that in the very Day he eat thereof, it would certainly have deſtroy'd him, had not God's Goodneſs interpoſed, and reſtrain'd its Violence. See *Eſſay for a new Tranſlation*, and *Le Clerc*'s *Comment.*

18 And the Lord God ſaid, *It is* not good that the man ſhould be alone: I will make him an help-meet for him. 19 And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air, and brought *them* unto Adam to ſee what he would call them: and whatſoever Adam called every living creature, that *was* the name thereof. 20 And Adam gave names to all cattel, and to the fowl of the air, and to every beaſt of the field: but for Adam there was not found an help-meet for him. 21 And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept: and he took one of his ribs, and cloſed up the fleſh in ſtead thereof. 22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. 23 And Adam ſaid, This *is* now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called Woman, becauſe ſhe was taken out of man. 24 Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife: and they ſhall be one fleſh. 25 And they were both naked, the man and his wife, and were not aſhamed.

And the Lord God cauſed a deep Sleep to fall upon Adam] This Sleep was a Kind of *Trance* or Exſtaſy, (for ſo the LXX tranſlate it) wherein was repreſented to his Imagination, both what was done to him, and what was the myſtical Meaning of it, and whereby he was prepared for the Reception of that Divine Oracle concerning the ſacred Inſtitution of Marriage, which preſently, upon his waking, he utter'd. *Milton* has given us a beautiful Deſcription of the Trance, which God had cauſed to fall upon *Adam*.

He ended, or I heard no more; for now
My *earthly* by his *heavenly* over-power'd
Which it had long ſtood under, ſtrain'd to th'Height
In that celeſtial Colloquy ſublime,
(As with an Object that excels the Senſe,
Dazl'd and ſpent) ſunk down, and ſought Relief
Of Sleep, which inſtantly fell on me, call'd
By Nature as in Aid, and clos'd mine Eyes.
Mine Eyes he clos'd, but open left the Cell
Of *Fancy*, my internal Sight; by which
(Abſtract as in a *Trance*) methought I ſaw,
Tho' ſleeping, where I lay, and ſaw the Shape
Still glorious, before whom awake I ſtood—

Under his forming Hands a Creature grew
Manlike, but different Sex; ſo lovely fair,
That what ſeem'd fair in all the World, ſeem'd now
Mean, or in her ſumm'd up, in her contain'd,
And in her Looks, which from that Time infus'd
Sweetneſs into my Heart, unfelt before;
And into all Things from her Air inſpired
The Spirit of Love, and amorous Delight

B. 8.

And the Rib which the Lord God had taken from Adam, made he a Woman] Mr. *Stackhouſe* renders it thus; God took Part of the Subſtance of Man's Body, near his Side, and, cloſing up the Orifice again, out of that Subſtance he form'd the Body of *Eve*: And gives this Reaſon for it; As the original Word does not ſtrictly ſignify a *Rib*, and is all along render'd by the LXX *Pleura*, ſo I thought it not improper to give it that Conſtruction, thereby to cut off from *Infidels* an Occaſion for Raillery, and to ſpare them all their Wit about the *redundant* or *defective Rib* of *Adam*.

The original Word for *made* ſignifies *building*, or *framing* any Thing with a ſingular Care, Contrivance, and Proportion, and hence our Bodies are in Scripture frequently call'd *Houſes*, *Job* iv. 19. 2 *Cor.* v. 1. and ſometimes *Temples*, John ii. 15. 1 *Cor.* iii. 16.

Milton has given us a very curious Deſcription of *Eve*'s Qualifications both in Body and Mind.

Tho' well I underſtand, in the prime End
Of Nature, her the inferior in the Mind,
And inward Faculties, which moſt excel.
In outward alſo her reſembling leſs
His Image, who made both, and leſs expreſſing
The Character of that Dominion given
O'er other Creatures; yet when I approach
Her Lovelineſs, ſo abſolute ſhe ſeems,
So in herſelf compleat, ſo well to know
Her own, that what ſhe wills to do, or ſay,
Seems wiſeſt, virtuoſeſt, diſcreeteſt, beſt.
All higher Knowledge in her Preſence falls
Degraded, Wiſdom, in Diſcourſe with her,
Loſes diſcountenanc'd, and like Folly ſhews.
Authority, and Reaſon on her wait,
As one intended firſt, but after made
Occaſionally; and, to conſummate all,
Greatneſs of Mind, and Nobleneſs their Seat
Build in her Lovelineſs, and create an Awe
About her as a Guard Angelic plac'd.

B. 8.

Some have been ſo mighty curious as to enquire into the Reaſon that might induce God to make the Man and the Woman at different Times, and of different Materials? But, what if God, willing to have a pleaſing Variety in his Works, condeſcended to have the Matter whereof the Woman was form'd, paſs twice through his Hands, in order to ſoften the Temper, and meliorate the Compoſition? Some peculiar Qualities, remarkable in the female *Sex*, might perhaps juſtify this Suppoſition: But the true Reaſon ſeems couch'd in theſe Words of *Adam*; *This is now Bone of my Bone, and Fleſh of my Fleſh; ſhe ſhall be called Woman, becauſe ſhe was taken out of Man, therefore ſhall a Man leave his Father and his Mother, and cleave to his Wife, and they ſhall be one Fleſh.*

Since God was determin'd then to form the Woman out of ſome Part of the Man's Body, and might probably have a *myſtical* Meaning in ſo doing; to have taken her (like the Poets *Minerva*) out of the Head, might have entitled her to *Superiority*, which he never intended for her; to have made her of any inferior, or more diſhonourable Part, wou'd not have agreed with that *Equality*, to which ſhe was appointed; and therefore he took her out of the Man's *Side*, to denote the Obligations to the ſtricteſt Friendſhip and Society; to beget the ſtrongeſt Love and Sympathy between him and her, as Parts of the ſame *Whole*; and to recommend *Marriage* to all Mankind, as founded in Nature, and as the *Re-union* of Man and Woman.

But why is not the Woman's Soul mention'd in the Works of the Creation? *Anſw.* 'Tis an eaſy Matter to be *ſceptical*, but ſmall Reaſon, I think, ſays *Stackhouſe*, why no Mention is made, in this Place, of the Inſpiration of the Woman's Soul. What the Hiſtorian means here, is only to repreſent a peculiar Circumſtance in the Woman's Compoſition, *viz.* her Aſſumption from the Man's Side: And therefore what relates to the Creation of her Soul, muſt be preſum'd to go before, and is indeed ſignified in the Preface God makes before he begins the Work: *It is not good that Man ſhould be alone, I will make him an Help-meet for him*; *i. e.* of the ſame *eſſential* Qualities with himſelf. For we cannot conceive of what great Comfort this Woman wou'd have been to *Adam*, had ſhe not been endow'd with a rational Part, capable of converſing with him; had ſhe not had the ſame Underſtanding Will, and Affections, tho' perhaps in a lower Degree, and with ſome Accommodation to the Weakneſs of her Sex, in order to recommend her Beauty, and to endear that Softneſs, wherein ſhe certainly had the preeminence.

CHAP III.

Eve, being deceived by the Serpent, eats the forbidden Fruit, and then gives it her Huſband; for which both they and the Serpent are curſed, yet under a Promiſe to the Woman's Seed. Their reſpective Puniſhments, and Baniſhment out of Paradiſe.

Ver. 1. NOW the ſerpent was more ſubtil than any beaſt of the field which the Lord God had made: and he ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden? 2 And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die. 4 And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die. 5 For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened: and ye ſhall be as Gods, knowing good and evil. 6 And when the woman ſaw that the tree *was* good for food, and that it *was* pleaſant to the eyes, and a tree to be deſired to make *one* wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat. 7 And the eyes of them both were opened, and they knew that they *were* naked: and they ſewed fig-leaves together, and made themſelves aprons. 8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God amongſt the trees of the garden. 9 And the Lord God called unto Adam, and ſaid unto him, Where *art* thou? 10 And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I *was* naked; and I hid myſelf. 11 And he ſaid, Who told thee that thou *waſt* naked? Haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldeſt not eat? 12 And the man ſaid, The woman, whom thou gaveſt *to be* with me, ſhe gave me of the tree, and I did eat. 13 And the Lord God ſaid unto the woman, What *is* this *that* thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat. 14 And the Lord God ſaid unto the ſerpent, Becauſe thou haſt done this, thou *art* curſed above all cattle,

cattle, and above every beaſt of the field: upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life. 15 And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. 16 Unto the woman he ſaid, I will greatly multiply thy ſorrow, and thy conception; in ſorrow thou ſhalt bring forth children: and thy deſire *ſhall be* to thy huſband, and he ſhall rule over thee. 17 And unto Adam he ſaid, Becauſe thou haſt harkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed *is* the ground for thy ſake; in ſorrow ſhalt thou eat *of* it all the days of thy life. 18 Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field. 19 In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou *art*, and unto duſt ſhalt thou return. 20 And Adam called his wives name Eve, becauſe ſhe was the mother of all living. 21 Unto Adam alſo and to his wife did the Lord God make coats of ſkins, and cloathed them. 22 And the Lord God ſaid, Behold the man is become as one of us, to know good and evil. And now leſt he put forth his hand, and take alſo of the tree of life, and eat and live for ever: 23 Therefore the Lord God ſent him forth from the garden of Eden, to till the ground, from whence he was taken. 24 So he drove out the man: and he placed at the eaſt of the garden of Eden, Cherubims, and a flaming ſword which turned every way, to keep the way of the tree of life.

That *prophane*, as well as *ſacred* Writers, had the ſame Notion of the Fall of wicked Angels, is manifeſt, ſays *Huetius*, from a Tradition they had (tho' mixt with Fable) of the *Titans* and *Giants* invading Heaven, fighting againſt *Jupiter*, and attempting to depoſe him from his Throne; for which Reaſon he threw them down headlong into *Hell*, where they are tormented with inceſſant Fire, and therefore *Empedocles*, in the Verſes recited by *Plutarch*, makes mention of the Fate of ſome *Demons*, who, for their Rebellion, were, from the Summit of Heaven, plung'd into the Bottom of the great Deep, there to be puniſh'd as they deſerv'd. To which the Story of *Ate*, who once inhabited the Air, but, being always hurtful to Man, and therefore hateful to God, was caſt down from thence, with a ſolemn Oath and Decree, that ſhe ſhould never return again, ſeems not a little to allude.

Now the Serpent was more ſubtil than any Beaſt of the Field] *Milton*, who is an excellent Commentator upon the whole Hiſtory of the Fall, brings in the Devil, after a long Search to find out a Beaſt proper for his Purpoſe, concluding at laſt to make uſe of the Serpent.

Him after long Debate (irreſolute
Of Thought revolv'd) his final Sentence choſe
Fit Veſſel, fitteſt Imp of Fraud, in whom
To enter, and his dark Suggeſtions hide
From ſharpeſt Sight: For in the wily Snake
Whatever Sleights, none wou'd Suſpicion mark,
As from his Wit, and native Subtilty
Proceeding; which in other Beaſt obſerv'd,
Doubt might beget of *diabolic* Pow'r
Active within, beyond the Senſe of Brutes.

Calmet obſerves, that the Wiſdom and Subtilty of the Serpent are frequently mention'd in Scripture, as Qualities which diſtinguiſh it from other Animals, and ſeveral are the Inſtances wherein it is ſaid to diſcover its Cunning, *1ſt*, When it is old, by ſqueezing itſelf between two Rocks, it can ſtrip off its old Skin, and ſo grow young again. *2dly*. As it grows blind, it has a Secret to recover its Sight by the Juice of *Fennel*. *3dly*, When it is aſſaulted its chief Care is to ſecure its Head, becauſe its Heart lies under its Throat, and very near its Head. And, *4thly*, When it goes to drink at a Fountain, it vomits up all its Poiſon, for fear of poiſoning itſelf as it is drinking.

But a modern Author of our own (of *Revelation examin'd*) has given us this further Reaſon for the Devil's making uſe of the Serpent in this Affair, *viz.* That as no infinite Being can actuate any Creature, beyond what the Fitneſs and Capacity of its Organs will admit; ſo, the natural Subtilty of the Serpent, and perhaps the Pliableneſs and Forkineſs of its Tongue (which we know enables other Creatures to pronounce *articulate* Sounds) added to the Advantages of its Form, made it the fitteſt Inſtrument of Deluſion, that can be imagin'd.

Burnet, in his *Archæologiæ Philoſophicæ*, has a Dialogue, which being in *Latin*, I have tranſlated for the Benefit of the *Engliſh* Reader.

Serp. Faireſt of all that here is fair, may Happineſs attend you. What art thou employed about under this Shade?

Eve. I am contemplating the Beauty of this Tree.

Serp. It is, indeed, very delightful to the Sight, but yet the Fruit of it is far more agreeable. Have you taſted of it, my fair Lady?

Eve. No, indeed! God has forbidden us to eat of this Tree.

Serp. How is that! Who is that God that envies his Creatures the innocent Delights of Nature? Nothing is more ſweet, nothing more ſalutary than this Fruit. This was certainly but a jocular Prohibition.

Eve. By no Means; for he forbad it under the Pain of Death.

Serp. You undoubtedly miſapprehend the Thing: For this Tree is ſo far from having any Thing mortal in it, that it has rather ſomething Divine, and Virtues of an uncommon Nature.

Eve. I know not how to anſwer you; but I will call my Huſband.

Serp. What need you trouble him about ſo trifling a Matter?

Eve. Shall I try? What can be more beautiful than this Apple? How pleaſant its Smell! But perhaps it has a bad Taſte.

Serp. 'Tis ſuch, believe me, as Angels themſelves might eat. However, try; and if it has a bad Savour, throw it away, and ſay I am the greateſt Liar upon Earth.

Eve. Well, I'll try——It is, indeed, of a moſt delicious Taſte: Thou haſt not deceived me. Reach me another, that I may carry it to my Huſband.

Serp. Well remember'd! Here it is: Give it your Huſband. Happy Creature! Farewel. In the mean Time I'll ſlink away — She will do the reſt.

The celebrated Dr. *Teniſon*, in his Treatiſe on Idolatry, ſpeaks of a certain Kind of Golden-coloured and moſt beautifully looking Serpents, which are ſometimes ſeen in the Eaſt, in the Form of one of which, he ſuppoſes the Devil might appear to *Eve*, and be miſtaken for an Angel. This Hypotheſis has been ſince received and commended by many judicious Writers, becauſe, as we ſhall ſee, it ſolves almoſt all the Objections which ſceptical Perſons have raiſed gaainſt the literal Senſe of this Hiſtory; and that, without ſtraining either the Underſtanding or Faith. Tortures, which modern Criticks are extremely afraid of. The learned and pious Biſhop *Patrick*, who wrote his *Commentary* with a charitable Intention of opening the true Senſe of the Scriptures, without Regard to any Syſtem of Opinions, expreſſes himſelf on this Head, that it was the Devil who tempted *Eve* in the Serpent, and actually ſpoke to her, in the Manner related by *Moſes*; only the good Biſhop inclines to the Sentiment laſt mentioned, and declares a Belief of the Serpent's being a beautiful Creature, and not unlike the Form in which

ſome

ſome good Angels had been ſeen by *Eve*. The judicious *Francis Barman* has written very accurately and clearly on this Matter: The Hiſtory of the Fall, ſays he, is very properly introduced in the Book of *Geneſis*, by the Deſcription of the *Tempter*, which is exact, and affords a double Repreſentation, *viz.* of the Beaſt, which appeared as the Actor in this Deception, and of him who was hidden under the Serpent; for *Moſes*, as an Hiſtorian, ſet down only Matters of Fact, juſt as they happened; and, conſequently, as the Woman ſaw and heard only the Serpent, without apprehending any Thing of the Devil by whom it was actuated, the inſpired Writer keeps to the Serpent ſolely, and makes no Mention of the *Evil Spirit* in this Work. Our Author proceeds afterwards to ſpeak of the Subtilty and Cunning of Serpents, in order as well to juſtify the Words of *Moſes*, as to prove that *Satan*, on this Occaſion, made Choice of the moſt proper Inſtrument, for the effecting his malicious Purpoſe. Afterwards he takes Notice of the Stories mentioned by *Roman* Authors of ſpeaking Beaſts held to be portentous, and of the Manner in which the *Pythoniſſa* was ſuppoſed to pronounce her Anſwer; whence he very juſtly argues, that Voices proceeding in the ſame Way, this is conceived to have proceeded from the Serpent, is neither incredible, nor contrary to the common Notions of Mankind; which Argument was long ago urged againſt *Julian*, who, tho' he apoſtatized from Chriſtianity, and would afterwards have charged Abſurdities on our Faith, yet made no Difficulty of ſwallowing ſuch Stories, in reſpect of the *Ethnic* Divinity, as were abſolutely impoſſible, and irreconcilable to Reaſon and the Senſes.

The learned and judicious *Mede* has offer'd a very philoſophical Solution of this Difficulty, *viz. Who the Serpent was underſtood to be, by* Eve? And, *firſt*, he ſays, ſhe cannot be ſuppoſed to have taken this for a common Serpent; for ſuch a Suppoſition reflects upon her Judgment as weak and inſufficient, And, *ſecondly*, If we believe ſhe was conſcious of a ſuperior Power actuating the Beaſt, it may be aſked, How ſhe came to diſcourſe therewith? Or how this agrees with the Letter of *Moſes*, which ſeems to attribute this whole Tranſaction to the Subtilty of the Serpent? Theſe Queſtions are intricate; but, however, not inexplicable, as we ſhall ſee. *1ſt*, I ſuppoſe it was the eſtabliſh'd Law of Spirits Commerce with Mankind, that, in order thereto, they ſhould put on ſome viſible Body or other; and this may be inferred from the very Term made uſe of, to ſignify ſuch a Correſpondence, *Viſio*, *Apparitio*, a Viſion, an Apparition; and this Law I ſuppoſe alſo to have been known to *Eve*; and that the *good Spirits*, or miniſtring Angels in Paradiſe, complied therewith. *2dly*, I ſuppoſe that this Law had another Branch, whereby Spirits were commanded to take ſuch Bodies as had ſome Relation to the End for which they came, inaſmuch as that their Condition might appear from ſuch Bodies, as, in this World, we gueſs at the Qualities of Men from the Habits they wear; and of this too, I ſuppoſe that *Eve* was not ignorant. From whence I take it for granted, that *good Angels* did always apppear in human Forms, but *bad Angels* never; the Power of aſſuming that Form, being denied them, while Man continued in Paradiſe; nor is it at all ſubverſive of this Poſition, that they have appear'd in human Likeneſs ſince, there having been a vaſt Change in the Laws of Nature, induced by *Adam*'s Sin, which, as it weakened the intellectual Faculties of his Deſcendants, ſo it occaſioned the evil Spirits acquiring larger Dominion. Theſe Obſervations premiſed, it will not be very difficult to apprehend, how *Eve* conceived a ſpiritual Being animating the Serpent, and yet converſed therewith unaffrighted; for, with her, doubtleſs, he paſſed for a *good Angel*, with whom ſhe might ſafely diſcourſe; and gueſſing at his Nature, from the Sagacity of the Creature he appear'd in, ſhe believed his Knowledge was more excellent than thoſe of his Fellows, and therefore liſtened readily to whatever he advanced; thinking alſo, that, as a more excellent Being, he might be intimately acquainted with the Mind or Will of God.

It is very well worth our Obſervation, ſays *Aynſworth* in his Annotations, how ambiguous and deceitful the Promiſe, which the Tempter makes our firſt Parent, was: For, by *opening the Eyes*, ſhe underſtood a farther Degree of Wiſdom, as the ſame Phraſe imports, *Acts* xxvi. 18. and *Eph.* i. 18. but he meant their perceiving their own Miſery, and Confuſion of Conſcience, as fell out immediately. By *being like Gods*, ſhe underſtood the Happineſs of Father, Son, and Holy Ghoſt, as appears by the Words of God himſelf, Ver. 22. but he meant it of Angels (frequently ſtiled *Elohim*, *i. e.* Gods) and of ſuch fallen Angels, as himſelf, who are called *Principalities* and *Powers*, Col. ii. 15. And by knowing *Good and Evil*, ſhe underſtood a Kind of Divine Omniſcience, or knowing *all Manner of Things*, (as the Phraſe frequently ſignifies.) But he meant it, that ſhe thereby ſhould experience the Difference between *Good and Evil*, between Happineſs and Miſery, which ſhe did to her Coſt: A Method this of Cunning and Reſerve, which he has practis'd in his *oracular* Reſponſes ever ſince.

The Words *Good and Evil*, ſays *Le Clerc*, when apply'd to Knowledge, comprehend every Thing that is poſſible for Man to know; for ſo the Woman of *Tekoa*, in her Addreſs to King *David*, tells him, (2 *Sam.* xiv. 17.) *as an Angel of God is my Lord the King, to diſcern Good and Bad*; and that by the Terms *Good and Bad*, we are to underſtand *all Things*, the 20th Verſe of that Chapter will inform us, where ſhe continues her Compliment, and ſays *my Lord is wiſe, according to the Wiſdom of an Angel, to know all Things that are on the Earth.*

And the Eyes of them both were opened] *Le Clerc* obſerves, that it is reputed an Elegance in the ſacred Writing to make uſe of the Figure, which Rhetoricians call *Antanaclaſis*, whereby they continue the ſame Word or Phraſe that went before, tho' in a quite different Senſe; as the learned *Grotius* upon *John* i. 16. and *Hammond* on *Matt.* viii. 22. have abundantly ſhewn: And for this Reaſon he ſuppoſes, that *Moſes* repeats *their Eyes were open*, which the Devil had us'd before, tho' he means it in a Senſe quite different from the former.

And they knew that they were naked] Thoſe who take the Word *naked* in a literal Senſe, ſuppoſe, that upon the Fall, the Air, and other Elements, immediately became intemperate and diſorderly; ſo that our firſt Parents ſoon *knew*, or felt, that they were naked, becauſe the Sun ſcorch'd them, the Rain wet them, and the Cold pierc'd them. See *Patrick*'s *Com.* and *King* on the Origin of Evil. But others take the Expreſſion rather in a *figurative* Senſe, *viz.* to denote the Commiſſion of ſuch Sin, as a Man in his Senſes may be aſham'd of: And to this Purpoſe they have obſerv'd, that when *Moſes* return'd from the Mount, and found that the People had made and conſecrated a Golden Image, the Expreſſion in Scripture is, *that the People were naked*, i. e. were become vile and reprobate Sinners, (for ſo the Word *gumnos*, *naked*, ſignifies in the *New Teſtament*, Rev. xvi. 15.) *for Aaron had made them naked, unto their Shame, among their Enemies.* See *Le Clerc*'s *Com.* Now thoſe who take it in this Senſe, obſerve farther, that by the Word *Nakedneſs* (according to the uſual Modeſty of the *Hebrew* Tongue) are meant all the irregular Appetites to *venereal* Pleaſures, which *Adam* and *Eve* were Strangers to in their State of Innocence, but began now firſt to experience, and which the intoxicating Juice of the forbidden Tree might very probably excite. *Nicholl*'s *Confer.* Vol. 1.

As with new Wine intoxicated both,
They ſwim in Mirth, and fancy that they feel
Divinity within them, breeding Wings
Wherewith to ſcorn the Earth: But that falſe Fruit
Far other Operation firſt diſplay'd,
Carnal Deſire inflaming: He on *Eve*
Began to caſt laſcivious Eyes, ſhe him
As wantonly repaid, in Luſt they burn.
Milton. B. 9.

And

And they ſew'd Fig-leaves together, and made themſelves Aprons] *Patrick* obſerves, that the Words *ſew'd Fig-leaves together*, as they are here tranſlated, have given Occaſion to the uſual Sneer, *What they could do for Needles and Thread?* But the original Word *Tapar*, ſignifies no more, than to put together, apply, or fit, as is plain from *Job* xvi. 15. and *Ezek.* xiii. 28. and the Word *Gueleh*, which we render *Leaves*, ſignifies alſo Branches of Trees, ſuch as were to make Booths or Bowers, *Nehem.* xviii. 15. So that, *to adapt*, or *fit Branches* (which is tranſlated *ſewing Leaves together*) is only to twiſt, and plat the flexible Branches of the Fig-tree round about their Waiſts, in the Manner of a *Roman* Crown; for which Purpoſe, the Fig-tree, of all others, was the moſt ſerviceable, becauſe, as *Pliny* tells us, it had *Folium maximum, & umbroſiſſimum, an exceeding large and ſhady Leaf.*

The Word, in the Tranſlation, is *Aprons:* But ſince, in the Original, as *Le Clerc* obſerves, it may ſignify any Thing that covers or ſurrounds us, it may every whit as properly be here rendred a *Bower*, or *Arbor*, cover'd with the Branches of the *Fig-tree*, wherein the fallen *Pair* thought to have hid themſelves from the Sight of God; to which Interpretation, the ſubſequent Verſe ſeems to give ſome Countenance. Nor is *Milton*'s Deſcription of the *Fig-tree* uninclinable to this Senſe.

-----Such as at this Day ſpreads her Arms,
Branching ſo broad and long, that in the Ground
The bended Twigs take Root, and Daughters grow
About the Mother-Tree; a pillar'd Shade
High over-arch'd, and ecchoing Walks between.
There oft the *Indian* Herdſman, ſhunning Heat,
Shelters in cool, and tends his paſturing Herds
In Loop-holes, cut through thickeſt Shade.

B. 9.

And they heard the Voice of the Lord walking in the Garden] The Word *Voice*, *Le Clerc* ſays, may be equally render'd *Noiſe:* And, ſince God's uſual Way of notifying his Preſence afterwards, was either by *a ſmall ſtill Voice*, or Noiſe, 1 *Kings* xix. 1, 2. or by a Noiſe, like *that of great Waters*, Ezek. i. 24. or like the Ruſtling of Wind in the Trees, 2 *Sam.* v. 24. we may reaſonably ſuppoſe, that it was either a ſoft a gentle Noiſe, like a Breeze of Wind among the Trees of *Paradiſe*, or a louder one, like the Murmuring of ſome large River, which gave *Adam* Notice of God's approaching.

Milton makes *Adam*, upon this Occaſion, expreſs himſelf in this Manner.

-----How ſhall I behold the Face
Henceforth of God or Angel, erſt with Joy
And Raptures oft beheld?—O! might I here
In Solitude live ſavage, in ſome Glade
Obſcur'd, where higheſt Woods (impenetrable
To Star or Sun light) ſpread their Umbrage broad,
And brown as Evening! Cover me ye Pines,
Ye Cedars, with innumerable Boughs
Hide me, where I may never ſee them more.

B. 9.

Upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat all the Days of thy Life] *Joſephus*, in the Beginning of his *Antiquities*, pretends, that *all Creatures, uſing the ſame Language*, and conſequently being endu'd with Reaſon and Underſtanding, the Serpent, excited by Envy, tempted *Eve* to ſin, and, among other Things, receiv'd this ſignal Puniſhment, *viz.* That it ſhould be depriv'd of its Feet, and ever after crawl upon the Ground, which *Aben Ezra*, and ſeveral other Rabbins confirm. But, what is certain in the Serpent's Puniſhment, is this—that it actually eats the dry and duſty Earth (as *Bochart* and *Pliny* tell us) otherwiſe we can hardly conceive, how it could ſubſiſt in dry and ſandy Deſarts, to which God, in a good Meaſure, has condemn'd it.

It ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel] This Promiſe, made generally to *Eve*, was afterwards, on an extraordinary Occaſion, and for extraordinary Faith renewed to *Abraham*, and confined to his Deſcendants; *In thy Seed ſhall all the Nations be bleſſed.* Which Promiſe was the great Glory of the *Jewiſh* Nation, which in Conſequence of *Daniel*'s Prophecy, had an univerſal Expectation of the *Meſſiah*'s *appearing*, at the Time of the *Coming of Chriſt*. From this Cauſe they were continually vaunting that they were the *Children of Abraham*, and for this they were reproved by *Jeſus*, when he explained to them the true Senſe of the Text they alluded to; telling them, *that* Abraham *had ſeen his Day, and was glad.* The Endeavours of the Devil to ſeduce Souls, and to involve Mankind in the ſame Condemnation with himſelf, is mentioned by *Chriſt*, as a *Warfare*; the *Phariſees*, who blaſphemed God, and oppoſed the Preaching of *Jeſus*, are by him ſtiled the *Seed*, or *Children of the Devil*, and are charged with continuing in the ſame Practices with their Father; *the Children of Darkneſs*, it is declared, *hate the Children of Light*; and by his ſuffering on the Croſs, the Saviour of the World propheſied, that he had vanquiſhed the *Powers of Darkneſs*; as he was born of the Virgin *Mary*, he was plainly the *Seed of Eve*, and as ſhe was of the *Stock of Abraham*, this Prophecy and ſeveral others, were fulfilled. The ſtriking the *old Serpent* on the Head, was by his Triumph at his Death, in which happened that *wounding of the Heel*, which himſelf ſuffered, for the Sake of Mankind. In this Light are theſe Texts conſidered and applied to the *New Teſtament*, particularly by St. *Paul*, in his *firſt Epiſtle* to the *Corinthians*, and in his *Epiſtle* to the *Galatians*; in the one he explains how *Chriſt* repaired the Sin of *Adam*, in the other how the Promiſe to *Abraham* was fulfilled in him.

I will greatly multiply thy Sorrow, and thy Conception] The Author of *Revelation examin'd* obſerves, that 'tis remarkable, that a Woman is the only Creature we know of, who has any *Sorrow in Conception.* This *Ariſtotle* expreſly affirms, and only excepts the Inſtance of a *Mare* conceiving by an *Aſs*, and, in general, where there is any Thing monſtrous in the *Fœtus.* Other Creatures, we find, are in more perfect Health, and Strength, and Vigour, at that Time, than before; but *Ariſtotle* reckons up ten different Maladies, to which the Woman is then naturally ſubject. And, as ſhe is ſubject to Sickneſs, in the Time of her Conception; ſo it is farther remarkable, that ſhe brings forth her Offſpring with more Pain and Agony than any other Creature upon Earth, even tho' ſhe has ſome Advantages in her Make, above other Creatures, that might promiſe her, in this Caſe, an Alleviation: And therefore we may ſuppoſe, that, upon God's ſaying to the Woman, *In Sorrow ſhalt thou bring forth Children*, a real Effect did immediately accompany the Word ſpoken, and cauſe ſuch a Change in the Woman's Body, as, in the Courſe of Nature, muſt have occaſion'd the extraordinary Pain here ſpoken of: For ſo we find, that in the Sentence pronounc'd againſt the Serpent, againſt the Earth, and againſt the Man, the Word of God was not only *declarative*, but *executive* likewiſe, as producing a real Change by a new Modification of Matter, or Conformation of Parts.

Thy Deſire ſhall be unto thy Huſband] That is, as thou haſt hearkened to the Solicitations of the Tempter, in the Abſence of thy Huſband, thou therefore ſhalt be put under greater Subjection to him, than before; and in this Senſe theſe Words have been underſtood by the Generality of Commentators.

Curſed be the Ground for thy Sake] But why ſhould God curſe the Ground, which was incapable of offending him? *Anſ.* This was not the Effect of Anger, or any haſty Paſſion (which God is not capable of) but of calm and equitable Juſtice; ſince it was Man (who had done enough to incur the divine Diſpleaſure) that was to ſuffer by the Curſe, and not the Ground itſelf: For the Ground felt no Harm, by *bringing forth Thorns and Thiſtles*, but *Adam*, who, for ſome Time, had experienc'd the *ſpontaneous* Fertility of *Paradiſe*, was a ſufficient Sufferer by the Change, when he found himſelf reduced to hard Labour, and forc'd *to eat his Bread by the Sweat of his Brow.*

In the Sweat of thy Face ſhalt thou eat Bread] From whence ſome conclude, that the Earth, before the Fall, brought forth ſpontaneouſly, (as ſeveral of the antient

antient Poets have deſcribed the *Golden Age*) and without any Pains to cultivate it; as indeed there needed none, ſince all Things, at firſt, were by the Divine Power, created in their full Perfection. What Labour would have been neceſſary in Time, if Man had continued innocent, we do not know, only we may obſerve from the Words, that leſs Pains would have been then required than Men are now forc'd to take for their Suſtenance. The Wiſdom, Goodneſs, and Juſtice of God, however, are very conſpicuous, in decreeing, that Toil and Drudgery ſhould be the Conſequence of departing from an eaſy and rational Obedience; in making the Earth leſs deſirable to Man, when his Guilt had reduc'd him to the Neceſſity of leaving it; and in keeping in order thoſe Paſſions and Appetites, which had now broke looſe from the Reſtraint of Reaſon, by ſubduing their Impetuoſity with hard Labour. See *Patrick*'s *Com.* and *Revel. exam.*

Milton brings God, after the Fall, appointing his holy Angels to make an Alteration in the Courſe of the celeſtial Bodies, and to poſſeſs them with noxious Qualities, in order to deſtroy the Fertility of the Earth, and thereby puniſh Man for his Tranſgreſſion.

----- The Sun
Had firſt its Precept ſo to move, ſo ſhine,
As might affect the Earth with Cold and Heat
Scarce tolerable; and from the North to call
Decrepid Winter; from the South to bring
Solſtitial Summer's Heat. To the blank Moon
Her Office they preſcrib'd, to th' *other five*
Their planetary Motions and Aſpects
Of noxious Efficacy, and when to join
In Synod unbenign; and taught the *fix'd*
Their Influence malign when to ſhower;
Which of them riſing with the Sun, or falling,
Shou'd prove tempeſtuous. To the Winds they ſet
Their Corners, when with Bluſter to confound
Sea, Air, and Shoar: The Thunder when to roll
With Terror thro' the dark aerial Hall.
Theſe Changes in the Heavens, tho' ſlow, produce
Like Change on Sea, and Land; Siderial Blaſt,
Vapour, and Miſt, and Exhalation hot,
Corrupt, and Peſtilent. B. 10.

Unto Adam alſo, and to his Wife, did the Lord God make Coats of Skins, and cloathed them] It cannot be denied, but that the Skins of Beaſts were a very antient Sort of Cloathing. *Diodorus Siculus* (L. 1.) Where he introduces *Hercules* in a Lion's Skin, tells us no leſs; and the Author to the *Hebrews* makes Mention of this Kind of Habit: But the *Jewiſh* Doctors have carried the Matter ſo far, as to maintain, that, as *Adam* was a Prieſt, this Coat of his was a *Prieſtly Garment*, which he left to his Poſterity: So that *Abel*, *Noah*, *Abraham*, and the reſt of the Patriarchs, ſacrific'd in it, until the Time that *Aaron* was made High Prieſt, and had peculiar Veſtments appointed him by God. But all this fine Fiction of theirs, falls to the Ground, if we can but ſuppoſe with ſome, that, by the Word which we render *Coats*, we may not improperly underſtand Tents, or Arbors, to defend our firſt Parents from the Violence of the Heat, and ſuch haſty Showers as were common in the Countries adjacent to Paradiſe, and where the Winter was not ſo cold, as to require Coats made of Skins, which wou'd certainly be too warm. That they cou'd not be the Skins of ſlain Animals is very manifeſt, becauſe, as yet, there was no more than two of each Species, Male and Female, nor had they propagated. And therefore others have imagin'd, that if the original Word muſt mean Coats, they were more probably made of the Bark of Trees, which are called *Dermata*, *the Skins of them*, as well as the Hides of Animals. See *Le Clerc*, and *Patrick*'s *Com.* and *Bibliotheca Bibl.* Vol. 1.

Behold the Man is become as one of us, to know Good and Evil, and now, leſt he put forth his Hand, and taſte of the Tree of Life, and live for ever] The former of theſe Sentences is held, by moſt Interpreters, to be an *Irony*, ſpoken in Alluſion to the Devil's Manner of tempting *Eve*, Ver. 5. but from the latter Part of the Words, this Queſtion ſeems to ariſe; "Whether "*Adam* and *Eve* if they had taſted of the Tree of Life, "after their Tranſgreſſion, ſhould have liv'd for ever?" Now it is very manifeſt, that, by the Violation of God's Command, they had juſtly incurr'd the Penalty. *In the Day thou eateſt thereof thou ſhalt ſurely die*; i. e. ſhalt ſurely become Mortal: From whence it follows, that, whether they had, or had not eaten, of the Tree of Life, they were, the Moment they fell, ſubject to the Neceſſity of dying, nor cou'd the Virtue of the Tree be it what it wou'd, preſerve them from the Execution of the Sentence; and therefore theſe latter Words, and now, *leſt he put forth his Hand, and taſte of the Tree of Life, and live for ever*, are in like Manner, ſpoken ſarcaſtically, as if God had ſaid, 'Leſt the Man ſhould 'vainly fancy in himſelf, that, by eating of the Tree 'of Life, he ſhall be enabled to live for ever, let us 'remove this Conceit from him, by removing him from 'this Place, and for ever debarring him from any Hopes 'of coming at that Tree again. See *Eſtius in Diff. Loca.*

Examples of God's ſpeaking by way of *Sarcaſm*, or Upbraiding, are not uncommon in Scripture: But conſidering that, *in the Midſt of Judgment, he here thinketh upon Mercy*; that, before the Sentence againſt our firſt Parents, he promiſes them a Reſtoration, and after Sentence paſt, does nevertheleſs provide them with Cloathing; ſome have thought, that the Words, by taking the original Verb to ſignify *the Time-paſt* (as it may well enough do) are rather an Expreſſion of Pity and Compaſſion, and of the ſame Import as if God had ſaid; 'The Man *was once*, like one of us, 'to *know Good*, and to purſue it; to *know Evil*, and 'to avoid it; (for that is the Perfection of *Moral* 'Knowledge) but behold how he is now degenerated! 'And therefore, leſt this Degeneracy ſhould continue 'upon him, and he become obdurate, the beſt Way 'will be to ſeclude him from the Tree of Life, by 'expelling him from Paradiſe.' But this Opinion ſeems to aſcribe too much to the Power of the Tree, and is not ſupported with Authority equal to the former.

And he placed at the Eaſt Side of the Garden of Eden, Cherubims and a flaming Sword] *Cherubim*, was a Name appropriated unto a certain Order of *Angels*, at the Time *Moſes* wrote this Hiſtory in the Wilderneſs, according to the Opinion of Biſhop *Patrick*. We have ſeveral Deſcriptions of *Cherubims* in the Holy Scriptures; but they are not exactly agreeable to one another: All that can certainly be pronounced of them, is, that they had *Wings*, as appears from *Exod.* xxv. 20. *Joſephus* ſays, that *they were like unto no flying Animals, which were ſeen by Men, but ſuch as* Moſes *ſaw figured on the Throne of God.* From a Paſſage in *Ezek.* x. 14. it hath been conjectur'd, that they were in Figure like Oxen; but the ſame Writer on the *Jewiſh Antiquities* ſays expreſly in two Places, *As for the* Cherubims, *no one can tell, or conceive what they are like.*

What is meant by the *flaming Sword*, ſays *Teniſon*, repreſented to be in the Hands of the *Cherubims*, at the Entrance of the Garden of Paradiſe, is variouſly conjectur'd by learned Men: But, of all Eſſays of this Kind, that of *Tertullian*, who thought it was the *Torrid Zone*, is the moſt unhappy. The Words of *Lactantius* are, *Ipſam Paradiſum igne circumvallavit, he encompaſſed Paradiſe with a Wall of Fire:* From whence a learned Man of our Nation, pretending that the original Word ſignifies *a dividing Flame*, as well as a flaming Sword, ſuppoſes, that this Flame was an Accenſion of ſome combuſtible Matter, round about the Garden, which excluded all Corners to it, till ſuch Time as the Beauty of the Place was defac'd. See *Nicholl*'s Confer. Vol. 1. Some *Rabbins* are of Opinion, that this *flaming Sword* was an Angel, founding their Sentiment on that Paſſage in the *Pſalms*, where 'tis ſaid, that *God maketh his Angels Spirits, and his Miniſters a flaming Fire*, Pſ. civ. 4. And hereupon another learned Man of our Nation has imagin'd, that this flaming Sword (which was accounted by the *Jews* a *ſecond* Angel) was of a different Kind to the *Cherubims*, viz.



And Adam knew Eve his Wife; & She conceived and bare Cain, and said,

Genesis, Chap. IV. Ver. I. II.

I have gotten a Man from the Lord. And She again bare his Brother Abel.



And Cain talked with Abel his Brother; and it came to pass when they were in the

Genesis, Chap. IV. Ver. VIII.

Field, that Cain rose up against his Brother Abel, and slew him.

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viz. a *Seraph*, or flaming Angel, in the Form of a flying fiery Serpent, whose Body vibrated in the Air with Lustre, and may fitly be described by the Image of such a *Sword*.

It was, says one, the Accension of inflamable Matter round about the Garden, which excluded all Comers to it, till such Time as the Beauty of the Place was defaced. Now this Opinion must be more probable to them, who place *Paradise* in the Eastern Parts of the World, especially about *Babylon*, where there is such an Abundance of *Naphtha*, and *Bitumen*, according to the Relations of *Pliny*, *Plutarch*, *Strabo*, and *Curtius*, and where there are Fields, which even yet, at some Times of the Year, seem all on Fire. But then it may be said what have these *Cherubims* or *Angels* to do with this *fiery Wall?* I answer, it is the Custom of the *Hebrews*, to express all the extraordinary Works of God by Angels, as to call a Plague, Famine, &c. a *destroying Angel*. Nay, farther, they being averse from the Philosophy of mechanick and material Principles, used to explain the common *Phænomena* of Nature by vital, pneumatick, or, which is the same, Angelick Principles.

But, as some have objected, be their Crime to themselves; why should their innocent Posterity have it imputed to them, or be loaded with the sad Effects or Consequences of it?

To give this a probable Solution, some have been apt to imagine, says *Stackhouse*, that the Fruit of the *forbidden Tree* might be impregnated with a very *fermenting Juice*, which put the Blood and Spirits into a great Disorder, and thereby divested the Soul of that Power and Dominion which it had before over the Body, which by its Operation clouded the *Intellect*, and depraved the *Will*, and reduced every Faculty of the Mind to that miserable Condition, which along with human Nature, has been propagated down to Posterity; as some Poisons we know, will strangely affect the Nerves and Spirits without causing an immediate Death, and, as the *Indians*, we are told, are acquainted with a *Juice*, which will immediately turn the Person who drinks it, into an *Idiot*, and yet leave him at the same Time, the Enjoyment of his Health, and all the Powers and Faculties of his Body. But whatever the Effect of the Fruit might be, and whether the Corruption of our Nature and Death, with all its Train of Evils, which have descended to us, lay in the *Tree* or in the *Will of God*, there is no Question to be made, but that our wise Creator might very justly decree, that human Nature in general should be affected with it, and our Happiness or Unhappiness to depend upon the Obedience or Disobedience of our first Parents. We daily see, that Children, very often, inherit the Diseases of their Parents, and that a vicious and extravagant Father leaves commonly his Son Heir of nothing else, but the Name and Shadow of a great Family, with an infirm sickly Constitution: And if Men generally now partake of the bad Habits and Dispositions of their immediate Parents, why not the *Corruption* of human Nature, in *the first*, have equally descended on all Mankind? The *Rebellion* of a Parent, in all *civil* Governments, reduces his Children to Poverty and Disgrace, who had a Title before to Riches and Honours: And, for the same Reason, why might not *Adam* forfeit for himself, and all his Descendants, the Gift of *Immortality*, and the Promise of eternal Life? God might certainly bestow his own Favours upon his own Terms; and therefore, since the Condition was Obedience, he might justly inflict Death, *i. e.* with-hold Immortality from us; he might justly deny us Heaven, for the Promise of Heaven was an Act of his free Bounty, upon the Transgression and Disobedience of our first Parents. We were in *their Loins*, and from thence our Infection comes: They were our Representatives, and in them we fell: But then, amidst all this Scene of Calamity, we have one comfortable, one saving Prospect to revive us, *viz. That* Adam *was the Figure of him that was to come, and therefore, as by the Offence of one, Judgment came upon all Mankind to Condemnation, even so by the Righteousness of one, the free Gift came upon all Men unto Justification of Life.*

CHAP IV.

The Birth, Trade, and Religion of Cain *and* Abel; *the Murder of* Abel; *the Curse of* Cain; *the first City built*; Lamech *and his two Wives*; *the Birth of* Seth *and* Enos.

Ver. 1. AND Adam knew Eve his wife: and she conceived, and bare Cain, and said, I have gotten a man from the Lord. 2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time, it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. 4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering. 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And the Lord said unto Cain. Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

I have gotten a Man from the Lord] *Ish eth Jehovah*, which our Translation makes, *a Man from the Lord*, should rather be render'd *the Man, the Lord*. *Helvicus* has shewn in so many Instances in Scripture, that *eth* is an Article of the *Accusative Case*, that it seems indeed to be the *Hebrew* Idiom; besides, that it is a *demonstrative*, or *emphatick* Particle, which points at some Thing or Person, in a particular Manner; and therefore several, both *Jewish* and *Christian* Doctors, have taken the Words in this Sense,— That our Grandmother *Eve*, when deliver'd of *Cain*, thought she had brought forth the *Messias*, this *God-man*, who was to *bruise the Serpent's Head*, or destroy Satan's Power and Dominion, according to the Promise which God had made her. See *Edward*'s *Survey of Religion*, Vol. I.

And she again bare his Brother Abel] *Abel* denotes *Sorrow* and *Mourning*; but very probably he might not not receive that Name, until his tragical End, which caused great Grief to his Parents, and thereby verified the Meaning of it.

Others (as *Patrick* and *Saurin*) derive the Name from a Word, which signifies *Vanity*; and are of Opinion, that *Eve* intended thereby, either to declare the little Esteem she had of him, in Comparison of her Firstborn; or to shew the Vanity of her Hopes, in taking *Cain* for the *Messiah*; or to denote that all Things in the World, into which he was now come, were mere *Vanity and Vexation of Spirit.*

The *Mohammedans* have a Tradition, that *Eve* was brought to Bed at one Time of *Cain* and his Twin Sister *Achima* or *Achimia*, and that afterwards she bare *Abel* and his Twin Sister *Lebuda*. Some of the *Eastern* Christians call these Sisters *Azrum* and *Orain*; but except this Mutation of Names, they agree in every Respect with the Fables received by the *Mohammedans*, who pretend, that *Adam* would have had *Cain* take to Wife *Lebuda* or *Orain*, intending also that *Abel* shou'd have married *Achima* or *Azrum*: But *Cain* liking the Sister which was born with him best, complained of his Father's Partiality, who would give the most beautiful unto *Abel*. *Adam* remonstrated to him, that altho' there was a Necessity of taking his Sister to Wife, yet that he should avoid taking her who came into the World with him, because she was nearer unto him, than the Damsel born with *Abel*. Yet this not satisfying *Cain*, he persisted in his first Resolution, and in order to determine which should marry *Achimia*, *Adam* di-

directed that his two Sons ſhould offer before the Lord; whereupon *Abel*'s Sacrifice being accepted, *Cain* conceiv'd ſuch Diſpleaſure thereat, that he immediately reſolv'd upon that Murder which he afterwards committed.

Abel brought of the Firſtlings of his Flock, and of the Fat thereof] It is a pretty common Opinion, ſays *Le Clerc*, that the *Eating of Fleſh* was not permitted before the Flood; and 'tis the Poſition of *Grotius*, that no *carnal* Sacrifices were at that Time offered, becauſe nothing, but what was of uſe to Man, was to be conſecrated to God. The Scarcity of Cattle might very well excuſe their being ſlain in the Worſhip of God; and therefore ſince the ſame Word in *Hebrew* (*Hhalab*, or *Hheleb*) according to its different Punctuation, ſignifies both *Fat* and *Milk*, and accordingly is render'd both Ways by the LXX, many learned Men ſeem to favour the latter, as finding it a Cuſtom, among the antient *Egyptians*, to ſacrifice Milk to their Deities, as a Token and Acknowledgment of the Fecundity of their Cattle. See likewiſe *Saurin*'s Diſſertation. But the learned *Heidegger* is of an Opinion quite the contrary. See *Exercit.* 15. *de Cibo Antediluviano.*

And the Lord had Reſpect unto Abel, and to his Offering] The *Jews* are generally of Opinion, that this *viſible Token* of God's accepting *Abel*'s Sacrifice, was a Fire, or Lightning, which came from Heaven, and conſum'd it. The Footſteps of this we meet with in a ſhort Time after, *Gen.* xv. 17. and the Examples of it were many in future Ages, *viz.* When *Moſes* offered the firſt Burnt-offering according to Law, *Lev.* ix. 24. When *Gideon* offered upon the Rock, *Judg.* vi. 31. when *David* ſtayed the Plague, 1 *Chron.* xxi. 26. when *Solomon* conſecrated the Temple, 2 *Chron.* vii. 1. and when *Elijah* contended with the *Baalites*, 1 Kings xviii. 38, &c. And accordingly, we find the *Iſraelites*, (when they wiſh all Proſperity to their Kings) praying, that God would be pleaſed *to accept* (in the Hebrew, *turn into Aſhes*) *his burnt Sacrifice*, Pſ. xx. 3. See *Patrick*'s and *Le Clerc*'s *Com.*

It is the general Opinion of Commentators, that *Cain* offered the worſt of the Fruits of the Earth; which ſhew'd, that he did not pay his Acknowledgments to God with that Chearfulneſs and Sincerity of Heart, as *Abel* did, who brought the Firſt of his Flock.

A Man ſhould enlarge his Hand, and bring his Offering of the faireſt and moſt laudable amongſt theſe Kinds of Things whereof he bringeth. Behold, it is written in the Law, *And Abel he alſo brought of the Firſtlings of his Flock, and of the Fat of them.* And this is a common Law in every Thing which is in the Name of the Good God, that it be of the Goodlieſt and Beſt. If one would build a Houſe of Prayer, let it be fairer than his own Dwelling Houſe: If he feed the Hungry, let him feed him with the beſt and ſweeteſt that is upon his Table: If he cloath the Naked, let it be with the faireſt of his Cloaths: If he ſanctify any Thing, let him ſanctify the faireſt of his Goods; and ſo he ſaith, *Levit.* iii. 15. *All the Fat is the Lord's.*

If thou doeſt well, ſhalt thou not be accepted? And if thou doeſt not well, Sin lieth at the Door] Theſe Words *If thou doeſt well, ſhalt thou not be accepted?* Some render, *ſhalt thou not receive*, viz. a Reward; others, *ſhalt thou not be pardoned?* and others again, *thou ſhalt be elevated to Dignity.* But, if we conſider what God ſays to *Cain* in the two foregoing Verſes, *that his Countenance was fallen*, we cannot but perceive, that in *this* he promiſes him, that, if he did well he ſhould have his Face *lifted up*, and that he ſhould have no more Reaſon to be ſad; for ſo the Scripture frequently expreſſes a fearleſs and chearful State. *If Iniquity be in thine Hand*, ſays one of *Job*'s Friends, *put it away from thee, and let not Wickedneſs dwell in thy Tabernacle; for then thou ſhalt lift up thy Face without Spot*, Job. xi. 15. *Eſſay for a new Tranſlation.*

Sin lieth at thy Door: Where, by *Sin*, the Generality of Interpreters mean, the *Puniſhment* of Sin, which is hard at Hand, and ready to overtake the Wicked. But our learned *Lightfoot* obſerves, that God does not here preſent himſelf to *Cain*, in order to threaten, but to encourage him, as the firſt Words of his Speech to him do import; and therefore that the Deſcription of *lying at the Door*, does plainly enough inſinuate, that the Text does not ſpeak either of *Errors* or *Puniſhment*, but of *a Sacrifice for Sin*, which the Scripture often calls by the *Hebrew* Word here, and which was commonly plac'd before the Door of the *Sanctuary*, as may be ſeen in ſeveral Paſſages in Scripture. So that according to this Senſe, God is here comforting *Cain*, even tho' he did amiſs in maligning his Brother, and referring him to the *Propitiation* of Chriſt, which, even then, was of ſtanding Force for the Remiſſion of Sin. But this Senſe of the Words ſeems a little too far fetch'd.

The *Jeruſalem Targum* upon the whole Verſe runs thus; Now if thou do well, if thy Deeds be righteous in this Life, ſhall I not give thee Reſt and a dwelling Place hereafter? And if thy Deeds are not good in this World, thy Sins ſhall be reſerved until the Day of the great Judgment, and ſhall lie at the Door of thy Heart. In the mean Time I have put into thy Hand a Power over thy Luſt unto Evil, and thou ſhalt make what Uſe of it is agreeable to thee, either in doing well, or in doing Evil. Mr. *Shuckford*, in his *Connection of ſacred and prophane Hiſtory*, mentions an Interpretation of this Verſe, who it ſeems, thought it might be thus tranſlated. *If thou doſt well ſhalt thou not be accepted? but if thou doeſt not well Sin lieth at the Door*; indeed the Appetite of *it*, i. e. *of Sin*, will be at *Thee*, i. e. *to tempt Thee*, but thou ſhouldeſt rule over it. But as Mr. *Shuckford* has there ſhewn, *Teſhukato* doth not ſignify the Appetite of *it*, but of *him*, and the *Hebrew* Phraſe *eleka Teſhukato*, ſignifies, *he will heartily reſpect thee*, and cannot be taken for *Sin will tempt thee.* The learned Dr. *Lightfoot* interprets this Verſe in a different Manner, as may be ſeen in the laſt Note.

And unto thee ſhall be his Deſire, and thou ſhalt rule over him] Theſe Words, ſays *Shuckford*, however ſome Expoſitors have clouded them, will appear to be plain and eaſy enough, if we do but conſider, that there are two Expreſſions, in the *Hebrew* Tongue, to ſignify the Readineſs of one Perſon to ſerve and reſpect another. The one is, *aine el yad*, or *our Eyes are to his Hands*; the other *Teſhukal el*, or *our Deſire is to him.* The former expreſſes our *outward* Attendance, and the latter the *inward* Temper and Readineſs of the Mind to pay Reſpect. Of the former we have an Inſtance in *Pſal.* cxxxiii. *The Eyes of Servants are to the Hand of their Maſters, and the Eyes of a Maiden are to the Hand of her Miſtreſs*, i. e. they ſtand ready with a vigilant Obſervance to execute their Orders. We meet the other Expreſſion in the Place before us, and it imports an *inward* Temper and Diſpoſition of Mind to pay Reſpect and Honour. *His Deſire will be unto thee*, i. e. he will be heartily devoted (as we ſay in *Engliſh*) to honour and reſpect you. And *thou ſhalt* (or mayeſt) *rule over him*, i. e. you may have any Service from him, you can deſire.

8 And Cain talked with Abel his brother: and it came to paſs when they were in the field, that Cain roſe up againſt Abel his brother: and ſlew him. 9 And the Lord ſaid unto Cain, Where *is* Abel thy brother? And he ſaid, I know not: *Am* I my brothers keeper? 10 And he ſaid, what haſt thou done? the voice of thy brothers blood crieth unto me from the ground. 11 And now *art* thou curſed from the earth, which hath opened her mouth to receive thy brothers blood from thy hand. 12 When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength. A fugitive and a vagabond ſhalt thou be in the earth. 13 And Cain ſaid unto the Lord, My puniſhment *is* greater then I can bear. 14 Behold thou haſt driven me out this day from the face of the earth: and from thy face ſhall I be hid

hid, and I ſhall be a fugitive and a vagabond in the earth, and it ſhall come to paſs, that every one that findeth me ſhall ſlay me. 15 And the Lord ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſevenfold. And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him.

And Cain talked with Abel his Brother] *Eſtius in Difficil. Loca*, obſerves, that the Words ſtrictly ſignify, *Cain ſaid unto Abel his Brother*; after which there is a *blank Space* left in the *Hebrew* Copies, as if ſomething was wanting. The *Samaritan Pentateuch*, and the LXX Verſion ſupply this, by adding the Words,—*Let us go into the Fields*; but the *Jeruſalem Targum*, and that of *Jonathan*, have ſupplied us with their whole Converſation, as they went along. 'I know, ſays 'Cain, that the World was created by the Mercy of 'God, but it is not govern'd according to the Fruit of 'our good Works, and there is Reſpect of Perſons in 'Judgment. Why was thy Oblation favourably ac'cepted, when mine was rejected? Abel *anſwer'd, and ſaid unto* Cain, The World was created in Mercy, 'and is govern'd according to the Fruits of our good 'Works. There is no Reſpect of Perſons in Judgment; 'for my Oblation was more favourably receiv'd, be'cauſe the Fruit of my Works was better, and more 'precious, than thine. *Hereupon* Cain *in a Fury breaks 'out*, There is no Judgment, nor Judge, nor any other 'World; neither ſhall good Men receive any Reward, 'nor wicked Men be puniſh'd. *To which* Abel *replied*, 'There is a Judgment, and a Judge, and another 'World, in which good Men will receive a Reward, 'and wicked Men be puniſh'd.' Upon which there enſu'd a Quarrel, which ended in *Abel*'s Death. So that, according to this Account, *Abel* ſuffer'd for the Vindication of the Truth, and was in Reality, the *firſt Martyr*.

At the Foot of the Hill near *Damaſcus*, the Inhabitants pretend, from antient Tradition, to ſhew the very Spot where *Abel* was ſlain. As to the Weapon which *Cain* uſed, *Eutichus*, the great Author of theſe Sort of Tales, ſays, that it was a *Stone*; and the *Arabians* have in a great Meaſure followed his Opinion, both as to this and to other Matters. Some of the *Jewiſh* Writers tell us, that he pulled him to Pieces with his Teeth. Others, that he killed him with the *Jaw-bone* of an *Aſs*, which the Painters therefore put in his Hand, whenever it comes to their Turn to repreſent the Story. Some arm him with a *Fork*, St. *Chryſoſtom* with a Sword, St. *Irenæus* with a *Scythe*, and *Prudentius* with a *Pruning-hook*.

There is an oriental Tradition, that, when *Cain* was confirmed in his Deſign of deſtroying his Brother, and knew not how to go about it, the Devil appeared to him in the Shape of a Man, holding a Bird in his Hand, and that, placing the Bird upon a Rock, he took up a Stone, and with it ſqueezed his Head in Pieces. *Cain*, inſtructed by this Example, reſolved to ſerve his Brother in the ſame Manner; and therefore, waiting till *Abel* was aſleep, he lifted up a large Stone, and let it fall, with all its Weight, upon his Head, and ſo kill'd him; whereupon God cauſed him to hear a Voice from Heaven, to this Purpoſe, *The reſt of thy Days ſhalt thou paſs in continual Fear.*

My Puniſhment is greater than I can bear] *Shuckford* obſerves, that as the *Hebrew* Word *Aven*, ſignifies *Iniquity*, rather than Puniſhment, and the Word *Naſha* ſignifies *to be forgiven*, as well as *to bear*, it ſeems to agree better with the Context, if the Verſe be render'd either *poſitively*, *My Iniquity is too great to be forgiven*, or (as the *Hebrew* Expoſitors take it) by way of Interrogation, *Is my Iniquity too great to be forgiven?* Which ſeems to be the better of the two. *Aynſworth* has obſerv'd, that, as there are *ſeven Abominations in* the Heart of him that loveth not his Brother, *Prov.* xxvi. 25. there were the like Number of Tranſgreſſions in *Cain*'s whole Conduct; for, *1ſt*, he ſacrificed without Faith; *2dly*, was diſpleas'd that God reſpected him not; *3dly*, hearken'd not to God's Admonition; *4thly*, ſpake diſſemblingly to his Brother; *5thly*, killed him in the Field; *6thly*, denied, that he knew where he was; and, *7thly*, neither aſk'd, nor hop'd for Mercy from God, but deſpair'd, and ſo *fell into the Condemnation of the Devil.*

And it ſhall come to paſs, that every one that findeth me ſhall ſlay me] But, if his Father and Mother were the only Perſons beſides himſelf, what Reaſon had he for ſuch an Apprehenſion? According to the Computation of moſt *Chronologers*, ſays *Stackhouſe*, it was in the one hundred and twenty ninth Year of *Adam*'s Age, that *Abel* was ſlain; for the Scripture ſays expreſly, that *Seth* (who was given in Lieu of *Abel*) was *born in the hundred and thirtieth Year* (very likely the Year after the Murther was committed) to be a *Comfort* to his diſconſolate Parents. So that *Cain* muſt be an hundred and twenty nine Years old, when he *abdicated* his own Country, at which Time, there might be a ſufficient Quantity of Mankind upon the Face of the Earth, to the Number, it may be, of an hundred thouſand Souls. For if the Children of *Iſrael*, from ſeventy Perſons, in the Space of a hundred and ten Years, became ſix hundred thouſand fighting Men (tho' great Numbers of them were dead during this Increaſe) we may very well ſuppoſe, that the Children of *Adam*, whoſe Lives were ſo very long, might amount, at leaſt, to an hundred thouſand, in a hundred and thirty Years, which are almoſt five Generations.

A certain *French* Author obſerves (Diſſert. i. in the Journal of *Paris*, *Jan.* 1712.) that tho' we ſhou'd ſuppoſe, that *Adam* and *Eve* had no other Children than *Cain* and *Abel* in the Year of the World 128, which, as the beſt Chronologers agree, was the Time of *Abel*'s Murder; yet, as it muſt be allow'd, that they had Daughters, married with theſe two Sons, we require no more, than the Deſcendants of theſe two Children to make a conſiderable Number of Men upon the Earth in the ſaid Year 128. For, ſuppoſing them to have been married in the 19th Year of the World, they might eaſily have had each of them eight Children, ſome Males, ſome Females, in the 25th Year. In the 50th Year there might proceed from them, in a direct Line, 64 Perſons; in the 74th Year, there wou'd be 572; in the 98th Year, 4096; and in the 122d Year they wou'd amount to 32,768. If to theſe we add the other Children, deſcended from *Cain* and *Abel*, their Children, and the Children of their Children, we ſhall have in the aforeſaid 122d Year, 421,164 Men, capable of Generation, without ever reckoning the Women, both old and young, or ſuch Children, as are under the Age of 17 Years.

And the Lord ſet a Mark upon Cain, leſt any finding him ſhould ſlay him] So it is in our Tranſlation, but *Patrick* and *Saurin* obſerve, that the Original ſays no ſuch Thing, and the LXX have very well render'd it thus—*God ſet a Sign before* Cain, *to perſuade him, that whoever ſhould find him, ſhould not kill him.* This is almoſt the ſame with what is ſaid, *Exod.* x. 1. that *God did Signs before the* Egyptians; and *Iſa.* lxvi. 19. that *he would ſet a Sign before the Heathen*; where it is evident, that God did not mean any particular Mark, which ſhould be ſet on their Bodies, but only thoſe Signs and Wonders, which he wrought in *Egypt*, to oblige *Pharaoh* to let his People go, and the miraculous Manner, in which he delivered them from their *Babyloniſh* Captivity. This Expoſition is natural, and agreeable to the Methods of Divine Providence, which is wont to convince *the Incredulous* by Signs and Wonders; nor could any Thing elſe aſſure *Cain*, in the Fear he was under, *that the firſt who met him, ſhould not kill him*, after what God had ſaid to him, in Exprobation of his Crime.

16 And Cain went out from the preſence of the Lord, and dwelt in the land of Nod, on the eaſt of Eden. 17 And Cain knew his wife, and ſhe conceived and bare Enoch: and he builded a city, and called the name of the city, after the

name of his ſon, Enoch. 18 And unto Enoch was born Irad: and Irad begat Mahujael: and Mahujael begat Methuſael: and Methuſael begat Lamech. 19 And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of ſuch as dwell in tents, and *of ſuch as have* cattel. 21 And his brother's name *was* Jubal: he was the father of all ſuch as handle the harp and organ. 22 And Zillah, ſhe alſo bare Tubal-cain, an inſtructer of every artificer in braſs and iron: and the ſiſter of Tubal-cain *was* Naamah. 23 And Lamech ſaid unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my ſpeech: for I have ſlain a man to my wounding, and a young man to my hurt. 24 If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven-fold. 25 And Adam knew His wife again, and ſhe bare a ſon, and called his name Seth: For God, *ſaid ſhe*, hath appointed me another ſeed in ſtead of Abel whom Cain ſlew. 26 And to Seth, to him alſo there was born a ſon; and he called his name Enos: then began men to call upon the name of the Lord.

And Cain went out from the Preſence of the Lord] Both *Lightfoot*, *Heidegger*, and *Le Clerc* ſeem to be of Opinion, that what we render *the Preſence of the Lord*, was the proper Name of that particular Place, where *Adam*, after his Expulſion from Paradiſe, dwelt; and accordingly we find that Part of the Country, which lies contiguous to the ſuppoſed Situation of Paradiſe, called by *Strabo*, *Proſopon Theou*. However this be, 'tis agreed by all Interpreters, that there was a *Divine Glory*, called by the *Jews* SHECHINAH, which appeared from the Beginning, and from which *Cain*, being now baniſh'd, never enjoy'd the Sight of it again. If, after this, *Cain* turned a downright Idolater (as many think) 'tis very probable that he introduced the Worſhip of the Sun (which was the moſt antient Idolatry) as the beſt Reſemblance he could find, of the Glory of the Lord, which was wont to appear in a flaming Light.

The *Pſalmiſt* aſks the Queſtion, *Whither ſhall I go from thy Spirit, or whither ſhall I fly from thy Preſence?* Pſal. cxxxix. 7. The Queſtion has in it the full Force of a *Negation*; and if ſo, how is this conſiſtent with *Cain*'s *going out from the Preſence of God?* Now to reconcile this, we muſt make a Diſtinction between the *eſſential* and *majeſtic* Preſence of God. His *eſſential* Preſence is infinite, and ſo every where, and every where unſeen; but his *majeſtic* Preſence is the notifying, or Diſcovery of his eſſential Preſence, in a determinate Place, by ſome Kind of magnificent luminous Appearance; which, by the *Pſalmiſt*'s Authority, we may call the *Garment* or Cloathing of his Eſſence, for *he decketh himſelf with Light, as with a Garment*, Pſ. civ. 2. or, by the Apoſtle's Authority, the *Dwelling*, or Palace of his Eſſence; *for he dwelleth in Light that is unapproachable*, 1 Tim. vi. 16. By this glorious Appearance, God manifeſted himſelf very frequently in the Place where *Adam* liv'd; and therefore, when *Cain* departed from his native Country, he neceſſarily went from this *majeſtic* Preſence of God, tho' it was impoſſible for him to flee from his *eſſential*.

And dwelt in the Land of Nod, on the Eaſt of Eden ---- and there he built a City, and called the Name of it after the Name of his Son, Enoch] Hereupon the learned *Huetius* obſerves, that *Ptolemy* in his Deſcription of *Suſiana*, places there a City called *Anuchtha*; and that the Syllable *tha*, which ends the Word, is, in the *Chaldee* Language, a Termination pretty common to Nouns *Feminine*, and conſequently no Part of the Name itſelf: From whence he infers, that this *Anuchtha*, mention'd by *Ptolemy*, is the ſame with the City *Enoch* mention'd by *Moſes*; eſpecially ſince *Ptolemy* places it on the *Eaſt Side* of *Eden*, which agrees very well with what *Moſes* ſays of the Land of *Nod*. But tho' it be allow'd, that *Anuchtha* and *Enoch* be the ſame Name, yet it will not therefore follow, that there was no other City ſo called, but that which was built by *Cain*. 'Tis certain that there was another *Enoch*, the Son of *Jared*, and Father of *Methuſelah*, a Perſon of remarkable Piety, in the *Ante-diluvian* Age; and why might not the City, mention'd by *Ptolemy*, be call'd after him, in reſpect to his illuſtrious Character, and miraculous Exemption from Death? Or rather, why might it not take its Name from ſome other *Enoch*, different from both the former, and living ſome Generations after the Flood? For it is ſcarce imaginable, how the City of *Enoch*, built before the *Flood*, ſhould either *ſtand*, or *retain* its antient *Name*, after ſo violent a Concuſſion, and total Alteration of the Face of Nature.

Nor ſhould it be forgot, that the Province of *Suſiana*, where *Huetius* places the Land of *Nod*, is one of the moſt fruitful and pleaſant Countries in the World. Whereas, conſidering that *Cain*'s Baniſhment was intended by God to be Part of his Puniſhment, it ſeems more reaſonable to think, that he ſhould, upon this Account, be ſent into ſome barren and deſolate Country, remote from the Place of his Nativity, and ſeparated by Mountains, and other natural Obſtructions, from the Commerce of his Relations. For which Reaſon, the learned *Grotius* is clearly of Opinion, that the Country, into which *Cain* was ſentenc'd to withdraw, was *Arabia Deſerta*; to the Barrenneſs of which, the Curſe, that God pronounces againſt him, ſeems not improperly to belong. *And now thou art curſed from the Earth, and when thou tilleſt the Ground, it ſhall not henceforth yield unto thee her Strength.* But, after all, their Opinion is not to be found fault with, who ſuppoſe, that the Word *Nod*, which ſignifies an *Exile* or *Fugitive*, is not a *proper*, but only an *appellative* Name; and that therefore, where-ever the Country was, where *Cain* took up his Abode, that, in After-ages, was call'd the *Land of Nod*, or the Land of *the baniſhed Man*. See *Stackhouſe*'s *Diſſert.*

And Lamech took unto him two Wives] *Le Clerc*, ſuppoſing that the Increaſe of *Females*, at the Beginning of the World, was much greater than that of *Males*, is of Opinion, that there might poſſibly want a Man to eſpouſe one of the Women, whom *Lamech* married; nor can he think that *Moſes* intended to blame him, for what was the conſtant Practice of ſome of the moſt eminent of the *Poſt-diluvian* Patriarchs. Biſhop *Patrick* likewiſe makes this *Apology* for him: 'His earneſt Deſire of ſeeing that bleſſed Seed, which was promiſed to *Eve*, might perhaps induce him to take more Wives than one, hoping that, by multiplying his Poſterity, ſome or other of them might prove ſo happy, as to produce that *Seed*. And this he might poſſibly perſuade himſelf to be more likely, becauſe the Right which was in *Cain*, the *Firſt-born*, he might now conclude was reviv'd in himſelf; and that the Curſe laid upon *Cain*, was, by this Time, expired, and his Poſterity reſtored to the Right of fulfilling the Promiſe.' Both *Selden* and *Grotius* plead for the Lawfulneſs of *Polygamy* before the *Levitical* Diſpenſation; but the learned *Heidegger* has ſufficiently anſwered them, and proved at large, that this Cuſtom of multiplying Wives is contrary both to the Law of God, and the Law of Nature.

He was the Father of ſuch as dwell in Tents] *Heidegger* obſerves, that *the Hebrews* call him *the Father* of any Thing, who was the firſt Inventor of it, or a moſt excellent Maſter of that Art: And from the Affinity of their Names, as well as the Similitude of their Inventions, learned Men have ſuppoſed, that *Jabal* was the *Pales*; *Jubal* the *Apollo*; *Tubal-Cain* (which in the *Arabick* Tongue ſtill ſignifies *a Plate of Iron* or *Braſs*) the *Vulcan*; and his Siſter *Naamah* the *Venus*, or (as ſome will have it) the *Minerva* of the *Gentiles*. See *Stillingfleet*'s *Origines*.

And Lamech ſaid unto his Wives, Adah and Zillah, Hear my Voice, &c] This Speech of *Lamech*, as it ſtands inconnected with any Thing before it, is ſuppoſed

poſed by many to be a Fragment of ſome old Record, which *Moſes* was willing to preſerve; and, becauſe it ſeems to fall into a kind of Metre, ſome have thought it a Sketch of *Lamech*'s Poetry, which he was deſirous to add to his Son's Invention of Muſick, and other Arts. Many ſuppoſe that *Lamech*, being plagued with the daily Contentions of his two Wives, here bluſters and boaſts of what he had done, and what he would do if they gave him any farther Moleſtation. Others imagine, that as the Uſe of Weapons was found out by one of his Sons, and now become common, his Wives were fearful leſt ſome Body or other might make uſe of them to ſlay him; but that, in this regard, he deſires them to be eaſy, becauſe, as he was not guilty of ſlaying any Body himſelf, there was no Reaſon to fear that any Body ſhould hurt him. The *Targum* of *Onkelos*, which reads the Words *interrogatively*, favours this Interpretation much: *Have I ſlain a young Man to my wounding, or a young Man to my Hurt?* i. e. I have done no Violence or Offence to any one, either great or ſmall, and therefore have no Cauſe to be apprehenſive of any to myſelf. But the *Rabbins* tell us a traditional Story, which if true, would explain the Paſſage at once. The Tradition is, —— That *Lamech*, when he was blind, took his Son *Tubal-Cain* to hunt with him in the Woods, where they happened on *Cain*, who, being afraid of the Society and Converſe with Men, was wont to be lurking up and down in the Woods; that the Lad miſtook him for ſome Beaſt ſtirring in the Buſhes, and directed his Father, how, with a Dart, or an Arrow, he might kill him; and this, they ſay, was the Man, whom *he killed by his wounding him*; and that afterwards, when he came to perceive what he had done, he beat *Tubal-Cain* to Death, for mis-informing him, and this was the *young Man whom he killed by hurting*, or beating *him*. But beſides the Incongruity of a blind Man's going a Hunting, this Story is directly contrary to the Promiſe of God, which aſſured *Cain*, that no Perſon ſhould kill him, and ſeems indeed to be deviſed for no other Purpoſe, but merely to ſolve the Difficulty of the Paſſage. Among the many Interpretations which have been made of it, that of the *Targum* of *Onkelos*, above recited, ſeems moſt natural and eaſy, and is not a little countenanced by the Authority of *Joſephus*. 'As for *Lamech*, ſays he, who ſaw, as far as any Man, into the Courſe and Methods of divine Juſtice, he could not but find himſelf concerned in the Proſpect of that dreadful Judgment which threatned his whole Family for the Murder of *Abel*, and under this Apprehenſion he brake the Matter to his two Wives.

Stackhouſe deſcants upon this Paſſage thus: The Murther of *Abel* had, for a long Time, occaſioned a great Animoſity between the Family of *Seth*, and the Deſcendants of *Cain*, who, tho' at ſome Diſtance, lived in perpetual Apprehenſions that the other Family might come upon them unawares, and revenge *Abel*'s untimely Death: But *Lamech* when he came to be Head of a People, endeavoured to reaſon them out of this Fear. For, calling his Family together, he argued with them to this Purpoſe: 'Why ſhould we make our 'Lives uneaſy with theſe groundleſs Suſpicions? What 'have we done, that we ſhould be afraid? We have 'not killed any Man, nor offered any Violence to *our* 'Brethren of the other Family; and ſurely Reaſon muſt 'teach them, that they can have no Right to hurt or 'invade us. *Cain* indeed, our Anceſtor, killed *Abel*; 'but God was pleaſed ſo far to forgive his Sin, as to 'threaten to take the ſevereſt Vengeance on any one 'that ſhould kill him: And if ſo, ſurely they muſt expect a much greater Puniſhment, who ſhall preſume 'to kill any of us. For *if Cain ſhall be avenged ſeven-fold, ſurely Lamech, or any of his innocent Family, ſeventy-ſeven-fold.*' And 'tis not improbable, that, by frequent Diſcourſes of this Kind, as well as by his own Example, he overcame the Fears and Shineſs of the People, and (as we ſhall find hereafter) encouraged them to commence Acquaintance with their Brethren, the Children of *Seth*.

She bare a Son, and called his Name Seth] *Seth* ſignifies *ſubſtitute*, ſo named, becauſe God had been ſo good as to ſend him in the Room of his Brother *Abel*, *whom Cain ſlew.*

Then began Men to call upon the Name of the Lord] It being very probable, that *publick Aſſemblies* for religious Offices, where held long before this Time, and that even when *Cain* and *Abel* offer'd their Sacrifices their Families join'd with them in the Worſhip of God; ſome Men of great Note, ſuch as *Bertram*, *Hackſpan*, and *Heidegger*, take them in the ſame Senſe with our *marginal* Tranſlation; *then began Men* (*i. e.* the Children of *Seth*) *to call themſelves by the Name of the Lord*, i. e. the Servants and Worſhippers of the Lord, in Contradiſtinction to the *Cainites*, and ſuch prophane Perſons, as had forſaken him. It muſt not be diſſembled however, that the Word *Hochal*, which we tranſlate *began*, in ſeveral Places of Scripture, ſignifies to *profane*; and upon this Preſumption, many of the *Jewiſh* Writers, and ſome of no obſcure Fame among us, have taken the Words ſo, as if *Moſes* intended to intimate to us, that Men began now to apoſtatize from the Worſhip of God, to fall into Idolatry, and to apply the moſt holy Name, which alone belongs to the great Creator of Heaven and Earth, to created Beings, and eſpecially to the Sun. But, conſidering that *Moſes* is here ſpeaking of the pious Family of *Seth*, and not of that of *Cain*; that when the *Hebrew* Word ſignifies to *profane*, it has always a Noun following it; but when an affirmative Mood follows (as in the Paſſage before us) it always ſignifies to *begin*; and withal, that the Eaſtern Writers repreſent this *Enos* as an excellent Governor, who, while he liv'd, preſerv'd his Family in good Order, and, when he died, call'd them all together, and gave them a Charge to keep all God's Commandments, and not to aſſociate themſelves with the Children of *Cain*: Conſidering all this, I ſay, we can hardly ſuppoſe, that *Moſes* is here pointing out the *Origin* of Idolatry, but rather the Invention of ſome religious *Rites* and *Ceremonies* in the external Worſhip of God at this Time, or the Diſtinction, which good Men began to put between themſelves, and ſuch as were openly wicked and profane. For that the true Meaning of the Expreſſion *Karabeſhem*, according to our *marginal Tranſlation*, is to *call* or *nominate by*, or *after* the Name of any one, is manifeſt from ſeveral Inſtances in Scripture. Thus *Gen.* iv. 17. *Jikra, he called* the Name of the City *beſhem, by* or *after* the Name of his Son, *Numb.* xxxii. 42. *Jikra, he called* it *Nobah-beſhem, by* or *after* his own Name; and in *Pſal.* xlix. 11. *Karean, they call* their Lands *Biſhmotham, by* or *after their* own *Names*: And the Name here intimated, is afterwards expreſly given by *Moſes* himſelf, *Gen.* vi. when he tells us, that *the Sons of God ſaw the Daughters of Men.* See *Patrick*'s Com. *Calmet*'s Dict. and *Shuckford*'s Connect.

CHAP. V.

The Genealogy, Age, and Death of the Antediluvian Patriarchs, and the Piety and Tranſlation of Enoch.

Ver. 1. THIS *is* the book of the generations of Adam: In the day that God created man, in the likeneſs of God made he him: 2 Male and female created he them; and bleſſed them, and called their Name Adam, in the day when they were created. 3 And Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image; and called his Name Seth. 4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat ſons and daughters. 5 And all the days that Adam lived were nine hundred and thirty years and he died. 6 And Seth lived an hundred and five years: and begat Enos. 7 And Seth lived after he begat Enos eight hundred and ſeven years, and begat ſons and

and daughters. 8 And all the days of Seth were nine hundred and twelve years: and he died. 9 And Enos lived ninety years, and begat Cainan. 10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters. 11 And all the days of Enos were nine hundred and five years: and he died. 12 And Cainan lived ſeventy years, and begat Mahalaleel. 13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters. 14 And all the days of Cainan were nine hundred and ten years: and he died. 15 And Mahalaleel lived ſixty and five years, and begat Jared. 16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters. 17 And all the days of Mahalaleel were eight hundred *ninety and five years*: and he died. 18 And Jared lived an hundred ſixty and two years, and he begat Enoch. 19 And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters. 20 And all the days of Jared were nine hundred ſixty and two years: and he died. 21 And Enoch lived ſixty and five years, and begat Methuſelah. 22 And Enoch walked with God after he begat Methuſelah three hundred years, and begat ſons and daughters. 23 And all the days of Enoch were three hundred ſixty and five years. 24 And Enoch walked with God, and he *was* not: for God took him. 25 And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech. 26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters. 27 And all the days of Methuſelah were nine hundred ſixty and nine years: and he died. 28 And Lamech lived an hundred eighty and two years, and begat a ſon. 29 And he called his name Noah, ſaying, This ſame ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed. 30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat ſons and daughters. 31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died. 32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

In the Likeneſs of God made he him] The great *Moſes* ſays *Philo*, makes not the Species of the rational Soul to be like to any of the Creatures, but pronounceth it to be the *Image* of the inviſible God, as judging it then to become the true and genuine *Coin* of God, when it is form'd, and impreſs'd by the divine Seal, the Character whereof is the *eternal Word*. For God, ſaith he, breath'd into his Face the Breath of Life; ſo that he, who receives the Inſpiration, muſt, of Neceſſity, repreſent the Image of him that gives, and for this Reaſon it is ſaid, that *Man was made* after the Image of God.

Mr. *Stackhouſe* has a Diſſertation upon this Subject, to which we refer the Reader.

All the Days that Adam lived, were nine hundred and thirty Years] If it be aſk'd, ſays *Eſtius*, how it came to paſs, that *Adam*, who was immediately created by God, and, conſequently, more perfect than any of his Kind, did not outlive *Methuſelah*, who was the *eighth* from him? The Anſwer which ſome have given, *viz.* That his Grief and Affliction of Mind for the Loſs of Paradiſe, and the Miſery, which, by his Tranſgreſſions he had entailed upon his Offſpring, might affect his Conſtitution, and, by Degrees, impair his Strength, is not much amiſs: But there is another Reaſon, which ſeems to me better founded, *viz.* That, whereas *Adam* was created in the full Perfection of his Nature, and all his Deſcendants being born Infants, did gradually proceed to Maturity; ſubducting the Time from their Infancy to their Manhood, we ſhall find, that *Adam* out-liv'd them all: For we muſt not compute as we do now (when the Extent of a Man's Life is uſually no more than 70) that his compleat Manhood was at 30, or thereabouts. In the very *Catalogue*, now before us, we read of none (except *Enoch*, and two others) who begat Children, before they were 90 or upwards, and therefore, ſubſtracting thoſe Years (which we may ſuppoſe interfer'd between his Birth and his Manhood) from the Age of *Methuſelah*, we may perceive, that *Adam* ſurpaſſed him to the Number of almoſt Sixty.

And all the Days that Adam lived, were nine hundred and thirty Years; and he died]. Where *Adam* was buried cannot be collected from Scripture. St. *Jerom* (in *Matt.* xxvii.) ſeems to approve of the Opinion of thoſe, who imagine he was buried at *Hebron*, in the Cave of *Machpelah*, or the double Cave, which *Abraham*, many Ages after, bought for a Burying-Place for himſelf and Family, *Gen.* xxiii. 3, *&c.* The *Oriental* Chriſtians ſay, that when *Adam* ſaw Death approaching, he call'd his Son *Seth*, and the reſt of his Family to him, and order'd them to embalm his Body with Myrrh, Frankincenſe, and Caſſia, and depoſit it in a certain Cave, on the Top of a Mountain, which he had choſen for the Repoſitory of his Remains, and was thence call'd the Cave of *Al-Konuz*, a Word deriv'd from the *Arabian-Kanaza*, which ſignifies *to lay up privately*. And this Precaution (as the *Jews* will have it) was order'd by *Adam* to be taken, leſt his Poſterity ſhould make his Relicks the Object of Idolatry. Several of the primitive Fathers believe, that he died in the Place where *Jeruſalem* was afterwards built, and that he was interr'd on Mount *Calvary*, in the very Spot where Chriſt was crucified; but others are of Opinion, that (tho' he did not die at *Jeruſalem*, yet) *Noah*, at the Time of the Deluge, put his Body into the *Ark*, and took care to have it buried there by *Melchiſedeck*, the Son of *Shem*, his *Grandſon*. The *Mahometans* will have his Sepulchre to have been on a Mountain near *Mecca*, and the antient *Perſians*, in *Serendil*, or *Ceylon*. So ambitious is every Nation to have the Father of all Mankind buried with them. When *Eve*, the Mother of all Living, died, is no where expreſs'd in Scripture, but there are ſome, who venture to tell us, that ſhe outliv'd her Huſband ten Years. See *Univerſ. Hiſt.* and *Calmet's Dict.* on the Word *Adam*.

The *Greek* Church have conſecrated a Chapel to his Memory, on Mount *Calvary*; and they commemorate both him and *Eve*, with the other juſt and holy Perſons mentioned in the *Old Teſtament*, on the 19th of *December*, or rather on the Sunday preceding *Chriſtmas*. They keep alſo a ſolemn Faſt on the 4th of *February*, for the Baniſhment of our firſt Parents out of Paradiſe. In ſome *Latin* Kalenders, the 25th Day of *March* is appointed an Holy-day in his Honour; the Creation of the World, the Death of this Patriarch, and the Conception of our Saviour, being ſuppoſed to have happened all on that Day.

And Enos lived ninety Years, and begat Cainan] *Moſes* hath recorded nothing concerning *Enos*, nor in general concerning any of the *Patriarchs*, more than the Time of their Birth, the Age at which they begat their Succeſſors, and the Time of their Death. In the Traditions of the *Eaſtern* People, it is indeed ſaid, that *Enos* was a Man of exemplary Piety; that he not only govern'd his Family with great Wiſdom and Goodneſs, but alſo was the firſt who inſtituted Courts of Juſtice, and directed that Neceſſaries ſhould be provided for thoſe, who through Age or bodily Infirmities, were unable to provide for themſelves. Sin continuing to extend its Empire, through the extraordinary Wickedneſs of the Deſcendants of *Cain*, *Enos* called his Son, born to him in the 90th Year of his Age, *Kenan* or *Cainan*, *a Mourner*, to ſignify the Affliction under which his Father laboured thro' the general Corrup-

tion

tion of Men in that Age.

As to *Cainan*, the Son of *Enos*, a *Jewiſh* Writer, pretends that *Alexander the Great*, in a Letter to *Ariſtotle*, his Preceptor, wrote thus: 'After paſſing thro' 'Perſiacon, which is a Province of *India*, I penetrated 'even to the Sea; and paſſing over into certain Iſlands, 'I found in them a Race of Men, of effeminate Appearance; they feed upon live Fiſhes, and ſpeak a 'Tongue not far from *Greek*. Theſe People told me, 'that in their Iſland, there was to be ſeen the *Tomb* of a 'moſt antient King, whoſe Name was *Cainan*, the 'Son of *Enos*, who govern'd before the Deluge which 'overſpead the World. This Prince was verſed in all 'Sciences, and poſſeſſed the moſt extenſive Wiſdom, 'the *Demons* and evil *Genii* being under his Command. 'He alſo foreſaw at what Time the Deluge, which 'happened in the Days of *Noah*, would come; and 'cauſed an Account thereof to be engrav'd on certain '*Tables of Stone*, which remain in that Iſland unto this 'Day: On theſe alſo he cauſed to be inſcribed, that a 'third Part of the Earth was ſwallow'd up by the Ocean, 'in the Days of *Enos* the Son of *Seth*, the Son of *Adam*. 'In this Iſland, the ſame *Cainan* built a large and magnificent City, with a Caſtle therein, of fine poliſhed 'Marble; in this Caſtle alſo, be buried a vaſt Quantity 'of Riches of all Sorts; raiſing up over the Place where 'he deſigned to be buried, a Column of excellent 'Beauty, as well as extraordinary Height, to which no 'Mortal, hitherto, hath been able to aſcend; for by 'Reaſon of a *taliſmanic* Virtue, derived from the *ſeven* '*Planets*, by the Skill of its Royal Founder, whoever 'approaches its Walls, is inſtantly ſtruck dead.'

Bedford, in his *Scripture Chronology*, has theſe Obſervations on the *Catalogue* of the old Patriarchs given us in this Chapter: He obſerves, that the Cuſtom in thoſe Times was, to give Children their Names, according to the Occurrences in Life, or Expectations of their Parents. Thus *Seth* being a good Man, was grieved to ſee the great Degeneracy in other Parts, tho' he endeavour'd to preſerve his own Family from the Contagion; and therefore called his Son *Enos*, which ſignifies *ſorrowful*. *Enos* perceiving the Poſterity of *Cain* to grow every Day worſe and worſe, was concerned for their Iniquity, and began to dread the Conſequences of it; and therefore called his Son *Cainan*, which denotes *Lamentation*. Tho' *Cainan* had his Name from the Wickedneſs of *Cain*'s Family, yet he himſelf reſolved to maintain the true Worſhip of God in his own; and therefore called his Son *Mahalaleel*, i. e. *a Praiſer and Worſhipper of God*. In the Days of *Mahalaleel* (as the Tradition tells us) a Defection happened among the Sons of *Seth*, who went down from the Mountains, where they inhabited, and adjoined themſelves to the Daughters of *Cain*; and therefore he called his Son's Name *Jared*, which ſignifies *deſcending*. *Jared*, to guard againſt the general Corruption, devoted himſelf, and his Deſcendants, more zealouſly to the Service of God; and, accordingly, called his Son *Enoch*, which means a *Dedication*. *Enoch* by the Spirit of Prophecy, foreſeeing the Deſtruction which would come upon the Earth, immediately after the Death of his Son, called his Name *Methuſelah*, which imports as much; for the firſt Part of the Word (*Methu*) ſignifies *he dies*, and (*Selah*) the *ſending forth of Water*. *Methuſelah*, perceiving the Wickedneſs of the World, in the Family of *Seth*, as well as that of *Cain*, to grow every Day worſe and worſe, called his Son *Lamech*, which intimates *a poor Man*, *humbled*, and *afflicted* with Grief, for the preſent Corruption, and Fear of future Puniſhment: And *Lamech* conceiving better Hopes of his Son (as ſome imagine) that he ſhould be the *promiſed Seed*, the Reſtorer of Mankind after the Deluge, or a notable Improver of the Art of *Agriculture*, called his Name *Noah*, which denotes Agriculture. We may obſerve from this Catalogue, however, ſays *Patrick*, that the Patriarchs, in thoſe Days, were not ſo ſuperſtitious, as to think any Thing *ominous* in Names; and therefore we find, that *Jared* feared not to call his Son *Enoch*, by the very Name of *Cain*'s eldeſt Son, *Gen.* iv. 17. even as *Methuſelah* called his Son *Lamech*, by the Name of one of *Cain*'s Grand children, Ch. iv. 18.

And Enoch walked with God, and he was not, for God took him] Conſidering how uſual a Thing it was, in theſe early Ages of the World, for Angels to be converſant with good Men, it may not be improperly ſaid of *Enoch*, and of *Noah* both, that they *walked with God* in this Senſe, *viz.* that they had oftentimes familiar Converſe with theſe Meſſengers, who might be ſent with Inſtructions from him, how they were to behave on ſeveral Occaſions: For this anſwers the Tradition of the Heathens, *viz.* that in the *Golden Age*, their Gods had frequent Intercourſe with Men.

Enoch was certainly eminent for his Sanctity, and in other Reſpects a very extraordinary Perſon. St. *Jude*, diſtinguiſhes him as a *Prophet*; the *Arabians* repreſent him as a great Scholar; the *Babylonians* look upon him as the Author of their *Aſtrology*; the *Greeks* call him their *Atlas*, and affirm, that *he was the firſt, who taught Men the Knowledge of the Stars*: But it was not for theſe rare Qualities, ſo much as for his ſingular Piety and Virtue, that God exempted him from the common Fate of Mankind.

The *Jewiſh* Doctors, indeed, ſays *Stackhouſe*, will have the Words of *Moſes* concerning him to import no more, than his ſudden and untimely Death, becauſe he liv'd not near ſo long as the other Patriarchs. But the *Paraphraſe* which St. *Paul* gives us of them (*Heb.* xi. 5.) *By Faith* Enoch *was tranſlated, that he ſhould not ſee Death, and was not found, becauſe God had tranſlated him; for, before his Tranſlation, he had this Teſtimony, that he pleaſed God*; this Paraphraſe, I ſay, will not ſuffer us to doubt of the Truth of the Chriſtian Interpretation. And indeed, unleſs the Chriſtian Interpretation be true, the whole Emphaſis of *Moſes*'s Words is loſt, and they become a crude *Tautology*. For, if we ſay, that *Enoch was not*, i. e. was no longer living, becauſe *God took him*, i. e. God cauſed him to die; 'tis the ſame, as if we ſhould ſay, *God cauſed him to die, becauſe he took him away by Death*, which is flat and inſipid, a Proof of the ſame Thing, by the ſame Thing, and hardly conſiſtent with common Senſe: Whereas, if we interpret the Words in this Manner, —— *Enoch was not*, i. e. was no where to be found, was ſeen neither among the Living nor the Dead here on Earth, *for God took him*, i. e. becauſe God tranſlated him to another Place, Soul and Body together, without undergoing the Pains of Death; here is a *Grace* and *Energy* in the Expreſſion, not unbecoming the Stile of an inſpired Pen-man.

The Reaſon which *Moſes* aſſigns for God's *taking him* in this wiſe, is, that *he walked with God*: But if God's *taking him* means no more than his haſty Death, it was far from being a divine Atteſtation of his Piety (becauſe *Length of Days* is the promis'd Reward of *that*) and therefore we may be allow'd to infer, that *his walking with God* was not the Cauſe of his Ablation by Death, but of his Aſſumption into Glory. The Truth is, about 57 Years before this Event, as *Patrick* obſerves, *Adam*, the Father of all Living, had ſubmitted to the Sentence denounc'd againſt him, and reſign'd his Breath; and whatever Notions his Poſterity might have of a Life immortal in Reverſion, yet it ſeem'd expedient to the divine Wiſdom, at this Time, in the Perſon of *Enoch*, to give them, as it were, an *Anticipation* of it, and to ſupport and comfort them under the Senſe of their Mortality, with the Proſpect and aſſured Hope, that after the dark *Entry* of Death was paſs'd, they were to be admitted into the *Manſions* of Bliſs.

He called his Son Noah, ſaying, This ſame ſhall comfort us concerning the Work and Toil of our Hands, becauſe of the Ground, which the Lord hath curſed] The Senſe of learned Men upon this Prophecy of *Lamech*, hath been very different. Some are of Opinion, that there is nothing prophetical in this Declaration of *Lamech*, and that the only Cauſe of his rejoicing was, to ſee a Son born, who might, in Time, be aſſiſting to him in the Toil of cultivating the Ground. But in

this there is nothing particular: In this Senſe *Lamech*'s Words may be apply'd by every Father, at the Birth of every Son; nor can we conceive, why a peculiar Name ſhould be given *Noah*, if there was no particular Reaſon for it. The *Jewiſh* Interpreters generally expound it thus, *He ſhall make our Labour in tilling the Ground more eaſy to us*, in that he ſhall be the *Inventor* of ſeveral proper Tools, and Inſtruments of Huſbandry, to abate the Toil and Labour of Tillage: And ſome will tell us, that he therefore receiv'd his Name, becauſe he firſt invented the Art of making *Wine*, a Liquor that chears the Heart, and makes Man forget Sorrow and Trouble. But the Invention of fit Tools for Tillage, after that *Tubal-Cain* had become ſo great an *Artificer in Braſs and Silver*, ſeems to belong to one of his Deſcendants, rather than *Noah*; and as *Noah* was not the firſt *Huſbandman* in the World, ſo neither can it be concluded, from his having *planted a Vineyard*, that he was the firſt *Vine-dreſſer*. Another Opinion, not altogether unlike this, is, that *Lamech* being probably inform'd by God, that his Son *Noah* ſhould obtain a Grant of the Creatures for Food, *Gen.* ix. 3. and knowing the Labour and Inconveniencies they were then under, rejoic'd in foreſeeing what Eaſe and Comfort they ſhould have, when they had obtained a large ſupply of Food from the Creatures, beſides what they could produce from the Ground by Tillage. The Reſtoration of Mankind by *Noah*, and his Sons is thought by many to anſwer the Comfort which *Lamech* promis'd himſelf and his Poſterity. But the learned *Heidegger*, after an Examination of all theſe, and ſome other Opinions, ſuppoſes that *Lamech*, having in Mind the Promiſe of God, expected his Son ſhould prove the *bleſſed Seed*, the Saviour of the World, who was to *bruiſe the Serpent's Head*, and, by his Atonement, expiate our Sins, which are the Works of our own Hands, and remove the Curſe which lay upon Sinners. But this, in my Opinion, is too forc'd an Expoſition. *Lamech*, 'tis true, in Virtue of God's Promiſe, expected a Deliverance from the Curſe of the Earth, and foreſaw that that Deliverance would come through his Son: But how came it thro' his Son, unleſs it came in his Son's Days? And in what Inſtance could it appear, unleſs it were in ſomething ſubſequent to the Flood? And what could that poſſibly be, unleſs the Removal of the *Sterility* of the Earth, and reſtoring it to its original Fruitfulneſs; For which Reaſon we find God, after the Flood, declaring, that he *will not again curſe the Earth for Man's ſake*; and ſolemnly promiſing, that *while the Earth remaineth, Seed Time and Harveſt ſhall not ceaſe*, Gen. viii. 22 See *Heidegger*, *Patrick*, *Le Clerc*, *Pool*, and Bp. *Sherlock*.

And Noah begat Shem, Ham, and Japhet] Of theſe three Sons, the eldeſt was *Japhet*, as appears from *Gen.* x. 21. and the ſecond was *Shem*, from *Gen.* x. 21, and the youngeſt *Ham*, from *Gen.* ix. 24. Nevertheleſs, both here, and a little lower, *Shem* is named firſt; whether it was, that the Rights of *Primogeniture* were transferred to him (tho' the ſacred Hiſtorian ſays nothing of it); or God was minded, thus early, to ſhew, that he would not be confined to the Order of Nature in the Diſpoſal of his Favours, which he frequently beſtowed upon the younger Children; or (what ſeems the moſt likely) becauſe the Nation of the *Jews* were to deſcend from him.

CHAP VI.

The Wickedneſs of Men being arrived to a prodigious Height, God reſolves to deſtroy all Fleſh, except Noah *and his Family, whom he orders to build an Ark, and gives him the Dimenſions of it; and eſtabliſhes his Covenant with him.*

Ver. 1. AND it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them.

2. That the ſons of God ſaw the daughters of men, that they were fair; and they took them wives of all which they choſe. 3. And the Lord ſaid, my Spirit ſhall not always ſtrive with man, for that he alſo *is* fleſh; yet his days ſhall be an hundred and twenty years. 4. There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them; the ſame *became* mighty men, which were of old men of renown.

The Sons of God ſaw the Daughters of Men, that they were fair, and they took them Wives of all which they choſe] Some of the *oriental* Writers have given us a large Account of the Wickedneſs and Debaucheries of that Age. 'As to the Poſterity of *Cain*, ſay they, the 'Men did violently burn in Luſt towards the Women, 'and, in like Manner, the Women, without any 'Shame, committed Fornication with the Men; ſo 'that they were guilty of all Manner of filthy Crimes 'one with another, and, meeting together in publick 'Places for this Purpoſe, two or three Men were con'cern'd with the ſame Woman, the antient Women, 'if poſſible, being more luſtful and brutiſh than the 'Young. Nay, Fathers liv'd promiſcuouſly with their 'Daughters, and the young Men with their Mothers; 'ſo that neither the Children could diſtinguiſh their 'own Parents, nor Parents know their own Children. 'So deteſtable were the Deeds of the *Cainites*, who 'ſpent their Days in Luſt and Wantonneſs, in ſinging 'and dancing, and all Kinds of Muſick, until ſome of 'the Sons of *Seth*, hearing the Noiſe of their Muſick, 'and riotous Mirth, agreed to go down to them from 'the holy Mountain, and upon their Arrival were ſo 'captivated with the Beauty of their Women (who 'were naked) that they immediately defiled themſelves 'with them, and ſo were undone. For, when they 'offer'd to return again to their former Abode, the 'Stones of the Mountain became like Fire, and 'permitted them to paſs no further.' See *Eutych.* Annals.

Our excellent *Milton* deſcribes the Manner of their being captivated with the Daughters of *Cain*, in theſe Words:

——— They on the Plain,
Long had not walk'd, when from the Tents, behold
A Bevy of fair Women; richly gay,
In Gems, and wanton Dreſs; To th' Harp they ſung
Soft amorous Ditties, and in Dance came on.
The Men, tho' grave, ey'd them; and let their Eyes
Rove without Rein; till in the amorous Net
Firſt caught, they lik'd, and each his Liking choſe.
B. 11.

The Scripture indeed, ſays *Stackhouſe*, ſeems to impute all the Iniquity that ſo much abounded in that Age, to the Marriages between *the Sons of God, and the Daughters of Men*; but the Misfortune is, that ſeveral Interpreters, being led away by the Authority of the LXX, who, according to *Philo*, did antiently render what we ſtile *the Sons of God*, by *the Angels of God*, have ſuppoſed, that wicked and apoſtate Angels aſſumed, at this Time, human Bodies, and, having had carnal Communion with Women, begat of them a Race of *Giants*; and from this Original, the Notion of *Incubi*, or Devils converſing with Women in like Manner, has ever ſince been deriv'd. St. *Auguſtin*, among many others, is very poſitive in this Opinion. 'Several People have had the Trial, *ſays he*, and ſeve'ral have heard it from thoſe who knew it to be true, 'that the *Silvani* and *Fauni*, commonly called *Incubi*, 'have been often fatal to Women, and have defiled 'their Bed. It is likewiſe affirmed with ſo much Con'fidence, that certain Demons (call'd *Durii* among 'the *Gauls*) have not only attempted, but likewiſe 'perpetrated theſe Kinds of impure Actions, that it 'would

'would be fooliſh to make any Queſtion of it.' But beſides the Incompatibleneſs of the Notion, of a Spirit, and the Nature of an *Incubus*, *the Sons of God* are here repreſented under Circumſtances, quite different from what we may ſuppoſe of any *Demons* aſſuming human Shape.

An *Incubus* (if any ſuch there be) can deſire Commerce with a Woman, for no other Reaſon, but only to draw her into the Gulf of Perdition. Any *carnal* Gratification of his own cannot be his Motive, becauſe Pleaſure, in an aſſum'd Body, if it is pretended to, muſt be factitious. But here *the Sons of God*, are ſaid to be enamour'd with the Daughters of Men and (to ſatisfy their Luſts) to *take to themſelves Wives of all that they choſe*, which denoting a ſettled Marriage and Cohabitation, can hardly be imagined in the Caſe before us. From thoſe Marriages, we may farther obſerve, that a Generation of living Men, call'd by the Scripture *Men of Renown*, did enſue, but it is impious to think, that God would ever concur with the Devil, in violating the Laws of Generation, which he had eſtabliſh'd, and proſtituting the Dignity of human Nature, by ſtamping his own Image upon, or infuſing a human Soul into whatever Matter a *Fiend* ſhould think fit to engenerate.

In prejudice taken to this Opinion therefore, ſeveral Interpreters have made Choice of another, which, tho' ſomewhat more reaſonable, is nevertheleſs ſubject to Exceptions. It ſuppoſes that, by *the Sons of God* in this Place, are meant the Princes, great Men, and Magiſtrates in thoſe Times, who, inſtead of uſing their Authority to puniſh and diſcountenance Vice, were themſelves the greateſt Examples and Promoters of Lewdneſs and Debauchery; taking *the Daughters of Men*, or of the inferior and meaner Sort of the People, and debauching them by Force. But beſides the Harſhneſs of the Conſtruction, which (contrary to Scripture-Phraſe) makes all great and powerful Perſons to be call'd *the Sons of God*; and all mean and Plebeian Women, *the Daughters of Men*, there is this Error in the Suppoſition, that the great Men, we are now ſpeaking of, did not offer any Force or Violence to thoſe inferior Women, *they ſaw that they were fair, and made Choice of them for Wives*. They did not take them merely to lie with them, and ſo diſmiſs them; but voluntarily enter'd into a State of Matrimony and Cohabitation with them. And this being all the Matter, wherein is the Heinouſneſs of the Offence, if Men of a ſuperior Rank marry with their Inferiors, eſpecially when an Exceſs of Beauty apologizes for their Choice? Or, why ſhould a few unequal Matches be reckon'd among ſome of the chief Cauſes, which brought upon the World an univerſal Deſtruction?

The moſt common therefore, and indeed the only probable Opinion is, that *the Sons of God* were the Deſcendants of *Seth*, who for the great Piety, wherein they continued for ſome Time, were ſo call'd, and that *the Daughters of Men* were the Progeny of wicked *Cain*. And why the Intermarriages of theſe two Families (even tho' there was no expreſs Prohibition from God) came to be ſo provoking to him, and in the End ſo deſtructive to themſelves, is the next Point of our Enquiry.

It has been a Queſtion among the Learned, whether or no, in the Ages before the Flood, Idolatry was practis'd; but there ſeems no great Foundation for our doubting it, tho' ſome have endeavour'd to eſtabliſh it upon incompetent Texts. The only Expreſſion in Scripture that bears a proper Aſpect this Way, is in *Gen.* vi. 3. where we are told, *That God ſaw, that the Wickedneſs of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually*. The Words ſeem parallel to that Paſſage of the Apoſtle, *They became vain in their Imaginations, and their fooliſh Heart was darkened*;—whereupon it follows, *that they changed the Glory of the incorruptible God into an Image, and to Birds, and to four-footed Beaſts, and creeping Things*. Since therefore *Moſes* made uſe of the like Expreſſion, concerning the Age ſoon after the Flood, and ſince it is certain that, ſoon after the Flood Men fell into Idolatry, until the true Worſhip of God was again eſtabliſhed in *Abraham*'s Family; it ſeems very probable, that he intended us an Intimation thereof in the Manner of his expreſſing himſelf: Nor can we imagine but that, when St. *Peter* compares the falſe Teachers of his Age with the People of the *Antediluvian* World, in the Nature of their Puniſhment, he means to inform us, that they reſembled them likewiſe in the Nature of their Crime, in their *bringing in damnable Hereſies*, and abetting ſuch Doctrines, as even *denied the Lord that bought them*; or that, when St. *Jude* expreſſes his Indignation againſt certain *ungodly Men* in his Days, *who denied the only Lord God, and our Lord Jeſus Chriſt*, in ſuch Words as theſe, *Woe unto them, for they are gone into the Way of* Cain; he leaves us to infer, that *Cain* and his Poſterity were the firſt that threw off the Senſe of a God, and, *inſtead of the Creator, began to worſhip the Creature*.

Now if the *Cainites* were, at this Time, not only profligate in their Manners, but Abettors of Infidelity, and Promoters of Idolatry; for the Family of *Seth*, who profeſs'd the true Worſhip of God, to enter into any Communion, or Matrimonial Compacts with them, could not but prove of fatal Conſequence. 'Tis a ſolemn Injunction, which God gives the *Iſraelites*, *Thou ſhalt not make Marriages with them; thy Daughter thou ſhalt not give unto his Son, nor his Daughter ſhalt thou take unto thy Son*, Deut. vii. 3, 4. And that this is no *ſpecial*, but a *general* Prohibition, extenſive to all Nations, that profeſs the true Worſhip of God, is evident from the Reaſon that is annex'd to it; *for they will turn away thy Son from following me, that they may ſerve other Gods*. This was what *Baalam* knew full well, and therefore, perceiving, that he could injure the *Children* of *Iſrael* no other Way, he adviſed the *Moabites* to commence a Familiarity with them; whereupon it ſoon came to paſs, that *the People began to commit Whoredom with the Daughters of Moab, and they called the People unto the Sacrifices of their Gods, and the People did eat, and bowed down to their Gods*, Numb. xxv. 1, 2. From all which it ſeems to follow, that the Sin was very heinous in the Family of *Seth*, to mix with the wicked Seed of *Cain*, when they could not but foreſee, that the Conſequence would be their Seduction from the true Worſhip of God; and that the Heinouſneſs of their Sin ſeem'd ſtill to be inhanc'd, if, what ſome *oriental* Writers tell us, be true, *viz.* that God gave them this Prohibition by the Mouth of their great Forefather *Adam*, and that their Cuſtom was at certain Times, to ſwear by the *Blood of Abel* (which was their ſolemn Oath) that they would never leave the mountainous Country, where they inhabited, nor have any Communion with the Deſcendants of *Cain*.

Yet his Days ſhall be an hundred and twenty Years] This was the Term allowed Mankind for their Repentance, and Prevention of their Ruin. And yet if we compare Ch. v. 32. with Ch. vii. 11. we ſhall find, that between this Time and the Flood, there were but one hundred Years; how then did God perform his Promiſe? Now in Anſwer to this, it may be ſaid, that the increaſing Wickedneſs of Mankind might juſtly haſten their Ruin, and forfeit the Benefit of this Indulgence; but what ſeems to be the true Solution is this--This Promiſe, tho' mention'd after what we read in Ch. v. 32. ſeems nevertheleſs to have been made 20 Years before it; for that Verſe is added there, out of its proper Place, only to complete the Genealogy, and therefore, after this Narrative of the Wickedneſs of the World, it is repeated here in its due Order, in the 10th Verſe; nor are ſuch Tranſpoſitions uncommon in Scripture, without any Diminution to its Authority.

There were Giants in the Earth in thoſe Days] It muſt be acknowledg'd, ſays *Stackhouſe*, that Tranſlators have not agreed in the Notions of this Word, *Giants*. *Aquila*, inſtead of *Gigantes*, renders it, Men, *who attack*, or fall with Impetuoſity upon their Enemies; and *Symmachus* will have it mean *violent and cruel* Men, the only Rule of whoſe Actions is their Strength and Force of Arms: And from hence ſome have imagin'd, that the *Giants*, ſpoken of in Scripture, were famous for the Crimes and Violences they committed, rather than for the Height, or Largeneſs of their Stature. But to hinder

hinder this from paſſing for a Truth, we have the Hiſtories of all Ages, both *ſacred* and *profane*, and ſeveral other Remains and Monuments, to evince the Being of ſuch prodigious Creatures in almoſt every Country.

That there were Multitudes of *Giants*, in the Land of Promiſe, before the *Iſraelites* took Poſſeſſion of it, ſuch as *Og*, King of *Baſan*, and the *Anakims*, whom the *Moabites* called *Enims*, i. e. *terrible Men*, and the *Ammonites*, *Zamzummims*, i. e. *the Inventors of all Wickedneſs*, whoſe Poſterity were in Being in the Days of *David*, and whoſe Bones were to be ſeen at *Hebron*, the chief Place of their Abode, is manifeſt from the ſacred Records. *All the People* (ſay the Spies who were ſent to take a Survey of the Land) *are Men of Stature*; *and there we ſaw the Giants, the Sons of Anack, which came of the Giants*, ſo immeaſurably large, that *we were but like Graſhoppers* in Compariſon of them. And therefore we need leſs wonder, that we find *Joſephus*, upon the ſame Occaſion telling us, 'That the Race 'of Giants was not then extinct, who, on Account of 'their Largeneſs and Shapes (not at all to be liken'd to 'thoſe of other Men) were amazing to ſee, and terri-'ble to hear of.' *Homer* ſpeaks of the Giants, *Otus* and *Ephialtes*, who, at the Age of nine Years, were nine Cubits about, and ſix and thirty in Height; he likewiſe deſcribes the Bigneſs of the Cyclops *Polyphemus*, who was of ſuch prodigious Strength, that he could, with the greateſt Facility, take up a Stone, which two and twenty *four-wheel'd* Chariots would ſcarce be able to move. This we allow to be, in ſome Meaſure, *romantic*, but ſtill it confirms the Tradition, that ſeveral Perſons of old were of a *gigantic* Stature.

That the *Cyclopes* and *Laſtrigones*, ſays *Bochart*, were once in *Sicily*, we have the Account, not only in the Poets *Homer*, *Heſiod*, and *Euripides*, *Virgil*, *Ovid*, and *Sicilus*, but in the Hiſtorians and Geographers (I mean *Thucydides* and *Strabo*) who were *Grecians*, and in *Trogus*, *Mela*, *Pliny*, and others, who were *Romans*: And that there was ſomething of Truth in the Fables concerning them, we are aſſur'd by thoſe Bones of Giants, which were dug out of the Earth in the Memory of our Fathers.

Mr. *Whiſton*, in his *original Records*, has a Supplement concerning the old Giants, wherein according to the Apocryphal Book of *Enoch*, he divides the Giants into three Kinds, and in this Diviſion thinks himſelf countenanc'd by the Words of *Moſes*, Gen. vi. 2, *&c.* the firſt and loweſt Kind of which are called *Eliudim*, and are of Stature from 4 Cubits to 15; the ſecond are *Nephilim*, from 15 to 40 Cubits; and the third, or great Giants, 40 Cubits at leaſt, and many Times above.

In all Probability, no ſmall Part of the eldeſt Cities, Towers, Temples, Obeliſks, Pyramids, and Pillars, ſome of which are ſtill remaining, are deſervedly eſteem'd *the Wonders of the World*, were the Structure of theſe antient *Giants*.

Whiſton has reckon'd up ſeveral Works of this Kind, as, 1. The *Giants Dance* upon *Saliſbury Plain*, now call'd *Stone-henge*. 2. The *Giants Cauſeway* in the North of *Irelaid*. 3. The *Circular Gigantick Stone* at *Ravenna*. 4. The *Tower of Babel*. 5. The *Two Obeliſks* mention'd by *Herodotus*. 6. The *Temple of Diana* in *Egypt*. 7. The *Labyrinth* in *Egypt*. 8. The Lake *Mæris*, 480 Miles long, and dug by human Labour, all by the ſame *Herodtus*. 9. The *Sphnix* of *Egypt*. 10. The *moſt antient Temple of Egypt*. 11. The *Agrigentine Temple*. 12. The *Pyramidal Obeliſk*, all mention'd by *Diodorus Siculus*. 13. The *Temple of Solomon*. 14. The *Palace of Solomon* at *Jeruſalem*. 15. That at *Balbeck*. 16. That at *Tadmer*. 17. The *Palace* and *Buildings* at *Perſepolis*. 18. The *Temple of Belus* at *Babylon*. 19. The *Temple* at *Chillembrum*; and, 20. The *firſt Temple* of *Diana* at *Epheſus*.

The ſame Author tells us, that *Fazellus* relates, and out of him *Cluverius*, that, *A. D.* 1547, near *Panormum* in *Sicily*, the Body of a Giant was dug up, about 18 Cubits, or 27 Foot tall. The ſame Authors relate, that, *A. D.* 1516. was dug up, near *Mazarene* in *Sicily*, the Body of a Giant 20 Cubits or 30 Foot tall. The ſame Authors relate, that, *A. D.* 1548, near *Syracuſe*, was dug up another Body of the ſame Dimenſion. They inform us, that, *A. D.* 1550, near *Eutella* in *Sicily*, was dug up a Body of 22 Cubits, or 33 Foot high, whoſe Skull was about 10 Feet in Circumference; and they deſcribe the Corps of a Giant of portentous Magnitude, found ſtanding in a vaſt Cave, near *Drepanum* in *Sicily*, *A. D.* 1340, whoſe Staff was like the Maſt of a Ship, and the Forepart of whoſe Skull would contain ſome *Sicilian* Buſhels, which are about a third Part of our *Engliſh* Buſhels.

But how the Commixture of theſe two Families, *Seth* and *Cain*, came to produce a Set of *Giants*, is not, ſays *Stackhouſe*, ſo eaſy a Matter to determine. Thoſe, who pretend to reduce it to natural Cauſes, or the eager Luſt, and *Impetus* of their Parents, are vaſtly miſtaken, becauſe *Giants* there were among the *Cainites*, before this Conjunction, and we read of ſeveral in other Nations many Ages after the Flood. The more probable Opinion therefore is, that God permitted it, in Vengeance to their Parents Crimes, and that the Children begotten by ſuch unlawful Mixtures, might (ſome of them at leaſt) be accounted monſtrous in their Kind, (for thus the Word *Nephilim* certainly ſignifies) and ſo become the Abhorrence of all future Generations.

The ſame became mighty Men, which were of old, Men of Renown] That excellent Writer, Sir *Walter Raleigh*, hath left us ſeveral remarkable Obſervations on this Subject: But, ſays he, of the War, Peace, Government, and Policy of theſe ſtrong and mighty Men, ſo able both in Body and Wit, there is no Memory remaining, whoſe Stories, if they had been preſerv'd, and what elſe was then performed, in that Newneſs of the World, there could nothing of more Delight have been left to Poſterity. For the long Lives of Men, who to their Strength of Body, and natural Wits, had the Experience added of eight hundred and nine hundred Years, how much of Neceſſity, muſt the ſame add of Wiſdom and Underſtanding: Likely it is, that their Works excelled all whatſoever can be told of Aftertimes, eſpecially in Reſpect to this old Age of the World, when we no ſooner begin to know, but we begin to die, according to *Hippocrates*, *Vita brevis*, *Ars longa*, *Tempus præceps*; that is, *Life is ſhort*, *Art is long*, *and Time headlong*. And that thoſe People of the firſt Age performed many Things worthy Admiration, it may be gathered out of the Words of *Moſes*, above recited. But theſe Men of Renown, whom the Scripture afterwards called Giants, both for Strength of Body and Cruelty of Mind, truſted ſo much to their own Abilities, that they forgot altogether the Piety of *Seth*, and the Ways wherein *Enoch* walked: *For all the Imaginations of their Hearts were evil only, and continually evil.* And this Wickedneſs was not only found in the Iſſue of *Cain*, but it was then univerſal, when the Children and Sons of God, or of the Godly, were corrupted or miſ-led by their idolatrous Wives, the Daughters of *Cain*, or of thoſe other Men, loving themſelves and the World only.

5 And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. 6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart. 7 And the Lord ſaid, I will deſtroy man, whom I have created, from the face of the earth, both man and beaſt, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. 8 But Noah found grace in the eyes of the Lord.

And it repented the Lord that he had made Man on the Earth, and it grieved him at his Heart] As Languages were firſt invented by ſuch Perſons as were neither Philoſophers, nor Divines, we cannot at all wonder, that we meet with many Improprieties in Speech, and ſuch

ſuch Actions imputed to God, as no ways comport with the Dignity of his Nature. Thus, when the holy Scriptures ſpeak of God, they aſcribe *Hands*, and *Eyes*, and *Feet* to him; not that he has any of theſe Members, according to the *literal* Signification, but the Meaning is, that he has a Power to execute all thoſe Acts, to the effecting of which, theſe Parts in us are inſtrumental, *i. e.* he can converſe with Men, as well as if he had a Tongue or Mouth; can diſcern all that we do or ſay, as perfectly as if he had Eyes or Ears; and can reach us, as well as if he had Hands or Feet, *&c.* In like Manner, the Scripture frequently repreſents him, as affected with ſuch Paſſions, as we perceive in ourſelves, *viz.* as angry and pleas'd, loving and hating, repenting and grieving, *&c.* And yet, upon Reflection, we cannot ſuppoſe, that any of theſe Paſſions can *literally* affect the Divine Nature; and therefore the Meaning is, that he will as certainly *puniſh* the Wicked, as if he were inflam'd with the Paſſion of Anger againſt them; as infallibly *reward* the Good, as we will thoſe, for whom we have a particular Affection; and that, when he finds any Alteration in his Creatures, either for the better, or the worſe, he will as ſurely change his Diſpenſations towards them, as if he really repented, or chang'd his Mind. 'Tis by way of *Analogy* and *Compariſon* therefore, that the Nature and Paſſions of Men are aſcrib'd to God: So that when he is ſaid to *repent* or *grieve*, the Meaning muſt be, not that he perceiv'd any Thing, that he was ignorant of before, to give him any Uneaſineſs; (for *known unto him are all his Ways from the Beginning*) but only that he alter'd his Conduct and Regard to Men, as they varied in their Behaviour towards him, juſt as we are wont to do, when we are moved by any of theſe Paſſions and Changes of Affections, *we, who dwell in Houſes of Clay, and whoſe Foundations are in the Duſt*: For the very Heathens can tells us, that *Majeſtatis Diminutio eſt, & Confeſſio Erroris, mutanda facere; neceſſe eſt enim ei eadem placere, cui, niſi optima, placere non poſſunt*; that is, It is a Diminution of the Divine Majeſty, and a Confeſſion of Error, that he is capable of doing Things that ſhall be liable to Alteration, ſince the ſame Things muſt neceſſarily pleaſe him, whom nothing can pleaſe but thoſe Things which are the very beſt. *Seneca.* See *Le Clerc*, Bp *King*, and *Ainſworth*.

And the Lord ſaid, I will deſtroy Man whom I have created, from the Face of the Earth, both Man and Beaſt, &c.] But, it has been objected, by ſome, that to lay waſte the whole Earth at once, and even the Brute Creation, which was not capable of offending; to pull down what he had, for the Space of 1656 Years, been eſtabliſhing, and to put himſelf to the Trouble of beginning again, and repeopling the ſhatter'd and defaced Earth from the Loins of four Progenitors, argues too much *Levity* and *Caprice*, ever to be imputed to a *wiſe* and *unchangeable* God. To this, *Stackhouſe* anſwers as follows. Had God given them no Intimation of this Deſign, no Calls to Repentance, no Means and Opportunities of becoming better, before he determin'd their Deſtruction, ſomething might then be ſaid in Oppoſition to the *Righteouſneſs* of this Procedure; but ſince, from the very Beginning, he was pleas'd, in the Sentence he paſs'd upon the *Serpent*, to give them a remarkable Promiſe, that *the Seed of the Woman* ſhould deſtroy the Power of that evil Spirit, which brought Sin into the World, and, conſequently, that all Parents were oblig'd to train up their Children in the Ways of Virtue and Religion, without which it was impoſſible for any of them to be *the promis'd Seed*, which was to reſtore Mankind to their original Perfection; ſince he himſelf inſtituted Sacrifices, as a Means admirably well fitted to inſpire Mankind with an Horror of Guilt, and be, at the ſame Time a perpetual Memorial of the divine Mercy from Generation to Generation; ſince, in his Expulſion of *Cain* from his Preſence, and Exaltation of *Enoch* into Heaven, he made an open Declaration, to all future Ages, that his *Vengeance* ſhould at all Times purſue Sin, but his *Bounty* had always in Store an ample Reward for the Righteous; ſince, at this Time, he exhibited himſelf to Mankind in a more ſenſible Manner than he does now, cauſing them to hear Voices, and to dream Dreams, and, by ſundry extraordinary Means, convincing them of their Duty, and giving them Directions for the Conduct of their Lives; ſince, at this Time, they had the Principles of Religion (which were but very few) convey'd to them by an eaſy Tradition, which, by *Methuſelah* living 248 Years with *Adam*, and dying but a little before the Flood, in the Compaſs of 1600 Years and more, had but two Hands to paſs through; and, laſtly, ſince God appointed *Noah* in particular to be *a Preacher of Righteouſneſs*, as the Apoſtle *Peter* ſtiles him, to exhort that wicked Race to forſake their Sins, and return unto him; to warn them of their impending Doom, if they perſiſted in their Provocations; to give them Notice, that 120 Years was the ſtated Time of their Reprieve, and that, at the End of that Period, his fix'd Determination was to deſtroy them utterly, unleſs their Amendment averted the Judgment: Since theſe, and many more Methods of Mercy were all along employ'd by God (and eſpecially *in the Days, that his Long-ſuffering waited, while the Ark was preparing*) for the Recovery of Mankind, before the Deluge came upon them, they are ſufficient to vindicate *the Ways of God with Man*, and to juſtify his Severity *in bringing in the Flood upon the World of the Ungodly*, which neither his Reſtraints, nor Rewards, nor all the Monitions and Exhortations from his Prophets, added to his own Declarations, Inſtitutions, Inflictions, and Denunciations of Vengeance, could reclaim, in the Courſe of ſo many Centuries.

Other living Creatures, it's true, were not culpable in this Manner: They all anſwered the Ends of their Production, and Man was the only Rebel againſt his Maker. But as, in an *univerſal* Deluge, it was impoſſible to preſerve them alive without a Miracle; ſo, having, in ſome Meaſure, been made *inſtrumental* to Man's Wickedneſs, innocent tho' they were, they were all to be deſtroy'd, in order to evince the Malignity of Sin, and God's Abhorrence of it. For the great End of his Providence in ſending the Deluge, was not ſo much to *eaſe himſelf of his Adverſaries*, as to leave a perpetual Monument of his unrelenting Severity, that thereby he might deter future Ages from the like Provocations. And this is the Inference, which the Apoſtle draws from all his Judgments of old: *If God ſpared not the Angels*, ſays he, *that ſinned, but caſt them down to Hell; if he ſpared not the old World, but brought in a Flood upon the Ungodly; if he turned the Cities of Sodom and Gomorrah into Aſhes, and condemned them with an Overthrow*; theſe *are an Enſample unto thoſe, that after ſhall live ungodly*; for (however they may eſcape in this Life) *he hath reſerved the Unjuſt unto the Day of Judgment to be puniſhed*, 2 Pet. ii. 4, *&c.*

9 Theſe *are* the generations of Noah: Noah was a juſt man *and* perfect in his generations, *and* Noah walked with God. 10 And Noah begat three ſons, Shem, Ham, and Japheth. 11 The earth alſo was corrupt before God; and the earth was filled with violence. 12 And God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupted his way upon the earth. 13 And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them: and behold, I will deſtroy them with the earth. 14 Make thee an ark of Gopher-wood: rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch. 15 And this *is the faſhion* which thou ſhalt make it *of*: The length of the ark *ſhall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16 A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above; and the door of the ark ſhalt thou ſet in the ſide thereof: *with* lower, ſecond, and third *ſtories* ſhalt thou make it. 17 And behold, I, even I do bring a flood of waters upon the earth, to deſtroy all fleſh,

wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth ſhall die. 18 But with thee will I eſtabliſh my covenant: and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee. 19 And of every living thing of all fleſh, two of every *ſort* ſhalt thou bring into the ark, to keep *them* alive with thee: they ſhall be male and female. 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every *ſort* ſhall come unto thee, to keep *them* alive. 21 And take thou unto thee of all food that is eaten, and thou ſhalt gather *it* to thee: and it ſhall be for food for thee, and for them. 22 Thus did Noah; according to all that God commanded him, ſo did he.

Noah was a juſt Man, and perfect in his Generation, and Noah walked with God] One can hardly conceive that any Thing could be added to this Deſcription of *Noah*'s Virtues and Piety, whereby he procur'd an Exemption for himſelf and his whole Family, in that general Deſtruction which fell out in his Time; for thus much is expreſſed by God himſelf, when he directed the Prophet and his Family to enter into the Veſſel prepared to preſerve them: *Come thou and all thy Houſe into the Ark, for thee have I ſeen righteous before me, in this Generation.* Yet from this Text ſome of the *Jews* have inferred, that he was righteous only in Compariſon with that Generation; tho' this Notion is not only contrary to all that is ſaid of him before, but alſo to the very Letter of the Text, wherein his Righteouſneſs is not ſpoken of comparatively, as greater, but as excellent in its Nature, ſeeing he was righteous, when *all the Earth*, i. e. all the Inhabitants of the Earth, were corrupt. There is another odd Opinion of the *Jews*, in Reference to *Noah*, that he prayed to God for himſelf only, and not for the World, as *Abraham* did for *Sodom*; by which Remark it is likely they aim at excelling the Character of the latter, tho' at the Expence of the former: Yet it is no hard Matter to juſtify *Noah*'s Conduct in this Particular, and to ſhew that his Charity ought not to be impeached, even tho' it were certain, as I think it is not, that he never interceeded for the People of that Generation; for being appointed a Meſſenger of God, and informed by him of the Evil which he would bring upon the whole World, it became not the Prophet to contend with his God, or to intercede for impudent and impenitent Sinners, when their righteous, and omnipotent Judge had already extended his Mercy towards them, by affording them ſo ample a Term, wherein to return and live. Whereas in the other Caſe, *viz.* that of *Abraham*, Sentence was not yet paſſed, when he made Interceſſion, neither did the Almighty promiſe to allow the Inhabitants of *Sodom*, any farther Time for Repentance; but threaten'd them with immediate Puniſhment, if he found the Heinouſneſs of their Sins, equal to the Cry that was come up againſt them. It is not to be doubted, tho' *Moſes* has not recorded it, that *Noah* took Care to diſcharge faithfully his Office of a Preacher, by warning the Children of Men of the great Day of the Lord, which unleſs they repented, was at Hand. This Reaſon wou'd have dictated, if we had not been aſſured thereof by the greateſt of all Authorities, *viz.* the Word of Chriſt himſelf, wherein, explaining the Manner of his *ſecond Coming*, he gives us the moſt clear and diſtinct Account of this Matter that cou'd be wiſh'd: *But as the Days of Noah were*, ſays he, *ſo ſhall the Coming of the Son of Man be; for, as in the Days that were before the Flood, they were eating and drinking, marrying and giving in Marriage, until the Day that Noah entred into the Ark; and knew not until the Flood came, and took them all away, ſo ſhall alſo the Coming of the Son of Man be*; that is, the Hearers of *Noah* were utterly regardleſs of his Admonitions, and continued in the Practice of Senſualities, in Spite of the Warning ſent them by God; as is remark'd alſo by St. *Peter*, who expreſſes himſelf concerning the Patience the Almighty exerciſed, as to theſe People, thus: *When once the Long-ſuffering of God waited in the Days of Noah, when the Ark was preparing; wherein few*, that is, *eight Souls were ſaved by Water.* And, afterwards, exhorting Chriſtians to walk circumſpectly, from the Conſiderations of God's Judgments on the Perverſe, he brings in again the Example of the Times we ſpeak of, in theſe Words: *And ſpared not the old World; but ſaved Noah, the eighth Perſon, a Preacher of Righteouſneſs, bringing in the Flood upon the World of Ungodly.* It may not, perhaps, be improper to add, that *Noah* was no leſs eminently qualified to become a *Teacher* of the *new World*, than he was to be a *Preacher* to the Inhabitants of the *old* one, having not only thoſe Advantages which flow from good Underſtanding, and long Experience; but alſo the invaluable Bleſſing of *Revelations* from God, whereby he enjoyed all that can be concluded neceſſary to ſupport the Character of him, who was to be the *Reſtorer of Mankind*.

Make thee an Ark of Gopher-wood] The Timber whereof the Ark was fram'd, *Moſes* calls *Gopher wood*; but what Tree this *Gopher* was, is not a little controverted. Some will have it to be *Cedar*, others the *Pine*, others the *Box*, and others (particularly the *Mahometans*) the *Indian-plane* Tree; but our learned *Fuller*, in his *Miſcellanies*, has obſerv'd, that it was nothing elſe but that which the *Greek* call *Kupariſſos*, or the *Cypreſs-Tree*: For, taking away the Termination, *Cupar* and *Gopher* differ very little in the Sound. This Obſervation the great *Bochart* has confirm'd, and ſhewn very plainly, that no Country abounds ſo much with this Wood, as that Part of *Aſſyria*, which lies about *Babylon*. And to this we may add the Obſervation of *Theophraſtus*, who ſpeaking of Trees, that are leaſt ſubject to Decay, makes the *Cypreſs-Tree* the moſt durable of all; for which *Vitruvius* gives us this Reaſon, *viz.* that the Sap, which is in every Part of the Wood, has a peculiar bitter Taſte, and is ſo very offenſive, that no Worm, or other corroding Animal, will touch it, ſo that ſuch Works as are made of this Wood, will in a Manner laſt forever.

Le Clerc obſerves, that the Word *Thebaih*, which we render *Ark*, is only read here, and in another Place, where *Moſes*, when an Infant, is ſaid to have been put into *one* made of *Bulruſhes*, Exod. ii. 3. It is ſuppos'd to come from a *Root*, which ſignifies to *dwell* or *inhabit*, and may therefore here denote a *Houſe*, or Place of Abode. And indeed, if we conſider the Uſe and Deſign, as well as the Form and Figure of this Building, we can hardly ſuppoſe it to be like an Ark or Cheſt, wherein we uſually ſtore Lumber, and put Things out of the Way; but rather like a *Farm-houſe*, ſuch as are in ſeveral Countries, where the Cattle and People live all under one Roof. As ſoon as Men began to hew down Timber, and to join it together for the Purpoſe of making Houſes, nothing can be ſuppos'd a more ſimple Kind of Edifice, than what was made rectangular; with a *Bottom* or Floor, to prevent the Dampneſs of the Ground; a ſloping *Cover* or *Roof* to carry off the Rain that ſhou'd fall; *Stalls* and Cabbins for the Lodgment of Man and Beaſt; and, to keep out Wind and Weather effectually, a Coat of Bitumen or Pitch. Of this Kind was this Building of *Noah*'s, and may therefore be rather term'd a *Place of Abode*, than an *Ark* or Cheſt properly ſo called.

And ſhalt pitch it within and without with Pitch] Tho' it be expreſſly ſaid here, *Pitch*, yet *Patrick* obſerves, that the *Bitumen* (which was plentiful in that Country, and, as others think, intended here) was of the ſame Nature, and ſerv'd to the ſame Uſe, as Pitch, being glutinous and tenacious, and proper to keep Things together.

The Length of the Ark ſhall be three hundred Cubits, the Breadth, &c.] A *Cubit*, ſays *Ainſworth*, is the Meaſure from the Elbow to the Finger's End, containing ſix Hands Breadths, or a Foot and an Half; ſo that 300 Cubits make exactly 450 Feet. There are ſome however, who take thoſe for *Geometrical* Cubits, every one of which contains Six of the common;

mon; but there is no need for any ſuch Computation, ſince, taking them for common Cubits, it is demonſtrable, that there might be Room enough in the Ark for all Sorts of Beaſts, and Birds, together with *Noah*'s Family, and their neceſſary Proviſion.

A Window ſhalt thou make in the Ark, and in a Cubit ſhalt thou finiſh it above] There are various Tranſlations of the Word *Zohar*, *Window*, which occurs but once in the whole Bible in this Senſe. It ſeems to be deriv'd from a *Root* in the *Chaldee*, which ſignifies to *ſhine*, or *give* Light; and therefore our Verſion renders it a *Window*; but if ſo, it muſt be *collective*, and mean ſeveral Windows, becauſe it is not likely, that there ſhould be but *one* in ſo vaſt a Building: And from the following Words, *and in a Cubit ſhalt thou finiſh it above*, ſome have ſuppos'd, that the Window was to be a Cubit ſquare, or but a Cubit high, which wou'd have been much too ſmall. But the Relative *it*, being in the *Hebrew*, of the *Feminine Gender*, and *Zohar* of the *maſculine*, theſe two Words cannot agree, and therefore the proper *Antecedent* ſeems to be the *Ark*, which was cover'd with a Roof, *rais'd a Cubit high* in the Middle. This however, in the Original, may ſignify no more than an Injunction to build the Ark by the Cubit, as the common Meaſure, by which the Work was to be mark'd out, and directed. See *Univerſ. Hiſt.* *Saurin*'s Diſſert. and *Lamy*'s Introduction.

According to the Scantlings and Dimenſions here given of the Ark ſome have objected, that it was not fitted to *live* in rough Weather, and muſt inevitably have periſh'd by the Violence of the Winds and Tempeſts that raged during the Continuance of the Flood. But, in Anſwer to this; ſuppoſe, without any Addition of Art, it was nothing more than an *Oblong Square*, whoſe Length was *Sextuple* to the Breadth, and *decuple* to the Height; it is demonſtrable, that a Piece of Wood of that Proportion being lighter than the Water, will be always ſupported by it. For Inſtance, take a Piece of Oak exactly ſquare, let it be one Foot broad, ſix Foot long, and ſeven or eight Inches thick, anſwering the Proportion of the Ark; there is no Body, I believe, will ſay, that any Waves, or Winds, will be ſtrong enough to break this Piece of Timber, notwithſtanding its *right Angles*. Now let any Solid of this Faſhion be multiplied in a *decuple*, *centuple*, or *millecuple* Proportion, and let the Force of the Waves, and the invaſive Power of the Wind, be multiplied alſo with it in the ſame Proportion, the Reſiſtance of a *rectangular Solid* (which is perfectly impenetrable, and exactly the Caſe of the Ark) will be Proof againſt any given Force whatſoever. See *Biblioth. Bib.* Vol. 1.

About the Beginning of the laſt Century, *Peter Janſen*, a *Dutch* Merchant, caus'd a Ship to be built for him, anſwering, in its reſpective Proportions, to thoſe of *Noah*'s Ark, the Length of it being 120 Feet, the Breadth of it 20, and the Depth of it 12. At firſt this was look'd upon no better than a *fanatical* Viſion of this *Janſen* (who was by Profeſſion a *Menoniſt*) and, whilſt it was building, he and his Ship were made the Sport of the Seamen, as much as *Noah* and his Ark cou'd be. But afterwards it was found that Ships, built in this Faſhion, were, in the Time of Peace, beyond all others, moſt commodious for Commerce; becauſe they wou'd hold a third Part more, without requiring any more Hands, and were found better *Runners* than any made before.

It has likewiſe been objected, that the Ark was not capacious enough to hold ſuch a Number of Creatures as muſt neceſſarily be put in it, at leaſt, not without crowding them together. But *Buteo* has plainly demonſtrated, that all the Animals contain'd in the Ark, cou'd not be equal to 500 Horſes; (the learned *Heidegger*, from *Temporarius*, makes them 400 Oxen) and yet it is not to be queſtion'd, but that a Building very near as long as St. *Paul*'s Church, and as broad as the Middle Iſle of that Church is high within, is capable of affording Stabling for ſuch a Number of Horſes.

Kircher has given us large Dimenſions of the Ark, and from thence concludes, that this Veſſel was capable enough to receive, not only *Noah* and his Family, all other Creatures and their Food, but even an entire Province likewiſe.

Le Peletier (in his Diſſertation upon *Noah*'s Ark) follows another Author, Biſhop *Cumberland*, who, in his *Diſcovery of the Weights and Meaſures of the* Jews, has prov'd, that the antient Cubit of the *Jews*, was the old *Derah* of *Memphis*, whereupon *Peletier* allows, 1,781,377 cubical Feet of *Paris* for the whole Contents of the Ark, ſo that it might hold (as he pretends) 42,413 Tons of Lading. But a certain anonymous Author has publiſh'd a Diſſertation upon the ſame Principles, wherein he compares the Ark to our modern Ships, and computes its Meaſure according to the Tons it might contain, and thereupon makes it larger than 40 Ships of 100 Tons each.

Mr. *Stackhouſe* obſerves, that if he ſhou'd put the Queſtion, *How many Kinds of Beaſts, or Birds, there are in the World?* wou'd be anſwer'd, even by ſuch, as, in other Reſpects, are knowing and learned enough, that there are ſo many Hundreds of them, as cannot be enumerated; whereas, upon a diſtinct Enquiry into all ſuch as are yet known, or have been deſcribed by credible Authors, it will appear, that they are much fewer than is commonly imagin'd, not an hundred Sorts of Beaſts, and not two hundred of Birds.

And yet, out of this Number we muſt except all Animals that are of equivocal Generation, as Inſects; all that are accuſtom'd to live in Water, as Fiſh, and Water-Fowl; all that proceed from a Mixture of a different Species, as Mules; and all that by changing their Climate, change their Colour and Size, and ſo paſs for different Creatures, when in Reality they are the ſame. We muſt obſerve farther, that all Creatures of the *Serpentine* Kind, the Viper, Snake, Slow-worm, Lizard, Frog, Toad, *&c.* might have ſufficient Space for their Reception, and for their Nouriſhment, in the Hold or Bottom of the Ark, which was probably three or four Foot under the Floor, whereon the Beaſts are ſuppos'd to ſtand; and that the ſmaller Creatures, ſuch as the Mouſe, Rat, Mole, *&c.* might find ſufficient Room in ſeveral Parts of the Ark, without having any particular Places, or Cells appointed for them: So that the Number of the ſeveral Species of Animals to be plac'd in the firſt or loweſt Story, on the Foot of this Deduction, ſtands thus:

Beaſts which live on Hay		*On Fruits and Roots*	*On Fleſh.*	
The Horſe	Stone-buck	The Hog	The Lion	Stoat
Aſs	Shamois	Baboon	Bear	Weaſel
Camel	Antelope	Ape	Tyger	Caſtor
Elephant	Elke	Monkey	Perd	Otter
Bull	Hart	Sloth	Ounce	Dog
Urus	Buck	Porcupine	Cat	Wolf
Biſons	Rein-deer	Hedge-hog	Civet-cat	Fox
Bonaſus	Roe	Squirrel	Finet	Badger
Buffalo	Rhinoceros	Ginny-pig	Pole-cat	Jackall
Sheep	Camelepard	Ant-bear	Martin	Caraguya
Stepciſeros	Hare	Armadilla		
Broad-tail	Rabbit	Tortoiſe		
Goat	Marmotto			

Now

Now concerning theſe Creatures God gives *Noah* this Injunction; *Of every clean Beaſt thou ſhalt take to thee by ſevens, the Male and the Female; and of Beaſts that are not clean, by Two, the Male and the Female.* Taking the Words then in the higheſt Acceptation, *viz.* that *Noah* was to receive into the Ark one Pair of every Species of *unclean* Animals, which were admitted by Pairs only, and ſeven Pair of every Species of *clean*; yet, conſidering that the Species of *unclean* Animals, which were admitted by Pairs only, are many, in Compariſon of the *clean*, and the Species of the *large* Animals few, in Compariſon of the *ſmaller*; we cannot but perceive (as by a ſhort Calculation it will appear) that this lower Story, which was ten Cubits high, three hundred long, and fifty broad, *i. e.* 225,000 ſolid Feet in the Whole, would be capable of receiving with all Manner of eaſe, not only all the Sorts of Beaſts, but probably all thoſe other Kinds, which are any where to be found under the Copes of Heaven.

'Tis a pretty general Opinion, and what ſeems to be founded on Scripture, that before the Flood, Beaſts and Birds fed only upon Fruits and Vegetables. See *Gen.* i. 29, 30. *Heidegger* ſays, It is not to be denied, but that ſeveral Men have taken great Pains to provide Fleſh for the *carnivorous* Animals ſhut up in the Ark; when it is beyond all Controverſy, that the Stomachs of ſuch Animals are fitted for the Digeſtion of Fruits and Vegetables; that ſuch Food would be more ſalutary both for them and their Keepers, and would create a leſs Demand of Drink, throughout the Courſe of ſo long a Confinement; and yet there is not the leaſt Foundation from the Text to ſuppoſe, that any ſuch Proviſion was made for Creatures of ſuch an Appetite; but ſeveral Inſtances in Hiſtory do ſhew, that the moſt rapacious of them all may be brought to live upon other Diet than Fleſh. Thus *Philoſtratus*, in his *Apollonius*, L. 5. tells us of a Lion in *Egypt*, which, tho' it went into the Temple conſtantly, would neither lick the Blood of Sacrifices, nor eat any of the Fleſh, when it was cut in Pieces, but fed altogether on Bread and Sweet-meats. And *Sulpicius Severus* gives us this Account of a Monk of *Thebais*: 'When we came to the Tree, whither our 'courteous Hoſt led us, we there perceiv'd a Lion, at 'the Sight of which, I and my Guide began to trem-'ble; but as the holy Man went directly up to it, wo, 'tho' in no ſmall Fright, follow'd after. The Beaſt, 'at our Approach, modeſtly retired, and ſtood very 'quiet and ſtill, while the good Man gather'd it ſome 'Branches of Apples, and as he held them out, the 'Lion came up and eat them, and ſo went off.' The like Story is told us by *Phocas*, in his Deſcription of the Holy Land, of ſome Lions beyond the River *Jordan*, whom an *Anchorite*, nam'd *Iberus*, fed with Pulſe and Cruſts of Bread: And to the Animals in the Ark, feeding in this Manner, the Prophet *Iſaiah* ſpeaking of the Times of the *Meſſiah*, (Ch. xi. 6, 7.) is ſuppos'd by our Author to allude. *The Wolf ſhall dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf, and the young Lion, and the Fatling together; and a little Child ſhall lead them, and the Cow and the Bear ſhall feed, their young ones ſhall lie down together, and the Lion ſhall eat Straw like an Ox.*

So that there was no Neceſſity for *Noah*'s providing ſo many *ſupernumerary* Sheep (as ſome would have it) to feed the *carnivorous* Animals for a whole Year. The ſame Divine Providence, which directed all the Animals, of whatever Country, to make towards the Ark, which took from them their *Fierceneſs*, and made them tame and gentle upon this Occaſion, might likewiſe beget in them a Loathing of Fleſh (ſuppoſing they eat it before) and an Appetite for Hay, Corn, Fruits, or any other Eatables, that were moſt obvious in this Time of Diſtreſs. And, as they were ſhut up, and cou'd not ſpend themſelves by Motion, but might have their Stomachs pall'd with the continu'd Agitation of the Veſſel, they may be well ſuppos'd to ſtand in need of leſs Proviſion, than at other Times.

If then (to make our Computation) we ſhould ſay, that all the Beaſts in the lower Story of the Ark, were equal, in their Conſumption of Food, to 300 Oxen (which is more by a great deal, than ſome Calculations allow'd) that 30 or 40 Pounds of Hay is ordinarily ſufficient for an Ox for one Day; and that a ſolid Cubit of Hay, well compreſs'd, will weigh about 40 Pounds; then will the ſecond Story, being of the ſame Dimenſions with the firſt, *i. e.* 225,000 ſolid Feet, not only allow Space for a ſufficient Quantity of Hay, but for other Repoſitories of ſuch Fruits, Roots, and Grain, as might be proper for the Nouriſhment of thoſe Animals that live not upon Hay; and for ſuch Paſſages, and Apertures in the Floor, as might be proper for the putting down Hay, and other Provender, to the Beaſts in the lower Story.

Upon the Whole therefore it appears, that the *middle* Story of the Ark was likewiſe large enough to hold all that was requiſite to put therein: And as for the *third* and upper Story, there can no Manner of Doubt be made, but that it was ſufficient to hold all the Species of Birds, even tho' they were many more than they are generally computed. The accurate Bp. *Wilkins* has divided them into nine Sorts, and reckons them to be an hundred and ninety five in the Whole; but then the greateſt Part of them are ſo very ſmall, that they might well enough be kept in Partitions or Cages, pil'd one upon another. The Food neceſſary for their Suſtenance, wou'd not take up any great Proportion of Room, and the Remainder of the Story wou'd make a commodious Habitation enough for *Noah* and his Family, together with little Cloſets and Offices, wherein to diſpoſe of their ſeveral domeſtick Matters and Utenſils.

The Manner of Bp. *Wilkins*'s reckoning up the nine Species of Birds, as above mention'd, is as follows.

1. Carnivorous Birds	66
2. Phytivorous Birds of ſhort Wings	17
3. Phytivorous Birds of long Wings	18
4. Phytivorous Birds of ſhort thick Bills	16
5. Inſectivorous Birds the greater	15
6. Inſectivorous Birds the leſs	12
7. Aquatick Birds near wet Places	17
8. Aquatick Fiſſipedes	16
9. Aquatick Plenipodes	18
In all	195

To theſe perhaps may be added ſome *exotic* Birds, but as the Number of theſe is but ſmall, ſo we may obſerve of the Carnivorous, which is the largeſt Species, that they were reputed *unclean*, and, conſequently, but two of each Sort admitted into the Ark.

How the Beaſts were brought into the Ark, and how they ſubſiſted there, in Want of Light and Air, is very well accounted for by Mr. *Stackhouſe*, in his Diſſertation upon this Chapter.

The Diſtinction between Beaſts that were *clean* and *unclean*, being made by the Law, has given ſome a Colour to imagine, that *Moſes* wrote this Book after his Coming out of *Egypt*, and receiving the Law: But to this it may be anſwer'd, that tho' with Reſpect to Man's Food the Diſtinction of *clean* and *unclean* was not before the Law, yet ſome were accounted *fit* for Sacrifices, and others *unfit*, from the very firſt Beginning; and then *unclean* Beaſts, in this Place, muſt denote ſuch as are *rapacious*, which were not to be offer'd to God. In ſhort, ſince the Rite of Sacrificing was before the Flood, we may be very well allow'd to ſuppoſe, that this Diſtinction was alſo before it; and to ſuppoſe farther, that, as the Rite was undoubtedly of God's Inſtitution, ſo the Difference of *clean* and *unclean* Creatures, to be ſacrificed, was of his Appointment likewiſe. But there is a farther Doubt ariſing from this Paſſage, and that is, Whether there went into the Ark but ſeven of every *clean*, and two of every *unclean* Species, or fourteen of the firſt, and two of the laſt. Some adhere to the *former* Expoſition, but others to the latter, which ſeems to be the natural Senſe of the *Hebrew* Words, *ſeven and ſeven*, and *two and two*. Beſides, if there were but ſeven of the clean Beaſts, one muſt have been without a Mate: And if it be ſuggeſted, that the odd one was for Sacrifice, it is more than *Moſes* tells us; who, on the contrary

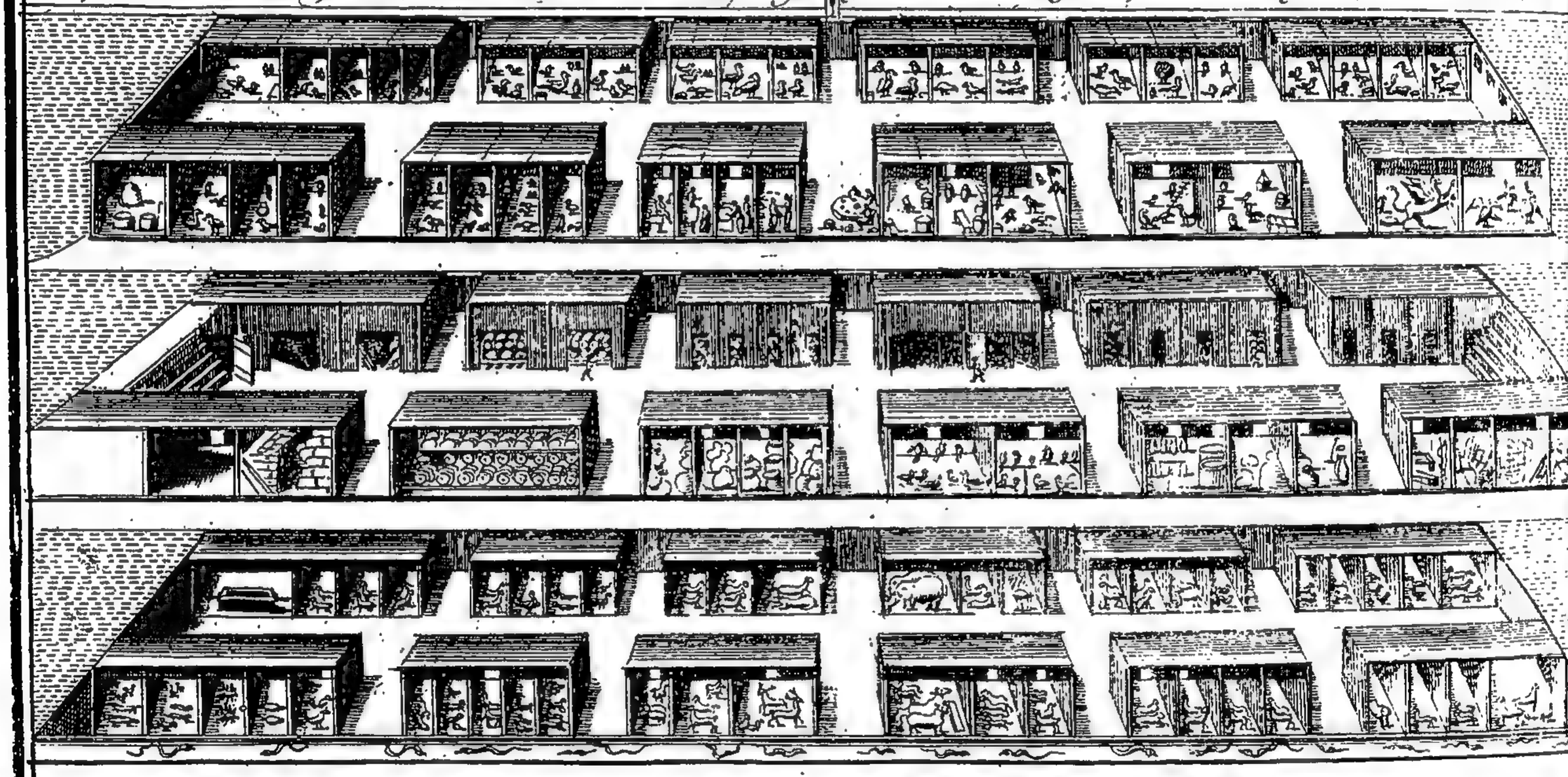
repeats

Genesis Chap. VI. Ver. 14, 15.

Make thee an Ark of Gopher Wood: Rooms shalt thou make in the Ark, and shalt pitch it within & without with pitch. And this is y Fashion which thou shalt make it of:

Genesis Chap. VII. Ver. 7, 8.

And Noah went in, & his Sons, & his Wife, and his Sons Wives with him into the Ark, because of the Waters of the Flood. Of clean Beasts, &c.





Genesis Chap. VII. Ver. 11, 21.

The same Day were all the Fountains of the great Deep broken up, & the Windows of Heaven were opened. And all Flesh died that moved upon the Earth.



Genesis Chap. VIII. Ver. 18, 19.

And Noah went forth, & his Sons, & his Wife, and his Sons Wives with him. Every Beast, every creeping Thing & every Fowl, and whatsoever creepeth upon the Earth

repeats it, that the Animals all went in by Pairs. See *Patrick*, *Pool*, and *Univerſ. Hiſt.*

With thee will I eſtabliſh my Covenant] Theſe are the Words in our Tranſlation: But, 1*ſt*. by the Word *Covenant*, we are not here to underſtand, ſays *Pool*, a mutual Compact or Agreement, but only a ſimple and gracious Promiſe, as it is likewiſe us'd, *Numb*. xviii. 19. xxv. 12. and in ſeveral other Places; which Promiſe, tho' only mention'd here, was doubtleſs made before, as may eaſily be gather'd from both theſe Words, and ſome foregoing Paſſages, and from the Neceſſity, that *Noah* ſhould have ſome ſuch Support and Encouragement, during all the Time of his Miniſtry. 2*dly*. This *Covenant* of God might relate to his ſending the *promis'd Seed*, and Redemption of Mankind by the *Meſſias*; and, in this Senſe will import, that, as the *Meſſias* was to come out of *Noah*'s Loins, ſo the Divine Providence would take Care to preſerve him alive. But, 3*dly*. Bp. *Sherlock* is of Opinion, that this Covenant of God relates to his re-inſtating the Earth in its primitive Fertility in *Noah*'s Life-time: To which Purpoſe he obſerves, that, as ſoon as the Flood was over, God declares, *I will not curſe again the Ground any more for Man's Sake*: From which Declaration it appears, ſays he, 1*ſt*, That the Flood was the Effect of that Curſe, which was denounc'd againſt the Earth for Man's Sake; and, 2*dly*, That the old Curſe was fully executed, and accompliſh'd in the Flood; in Conſequence of which, a new Bleſſing is immediately pronounc'd upon the Earth, *Gen*. viii. 22. *While the Earth remaineth, Seed-time, and Harveſt, and Cold, and Heat, and Summer, and Winter, and Day, and Night, ſhall not ceaſe.*

CHAP. VII.

Noah with his Family, and the living Creatures, enter into the Ark. The Beginning, Increaſe, and Continuance of the Flood.

Ver. 1. AND the Lord ſaid unto Noah, Come thou, and all thy houſe into the ark: for thee have I ſeen righteous before me in this generation. 2 Of every clean beaſt thou ſhalt take to thee by ſevens, the male and his female: and of beaſts that *are* not clean by two, the male and his female. 3 Of fowls alſo of the air by ſevens, the male and the female, to keep ſeed alive upon the face of all the earth. 4 For yet ſeven days, and I will cauſe it to rain upon the earth forty days and forty nights: and every living ſubſtance that I have made, will I deſtroy from off the face of the earth. 5 And Noah did according unto all that the Lord commanded him. 6 And Noah *was* ſix hundred years old, when the flood of waters was upon the earth. 7 And Noah went in, and his ſons, and his wife, and his ſons wives with him, into the ark, becauſe of the waters of the flood. 8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. 10 And it came to paſs after ſeven days, that the waters of the flood were upon the earth. 11 In the ſix hundreth year of Noahs life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights. 13 In the ſelf-ſame day entred Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noahs wife, and the three wives of his ſons with them, into the ark: 14 They, and every beaſt after his kind, and all the cattel after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ſort. 15 And they went in unto Noah into the ark, two and two of all fleſh, wherein *is* the breath of life. 16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the Lord ſhut him in. 17 And the flood was forty days upon the earth; and the waters increaſed, and bare up the ark, and it was lift up above the earth. 18 And the waters prevailed, and were increaſed greatly upon the earth, and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered. 20 Fifteen cubits upwards did the waters prevail; and the mountains were covered. 21 And all fleſh died that moved upon the earth, both of fowl, and of cattel, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man. 22 All in whoſe noſtrils *was* the breath of life, of all that *was* in the dry land, died. 23 And every living ſubſtance was deſtroyed which was upon the face of the ground, both man, and cattel, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark. 24 And the waters prevailed upon the earth an hundred and fifty days.

In the ſix hundredth Year of Noah's Life, the ſecond Month] The Words in the Text are, *In the ſecond Month*, but, for the better underſtanding of this, ſays *Pool*, we muſt remember, that the Year among the *Hebrews*, was of two Kinds; the one *eccleſiaſtical*, which began in *March*, and chiefly recorded the Obſervation of their *Faſts* and *Feſtivals*, of which we read *Exod*. xii. 2. and the other *civil*, for the better regulating Mens *political* Affairs, which began in *September*. Accordingly the *ſecond Month* is thought by ſome to be Part of *April*, and Part of *May*, the moſt pleaſant Part of the Year, and when the Flood was leaſt expected, and leaſt fear'd; but, by others, Part of *October*, and Part of *November*, a little after that *Noah* had gather'd in the Fruits of the Earth, and laid them up in the Ark: So that the Flood came in with the Winter, and was by Degrees dried up in the following Summer. And this Opinion ſeems to be more probable, becauſe the moſt antient, and firſt Beginning of the Year was in *September*; and the other Beginning of the Year in *March*, was but a later Inſtitution among the *Jews*, with reſpect to their *Feſtivals*, and other *ſacr'd* Affairs, which are not at all concern'd here.

Fifteen Cubits upwards did the Waters prevail, and the Mountains were covered] The Author of *Revelation examin'd*, has enforc'd this Argument with a good deal of Life and Spirit: 'Whereas *Moſes* aſſures us, ſays he, 'that *the Waters prevail'd fifteen Cubits above the higheſt* 'Mountains, let the Mountains themſelves be appeal'd 'to for the Truth of this Aſſertion: Examine the 'higheſt Eminencies of the Earth, and they all, with 'one Accord, produce the Spoils of the Ocean, depoſited upon them on that Occaſion the Shells and Skeletons of Sea-fiſh, and Sea-Monſters of all Kinds. 'The *Alps*, the *Apennine*, the *Pyrenees*, the *Andes*, and '*Atlas*, and *Ararat*, every Mountain of every Region 'under Heaven, from *Japan* to *Mexico*, all conſpire, 'in one uniform, univerſal Proof, that they all had 'the Sea ſpread over the higheſt Summits. Search the 'Earth, and you will find the *Mouſe-deer*, Natives of '*America*, buried in *Ireland*; *Elephants*, Natives of '*Aſia* and *Africa*, buried in the Midſt of *England*; *Crocodiles*, Natives of the *Nile*, in the Heart of *Germany*; '*Shell-fiſh*, never known but in the *American* Seas, together with entire Skeletons of *Whales*, in divers

'other Countries; and, what is more, Trees and Plants 'of various Kinds, which are not known to grow in 'any Region under Heaven. All which are a perfect 'Demonſtration, that *Moſes*'s Account of the Deluge 'is inconteſtably true.'

Authors have been mightily at a Loſs, where to find a Sufficiency of Waters to overflow the Earth to the Degree of making ſuch a prodigious Flood. Some have thought it the beſt and moſt compendious Way, to call in the Arm of Omnipotence at once, and to affirm, *that God created Waters on Purpoſe to make the Deluge, and then annihilated them again, when the Deluge was to ceaſe.* But our Buſineſs is not here to enquire what God could work by his Almighty Power; but to account for this Event, in the beſt Manner we can, from natural Cauſes. *Moſes*, it is plain, has aſcrib'd it to natural Cauſes, the continu'd Rains for forty Days, and the Diſruption of the great *Abyſs*; and the Manner of its gradual *Increaſe* and *Decreaſe*, wherein he has repreſented it, is far from agreeing with the inſtantaneous Actions of Creation and Annihilation.

Others, inſtead of a Creation, have ſuppoſed a *Tranſmutation* of Elements, *viz.* either a *Condenſation* of the Air, or a *Rarefaction* of the Waters; but neither of theſe Expedients will do: For, beſides that Air is a Body of a different Species, and (as far as we know) cannot, by any Compreſſion or Condenſation, be changed into Water, even upon the Suppoſition that all the Air in the Atmoſphere were in this Manner condens'd, it would not produce a Bed of Water, over all the Earth, above two and thirty Foot deep; becauſe it appears, by undoubted Experiments, that a Column of Air, from the Earth to the Top of the Atmoſphere, does not weigh more than 32 Feet of Water: Much leſs would the Expedient of *Rarefaction* anſwer the Purpoſe; becauſe, if we ſuppoſe the Waters but fifteen Times *rarer* than they naturally are (as we muſt certainly do to make them reach the Top of the higheſt Mountains) it will be difficult to conceive, how they could either drown Man or Beaſt, keep alive the Fiſh, or ſupport the Bulk of the Ark. The Truth is, *Moſes*, in his Account of the Deluge, ſays not one Word of the *Tranſmutation of Elements*; the forty Days Rain, and the Diſruption of the Abyſs, are the only Cauſes which he aſſigns, and theſe very likely will ſupply us with a ſufficient Quantity of Water, when other Devices fail.

Ray (a very ſagacious *Naturaliſt*) obſerving that, at certain Times, there are extraordinary Preſſures on the Surface of the Sea, which force the Waters outwards to the Shores to a great Height, does very reaſonably ſuppoſe, that the Divine Power might, at this Time, by the Inſtrumentality of ſome natural Agent, to us at preſent unknown, ſo *depreſs* the Surface of the Ocean, as to force up the Water of the *Abyſs* through certain Channels and Apertures, and ſo make them a partial, and concurrent Cauſe of the Deluge. It cannot be denied indeed, but that the Divine Providence might, at the Time of the Deluge, ſo order and diſpoſe *ſecond* Cauſes, as to make them raiſe, and impel the Water to an Height ſufficient to overflow the Earth; but then, becauſe there muſt be another Miracle required to ſuſpend the Waters upon the Land, and to hinder them from running off again into the Sea, our Author ſeems to give the Preference to another Hypotheſis, which, at the Time of the Deluge, ſuppoſes the Center of the Earth to have been chang'd, and ſet nearer to the Center or Middle of the Continent, whereupon the *Atlantick* and *Pacifick* Oceans, muſt needs preſs upon the *ſubterraneous Abyſs*, and ſo compel the Water to run out at thoſe wide Mouths and Apertures, which the Divine Power had made in breaking up the *Fountains* of the *great Deep*. Thus the Waters being pour'd out upon the Face of the Earth, and its Declivity chang'd by the Removal of the Center, they could not run down to the Sea again, but muſt neceſſarily ſtagnate upon the Earth, and overflow it, till upon its Return to its old Center, they in like Manner would retreat to their former Receptacles. But the Misfortune of this Hypotheſis is, that beſides the Multitude of Miracles required in it, it makes the Deluge *topical*, and confin'd to our Continent only, whereas, according to the Teſtimony of the Spirit in the Holy Scriptures, it was certainly *univerſal*.

Dr. *Burnet* is of Opinion, that the Deluge was occaſion'd by the Diſſolution of the *primæval* Earth. To have a perfect Idea of this Author's Scheme, we muſt remember, that he conceives the firſt Earth, from the Manner of its Formation, to have been extremely regular and uniform, of a ſmooth and eaſy Surface, without Mountains, and without a Sea; and that all the Waters, belonging to it, were enclos'd in an upper *Cruſt*, which form'd a ſtupendous Vault around them. This vaſt Collection of Waters he takes to have been *the great Deep*, or *Abyſs* of *Moſes*, and that the Diſruption of it was the chief Cauſe of the Deluge. For he ſuppoſes, that the Earth being for ſome hundreds of Years, expos'd to the continual Heat of the Sun, which, by Reaſon of the *perpendicular* Poſition, which, he imagines, the Earth's *Axis* then had to the Plane of the *Ecliptic*, was very intenſe, and not allay'd by the Diverſity of Seaſons, which now keep our Earth in an Equality of Temper; its exterior Cruſt was, at length, very much dried, and when the Heat had pierc'd the *Shell*, and reach'd the Waters beneath it, they began to be *rarefied*, and rais'd into Vapours, which Rarefaction made them require more Space than they needed before, and finding themſelves pent in by an exterior Earth, they preſs'd with Violence againſt the *Arch* to make it yield to their *Dilatation*: And as the repeated Action of the Sun gave Force to theſe enclos'd Vapours more and more, ſo, on the other Hand, it weaken'd more and more the Arch of the Earth, that was to reſiſt them, ſucking out the Moiſture that was the Cement of its Parts, and parching and chapping it in ſundry Places; ſo that, there being then no Winter to cloſe up its Parts, it, every Day, grew more and more diſpos'd to Diſſolution, till at length, when God's appointed Time was come, the whole *Fabrick* broke; the Frame of Earth was torn in Pieces, as by an Earthquake; and thoſe great Portions or Fragments, into which it was parted, fell down into the *Abyſs*, ſome in one Poſture, and ſome in another. Thus the Earth put on a new Form, and became divided into Sea and Land; the greateſt Part of the Abyſs conſtituting our preſent Ocean, and the reſt filling up the Cavities of the Earth. Mountains and Hills appear'd on the Land, Iſlands in the Sea, and Rocks upon the Shore; ſo that, at one Shock, Providence diſſolv'd the *old* World, and made a *new* one out of its Ruin.

Upon this Scheme *Stackhouſe* remarks, that, allowing the Poſition of the Earth to be what he imagines, yet it ſeems difficult to conceive, how the Heat of the Sun ſhould be ſo intenſe, as to cauſe great Cracks in it, and ſo raiſe the Waters in it into Vapours; or how the Waters, thus *rarefied*, ſhould be of Force ſufficient to break through an Arch of ſolid Matter, lying upon them ſome hundred Miles thick. 'Tis much more probable, that if the Action of the Sun was ſo ſtrong, the Abyſs (which the Theoriſt makes the only Storehouſe of Waters in the firſt Earth) would have been almoſt quite exhauſted before the Time of the Deluge; nor can we believe that this Account of Things is any way conſonant to the *Moſaic* Hiſtory, which he deſcribes a gradual Riſe and Abatement, a long Continuance of the Flood, and not ſuch a ſudden Shock and Convulſion of Nature, as the Theoriſt intends, in which, without the Divine Intervention, it was impoſſible for the Ark to be ſav'd.

Mr. *Whiſton* endeavours to ſolve the whole Matter, and ſupply a Sufficiency of Water from the *Trajection* of a Comet. For he ſuppoſes, 'That, in its Deſcent 'towards the Sun, it preſs'd very violently upon the 'Earth, and by that Means, both rais'd a great Tide 'in the Sea, and forc'd up a vaſt Quantity of *ſubter-* 'raneous Waters; that as it paſs'd by, it involv'd the 'Earth in its *Atmoſphere* for a conſiderable Time; and, 'as it went off, left a vaſt Tract of its Tail behind, 'which (together with the Waters, preſs'd from the 'Sea, and from the great *Abyſs*) was enough to cover

'the Face of the whole Earth, for the perpendicular 'Height of three Miles.' But (to pass by smaller Objections) that which seems to destroy his whole Hypothesis is this--- That it is far from being clear, whether the *Atmosphere* of a Comet be a watery Substance or not. The Observations of the most curious Enquirers make it very probable, that the *Circle* about the Body of a Comet is nothing but the curling or winding round of the Smoak, rising at first to a determinate Height, from all Parts of the Comet, and then making off to that Part of it which is opposite to the Sun; and if this Opinion be true, the Earth, by passing through the Atmosphere of a Comet, ran a greater Risque of a Conflagration than a Deluge.

Stackhouse having quoted the Opinions of several ingenious *Theorists* upon this Head, at last gives his own, and for that Purpose, turns to the sacred Records, and considers the two general Causes, assign'd therein, *the opening the Windows of Heaven*, and *the breaking up the Fountains of the great Deep*.

1. By *the Opening the Windows of Heaven*, must be understood the causing the Waters, which were suspended in the Clouds, to fall upon the Earth, not in ordinary Showers, but in Floods, or (as the *Septuagint* translate it) in *Cataracts*, which Travellers may have the truest Notion of, who have seen those prodigious Falls of Water, so frequent in the *Indies*, and where the Clouds many Times do not break into Drops, but fall, with a terrible Violence, in a Torrent.

How far these Treasures of Water in the Air might contribute to the general Inundation, we may, in some Measure compute from what may be observ'd of a *Thunder-cloud*, which, in the Space of less than two Hours, has pour'd down such a vast Quantity of Water, as, besides what sunk into the dry and thirsty Ground, and fill'd all the Ditches and Ponds, has caus'd a considerable Flood in the Rivers, and set all the Meadows on float.

Now had this Cloud (which, for ought we know, mov'd forty Miles forward in its falling) stood still, and emptied all its Water upon the same Spot of Ground, what a sudden and incredible Deluge wou'd it have made in that Place? What then must we suppose the Event to have been, when the *Flood-gates of Heaven* were all open'd, and on every Part of the Globe, the Clouds were incessantly pouring out Water with such Violence, and such Abundance, for forty Days together?

It is impossible for us indeed, says *Patrick*, to have any adequate Conception of the Thing, tho' the vast Inundations which are made every Year in *Egypt*, only by the Rains which fall in *Ethiopia*, and the like annual Overflowings of the great River *Oroonoque* in *America*, whereby many Islands and Plains, at other Times inhabited, are laid twenty Feet under Water, between *May* and *September*, may give us a faint Emblem, and be of some Use to cure our Infidelity in this Respect.

2. The other Cause which the Scripture makes Mention of, is the *Breaking up of the Fountains of the great Deep*, whereby those Waters which were contain'd, in vast Quantities, in the Bowels of the Earth, were forc'd out, and thrown upon the Surface of it. That there is a mighty Collection of Waters enclos'd in the Bowels of the Earth, which constitutes a large Globe, in the interior or *central* Part of it; and that the Waters of this Globe communicate with those of the Ocean, by Means of certain *Hiatus*, or Apertures passing between it and the Ocean, is evident from the *Caspian* and other Seas, which receive into themselves great Rivers, and, having no visible Outlets, must be suppos'd to discharge the Water, they receive, by subterraneous Passages into this Receptacle, and, by its Intervention, into the Ocean again. The *Mediterranean* in particular, besides the many Rivers that run into it, has two great Currents of the Sea, one at the *Streights* of *Gibraltar*, and the other at the *Propontis*, which bring in such vast Tides of Water, that, many Ages ago, it must have endanger'd the whole World, had it not emptied itself by certain secret Passages, into some great Cavity underneath. And for this Reason, some have imagin'd, that the Earth altogether is one great Animal, whose *Abyss* supplies the Place of the Heart in the Body of the Earth, to furnish all its *Aqueducts* with a Sufficiency of Water, and whose *subterraneous* Passages are like *Veins* in the Body, which receive Water out of the Sea, as the Veins do Blood out of the Liver, and in a continu'd Circulation, return it to the Heart again.

However this be, 'tis certainly more than probable (because a Matter of Divine Revelation) that there is an immense Body enclos'd in the Center of the Earth, to which the *Psalmist* plainly alludes, when he tells us, *that God founded the Earth upon the Seas, and established it upon the Floods*, Ps. xxiv. 2. that *he stretched out the Earth above the Waters*, Ps. cxxxvi. 6. that *he gathered up the Waters as in a Bag*, (so the best Translations have it) *and laid up the Deep as in a Storehouse*, Ps. xxxiii. 7. Nay, there is a Passage or two in the *Proverbs* of *Solomon* (where *Wisdom* declares her Antiquity, and Pre-existence to all the Works of the Earth) which sets before our Eyes, as it were, the Form and Figure of this Abyss: *When he prepared the Heavens, I was there, when he set a Compass upon the Face of the Deep, and strengthened the Fountains of the Abyss*, Prov. viii. 27, 28. Here is Mention made of the Abyss, and of the Fountains of the Abyss; nor is there any Question to be made, but that the Fountains of the Abyss here, are the same with those which *Moses* mentions, and which, as he tells us, were *broken up* at the Deluge. And what is more observable in this Text, the Word, which we render *Compass*, properly signifies a *Circle*, or Circumference, or an Orb, or Sphere: So that according to the Testimony of *Wisdom*, who was then present, there was in the Beginning, a Sphere, Orb, or Arch, set round the Abyss, by the Means of which, *the Fountains thereof were strengthened*; for we cannot conceive, how they could have been *strengthened* any other Way, than by having a strong Cover, or Arch made over them.

If such then be the Form of this *Abyss*, that it seems to be a vast Mass, or Body of Water, lying together in the Womb of the Earth, it will be no hard Matter to compute what a plentiful Supply might have been expected from thence, in order to effect an universal Deluge. For if, as *Patrick* observes, the Circumference of the Earth (even according to the lowest Computation) be 21,000 Miles, the Diameter of it (according to that Circumference) 7000 Miles; and consequently from the Superficies to the Center, 3500 Miles; and if (according to the best Account) the highest Mountain in the World (taking its Altitude from the Plain it stands upon) does not exceed four *perpendicular* Miles in Height; then we cannot but conclude, that in this *Abyss*, there would be infinitely more Water than enough, when drawn out of the Surface of the Earth, to drown the Earth to a far greater Height than *Moses* relates. In a Word, since it is agreed on all Hands, that, in the Time of the *Chaos*, the Waters did cover the Earth, insomuch that nothing of it could be seen, till God was pleas'd to make a Separation. Why should it be thought so strange a Thing, that, upon a proper Occasion, they should be able to cover the Earth again; especially when the Waters *above the Firmament* came down to join those *below*, as they did at the Beginning?

Seneca has these remarkable Words: There are vast Lakes which we do not see, much of the Sea which lies hidden and concealed, and many Rivers which glide in Secret; so that there may be Causes of a Deluge on all Sides, when some Waters flow under the Earth, others flow round about it, and being long pent up, may overwhelm it. And, as our Bodies sometimes dissolve into Sweat, so the Earth shall melt, and, without the Help of other Causes, shall find *in itself* what shall drown it.--- There being in all Places, both openly and secretly, both from above, and from beneath, an Eruption of Waters ready to overflow and destroy it.

But whatever Solutions we may gather, either from sacred or prophane Authors, it seems necessary, after all, (as *Stackhouse* concludes) to call in the Divine Power

Power to our Assistance. For, tho' the Waters, which cover'd the Earth at the Creation, might be sufficient to cover it again; yet, how this could be effected by mere natural Means, cannot be conceiv'd. Tho' the Waters, suspended in the Clouds, might fall in great Torrents for some Time; yet, when once their Store was exhausted (as at this Rate it could not last long) nothing, but an Almighty Voice, could have commanded a fresh Supply of forty Days Continuance from those other *planetary* Spaces, where he had setled their Abode: And tho' the *subterraneous* Stores did certainly contain a Fund sufficient to complete the Deluge, yet there wanted, on this Occasion, an Almighty Hand, either to break down the Arch, which enclos'd the *Abyss*; or, by some secret Passages, to force the Waters out of it upon the Surface of the Earth; and so, stopping the *Reflux*, suspend them for such a determinate Time, at such an Elevation. There needed some Almighty Hand, I say, to do this: And, accordingly we may observe, that, tho' *Moses* makes Mention of two natural Causes, that might be conducive to the Work, yet he introduces God, as superintending these Causes, and assuming indeed the whole Performance to himself: For, *behold I, even I, do bring a Flood of Waters upon the Earth, to destroy all Flesh, wherein is the Breath of Life, from under Heaven, and every Thing that is on the Earth shall die.*

CHAP. VIII.

The Waters abate, and the Ark rests on Mount Ararat. Noah *sends out the Raven and Dove for Intelligence, and at length goes out himself with all his Family. He builds an Altar, and offers Sacrifices; God is appeased, and promises to curse the Earth no more.*

Ver. 1. AND God remembred Noah, and every living thing, and all the cattel that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged. 2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained. 3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. 4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

And God remembred Noah, and every living Thing, and all the Cattle that was with him in the Ark] This Expression is according to that Figure which we have before explained; *God* is said to *remember*, when his Providence acts in such a Manner as a Man would do from his Remembrance of particular Persons or Things; as is obvious from the present Case, where this Expression is applied to the Almighty, from his making a proper Provision for *Noah* and his Family, who, at his Command, had shut themselves in the Ark; and may reasonably be supposed to have dwelt with much Sorrow therein, considering they were surrounded with Water, and that all their Friends and Relations were destroyed.

And God made a Wind to pass over the Earth] Such an one, perhaps, as that by which the *Red-Sea* was driven-back, that the *Israelites* might pass through it with Safety, *Exod.* xvi. 21. There indeed is said to have been a strong East Wind; but most of the Commentators on this Passage incline to think, that the Wind, here spoken of, was a North-Wind.

And the Ark rested --- upon the Mountains of Ararat] Sir *Walter Raleigh*, and from him some later Writers are of Opinion, that the Mountains of *Ararat* were those of *Caucasus*, towards *Bactria* and *Soga Scythia*. This, as they imagine, agrees with the general Notion, that the *Scythians* might contend for the Antiquity of their Original, with any other Nation; with the *Chaldean* Tradition, concerning the Actions of their great Man *Xisuthrus*, who is commonly suppos'd to be the same with *Noah*; with the Language, Learning, and History of the *Chinese*, who are thought to be *Noah*'s immediate Descendants; and with the Journey, which some of his other Descendants are said to have took, *viz. from the East* to *the Land of Shinar*, Gen. xi. 2. A modern Chronologer has endeavour'd to prove, that the Place, where *Noah* built the Ark, was call'd *Gyparisson*, not far from the River *Tigris*, and on the North East Side of the City of *Babylon*; that, while the Flood continued, it sail'd from thence to the *North East*, as far as the *Caspian* Sea, and when the Flood abated, the *North Wind* brought it back by a *Southern* Course, and landed it upon Mount *Caucasus*, East of *Babylon*, and about nine Degrees distant from it in *Longitude*; and that this Opinion, as he imagines, is more agreeable to the Course, which the Ark, by meeting with contrary Currents, wou'd be forc'd to make; to the Sense of Scripture, in bringing the Sons of *Noah* from the *East*, and in setling the Children of *Shem* (who went not to *Shinar*) in the Place, and to this great Conveniency of *Noah*'s landing not too far from the Country, where he liv'd before the Flood, that thereby he might be capable of giving Directions to his Family, how to disperse themselves and to replenish the new World as Occasion did require. But, besides that there appears little or no Authority for all this, the Observation of Travellers into those Countries may make it be question'd whether such a Vessel, as the Ark is represented, drawing much Water, and very unfit for sailing, cou'd be able to reach Mount *Caucasus* from the Province of *Eden* (where it is generally thought to have been built) in the Space of the Flood's Increase, which was no more than an hundred and fifty Days. The most probable Opinion therefore is, that, by the Word *Ararat*, the Holy Scriptures denote that Country, which the *Greeks*, and from them other *Western* Nations, do call *Armenia*. In this Sense it is taken by the *Septuagint*, by the *Chaldee Paraphrase*, by the *Vulgat*, by *Theodoret*, and by divers others. The learned *Bochart* has brought together a Multitude of Arguments, all tending to the same Conclusion.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: 7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. 8 Also he sent forth a dove from him, to see if the waters are abated from off the face of the ground. 9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand and took her, and pulled her in unto him into the ark. 10 And he stayed yet other seven days, and again he sent forth the dove out of the ark. 11 And the dove came in to him in the evening, and lo, in her mouth *was* an olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth. 12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

Noah opened the Window of the Ark] It is very observable that the Words, which we render *Window*, Ch. vi. 16. and viii. 6. of *Genesis*, are far from being the same: In the former Place, the Word is *Zohar*; in the latter 'tis *Hhalon*, which signifies indeed an oval Hole, or Window, in any Building, but here is a Window of a peculiar Denomination. That it was customary

cuſtomary among the *Jews* to have a Room, in the upper Part of their Houſes, ſet apart for divine Worſhip, in *Hebrew* call'd *Beth-Alijah*, or ſimply *Alijah*, in *Greek*, *Huperoon*, and in *Latin*, *Oraterium*; and that, in this Place of Prayer, there was always an *Hhalon*, an Hole, or Window, which pointed to the *Kibla*, or Place whereunto they directed their Worſhip, is evident from ſeveral Paſſages in Scripture. Among the *Jewiſh* Conſtitutions in the Code call'd *Beracoth*, there is a certain Canon grounded upon this Cuſtom, *viz. That no Man ſhall pray, but in a Room where there is an* Hhalon *opening towards the Holy City.* And of *Daniel* it is perfectly related, that when he knew that the Decree for his Deſtruction was *ſign'd*, *he went into the Houſe, and his* Hhalon, *his Window, being open in his Chamber towards* Jeruſalem, *he kneel'd upon his Knees three Times a day, as he did aforetime*, Dan. vi. 10. for that this was not a common Window, but one dedicated to religious Worſhip, is plain from the People's diſcerning, by its being open, that he was at Prayers. Nor is it improbable, that this Window might have ſome viſible Sign, either of the Name of God, or of the Holy City, or of the Sanctuary; or the like, inſcrib'd on it; becauſe it is a conſtant Tradition, that theſe Oratories, or Rooms for Prayers, were always ſo made, as to have their Angles anſwer to ſuch certain Points of the Heaven, and to have the *Mark of Adoration* ſo evidently diſtinguiſh'd, that none might miſtake it, if they caſt but their Eye upon the Wall. Now as the Practice among the *Jews* of worſhipping in the upper Rooms, with their Faces towards a Hole, or Window in the Wall, was never introduc'd by any poſitive Law, and yet univerſally prevail'd, 'tis reaſonable to believe, that at firſt, it was deriv'd from *Noah*, and that the Windows, in their *Oratories*, were made in Imitation of this *Hhalon*, or Point of Adoration, in the Ark. See *Biblioth. Bibl.* Vol. II.

And he ſent forth a Raven] The *Rabbins* have framed a Dialogue, which, as they would have us believe, paſſed between *Noah* and the Raven on this Occaſion. The Bird it ſeems was inquiſitive to know, Why he was pitched on for this Purpoſe? To which *Noah* replied, That ſince *Ravens* were neither good for *Food* nor *Sacrifice*, the World might well enough be without them.

Which went forth to and fro, till the Waters were dried up] That is, continued to flutter up and down about the Ark, till the Waters were dried off the Earth. This ſeems to be the true Senſe of this Paſſage: For the *Hebrew* does not import, that the *Raven* never returned back again to the Ark, but only, that it did not again go in to *Noah*. Notwithſtanding the *Vulgat* has it, *egrediebatur, & non revertebatur*. *Junius* and *Tremellius* renders it, *indeſinenter ibat & redibat*, i. e. was continually coming and going: And the beſt Commentators agree in this Opinion.

Alſo he ſent forth a Dove] This Circumſtance agrees with what is cited from *Abydenus*, by *Euſebius* and *Cyril*. *Plutarch* alſo ſays, that the *Mythologiſts* aver, that a Dove was ſent out of the Ark by *Deucalion*, and that her Stay informed him of the Serenity of the Weather abroad, and her Return of its being foul and tempeſtuous.

And the Dove came in to him in the Evening, and lo in her Mouth was an Olive Leaf pluck'd off] Some captious Perſons have ridiculed this Paſſage of the *Dove's returning with an Olive Leaf in her Bill*, as if it were inconſiſtent with the other Circumſtances of the Deluge, and have enquired, How the Leaves came to be preſerved under Water? To this it may be anſwered, in the firſt Place, That the Word tranſlated *Leaf*, ſignifies a tender *Shoot* alſo; and, Secondly, that *Naturaliſts* agree, that Olive-Trees live and thrive under Water; ſo that this Objection ſprings from the ſame Cauſe with many others, *viz.* Want of Knowledge and Conſideration.

13 And it came to paſs in the ſix hundreth and firſt year, in the firſt *month*, the firſt *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. 14 And in the ſecond month, on the ſeven and twentieth day of the month, was the earth dried. 15 And God ſpake unto Noah, ſaying, 16 Go forth of the ark, thou, and thy wife, and thy ſons, and thy ſons wives with thee. 17 Bring forth with thee every living thing that *is* with thee, of all fleſh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. 18 And Noah went forth, and his ſons, and his wife, and his ſons wives with him. 19 Every beaſt, every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth, after their kinds, went forth out of the ark. 20 And Noah builded an altar unto the Lord, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar. 21 And the Lord ſmelled a ſweet ſavour, and the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake; for the imagination of mans heart *is* evil from his youth: neither will I again ſmite any more every thing living, as I have done. 22 While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe.

And Noah went forth, and his Sons and his Wife, and his Sons Wives with him] Mr. *Baſnage* (in his *Antiq. Judaiq.* Tom. ii. P. 399) has given us the Kalendar of this melancholy Year of *Noah*'s Confinement.

The Year of the World's Creation, 1656.

Month

I. *September*. *Methuſelah*, died at the Age of 969 Years.
II. *October*. *Noah* and his Family enter'd the Ark.
III. *November* the 17th, the *Foundations of the Great Deep* were broken open.
IV. *December* the 16th, the Rain began, and continued 40 Days and 40 Nights.
V. *January*. All the Men and Beaſts, that were upon the Earth were buried under the Waters.
VI. *February*. The Rain continued.
VII. *March*. The Waters remain'd in their Elevation, till the 27th, when they began to abate.
VIII. *April* the 17th, the Ark reſted on Mount *Ararat*.
IX. *May*. They did nothing while the Waters were retreating.
X. *June* the 1ſt, the Tops of the Mountains appear'd.
XI. *July* the 11th, *Noah* let go a Raven, which (as *Baſnage* thinks) return'd to him no more.
The 16th, he let go a Dove, which return'd.
The 25th, he let go the Dove again, which return'd with an Olive-branch.
XII. *Auguſt* the 2d, the Dove went out the third Time, and return'd no more.
I. *September* the 1ſt. The dry Land appear'd.
II. *October* the 27th. *Noah* went out of the Ark with his Family. During this long Continuance in the Ark, the Form of Prayer, which ſome *Oriental* Writers make *Noah* to have offered unto God, runs in this Manner: 'O Lord, thou art truly great, and 'there is nothing ſo great, as that it can be compar'd 'to Thee; look upon us with an Eye of Mercy, and 'deliver us from the Deluge of Waters, I intreat this 'of Thee for the Love of *Adam*, thy firſt Man; for the 'Love of *Abel*, thy Saint; for the Righteouſneſs of '*Seth*, whom thou haſt loved. Let us not be reckon'd 'in the Number of thoſe, who have diſobey'd thy 'Commandments; but ſtill extend thy merciful Care 'to us, becauſe thou has hitherto been our Deliverer, 'and all thy Creatures ſhall declare thy Praiſe, *Amen*.' See *Calmet*'s Dict. on the Words *Deluge* and *Noah*.

And offered Burnt-offerings on the Altar] *Joſephus*

tells us, that *Noah*, in a Perſuaſion that God had doom'd Mankind to Deſtruction, lay under a mortal Dread for fear of the ſame Deſtruction over again, and that it wou'd end in an *Anniverſary* Inundation; ſo that he preſented himſelf before the Lord with Sacrifices and Prayers, 'humbly beſeeching him, in Mercy, to 'preſerve the Order of the World in its Frame; to 'puniſh the Guilty, and ſpare the Lives of the Inno-'cent; and not to proceed with Rigour, for the 'Wickedneſs of ſome Particulars, to the Deſtruction of 'the Whole; otherwiſe, the Survivors of this Calamity 'wou'd be more wretched than thoſe that were waſh'd 'away in the common Ruin, if, after having ſuffer'd 'Horror of Thought, and the Terror of ſo diſmal a 'Spectacle, they ſhou'd only be deliver'd from one 'Calamity, to be conſum'd by another.' But that this ſhou'd be the Purport of his Prayer is not very likely, becauſe we find no ſuch Indications of Terror in *Noah*, who knew the great and criminal Cauſes of the Deluge to be ſuch as cou'd not happen every Year, and who, having found Favour in the Eyes of God, and a miraculous Preſervation from a general Deſtruction, can hardly be ſuppos'd to have *caſt away his Confidence* in him ſo ſoon, and, inſtead thereof, to be poſſeſs'd with an abject and ſervile Fear: And therefore we may conclude, that the Nature of his Prayer and Sacrifice were *euchariſtical*, and not *deprecatory*. See *Heideggers*'s Hiſt. *Patriarch*.

And the Lord ſmelled a ſweet Savour] What, in our Tranſlation, is render'd agreeable both to the *Septuagint* and *Vulgat*, a *ſweet Savour*, is by others more literally tranſlated a *Savour of Reſt*, by which, as the beſt Commentators agree, we are to underſtand, that God received this Sacrifice of *Noah* as an Expiation, and beheld him with an Eye of Mercy and Forgiveneſs. Some are of Opinion, that the particular Cauſe of *Noah*'s offering this Burnt-ſacrifice was from his Apprehenſion, that even the ſmall Remnant of the *old* World, which had been preſerved in the Ark, might be ſwept away by another general Devaſtation. And conformable to this Notion, our Readers may find the Subſtance of *Noah*'s Prayer in the firſt Book of *Joſephus*'s *Antiquities* (ſee the foregoing Note.) Whether the Conjecture be agreeable to Truth or not, is impoſſible now to be determined; altho' from what follows in the ſame Verſe, it appears, that God promiſed this righteous Man, that he would *not again curſe the Ground for the Offences of thoſe who dwelt thereon*; eſpecially ſeeing the *Inclinations of Mens Hearts tend unto evil*; wherefore of ſuch Puniſhments there would be no End.

I will not again curſe the Ground any more for Man's ſake, for *the Imagination of Man's Heart is evil*] This is certainly very injuriouſly render'd, becauſe it makes the ſacred Author ſpeak quite contrary to what he deſign'd, and is an Affront to the Juſtice, Wiſdom, and Goodneſs of God, who, by this Tranſlation of *for*, inſtead of *tho'*, might ſeem to bleſs Man for his evil Imaginations. See *Eſſay for a new Tranſlation*.

While the Earth remaineth, Seed Time, and Harveſt, and Cold, and Heat, and Summer, and Winter, and Day, and Night, ſhall not ceaſe] All the Verſions do manifeſtly in this Place, confound *the four Seaſons* of the Year, which *Moſes* exactly diſtinguiſhes. For the *Hebrew* Word *Kor*, which they render *Cold*, ſignifies the *Winter*, becauſe of the Cold that then reigns. The Word *Chom*, which they render *Heat*, ſignifies the *Spring*, becauſe of the Heat, which abounds in *Judea* about the End of the Spring, in the Months of *May* and *June*, which are the Harveſt-time in that Country. The Word *Kajts*, which they render *Summer*, does indeed ſignify ſo; but the Word *Coroph*, which they term the *Winter*, ſhou'd be render'd *Autumn*, which is the Time of plowing, aud cultivating the Ground, as may be ſeen *Prov.* xx. 4. So that the whole Sentence, which contains the Promiſe of God, if render'd juſtly, ſhould run thus,--- *While the Earth remaineth, Seed-time and Harveſt, Winter and Spring, Summer and Autumn, Day and Night, ſhall not ceaſe*. See *Eſſay for a new Tranſlation*. We cannot but obſerve however, that this Viciſſitude of Times and Seaſons, which is here promis'd as a Bleſſing to Mankind, is a full Confutation of the Dreams of ſuch Writers, as are apt to fancy, 'That in the *primordial* Earth there 'was a perpetual Spring and Equinox; that all the Parts 'of the Year had one and the ſame Tenor, Face, and 'Temper; and that there was no Winter or Summer, 'Seed-time or Harveſt, but a continual Temperature of 'the Air, and Verdure of the Earth;' which, if it were true, wou'd make this Promiſe of God a Puniſhment, rather than a Bleſſing to Mankind. See *Burnet*'s Theory, and *Heidegger*'s Hiſt. *Patr.*

CHAP. IX.

God bleſſes Noah *and his Sons; his Precept concerning Blood; his Covenant, ſignified by the Rainbow. By* Noah's *Family the World is repleniſhed; he plants a Vineyard, is drunken, and his Nakedneſs diſcover'd by his Son; he curſes* Canaan, *bleſſes* Shem, *prays for* Japhet, *and then dies.*

Ver. 1. AND God bleſſed Noah, and his ſons, and ſaid unto them, Be fruitful and multiply, and repleniſh the earth. 2 And the fear of you and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea; into your hand are they delivered. 3 Every moving thing that liveth ſhall be meat for you; even as the green herb have I given you all things: 4 But fleſh with the life thereof, *which is* the blood thereof, ſhall you not eat. 5 And ſurely your blood of your lives will I require: at the hand of every beaſt will I require it; and at the hand of man, at the hand of every mans brother will I require the life of man. 6 Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God made he man. 7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein. 8 And God ſpake unto Noah, and to his ſons with him, ſaying, 9 And I, behold, I eſtabliſh my covenant with you, and with your ſeed after you; 10 And with every living creature that *is* with you, of the fowl, of the cattel, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth. 11 And I will eſtabliſh my covenant with you, neither ſhall all fleſh be cut off any more by the waters of a flood: neither ſhall there any more be a flood to deſtroy the earth. 12 And God ſaid, This *is* the token of the covenant which I make between me, and you, and every living creature that *is* with you, for perpetual generations: 13 I do ſet my bow in the cloud, and it ſhall be for a token of the covenant between me and the earth. 14 And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud: 15 And I will remember my covenant, which *is* between me, and you, and every living creature of all fleſh; and the water ſhall no more become a flood to deſtroy all fleſh. 16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth. 17 And God ſaid unto Noah, This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

And

And God bleſſed Noah and his Sons, and ſaid unto them, be fruitful, and multiply, and repleniſh the Earth. And the Fear of you, &c.] A learned and right reverend Author, to ſhew the Renovation of the Earth after the Deluge, and its Deliverance from the Curſe inflicted upon it by Reaſon of *Adam*'s Tranſgreſſion, runs the Parallel between the Bleſſings and Privileges, granted to *Adam* ſoon after his Creation, and thoſe reſtored to *Noah* and his Poſterity, ſoon after the Flood. To our firſt Parents it is ſaid, *Have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over every living Thing, that moveth on the Earth,* Gen. i. 28. To *Noah* and his Sons it is ſaid, *The Fear of you, and the Dread of you ſhall be upon every Beaſt of the Earth, and upon every Fowl of the Air, and upon all that moveth upon the Earth, and upon all the Fiſhes of the Sea, into your Hand are they delivered,* Gen. ix. 2. To *Adam* and *Eve* are granted for Food *every Herb, bearing Seed---and every Tree, in the which is the Fruit of the Tree, yielding Seed,* Gen. i. 29. But *Noah* and his Sons have a larger Charter,---*Every Thing that liveth, ſhall be Meat to you, even as the green Herb, have I given you all Things,* Gen. ix. 3. The Bleſſing upon the Earth, at the Creation was,---*Let the Earth bring forth Graſs, and Herb yielding Seed, and the Fruit-tree yielding Fruit after his Kind,* Gen. i. 11. The Bleſſing after the Flood is,---*While the Earth remaineth, Seed-time and Harveſt, ſhall not ceaſe,* Gen. viii. 22. In the Beginning, *the Lights in the Firmament were appointed to divide the Day from the Night, and to be for Seaſons, and for Days, and for Years,* Gen. i. 14. After the Flood, the new Bleſſing is, ---*That Spring and Autumn, Summer and Winter, and Day and Night, ſhall not ceaſe,* Gen. viii. 22. Whereupon our Author aſks, What is beſtow'd in the firſt Bleſſings, that is wanted in the ſecond? What more did *Adam* enjoy in his happieſt Days? What more did he forfeit in his worſt, with reſpect to this Life, than that which is contained in theſe Bleſſings? If he neither had more, nor loſt more, all theſe Bleſſings you ſee expreſly reſtored to *Noah* and his Poſterity: And, from all this laid together, he concludes, that the old Curſe upon the Ground was, after the Deluge, finiſh'd and compleated. See *Uſe and Intent of Prophecy*, P. 91.

But Fleſh with the Life thereof, which is the Blood thereof, ſhall ye not eat] This the *Hebrew* Doctors generally underſtand to be a Prohibition to cut off any Limb of any living Creature, and to eat it, while the *Life*, i. e. the Blood, was in it; *dum adhuc vivit, & palpitat, ſeu tremit*, as a modern Interpreter has truly explain'd their Senſe. And in this they are follow'd by ſeveral *Chriſtians*, who think (as *Maimonides* did) that there were ſome People, in the old World, ſo ſavage and barbarous, that they did eat raw Fleſh, while it was yet warm from the Beaſt, out of whoſe Body it was cut *piece-meal*. *Plutarch* tells us, that it was cuſtomary in his Time, to run red hot Spits thro' the Bellies of ſome Swine, to make their Fleſh more delicious; and I believe ſome among us, have heard of *whipping* Pigs, and torturing other Creatures to Death, for the ſame Purpoſe. Now theſe Things could not be committed, if ſuch Men thought themſelves bound in Conſcience to abſtain from all unneceſſary Cruelties to the Creatures, and to bleed them to Death, with all the Diſpatch they could, before they touch'd them for Food. See *Patrick*'s *Com.* and *Revel. exam.* Vol. II. P. 20.

At the Hand of every Beaſt will I require it] If it here ſhould be aſk'd, ſays *Patrick*, How any Beaſt that is neither capable of any Virtue or Vice, can be deem'd culpable, in Caſe it ſhould chance to kill any Man? The Anſwer is, That this Law was ordain'd for the Benefit of Men, for whoſe Uſe all Beaſts were created. For, 1*ſt*, ſuch *Owners*, as were not careful to prevent ſuch Miſchiefs, were hereby puniſh'd. 2*dly*, Others were admoniſh'd by their Example to be cautious. 3*dly*, God thereby inſtructed them, that Murder was a moſt grievous Crime, whoſe Puniſhment extended even to Beaſts; and, 4*thly*, The Lives of Men were hereby much ſecured, when ſuch Beaſts, as might do the like Miſchief another Time, were immediately diſpatch'd, and taken out of the Way.

Whoſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed] By this Command the *Hebrew* Doctors underſtand, that a Power was committed to thoſe in Authority to put ſuch to Death as ſhould commit Murder; from whence, by a Parity of Reaſon, other Crimes of as heinous a Nature have been capitally puniſhed. From the Words following thoſe cited in the Text, *viz. For in the Image of God made he Man*, *Maimonides* was led to believe, that Murder was a Crime which could not lawfully be pardoned by Man; becauſe over and above the other Evils wrought thereby, the *Image*, or *Likeneſs* of God was deſtroyed, for which no Atonement could be made.

Theſe two Precepts, the one of not eating Blood, and the other, againſt ſhedding that of Man, with the Power given to the reſt of the human Species, for their own Preſervation, to put to Death him who ſhould offend againſt this Law, make up the Whole of what, according to *Moſes*, was enjoined by God, as a particular Rule to this Patriarch. Altho' the *Rabbins*, and thoſe who have followed them, ſpeak generally of the ſeven Precepts given to *Noah*, as an Opinion prevailing ſo univerſally among the *Hebrews*, that they would not ſuffer any Stranger to dwell among them, who did not acknowledge the Authority of them, nor would afford Quarter to any ſuch, when they had overcome them in Battle.

The firſt of the ſeven Precepts, ſaid to be given to *Noah*, was, to abſtain from Idolatry, which ſeems to have been taken from a Paſſage in the Book of *Job*, wherein that holy Man purges himſelf from this Sin. *If I beheld*, ſays he, *the Sun when it ſhined, or the Moon walking in Brightneſs, and my Heart hath been ſecretly enticed, or my Mouth hath kiſſed my Hand: This alſo were an Iniquity to be puniſhed by the Judge; for I ſhould have denied the God that is above*, Job xxxi. 26, *&c.* The Second was againſt Blaſphemy, which ſeems to have been derived from the former, in as much as blaſpheming the Name of God is an Offence, the Guilt of which approaches near unto Idolatry. The Third was againſt Murder or ſhedding Blood. The Fourth againſt Adultery, or rather againſt all Uncleanneſs. Something in relation to this is alſo found in the before-mentioned Chapter of *Job*, where he ſays, *If mine Heart hath been deceived by a Woman, or if I have laid wait at my Neighbour's Door*, &c. Ver. 9, *&c.* The Fifth was againſt Theft, or rather againſt all Manner of Rapine, Fraud, and Injuſtice: Concerning the ſeveral Kinds of ſuch Offences, a very emphatic Deſcription is made in the xxivth Chapter of *Job*. The Sixth and Seventh related to the *eating the Blood with the Fleſh of Animals*, of which we have ſpoken before. Tho' it muſt be acknowledged, that theſe are very eſſential Heads of the Law of Nature, yet, as the ſeven Precepts given to *Noah*, they are of little Authority; for notwithſtanding they are generally received by the modern *Jews*, yet they were certainly unknown to *Joſephus* or *Philo*, and even to *Jerome*, *Origen*, or others of the Antients; none of whom make any Mention of them. *Maimonides* ſays, that the ſix firſt Precepts were given to *Adam*, and the ſeventh to *Noah*. Other *Rabbins* have added, to what we have before mentioned, ſeveral Prohibitions in relation to drawing out the Blood of any Creature to drink, to maim Animals, to uſe any Kind of Sorcery, to couple Animals, or graft Trees with different Kinds.

I do ſet my Bow in the Cloud, and it ſhall be for a Token of a Covenant between me and the Earth] The learned *Heidegger*, has given an Account of the Nature and Colours of the Rainbow, and by what Cauſes they are produced, in Words very expreſſive; and yet we muſt own, that the Nature of *Refraction*, on which the Colours of the Rainbow do depend, is one of the abſtruſeſt Things that we meet with in the Philoſophy of Nature. Our renowned *Boyle*, who wrote a Treatiſe on the Subject of *Colours*, after a long and indefatigable Search into their Natures and Properties, was not able ſo much as to ſatisfy himſelf *what Light is*,

or

or (if it be a Body) what Kind of *Corpuſcles* could be ſo differently, and yet withal ſo regularly refracted; and he freely acknowledges, that however ſome Colours might be plauſibly enough explain'd, in the general, from Experiments he had made, *yet whenſoever he would deſcend to the minute and accurate Explication of Particulars, he found himſelf very ſenſible of the great Obſcurity of Things.* Dr. *Halley*, the great Ornament of his Profeſſion, makes the ſame Acknowledgment; and, after having, from the *given* Proportion of Refraction, accounted both for the Colours and Diameter of the Rainbow, with its ſeveral Appearances, he could hence diſcern (as he tells us) farther Difficulties laying before him: Particularly, from whence aroſe the *refractive Force of Fluids*, which is a Problem of no ſmall Moment, and yet deſervedly to be plac'd among the Myſteries of Nature, *nondum Senſibus, aut Ratiociniis noſtris objecta:* And the noble *Theoriſt of Light* himſelf, after his many ſurprizing Diſcoveries, built even upon vulgar Experiments, found it too hard for him to reſolve himſelf in ſome Particulars about it; and, notwithſtanding all his prodigious Skill in Mathematicks, and his dexterous Management of the moſt obvious Experiments, he concludes it at laſt to be a Work too arduous for human Underſtanding, abſolutely to determine *what Light is, after what Manner refracted, and by what Modes and Actions it produces in our Minds the Phantaſſes of Colours.* See *Biblioth. Bibl.* Vol. II.

That this Rainbow was thought to be of ſomewhat more than mere *natural* Extraction, the *phyſical Mythology* of the antient Heathens ſeems to teſtify, and 'tis not improbable, that, from the Tenor of God's Covenant here, made with *Noah*, which might be communicated to them by Tradition, *Homer*, the great Father of *Ethnick* Poetry, does, by an eaſy and lively Fiction, bring in *Jupiter*, the King of Heaven, ſending *Iris*, his Meſſenger, with a peremptory Command to *Neptune*, the Prince of Waters, to deſiſt from any farther aſſiſting the *Grecians*, and annoying the *Trojans*; and, at the ſame Time that *Iris* is ſent with this Meſſage to the watery Deity, the Poet has ſo contriv'd the Matter, that *Apollo*, or the Sun, which is the Parent, and efficient Cauſe of the Rainbow, be ſent with another Meſſage to *Hector*, and the *Trojans*, in order to encourage them to take the Field again, and renew their Attack. The Meaning of all which fine Machinery is no more than this,---That, after a great deal of Rain, which had caus'd an Inundation, and thereby made the *Trojan* Horſe uſeleſs, the Sun began to appear again, and the Rainbow in a Cloud oppoſite to the Sun, which was a ſure Prognoſtick of fair Weather. See *Biblioth. Bibl.* Vol. I.

It has been a Queſtion much debated among the Learned, whether the Rainbow, the *Sign* and *Sacrament* of God's Covenant with *Noah*, was *previous* or *ſubſequent* to the Deluge? It cannot be denied, ſays *Stackhouſe*, but that this curious Mixture of Light and Shade, diſcernible in the Rainbow, ariſes naturally from the Superficies of thoſe Parts which conſtitute a Cloud, when the Rays of the Sun, from the adverſe Part of the *Hemiſphere*, are darted upon it; and, for this Reaſon, whenever there is the like Diſpoſition of the Sun to the Cloud, it may be imagin'd, that the ſame *Phænomenon* may be ſeen, and, conſequently, at certain Times, has been ſeen, not from the Deluge only, but from the firſt Foundation of the World. But as this Opinion has nothing in Scripture to enforce it, ſo there is no Grounds in Nature to give it any Sanction, unleſs we will aſſert this manifeſt Untruth,---That every *Diſpoſition* of the Air, and every *Denſity* of a Cloud is fitly qualify'd to produce a Rainbow.

This *Meteor* (as the Scripture informs us) was appointed by God to be a Witneſs of his Covenant with the new World, and a Meſſenger to ſecure Mankind from Deſtruction by Deluges; ſo that, had it appear'd before the Flood, the Sight of it afterwards would have been but a poor Comfort to *Noah* and his Poſterity, whoſe Fear of an Inundation was too violent, ever to be taken away by a common and ordinary Sign.

Dr. *Burnet* writes thus: When God, ſays he, gives a Sign, in the Heavens, or on the Earth, of any Prophecy or Promiſe to be fulfill'd, it muſt be by ſomething *new*, or by ſome Change wrought in Nature, whereby he teſtifies to us, that he is able and willing to ſtand to his Promiſe. Thus God puts the Matter to *Ahaz*, *Aſk a Sign of the Lord, aſk it either in the Depth, or in the Height above:* And when *Ahaz* would aſk no Sign, God gives him one unaſk'd; *Behold a Virgin ſhall conceive, and bear a Son.* That when *Abraham* aſk'd a Sign, whereby he might be aſſured of God's Promiſe, that his Seed ſhould inherit the Land of *Canaan*, 'tis ſaid, that *when the Sun went down*, and it was dark, *behold a ſmoaking Furnace, and a burning Lamp paſs'd between the Pieces of the Beaſt*, which he had cut aſunder, *Gen.* xv. 17. And in like Manner, in the Sign given to *Hezekiah* for his Recovery, and to *Gideon* for his Victory; in the former Caſe, *the Shadow went back ten Dogrees in Ahaz's Dial*, Iſa. xxxviii. 8. and, in the latter, *the Fleece was wet, and all the Ground about it dry*; and then (to change the Trial) *it was dry, and all the Ground about it wet*, Judg. vi. 38, 39. Theſe were all Signs, proper, ſignificant, and ſatisfactory, having ſomething new, ſurprizing, and extraordinary in them, denoting the Hand, and Interpoſition of God: But when every Thing continues to be as it was before, and the Face of Nature, in all its Parts, the very ſame, it cannot ſignify any Thing *new*, nor any new Intention of the Author of Nature; and, conſequently, cannot be a Sign or Pledge, a Token or Aſſurance, of the Accompliſhment of any new Covenant, or Promiſe made by him.

Common Philoſophy teaches us, ſays *Patrick*, that the Rainbow is a *natural Sign*, that there will not be much Rain after it appears, but that the Clouds begin to diſperſe. For, as it never appears in a thick Cloud, but only in a *thin*; whenever it appears, after Showers, which come from thick Clouds, it is a Token that they now grow thin; and therefore the God of Nature made Choice of this Sign, rather than any other, to ſatisfy us, that he would never ſuffer the Clouds to thicken again to ſuch a Degree, as to bring another Deluge upon the Earth.

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And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their fathers nakedneſs. 24 And Noah awoke from his wine, and knew what his younger ſon had done unto him. 25 And he ſaid, Curſed *be* Canaan; a ſervant of ſervants ſhall he be unto his brethren. 26 And he ſaid, Bleſſed *be* the Lord God of Shem; and Canaan ſhall be his ſervant. 27 God ſhall enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant. 28 And Noah lived after the flood three hundred and fifty years. 29 And all the days of Noah were nine hundred and fifty years: and he died.

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And Ham, the Father of Canaan, ſaw the Nakedneſs of his Father, and told his two Brethren without] The *Jewiſh* Doctors are generally of Opinion, that *Canaan*, having firſt diſcover'd his Grandfather's Nakedneſs, made himſelf merry therewith, and afterwards expos'd it to the Scorn of his Brothers. Whoever the Perſon was, 'tis certain, that he is call'd the *younger*, Ver. 24. or *little* Son of *Noah*, which cannot well agree with *Ham*, becauſe he was neither *little*, nor his *younger* Son, but the ſecond, or middlemoſt, as he is always plac'd; nor does it ſeem ſo pertinent to the Matter in Hand, to mention the Order of his Birth, but very fit (if he ſpeaks of his Grandſon) to diſtinguiſh him from the reſt. So that, if it was *Canaan*, who treated his Grandſire in this unworthy Manner, the Application of the Curſe to him, who was firſt in the Offence, is far from being a Miſtake in *Noah*. 'Tis no random *Anathema*, which he let fly at all Adventures, but a cool, deliberate Denunciation, which proceeded, not from a Spirit of *Indignation*, but of *Prophecy*. The Hiſtory indeed takes notice of this Malediction immediately upon *Noah*'s awaking out of his Sleep, and being inform'd of what had happen'd; but this is occaſion'd by its known *Brevity*, which relates Things, as inſtantly *ſucceſſive*, when a conſiderable Space of Time ought to interfere. In all Probability theſe Predictions of *Noah*, which point out the different Fates of his Poſterity, as we find *Jacob* pronouncing over his Sons, a little before his Death; and 'tis not unlikely, that the common Opinion, of *Noah*'s dividing the Earth among *his*, might take its Original from theſe laſt Words that we read of him, which were certainly accompliſh'd in their Event.

And he ſaid, Curſed be Canaan; a Servant of Servants ſhall he be unto his Brethren] The Curſe upon *Canaan* is, ſays *Stackhouſe*, that he ſhould *be a Servant to* Shem: And about 800 Years after this, Did not the *Iſraelites*, Deſcendants of *Shem*, take Poſſeſſion of the Land of *Canaan*, ſubdue thirty of its Kings, deſtroy moſt of its Inhabitants, lay heavy Tributes upon the Remainder, and, by Oppreſſions of one Kind or other, oblige ſome to flee into *Egypt*, others into *Africa*, and others into *Greece?* He was doom'd likewiſe to *be a Servant to* Japhet; and did not the *Greeks* and *Romans*, deſcended from *Japhet*, utterly deſtroy the Relicks of *Canaan*, who fled to *Tyre*, built by the *Sidonians*; to *Thebes*, built by *Cadmus*; and to *Carthage*, built by *Dido?* For who has not heard of the Conqueſts of the *Romans* over the *Africans?*

Interpreters have invented ſeveral other Reaſons, ſays *Pool*, why the Curſe, which properly belong'd to *Ham*, was inflicted on his Son *Canaan*; as *1ſt*, When *Canaan* is mention'd, *Ham* is not exempted from the Malediction, but rather more deeply plung'd into it, becauſe Parents are apt to be more affected with their Children's Misfortunes, than their own; eſpecially, if themſelves brought the Evil upon them by their own Fault and Folly. *2dly*, God having bleſs'd the three Sons of *Noah*, at their going out of the Ark, it was not proper, that *Noah*'s Curſe ſhould interfere with the Divine Bleſſing, but very proper, that it ſhould be transferr'd to *Canaan*, in regard to the future Extirpation of the People, which were to deſcend from him. But *3dly*, Some imagine, that there is here an *Elliptis*, or Defect of the Word *Father*, ſince ſuch relative Words are frequently omitted, or underſtood in Scripture. Thus *Matt.* iv. 21. *James of Zebedee*, for *the Son of Zebedee*, John. xix. 25. *Mary of Cleopas*, for *the Wife of Cleopas*; and *Acts* vii. 16. *Emmor of Sychem*, for *the Father of Sychem*, which our Tranſlation rightly ſupplies; and, in like Manner, *Canaan* may be put *for the Father of Canaan*, as the *Arabick* Tranſlation has it; *i. e. Ham*, as the *Septuagint* here render it. And, tho' *Ham* had more Sons, yet he may be here deſcrib'd by his Relation to *Canaan*, becauſe in him the Curſe was more fix'd and dreadful, reaching to his utter Extirpation, while the reſt of *Ham*'s Poſterity, in After-ages, were bleſs'd with the ſaving Knowledge of the Goſpel.

God ſhall enlarge Japhet] And can we think otherwiſe, when not only all *Europe*, and the *Leſſer Aſia*, but *Media* likewiſe, and Part of *Armenia*, *Iberia*, *Albania*, and the vaſt Regions towards the *North*, which antiently the *Scythians*, but now the *Tartars* inhabit, fell

or (if it be a Body) what Kind of *Corpuſcles* could be ſo differently, and yet withal ſo regularly refracted; and he freely acknowledges, that however ſome Colours might be plauſibly enough explain'd, in the general, from Experiments he had made; *yet whenſoever he would deſcend to the minute and accurate Explication of Particulars, he found himſelf very ſenſible of the great Obſcurity of Things.* Dr. *Halley*, the great Ornament of his Profeſſion, makes the ſame Acknowledgment; and, after having, from the *given* Proportion of Refraction, accounted both for the Colours and Diameter of the Rainbow, with its ſeveral Appearances, he could hence diſcern (as he tells us) farther Difficulties laying before him: Particularly, from whence aroſe the *refractive Force of Fluids*, which is a Problem of no ſmall Moment, and yet deſervedly to be plac'd among the Myſteries of Nature, *nondum Senſibus, aut Ratiociniis noſtris objecta:* And the noble *Theoriſt of Light* himſelf, after his many ſurprizing Diſcoveries, built even upon vulgar Experiments, found it too hard for him to reſolve himſelf in ſome Particulars about it; and, notwithſtanding all his prodigious Skill in Mathematicks, and his dexterous Management of the moſt obvious Experiments, he concludes it at laſt to be a Work too arduous for human Underſtanding, abſolutely to determine *what Light is, after what Manner refracted, and by what Modes and Actions it produces in our Minds the Phantaſſes of Colours.* See *Biblioth. Bibl.* Vol. II.

That this Rainbow was thought to be of ſomewhat more than mere *natural* Extraction, the *phyſical Mythology* of the antient Heathens ſeems to teſtify, and 'tis not improbable, that, from the Tenor of God's Covenant here, made with *Noah*, which might be communicated to them by Tradition, *Homer*, the great Father of *Ethnick* Poetry, does, by an eaſy and lively Fiction, bring in *Jupiter*, the King of Heaven, ſending *Iris*, his Meſſenger, with a peremptory Command to *Neptune*, the Prince of Waters, to deſiſt from any farther aſſiſting the *Grecians*, and annoying the *Trojans*; and, at the ſame Time that *Iris* is ſent with this Meſſage to the watery Deity, the Poet has ſo contriv'd the Matter, that *Apollo*, or the Sun, which is the Parent, and efficient Cauſe of the Rainbow, be ſent with another Meſſage to *Hector*, and the *Trojans*, in order to encourage them to take the Field again, and renew their Attack. The Meaning of all which fine Machinery is no more than this,---That, after a great deal of Rain, which had caus'd an Inundation, and thereby made the *Trojan* Horſe uſeleſs, the Sun began to appear again, and the Rainbow in a Cloud oppoſite to the Sun, which was a ſure Prognoſtick of fair Weather. See *Biblioth. Bibl.* Vol. I.

It has been a Queſtion much debated among the Learned, whether the Rainbow, the *Sign* and *Sacrament* of God's Covenant with *Noah*, was *previous* or *ſubſequent* to the Deluge? It cannot be denied, ſays *Stackhouſe*, but that this curious Mixture of Light and Shade, diſcernible in the Rainbow, ariſes naturally from the Superficies of thoſe Parts which conſtitute a Cloud, when the Rays of the Sun, from the adverſe Part of the *Hemiſphere*, are darted upon it; and, for this Reaſon, whenever there is the like Diſpoſition of the Sun to the Cloud, it may be imagin'd, that the ſame *Phænomenon* may be ſeen, and, conſequently, at certain Times, has been ſeen, not from the Deluge only, but from the firſt Foundation of the World. But as this Opinion has nothing in Scripture to enforce it, ſo there is no Grounds in Nature to give it any Sanction, unleſs we will aſſert this manifeſt Untruth,---That every *Diſpoſition* of the Air, and every *Denſity* of a Cloud is fitly qualify'd to produce a Rainbow.

This *Meteor* (as the Scripture informs us) was appointed by God to be a Witneſs of his Covenant with the new World, and a Meſſenger to ſecure Mankind from Deſtruction by Deluges; ſo that, had it appear'd before the Flood, the Sight of it afterwards would have been but a poor Comfort to *Noah* and his Poſterity, whoſe Fear of an Inundation was too violent, ever to be taken away by a common and ordinary Sign.

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And he drank of the Vine, and was drunken, and he was uncovered within his Tent] There is not, ſays *Stackhouſe*, all the Reaſon that can be imagin'd, to ſuppoſe, that *Noah* was drunk to an exceſſive Degree. The ſame Word, which is here us'd, occurs in other Place in the Book of *Geneſis*, where we read, that *Joſeph*'s Brethren *drank, and were merry with him*; and yet the Circumſtances of the Entertainment will not ſuffer us to think, that they indulg'd themſelves in any Exceſs, in the Preſence of him, whom, as yet, they knew to be no other than the Governor of *Egypt*. And, in like Manner, if we may be allow'd to take the Word here in an innocent Senſe, its Import will only be, that *Noah* drank of the Wine *plentifully* perhaps, but not to a Debauch, and ſo fell aſleep. For we muſt obſerve, that *Moſes*'s Deſign is, not to accuſe *Noah* of Intemperance, but only to ſhew upon what Occaſion it was, that the *Canaanites*, whom the People under his Command were now going to engage, were accurs'd, and reprobated by God, even from the Days of *Noah*, and, conſequently, in more Likelihood to fall into their Hands.

To confirm, in ſome Meaſure, the Truth of this Account of *Moſes*, we have an heathen Story which ſeems, ſays *Calmet*, to have ſprung from ſome Tradition concerning it; for it tells us, that, on a certain Day, *Myrrha*, Wife (or as others ſay) Nurſe to *Hammon*, and Mother of *Adonis*, having her Son in Company, found *Cyniſtas* ſleeping in his Tent, all uncover'd, and in an indecent Poſture. She ran immediately and inform'd *Hammon* of it; he gave Notice of it to his Brothers, who, to prevent the Confuſion that *Cyniſtas* muſt be in, to find himſelf naked, cover'd him with ſomething. *Cyniſtas*, underſtanding what had paſſed, curs'd *Adonis*, and purſu'd *Myrrha* into *Arabia*, where after having wander'd nine Months, was chang'd into a Tree, which bears Myrrh. *Ham* and *Hammon* are the ſame Perſon, and ſo are *Adonis* and *Canaan*.

And Ham, the Father of Canaan, ſaw the Nakedneſs of his Father, and told his two Brethren without] The *Jewiſh* Doctors are generally of Opinion, that *Canaan*, having firſt diſcover'd his Grandfather's Nakedneſs, made himſelf merry therewith, and afterwards expos'd it to the Scorn of his Brothers. Whoever the Perſon was, 'tis certain, that he is call'd the *younger*, Ver. 24. or *little* Son of *Noah*, which cannot well agree with *Ham*, becauſe he was neither *little*, nor his *younger* Son, but the ſecond, or middlemoſt, as he is always plac'd; nor does it ſeem ſo pertinent to the Matter in Hand, to mention the Order of his Birth, but very fit (if he ſpeaks of his Grandſon) to diſtinguiſh him from the reſt. So that, if it was *Canaan*, who treated his Grandſire in this unworthy Manner, the Application of the Curſe to him, who was firſt in the Offence, is far from being a Miſtake in *Noah*. 'Tis no random *Anathema*, which he let fly at all Adventures, but a cool, deliberate Denunciation, which proceeded, not from a Spirit of *Indignation*, but of *Prophecy*. The Hiſtory indeed takes notice of this Malediction immediately upon *Noah*'s awaking out of his Sleep, and being inform'd of what had happen'd; but this is occaſion'd by its known *Brevity*, which relates Things, as inſtantly *ſucceſſive*, when a conſiderable Space of Time ought to interfere. In all Probability theſe Predictions of *Noah*, which point out the different Fates of his Poſterity, as we find *Jacob* pronouncing over his Sons, a little before his Death; and 'tis not unlikely, that the common Opinion, of *Noah*'s dividing the Earth among *his*, might take its Original from theſe laſt Words that we read of him, which were certainly accompliſh'd in their Event.

And he ſaid, Curſed be Canaan; a Servant of Servants ſhall he be unto his Brethren] The Curſe upon *Canaan* is, ſays *Stackhouſe*, that he ſhould *be a Servant to* Shem: And about 800 Years after this, Did not the *Iſraelites*, Deſcendants of *Shem*, take Poſſeſſion of the Land of *Canaan*, ſubdue thirty of its Kings, deſtroy moſt of its Inhabitants, lay heavy Tributes upon the Remainder, and, by Oppreſſions of one Kind or other, oblige ſome to flee into *Egypt*, others into *Africa*, and others into *Greece?* He was doom'd likewiſe to *be a Servant to* Japhet; and did not the *Greeks* and *Romans*, deſcended from *Japhet*, utterly deſtroy the Relicks of *Canaan*, who fled to *Tyre*, built by the *Sidonians*; to *Thebes*, built by *Cadmus*; and to *Carthage*, built by *Dido?* For who has not heard of the Conqueſts of the *Romans* over the *Africans?*

Interpreters have invented ſeveral other Reaſons, ſays *Pool*, why the Curſe, which properly belong'd to *Ham*, was inflicted on his Son *Canaan*; as 1*ſt*, When *Canaan* is mention'd, *Ham* is not exempted from the Malediction, but rather more deeply plung'd into it, becauſe Parents are apt to be more affected with their Children's Misfortunes, than their own; eſpecially, if themſelves brought the Evil upon them by their own Fault and Folly. 2*dly*, God having bleſs'd the three Sons of *Noah*, at their going out of the Ark, it was not proper, that *Noah*'s Curſe ſhould interfere with the Divine Bleſſing, but very proper, that it ſhould be transferr'd to *Canaan*, in regard to the future Extirpation of the People, which were to deſcend from him. But 3*dly*, Some imagine, that there is here an *Elliptis*, or Defect of the Word *Father*, ſince ſuch relative Words are frequently omitted, or underſtood in Scripture. Thus *Matt.* iv. 21. *James of Zebedee*, for *the Son of Zebedee*, John. xix. 25. *Mary of Cleopas*, for *the Wife of Cleopas*; and *Acts* vii. 16. *Emmor of Sychem*, for *the Father of Sychem*, which our Tranſlation rightly ſupplies; and, in like Manner, *Canaan* may be put *for the Father of Canaan*, as the *Arabick* Tranſlation has it; *i. e. Ham*, as the *Septuagint* here render it. And, tho' *Ham* had more Sons, yet he may be here deſcrib'd by his Relation to *Canaan*, becauſe in him the Curſe was more fix'd and dreadful, reaching to his utter Extirpation, while the reſt of *Ham*'s Poſterity, in After-ages, were bleſs'd with the ſaving Knowledge of the Goſpel.

God ſhall enlarge Japhet] And can we think otherwiſe, when not only all *Europe*, and the *Leſſer Aſia*, but *Media* likewiſe, and Part of *Armenia*, *Iberia*, *Albania*, and the vaſt Regions towards the *North*, which antiently the *Scythians*, but now the *Tartars* inhabit, fell

to the Share of his Poſterity? It was likewiſe declar'd, that he ſhould dwell in the Tents of *Shem*; and is it not notorious, that the *Greeks* and *Romans* invaded, and conquer'd that Part of *Aſia*, where the Poſterity of *Shem* had planted themſelves; that both *Alexander* and *Cæſar* were Maſters of *Jeruſalem*, and made all the Countries thereabouts Tributaries? 'You, ſays *Juſtin Martyr* '(ſpeaking to *Trypho* the *Jew* concerning his Nation) 'who are deſcended from *Shem*, according as God had 'appointed, came into the Land of the Children of 'Canaan, and made it your own, and, in like Man-'ner, according to the Divine Decree, the Sons of 'Japhet (the *Romans*) have broke in upon you, ſeiz'd 'upon your whole Country, and ſtill keep Poſſeſſion of 'it. Thus the Sons of *Shem*, ſays he, have over-pow-'ered, and reduc'd the *Canaanite*; and the Sons of 'Japhet have ſubdu'd the Sons of *Shem*, and made them 'their Vaſſals; ſo that the Poſterity of *Canaan* are be-'come, in a literal Senſe, *Servants of Servants*.'

Bleſſed be the Lord God of Shem] But why, ſays *Stackhouſe*, the God of *Shem*, and not the God of *Japhet*? As to the Behaviour of theſe two Sons towards their Father, it was the ſame. They join'd in the pious Office done to him, ſo that in this Reſpect they were equal, and equally deſerving of a Bleſſing. Nay, if any Preference was due to either from the Father, it was to *Japhet* his *Firſt-born*; for ſo he was, tho' commonly laſt nam'd, when the Sons of *Noah* are mention'd together. Now this being the Caſe, how comes *Shem* to be preferr'd? And what is the Bleſſing conferr'd on him? A temporal Bleſſing it could not be; for that was before confirm'd with all the Sons of *Noah*. Day and Night, Summer and Winter, Seed-time and Harveſt, were a common Gift to the World, and beſtow'd, as our Saviour obſerves, *on the Evil as well as on the Good*. We may therefore preſume, that the Bleſſing, here given to *Shem*, was of a different Kind, founded upon *a better Covenant*, and *eſtabliſhed upon better Promiſes*, than any temporal Grant can be. And, accordingly we may obſerve, that the ſame Promiſe, which was given to *Adam* after the Fall, *viz.* that *the Seed of the Woman* ſhould finally prevail, was renew'd to *Noah* before the Flood; *for with thee will I eſtabliſh my Covenant*, ſays God; and therefore, as the Apoſtle to the *Hebrews* tells us of this Patriarch, *that he was Heir of Righteouſneſs, which is by Faith*; he certainly foreſaw, that in *Seth*'s Family, God would ſettle his Church; that of his Seed *Chriſt ſhould be born according to the Fleſh*; and, that the Covenant, which ſhould reſtore Man to himſelf and to his Maker, ſhould be convey'd to his Poſterity. And this accounts for the Preference given to *Shem*; for *Noah* ſpoke not of his own Choice, but declar'd the Counſel of God, who had now, as he frequently did afterwards, *choſen the Younger before the Elder*.

CHAP. X.

The Generations of Noah, *and the Deſcendants of his Sons with their reſpective Settlements.* Nimrod *the firſt Monarch.*

Ver. 1. NOW theſe *are* the generations of the ſons of Noah; Shem, Ham, and Japheth: and unto them were ſons born after the flood. 2 The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras. 3 And the ſons of Gomer; Aſhkenaz, and Riphath, and Togarmah. 4 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim. 5 By theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. 6 And the ſons of Ham; Cuſh, and Mizraim, and Phut, and Canaan. 7 And the ſons of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan. 8 And Cuſh begat Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before the Lord: wherefore it is ſaid, Even as Nimrod the mighty hunter before the Lord. 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. 11 Out of that land went forth Aſhur, and builded Nineveh and the city Rehoboth, and Calah, 12 And Reſen between Nineveh and Calah: the ſame *is* a great city. 13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 14 And Pathruſim, and Caſluhim (out of whom came Philiſtim) and Caphtorim. 15 And Canaan begat Sidon his firſt-born, and Heth, 16 And the Jebuſite, and the Amorite, and the Gergaſite, 17 And the Hivite, and the Arkite, and the Sinite, 18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites ſpread abroad. 19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto Gaza; as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah. 20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countreys, *and* in their nations. 21 Unto Shem alſo the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born. 22 The children of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram. 23 And the children of Aram; Uz, and Hul, and Gether, and Maſh. 24 And Arphaxad begat Salah; and Salah begat Eber: 25 And unto Eber were born two ſons: the name of the one *was* Peleg, for in his days was the earth divided; and his brothers name *was* Joktan. 26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 27 And Hadoram, and Uzal, and Diklah, 28 And Obal, and Abimael, and Sheba, 29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſons of Joktan. 30 And their dwelling was from Meſha, as thou goeſt unto Sephar a mount of the eaſt. 31 Theſe *are* the ſons of Shem, after their families, after their tongues, in their lands, after their nations. 32 Theſe *are* the families of the ſons of Noah, after their generations, in their nations: and by theſe were the nations divided in the earth after the flood.

The following Account of the Plantations of the three Sons of *Noah*, and their Deſcendants, is extracted from *Bochart*'s Phaleg, *Heidegger*'s Hiſt. Patriarch. Vol. I. Exercit. 22. *Wells*'s Sacred Geography, Vol. I. *Bedford*'s Scripture Chronology, L. 2. *Shuckford*'s Connection, Vol. I. *Parker*'s Biblioth. Bibl. Vol. I. the Authors of the Univerſal Hiſtory, L. 1. *Le Clerc* and *Patrick*'s Comment. *Pool* and *Ainſworth*'s Annotations, with other Authors of the like Nature; from whom we have made Uſe of the moſt probable Conjectures, and to whom we refer the Reader. Only note, that this Account contains this Chapter, and the 10th Verſe to the End of the next.

Japhet, tho' uſually mention'd laſt, yet was, in Reality, the *eldeſt* Son of *Noah*, and, accordingly, has his Deſcendants here plac'd in the Front of the Genealogy. He had ſeven Sons: *Gomer*, who ſeated himſelf in *Phrygia*; *Magog*, in *Scythia*; *Madai*, in *Media*; *Javan*, in *Ionia*; or Part of *Greece*; *Tubal*, in *Tibarene*; *Maſhech*, in *Moſchia*, (which lies in the *North-Eaſt* Parts of *Cappadocia*) and *Tiras*, in *Thrace*, *Myſchia*, and the reſt of *Europe* towards the *North*.

The Sons of *Gomer* were *Aſkenaz*, who took Poſſeſſion

ſion of *Aſcania* (which is Part of *Leſſer Phrygia*) *Riphah*, of the *Riphæan* Mountains; and *Togarmah*, of Part of *Cappadocia*, and *Galatia*.

The Sons of *Javan*, were *Eliſhah*, who ſeated himſelf in *Peloponneſus*; *Tarſhiſh*, in *Spain*; *Kittim*, in *Italy*; and *Dodanim* (otherwiſe call'd *Rhodanim*) in *France*, not far from the Banks of the River *Roſne*, to which he ſeems to have given the Name. By theſe, and the Colonies, which, in ſome Space of Time, proceeded from them, not only a conſiderable Part of *Aſia*, but all *Europe*, and the Iſlands adjacent, were ſtock'd with Inhabitants; and the ſeveral Inhabitants were ſo ſetled and diſpos'd of, that each Tribe or Family, who ſpoke the ſame Language, kept together in one Body, and (how diſtant ſoever in their Situation) continu'd, for ſome Time at leaſt, their Relation to the People, or Nation, from whom *originally* they ſprang.

Shem, the ſecond Son of *Noah* (and from whom the *Hebrew* Nation did deſcend) had himſelf five Sons; whereof *Elam* took Poſſeſſion of a Country in *Perſia*, called after *himſelf* at firſt, but, in the Time of *Daniel*, it obtain'd the Name of *Suſiana*; *Aſſur*, of *Aſſyria*; *Arphaxad*, of *Chaldea*; *Lud*, of *Lydia*; and *Aram*, of *Syria*, ar far as the *Mediterranean* Sea.

The Sons of *Aram* were *Uz*, who ſeated himſelf in the Country of *Damaſcus*; *Hull*, near *Cholobatene* in *Armenia*; *Maſh*, near the Mountain *Maſius*; and *Gether*, in Part of *Meſopotamia*.

Arphaxad, had a Son named *Salah*, who ſetled near *Suſiana*, and begat *Eber* (the Father of the *Hebrew* Nation) who had likewiſe two Sons; *Peleg*, whoſe Name imports *Diviſion*, becauſe, in his Days, Mankind was divided into ſeveral Colonies; and *Jocktan*, who had a large Offſpring, to the Number of thirteen Sons, all ſeated in *Arabia Felix*, and who, in all Probability, were the Progenitors of ſuch People and Nations, as, in thoſe Parts, in after Ages, had ſome Affinity to their ſeveral Names. For here it was, that the *Allumæotæ*, who took their Name from *Almodad*, the *Selapeni*, from *Sheleph*, and the *Abalitæ*, from *Obal*, &c. liv'd, *viz.* from that Part of *Arabia*, which lies between *Muſa*, (a famous Sea-port in the *Red Sea*) and the Mountain *Climax*, which was formerly call'd *Sephar*, from a City of that Name, built at the Bottom of it, and then the *Metropolis* of the whole Country.

Ham, the youngeſt Son of *Noah*, had four Sons; whereof *Cuſh* ſetled his Abode in that Part of *Arabia* which lies towards *Egypt*; *Mizraim*, in both *Upper* and *Lower Egypt*; *Phut*, in Part of *Lybia*; and *Canaan*, in the Land which was afterwards called by his Name, and in other adjacent Countries.

The Sons of *Cuſh* were *Seba*, who ſetled in the South-Weſt Part of *Arabia*: *Habilah*, who gave Name to a Country upon the River *Piſon*, where it parts with *Euphrates*, to run into the *Arabian Gulf*; *Sabtah*, who liv'd on the ſame Shore (but a little more Northward) of the *Arabian Gulf*; *Roamah*, who, with his two Sons, *Sheba* and *Dedan*, occupied the ſame Coaſt, but a little more Eaſtward; and *Sabtecha*, who (we need not doubt) plac'd himſelf among the reſt of his Brethren. But, among all the Sons of *Cuſh*, *Nimrod* was the Perſon, who, in theſe early Days diſtinguiſh'd himſelf by his Bravery and Courage. His Lot chanc'd to fall in a Place that was not a little infected with wild Beaſts; and therefore he betook himſelf to the Exerciſe of Hunting, and, drawing together a Company of ſtout young Fellows, not only clear'd the Country of ſuch dangerous Creatures, but, procuring himſelf likewiſe great Honour and Renown by his other Exploits, he rais'd himſelf to the Dignity of a *King*, (the firſt King that is ſuppos'd to have been in the World) and, having made *Babylon* the Seat of his Empire, laid the Foundation of three other Cities, *viz.* *Erech*, *Accad*, and *Calneth*, in the neighbouring Provinces; and ſo, paſſing into *Aſſyria*, and enlarging his Territories there, he built *Nineveh*, *Rehoboth*, *Calah*, and *Reſen*, (which was afterwards call'd *Lariſſa*) ſituate upon the *Tygris*. But to return to the Remainder of *Ham*'s Poſterity.

Mizraim, his ſecond Son, became King of *Egypt*, which, after his Death, was divided into three Kingdoms by three of his Sons; *Anamim*, who was King of *Tanis*, or *Lower-Egypt*, call'd afterwards *Delta*; *Naphtulim*, who was King of *Naph*, or *Memphis*, in *Upper-Egypt*; and *Pathruſim*, who ſet up the Kingdoms of *Pathros*, or *Thebes*, in *Thebais*. *Ludim* and *Lehabim*, peopled *Lybia*; *Caſlubim* fix'd himſelf at *Caſhiotis*, in the Entrance of *Egypt* from *Paleſtine*; and, having two Sons, *Philiſtim* and *Caphtorim*, the latter he left to ſucceed him at *Caſhiotis*, and the former planted the Country of the *Philiſtines*, between the Borders of *Canaan* and the *Mediterranean* Sea. The Sons of *Canaan* were *Sidon*, the Father of the *Sidonians*, who liv'd in *Phœnicia*; *Heth*, the Father of the *Hittites*, who liv'd near *Hebron*; *Emor*, the Father of the *Amorites*, who liv'd in the Mountains of *Judea*; and *Arvad*, the Father of the *Arvadites*, not far from *Sidon*: But whether the other Sons of *Canaan* ſetled in this Country, cannot be determin'd with any Certainty and Exactneſs; only we muſt take Care to place them ſomewhere between *Sidon*, and *Gerar*, and *Admah*, and *Zeboim*; for theſe were the Boundaries of their Land.

Upon the Whole then we may obſerve, that the Poſterity of *Japhet* came into the Poſſeſſion, not only of all *Europe*, but of a conſiderable Portion of *Aſia*: For two of his Sons, *Tiras* and *Javan*, together with their Deſcendants, had all thoſe Countries, which, from the *Mediterranean* Sea, reach as far as *Scandinavia Northward*; and his other Sons, from the *Mediterranean*, extended themſelves *Eaſtward* over almoſt all *Aſia Minor*, and Part of *Armenia*, over *Media*, *Iberia*, *Albania*, and thoſe vaſt Regions towards the *North*, where formerly the *Scythians*, but now the *Tartars*, dwell: That the Poſterity of *Ham* held in their Poſſeſſion all *Africa*, and no ſmall Part of *Aſia*; *Mizraim*, both the *Upper*, *Lower*, and *Middle Egypt*, *Marmarica* and *Ethiopia*, both Eaſt and Weſt; *Phut*, the Remainder of *Africa*, *Lybia*, *Interior* and *Exterior*, *Numidia*, *Mauritania*, *Getulia*, &c. *Cuſh*, all *Arabia*, that lies between the *Red Sea* and the Gulf, beyond the *Gulf*, *Carmania*, and no ſmall Part of *Perſia*, and towards the North of *Arabia*, (till expell'd by *Nimrod*) *Babylonia*, and Part of *Chaldea*: And *Canaan*, *Paleſtine*, *Phœnicia*, Part of *Cappadocia*, and that large Tract of Ground along the *Euxine Sea*, even as far as *Colchis*: And that the Poſterity of *Shem* had in their Poſſeſſion Part both of the *Greater* and *Leſſer Aſia*; in the *Leſſer*, *Lydia*, *Myſia*, and *Cares*; and in the *Greater*, *Aſſyria*, *Syria*, *Meſopotamia*, *Armenia*, *Suſiana*, *Arabia Felix*, &c. and perhaps *Eaſtward*, all the Countries, as far as *China*.

Theſe are the Plantations *of the Families of the Sons of* Noah, *in their Generations*, and in this Manner *were the Nations divided in the Earth after the Flood*. And now to deſcend to a more particular Account of his Son *Shem*, from whom the *Hebrews* were deſcended.

Two Years after the Flood, when *Shem* was 100 Years old, he had a Son nam'd *Arphaxad*; after which Time he liv'd 500 Years; ſo that the Whole of his Life was 600.

Arphaxad, when 35, had a Son nam'd *Salah*; after which he liv'd 403; in all 438.

Salah, when 30, had a Son nam'd *Eber*, (from whom his Deſcendants were called *Hebrews*) after which he liv'd 403 Years; in all 433.

Eber, when 34, had a Son named *Peleg*, in whoſe Time (as we ſaid) the Earth came to be divided; after which he liv'd 430 Years; in all 464.

Peleg, when 30, had a Son nam'd *Reu*, after which he liv'd 209 Years; in all 239.

Reu, when 32, had a Son nam'd *Serug*; after which he liv'd 207 Years; in all 239.

Serug, when 30, had a Son nam'd *Nahor*; after which he liv'd 200 Years; in all 230.

Nahor, when 29, had a Son nam'd *Terah*; after which he liv'd 119 Years; in all 148. But of all theſe Perſons it muſt be remark'd, that they had ſeveral other Children of both Sexes, tho' not recorded in this Hiſtory.

Terah, when 70, (for he was not bleſs'd with Children ſooner) had three Sons one after another, *Abram*, *Nahor*, and *Haran*; whereof *Haran*, the eldeſt, died

before

before his Father, in his native Country of *Ur*, leaving behind him one Son whoſe Name was *Lot*, and two Daughters, whereof the Elder, *viz. Milcah*, was married to her Uncle *Nahor*, and the younger (whoſe Name was *Sarai*) was married to her Uncle *Abram*; but, at this Time, ſhe was barren, and had no Children.

CHAP. XI.

One Language in the World: Babel *is built; the Confuſion of Tongues there. The Generations and Lineage of the* Hebrew *Nation.*

Ver. 1. AND the whole earth was of one language, and of one ſpeech. 2 And it came to paſs as they journeyed from the eaſt, that they found a plain in the land of Shinar; and they dwelt there. 3 And they ſaid one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for ſtone, and ſlime had they for mortar. 4 And they ſaid, Go to, let us build us a city and a tower, whoſe top *may reach* unto heaven, and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth. 5 And the Lord came down to ſee the city and the tower, which the children of men builded. 6 And the Lord ſaid, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be reſtrained from them, which they have imagined to do. 7 Go to, let us go down, and there confound their language, that they may not underſtand one anothers ſpeech. 8 So the Lord ſcattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel, becauſe the Lord did there confound the language of all the earth: and from thence did the Lord ſcatter them abroad upon the face of all the earth.

And they ſaid, Go to, let us build us a City, and a Tower, whoſe Top may reach unto Heaven, and let us make us a Name, leſt we be ſcattered abroad upon the Face of the whole Earth] That there was ſuch a Building as the Tower of *Babel*, ſays *Stackhouſe*, is evident from the concurrent Teſtimony of ſeveral Heathen Writers. For when (beſides the particular Deſcription which *Herodotus*, the Father of the *Greek* Hiſtorians, gives us of it) we find *Abydemus* (as he is quoted by *Euſebius*) telling us, 'That the firſt Race of Men, big 'with the fond Conceit of the Bulk and Strength of 'their Bodies, built, in the Place where *Babylon* now 'ſtands, a Tower of ſuch prodigious an Height, that 'it ſeem'd to touch the Skies, but that the Winds and 'the Gods overthrew the mighty Structure upon their 'Heads.' When we find *Eupolemus* (as he is cited by *Alexander Polyhiſtor*) leaving it upon Record, 'That 'the City of *Babylon* was firſt built by *Giants*, who 'eſcap'd from the *Flood*; that theſe Giants built the 'moſt famous Tower in all Hiſtory; and that this 'Tower was daſh'd to Pieces by the Almighty Power 'of God, and the Giants diſpers'd, and ſcatter'd over 'the Face of the whole Earth.' And laſtly, when we find *Joſephus* mentioning it, as a received Doctrine among the *Sybils*, 'That at a certain Time, when the 'whole World ſpake all one Language, the People of 'thoſe Days gathered together, and rais'd a mighty 'Tower, which they carried up to ſo extravagant an 'Height, that it look'd as if they propos'd to ſcale 'Heaven from the Top of it; but that the Gods let the 'Winds looſe upon it, which, with a violent Blaſt, beat 'it down to the Ground, and, at the ſame Time ſtruck 'the Builders with an utter Forgetfulneſs of their na-'tive Tongue, and ſubſtituted new and unknown Lan-'guages in the Room of it:' When we find theſe and ſeveral other Authors, bearing Teſtimony to *Moſes*, in moſt of the material Circumſtances attending the Building of this Tower, we cannot but conclude, that the Repreſentation, which he gives us of the whole Tranſaction, is agreeable to Truth.

There is one Circumſtance indeed, wherein we find theſe antient Hiſtorians differing with *Moſes*, and that is in affirming, that the Tower was demoliſhed by the Anger of God, and by the Violence of the Winds; but as it ſeems more conſiſtent with the Divine Wiſdom (for the *Admonition* of Poſterity) to have ſuch a Monument of Mens Folly and Ambition for ſome Time ſtanding; ſo we may obſerve, that (in Confirmation of the ſacred Penman who ſpeaks of it as a Thing exiſting in his Time) *Herodotus*, the *Greek* Hiſtorian, tells us expreſly, that he himſelf actually ſaw it, as it was repair'd by *Belus*, or ſome of his Succeſſors; *Pliny*, the *Latin* Hiſtorian, that it was not deſtroy'd in his Days; and ſome modern Travellers, that there are ſome viſible Remains of it extant even now. And therefore the Fancy of its being beat down by the Winds is taken up, in pure Conformity to ſome *Perſian* Tales, recorded of *Nimrod*, whom theſe Hiſtorians ſuppoſe to be the Projector of it.

It cannot be deny'd indeed, but that the Generality of Interpreters, meeting with the Expreſſion *the Children of Men*, whereby they underſtand bad Men and Infidels, as oppos'd to *the Children of God*, which uſually denote the Good and the Faithful, are apt to imagine, that none of the Family of *Shem*, which retain'd (as they ſay) the true Worſhip and Religion, were engag'd in the Work, but ſome of the worſer Sort of People only, who had degenerated from the Piety of their Anceſtors: But by *the Children of Men* in that Place, 'tis evident that we are to underſtand all Mankind, becauſe, in the initial Words of the Chapter, they are call'd *the whole Earth*; nor can we well conceive how, in ſo ſhort a Time, after that awakening Judgment of the Deluge, the major Part of Mankind, even while *Noah* and his Sons were ſtill alive, ſhould be ſo far corrupted in their Principle, as to deſerve the odious Character of *Unbelievers*.

Joſephus indeed, and ſome other Authors, are clearly of Opinion, that *Nimrod*, a Deſcendant from the impious *Ham*, was the great Abettor of this Deſign, and the Ringleader of thoſe who combin'd in the Execution of it. But, tho' the Undertaking ſeems to agree very well with the Notion, which the Scripture gives us of that ambitious Prince; yet, beſides that others, extremely well vers'd in all *Jewiſh* Antiquities, have made it appear, that *Nimrod* was either very young at the Time, or even not yet born, when the Project of Building the Tower and City was firſt form'd, there is Reaſon to believe (even ſuppoſing him then alive, and in great Power and Authority among his People) that he was not in any tolerable Condition to undertake the Work.

The Account which *Moſes* gives us of him, is, ---- That he *began to be a mighty one in the Earth*, which the beſt Writers explain, by his being the firſt who laid the Foundation of *regal* Power among Mankind; but it is ſcarce imaginable, how an Empire, able to effect ſuch a Work, could be entirely acquired, and ſo thoroughly eſtabliſh'd by one and the ſame Perſon, as to allow Leiſure for Amuſements of ſuch infinite Toil and Trouble.

But admitting his Kingdom to be large enough; yet, from that Day to this, we can meet with no Works of this Kind attempted, but from a Fulneſs of Wealth, and Wantonneſs of Power, and after Peace, Luxury, and long Leiſure had introduc'd and eſtabliſh'd Arts: So that nothing can be more abſurd than to attribute ſuch a prodigious Work to the Power and Vanity of *one* Man, in the Infancy both of Arts and Empire, and when we can ſcarce ſuppoſe, that there was any ſuch Thing as *artificial* Wealth in the World.

Since then this Building was undoubtedly very antient, as antient as the Scripture makes it, and yet could not be effected by any ſeparate Society, in the Period aſſigned for it, the only probable Opinion is, that it

was undertook, and executed by the united Labours of all the People that were then on the Face of the Earth. 'Tis not unlikely however, that, after the Diſperſion of the People, and their leaving the Place unfiniſh'd, *Nimrod*, and his Subjects, coming out of *Arabia*, or ſome other neighbouring Country, might after their Fright was over, ſettle at *Babel*, and there building the City of *Babylon*, and repairing the Tower, make it the *Metropolis* (as afterwards it was) of all the *Aſſyrian* Empire.

To this Purpoſe, there is a very remarkable Paſſage in *Diodorus Siculus*, where he tells us, 'That on the 'Walls of one of the *Babylonian* Palaces were pourtray'd 'a general Hunting of all Sorts of wild Beaſts, with 'the Figure of a Woman on Horſe-back, piercing a 'Leopard, and a Man fighting with a Lion; and that, 'on the Walls of the other Palace were Armies in Bat-'talia, and Huntings of ſeveral Kinds.' Now of this *Nimrod*, the ſacred Hiſtorian informs us, that he was a great and remarkable *Hunter*, ſo as to paſs into a Proverb; and this Occupation he might rather purſue, as the beſt Means for training up his Companions to Exploits of War, and of making himſelf popular, by the Glory he gained, and the publick Good he did, in deſtroying thoſe wild Beaſts, which, at that Time, infeſted the World. And as this was a Part of his Character, the moſt rational Account that we can give of theſe Ornaments on the *Babylonian* Palaces, is, that they were ſet up by ſome of *Nimrod*'s Deſcendants, in their Anceſtor's Imperial City, in Memory of the great Founder of their Family, and of an Empire, which afterwards grew ſo famous.

Eutychius, Patriarch of *Alexandria*, will needs have it, that *Nimrod* was the firſt Author of the Religion of the *Magians*, the Worſhippers of Fire: And from hence, very probably, Dr. *Teniſon* has thought, that the Tower of *Babel* (whoſe Form was *pyramidal*, as he ſays, and ſo reſembling Fire, whoſe Flame aſcends in a *conick* Shape) was a Monument deſign'd for the Honour of the *Sun*, as the moſt probable Cauſe of drying up the Waters of the Flood. For, 'tho' the Sun, ſays 'he, was not merely a God of the Hills, yet the Hea-'thens thought it ſuitable to his advanc'd Station, to 'worſhip him upon Aſcents, either *natural*, or, where 'the Country was flat, *artificial*, that they might ap-'proach, as near as poſſibly they conld, the Deity they 'ador'd.' This certainly accounts for God's Diſpleaſure againſt the Builders, and why he was concern'd to defeat their Undertaking; but, as there is no Foundation for this Conjecture in Scripture, and the Date of this Kind of Idolatry was not perhaps ſo early as is pretended; the two Ends, which *Moſes* declares the Builders had in View, in forming their Project, will be Motives ſufficient for their undertaking it.

For, if we conſider, that they were now in the Midſt of a vaſt Plain, undiſtinguiſh'd by Roads, Buildings, or Boundaries of any Kind, except Rivers; that the Proviſion of Paſture, and other Neceſſaries, oblig'd them to ſeparate; and that, when they were ſeparated, there was a Neceſſity of ſome *Land-mark* to bring them together again upon Occaſion, otherwiſe, all Communication, and, with it, all the Pleaſures of Life, muſt be cut off; we can hardly imagine any Thing more natural, and fit for this Purpoſe, than the Erection of a *Tower*, large and lofty enough to be ſeen at great Diſtances, and, conſequently, ſufficient to guide them from all Quarters of that immenſe Region; and, when they had Occaſion to correſpond, or come together, nothing certainly could be more proper, than the contiguous Buildings of a City, for their Reception, and convenient Communication.

If we conſider likewiſe, that all the Pride and Magnificence of their Anceſtors were now defac'd, and utterly deſtroy'd by the Deluge, without the leaſt Remains, or Memorial of their Grandeur; that, conſequently, the Earth was a clear Stage, whereon to erect new and unrivall'd Monuments of Glory and Renown to themſelves; and that, at this Juncture, they wanted neither Art nor Abilities, neither Numbers nor Materials, to make themſelves Maſters of what their Vanity projected; we may reaſonably ſuppoſe, that this Affectation of Renown was another Motive to their Undertaking; ſince it is very well known, that this is the very Principle, which has, all along, govern'd the whole Race of Mankind, in all the Works, Monuments of Magnificence, the *Mauſoleums*, *Pillars*, *Palaces*, *Pyramids*, and whatever has been erected of any pompous Kind, from the Foundation of the World to this very Day.

Let us now conſider the Dimenſions of this Tower of *Babel*. It is the Opinion of the learned *Bochart*, that, whatever we read of the Tower, enclos'd in the Temple of *Belus*, may very properly be applied to the Tower of *Babel*; becauſe, upon due Search and Examination, he conceives them to be one and the ſame Structure. Now of this Tower *Herodotus* tells us, that it was a Square of a Furlong on each Side, *i. e.* half a Mile in the whole Circumference, whoſe Height, being equal to its *Baſis*, was divided into eight Towers, built one upon another; but what made it look as if it was divided into eight Towers, was very probably the Manner of its Aſcent. *The Paſſage to go up it*, continues our Author, *was a circular or winding Way, carried round the Outſide of the Building to its higheſt Point.* From whence it ſeems moſt likely, that the whole Aſcent was, by the Benching-in, drawn in a ſloping Line, from the Bottom to the Top eight Times round it, which would make the Appearance of eight Towers one above another. This Way was ſo exceeding broad, that it afforded Space for Horſes and Carts, and other Means of Carriage to meet and turn; and the Towers, which look'd like ſo many Stories upon one another, were each of them ſeventy five Foot high, in which were many ſtately Rooms, with arch'd Roofs, ſupported by Pillars, which were made Parts of the Temple, after the Tower became conſecrated to that idolatrous Uſe; and, on the uppermoſt of the Towers, which was held more ſacred, and where their moſt ſolemn Devotions were perform'd, there was an *Obſervatory*, by the Benefit of which it was, that the *Babylonians* advanc'd their Skill in Aſtronomy, beyond all other Nations.

In this Condition continued the Tower of *Babel*, or the Temple of *Belus*, until the Time of *Nebuchadnezzar*; but he enlarged it by vaſt Buildings, which were erected round it, in a Square of two Furlongs on every Side or a Mile in Circumference; and enclos'd the Whole with a Wall of two Miles and a half in Circumference, in which were ſeveral Gates leading to the Temple, all of ſolid Braſs, which very probably were made of the *brazen Sea*, the brazen *Pillars*, and the other brazen Veſſels, which were carried to *Babylon* from the Temple of *Jeruſalem*. This Tower did not ſubſiſt much above an hundred Years, when *Xerxes* coming from his *Grecian* Expedition, wherein he had ſuffer'd a vaſt Loſs of Men and Money, out of Pretence of Religion (as being himſelf a *Magian*, and, conſequently, deteſting the Worſhip of God by Images) but, in reality, with a Deſign to repair the Damages he had ſuſtain'd, he demoliſhed it, and laid it all in Rubbiſh; having firſt plunder'd it of all its immenſe Riches, among which were ſeveral Images, or Statues, of maſſy Gold, and one particularly of forty Feet high, which, very probably, was that which *Nebuchadnezzar* conſecrated in the Plains of *Dura*.

Having here finiſh'd our Account of the Tower of *Babel*, we ſhall now proceed to ſpeak of the Language of the People, and the Confuſion of it at *Babel*. In the firſt Verſe it is ſaid, that *the whole Earth was of one Language*. That the Children of *Noah*, ſays *Patrick*, did ſpeak the ſame Language with *Adam*, is very manifeſt; becauſe *Methuſelah*, the Grandfather of *Noah*, liv'd a conſiderable Time with him, and queſtionleſs ſpake the ſame Language. And that this Language was no other than the *Hebrew*, is very probable from this Argument, ---That *Shem*, the Son of *Noah*, was for ſome Time contemporary with *Abraham*, who deſcended from him, and whoſe Family continued the ſame Language that they both ſpake, until the Time of *Moſes*, who recorded the Hiſtory of his Nation in his na-

tive Language; ſo that what we have now in the *Pentateuch*, according to the Opinion of all *Hebrew*, and moſt *Chriſtian* Writers, is the very ſame with what God taught *Adam*, and *Adam* his Poſterity.

Let us confound their Language that they may not underſtand one another's Speech] Some Commentators, from the Word *confound*, are ready to infer, that God did not make ſome of theſe Builders ſpeak new, different Languages, only that they had ſuch a confus'd Remembrance of the original Language, they ſpake before, as made them ſpeak it in a quite different Manner: So that by the various Inflections, Terminations, and Pronunciations of divers Dialects, they cou'd no more underſtand one another, than thoſe, who underſtand *Latin*, can comprehend thoſe, who ſpeak *French*, *Italian*, or *Spaniſh*, tho' theſe Languages do certainly ariſe from it. But this we conceive to be a great Miſtake; not only becauſe it makes all Languages extant to be no more than ſo many different Dialects of the ſame Original, and conſequently reducible to it; but becauſe, upon Examination it will appear, that there are certain Languages in the World ſo entirely different from each other, that they agree in no one eſſential Property whatever, and muſt therefore, at this Time, have been of immediate Infuſion.

Since *Moſes* has no where acquainted us, ſays *Heidegger*, in what Manner the Confuſion of Languages was effected, every one is left to follow what Opinion he likes beſt, ſo long as that Opinion contains nothing incongruous to the receiv'd Rule of Faith: Nay it may not be inconvenient to produce ſeveral Opinions upon this Subject, to the Intent every one may embrace that, which ſeems to him moſt conformable to Truth. And therefore he inſtances in the Opinions of ſeveral learned Men, but in thoſe more particularly, of *Julius Scaliger*, who aſcribes this Event to a Confuſion of Notions, which God miraculouſly ſent among the Builders; and that of *Iſaac Caſaubon*, who will needs have all the different Languages, now extant, to be no more than Derivatives from the *Hebrew*.

It is not to be thought, ſays *Patrick*, and *Wotton* of the Confuſion of Languages at *Babel*, that there were as many *Dialects*, as there were Men at *Babel*, ſo that none of them underſtood one another. This wou'd not only have *diſpers'd* Mankind, but utterly deſtroyed them; becauſe it is impoſſible to live without *Society*, or to have any Society without underſtanding one another. It is likely therefore that every Family had its peculiar *Dialect*; or rather, that ſome common *Dialect*, or Form of ſpeaking, was given to thoſe Families, whom God deſign'd to make one Colony in the following Diſperſion. Into how many Languages the People were divided, it is impoſſible to determine. The *Hebrews* fancy *Seventy*, becauſe the Deſcendants of the Sons of *Noah*, as they are enumerated in Scripture, are juſt ſo many: The *Greek* Fathers make them *ſeventy-two*, becauſe the LXX Verſion adds two more, (*Eliſa* among the Sons of *Japhet*, and *Canaan* among the Sons of *Shem*) and the *Latin* Fathers follow them. But this is all Conjecture, and what is built upon a very weak Foundation. For, in many Places, ſo many People concurr'd in the Uſe of the ſame Speech, that of the *Seventy* ſcarce *thirty* remain'd diſtinct, as *Bochart* has obſerv'd: And among theſe others have ſuppos'd, that the *Hebrew*, *Chaldee*, and *Arabick*, in the *Eaſt*; the *Greek* and *Latin* in the *Weſt*; and the *Finniſh*, *Sclavonian*, *Hungarian*, *Cantabrick*, and the *antient Gauliſh* in the *North*, are generally reputed *Originals*; beſides ſome more that might be diſcover'd in *Perſia*, *China*, the *Eaſt-Indies*, the midland Parts of *Africk*, and all *America*, if we had but a ſufficient Knowledge of the Hiſtory of theſe People.

If we conſider the Time, ſays *Stackhouſe*, ſince the Building of the Tower of *Babel*, not yet 4000 Years, and the great Variety of Languages that are at preſent in the World; if we conſider, how entirely different ſome are to others, ſo that no Art of *Etymology* can reduce them to the leaſt Likeneſs of Conformity; and yet, in thoſe early Days, when the World was leſs peopled, and Navigation and Commerce not ſo much minded, there could not be that quick Progreſſion of Languages; and if we examine the Alteration, which ſuch Languages, as we are acquainted with, have made, in two or three thouſand Years paſt, where *Colonies* of different People have not been imported, we ſhall find the *Difference* between Language and Language to be ſo very *great*, and the *Alteration* of the ſame Language in a conſiderable Tract of Time, to be ſo very *ſmall*, that we ſhall be at a Loſs to conceive, whence ſo many, and ſo various Languages cou'd have proceeded, unleſs we take in the Account of *Moſes*, which unriddles the whole Difficulty, and juſtly aſcribes them to the ſame Almighty Power, which taught our firſt Parents to ſpeak *one* Tongue in the Beginning, and, in After-ages, inſpired the Apoſtles of *Jeſus Chriſt* with the Gift of *many*.

10 Theſe *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood: 11 And Shem lived after he begat Arphaxad five hundred years, and begat ſons and daughters. 12 And Arphaxad lived five and thirty years, and begat Salah. 13 And Arphaxad lived after he begat Salah four hundred and three years, and begat ſons and daughters. 14 And Salah lived thirty years, and begat Eber. 15 And Salah lived after he begat Eber four hundred and three years, and begat ſons and daughters. 16 And Eber lived four and thirty years, and begat Peleg. 17 And Eber lived after he begat Peleg four hundred and thirty years, and begat ſons and daughters. 18 And Peleg lived thirty years, and begat Reu. 19 And Peleg lived after he begat Reu two hundred and nine years, and begat ſons and daughters. 20 And Reu lived two and thirty years, and begat Serug. 21 And Reu lived after he begat Serug two hundred and ſeven years, and begat ſons and daughters. 22 And Serug lived thirty years, and begat Nahor. 23 And Serug lived after he begat Nahor two hundred years, and begat ſons and daughters. 24 And Nahor lived nine and twenty years, and begat Terah. 25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat ſons and daughters. 26 And Terah lived ſeventy years, and begat Abram, Nahor, and Haran. 27 Now theſe *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees. 29 And Abram and Nahor took them wives: the name of Abrams wife *was* Sarai; the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iſcah. 30 But Sarai was barren; ſhe had no child. 31 And Terah took Abram his ſon, and Lot the ſon of Haran his ſons ſon, and Sarai his daughter-in-law, his ſon Abrams wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. 32 And the days of Terah were two hundred and five years: and Terah died in Haran.

Shem was an hundred Years old, and begat Arphaxad] In the *Moſaic* Hiſtory, ſays *Miller* in his Church Hiſtory, we ſee by what Degrees the long Lives, which preceded the Flood, were, after it, ſhorten'd. The firſt Generations recorded in Scripture, after the Deluge, *Arphaxad*, *Salah*, and *Heber*, lived above 430 Years, yet not ſo long as their Anceſtor *Shem*, who being born 100 Years before the Flood, liv'd above 500 after it. The three next Generations, *Peleg*, *Reu*, and *Serug*, liv'd not

not much above 230 Years, and from their Time, only *Terah* liv'd above 200. All the others, after him, were below that Number, *Moſes* came not to be above 120; and, in his Days, he complains, that the Age of Man was ſhorten'd to about *ſeventy* or *eighty* Years; and near this Standard it has continued ever ſince.

Petavius ſuppoſes, that the Poſterity of *Noah* might beget Children at *ſeventeen*; that each of *Noah*'s Sons might have *eight* Children, in eight Years after the Flood; and that every one of theſe eight might beget eight more; by this Means, in one Family (as in that of *Japhet*, 238 Years after the Flood) he makes a *Diagram*, conſiſting of almoſt an innumerable Company of Men. *Temporarius* (as the learned *Uſher* tells us) ſuppoſes, that all the Poſterity of *Noah*, when they attain'd *twenty* Years of Age, had every Year *Twins*; and hereupon he undertakes to make it appear, that, in 102 Years after the Flood, there would be in all 1,534,400, but without this Suppoſition of *Twins*, there wou'd, in that Time, be 388,605 Males, beſides Females. Others ſuppoſe, that each of the Sons of *Noah* had ten Sons, and, by that Proportion, in a few Generations, the Amount will ariſe to many Thouſands, within a *Century*. Others again inſiſt upon the Parallel between the Multiplication of the Children of *Iſrael* in *Egypt*, and thereupon compute, that, if from 72 Men, in the Space of 215 Years, there were procreated 600,000, how many will be born of three Men in the Space of an 100 Years. But, what Method ſoever we take to come to a probable Conjecture, we ſtill have Cauſe to believe, that there was a more than ordinary Multiplication in the Poſterity of *Noah* after the Flood.

Various are the Ways, which have been attempted by learned Men, to ſhew the probable Increaſe of Mankind, in that Period of Time: But, ſays *Stackhouſe*, for our preſent Purpoſe, it will be ſufficient to ſuppoſe, that the firſt three Couples, *i. e. Noah*'s three Sons and their Wives, in twenty Years Time after the Flood, might have thirty Pair, and, by a gradual Increaſe of ten Pair for each Couple in forty Years Time, till the three hundred and fortieth Year after the Flood, in which *Peleg* died, there might ariſe a ſufficient Number to ſpread Colonies over the Face of the whole Earth, as appears by the following Table.

Years of the World.	*Years after the Flood.*	*Pairs of Men and Women.*
1676	20	30
1716	60	300
1756	100	3,000
1796	140	30,000
1836	180	300,000
1876	220	3,000,000
1916	260	30,000,000
1956	300	300,000,000
1996	340	3,000,000,000

The Name of Abram's Wife was Sarai] 'Tis very probable, ſays *Patrick*, that *Sarai* was called *Iſcah*, before ſhe left *Ur*; becauſe, in the 29th Verſe, we read that *Haran* had a Daughter of that Name, and yet we cannot ſuppoſe, but that, had ſhe been a diſtinct Perſon, *Moſes* would have given us an Account of her Deſcent, becauſe it ſo much concern'd his Nation to know from whom they came both by the Father's and Mother's Side.

They went forth from Ur of the Chaldees] The City of *Ur* was in *Chaldee*, ſays *Wells* in his *Geography*, as the Scripture aſſures us in more Places than one; but ſtill its true Situation is not ſo well known. For ſome think it to be the ſame as *Camarina* in *Babylonia*; others confound it with *Orcha*, or *Orche*, or *Chaldea*; while others take it to be *Ura*, or *Sura*, upon the Banks of the River *Euphrates*. *Bochart* and *Grotius*, maintain, that it is *Ura*, in the *Eaſtern* Part of *Meſopotamia*, which was ſometimes (as it appears from *Acts* vii. 4.) included under the Name *Chaldea*; and this Situation ſeems the more probable, not only becauſe it agrees with the Words of St. *Stephen* in the above cited Place, but with the Writings of *Ammianus Marcellinus* likewiſe, who himſelf travell'd this Country, and mentions a City of this Name, in the Place where *Bochart* ſuppoſes it, about two Days Journey from *Niſibis*.

And they came unto Haran] *Haran*, which is likewiſe called *Charan*, according to the *Hebrew*, and *Charran*, according to the *Greek* Pronunciation, was a City ſituated in the *Weſt*, or *North-Weſt* Part of *Meſopotamia*; on a River of the ſame Name, which very probably runs into the River *Chaboras*, as that does into the *Euphrates*. It is taken Notice of by *Latin* Writers, on Account of the great Overthrow, which the *Parthians* gave the *Roman* Army, under the Command of *Craſſus*, and, as ſome think, had its Name given by *Terah*, in Memory of *Haran*, his deceas'd Son. But others think it is much better deriv'd from the Word *Hharar*, which denotes its Soil to be *hot* and *aduſt*, as it appears to be from a Paſſage out of *Plutarch*, in the Life of *Craſſus*, and ſeveral other antient Teſtimonies. See *Calmet*, *Wells*, and *Le Clerc*.

And the Days of Terah were two hundred and five Years; and Terah died in Haran] St. *Stephen* (in *Acts* vii. 4.) tells us, that after the Death of his Father, *Abraham* remov'd from *Haran*, or, as he calls it, *Charran*, to the Land of *Canaan*. In *Gen.* xii. 4. we are told, that *Abram* was *ſeventy five Years old, when he departed out of Charran*. In *Gen.* xi. 26. it is ſaid, that *Terah* was *ſeventy Years old, when he begat Abram*; and yet, in Ver. 32. of the ſame Chapter it is affirm'd, that *he died, being two hundred and five Years old*. But, at this Rate, *Terah* muſt have lived ſixty Years after *Abraham*'s going from *Haran*: For 75 (the Number of *Abram*'s Years, when he left *Haran*) being added to 70, the Number of *Terah*'s Years, when he begat *Abram*, make 145 Years only; whereas the Account in *Geneſis* is, that he liv'd 205. This therefore muſt certainly proceed from a Fault crept into the Text of *Moſes*; becauſe of the two hundred and five Years, which are given to *Terah*, when he died at *Haran*, he only liv'd an hundred and forty five, according to the *Samaritan* Verſion, and the *Samaritan* Chronicle, which without Doubt, do agree with the *Hebrew* Copy, from which they were tranſlated. See *Eſſay for a new Tranſlation*.

CHAP. XII.

God commands Abram *to leave his Country and Kindred, and, for his Encouragement, gives him ſeveral great and precious Promiſes. He travels through* Canaan, *which is promis'd him in a Viſion. A Famine obliges him to flee into* Egypt, *where, through Fear, he fains his Wife to be his Siſter.* Pharaoh *takes her from him, but, by Plagues, is compell'd to reſtore her.*

Ver. 1. NOW the Lord had ſaid unto Abram, Get thee out of thy country, and from thy kindred, and from thy fathers houſe, unto a land that I will ſhew thee. 2 And I will make of thee a great nation, and I will bleſs thee, and make thy name great; and thou ſhalt be a bleſſing. 3 And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all families of the earth be bleſſed. 4 So Abram departed, as the Lord had ſpoken unto him; and Lot went with him: and Abram *was* ſeventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brothers ſon, and all their ſubſtance that they had gathered, and the ſouls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came. 6 And Abram paſſed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. 7 And the Lord appeared unto Abram,

bram, and ſaid, Unto thy ſeed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. 8 And he removed from thence unto a mountain on the eaſt of Bethel, and pitched his tent, *having* Bethel on the weſt, and Hai on the eaſt: and there he builded an altar unto the Lord, and called upon the name of the Lord. 9 And Abram journeyed, going on ſtill toward the ſouth.

Get thee out of this Country,---unto a Land that I will ſhew thee] It is very probable, that this was done by ſome Appearance or other of the *Shechinah*, going before him, even as afterwards, his Poſterity was conducted in the Way thither; ſince, paſſing over Rivers, climbing Mountains, and travelling through a dangerous and vaſt Deſart, he had certainly need of an extraordinary and divine Direction, and ſome ſenſible Exhibition or Token of it, while he had nothing but the Promiſe of God to ſupport him, in ſo long, and ſo hazardous a Journey.

And in thee ſhall all Families of the Earth be bleſſed] Some Interpreters have imagin'd, ſays Bp. *Sherlock*, that theſe Words require no higher Senſe than this,---That all Nations ſhould ſee the Proſperity of *Abraham* and his Seed, ſo evidently, that they ſhould bleſs themſelves, and others, in ſome ſuch Form as this, *God make thee as great as* Abraham *and his Seed.* But, beſides the Incongruity of ſuppoſing, that God's *everlaſting Covenant* (as he calls it, *Gen.* xvii. 19.) was given only to produce a *proverbial* Form of Speech, 'tis plain Matter of Fact, that the Poſterity of *Abraham*, in the Line of *Iſaac*, was far from being the moſt proſperous (as to temporal Affairs) of all the other Branches of his Family; and therefore this Promiſe muſt of Neceſſity be ſuppos'd to relate to ſome more *ſpiritual* and diſtant Bleſſing, juſt as St. *Paul*, in his Epiſtle to the *Galatians*, has explain'd it: *Now to Abraham and his Seed were the Promiſes made, he ſaith not*, and to Seeds, *as of many, but of one*, and to thy Seed, *which is Chriſt*, Gal. iii. 16.

And into the Land of Canaan they came] The Land of *Canaan*, ſays *Lamy*, lies between the *Mediterranean Sea* and the Mountains of *Arabia*, and extends from *Egypt* to *Phœnicia*. It is bounded *to the Eaſt*, by the Mountains of *Arabia*; *to the South*, by the Wilderneſs of *Paran*, *Idumea*, and *Egypt*; *to the Weſt*, by the *Mediterranean*, called in *Hebrew*, *the Great Sea*; and *to the North*, by the Mountains of *Libanus*. Its Length from the City of *Dan* (ſince called *Cæſarea Philippi*, or *Paneadis*, which ſtands at the Foot of theſe Mountains) to *Beerſheba*, is about ſeventy Leagues, and its Breadth, from the *Mediterranean Sea* to the *Eaſtern* Borders, is, in ſome Places thirty. It was firſt called the Land of *Canaan*, from *Cainan*, the Son of *Ham*, whoſe Poſterity poſſeſſed it. It was afterwards called *Paleſtine*, from the People which the *Hebrews* called *Philiſtines*, and the *Greeks* and *Romans* corruptly *Paleſtines*, who inhabited the *Sea-coaſts*, and were firſt known to them. It likewiſe had the Name of *the Land of Promiſe*, from the Promiſe God made *Abraham* of giving it to him; that of *the Land of Iſrael*, from the *Iſraelites* having made themſelves Maſters of it; that of *Judah*, from the Tribe of *Judah*, which was the moſt conſiderable of the Twelve; and, laſtly, the Happineſs it had of being ſanctified by the Preſence, Actions, Miracles, and Death of Jeſus Chriſt, has given it the Name of the *Holy Land*, which it retains to this Day.

And Abram paſſed through the Land, unto the Plain of Sichem, unto the Plain of Moreh] The City of *Sichem*, or *Sechem*, or *Sychar* (for it had all theſe Names) was, at this Time, ſo called by way of *Anticipation*, (for as yet it was not founded) is a Town of *Samaria*, in the Borders of *Ephraim*, which ſtands in a narrow Valley, between *Gerazim* on the *South*, and *Ebal* on the *North*, being built at the Foot of the former. At preſent it is called *Naphorus*, and conſiſts only of two Streets, lying Parallel under Mount *Gerazim*, and is far from being in the flouriſhing Condition it was once, tho' it is ſtill full of People, and the Seat of a *Baſſa*. The true Name which was given it by *Abram* was *Moreh*, or *Allon Moreh*, which our Tranſlation renders the *Plain of Moreh*; by St. *Jerom*, the *illuſtrious Vale*; by the *Jeruſalem Targum*, the *Valley of Viſion*, becauſe of God's appearing to *Abraham* here; and by others, the *Oak of Moreh*, or the *illuſtrious Oak*, &c. though it ſeems very probable, that there was in this Place, not only one ſingle Tree, but a whole Grove of them, and therefore it is called *Allon*, or *Aulon*, being a Corruption from *Elon*, in *Latin Eſculetum*; i. e. an *Oaken Grove*, or Foreſts of Ever-green Oaks: And ſince this was the Place where *Abraham*, at his firſt coming into the Country, built an *Altar*, we have great Reaſon to be of the ſame Opinion with the learned and ſagacious Mr. *Mede*, viz. that this *Allon-Moreh* was a Place of Divine Worſhip, a *Proſeucha*, or open Oratory, in Imitation of which, the *Jewiſh Proſeuchæ* (which were certain Spaces of Ground, with an Altar in the Midſt, encompaſſed with a Wall, or ſome other Encloſure, but open above, and ſhaded with Trees) in after Ages were ſet up. See *Wells*'s Geograph. of the N. Teſt. Vol. 1. and *Biblioth. Bibl.* Vol. 1. Occaſ. Annot. 18. where the Reader may meet with a particular Enumeration, upon how many Accounts more, the Place was, in former Times, very famous.

And the Canaanite was then in the Land] From whence ſome have raiſed an Objection, that *Moſes* could not be the Author of this Book of *Geneſis*, becauſe the Words ſeem to import, that the Writer of them lived after that the *Canaanites* were drove out of the Land, which was after *Moſes*'s Death. But, in Anſwer to this, it may be obſerved, that, as by *the Land* here, we are not obliged to underſtand the *whole* Country, but only that Part of it which lay about *Sichem*, ſo by the *Canaanite*, we need not mean the whole Poſterity of *Canaan*, or all the *Canaaniti ſh* Tribes, but only one particular Tribe of them, as in the very next Chapter, Ver. 7. is more diſtinctly expreſſed. And the Reaſon why this is taken Notice of by the ſacred Hiſtorian, is beſt accounted for in that antient Tradition in *Epiphanius*, if we will allow it to be true, *viz.* that, according to the original Settlement and Diſtribution among the Sons of *Noah*, *Paleſtine* was not allotted to any of the Sons of *Ham*, but was uſurped by *Canaan* from the Children of *Ham*, to whom it did of Right belong; ſo that theſe Words, *the Canaanite was then in the Land*, ſignify, that they had already invaded the Land, before *Abram* came thither, and therefore God's promiſing to give it him, was only in order to reſtore that to the Poſterity of *Shem*, which the Children of *Ham* had wrongfully ſeized. See *Patrick*'s Com. and *Biblioth. Bibl.* Vol. I.

And the Lord appeared unto Abram, and ſaid---] The uſual Ways, recorded in the *Old Teſtament* of God's revealing himſelf to his Servants, were by Dreams, by Voices, and by Apparitions. 1. *Dreams* are, in ſome Places, call'd *Viſions*, and *Viſions of the Night*, becauſe Perſons, under this Form of Revelation, ſaw Things, and heard Voices, as plainly to all Imagination, as if they had been awake: But what Sort of Ideas and Images affected their Minds at ſuch a Time, and how they diſtinguiſh'd *divine* Dreams from ſuch, as were purely *natural*, we are no where told; only, if we may be allow'd to conjecture, 1*ſt*, ſuch Dreams as were *divine*, had none of thoſe confus'd and idle *Phantoms*, which are found in other Dreams, but diſtinctly repreſented to their Minds whatever Things, or Beings, God was pleaſed to ſend, without any Mixture of foreign Images, or Words. 2*dly*, They were more lively than other Dreams, their Images were ſtrong and vigorous, and fix'd deeply in the Soul; and, 3*dly*, they were either attended with the Voices of God or Angels, ſpeaking diſtinctly to them, or had ſome particular Inſtinct always accompanying them. 2. *Voices* were frequently heard without any Appearance or Repreſentation, and proceeded ſometimes from the Clouds, from out of the Fire, out of the Whirlwind, *&c.* in which Caſes, to judge of the Veracity of a Revelation, it

it was generally thought, that when the Voice was greater than any human Voice, (as it was on the Top of the Mountain when God deliver'd the Law) or proceeded from a Place, where no human Creature was, (as in the Inſtance before) that came either from God himſelf, or from ſome Meſſenger ſent from Heaven. 3. At other Times, a Figure or Reſemblance has appear'd to Perſons awake, talk'd with them, and done ſeveral Things in their Company, as if it had been a human Creature; and yet the Event has ſhewn, that it was either God himſelf, or an Angel conceal'd in human Shape. And, in this Caſe, the Way of diſcerning them ſeems to have been, either by the Air or Majeſty of their Looks, (as in the Angel that appear'd to *Manoah*'s Wife) or by ſome miraculous Actions, that were above the Power of human Performance (as in that which appeared to *Gideon.)* In any of theſe Methods of Revelation, where theſe ſeveral Circumſtances concurr'd, it was always preſum'd, that the *Dream*, or *Voice*, or *Viſion*, was from God; ſince it is not to be ſuppos'd, that he, who ſees and hears all Things, and himſelf is a Lover of Truth, would ever ſuffer thoſe that love and fear him, to be impos'd upon by evil Spirits, or even perplex'd with the phantaſtical Operations of Nature itſelf. See *Stackhouſe*'s, Body of Divinity, Part. ii. C. 3.

10 And there was a famine in the land: and Abram went down into Egypt to ſojourn there; for the famine *was* grievous in the land. 11 And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now I know that thou *art* a fair woman to look upon. 12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive. 13 Say, I pray thee, thou *art* my ſiſter: that it may be well with me for thy ſake; and my ſoul ſhall live becauſe of thee. 14 And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair. 15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was taken into Pharaohs houſe. 16 And he entreated Abram well for her ſake: and he had ſheep and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels. 17 And the Lord plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife. 18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife? 19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way. 20 And Pharaoh commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

And there was a Famine in the Land, and Abram went down into Egypt] *Joſephus* tells us, that *Abraham*, underſtanding that there was a great Plenty in *Egypt*, reſolv'd upon a Journey thither, not only to partake of their Plenty, but alſo to conſult the Prieſts in their Profeſſion in divine Matters, with an impartial Deſire and Diſpoſition to find out the Truth, and either to give, or receive Satisfaction, according as the Subject in Queſtion did require; that here he gained himſelf infinite Credit, not only for the Solidity of his Judgment, and an admirable Felicity of Elocution, but for his inſtructive Talent of informing, and convincing his Hearers at once; and that here he read Lectures of *Aſtronomy* and *Arithmetick*, which the *Egyptians* underſtood nothing of, until *Abraham* brought them with him out of *Chaldee* into *Egypt*, from whence they paſſed into *Greece*.

Say, I pray thee, thou art my Siſter] *Abraham*, in the Age wherein he liv'd, was certainly accounted a Man of great Piety and Worth. We have, ſays *Stackhouſe*, the Teſtimony of ſeveral Heathen Authors in his Favour, and *Beroſus*, in particular, (as he is quoted by *Joſephus*) gives us this Character of him, *viz. That in the tenth Generation, after the Flood, there was a Man among the* Chaldeans, *who was very juſt, and great, and ſought after heavenly Things.* But notwithſtanding this, it muſt be acknowledged, that, in this Inſtance of denying his Wife *Sarah*, he was guilty, at leaſt, of a manifeſt Diſſimulation.

'Tis in vain to ſay, that ſhe was his Siſter by another Wife, whom his Father *Terah* might marry, after the Death of his Mother; for this brings upon him the Charge of *Inceſt*. 'Tis in vain to ſay, that as he was a *Prophet*, he was directed by the Holy Spirit to make Uſe of this *Subterfuge*, in order to preſerve his Life; for this is making God *the Author of Sin*. 'Tis in vain to ſay, that what he declared was Truth, tho' not the whole Truth; that he conceal'd what was proper, and told nothing that was falſe; becauſe his declaring her to be his Siſter, was, in Effect, denying her to be h Wife, which was a direct *Falſhood*. Men certainly have a Right to conceal their Sentiments, upon ſeveral Occaſions, by a prudent Silence; but whenever they make Uſe of Words, and pretend thereby to diſcover their Thoughts, they impoſe upon their Hearers, if they do not really expreſs what they pretend: And in this the Formality of Lying does conſiſt, in a ſetled Intention to deceive others. 'For, ſays Bp *Smalbridge*, 'whatever is ſaid, whether in itſelf it be true or falſe, 'whether it agrees with the Thoughts of the Speaker 'or not, yet, if it plainly tends to deceive the Hearer; 'if he, who ſays it, perceives the Tendency, and ac-'cordingly uſes it to this End, however diſguiſed it is, 'under whatever Forms it is expreſſed, it is to all In-'tents and purpoſes, a Lie.'

'Tis in vain then to aſſoil the Patriarch from the Imputation of Lying or Diſſimulation in this Caſe; but then this may be ſaid in Extenuation of his Fault, ---- That it proceeded from a Weakneſs of Faith, and a Prevalency of Fear, which are ſometimes found to be incident to the beſt of Men. He conſider'd himſelf as a Stranger, among a licentious Sort of People, and expoſed to the Power of an *arbitrary* Government; and, from a Principle of worldly Caution, both to preſerve his own Life, and his Wife's Modeſty, he concluded that this would be the beſt Expedient; but much more wiſely had he done, had he committed the whole Matter to God's Management, in Reliance on his Promiſes, and in Confidence of his Protection.

It cannot however, with any tolerable Conſtruction, be charged upon him (as ſome have done) that he went about to *betray his Wife's Chaſtity*; ſince, according to his preſent Sentiments, he took the moſt effectual Method to prevent it. For, in declaring her to be his Siſter, he made it known that ſhe was committed to his Care and Diſpoſal; and from hence he ſuppoſed it would come to paſs, that, if any of the Country was minded to make his Addreſſes to the Siſter, he would, of Courſe, come and apply himſelf to the Brother. The firſt Motions of Love he knew were moſt impetuous, and apt to hurry Men into Violence and Outrage; and therefore he thought with himſelf, that, if he ſhould paſs for her Huſband, ſuch as were in Love with her, would have no other Way of accompliſhing their Deſires, but at the Expence of his Life: Whereas, if he paſs'd for her Brother, Time might be gain'd, the Treaty of Marriage prolong'd, and ſeveral unforeſeen Accidents happen, that might give the divine Providence a ſeaſonable Opportunity to interpoſe in his Favour, as we find it did.

Nor can the Preſents, which both *Pharaoh* and *Abimelech* gave *Abraham* upon the Delivery of his Wife, with any Juſtice, be imputed to his Management; ſince they were both *voluntary* Acknowledgments for his interceding for them; Oblations of *Gratitude* for

their Recovery from the *ſore Plagues* wherewith God had afflicted them; and a Kind of Commutation for the Injury and Affront they had put upon Perſons, ſo highly favour'd by God.

The Princes alſo of Pharaoh ſaw her] *Pharaoh* was the common Name for all the *Egyptian* Kings, for above 3300 Years (as *Joſephus* tells us) but what its proper *Etymology* is, the Learned are not ſo well agreed. *Bochart* thinks, that the Word *Pharaoh* ſignifies a *Crocodile*, and that *Ezekiel* alludes to it in theſe Words: *Behold, I am againſt thee*, Pharaoh, *King of* Egypt, *the* great Dragon, *that lieth in the midſt of the River*, Ezek. xxix. 3. M. *Le Clerc* fancies, that the *Arabick* Word *Pharaoh*, *to be raiſed on high*, or to *be ſuperior to*, is the true Root of the Name. *Kircher* does indeed derive the Word from the ſame Root, but will have it ſignify *to deliver*, or *free*; and that *Pharaoh* therefore ſignifies *to be exempt* from the Juriſdiction of the Laws. And (to name no more) the learned *Renaudot* thinks, that *Pharaoh* is the ſame with the *Egyptian Pourro*, or *Pooro*, which ſignifies a King.

Who the particular Prince was, here ſpoken of, is ſo uncertain, that it would be loſt Labour to endeavour the Determination thereof. The learned Archbiſhop *Uſher* thinks it was *Æpophis*; but he does not aſſign any Reaſons for his being of that Opinion.

And commended her before Pharaoh] The King of *Egypt* was, it ſeems, inclin'd to Women, and the Flattery of his Courtiers turned, as it naturally does, on that Point in which they perceived their Prince to be moſt weak. As the *Egyptians* were always a ſallow-coloured People, ſo a Woman of a fair Complexion muſt neceſſarily paſs for a great Beauty among them. It ſeems therefore, that *Abram* had very juſt Reaſons to fear the Effects of his Wife's Charms; eſpecially if, as ſome Commentators ſay, the *Egyptians* were always a People of warm Inclinations.

And the Lord plagued Pharaoh and his Houſe with great Plagues] Commentators have advanced many Conjectures on this Head, which have little Probability in them: They fancy that the *Egyptians* were plagued with Ulcers, in ſuch a Manner, that it was impoſſible for them to converſe with Women. That *Pharaoh*, thereupon, conſulted with his Prieſts, concerning the Cauſe which had drawn this heavy Evil upon him; and being told by them, that this Curſe proceeded from the Injury he intended to offer to the Stranger's Wife, he thereupon ſummoned *Abram*, and reproached him for the Deception he had put upon him. Now there is not, as I can ſee, ſays *Campbel*, any Neceſſity for framing this long Story. If *Pharaoh* was a Prince of any Sagacity, he might eaſily ſuſpect the Ground of his Puniſhment, without having Recourſe to his Prieſts. And we cannot conceive that *Sarai*, if ſtrictly examin'd, and well aſſured that the Life of her Huſband was not in Danger, would perſiſt in the Deceit. But moſt of our Interpreters have followed what is ſaid, on this Subject, by *Joſephus*, a Writer who diſcovers, on all Occaſions, a manifeſt Inclination to do Honour to his own Nation, by giving ſuch Turns as theſe to the plain and ſimple Narrations, delivered in the holy Scriptures. According to him, *Pharaoh* excuſed himſelf to *Abram*, after the beſt Manner he was able, for what had happened, preſenting him, by Way of Compenſation for his Trouble, with a large Sum of Money; giving him, at the ſame Time, Permiſſion to converſe with the Prieſts, and other learned Men in *Egypt*; whereby the Patriarch had an Opportunity of diſcovering the Superſtition of their religious Ceremonies, and the Folly and Inconſiſtency of their Opinions, as to divine Matters. *Abram* alſo read Lectures in Arithmetick, and Aſtronomy to this People, who were, as yet, unacquainted with theſe Sciences; and, from the Solidity of his Diſcourſes, and a certain Facility he had in ſpeaking, *Abram* became a Perſon of great Conſideration, and in high Eſteem among the People of the Land.

CHAP. XIII.

Abram *and* Lot *leave* Egypt, *and travel till they come to* Bethel. *Upon a Quarrel between their Herdſmen, they part their Subſtance, and* Lot *chuſes the Plain of* Sodom. *God renews his Promiſe with* Abram, *who removes to* Hebron, *and there builds an Altar.*

Ver. 1. AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the ſouth. 2 And Abram *was* very rich in cattel, in ſilver, and in gold. 3 And he went on his journeys from the ſouth, even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; 4 Unto the place of the altar, which he had made there at the firſt: and there Abram called on the name of the Lord. 5 And Lot alſo which went with Abram had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together: for their ſubſtance was great, ſo that they could not dwell together. 7 And there was a ſtrife between the herdſmen of Abrams cattel and the herdſmen of Lots cattel: And the Canaanite and the Perizzite dwelled then in the land. 8 And Abram ſaid unto Lot, Let there be no ſtrife, I pray thee, between me and thee, and between my herdſmen and thy herdſmen: for we *be* brethren. 9 *Is* not the whole land before thee? Separate thyſelf, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left. 10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the Lord deſtroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comeſt unto Zoar. 11 Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſt: and they ſeparated themſelves the one from the other. 12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom. 13 But the men of Sodom *were* wicked, and ſinners before the Lord, exceedingly. 14 And the Lord ſaid unto Abram, after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, north-ward, and ſouth-ward, and eaſt-ward, and weſt-ward. 15 For all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever. 16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbered. 17 Ariſe, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee. 18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre which *is* in Hebron, and built there an altar unto the Lord.

And Abram went up out of Egypt, he, and his Wife, and all that he had, and Lot with him into the South] By which we are not to underſtand, that they travelled from *Egypt*, Southwards, but that they went up into the Southern Parts of the Land of *Canaan*, as is evident from the Scripture itſelf.

And he went on his Journeys from the South, even to Beth-el] *Beth-el* is here ſpoken of *proleptically*; for it was

was not ſo called till after Times; its old Name was *Luz*. Some have been inclined to think, that *Abram* took Pleaſure in ſurveying that Land, which the Goodneſs of God had aſſured him ſhould, one Day, be inhabited by his Deſcendants. Others are of Opinion, that the *Canaanites*, being very ſuperſtitious, were offended with the Religion of *Abram*; and that, therefore, he choſe rather to ſojourn up and down, than by fixing himſelf to a certain Place, give them any Umbrage, of his deſigning to poſſeſs any Part of their Country. However, there is no Certainty in any of theſe Notions. It ſeems moſt probable, that, as *Abram* received frequent Directions from the Almighty, ſo his Conduct ought rather to be referred to the Obedience he paid to the Divine Commands, than to any other Motive.

And there was a Strife between the Herdſmen of Abram's Cattle, and the Herdſmen of Lot's Cattle] The *Jews* here tell us, that the Herdſmen of *Abram* were commanded by their Maſter not to go near the *Canaanites*, or the *Perizzites*, nor to come into the Grounds which they had taken, either for Culture or Paſturage, that ſo they might not appear to do the leaſt Injury to any of them; and that, in Obedience to his Command, they took eſpecial Care to confine all their Cattle, and to watch their Flocks with a ſtrict Eye, that none might go aſtray, and ſo treſpaſs upon the Natives; but that *Lot*'s Herdſmen were herein very negligent, and ſuffered their Cattle to go beyond their Bounds, and to feed in the Fields which belonged to the *Canaanites*, and *Perizzites*, who dwelt then in the Land, and claimed the Sovereignty of it. See *Biblioth. Bibl.* Vol. I.

And the Canaanite, and the Perizzite dwelled then in the Land] The learned Mr. *Bedford*, in his Scripture Chronology, ſeems to have given us a better Account of theſe People than is to be met with in any other Author. He ſuppoſes that they are the ſame with the *Paſtors* who broke into *Egypt*, and there erected a Kingdom. About the Time when the Promiſe was given unto *Abram*, he ſuppoſes, that great Bodies of this People removed out of *Egypt*, where the Kings of the natural *Egyptians* began to grow too powerful for them, and that they ſetled in the Land of *Canaan*, living together in regular Plantations, and ſupportingthem ſelves much on Traffick. About the Time the Famine happened which drove *Abram* into *Egypt*, he thinks, that the *Canaanites*, who had hitherto kept together in great Bodies, were mightily diſtreſſed for Want of Proviſion and Paſturage, which occaſioned ſuch of them, as were rich only in Herds, to ſeparate from the reſt, and live up and down in Villages, according as they could find proper Places for feeding their Cattle, and affording ſuch other Conveniencies as they wanted. Theſe were called *Perizzites*, from the Life they led, that Word ſignifying in the *Hebrew*, *Men who live in Hamlets, or ſmall open Towns*. And indeed, if this Interpretation ſhould be admitted, it will give us better Notions of what is ſaid in the 6th Verſe of Ch. xii. and in the 7th Verſe of Ch. xiii. than otherwiſe can be had. For *Moſes* in the firſt Place relating *Abram*'s Settlement at *Sichem*, tells us, *that the* Canaanite *was then in the Land*. In the ſecond Paſſage, we are told of the Strife between the Herdſmen of *Abram*'s Cattle, and the Herdſmen of *Lot*'s; and there it is added, that *the* Canaanites, *and the* Perizzites, *dwelled then in the Land*. To reconcile which, ſome have been bold enough to aſſert, that, originally, it was not ſo written, but that, by Degrees, what was in the Margin crept into the Text.

Beheld all the Plain of Jordan, that it was well watered every where, before the Lord deſtroyed Sodom and Gomorrah, even as the Garden of the Lord, like the Land of Egypt, as thou comeſt unto Zoar] The laſt Clauſe, *as thou comeſt to Zoar*, has much perplexed Commentators, whilſt they refer it to the Land of *Egypt*, in the Clauſe immediately preceding; whereas, if what is ſaid by way of Compariſon of the Plain of *Jordan* to the Garden of the Lord, *i. e.* the Garden of *Eden*, and to the Land of *Egypt*, be underſtood as inſerted by way of *Parentheſis*, the Difficulty will be taken away, and the Import of the laſt Clauſe be plain and eaſy; for then the Meaning of the Verſe will amount to this,--- 'That before the Lord deſtroy'd *Sodom* and *Gomorrah*, the 'Plain of *Jordan* was well watered every where, as thou 'comeſt unto *Zoar*,' *i. e.* in the Parts where *Sodom* and *Gomorrah* ſtood, or, in ſhort, in the Vale of *Siddim*. But there is another Interpretation, which ſuppoſes the Word *Zoar* to be a falſe Reading for *Zoan*; a City that was once the *Capital of Egypt*, ſituate at the lower Part of the River *Nile*, where it divides itſelf into ſeveral Branches, and ſo waters the Country more plentifully thereabouts, than in any other Parts. According to which Reading the Import of the Verſe will be this,--- *That the Plain of* Jordan *was well watered every where about* Sodom *and* Gomorrah, *before the Lord deſtroyed them; yea, the Plain was ſo well watered, that it was, in this Reſpect, as the Garden of* Eden, or *as the Land of* Egypt, *and particularly as thou goeſt to* Zoan, *i. e. in the Parts about* Zoan, *where the* Nile *is divided into ſeveral Branches*. See *Wells*'s Geogr. of the O. T. Vol. I.

Calmet obſerves, that the River *Jordan*, which runs through this Plain, is of ſo great Note in the ſacred Writings, that we muſt not paſs it by without this Obſervation,---That it derives its Name (as ſome aſſert) from the *Hebrew* Word *Jor*, which ſignifies a *Spring*, and *Dan*, which is a ſmall Town near the Source of this River. But the Misfortune is, that the Name of *Dan* is much more modern, than that of *Jordan*. From its Source, which we ſuppoſe to be at *Cæſarea Philippi*, it runs through a Space of about 50 Leagues, till it diſcharges itſelf into the *Dead Sea*, otherwiſe called the *Aſphaltite Lake*, where *Sodom* and *Gomorrah*, and the other Cities of the Plain, that were deſtroyed with Fire from Heaven, once ſtood. About five or ſix Leagues Diſtance from its Spring, it forms the Lake *Semechon*, and from thence it enters the Lake of *Tiberias*; paſſes quite through it, and ſo is quite loſt in the *Dead Sea*. Its Water, in Summer-time, is very ſhallow; but, about the Time of Barley-harveſt, or the Feaſt of the *Paſſover*, it conſtantly overflows its Banks, and greatly fructifies the Plain.

Then Abram removed his Tent, and came and dwelt in the Plain of Mamre, which is in Hebron] The ingenious Mr. *Evelyn* gives us a very curious Paſſage on this Subject. '*Abram*, ſays he, might imitate what the moſt Religious of that Age had practiſed before him, when, as we read, he planted himſelf and Family in the *Quercitum* of *Mamre*; where, as *Euſebius* gives us the Account, he ſpread his pavilions, erected an Altar, offered and performed all the prieſtly Rites; and there, to the immortal Glory of the *Oak*, or rather *Arboreous Temple*, he entertained God himſelf. *Iſidore*, St. *Jerome*, and *Sozomene*, reported confidently, that one of the moſt eminent of thoſe Trees remained to the Reign of the Great *Conſtantine*, who founded a venerable Chapel under it; and that both the *Chriſtians*, *Jews*, and *Arabs*, held a ſolemn Anniverſary to ſtation there, and believed that, from the very Time of *Noah*, it had been a conſecrated Place: Sure we are, it was about ſome ſuch Aſſembly of *Trees* that God was pleaſed, firſt of all, to appear to the *Father* of the *Faithful* when he eſtabliſhed the *Covenant* with him; and more expreſly, when removing thence (upon confirming the League with *Abimelech*, Gen. xxi. and ſetling at *Beerſheba*) he deſigned an expreſs Place for God's Divine Service: For *there*, ſays the ſacred Text. *he planted a Grove, and called upon the Name of the Lord*. Such another *Tuft* we read of (for we muſt not always reſtrain it to one ſingle *Tree*) when the Patriarch came to *Elon Moreh*: But whether that were the ſame in which the High Prieſt repoſited the famous *Stone*, after the Exhortation mentioned *Joſ.* xxiv. 26. we do not contend; under an *Oak*, ſays the Scripture, and it grew near the Sanctuary, and probably might be that which his Grandchild conſecrated with the Funeral of his beloved *Rebecca*, Gen. xxxv. For it is apparent, by the Context, that *there* God appeared to him again: So *Grotius* upon the Words, *Subter Quercum*, &c. *is Locus in honorem*

Jacobi diu pro Templo fuit: That the very *Spot*, was long after uſed for a Temple in Honour of him.

CHAP. XIV.

The Battle of four Kings againſt five; the Sodomites *and their Confederates routed, and* Lot *taken Priſoner; is reſcued by* Abram, *who, in his Return from his Victory, viſits* Melchiſedeck, *and pays him Tithes, and is bleſſed by him; reſtores the King of* Sodom *his Goods, and divides the reſt of the Spoil among his Partners in the Expedition.*

Ver. 1. AND it came to paſs in the days of Amraphel, king of Shinar, Arioch king of Ellaſar, Kedorlaomer king of Elam, and Tidal king of nations. 2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. 3 All theſe were joyned together in the vale of Siddim, which is the ſalt-ſea. 4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, 6 And the Horites in their mount Seir, unto Elparan, which *is* by the wilderneſs. 7 And they returned, and came to En-miſhpat, which is Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-tamar. 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the ſame *is* Zoar) and they joyned battel with them in the vale of Siddim; 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five. 10 And the vale of Siddim *was full of* ſlime-pits, and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot Abrams brothers ſon (who dwelt in Sodom) and his goods, and departed. 13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol; and brother of Aner: and theſe were confederate with Abram. 14 And when Abram heard that his brother was taken captive, he armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan. 15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which is on the left hand of Damaſcus: 16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people. 17 And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer and of the kings that *were* with him) at the valley of Shaveh, which is the kings dale. 18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the prieſt of the moſt high God. 19 And he bleſſed him, and ſaid, Bleſſed *be* Abram of the moſt high God, poſſeſſor of heaven and earth: 20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. 21 And the king of Sodom ſaid unto Abram, Give me the perſons, and take the goods to thyſelf. 22 And Abram ſaid to the king of Sodom, I have lift up mine hand unto the Lord, the moſt high God, the poſſeſſor of heaven and earth, 23 That I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abram rich: 24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

And it came to paſs in the Days of Amraphel King of Shinar, Arioch King of Ellaſar, Chedorlaomer King of Elam, and Tidal King of Nations] We meet no where, ſays *Shuckford*, in profane Hiſtory, with the Name of *Chedorlaomer*, nor with any of thoſe Names of the Kings that were confederate with him: And the Reaſon hereof is, that *Cteſias* (from whom profane Hiſtorians took the Names of theſe Kings) did not uſe their original *Aſſyrian* Names in his Hiſtory, but rather ſuch as he found in the *Perſian* Records. However, ſince the Date of this Tranſaction falls four Years before the Death of *Ninyas*, there are Grounds to infer, that *Ninyas*, who then lived in *Perſia*, was the *Chedorlaomer* of *Moſes*, at that Time the Head of the *Aſſyrian* Monarchy; that *Amraphel* was his Deputy at *Babylon* in *Shinar*; and *Arioch* and *Tidal* his Deputies over ſome other adjacent Countries: For it is remarkable, that *Ninyas* was the firſt who had appointed under him ſuch *Deputies*; nor is there any Abſurdity in *Moſes* in calling them Kings, ſince it is obſervable, from what *Iſaiah* hinted afterwards, (Ch. x. 8.) that the *Aſſyrian* boaſted his Deputy-princes to be equal to royal Governors, *Are not my Princes altogether Kings?*

The Penmen of the Holy Scriptures call all Princes, Kings of thoſe Countries in which they reſided, without having Reſpect to the leſſer or greater Extent of their Dominions. *Chedorlaomer* is here ſtyled King of *Elam*, or *Perſia*, becauſe he eſtabliſhed the Seat of his Empire there; the *three* other Kings, mentioned as his Confederates, were indeed no other than his Deputies, or Viceroys; *Amraphel* in *Shinar*, *Arioch* at *Ellaſar*, and *Tidal* over ſeveral Countries, from whence he is called in Scripture, *King of Nations*. It has been urged as an Objection to this Account, that *Elam*, or *Perſia*, was at a great Diſtance from *Canaan* and the Plain of *Sodom*, and indeed ſo appears to be from the *Moſaic* Relation, wherein the Space of a Year is ſaid to have elapſed before *Chedorlaomer* came with his Army againſt the King of the *five* Cities, which agrees very well with the Time in which the News of this Rebellion might be carried, and that wherein ſuch a Body of Forces became their Confederates. Another Objection has been ſtarted, from the ſuppoſed Power of the *Aſſyrian* Emperors, as if it would have been unworthy of ſo great a Monarch, to have marched at the Head of his Army againſt Potentates of ſo little Force as theſe Princes, who had each but a City for his Kingdom, muſt neceſſerily have been. To this it's anſwer'd, That the *Moſaic* Account of *Chedorlaomer*'s Expedition renders this perfectly clear: That King is ſaid to have reduced the *Rephaims*, a People ſo diſtinguiſhed for their Strength, that the *Septuagint* calls them *Giants*. The *Zuzims*, and *Emims* alſo, were defeated by *Chedorlaomer*, and, in a Word, he reduced all the Nations which lay between what was afterwards called the Country of *Amalek*, and the Plain of *Siddim*, and this, it is evident, could not have been effected without a conſiderable Strength, which muſt have been weakened and impaired before the Engagement in the Plain of *Siddim*; after which, his Army being loaded with Plunder, it appears to have been a Courſe perfectly juſt and reaſonable for him to return, with his Troops, into his



And Melchisedecke King of Salem brought forth Bread and Wine: and he was the priest of the most high God.

Genesis.
Chap. XIV. Ver. 18.

And he blessed him, and said, Blessed be Abram of the most high God, Possessor of Heaven an Earth:

Genesis
Chap. XIV. Ver. 19.20.

And blessed be the most high God, which hath delivered thine Enemies into thy Hand. And he gave him Tithes of all.

Parr Sculp

his own Territories, for Fear of ſuch an Accident happening as that which afterwards befel him. Some indeed, have taken either *Amraphel* King of *Shinar*, or *Tidal, King of Nations*, for the *Aſſyrian* Emperor, and have made *Chedorlaomer* his Deputy. It would take up too much Time to refute their Arguments here, and therefore I ſhall only obſerve, that the literal Senſe of the *Moſaic* Hiſtory is expreſly in Favour of that Opinion which is above given.

And ſmote the Rephaims] Theſe People are thought to have dwelt in *Baſhan*, on the other Side of *Jordan*. The *Zuzims*, *Emims*, and *Horites*, were their Neighbours, and poſſeſſed that Country which was afterwards called *Edom*, and lay Eaſt from the Country about *Sodom*.

And the Vale of Siddim was full of Slime-pits; and the Kings of Sodom and Gomorrah fled, and fell there] As the Text tells us, that the Kings of *Sodom* and *Gomorrah fell into the Slime-pits*, with which the Valley of *Siddim* abounds, and takes no Notice of their coming out of them; it is more rational to ſuppoſe, that they periſhed there, than that *Abraham* ſtayed to take them up, as the *Jews* vainly imagine; and that therefore the King of *Sodom*, who afterwards came out to congratulate *Abraham*, muſt have been the Son of the Deceaſed.

He armed his trained Servants, born in his own Houſe, three hundred and eighteen, and purſued them unto Dan] It is impoſſible for us to compute, with any Certainty, the Number of Men which *Abram* had with him when he went in Purſuit of the *Aſſyrian* Army. *Moſes* tells us indeed of three hundred and eighteen trained Servants of his own; but what Number of Perſons each of his three Friends carried with him, is not ſaid. As the Patriarch divided his Force, and attacked the Enemy in the Night, there is no ſuch extraordinary Matter in defeating the *Aſſyrians*, as ſome have imagined. Beſides, it does not appear how far he followed them, after they were routed. *Hoba* is a Place not ſpoken of elſewhere in Scripture; and all that is ſaid of it here is, that it was on the left Hand of *Damaſcus*; but how far it was diſtant from thence, where the firſt Engagement happened.

And Melchiſedeck, King of Salem, brought forth Bread and Wine] The Name *Melchiſedeck* ſignifies, *the King of Righteouſneſs*; and the *Jews*, generally, ſuppoſe *Salem* to have been the ſame Place with *Jeruſalem*. In the ſacred Text there is ſome Doubt, with Reſpect to the Words expreſſing the Payment of *Tithes*, it not appearing clearly, whether they were preſented by *Abram* to *Melchiſedeck*, or by *Melchiſedeck* to *Abram*. Many of the *Jews* incline to the latter Interpretation; tho' the Reaſon of the Thing, and the Teſtimony of *Joſephus*, are both on the other Side.

Melchiſedeck is deſcribed by St. *Paul*, as *without Father, without Mother, and without Deſcent*; that is, ſays *Stackhouſe*, without any Father or Mother, mention'd in the Genealogies of *Moſes*, where the Parents of all pious *Worthies* are generally ſet down with great Exactneſs: So that there being no Genealogy at all of *Melchiſedeck* recorded in Scripture, he is introduc'd at once; even like *a Man dropp'd down from Heaven*, for ſo the Deſcription goes on, *having neither Beginning of Days, nor End of Life*, i. e. in the Hiſtory of *Moſes*, which (contrary to its common Uſage, when it makes Mention of great Men) takes no Notice at all of the Time, either of his Birth or Death, and herein *he is made like unto the Son of God*, i. e. by the Hiſtory of *Moſes*, which mentions him appearing, and acting upon the Stage, without either *Entrance* or *Exit*, as if, like *the Son of God*, he had *abode a Prieſt continually*.

The learned *Heidegger* ſeems to have taken the right Method to explain this difficult Paſſage of St. *Paul* to the *Hebrews*. He ſuppoſes (as there really is) a twofold *Melchiſedeck*, the one *hiſtorical*, whereof *Moſes* gives us an Account in the xivth Chapter of *Geneſis*, as that he was the King, as well as Prieſt of *Jeruſalem*; the other *allegorical*, whom St. *Paul* deſcribes in the Words now under Conſideration, and this allegorical Perſon is *Chriſt*. The Word *Melchiſedeck*, ſimply conſider'd means the *King of Righteouſneſs*; and, from this Senſe of the Word, in its appellative Signification, and the Remembrance of this *Perſon*'s being a *Prieſt*, as well as a King, the Apoſtle took the Occaſion to draw the Compariſon between him and Chriſt, in order to ſhew the Pre-eminence of the *Chriſtian*, above the *Aaronical* Prieſthood; and what he aſcribes to the hiſtorical *Melchiſedeck*, upon this Account, is only to be underſtood in an imperfect and improper Senſe, that is, really and literally true only in the Perſon of Chriſt. The Apoſtle was minded, in ſhort, to illuſtrate his Argument with ſome Compariſon; and, writing at this Time to the *Jews* (who were well acquainted with this *allegorical* Way of arguing) he could meet with none, in the whole Compaſs of their Law, ſo commodious for his Purpoſe, as this of *Melchiſedeck*: And therefore, as Chriſt, the heavenly *Melchiſedeck*, was *without Father, without Mother, without Deſcent* here on Earth, in reſpect of his Divinity, *having neither Beginning of Days, nor End of Life*; ſo the like Properties may, in ſome Meaſure be applied to the earthly *Melchiſedeck*. Foraſmuch as, in the Book of *Geneſis*, wherein all great Men's Genealogies are ſuppos'd to be recorded, there is no Mention made, either of his Birth, Family, or Death; only he was inveſted with a Royal Prieſthood, which aſſimulates him to Chriſt. He had a Father and Mother, no doubt, and was born, and died, like other Men; but, becauſe theſe Things are not related by *Moſes*, the Apoſtle looks upon them as tho' they never had been. So that the whole Hinge of the Compariſon turns upon the Silence of the ſacred Hiſtorian, who, in a Book (wherein it might be expected otherwiſe) makes no manner of Mention, either of the Beginning or Ending of *Melchiſedeck*'s Life or Prieſthood: And 'tis for this Reaſon, that he, who wrote by the Guidance of the Bleſſed Spirit, was directed to conceal theſe Matters; that, in this Situation, this ſame *Melchiſedeck* might be a more proper *Type* of ſo ſublime a Thing, as that of the Prieſthood of Jeſus Chriſt.

The ſole Queſtion concerning the Perſon of *Melchiſedeck*, would ſupply Matter for a whole Volume, even tho' one ſhould do no more than recite the Catalogue of the different Opinions, to which it has given Riſe, and the Reaſon, upon which each Conjecturer has endeavour'd to eſtabliſh his own. The *Melchiſedecians*, a Sect in the early Times of the Church, maintain'd, that he was a certain divine Power ſuperior to *Chriſt*: *Hieraxes* the *Egyptian*, that he was the Holy Ghoſt, becauſe compar'd to the Son of God: The *Samaritans*, and many *Jews*, that he was *Shem*, the Son of *Noah*: Mr. *Jurieu*, that he was *Ham*, another Son of his: *Origen*, that he was an Angel: *Athanaſius*, that he was the Son of *Melchi*, the Grandſon of *Salaad*: *Patricides*, that he was the Son of *Phaleg*: *Irenæus*, that he was the King of *Jeruſalem*: St. *Jerome*, that he was the King of *Salem*, in *Scythopolis*; and a certain anonymous Author, that he was a Man immediately created by God, as was *Adam*: And becauſe he is ſaid to have no Relations, ſome have given out, that the Earth open'd her Mouth, and ſwallow'd them all up; whilſt others, becauſe he is ſaid to have *no End of Life*, ſuppoſe that he was tranſlated, and that he is now with *Enoch* and *Elias* in a State of Paradiſe. See *Heidegger*'s Hiſt. Patriarch. Vol. II. Exerc. 2. But all theſe Opinions are at preſent reduc'd to theſe two, whether this *Melchiſedeck* was a mere mortal Man, or the Son of God in human Shape, which the Reader may find ſupported with Arguments on both Sides, in both *Saurin*'s and *Calmet*'s Diſſertations upon this Subject.

Thoſe who make him to be the Son of *Melchi*, an idolatrous King, and of a Queen named *Salem*, have an antient Tradition, that *Melchi* having reſolv'd to offer a Sacrifice to his Gods, ſent his Son *Melchiſedeck* to fetch him ſeven Calves, that he might ſacrifice them; but that, as he was going, he was enlighten'd by God, and immediately return'd to his Father to remonſtrate to him the Vanity of Idols. His Father in Wrath ſent him back to fetch the Victims, and while he was gone, offered up to his Gods his own Son, who was the elder

Brother of *Melchiſedeck*, with a great Number of other Children. *Melchiſedeck* returning, and conceiving a great Horror at this Butchery, retir'd to Mount *Tabor*, where he liv'd ſeven Years without Cloaths, and without any other Food, but wild Fruits, or any other Drink, but the Dew that he ſuck'd up from the Plants; till, at length, *Abraham*, by the Direction of *God*, went up to the Mount, found out *Melchiſedeck*, cloathed him and brought him down with him. But thoſe who wou'd have him to be the Son of *Phaleg*, relate a ſtill ſtranger Story, *viz.* That *Noah*, upon his Death-bed, charged his Son *Seth* to take *Melchiſedeck*, the Son of *Phaleg*, with him, and go to a Place, which the Angel of the Lord ſhould ſhew them, and there bury the Body of *Adam*, which he had preſerv'd in the Ark during the Flood; that in that Place *Melchiſedeck* ſhould fix his Habitation, lead a ſingle Life, and entirely addict himſelf to the Practice of Piety, becauſe God had made Choice of him for his *Prieſt*, but allow'd him not to ſhed the Blood of any Animal, nor to offer any other Oblation to him, but that of Bread and Wine only; that *Seth* and *Melchiſedeck* did as *Noah* had enjoin'd them, and buried *Adam* in the Place which the Angel pointed out; that, upon their parting, *Melchiſedeck* betook himſelf to the monaſtick Courſe of Life, which *Noah* had preſcrib'd him; but that twelve neighbouring Kings, hearing of his Fame, and deſirous of his Acquaintance, conſulted together, and built a City, whereof they conſtituted him King and Governor, and, in Honour to his Merit, call'd it *Jeruſalem*. See *Selden de Jure Nat.* L. 3. C. 2. and *Heidegger*'s Hiſt. Patr. Vol. II. Exerc. 7.

CHAP. XV.

Abram *is encouraged by God; he complains for want of Iſſue; is promiſed a Son, with a numerous Offſpring; he is juſtified by Faith. God renews his Promiſe of giving him* Canaan, *and confirms his Covenant with him.*

Ver. 1. AFTER theſe things the word of the Lord came unto Abram in a viſion, ſaying, Fear not, Abram: I *am* thy ſhield, *and* thy exceeding great reward. 2 And Abram ſaid, Lord God, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus? 3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in mine houſe is mine heir. 4 And behold, the word of the Lord *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir. 5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be. 6 And he believed in the Lord; and he counted it to him for righteouſneſs. 7 And he ſaid unto him, I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he ſaid, Lord God, whereby ſhall I know that I ſhall inherit it. 9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. 10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not. 11 And when the fowls came down upon the carcaſes, Abram drove them away. 12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him. 13 And he ſaid unto Abram, Know of a ſurety that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years. 14 And alſo that nation whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance. 15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age. 16 But in the fourth generation they ſhall come hither again: for the iniquity of the Amorites *is* not yet full. 17 And it came to paſs, that when the ſun went down and it was dark, behold a ſmoaking furnace, and a burning lamp that paſſed between thoſe pieces. 18 In that ſame day the Lord made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

Fear not Abram] It has been conjectured, and that not without Probability, that *Abram* was under ſome Apprehenſions, for Fear the *Aſſyrians* ſhould return the next Year, into the Land of *Canaan*, in order to revenge themſelves for this Defeat; and that God, in order to deliver him from his Fears, graciouſly promiſed him, to be a Shield to him in all Dangers; and to reward his Piety, with whatever Bleſſings were fit for him to receive.

And Abram ſaid, Lord God, What wilt thou give me, ſeeing I go childleſs? And the Steward of my Houſe is this Eliezer of Damaſcus] It would have been impoſſible, even in the moſt artful Piece of Oratory, to have ſet forth, in ſtronger Terms, the Anxiety of a Perſon deſirous of Children, and diſappointed in that Deſire, than *Moſes*, as directed by God's Spirit, hath done it here, in few Words, *Lord, what wilt thou give me*, &c. There does, indeed, appear ſomewhat of Impatience in this Expoſtulation of *Abram*'s; but we are not to ſuppoſe that the Patriarchs were void of human Frailties; we are expreſly told the contrary, by the ſacred Writer; and perhaps it is one of the moſt uſeful Points of Scripture Hiſtory, to conſider the Nature of their Errors, and of their Repentance, from whence we may learn, neither to diſtruſt the Mercy of God, nor raſhly to rely on it, without properly preparing our Hearts to receive it; that is, by being ſorrowful for Sins already committed, and putting on a ſetled Reſolution, not to offend by committing them again.

And he took unto him all theſe, and divided them in the midſt] *Patrick* and *Le Clerc* obſerve, that the only Place beſide this, where we have any Intimation given us of this Method of making Covenants, by dividing the Beaſts then to be ſacrificed, and by the Parties, who covenanted, paſſing between the Parts of the Beaſts ſo divided, is in *Jer.* xxxiv. 18, 19. *I will give the Men, that have tranſgreſſed my Covenant, which they had made before me, when they cut the Calf in twain, and paſſed between the Parts thereof; the Princes of Judah, and the Princes of Jeruſalem, the Eunuchs, and the Prieſts, and all the People of the Land, which paſſed between the Parts of the Calf, I will even give them into the Hand of their Enemies, and into the Hand of them that ſeek their Life; and their dead Bodies ſhall be for Meat unto the Fowls of Heaven, and unto the Beaſts of the Earth.* This certainly was a very antient Cuſtom; and *Euſtathius* upon *Homer* hath this Obſervation, that in Matters of great Moment, Oaths, or Covenants, were generally made by *dividing* the Animals, which, upon ſuch Occaſions, were ſacrific'd; and the Deſign of this Rite (as the learned *Mede*, in a Diſcourſe upon this Subject, has expreſſed it) was as much as to ſay, *Thus let me be divided, and cut in Pieces, if I violate the Oath which I have now made in the Preſence of God.*

And lo! an Horror of great Darkneſs fell upon him] That Horror and Dread of Spirits does frequently ſeize

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on thoſe who ſee Viſions, is evident from what *Daniel* tells us of himſelf. *I was left alone, and ſaw this great Viſion, and there remained no Strength in me, for my Comelineſs was turned in me into Corruption, and I retained no Strength*, Ch. x. 8. but the Deſcription which we have in *Job* of this Matter, is, in itſelf, very awful and affecting. *In Thoughts from the Viſions of the Night, when deep Sleep falleth on Men, Fear came upon me, and Trembling, which made all my Bones to ſhake. Then a Spirit paſſed before my Face, the Hair of my Fleſh ſtood up. It ſtood ſtill, but I could not diſcern the Form thereof; an Image was before mine Eyes, there was Silence, and I heard a Voice*, Ch. iv. 13, &c.

And they ſhall afflict them four hundred Years] Expoſitors, ſays *Patrick*, are very much divided in their Opinions, how to make it out, that *Abraham*'s Poſterity was in a State of Servitude and Affliction for the Space of four *hundred Years*: It may be obſerved however, that all this Difficulty is removed, if we ſuppoſe, that their State of Affliction is to be reckoned from the Time of *Iſaac*'s Birth, which to the Deliverance out of the *Egyptian* Bondage, was juſt *four hundred and five Years*; but the *five* odd Years are therefore not mentioned, becauſe it is a common Cuſtom among all Writers to take no Notice of *broken Numbers* (as they call them) when they name a *round Sum*, and if there be ſuppoſed a farther Difficulty, in that their Sojourning is (in *Exod.* xii. 43.) ſaid to have continued *four hundred and thirty Years*, in theſe Years the Time of *Abraham*'s Sojourning (which was exactly twenty five Years, from his Coming into the Land of *Canaan* to the Birth of *Iſaac*) may be comprehended, and then all the Difficulty vaniſhes; becauſe theſe *twenty five* Years, added to the *four hundred* and *five* before mentioned, exactly make up the *four hundred* and *thirty*.

And thou ſhalt go to thy Fathers in Peace] This Expreſſion ſome will have to be no more than an *Oriental* Phraſe for going to the Grave; but ſince it cannot be ſaid of *Abraham*, that he did, in this Senſe, *go to his Fathers* (for as much as his Body was ſo far from being laid with them in the Sepulcher, that it was depoſited in a Country, that had no Manner of Communication with that of his Fathers) it muſt be allowed, that, from this Text, an Argument may be juſtly drawn for the ſeparate Exiſtence of human Souls. The Expreſſion however, of *going to our Fathers*, ſeems to have been formed from ſome ſuch Notion as this, — That the Souls of the Deceaſed do go to ſome certain Place, where thoſe of the ſame Family, or ſame Nation at leaſt, are ſuppoſed to live together, and in Communion: Which Notion certainly ariſes from that natural Deſire which all Men, who think their better Part immortal, have to ſee and converſe with ſuch of their Relations or Countrymen, as have left behind them a great and laſting Fame. For, if the Soul of *Socrates*, ſays one, were permitted to go where it deſired, it certainly would aſſociate with the Worthies of *Greece*, with *Orpheus*, *Muſæus*, *Homer*, and thoſe antient Demi-gods, who, in ſeveral Generations, were ſo renowned. See *Le Clerc*'s Com. and *Biblioth Bibl.* Vol. I.

Behold, a ſmoaking Furnace, and burning Lamp] By this *Symbol* God deſigned to repreſent to *Abraham* either the future State of his Poſterity, *the ſmoaking Furnace* ſignifying *Iſrael*'s Miſery in the Land of *Egypt*; and the *burning Lamp*, their happy Eſcape and Deliverance; or (what ſeems more probable) to notify his own immediate Preſence, ſince both *Smoak* and *Fire* are, in ſeveral Parts of Scripture, mention'd, as *Emblems* and *Repreſentations* of the *Divine Appearance*. And therefore, as it was a Thing cuſtomary, and eſpecially in *Chaldea* (from whence *Abraham* came) for Perſons, covenanting together, to paſs between the *Pieces* of the Sacrifice; ſo God, who had no Body to do it *viſibly* for him, did it in this *Type* and Emblem. See *Pool*'s Annot. and *Biblioth. Bibl.*

St. *Chryſoſtom* obſerves rightly, as to this Paſſage, that God entered thereby, into a Covenant with *Abram*, and his Poſterity; ſince, by paſſing between the Pieces, he teſtified from thence, his Approbation of the Sacrifice.

CHAP. XVI.

Sarai, *judging herſelf paſt bearing of Children, prevails on her Huſband to take her Handmaid* Hagar *to be his ſecondary Wife.* Hagar *accordingly conceives, and valuing herſelf upon it, miſbehaves to her Miſtreſs, who reſents it, and by her ſevere Uſage, obliges* Hagar *to leave the Family; but is exhorted by an Angel to return Home, and be ſubject to her Miſtreſs; and ſoon after is deliver'd of* Iſhmael.

Ver. 1. NOW Sarai Abrams wife bare him no children: and ſhe had an handmaid an Egyptian, whoſe name *was* Hagar. 2 And Sarai ſaid unto Abram, Behold now, the Lord hath reſtrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai. 3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her huſband Abram to be his wife. 4 And he went in unto Hagar, and ſhe conceived: And when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes. 5 And Sarai ſaid unto Abram, My wrong *be* upon thee: I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the Lord judge between me and thee. 6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face. 7 And the angel of the Lord found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur. 8 And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai. 9 And the angel of the Lord ſaid unto her, Return to thy miſtreſs, and ſubmit thyſelf under her hands. 10 And the angel of the Lord ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbered for multitude. 11 And the angel of the Lord ſaid unto her, Behold, thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael; becauſe the Lord hath heard thy affliction. 12 And he will be a wild man; his hand *will be* againſt every man, and every mans hand againſt him: and he ſhall dwell in the preſence of all his brethren. 13 And ſhe called the name of the Lord that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, Have I alſo here looked after him that ſeeth me? 14 Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadeſh and Bered. 15 And Hagar bare Abram a ſon: and Abram called his ſons name, which Hagar bare, Iſhmael. 16 And Abram *was* fourſcore and ſix years old, when Hagar bare Iſhmael to Abram.

She had an Handmaid, an Egyptian, whoſe Name was Hagar] The Tradition which the *Jews* have concerning her being given by *Pharaoh* to *Sarai*, is probable enough; but what they ſay farther, ſeems a little extravagant; *viz.* that ſhe was the Daughter of the King of *Egypt*, who, obſerving the Wonders which were wrought in Favour of *Abram*, by the Divine Power, choſe therefore to recommend his Daughter to the

the Patriarch's Wife, ſaying to the Girl, when he deliver'd her, *My Child it is better for you to ſerve in this Houſe, than to be Miſtreſs in another.* What *Philo* relates of her, that ſhe became a Convert to the true Religion, is highly probable; but for the *Jewiſh* Stories, of great Miracles wrought for her Conviction, they are to be conſider'd as Fables, taking Birth from the Vanity of that Nation. Some of the *Rabbins*, among other of their wild Conjectures, pretend, that ſhe is the ſame with *Keturah*, whom *Abram* took to Wife after *Sarai*'s Deceaſe. But there is not the leaſt Ground for this Suppoſition. The *Muſſulmans*, who take themſelves to be deſcended from *Iſhmael*, the Son of *Hagar*, beſtow the higheſt Praiſes on her, and recount the Hiſtory in a very different Manner from that in which it is recorded by *Moſes*. By Way of Excellence, they call her the *Mother Hagar*; and aſſert ſhe was not the *Concubine*, but the *lawful Wife of Abram:* They look on *Iſhmael*, as the legitimate Heir of the *Prophet*, and ſay, that he claimed from thence the Country which he afterwards poſſeſſed, and which they make to be of greater Extent and Value than that of *Canaan*, which was given to *Iſaac* his ſecond Son. They not only believe the Fables, of her being the Daughter of the King of *Egypt*, but pretend alſo to tell us the Town where ſhe was born, and which, out of Reſpect to her Memory, was rebuilded by one of the *Egyptian Caliphs*.

Go in unto my Maid; it may be that I may obtain Children by her; and Abram hearkened to the Voice of Sarai] It may be obſerv'd, that from the Scripture Hiſtory, there is not the leaſt Reaſon to ſuſpect, that Luſt entered, in any Degree, into *Abram*'s conſenting to his Wife's Propoſal, as we cannot conceive, on her Part that there could be any other View than obtaining the *promiſed Seed*, which, if it ſprung from her Handmaid, *Sarai*, in ſome Degree, thought it might be called hers.

In *Concubinage*, theſe *Secondary*, or Wives of a lower Order, were accounted *lawful* and *true* Wives; had an equal Right to the Marriage-bed with the chief Wife, and their Iſſue was reputed as *legitimate*; but, in all other Reſpects, they were inferior. As they had no Authority in the Family, nor any Share in houſhold Government; ſo, if they had been *Servants* in the Family, before they came to be *Concubines*, they continued in that State afterwards, and in the ſame Subjection to their Miſtreſſes as before. See *Howel*'s Hiſt. of the Bible.

This Propoſal of *Sarai* to *Abram*, as *Chryſoſtom* obſerves, and the ſoft Manner of making it, diſcovers a very uncommon Love and Reſpect to her Huſband; that ſhe herſelf ſhou'd perſuade, and urge him to this Expedient, in order to make him eaſy in that Particular, which gave him ſo much Diſturbance, the Want of *Iſſue*, the Default of which ſhe ſuppos'd to be owing to herſelf: And 'twas purely in Compliance to this Solliciation of her's, that he took *Hagar* to his Bed. *Sarah* undoubtedly, was by far the more beautiful Woman, at leaſt if ſo good Judges, as the King of *Egypt* and his Subjects may be depended on. *Abraham* had now liv'd many Years, without giving any Occaſion to have his Modeſty and Continence ſuſpected: *Hagar* too was no more than his Wife's Servant, and inferior to her in Perſon, as much as in Condition: In a ſhort Time after, when, upon her Conception, ſhe grew undutiful to her Miſtreſs, *Abraham* never interpoſed in her Favour, but left her entirely to her Lady's Diſcretion: From all which Circumſtances it appears, that his taking *Hagar* to be his *concubinary* Wife, was not from any Motive of Senſuality, but from a true Principle of conjugal Affection to *Sarai*.

Whether *Polygamy*, in the Age of the Patriarchs, was innocent, or no, is a Queſtion that has much employ'd the Pens of the Learned. Moſt of the antient Fathers of the Church maintain its *Lawfulneſs*, and ſome of our later Divines can hardly perſuade themſelves, that a Practice which the moſt holy and venerable Men ordinarily engag'd in, and during that Engagement, continued an intimate Converſation and Familiarity with God; a Practice, which God never blam'd in them, even when he ſharply reproves other Vices, and for which they themſelves never ſhewed any Remorſe, or Tokens of Repentance, ſhou'd be deteſtable in the Sight of God. Our bleſſed Saviour, who has reſtor'd Matrimony to its primitive Inſtitution, has certainly declar'd it to be *criminal*; but whether it was ſo, under a leſs perfect Diſpenſation, is not ſo well agreed. At preſent, if we ſuppoſe it only *tolerated* by God, in the Time of the *Patriarchs*, we ſhall ſoon perceive another Inducement for *Abraham*'s complying with his Wife's Requeſt; and that is, the paſſionate Deſire for a numerous Progeny, which, in thoſe Days, was very prevalent; ſo very prevalent, that we find Men accounting of their Children as their Riches, their Strength, their Glory; and ſeveral Families reckoning them up with a Sort of Pride, and placing the chief of their Renown in the Multitude of them: *For Children, and the Fruit of the Womb, are an Heritage and Gift that cometh of the Lord; like as Arrows in the Hand of a Giant, ſo are young Children. Happy is the Man that has a Quiver full of them; he ſhall not be aſhamed, when he ſpeaketh with his Enemies in the Gate*, Pſ. cxxvii. 3. *&c.*

After Abram had dwelt ten Years in the Land of Canaan] Some of the *Jewiſh* Doctors, with very little Foundation, have endeavoured to eſtabliſh a Rule, from this extraordinary Caſe, and teach, that if a Wife be barren *ten* Years, that then the Huſband may take a *Second*, in order to raiſe up Iſſue.

And Sarai ſaid unto Abram, My Wrong be upon thee: I have given my Maid into thy Boſom, and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her Eyes: The Lord judge between thee and me] This Speech of *Sarai* to *Abram* is thus paraphraſed by the *Jeruſalem Targum:* My Cauſe, ſays ſhe, and the Injury I have received, behold they are in thy Hand to do by me as thou pleaſeſt. I have left the Houſe of my Father where I was born, and the Country where I drew my Breath, and hither have I come with thee, truſting in thy God. I have gone with thee before Kings, before *Pharaoh* King of *Egypt*, and before *Abimelec* King of the *Philiſtines*; and I have ſaid of thee, that thou waſt my Brother, leſt they ſhould kill thee; and now, when I perceived that I could not bear Children, I have taken *Hagar* the *Egyptian*, my Handmaid, and have given her to thee as a Wife, and have ſaid, Let her bring forth, and I will bring up, if by her alone thou canſt have Children; but now perceiving that ſhe hath conceived, behold I am grown low and deſpicable in her Eyes; let therefore the righteous God appear, and let him judge between me and thee, and let his Mercy be poured out over us, that the World may be filled with our Deſcendants, and that we ſtand not in need of a Son of an *Egyptian* Bond-ſlave, who is ſprung from the Loins of the People, by whom thou waſt thrown into the Fire of the *Chaldees*.

And when Sarai dealt hardly with her, ſhe fled from her Face] With Pride, or a Diſdain of ſubmitting to *Sarai*'s Rebukes, as ſome have imagined, or whether hard Labour, or ſome other Kind of Puniſhment, made ſo deep an Impreſſion on the Mind of *Hagar*, as to engage her to quit the Houſe of her Huſband, and to truſt herſelf, in the Condition ſhe then was, alone, in the Wilderneſs, is not ſaid in Scripture; but, from what follows, we may reaſonably conceive, that there was a Mixture of both theſe Cauſes, which occaſioned her Flight.

And the Angel of the Lord found her] This is the firſt Appearance of an Angel, recorded in Scripture. The *Hebrew* Word is *Maleac*, and ſignifies no more than a *Meſſenger*, or one employed to carry a Command or Requeſt. The *Greeks* expreſs the ſame Thing by the Word *Aggelos*, from whence we have taken *Angel*, and have fixed its Signification to a Meſſenger of the Divine Will.

Submit thyſelf under her Hands] Theſe are the Words in our Tranſlation, but the *Hebrew* Word is the ſame here as in the 6th Verſe, where it is ſaid, *Sarai dealt hardly with her*; ſo that the Meaning of the Angelic Advice is plainly this, that ſhe ſhould bear with the

the Averſion of her Miſtreſs, and ſubmit again to the ſame hard Uſage from which ſhe was now flying. This Repetition of the ſame Phraſe is very elegant in the Oriental Languages, and was a Thing practiſed by the moſt antient of the *Greek* Writers. Several Inſtances of it are to be found in *Homer*, and ſome alſo in the ſhort Poem of *Muſæus*.

And ſhalt call his Name Iſhmael] *Iſhmael* is compounded of the Words *Iiſhmag* and *El*, the Lord *hath*, or the Lord *will hear*: And the Reaſon of the Name is immediately ſubjoined by the Angel, namely, *becauſe the Lord hath heard her Complaint*.

And he ſhall be a wild Man; his Hand will be againſt every Man, and every Man's Hand againſt him; and he ſhall dwell in the Preſence of all his Brethren] In order to explain this Prophecy, and thence to obſerve how perfectly it has been all along fulfilled, it muſt be remember'd, ſays *Stackhouſe*, that, (according to the Stile of the *Old Teſtament*) what is here ſaid of *Iſhmael*, muſt be chiefly underſtood of his Deſcendants, in the ſame Manner as what *Jacob* predicts of *Judah*, and the reſt of his Sons, was to relate to their Poſterity, and be indeed the Characteriſtick of their ſeveral Tribes. And therefore (to take Notice of two of the moſt odd and unaccountable Branches of his Character) *he will be a wild Man*, or a Man like *a wild Aſs*; this (from the known Properties of that Creature) ſeveral Interpreters have reſolv'd into theſe Qualities, --- *Fierce, and cruel, loving Solitude, and hating Confinement of any Kind*.

How far this Part of the Character was verified in *Iſhmael*, who liv'd in the Wilderneſs, and became an expert *Archer*, his very Condition of Life ſhews us; and how properly it belongs to his Poſterity, the *Arabians*, who, in every Nation, have very juſtly obtained the Name of *wild*, a ſmall Inſpection into Hiſtory will inform us.

To this very Day (as modern Travellers inform us) great Numbers of them live in the Deſarts, and wander about from Place to Place, without any certain Habitation. They neither plow the Ground, nor apply themſelves to any Kind of Huſbandry, tho' there are ſeveral fruitful Places in the Wilderneſs, that would repay their Pains. Their whole Occupation (beſide ſpoiling their Neighbours) lies in hunting, and killing wild Beaſts, in which there are but few that make uſe of Fire-Arms: The much greater Part of them make uſe of the *Bow*, and do herein imitate their great Progenitor, that they are the moſt exquiſite *Archers* in the World.

Before the Introduction of *Mahometaniſm*, they were as *vagrant* in their Luſt, and as little reſtrain'd in the Uſe of Females, as the brutal Herd: And, even now, they take as many Wives as do the *Turks*, i. e. as many as they can keep, whom they purchaſe of their Parents, uſe with Indifference, and diſmiſs at Pleaſure. They rove about like the fierceſt Beaſts of Prey, ſeeking continually whom they may devour; inſomuch that the Governor of *Grand Cairo* is forced to keep a Guard of 4000 Horſemen every Night, on the Side of the City next the Wilderneſs, to ſecure it againſt their Incurſions. Nor is the Wilderneſs only the Scene of their Depredations: They rove all over the *Southern* and *Eaſtern* Seas, viſit every Creek, and Coaſt, and Iſland, and (as the Hiſtorian *Ammianus Marcellinus* compares them) come *ſouſing* like a *Hawk*, with incredible Swiftneſs, upon their Prey, and are gone again in an Inſtant. And, as they have always thus prey'd upon Mankind, the neceſſary Conſequence is, that they have always been at Variance and Hoſtility with them; and therein have made good the other Branch of *Iſhmael*'s Character, *His Hand ſhall be againſt every Man, and every Man's Hand againſt him*.

There is not the leaſt Hint in Scripture, nor any Manner of Reaſon to believe, that *Iſhmael* dwelt in a *perſonal* State of Hoſtility with his Brethren, nor is it conceivable, how he could have maintain'd himſelf againſt their united Forces, had he ſo done; and therefore, this Prediction can be no otherwiſe underſtood, than as it relates to his Poſterity, the *Arabians*. Now, that any one Nation ſhould be of ſo ſingular and perverſe a Character, as to ſet themſelves in open Oppoſition to the reſt of the World, and live in perpetual, profeſſed Enmity with all Mankind; and that they ſhould continue to do ſo, not for one Age, or two only, but for four thouſand Years together, is ſurely the ſtrangeſt and moſt aſtoniſhing Prediction that ever was read or heard of. And yet, if we attend a little to the Hiſtory of theſe People (as ſoon as Hiſtory takes Notice of them) we ſhall find, in ſeveral Inſtances, a full Accompliſhment of it.

When *Alexander* and his victorious Army over-ran a great Part of the *Eaſt*, the *Arabians* (as we are told by *Arrian* and *Strabo*) of all the *Aſiaticks*, were the only People who ſent him no Ambaſſador, nor made any Submiſſion to him; which Indignity he intended to have revenged in a particular Expedition againſt them, but was prevented by Death.

What *Alexander* intended, *Antigonus*, the greateſt of his Succeſſors, attempted; but he was repulſed with Diſgrace, and the Loſs of above 8000 Men: And when, enrag'd at this Repulſe, he made a ſecond Attempt upon them with a Number of ſelect Men, under the Command of his valiant Son *Demetrius*, the Reſiſtance he met with, was ſo obſtinate, that he was forced to compound the Matter, and leave them in the quiet Poſſeſſion of their Liberty and Peace.

When the *Romans* and *Parthians* were Rivals for the Empire of the *Eaſt*, the *Arabians* join'd, and oppoſed each Nation, as they thought fit, but were never devoted to either, for their Character always was, that they were *fickle*, if not *faithleſs* Friends, and *fierce* Enemies, who might be repulſed, and repreſs'd for a Seaſon, but could never be totally vanquiſh'd or ſubdued.

Men of this Character ſoon became the Objects of the *Roman* Enmity and Ambition, which could endure nothing that was free and independant; and accordingly ſeveral Attempts were ſet on Foot by *Pompey*, *Craſſus*, and other great Generals, in order to enſlave them; but all prov'd ſucceſſleſs: And, tho' they are ſometimes ſaid to have been defeated, yet is there no Account, that we can properly depend on, until we come to the Expedition, which *Trajan* is known to have made againſt them.

Trajan was certainly a long experienc'd and ſucceſsful Warrior. He had ſubdued the *German*, humbled the *Parthian*, and reduc'd already one Part of *Arabia* into a Province; and yet, when he came to beſiege the City of the *Hagarenes*, upon every Aſſault, his Soldiers were ſo annoy'd with Whirl-Winds and Hail, and ſo affrighten'd with Thunder and Lightning, and other Apparitions in the Air (whilſt their Meat was ſpoil'd and corrupted with Flies, even as they were eating it) that he was forced to give over the Siege, and was, not long after, ſeiz'd with a Diſeaſe, whereof he died.

About eight Years after this, the Emperor *Severus*, a very valiant and proſperous Warrior, whom *Herodian* makes no Scruple to prefer even before *Cæſar*, *Marius*, and *Sylla*, diſdaining (as *Trajan* had done) that the *Hagarenes* ſhould ſtand out ſtill againſt the *Romans*, when all the reſt about them had yielded, beſieg'd their City (tho' it was but a ſmall one) twice, and was twice repulſed with Shame, and great Slaughter of his Men. In the ſecond Aſſault indeed, he beat down ſome of their City-Wall, and thereupon founded a Retreat, in Hopes that they would have *capitulated*, and ſurrender'd up the hidden Treaſure, ſuppoſed to be conſecrated to the *Sun*: But when they continu'd reſolute a whole Day, without giving any Intimation of a Treaty for a Peace, on the Morrow following, the *Roman* Army was quite intimidated. The *Europeans*, who were gallant Men before, refus'd to enter the Breach; and the *Syrians*, who were forced to undertake that Service, had a grievous Repulſe: Whereupon the Emperor, without making any freſh Attack, decamped from before the City, and departed to *Paleſtine*. *Thus God deliver'd the City*, ſays *Dio*, *recalling the Soldiers by* Severus, *when they might have enter'd, and reſtraining* Severus *the ſecond Day, by the Soldiers Backwardneſs*.

Upon the whole, two Things are obſervable; firſt, that the *Arabians* ſtood *ſingle* in this their Extremity, againſt the whole *Roman* Power; for none of their Neighbours would aſſiſt them. The other Thing is, that the Emperor had Soldiers of all Nations in his Army: For, 'whereas other Emperors, ſays the Hiſto-'rian, *Ammianus Marcellinus*, were content with Guards 'of four different *European* Countries, *Severus* fill'd the 'City with a mix'd Multitude of Soldiers of all Kinds, 'ſavage to look on, frightful to hear, and rude and 'wild to converſe with.' So that, conſidering all Things, I think we may fairly conclude, that *every Man's Hand was*, at this Time, *againſt* Iſhmael, and *his Hand*, his only Hand, *againſt every Man*; and yet *he dwelt*, and ſtill dwelleth, *in the Preſence of all his Brethren*: For not long after this, it is well known, that the *Iſhmaelites* join'd the *Goths* againſt the *Romans*, and, having afterwards overcome both, under the Name of *Saracens*, they erected a vaſt Empire upon their Ruins; and thus *Iſhmael*, in the full Extent of the Prophecy, *became a great Nation*.

Calmet obſerves, that the *Iſhmaelites*, as ſome imagine, upon the Reproaches of the *Jews*, who upbraided them with *Baſtardy*, became aſham'd of their old Names, deriv'd from *Hagar* and *Iſhmael*, which carried an Odium in the Sound, and took upon them the Name of *Saracens*, deſiring to be accounted as the Deſcendants of *Abraham* by his Wife *Sarah*; but what deſtroys this *Etymology* is this, that the Antients call'd them *Sara-kenoi*, and not *Sarænoi*, as they muſt have been call'd, if their Name had been deriv'd from *Sarah*; and therefore the learned *Scaliger* ſuppoſes the Word to come from the *Arabick* Word, *Sarack*, which ſignifies to ſteal or plunder.

CHAP. XVII.

God renews his Covenant with Abram, *whoſe Name he changes into* Abraham, *in Token of a greater Bleſſing. Circumciſion is inſtituted.* Sarai's *Name is changed to* Sarah; *ſhe is bleſſed, and a Son promiſed to her.* Abraham *and* Iſhmael *are circumciſed.*

Ver. 1. AND when Abram was ninety years old and nine, the Lord appeared to Abram, and ſaid unto him, I *am* the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, ſaying, 4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a father of many nations. 5 Neither ſhall thy name any more be called Abram; but thy name ſhall be Abraham, for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings ſhall come out of thee. 7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee. 8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion; and I will be their God. 9 And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations. 10 This *is* my covenant, which ye ſhall keep between me and you, and thy ſeed after thee; Every man-child among you ſhall be circumciſed. 11 And ye ſhall circumciſe the fleſh of your fore-ſkin, and it ſhall be a token of the covenant betwixt me and you. 12 And he that is eight days old ſhall be circumciſed among you, every man-child in your generations, he that is born in thy houſe, or bought with money of any ſtranger, which *is* not of thy ſeed. 13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant. 14 And the uncircumciſed man-child, whoſe fleſh of his fore-ſkin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

Neither ſhall thy Name any more be called Abram, but thy Name ſhall be Abraham] *Abram* is compounded of two *Hebrew* Words, *Ab*, and *Ram*, which ſignify *high Father*; and *Abraham* is commonly derived from three, namely, *Ab-Ram-Hamon*, *the Father of a great Multitude*. But this, ſays a certain Author, is forced and ungrammatical, having nothing to ſupport it, but only the Reaſon which God gives in the Text, for changing *Abram* into *Abraham*, viz. Becauſe he was to make of him *a Father of many Nations*, as indeed he was; for not only the Twelve Tribes, but the *Iſhmaelites*, the *Edomites*, and all the Poſterity of *Keturah*, deſcended from his Loins.

The changing of Names, as appears from the Scripture Hiſtory itſelf, was a Cuſtom frequent in the *Eaſt*, upon notable Occaſions; and, as the *Orientals* are more conſtant in their Manners, than the *European* Nations, ſo late Accounts inform us, that this Practice is not totally in Diſuſe at this Day. Sir *John Chardin*, in his Travels, gives us a very full Relation of a *Perſian* Emperor's changing his Name, after ſome Misfortunes, in Hopes that he ſhould be more happy under that which he aſſumed.

This is my Covenant which ye ſhall keep between me and you, and thy Seed after thee: Every male Child among you ſhall be circumciſed] Whoever looks into the Life of *Abraham*, will ſoon perceive, ſays *Stackhouſe*, that God did all along deſign him for a Pattern of Faith and perfect Obedience, to all ſucceeding Generations. The more his Faith was try'd, the more illuſtrious it became, and the more Obſtacles were rais'd in the Accompliſhment of the divine Promiſes, the more the good Patriarch ſhewed (in ſurmounting theſe Obſtacles) the high Conception he had entertain'd of him from whom theſe Promiſes came. For, after a Promiſe of a numerous Poſterity, why was it ſo long before he gave him any Son at all? After the Birth of *Iſhmael*, why ſo long before the Promiſe of an Heir by his Wife *Sarah*? And after that Promiſe was given, why ſo long, even till the Thing was impoſſible, in an ordinary Courſe of Nature, before the Promiſe was accompliſh'd, and the Child ſent? All this was to exerciſe his Faith, and to give him an Opportunity of ſhewing to the World, how fully he was convinc'd, that, notwithſtanding all theſe Impediments and Delays, God would certainly, by one Means or other, effectually make good his Promiſes. The like may be ſaid of the Command of *Circumciſion*. God did not only defer, for the Space of twenty four Years, the Birth of that Son who was ſo ſolemnly promiſed, and ſo impatiently deſir'd, but even, when that Time was expired, and *Abraham* might now juſtly hope to ſee the Promiſe accompliſh'd, and his Faith crown'd; God was pleas'd to croſs it again, by requiring of him the Performance of an Act, which, in all Appearance, would be a total Defeat to all his Hopes. For this Injunction, *My Covenant ſhall be in your Fleſh*, to a Man of advanc'd Age, ſeems as oppoſite to the Promiſe of having a Son, as that other of *taking his Son, his only Son* Iſaac, *and offering him up for a Burnt-Sacrifice*, was to his being the Father of a numerous Poſterity.

But *Abraham*'s Faith triumph'd over this, as well as all other Obſtacles. He immediately perform'd the Operation, notwithſtanding its Oddneſs, its Danger, its ſeeming Indecency, and the apparent Oppoſition it had to the divine Promiſes: And, 'tis to preſerve the Remembrance of the Faith of their great Anceſtor, who, in ſo many diſcouraging Circumſtances, *waited patiently*

patiently on God, and againſt Hope believed in Hope (as the Apoſtle expreſſes it) that God preſcrib'd to the *Jewiſh* Nation the Sacrament of Circumciſion. For this was a farther End of its Inſtitution, not only to be a *Mark of Diſtinction* between the Poſterity of *Abraham*, and all other Nations, but a Token likewiſe of God's Covenant made with him and his Poſterity, and a *Note of Commemoration* to put thoſe, who bore it, continually in Mind, whoſe Offſpring they were, and what Advantages entitled to upon that Account, provided they took Care not to degenerate from the Glories of that Stock, from whence they ſprang.

And indeed, conſidering that *Abraham* was the firſt, we read of, whom God reſcued from the general Corruption of Faith and Manners, which the World had now, a ſecond Time, relaps'd into; and conſidering withal, that this Perſon and his Poſterity were ſingled out for a *choſen Generation*, the *Repoſitory* of Truth, and the *Receptacle* of God *incarnate*; there was Reaſon in Abundance, why this Remembrance ſhould be very grateful to them: And apt enough, 'tis plain, upon all Occaſions they were, to value themſelves, and deſpiſe others, upon the Account of ſo particular an Honour. But the Misfortune was, as Dr. *Stanhope* obſerves, *viz.* the eminent Faith, and ready Obedience of ſo renown'd an Anceſtor, and the noble Emulation of his Virtues, which ſuch a Pattern ought to have inſpired; this they were too apt to overlook, tho' any conſidering Man (as the Apoſtle excellently argues) could not but perceive, that the only valuable Relation to *Abraham*, is not that of Conſanguinity, and natural Deſcent, but the Reſemblance of his Virtues, and claiming under him as the *Father of the Faithful.*

And this ſuggeſts another, and indeed none of the leaſt conſiderable Ends, for which Circumciſion was inſtituted, *viz.* to be a Sign of inward Virtue, and to figure out to us ſome particular Diſpoſitions of Mind, which bore Reſemblance to the outward Ceremony, and were required to render it effectual; for which Reaſon it is, that we read ſo much in the *old* Law, *of circumciſing the Fore ſkin of the Heart*, and hear the Apoſtle ſo frequently telling us, in the *new*, of *putting off the Body of the Sins of the Fleſh by the Circumciſion of Chriſt*, Col. ii. 11. *for he is not a Jew, who is one outwardly, neither is that Circumciſion, which is outward in the Fleſh; but he is a Jew who is one inwardly, and Circumciſion is that of the Heart, in the Spirit, and not in the Letter, whoſe Praiſe is not of Men, but of God.*

Circumciſion, ſays another Author, was certainly a very proper *Mark*, or *Seal*, of that *Covenant*, or *League* which God entered into with this Patriarch; but whether it was before in Uſe among the *Egyptians*, or obtained among them from the Practice of the *Iſraelites*, while they were under their Dominion, has been Matter of Diſpute among the Learned. But it is neceſſary to remark here, that conſidering the Pain and Danger of this Operation, it is highly improbable, that any People ſhou'd execute it upon their Children, from other than a religious Motive; and the plain Senſe of the *Moſaic* Relation of God's Command here, is, that without receiving this *Mark*, Perſons were incapable of being *Heirs* to the *Covenant* made with *Abraham.* That it was cuſtomary in the *Eaſt*, to confirm *Contracts* ſolemnly made, by the *Blood* of the *contracting Parties*, is certain, from the Authority of the moſt credible Authors; but whether it were in uſe ſo early as the Days of *Abraham*, is impoſſible to determine.

15 And God ſaid unto Abraham, As for Sarai thy wife, Thou ſhalt not call her name Sarai, but Sarah *ſhall* her name *be*. 16 And I will bleſs her, and give thee a ſon alſo of her: yea, I will bleſs her, and ſhe ſhall be *a mother* of nations; kings of people ſhall be of her. 17 Then Abraham fell upon his face and laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred years old? and ſhall Sarah that is ninety years old, bear? 18 And Abraham ſaid unto God, O that Iſhmael might live before thee! 19 And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac; and I will eſtabliſh my covenant with him for an everlaſting covenant, *and* with his ſeed after him. 20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and I will make him fruitful, and will multiply him exceedingly: twelve princes ſhall he beget, and I will make him a great nation. 21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next year. 22 And he left off talking with him, and God went up from Abraham. 23 And Abraham took Iſhmael his ſon, and all that were born in his houſe and all that were bought with his money, every male among the men of Abrahams houſe; and circumciſed the fleſh of their fore-ſkin, in the ſelf-ſame day, as God had ſaid unto him. 24 And Abraham *was* ninety years old and nine, when he was circumciſed in the fleſh of his fore-ſkin, 25 And Iſhmael his ſon *was* thirteen years old when he was circumciſed in the fleſh of his fore-ſkin. 26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon. 27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

Thou ſhalt not call her Name Sarai, but Sarah ſhall her Name be] *Sarai*, ſignifies *my Princeſs*, or Princeſs of my Family only; but *Sarah*, the Name now given her, denotes *a Princeſs indefinitely*, and at large; according to the Prediction concerning her, *a Mother* (or Princeſs) *of many Nations ſhall ſhe be, and Kings of People ſhall come of her*; Ver. 16.

Then Abraham fell upon his Face, and laughed] It is apparent that *Abraham* laughed merely out of Joy, and not from any Contempt of that Promiſe which he had received: For, if it had been otherwiſe, the Spirit of the Lord wou'd have reproved him; inſtead of which, the Promiſe is here again repeated, in ſtronger Terms, and the Name alſo of this Son of *Sarah*, declared before his Birth, that it ſhould be *Iſaac*, which ſignifies *Laughter*; which evidently ſhews, that God was not diſpleaſed at this Expreſſion of *Abraham*'s Joy.

And thou ſhalt call his Name Iſaac] *Iſaac*, according to the *Hebrew*, ſays *Calmet*, which is *Iſchack*, ſignifies *he* or *ſhe has*, or *ſhall laugh*; and this Name *Sarah* gave him, becauſe, when the Angel promis'd ſhe ſhould become a Mother, tho' ſhe was not of an Age to have Children, ſhe privately laugh'd at the Prediction, and when the Child was born, ſhe ſaid, *God hath made me to laugh, ſo that all that hear will laugh with me*, Gen. xxi. 6.

And Abraham took Iſhmael his Son; and all that were born in his Houſe, and all that were bought with his Money, --- and circumciſed the Fleſh of their Fore-ſkin] It is generally agreed, that it was with their own Conſent; for tho' the *Hebrews* require, by their Laws, that Servants born in the Houſe be circumciſed; yet, thoſe who were bought with Money, at full Age, were not conſtrained, in this Point, or, at leaſt, not in theſe early Ages, according to the Obſervation of *Maimonides*.

CHAP. XVIII.

Abraham, *ſitting in the Door of his Tent, invites three Angels, in the Habit and Appearance of Travellers, to take a Repaſt with him; while* Sarah *is preparing it, one of his angelick Gueſts aſſures him that* Sarah *ſhould have a Child; which ſhe over-hearing, laughed, and is reproved. They acquaint* Abraham *with their Intent of deſtroying* Sodom;

Sodom; *his modeſt Interceſſion for its Inhabitants.*

Ver. 1. AND the Lord appeared unto him in the plains of Mamre: and he ſat in the tent-door in the heat of the day. 2 And he lift up his eyes and looked, and lo, three men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground, 3 And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant. 4 Let a little water, I pray you, be fetched, and waſh your feet, and reſt yourſelves under the tree. 5 And I will fetch a morſel of bread, and comfort ye your hearts; after that ye ſhall paſs on: for therefore are ye come to your ſervant. And they ſaid, So do as thou haſt ſaid. 6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three meaſures of fine meal, knead *it*, and make cakes upon the hearth. 7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſs it. 8 And he took butter and milk, and the calf which he had dreſſed, and ſet *it* before them; and he ſtood by them under the tree, and they did eat.

And the Lord appeared unto him in the Plains of Mamre] What we tranſlate the *Plain*, ſays *Calmet*, ſhould be rendered the Oak of *Mamre*; becauſe the Word *Elon*, ſignifies an *Oak*, or Tree of long Duration. *Sozomen* tells us, that this Tree was ſtill extant, and famous for Pilgrimages, and annual Feaſts, even in *Conſtantine*'s Time; that it was about ſix Miles diſtant from *Hebron*; that ſome of the Cottages, which *Abraham* built, were ſtill ſtanding near it; and that there was a Well likewiſe of his digging, whereunto both *Jews*, *Chriſtians*, and *Heathens*, did, at certain Seaſons, reſort, either out of Devotion, or for Trade; becauſe there was held a great Mart. As for *Hebron*, or *Chebron*, it was accounted one of the moſt antient Cities in the World; having been built ſeven Years before *Tanis*, the Capital of *Lower Egypt*. It was ſituated upon an Eminence, twenty Miles *Southward* from *Jeruſalem*, and twenty Miles *North* from *Beerſheba*, and had its Name, very probably, from the Word *Chavar*, to *couple*, or *join*; becauſe theſe married Couples, *Abraham* and *Sarah*, *Iſaac* and *Rebecca*, *Jacob* and *Leah* were buried there.

And he ſat in the Tent-door, in the Heat of the Day] It is a Tradition univerſally received among the *Jews*, and not without Probability, that *Abraham*, being a Perſon of great Hoſpitality, was wont, ſometimes, to ſit in the Door of his Tent, about the Time which Travellers were moſt likely to paſs by, in order to ſalute them, and offer them ſuch Refreſhments as might ſupport their Spirits under the Fatigue of their Journey.

And he took Butter and Milk, and the Calf, and ſet it before them, and they did eat] Here, ſays *Pool*, *the Eating* of theſe Angels muſt be underſtood, according to the Nature of the Bodies, we may ſuppoſe them to have aſſum'd. If their Bodies were *aerial*, their Eating muſt have been in Appearance only; if *ſubſtantial*, their Eating might have been real, *i. e.* they might have receiv'd the Meat into their Bodies, which, afterwards, by a divine Power, was conſum'd there.

9 And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid Behold, in the tent. 10 And he ſaid, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door, which *was* behind him. 11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my lord being old alſo? 13 And the Lord ſaid unto Abraham, wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old? 14 Is any thing too hard for the Lord? At the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a ſon. 15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

And they ſaid unto him, Where is Sarah thy Wife] It is very obſervable, that one of theſe Angels (as the Apoſtle to the *Hebrews* calls them, Ch. xiii. 2.) appear'd more honourable, and ſuperior to the other two, and therefore *Abraham* makes his Addreſs to him as the *Chief*, and the Hiſtorian ſtiles him *Jehovah*, which the Generality both of *Jews* and Chriſtians do look upon as the *incommunicable* Name of God; and therefore it is believed by the far greateſt Part of the *latter*, that it was the *Son of God* who appear'd in that Form. There are others however (particularly ſome *modern* ones) who maintain, that it was no more than an Angel, who ſpoke to him in the Perſon of God; tho' it hardly ſeems probable, either that *Moſes* ſhould call an Angel by *that Name*, or that *Abraham* ſhould intercede with him, as he does, when he ſaith, *That be far from thee to deſtroy the Good with the Wicked; ſhall not the Judge of all the Earth do Right?* Or that an Angel ſhould peremptorily ſay, *If I find forty righteous Men in the Place, for their Sake, I will not deſtroy it.* So that the moſt probable Opinion is, that it was *Chriſt* himſelf, who is emphatically called *the Judge of all the Earth.* See Univerſal Hiſtory. --- The *Jews* however have a Maxim, that no *Angel performs two Miniſteries*, or is ſent upon two Meſſages at once; and therefore they think, that theſe three Angels (as they ſuppoſe them) were diſpatch'd for different Purpoſes; one of them, who was the *Chief*, to bring a Confirmation of the Birth of *Iſaac*; another, to conduct *Lot* ſafe out of *Sodom*; and the third, to overthrow the Cities of the Plain: And therefore, when one of them had deliver'd his Meſſage to *Abraham*, there were but two, who held on their Courſe to *Sodom*. See *Patrick*'s Comment.

Wherefore did Sarah laugh] In the preceding Chapter (Ver. 17.) we read that *Abraham* laughed upon the ſame Occaſion, and yet was not reprov'd; but, ſays *Pool*, the Difference of their Conduct might be this, --- That *Abraham* laughed for Joy upon hearing the glad Tidings of a Son, but *Sarah*'s Laughter proceeded from a Spirit of Diſtruſt and Infidelity.

It appears, from this, and the ſubſequent Reproof given her, ſays another Author, that *Sarah* was incredulous, as to the Promiſe of returning according to the Time of Life, and of her bringing forth, then, a Son, which occaſioned her ſmiling at the Credulity of her Huſband, in a Point which, from natural Cauſes ſeemed to her impoſſible to come to paſs; for which ſhe was ſeverely chid, as having been guilty of the greateſt Offence, in deriding the Meſſage brought from Heaven, and ſlighting the Power of the Almighty.

16 And the men roſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And the Lord ſaid, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him. 19 For I know him, that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judg-

ment;

But the Men put forth their Hand, and pulled Lot into the House to them, & shut the Door.

Genesis. Chap. xix. Ver. 10, 11.

And they smote the Men that were at the Door of the House with Blindness.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy Life; look not behind thee, neither stay thou in all ye Plain.

Genesis. Chap. xix. Ver. 17, 26.

Escape to ye Mountain, lest thou be consumed. But his Wife looked back from behind, and she became a Pillar of Salt.

And ye First-born said unto ye Younger, Our Father is old, & there is not a Man in the Earth to come in unto us

Genesis. Chap. xix. Ver. 31, 32.

after ye manner of all ye Earth. Come, let us make our Father drink Wine, & we will lie with him.

B. Cole sculp.

ment; that the Lord may bring upon Abraham that which he hath ſpoken of him. 20 And the Lord ſaid; Becauſe the crie of Sodom and Gomorrah is great, and becauſe their ſin is very grievous; 21 I will go down now, and ſee whether they have done altogether according to the crie of it, which is come unto me; and if not, I will know. 22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the Lord. 23 And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that *are* therein? 25 That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: ſhall not the judge of all the earth do right? 26 And the Lord ſaid, if I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes. 27 And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the Lord, which *am but* duſt and aſhes. 28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, If I find there forty and five, I will not deſtroy *it*. 29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do it for forties ſake. 30 And he ſaid *unto him*, Oh let not the Lord be angry, and I will ſpeak: Peradventure there ſhall thirty be found there. And he ſaid, I will not do *it*, if I find thirty there. 31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the Lord: Peradventure there ſhall be twenty found there. And he ſaid, I will not deſtroy *it* for twenties ſake. 32 And he ſaid, Oh let not the Lord be angry, and I will ſpeak yet but this once: Peradventure ten ſhall be found there. And he ſaid, I will not deſtroy *it* for tens ſake. 33 And the Lord went his way, as ſoon as he had left communing with Abraham: and Abraham returned unto his place.

And the Lord ſaid, ſhall I hide from Abraham that Thing which I do] It is generally thought, that the Perſon here ſpeaking, is the Word, the Son of God, the ſecond Perſon in the Trinity. St. *Hilary* was of the ſame Opinion. Some have even ſuppoſed, that the *three* Strangers, entertained by *Abraham*, were the *three* Perſons in the *Trinity*: But, ſurely, nothing can be found, to juſtify this Opinion, in the ſacred Text. One of the *three* is plainly diſtinguiſhed, as ſuperior to the other *two*: Him, therefore, we take to be the Son of God, whoſe Day *Abraham* ſaw, and was glad; and who revealed the Will of the Father to Mankind in all Ages.

Our Saviour ſpeaks, after the ſame Manner, to his Diſciples: *Henceforth I call you not Servants, for the Servant knoweth not what his Lord doeth; but I have called you Friends; for all Things that I have heard of my Father, I have made known unto you*, John xv. 15.

I will go down now, and ſee whether they have done altogether according to the Cry of it, which is come unto me; and if not, I will know] Here is a wonderful Inſtance of God's Patience and Goodneſs, who, tho' he knew all without Enquiry, yet would not condemn even the moſt flagitious, without good Examination and Trial. Before the *Flood*, God proceeded againſt the *old* World upon ocular Evidence; *God* ſaw *that the Wickedneſs of Man was great*, Gen. vi. 5, 12. At the Building of *Babel* it is ſaid, that *the Lord came down to ſee the City and the Tower, which the Children of Men had built*, Gen. xi. 5. And now again, before the Deſtruction of *Sodom* and *Gomorrah*, tho' *the Cry againſt them was great*, becauſe of the Grievouſneſs of their Sin, yet the Lord would not proceed againſt them upon common Fame; *But I will go down*, ſaith he, *and ſee, whether they have done according to the Cry of it; and if not, I will know*. And hereupon we may obſerve, that the *appearing* of Gods, in the Manner of Strangers, to puniſh or reward Men, was a common Tradition among the Heathens.

Peradventure there be fifty righteous within the City, wilt thou alſo deſtroy, and not ſpare the Place for the fifty righteous that are therein? Far be it from thee, &c.] It is hardly poſſible, ſays *Pool*, to uſe more pathetick Words, or a more moving Tenderneſs of Expreſſion than *Abraham* uſes in this ſhort and fervent Prayer. He appears greatly concerned for the wretched Inhabitants of *Sodom*, through the extenſive Humanity of his Temper; and at the ſame Time gives a ſignal Inſtance of his exalted Piety, in the Zeal which he teſtifies for the Honour of God; unto whom, from the Title he gives him, *of Judge of all the Earth*, it is evident he now knew he was ſpeaking.

And the Lord went his Way, as ſoon as he had left communing with Abraham, and Abraham went to his Place] *Abraham* being ſenſible he could not proceed any farther, without the higheſt Preſumption, deſiſted from making any farther Interceſſion for them; beſides, he thought, that including *Lot*'s Family, there could not fail of being ſo ſmall a Number in that populous City.

CHAP. XIX.

Two Angels coming to Sodom, *are entertained by* Lot; *which the Inhabitants hearing of, ſurround his Houſe, and order him to bring them out*; Lot, *willing to ſave his Gueſts, offers to deliver up his own Daughters*; *but not ſatisfied with that, they endeavour to force into the Houſe*; *the Angels ſave* Lot, *and ſtrike the Inhabitants with Blindneſs.* Lot *is order'd to depart with his Family, but lingering, the Angels lay hold of him, and lead him forth, with his Wife and two Daughters. God rains down Fire and Brimſtone upon* Sodom *and* Gomorrah. Lot's *Wife, looking back, is turned into a Pillar of Salt*; *his Daughters, fearing the Extinction of their Family, agree to make their Father drunk, and lie with him*; *the Offſpring of that inceſtuous Copulation.*

Ver. 1. AND there came two angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them: and he bowed himſelf with his face toward the ground; 2 And he ſaid, Behold now my lords, turn in, I pray you, into your ſervants houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, Nay, we will abide in the ſtreet all night. 3 And he preſſed upon them greatly; and they turned in unto him, and entred into his houſe: and he made them a feaſt and did bake unleavened bread, and they did eat. 4 But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter. 5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them. 6 And Lot went out at the door unto them, and ſhut the door after him, 7 And ſaid, I pray you brethren, do not ſo wickedly. 8 Behold now, I have two daughters which have

ſanctify the place Jeruſalem firſt: That the very *Spot*, was long after uſed for a Temple in Honour of him.

CHAP. XIV.

The Battle of four Kings againſt five; the Sodomites *and their Confederates routed, and* Lot *taken Priſoner; is reſcued by* Abram, *who, in his Return from his Victory, viſits* Melchiſedeck, *and pays him Tithes, and is bleſſed by him; reſtores the King of* Sodom *his Goods, and divides the reſt of the Spoil among his Partners in the Expedition.*

Ver. 1. AND it came to paſs in the days of Amraphel, king of Shinar, Arioch king of Ellaſar, Kedorlaomer king of Elam, and Tidal king of nations. 2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. 3 All theſe were joyned together in the vale of Siddim, which is the ſalt-ſea. 4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, 6 And the Horites in their mount Seir, unto Elparan, which *is* by the wilderneſs. 7 And they returned, and came to En-miſhpat, which is Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-tamar. 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the ſame *is* Zoar) and they joyned battel with them in the vale of Siddim; 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five. 10 And the vale of Siddim *was full of* ſlime-pits, and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot Abrams brothers ſon (who dwelt in Sodom) and his goods, and departed. 13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol; and brother of Aner: and theſe were confederate with Abram. 14 And when Abram heard that his brother was taken captive, he armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan. 15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which is on the left hand of Damaſcus: 16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people. 17 And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer and of the kings that *were* with him) at the valley of Shaveh, which is the kings dale. 18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the prieſt of the moſt high God. 19 And he bleſſed him, and ſaid, Bleſſed *be* Abram of the moſt high God, poſſeſſor of heaven and earth: 20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. 21 And the king of Sodom ſaid unto Abram, Give me the perſons, and take the goods to thyſelf. 22 And Abram ſaid to the king of Sodom, I have lift up mine hand unto the Lord, the moſt high God, the poſſeſſor of heaven and earth, 23 That I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abram rich: 24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

And it came to paſs in the Days of Amraphel King of Shinar, Arioch King of Ellaſar, Chedorlaomer King of Elam, and Tidal King of Nations] We meet no where, ſays *Shuckford*, in profane Hiſtory, with the Name of *Chedorlaomer*, nor with any of thoſe Names of the Kings that were confederate with him: And the Reaſon hereof is, that *Cteſias* (from whom profane Hiſtorians took the Names of theſe Kings) did not uſe their original *Aſſyrian* Names in his Hiſtory, but rather ſuch as he found in the *Perſian* Records. However, ſince the Date of this Tranſaction falls four Years before the Death of *Ninyas*, there are Grounds to infer, that *Ninyas*, who then lived in *Perſia*, was the *Chedorlaomer* of *Moſes*, at that Time the Head of the *Aſſyrian* Monarchy; that *Amraphel* was his Deputy at *Babylon* in *Shinar*; and *Arioch* and *Tidal* his Deputies over ſome other adjacent Countries: For it is remarkable, that *Ninyas* was the firſt who had appointed under him ſuch *Deputies*; nor is there any Abſurdity in *Moſes* in calling them Kings, ſince it is obſervable, from what *Iſaiah* hinted afterwards, (Ch. x. 8.) that the *Aſſyrian* boaſted his Deputy-princes to be equal to royal Governors, *Are not my Princes altogether Kings?*

The Penmen of the Holy Scriptures call all Princes, Kings of thoſe Countries in which they reſided, without having Reſpect to the leſſer or greater Extent of their Dominions. *Chedorlaomer* is here ſtyled King of *Elam*, or *Perſia*, becauſe he eſtabliſhed the Seat of his Empire there; the *three* other Kings, mentioned as his Confederates, were indeed no other than his Deputies, or Viceroys; *Amraphel* in *Shinar*, *Arioch* at *Ellaſar*, and *Tidal* over ſeveral Countries, from whence he is called in Scripture, *King of Nations*. It has been urged as an Objection to this Account, that *Elam*, or *Perſia*, was at a great Diſtance from *Canaan* and the Plain of *Sodom*, and indeed ſo appears to be from the *Moſaic* Relation, wherein the Space of a Year is ſaid to have elapſed before *Chedorlaomer* came with his Army againſt the King of the *five* Cities, which agrees very well with the Time in which the News of this Rebellion might be carried, and that wherein ſuch a Body of Forces became their Confederates. Another Objection has been ſtarted, from the ſuppoſed Power of the *Aſſyrian* Emperors, as if it would have been unworthy of ſo great a Monarch, to have marched at the Head of his Army againſt Potentates of ſo little Force as theſe Princes, who had each but a City for his Kingdom, muſt neceſſarily have been. To this it's anſwer'd, That the *Moſaic* Account of *Chedorlaomer*'s Expedition renders this perfectly clear: That King is ſaid to have reduced the *Rephaims*, a People ſo diſtinguiſhed for their Strength, that the *Septuagint* calls them *Giants*. The *Zuzims*, and *Emims* alſo, were defeated by *Chedorlaomer*, and, in a Word, he reduced all the Nations which lay between what was afterwards called the Country of *Amalek*, and the Plain of *Siddim*, and this, it is evident, could not have been effected without a conſiderable Strength, which muſt have been weakened and impaired before the Engagement in the Plain of *Siddim*; after which, his Army being loaded with Plunder, it appears to have been a Courſe perfectly juſt and reaſonable for him to return, with his Troops, into his



And Melchisedecke King of Salem brought forth Bread and Wine: and he was the priest of the most high God.

Genesis.
Chap. XIV. Ver. 18.

And he blessed him, and said, Blessed be Abram of the most high God, Possessor of Heaven an Earth:

Genesis
Chap. XIV. Ver. 19. 20.

And blessed be the most high God, which hath delivered thine Enemies into thy Hand. And he gave him Tithes of all.

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his own Territories, for Fear of ſuch an Accident happening as that which afterwards befel him. Some indeed, have taken either *Amraphel* King of *Shinar*, or *Tidal*, *King of Nations*, for the *Aſſyrian* Emperor, and have made *Chedorlaomer* his Deputy. It would take up too much Time to refute their Arguments here, and therefore I ſhall only obſerve, that the literal Senſe of the *Moſaic* Hiſtory is expreſly in Favour of that Opinion which is above given.

And ſmote the Rephaims] Theſe People are thought to have dwelt in *Baſhan*, on the other Side of *Jordan*. The *Zuzims*, *Emims*, and *Horites*, were their Neighbours, and poſſeſſed that Country which was afterwards called *Edom*, and lay Eaſt from the Country about *Sodom*.

And the Vale of Siddim was full of Slime-pits; and the Kings of Sodom and Gomorrah fled, and fell there] As the Text tells us, that the Kings of *Sodom* and *Gomorrah fell into the Slime-pits*, with which the Valley of *Siddim* abounds, and takes no Notice of their coming out of them; it is more rational to ſuppoſe, that they periſhed there, than that *Abraham* ſtayed to take them up, as the *Jews* vainly imagine; and that therefore the King of *Sodom*, who afterwards came out to congratulate *Abraham*, muſt have been the Son of the Deceaſed.

He armed his trained Servants, born in his own Houſe, three hundred and eighteen, and purſued them unto Dan] It is impoſſible for us to compute, with any Certainty, the Number of Men which *Abram* had with him when he went in Purſuit of the *Aſſyrian* Army. *Moſes* tells us indeed of three hundred and eighteen trained Servants of his own; but what Number of Perſons each of his three Friends carried with him, is not ſaid. As the Patriarch divided his Force, and attacked the Enemy in the Night, there is no ſuch extraordinary Matter in defeating the *Aſſyrians*, as ſome have imagined. Beſides, it does not appear how far he followed them, after they were routed. *Hoba* is a Place not ſpoken of elſewhere in Scripture; and all that is ſaid of it here is, that it was on the left Hand of *Damaſcus*; but how far it was diſtant from thence, where the firſt Engagement happened.

And Melchiſedeck, King of Salem, brought forth Bread and Wine] The Name *Melchiſedeck* ſignifies, *the King of Righteouſneſs*; and the *Jews*, generally, ſuppoſe *Salem* to have been the ſame Place with *Jeruſalem*. In the ſacred Text there is ſome Doubt, with Reſpect to the Words expreſſing the Payment of *Tithes*, it not appearing clearly, whether they were preſented by *Abram* to *Melchiſedeck*, or by *Melchiſedeck* to *Abram*. Many of the *Jews* incline to the latter Interpretation; tho' the Reaſon of the Thing, and the Teſtimony of *Joſephus*, are both on the other Side.

Melchiſedeck is deſcribed by St. *Paul*, as *without Father, without Mother, and without Deſcent*; that is, ſays *Stackhouſe*, without any Father or Mother, mention'd in the Genealogies of *Moſes*, where the Parents of all pious *Worthies* are generally ſet down with great Exactneſs: So that there being no Genealogy at all of *Melchiſedeck* recorded in Scripture, he is introduc'd at once; even like *a Man dropp'd down from Heaven*, for ſo the Deſcription goes on, *having neither Beginning of Days, nor End of Life*, i. e. in the Hiſtory of *Moſes*, which (contrary to its common Uſage, when it makes Mention of great Men) takes no Notice at all of the Time, either of his Birth or Death, and herein *he is made like unto the Son of God*, i. e. by the Hiſtory of *Moſes*, which mentions him appearing, and acting upon the Stage, without either *Entrance* or *Exit*, as if, like *the Son of God*, he had *abode a Prieſt continually*.

The learned *Heidegger* ſeems to have taken the right Method to explain this difficult Paſſage of St. *Paul* to the *Hebrews*. He ſuppoſes (as there really is) a twofold *Melchiſedeck*, the one *hiſtorical*, whereof *Moſes* gives us an Account in the xivth Chapter of *Geneſis*, as that he was the King, as well as Prieſt of *Jeruſalem*; the other *allegorical*, whom St. *Paul* deſcribes in the Words now under Conſideration, and this allegorical Perſon is *Chriſt*. The Word *Melchiſedeck*, ſimply conſider'd means the *King of Righteouſneſs*; and, from this Senſe of the Word, in its appellative Signification, and the Remembrance of this *Perſon*'s being a *Prieſt*, as well as a King, the Apoſtle took the Occaſion to draw the Compariſon between him and Chriſt, in order to ſhew the Pre-eminence of the *Chriſtian*, above the *Aaronical* Prieſthood; and what he aſcribes to the hiſtorical *Melchiſedeck*, upon this Account, is only to be underſtood in an imperfect and improper Senſe, that is, really and literally true only in the Perſon of Chriſt. The Apoſtle was minded, in ſhort, to illuſtrate his Argument with ſome Compariſon; and, writing at this Time to the *Jews* (who were well acquainted with this *allegorical* Way of arguing) he could meet with none, in the whole Compaſs of their Law, ſo commodious for his Purpoſe, as this of *Melchiſedeck*: And therefore, as Chriſt, the heavenly *Melchiſedeck*, was *without Father, without Mother, without Deſcent* here on Earth, in reſpect of his Divinity, *having neither Beginning of Days, nor End of Life*; ſo the like Properties may, in ſome Meaſure be applied to the earthly *Melchiſedeck*. Foraſmuch as, in the Book of *Geneſis*, wherein all great Men's Genealogies are ſuppos'd to be recorded, there is no Mention made, either of his Birth, Family, or Death; only he was inveſted with a Royal Prieſthood, which aſſimulates him to Chriſt. He had a Father and Mother, no doubt, and was born, and died, like other Men; but, becauſe theſe Things are not related by *Moſes*, the Apoſtle looks upon them as tho' they never had been. So that the whole Hinge of the Compariſon turns upon the Silence of the ſacred Hiſtorian, who, in a Book (wherein it might be expected otherwiſe) makes no manner of Mention, either of the Beginning or Ending of *Melchiſedeck*'s Life or Prieſthood: And 'tis for this Reaſon, that he, who wrote by the Guidance of the Bleſſed Spirit, was directed to conceal theſe Matters; that, in this Situation, this ſame *Melchiſedeck* might be a more proper *Type* of ſo ſublime a Thing, as that of the Prieſthood of Jeſus Chriſt.

The ſole Queſtion concerning the Perſon of *Melchiſedeck*, would ſupply Matter for a whole Volume, even tho' one ſhould do no more than recite the Catalogue of the different Opinions, to which it has given Riſe, and the Reaſon, upon which each Conjecturer has endeavour'd to eſtabliſh his own. The *Melchiſedecians*, a Sect in the early Times of the Church, maintain'd, that he was a certain divine Power ſuperior to *Chriſt*: *Hieraxes* the *Egyptian*, that he was the Holy Ghoſt, becauſe compar'd to the Son of God: The *Samaritans*, and many *Jews*, that he was *Shem*, the Son of *Noah*: Mr. *Jurieu*, that he was *Ham*, another Son of his: *Origen*, that he was an Angel: *Athanaſius*, that he was the Son of *Melchi*, the Grandſon of *Salaad*: *Patricides*, that he was the Son of *Phaleg*: *Irenæus*, that he was the King of *Jeruſalem*: St. *Jerome*, that he was the King of *Salem*, in *Scythopolis*; and a certain anonymous Author, that he was a Man immediately created by God, as was *Adam*: And becauſe he is ſaid to have no Relations, ſome have given out, that the Earth open'd her Mouth, and ſwallow'd them all up; whilſt others, becauſe he is ſaid to have *no End of Life*, ſuppoſe that he was tranſlated, and that he is now with *Enoch* and *Elias* in a State of Paradiſe. See *Heidegger*'s Hiſt. Patriarch. Vol. II. Exerc. 2. But all theſe Opinions are at preſent reduc'd to theſe two, whether this *Melchiſedeck* was a mere mortal Man, or the Son of God in human Shape, which the Reader may find ſupported with Arguments on both Sides, in both *Saurin*'s and *Calmet*'s Diſſertations upon this Subject.

Thoſe who make him to be the Son of *Melchi*, an idolatrous King, and of a Queen named *Salem*, have an antient Tradition, that *Melchi* having reſolv'd to offer a Sacrifice to his Gods, ſent his Son *Melchiſedeck* to fetch him ſeven Calves, that he might ſacrifice them; but that, as he was going, he was enlighten'd by God, and immediately return'd to his Father to remonſtrate to him the Vanity of Idols. His Father in Wrath ſent him back to fetch the Victims, and while he was gone, offered up to his Gods his own Son, who was the elder

Brother of *Melchiſedeck*, with a great Number of other Children. *Melchiſedeck* returning, and conceiving a great Horror at this Butchery, retir'd to Mount *Tabor*, where he liv'd ſeven Years without Cloaths, and without any other Food, but wild Fruits, or any other Drink, but the Dew that he ſuck'd up from the Plants; till, at length, *Abraham*, by the Direction of *God*, went up to the Mount, found out *Melchiſedeck*, cloathed him and brought him down with him. But thoſe who wou'd have him to be the Son of *Phaleg*, relate a ſtill ſtranger Story, *viz.* That *Noah*, upon his Death-bed, charged his Son *Seth* to take *Melchiſedeck*, the Son of *Phaleg*, with him, and go to a Place, which the Angel of the Lord ſhould ſhew them, and there bury the Body of *Adam*, which he had preſerv'd in the Ark during the Flood; that in that Place *Melchiſedeck* ſhould fix his Habitation, lead a ſingle Life, and entirely addict himſelf to the Practice of Piety, becauſe God had made Choice of him for his *Prieſt*, but allow'd him not to ſhed the Blood of any Animal, nor to offer any other Oblation to him, but that of Bread and Wine only; that *Seth* and *Melchiſedeck* did as *Noah* had enjoin'd them, and buried *Adam* in the Place which the Angel pointed out; that, upon their parting, *Melchiſedeck* betook himſelf to the monaſtick Courſe of Life, which *Noah* had preſcrib'd him; but that twelve neighbouring Kings, hearing of his Fame, and deſirous of his Acquaintance, conſulted together, and built a City, whereof they conſtituted him King and Governor, and, in Honour to his Merit, call'd it *Jeruſalem*. See *Selden de Jure Nat.* L. 3. C. 2. and *Heidegger*'s Hiſt. Patr. Vol. II. Exerc. 7.

CHAP. XV.

Abram *is encouraged by God; he complains for want of Iſſue; is promiſed a Son, with a numerous Offſpring; he is juſtified by Faith. God renews his Promiſe of giving him* Canaan, *and confirms his Covenant with him.*

Ver. 1. AFTER theſe things the word of the Lord came unto Abram in a viſion, ſaying, Fear not, Abram: I *am* thy ſhield, *and* thy exceeding great reward. 2 And Abram ſaid, Lord God, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus? 3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in mine houſe is mine heir. 4 And behold, the word of the Lord *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir. 5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be. 6 And he believed in the Lord; and he counted it to him for righteouſneſs. 7 And he ſaid unto him, I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he ſaid, Lord God, whereby ſhall I know that I ſhall inherit it. 9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. 10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not. 11 And when the fowls came down upon the carcaſes, Abram drove them away. 12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him. 13 And he ſaid unto Abram, Know of a ſurety that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years. 14 And alſo that nation whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance. 15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age. 16 But in the fourth generation they ſhall come hither again: for the iniquity of the Amorites *is* not yet full. 17 And it came to paſs, that when the ſun went down and it was dark, behold a ſmoaking furnace, and a burning lamp that paſſed between thoſe pieces. 18 In that ſame day the Lord made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

Fear not Abram] It has been conjectured, and that not without Probability, that *Abram* was under ſome Apprehenſions, for Fear the *Aſſyrians* ſhould return the next Year, into the Land of *Canaan*, in order to revenge themſelves for this Defeat; and that God, in order to deliver him from his Fears, graciouſly promiſed him, to be a Shield to him in all Dangers; and to reward his Piety, with whatever Bleſſings were fit for him to receive.

And Abram ſaid, Lord God, What wilt thou give me, ſeeing I go childleſs? And the Steward of my Houſe is this Eliezer of Damaſcus] It would have been impoſſible, even in the moſt artful Piece of Oratory, to have ſet forth, in ſtronger Terms, the Anxiety of a Perſon deſirous of Children, and diſappointed in that Deſire, than *Moſes*, as directed by God's Spirit, hath done it here, in few Words, *Lord, what wilt thou give me*, &c. There does, indeed, appear ſomewhat of Impatience in this Expoſtulation of *Abram*'s; but we are not to ſuppoſe that the Patriarchs were void of human Frailties; we are expreſly told the contrary, by the ſacred Writer; and perhaps it is one of the moſt uſeful Points of Scripture Hiſtory, to conſider the Nature of their Errors, and of their Repentance, from whence we may learn, neither to diſtruſt the Mercy of God, nor raſhly to rely on it, without properly preparing our Hearts to receive it; that is, by being ſorrowful for Sins already committed, and putting on a ſetled Reſolution, not to offend by committing them again.

And he took unto him all theſe, and divided them in the midſt] *Patrick* and *Le Clerc* obſerve, that the only Place beſide this, where we have any Intimation given us of this Method of making Covenants, by dividing the Beaſts then to be ſacrificed, and by the Parties, who covenanted, paſſing between the Parts of the Beaſts ſo divided, is in *Jer.* xxxiv. 18, 19. *I will give the Men, that have tranſgreſſed my Covenant, which they had made before me, when they cut the Calf in twain, and paſſed between the Parts thereof; the Princes of Judah, and the Princes of Jeruſalem, the Eunuchs, and the Prieſts, and all the People of the Land, which paſſed between the Parts of the Calf, I will even give them into the Hand of their Enemies, and into the Hand of them that ſeek their Life; and their dead Bodies ſhall be for Meat unto the Fowls of Heaven, and unto the Beaſts of the Earth.* This certainly was a very antient Cuſtom; and *Euſtathius* upon *Homer* hath this Obſervation, that in Matters of great Moment, Oaths, or Covenants, were generally made by *dividing* the Animals, which, upon ſuch Occaſions, were ſacrific'd; and the Deſign of this Rite (as the learned *Mede*, in a Diſcourſe upon this Subject, has expreſſed it) was as much as to ſay, *Thus let me be divided, and cut in Pieces, if I violate the Oath which I have now made in the Preſence of God.*

And lo! an Horror of great Darkneſs fell upon him] That Horror and Dread of Spirits does frequently ſeize

on

on thoſe who ſee Viſions, is evident from what *Daniel* tells us of himſelf. *I was left alone, and ſaw this great Viſion, and there remained no Strength in me, for my Comelineſs was turned in me into Corruption, and I retained no Strength*, Ch. x. 8. but the Deſcription which we have in *Job* of this Matter, is, in itſelf, very awful and affecting. *In Thoughts from the Viſions of the Night, when deep Sleep falleth on Men, Fear came upon me, and Trembling, which made all my Bones to ſhake. Then a Spirit paſſed before my Face, the Hair of my Fleſh ſtood up. It ſtood ſtill, but I could not diſcern the Form thereof; an Image was before mine Eyes, there was Silence, and I heard a Voice*, Ch. iv. 13, &c.

And they ſhall afflict them four hundred Years] Expoſitors, ſays *Patrick*, are very much divided in their Opinions, how to make it out, that *Abraham*'s Poſterity was in a State of Servitude and Affliction for the Space of four *hundred Years*: It may be obſerved however, that all this Difficulty is removed, if we ſuppoſe, that their State of Affliction is to be reckoned from the Time of *Iſaac*'s Birth, which to the Deliverance out of the *Egyptian* Bondage, was juſt *four hundred and five Years*; but the *five* odd Years are therefore not mentioned, becauſe it is a common Cuſtom among all Writers to take no Notice of *broken Numbers* (as they call them) when they name a *round Sum*, and if there be ſuppoſed a farther Difficulty, in that their Sojourning is (in *Exod.* xii. 43.) ſaid to have continued *four hundred and thirty Years*, in theſe Years the Time of *Abraham*'s Sojourning (which was exactly twenty five Years, from his Coming into the Land of *Canaan* to the Birth of *Iſaac*) may be comprehended, and then all the Difficulty vaniſhes; becauſe theſe *twenty five* Years, added to the *four hundred* and *five* before mentioned, exactly make up the *four hundred* and *thirty*.

And thou ſhalt go to thy Fathers in Peace] This Expreſſion ſome will have to be no more than an *Oriental* Phraſe for going to the Grave; but ſince it cannot be ſaid of *Abraham*, that he did, in this Senſe, *go to his Fathers* (for as much as his Body was ſo far from being laid with them in the Sepulcher, that it was depoſited in a Country, that had no Manner of Communication with that of his Fathers) it muſt be allowed, that, from this Text, an Argument may be juſtly drawn for the ſeparate Exiſtence of human Souls. The Expreſſion however, of *going to our Fathers*, ſeems to have been formed from ſome ſuch Notion as this, — That the Souls of the Deceaſed do go to ſome certain Place, where thoſe of the ſame Family, or ſame Nation at leaſt, are ſuppoſed to live together, and in Communion: Which Notion certainly ariſes from that natural Deſire which all Men, who think their better Part immortal, have to ſee and converſe with ſuch of their Relations or Countrymen, as have left behind them a great and laſting Fame. For, if the Soul of *Socrates*, ſays one, were permitted to go where it deſired, it certainly would aſſociate with the Worthies of *Greece*, with *Orpheus*, *Muſæus*, *Homer*, and thoſe antient Demi-gods, who, in ſeveral Generations, were ſo renowned. See *Le Clerc*'s Com. and *Biblioth Bibl.* Vol. I.

Behold, a ſmoaking Furnace, and burning Lamp] By this *Symbol* God deſigned to repreſent to *Abraham* either the future State of his Poſterity, *the ſmoaking Furnace* ſignifying *Iſrael*'s Miſery in the Land of *Egypt*; and the *burning Lamp*, their happy Eſcape and Deliverance; or (what ſeems more probable) to notify his own immediate Preſence, ſince both *Smoak* and *Fire* are, in ſeveral Parts of Scripture, mention'd, as *Emblems* and *Repreſentations* of the *Divine Appearance*. And therefore, as it was a Thing cuſtomary, and eſpecially in *Chaldea* (from whence *Abraham* came) for Perſons, covenanting together, to paſs between the *Pieces* of the Sacrifice; ſo God, who had no Body to do it *viſibly* for him, did it in this *Type* and Emblem. See *Pool*'s Annot. and *Biblioth. Bibl.*

St. *Chryſoſtom* obſerves rightly, as to this Paſſage, that God entered thereby, into a Covenant with *Abram*, and his Poſterity; ſince, by paſſing between the Pieces, he teſtified from thence, his Approbation of the Sacrifice.

CHAP. XVI.

Sarai, *judging herſelf paſt bearing of Children, prevails on her Huſband to take her Handmaid* Hagar *to be his ſecondary Wife.* Hagar *accordingly conceives, and valuing herſelf upon it, miſbehaves to her Miſtreſs, who reſents it, and by her ſevere Uſage, obliges* Hagar *to leave the Family; but is exhorted by an Angel to return Home, and be ſubject to her Miſtreſs; and ſoon after is deliver'd of* Iſhmael.

Ver. 1. NOW Sarai Abrams wife bare him no children: and ſhe had an handmaid an Egyptian, whoſe name *was* Hagar. 2 And Sarai ſaid unto Abram, Behold now, the Lord hath reſtrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai. 3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her huſband Abram to be his wife. 4 And he went in unto Hagar, and ſhe conceived: And when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes. 5 And Sarai ſaid unto Abram, My wrong *be* upon thee: I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the Lord judge between me and thee. 6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face. 7 And the angel of the Lord found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur. 8 And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai. 9 And the angel of the Lord ſaid unto her, Return to thy miſtreſs, and ſubmit thyſelf under her hands. 10 And the angel of the Lord ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbered for multitude. 11 And the angel of the Lord ſaid unto her, Behold, thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael; becauſe the Lord hath heard thy affliction. 12 And he will be a wild man; his hand *will be* againſt every man, and every mans hand againſt him: and he ſhall dwell in the preſence of all his brethren. 13 And ſhe called the name of the Lord that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, Have I alſo here looked after him that ſeeth me? 14 Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadeſh and Bered. 15 And Hagar bare Abram a ſon: and Abram called his ſons name, which Hagar bare, Iſhmael. 16 And Abram *was* fourſcore and ſix years old, when Hagar bare Iſhmael to Abram.

She had an Handmaid, an Egyptian, whoſe Name was Hagar] The Tradition which the *Jews* have concerning her being given by *Pharaoh* to *Sarai*, is probable enough; but what they ſay farther, ſeems a little extravagant; *viz.* that ſhe was the Daughter of the King of *Egypt*, who, obſerving the Wonders which were wrought in Favour of *Abram*, by the Divine Power, choſe therefore to recommend his Daughter to the

the Patriarch's Wife, saying to the Girl, when he deliver'd her, *My Child it is better for you to serve in this House, than to be Mistress in another.* What *Philo* relates of her, that she became a Convert to the true Religion, is highly probable; but for the *Jewish* Stories, of great Miracles wrought for her Conviction, they are to be consider'd as Fables, taking Birth from the Vanity of that Nation. Some of the *Rabbins*, among other of their wild Conjectures, pretend, that she is the same with *Keturah*, whom *Abram* took to Wife after *Sarai*'s Decease. But there is not the least Ground for this Supposition. The *Mussulmans*, who take themselves to be descended from *Ishmael*, the Son of *Hagar*, bestow the highest Praises on her, and recount the History in a very different Manner from that in which it is recorded by *Moses*. By Way of Excellence, they call her the *Mother Hagar*; and assert she was not the *Concubine*, but the *lawful Wife of Abram:* They look on *Ishmael*, as the legitimate Heir of the *Prophet*, and say, that he claimed from thence the Country which he afterwards possessed, and which they make to be of greater Extent and Value than that of *Canaan*, which was given to *Isaac* his second Son. They not only believe the Fables, of her being the Daughter of the King of *Egypt*, but pretend also to tell us the Town where she was born, and which, out of Respect to her Memory, was rebuilded by one of the *Egyptian Caliphs*.

Go in unto my Maid; it may be that I may obtain Children by her; and Abram hearkened to the Voice of Sarai] It may be observ'd, that from the Scripture History, there is not the least Reason to suspect, that Lust entered, in any Degree, into *Abram*'s consenting to his Wife's Proposal, as we cannot conceive, on her Part that there could be any other View than obtaining the *promised Seed*, which, if it sprung from her Handmaid, *Sarai*, in some Degree, thought it might be called hers.

In *Concubinage*, these *Secondary*, or Wives of a lower Order, were accounted *lawful* and *true* Wives; had an equal Right to the Marriage-bed with the chief Wife, and their Issue was reputed as *legitimate*; but, in all other Respects, they were inferior. As they had no Authority in the Family, nor any Share in houshold Government; so, if they had been *Servants* in the Family, before they came to be *Concubines*, they continued in that State afterwards, and in the same Subjection to their Mistresses as before. See *Howel*'s Hist. of the Bible.

This Proposal of *Sarai* to *Abram*, as *Chrysostom* observes, and the soft Manner of making it, discovers a very uncommon Love and Respect to her Husband; that she herself shou'd persuade, and urge him to this Expedient, in order to make him easy in that Particular, which gave him so much Disturbance, the Want of *Issue*, the Default of which she suppos'd to be owing to herself: And 'twas purely in Compliance to this Solliciation of her's, that he took *Hagar* to his Bed. *Sarah* undoubtedly, was by far the more beautiful Woman, at least if so good Judges, as the King of *Egypt* and his Subjects may be depended on. *Abraham* had now liv'd many Years, without giving any Occasion to have his Modesty and Continence suspected: *Hagar* too was no more than his Wife's Servant, and inferior to her in Person, as much as in Condition: In a short Time after, when, upon her Conception, she grew undutiful to her Mistress, *Abraham* never interposed in her Favour, but left her entirely to her Lady's Discretion: From all which Circumstances it appears, that his taking *Hagar* to be his *concubinary* Wife, was not from any Motive of Sensuality, but from a true Principle of conjugal Affection to *Sarai*.

Whether *Polygamy*, in the Age of the Patriarchs, was innocent, or no, is a Question that has much employ'd the Pens of the Learned. Most of the antient Fathers of the Church maintain its *Lawfulness*, and some of our later Divines can hardly persuade themselves, that a Practice which the most holy and venerable Men ordinarily engag'd in, and during that Engagement, continued an intimate Conversation and Familiarity with God; a Practice, which God never blam'd in them, even when he sharply reproves other Vices, and for which they themselves never shewed any Remorse, or Tokens of Repentance, shou'd be detestable in the Sight of God. Our blessed Saviour, who has restor'd Matrimony to its primitive Institution, has certainly declar'd it to be *criminal*; but whether it was so, under a less perfect Dispensation, is not so well agreed. At present, if we suppose it only *tolerated* by God, in the Time of the *Patriarchs*, we shall soon perceive another Inducement for *Abraham*'s complying with his Wife's Request; and that is, the passionate Desire for a numerous Progeny, which, in those Days, was very prevalent; so very prevalent, that we find Men accounting of their Children as their Riches, their Strength, their Glory; and several Families reckoning them up with a Sort of Pride, and placing the chief of their Renown in the Multitude of them: *For Children, and the Fruit of the Womb, are an Heritage and Gift that cometh of the Lord; like as Arrows in the Hand of a Giant, so are young Children. Happy is the Man that has a Quiver full of them; he shall not be ashamed, when he speaketh with his Enemies in the Gate*, Ps. cxxvii. 3. *&c.*

After Abram had dwelt ten Years in the Land of Canaan] Some of the *Jewish* Doctors, with very little Foundation, have endeavoured to establish a Rule, from this extraordinary Case, and teach, that if a Wife be barren *ten* Years, that then the Husband may take a *Second*, in order to raise up Issue.

And Sarai said unto Abram, My Wrong be upon thee: I have given my Maid into thy Bosom, and when she saw that she had conceived, I was despised in her Eyes: The Lord judge between thee and me] This Speech of *Sarai* to *Abram* is thus paraphrased by the *Jerusalem Targum:* My Cause, says she, and the Injury I have received, behold they are in thy Hand to do by me as thou pleasest. I have left the House of my Father where I was born, and the Country where I drew my Breath, and hither have I come with thee, trusting in thy God. I have gone with thee before Kings, before *Pharaoh* King of *Egypt*, and before *Abimelec* King of the *Philistines*; and I have said of thee, that thou wast my Brother, lest they should kill thee; and now, when I perceived that I could not bear Children, I have taken *Hagar* the *Egyptian*, my Handmaid, and have given her to thee as a Wife, and have said, Let her bring forth, and I will bring up, if by her alone thou canst have Children; but now perceiving that she hath conceived, behold I am grown low and despicable in her Eyes; let therefore the righteous God appear, and let him judge between me and thee, and let his Mercy be poured out over us, that the World may be filled with our Descendants, and that we stand not in need of a Son of an *Egyptian* Bond-slave, who is sprung from the Loins of the People, by whom thou wast thrown into the Fire of the *Chaldees*.

And when Sarai dealt hardly with her, she fled from her Face] With Pride, or a Disdain of submitting to *Sarai*'s Rebukes, as some have imagined, or whether hard Labour, or some other Kind of Punishment, made so deep an Impression on the Mind of *Hagar*, as to engage her to quit the House of her Husband, and to trust herself, in the Condition she then was, alone, in the Wilderness, is not said in Scripture; but, from what follows, we may reasonably conceive, that there was a Mixture of both these Causes, which occasioned her Flight.

And the Angel of the Lord found her] This is the first Appearance of an Angel, recorded in Scripture. The *Hebrew* Word is *Maleac*, and signifies no more than a *Messenger*, or one employed to carry a Command or Request. The *Greeks* express the same Thing by the Word *Aggelos*, from whence we have taken *Angel*, and have fixed its Signification to a Messenger of the Divine Will.

Submit thyself under her Hands] These are the Words in our Translation, but the *Hebrew* Word is the same here as in the 6th Verse, where it is said, *Sarai dealt hardly with her*; so that the Meaning of the Angelic Advice is plainly this, that she should bear with the

the Averſion of her Miſtreſs, and ſubmit again to the ſame hard Uſage from which ſhe was now flying. This Repetition of the ſame Phraſe is very elegant in the Oriental Languages, and was a Thing practiſed by the moſt antient of the *Greek* Writers. Several Inſtances of it are to be found in *Homer*, and ſome alſo in the ſhort Poem of *Muſæus*.

And ſhalt call his Name Iſhmael] *Iſhmael* is compounded of the Words *Iiſhmag* and *El*, the Lord *hath*, or the Lord *will hear*: And the Reaſon of the Name is immediately ſubjoined by the Angel, namely, *becauſe the Lord hath heard her Complaint*.

And he ſhall be a wild Man; his Hand will be againſt every Man, and every Man's Hand againſt him; and he ſhall dwell in the Preſence of all his Brethren] In order to explain this Prophecy, and thence to obſerve how perfectly it has been all along fulfilled, it muſt be remember'd, ſays *Stackhouſe*, that, (according to the Stile of the *Old Teſtament*) what is here ſaid of *Iſhmael*, muſt be chiefly underſtood of his Deſcendants, in the ſame Manner as what *Jacob* predicts of *Judah*, and the reſt of his Sons, was to relate to their Poſterity, and be indeed the Characteriſtick of their ſeveral Tribes. And therefore (to take Notice of two of the moſt odd and unaccountable Branches of his Character) *he will be a wild Man*, or a Man like *a wild Aſs*; this (from the known Properties of that Creature) ſeveral Interpreters have reſolv'd into theſe Qualities, --- *Fierce, and cruel, loving Solitude, and hating Confinement of any Kind*.

How far this Part of the Character was verified in *Iſhmael*, who liv'd in the Wilderneſs, and became an expert *Archer*, his very Condition of Life ſhews us; and how properly it belongs to his Poſterity, the *Arabians*, who, in every Nation, have very juſtly obtained the Name of *wild*, a ſmall Inſpection into Hiſtory will inform us.

To this very Day (as modern Travellers inform us) great Numbers of them live in the Deſarts, and wander about from Place to Place, without any certain Habitation. They neither plow the Ground, nor apply themſelves to any Kind of Huſbandry, tho' there are ſeveral fruitful Places in the Wilderneſs, that would repay their Pains. Their whole Occupation (beſide ſpoiling their Neighbours) lies in hunting, and killing wild Beaſts, in which there are but few that make uſe of Fire-Arms: The much greater Part of them make uſe of the *Bow*, and do herein imitate their great Progenitor, that they are the moſt exquiſite *Archers* in the World.

Before the Introduction of *Mahometaniſm*, they were as *vagrant* in their Luſt, and as little reſtrain'd in the Uſe of Females, as the brutal Herd: And, even now, they take as many Wives as do the *Turks*, i. e. as many as they can keep, whom they purchaſe of their Parents, uſe with Indifference, and diſmiſs at Pleaſure. They rove about like the fierceſt Beaſts of Prey, ſeeking continually whom they may devour; inſomuch that the Governor of *Grand Cairo* is forced to keep a Guard of 4000 Horſemen every Night, on the Side of the City next the Wilderneſs, to ſecure it againſt their Incurſions. Nor is the Wilderneſs only the Scene of their Depredations: They rove all over the *Southern* and *Eaſtern* Seas, viſit every Creek, and Coaſt, and Iſland, and (as the Hiſtorian *Ammianus Marcellinus* compares them) come *ſouſing* like a *Hawk*, with incredible Swiftneſs, upon their Prey, and are gone again in an Inſtant. And, as they have always thus prey'd upon Mankind, the neceſſary Conſequence is, that they have always been at Variance and Hoſtility with them; and therein have made good the other Branch of *Iſhmael*'s Character, *His Hand ſhall be againſt every Man, and every Man's Hand againſt him*.

There is not the leaſt Hint in Scripture, nor any Manner of Reaſon to believe, that *Iſhmael* dwelt in a *perſonal* State of Hoſtility with his Brethren, nor is it conceivable, how he could have maintain'd himſelf againſt their united Forces, had he ſo done; and therefore, this Prediction can be no otherwiſe underſtood, than as it relates to his Poſterity, the *Arabians*. Now, that any one Nation ſhould be of ſo ſingular and perverſe a Character, as to ſet themſelves in open Oppoſition to the reſt of the World, and live in perpetual, profeſſed Enmity with all Mankind; and that they ſhould continue to do ſo, not for one Age, or two only, but for four thouſand Years together, is ſurely the ſtrangeſt and moſt aſtoniſhing Prediction that ever was read or heard of. And yet, if we attend a little to the Hiſtory of theſe People (as ſoon as Hiſtory takes Notice of them) we ſhall find, in ſeveral Inſtances, a full Accompliſhment of it.

When *Alexander* and his victorious Army over-ran a great Part of the *Eaſt*, the *Arabians* (as we are told by *Arrian* and *Strabo*) of all the *Aſiaticks*, were the only People who ſent him no Ambaſſador, nor made any Submiſſion to him; which Indignity he intended to have revenged in a particular Expedition againſt them, but was prevented by Death.

What *Alexander* intended, *Antigonus*, the greateſt of his Succeſſors, attempted; but he was repulſed with Diſgrace, and the Loſs of above 8000 Men: And when, enrag'd at this Repulſe, he made a ſecond Attempt upon them with a Number of ſelect Men, under the Command of his valiant Son *Demetrius*, the Reſiſtance he met with, was ſo obſtinate, that he was forced to compound the Matter, and leave them in the quiet Poſſeſſion of their Liberty and Peace.

When the *Romans* and *Parthians* were Rivals for the Empire of the *Eaſt*, the *Arabians* join'd, and oppoſed each Nation, as they thought fit, but were never devoted to either, for their Character always was, that they were *fickle*, if not *faithleſs* Friends, and *fierce* Enemies, who might be repulſed, and repreſs'd for a Seaſon, but could never be totally vanquiſh'd or ſubdued.

Men of this Character ſoon became the Objects of the *Roman* Enmity and Ambition, which could endure nothing that was free and independant; and accordingly ſeveral Attempts were ſet on Foot by *Pompey*, *Craſſus*, and other great Generals, in order to enſlave them; but all prov'd ſucceſſleſs: And, tho' they are ſometimes ſaid to have been defeated, yet is there no Account, that we can properly depend on, until we come to the Expedition, which *Trajan* is known to have made againſt them.

Trajan was certainly a long experienc'd and ſucceſsful Warrior. He had ſubdued the *German*, humbled the *Parthian*, and reduc'd already one Part of *Arabia* into a Province; and yet, when he came to beſiege the City of the *Hagarenes*, upon every Aſſault, his Soldiers were ſo annoy'd with Whirl-Winds and Hail, and ſo affrighten'd with Thunder and Lightning, and other Apparitions in the Air (whilſt their Meat was ſpoil'd and corrupted with Flies, even as they were eating it) that he was forced to give over the Siege, and was, not long after, ſeiz'd with a Diſeaſe, whereof he died.

About eight Years after this, the Emperor *Severus*, a very valiant and proſperous Warrior, whom *Herodian* makes no Scruple to prefer even before *Cæſar*, *Marius*, and *Sylla*, diſdaining (as *Trajan* had done) that the *Hagarenes* ſhould ſtand out ſtill againſt the *Romans*, when all the reſt about them had yielded, beſieg'd their City (tho' it was but a ſmall one) twice, and was twice repulſed with Shame, and great Slaughter of his Men. In the ſecond Aſſault indeed, he beat down ſome of their City-Wall, and thereupon ſounded a Retreat, in Hopes that they would have *capitulated*, and ſurrender'd up the hidden Treaſure, ſuppoſed to be conſecrated to the *Sun*: But when they continu'd reſolute a whole Day, without giving any Intimation of a Treaty for a Peace, on the Morrow following, the *Roman* Army was quite intimidated. The *Europeans*, who were gallant Men before, refus'd to enter the Breach; and the *Syrians*, who were forced to undertake that Service, had a grievous Repulſe: Whereupon the Emperor, without making any freſh Attack, decamped from before the City, and departed to *Paleſtine*. *Thus God deliver'd the City*, ſays *Dio*, *recalling the Soldiers by* Severus, *when they might have enter'd, and reſtraining* Severus *the ſecond Day, by the Soldiers Backwardneſs*.

Upon the whole, two Things are obſervable; firſt, that the *Arabians* ſtood *ſingle* in this their Extremity, againſt the whole *Roman* Power; for none of their Neighbours would aſſiſt them. The other Thing is, that the Emperor had Soldiers of all Nations in his Army: For, 'whereas other Emperors, ſays the Hiſto-'rian, *Ammianus Marcellinus*, were content with Guards 'of four different *European* Countries, *Severus* fill'd the 'City with a mix'd Multitude of Soldiers of all Kinds, 'ſavage to look on, frightful to hear, and rude and 'wild to converſe with.' So that, conſidering all Things, I think we may fairly conclude, that *every Man's Hand was*, at this Time, *againſt* Iſhmael, and *his Hand*, his only Hand, *againſt every Man*; and yet *he dwelt*, and ſtill dwelleth, *in the Preſence of all his Brethren*: For not long after this, it is well known, that the *Iſhmaelites* join'd the *Goths* againſt the *Romans*, and, having afterwards overcome both, under the Name of *Saracens*, they erected a vaſt Empire upon their Ruins; and thus *Iſhmael*, in the full Extent of the Prophecy, *became a great Nation*.

Calmet obſerves, that the *Iſhmaelites*, as ſome imagine, upon the Reproaches of the *Jews*, who upbraided them with *Baſtardy*, became aſham'd of their old Names, deriv'd from *Hagar* and *Iſhmael*, which carried an Odium in the Sound, and took upon them the Name of *Saracens*, deſiring to be accounted as the Deſcendants of *Abraham* by his Wife *Sarah*; but what deſtroys this *Etymology* is this, that the Antients call'd them *Sara-kenoi*, and not *Sarænoi*, as they muſt have been call'd, if their Name had been deriv'd from *Sarah*; and therefore the learned *Scaliger* ſuppoſes the Word to come from the *Arabick* Word, *Sarack*, which ſignifies to ſteal or plunder.

CHAP. XVII.

God renews his Covenant with Abram, *whoſe Name he changes into* Abraham, *in Token of a greater Bleſſing. Circumciſion is inſtituted.* Sarai's *Name is changed to* Sarah; *ſhe is bleſſed, and a Son promiſed to her.* Abraham *and* Iſhmael *are circumciſed.*

Ver. 1. AND when Abram was ninety years old and nine, the Lord appeared to Abram, and ſaid unto him, I *am* the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, ſaying, 4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a father of many nations. 5 Neither ſhall thy name any more be called Abram; but thy name ſhall be Abraham, for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings ſhall come out of thee. 7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee. 8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion; and I will be their God. 9 And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations. 10 This *is* my covenant, which ye ſhall keep between me and you, and thy ſeed after thee; Every man-child among you ſhall be circumciſed. 11 And ye ſhall circumciſe the fleſh of your fore-ſkin, and it ſhall be a token of the covenant betwixt me and you. 12 And he that is eight days old ſhall be circumciſed among you, every man-child in your generations, he that is born in thy houſe, or bought with money of any ſtranger, which *is* not of thy ſeed. 13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant. 14 And the uncircumciſed man-child, whoſe fleſh of his fore-ſkin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

Neither ſhall thy Name any more be called Abram, but thy Name ſhall be Abraham] *Abram* is compounded of two *Hebrew* Words, *Ab*, and *Ram*, which ſignify *high Father*; and *Abraham* is commonly derived from three, namely, *Ab-Ram-Hamon*, *the Father of a great Multitude*. But this, ſays a certain Author, is forced and ungrammatical, having nothing to ſupport it, but only the Reaſon which God gives in the Text, for changing *Abram* into *Abraham*, viz. Becauſe he was to make of him *a Father of many Nations*, as indeed he was; for not only the Twelve Tribes, but the *Iſhmaelites*, the *Edomites*, and all the Poſterity of *Keturah*, deſcended from his Loins.

The changing of Names, as appears from the Scripture Hiſtory itſelf, was a Cuſtom frequent in the *Eaſt*, upon notable Occaſions; and, as the *Orientals* are more conſtant in their Manners, than the *European* Nations, ſo late Accounts inform us, that this Practice is not totally in Diſuſe at this Day. Sir *John Chardin*, in his Travels, gives us a very full Relation of a *Perſian* Emperor's changing his Name, after ſome Misfortunes, in Hopes that he ſhould be more happy under that which he aſſumed.

This is my Covenant which ye ſhall keep between me and you, and thy Seed after thee: Every male Child among you ſhall be circumciſed] Whoever looks into the Life of *Abraham*, will ſoon perceive, ſays *Stackhouſe*, that God did all along deſign him for a Pattern of Faith and perfect Obedience, to all ſucceeding Generations. The more his Faith was try'd, the more illuſtrious it became, and the more Obſtacles were rais'd in the Accompliſhment of the divine Promiſes, the more the good Patriarch ſhewed (in ſurmounting theſe Obſtacles) the high Conception he had entertain'd of him from whom theſe Promiſes came. For, after a Promiſe of a numerous Poſterity, why was it ſo long before he gave him any Son at all? After the Birth of *Iſhmael*, why ſo long before the Promiſe of an Heir by his Wife *Sarah*? And after that Promiſe was given, why ſo long, even till the Thing was impoſſible, in an ordinary Courſe of Nature, before the Promiſe was accompliſh'd, and the Child ſent? All this was to exerciſe his Faith, and to give him an Opportunity of ſhewing to the World, how fully he was convinc'd, that, notwithſtanding all theſe Impediments and Delays, God would certainly, by one Means or other, effectually make good his Promiſes. The like may be ſaid of the Command of *Circumciſion*. God did not only defer, for the Space of twenty four Years, the Birth of that Son who was ſo ſolemnly promiſed, and ſo impatiently deſir'd, but even, when that Time was expired, and *Abraham* might now juſtly hope to ſee the Promiſe accompliſh'd, and his Faith crown'd; God was pleas'd to croſs it again, by requiring of him the Performance of an Act, which, in all Appearance, would be a total Defeat to all his Hopes. For this Injunction, *My Covenant ſhall be in your Fleſh*, to a Man of advanc'd Age, ſeems as oppoſite to the Promiſe of having a Son, as that other of *taking his Son, his only Son* Iſaac, *and offering him up for a Burnt-Sacrifice*, was to his being the Father of a numerous Poſterity.

But *Abraham*'s Faith triumph'd over this, as well as all other Obſtacles. He immediately perform'd the Operation, notwithſtanding its Oddneſs, its Danger, its ſeeming Indecency, and the apparent Oppoſition it had to the divine Promiſes: And, 'tis to preſerve the Remembrance of the Faith of their great Anceſtor, who, in ſo many diſcouraging Circumſtances, *waited patiently*

patiently on God, and againſt Hope believed in Hope (as the Apoſtle expreſſes it) that God preſcrib'd to the *Jewiſh* Nation the Sacrament of Circumciſion. For this was a farther End of its Inſtitution, not only to be a *Mark of Diſtinction* between the Poſterity of *Abraham*, and all other Nations, but a Token likewiſe of God's Covenant made with him and his Poſterity, and a *Note of Commemoration* to put thoſe, who bore it, continually in Mind, whoſe Offſpring they were, and what Advantages entitled to upon that Account, provided they took Care not to degenerate from the Glories of that Stock, from whence they ſprang.

And indeed, conſidering that *Abraham* was the firſt, we read of, whom God reſcued from the general Corruption of Faith and Manners, which the World had now, a ſecond Time, relaps'd into; and conſidering withal, that this Perſon and his Poſterity were ſingled out for a *choſen Generation*, the *Repoſitory* of Truth, and the *Receptacle* of God *incarnate*; there was Reaſon in Abundance, why this Remembrance ſhould be very grateful to them: And apt enough, 'tis plain, upon all Occaſions they were, to value themſelves, and deſpiſe others, upon the Account of ſo particular an Honour. But the Misfortune was, as Dr. *Stanhope* obſerves, *viz.* the eminent Faith, and ready Obedience of ſo renown'd an Anceſtor, and the noble Emulation of his Virtues, which ſuch a Pattern ought to have inſpired; this they were too apt to overlook, tho' any conſidering Man (as the Apoſtle excellently argues) could not but perceive, that the only valuable Relation to *Abraham*, is not that of Conſanguinity, and natural Deſcent, but the Reſemblance of his Virtues, and claiming under him as the *Father of the Faithful*.

And this ſuggeſts another, and indeed none of the leaſt conſiderable Ends, for which Circumciſion was inſtituted, *viz.* to be a Sign of inward Virtue, and to figure out to us ſome particular Diſpoſitions of Mind, which bore Reſemblance to the outward Ceremony, and were required to render it effectual; for which Reaſon it is, that we read ſo much in the *old* Law, *of circumciſing the Fore ſkin of the Heart*, and hear the Apoſtle ſo frequently telling us, in the *new*, of *putting off the Body of the Sins of the Fleſh by the Circumciſion of Chriſt*, Col. ii. 11. *for he is not a Jew, who is one outwardly, neither is that Circumciſion, which is outward in the Fleſh; but he is a Jew who is one inwardly, and Circumciſion is that of the Heart, in the Spirit, and not in the Letter, whoſe Praiſe is not of Men, but of God.*

Circumciſion, ſays another Author, was certainly a very proper *Mark*, or *Seal*, of that *Covenant*, or *League* which God entered into with this Patriarch; but whether it was before in Uſe among the *Egyptians*, or obtained among them from the Practice of the *Iſraelites*, while they were under their Dominion, has been Matter of Diſpute among the Learned. But it is neceſſary to remark here, that conſidering the Pain and Danger of this Operation, it is highly improbable, that any People ſhou'd execute it upon their Children, from other than a religious Motive; and the plain Senſe of the *Moſaic* Relation of God's Command here, is, that without receiving this *Mark*, Perſons were incapable of being *Heirs* to the *Covenant* made with *Abraham*. That it was cuſtomary in the *Eaſt*, to confirm *Contracts* ſolemnly made, by the *Blood* of the *contracting Parties*, is certain, from the Authority of the moſt credible Authors; but whether it were in uſe ſo early as the Days of *Abraham*, is impoſſible to determine.

15 And God ſaid unto Abraham, As for Sarai thy wife, Thou ſhalt not call her name Sarai, but Sarah *ſhall* her name *be*. 16 And I will bleſs her, and give thee a ſon alſo of her: yea, I will bleſs her, and ſhe ſhall be *a mother* of nations; kings of people ſhall be of her. 17 Then Abraham fell upon his face and laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred years old? and ſhall Sarah that is ninety years old, bear? 18 And Abraham ſaid unto God, O that Iſhmael might live before thee! 19 And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac; and I will eſtabliſh my covenant with him for an everlaſting covenant, *and* with his ſeed after him. 20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and I will make him fruitful, and will multiply him exceedingly: twelve princes ſhall he beget, and I will make him a great nation. 21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next year. 22 And he left off talking with him, and God went up from Abraham. 23 And Abraham took Iſhmael his ſon, and all that were born in his houſe and all that were bought with his money, every male among the men of Abrahams houſe; and circumciſed the fleſh of their fore-ſkin, in the ſelf-ſame day, as God had ſaid unto him. 24 And Abraham *was* ninety years old and nine, when he was circumciſed in the fleſh of his fore-ſkin, 25 And Iſhmael his ſon *was* thirteen years old when he was circumciſed in the fleſh of his fore-ſkin. 26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon. 27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

Thou ſhalt not call her Name Sarai, but Sarah ſhall her Name be] *Sarai*, ſignifies *my Princeſs*, or Princeſs of my Family only; but *Sarah*, the Name now given her, denotes *a Princeſs indefinitely*, and at large, according to the Prediction concerning her, *a Mother* (or Princeſs) *of many Nations ſhall ſhe be, and Kings of People ſhall come of her*; Ver. 16.

Then Abraham fell upon his Face, and laughed] It is apparent that *Abraham* laughed merely out of Joy, and not from any Contempt of that Promiſe which he had received: For, if it had been otherwiſe, the Spirit of the Lord wou'd have reproved him; inſtead of which, the Promiſe is here again repeated, in ſtronger Terms, and the Name alſo of this Son of *Sarah*, declared before his Birth, that it ſhould be *Iſaac*, which ſignifies *Laughter*; which evidently ſhews, that God was not diſpleaſed at this Expreſſion of *Abraham*'s Joy.

And thou ſhalt call his Name Iſaac] *Iſaac*, according to the *Hebrew*, ſays *Calmet*, which is *Iſchack*, ſignifies *he* or *ſhe has*, or *ſhall laugh*; and this Name *Sarah* gave him, becauſe, when the Angel promis'd ſhe ſhould become a Mother, tho' ſhe was not of an Age to have Children, ſhe privately laugh'd at the Prediction, and when the Child was born, ſhe ſaid, *God hath made me to laugh, ſo that all that hear will laugh with me*, Gen. xxi. 6.

And Abraham took Iſhmael his Son; and all that were born in his Houſe, and all that were bought with his Money, --- and circumciſed the Fleſh of their Fore-ſkin] It is generally agreed, that it was with their own Conſent; for tho' the *Hebrews* require, by their Laws, that Servants born in the Houſe be circumciſed; yet, thoſe who were bought with Money, at full Age, were not conſtrained, in this Point, or, at leaſt, not in theſe early Ages, according to the Obſervation of *Maimonides*.

CHAP. XVIII.

Abraham, *ſitting in the Door of his Tent, invites three Angels, in the Habit and Appearance of Travellers, to take a Repaſt with him; while* Sarah *is preparing it, one of his angelick Gueſts aſſures him that* Sarah *ſhould have a Child; which ſhe over-hearing, laughed, and is reproved. They acquaint* Abraham *with their Intent of deſtroying* Sodom;

Sodom; *his modeſt Interceſſion for its Inhabitants.*

Ver. 1. AND the Lord appeared unto him in the plains of Mamre: and he ſat in the tent-door in the heat of the day. 2 And he lift up his eyes and looked, and lo, three men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground, 3 And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant. 4 Let a little water, I pray you, be fetched, and waſh your feet, and reſt yourſelves under the tree. 5 And I will fetch a morſel of bread, and comfort ye your hearts; after that ye ſhall paſs on: for therefore are ye come to your ſervant. And they ſaid, So do as thou haſt ſaid. 6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three meaſures of fine meal, knead *it*, and make cakes upon the hearth. 7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſs it. 8 And he took butter and milk, and the calf which he had dreſſed, and ſet *it* before them; and he ſtood by them under the tree, and they did eat.

And the Lord appeared unto him in the Plains of Mamre] What we tranſlate the *Plain*, ſays *Calmet*, ſhould be rendered the Oak of *Mamre*; becauſe the Word *Elon*, ſignifies an *Oak*, or Tree of long Duration. *Sozomen* tells us, that this Tree was ſtill extant, and famous for Pilgrimages, and annual Feaſts, even in *Conſtantine*'s Time; that it was about ſix Miles diſtant from *Hebron*; that ſome of the Cottages, which *Abraham* built, were ſtill ſtanding near it; and that there was a Well likewiſe of his digging, whereunto both *Jews*, *Chriſtians*, and *Heathens*, did, at certain Seaſons, reſort, either out of Devotion, or for Trade; becauſe there was held a great Mart. As for *Hebron*, or *Chebron*, it was accounted one of the moſt antient Cities in the World; having been built ſeven Years before *Tanis*, the Capital of *Lower Egypt*. It was ſituated upon an Eminence, twenty Miles *Southward* from *Jeruſalem*, and twenty Miles *North* from *Beerſheba*, and had its Name, very probably, from the Word *Chavar*, to *couple*, or *join*; becauſe theſe married Couples, *Abraham* and *Sarah*, *Iſaac* and *Rebecca*, *Jacob* and *Leah* were buried there.

And he ſat in the Tent-door, in the Heat of the Day] It is a Tradition univerſally received among the *Jews*, and not without Probability, that *Abraham*, being a Perſon of great Hoſpitality, was wont, ſometimes, to ſit in the Door of his Tent, about the Time which Travellers were moſt likely to paſs by, in order to ſalute them, and offer them ſuch Refreſhments as might ſupport their Spirits under the Fatigue of their Journey.

And he took Butter and Milk, and the Calf, and ſet it before them, and they did eat] Here, ſays *Pool*, *the Eating* of theſe Angels muſt be underſtood, according to the Nature of the Bodies, we may ſuppoſe them to have aſſum'd. If their Bodies were *aerial*, their Eating muſt have been in Appearance only; if *ſubſtantial*, their Eating might have been real, *i. e.* they might have receiv'd the Meat into their Bodies, which, afterwards, by a divine Power, was conſum'd there.

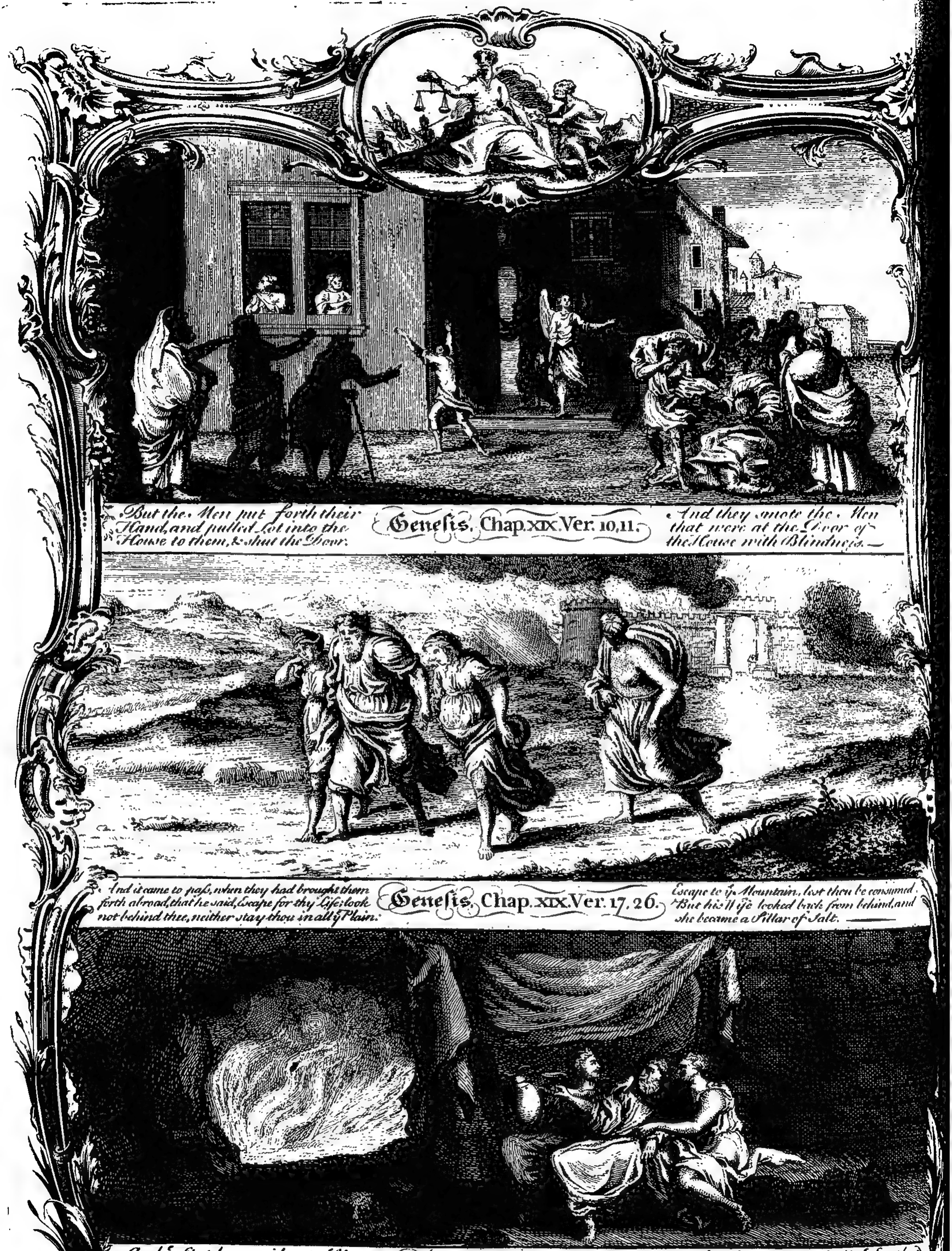
9 And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid Behold, in the tent. 10 And he ſaid, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door, which *was* behind him. 11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my lord being old alſo? 13 And the Lord ſaid unto Abraham, wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old? 14 Is any thing too hard for the Lord? At the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a ſon. 15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

And they ſaid unto him, Where is Sarah thy Wife] It is very obſervable, that one of theſe Angels (as the Apoſtle to the *Hebrews* calls them, Ch. xiii. 2.) appear'd more honourable, and ſuperior to the other two, and therefore *Abraham* makes his Addreſs to him as the *Chief*, and the Hiſtorian ſtiles him *Jehovah*, which the Generality both of *Jews* and Chriſtians do look upon as the *imcommunicable* Name of God; and therefore it is believed by the far greateſt Part of the *latter*, that it was the *Son of God* who appear'd in that Form. There are others however (particularly ſome *modern* ones) who maintain, that it was no more than an Angel, who ſpoke to him in the Perſon of God; tho' it hardly ſeems probable, either that *Moſes* ſhould call an Angel by *that Name*, or that *Abraham* ſhould intercede with him, as he does, when he ſaith, *That be far from thee to deſtroy the Good with the Wicked; ſhall not the Judge of all the Earth do Right?* Or that an Angel ſhould peremptorily ſay, *If I find forty righteous Men in the Place, for their Sake, I will not deſtroy it.* So that the moſt probable Opinion is, that it was *Chriſt* himſelf, who is emphatically called *the Judge of all the Earth.* See Univerſal Hiſtory. --- The *Jews* however have a Maxim, that no *Angel performs two Miniſteries*, or is ſent upon two Meſſages at once; and therefore they think, that theſe three Angels (as they ſuppoſe them) were diſpatch'd for different Purpoſes; one of them, who was the *Chief*, to bring a Confirmation of the Birth of *Iſaac*; another, to conduct *Lot* ſafe out of *Sodom*; and the third, to overthrow the Cities of the Plain: And therefore, when one of them had deliver'd his Meſſage to *Abraham*, there were but two, who held on their Courſe to *Sodom*. See *Patrick*'s Comment.

Wherefore did Sarah laugh] In the preceding Chapter (Ver. 17.) we read that *Abraham* laughed upon the ſame Occaſion, and yet was not reprov'd; but, ſays *Pool*, the Difference of their Conduct might be this, --- That *Abraham* laughed for Joy upon hearing the glad Tidings of a Son, but *Sarah*'s Laughter proceeded from a Spirit of Diſtruſt and Infidelity.

It appears, from this, and the ſubſequent Reproof given her, ſays another Author, that *Sarah* was incredulous, as to the Promiſe of returning according to the Time of Life, and of her bringing forth, then, a Son, which occaſioned her ſmiling at the Credulity of her Huſband, in a Point which, from natural Cauſes ſeemed to her impoſſible to come to paſs; for which ſhe was ſeverely chid, as having been guilty of the greateſt Offence, in deriding the Meſſage brought from Heaven, and ſlighting the Power of the Almighty.

16 And the men roſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And the Lord ſaid, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him. 19 For I know him, that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment;



But the Men put forth their Hand, and pulled Lot into the House to them, & shut the Door.

Genesis. Chap. XIX. Ver. 10, 11.

And they smote the Men that were at the Door of the House with Blindness.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy Life; look not behind thee, neither stay thou in all ye Plain.

Genesis. Chap. XIX. Ver. 17, 26.

Escape to ye Mountain, lest thou be consumed. But his Wife looked back from behind, and she became a Pillar of Salt.

And ye First-born said unto ye Younger, Our Father is old, & there is not a Man in the Earth to come in unto us

Genesis. Chap. XIX. Ver. 31, 32.

after ye manner of all ye Earth. Come, let us make our Father drink Wine, & we will lie with him.

B. Cole sculp.

ment; that the Lord may bring upon Abraham that which he hath ſpoken of him. 20 And the Lord ſaid; Becauſe the crie of Sodom and Gomorrah is great, and becauſe their ſin is very grievous; 21 I will go down now, and ſee whether they have done altogether according to the crie of it, which is come unto me; and if not, I will know. 22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the Lord. 23 And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that *are* therein? 25 That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: ſhall not the judge of all the earth do right? 26 And the Lord ſaid, if I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes. 27 And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the Lord, which *am but* duſt and aſhes. 28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, If I find there forty and five, I will not deſtroy *it*. 29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do it for forties ſake. 30 And he ſaid *unto him*, Oh let not the Lord be angry, and I will ſpeak: Peradventure there ſhall thirty be found there. And he ſaid, I will not do *it*, if I find thirty there. 31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the Lord: Peradventure there ſhall be twenty found there. And he ſaid, I will not deſtroy *it* for twenties ſake. 32 And he ſaid, Oh let not the Lord be angry, and I will ſpeak yet but this once: Peradventure ten ſhall be found there. And he ſaid, I will not deſtroy *it* for tens ſake. 33 And the Lord went his way, as ſoon as he had left communing with Abraham: and Abraham returned unto his place.

And the Lord ſaid, ſhall I hide from Abraham that Thing which I do] It is generally thought, that the Perſon here ſpeaking, is the Word, the Son of God, the ſecond Perſon in the Trinity. St. *Hilary* was of the ſame Opinion. Some have even ſuppoſed, that the *three* Strangers, entertained by *Abraham*, were the *three* Perſons in the *Trinity*: But, ſurely, nothing can be found, to juſtify this Opinion, in the ſacred Text. One of the *three* is plainly diſtinguiſhed, as ſuperior to the other *two*: Him, therefore, we take to be the Son of God, whoſe Day *Abraham* ſaw, and was glad; and who revealed the Will of the Father to Mankind in all Ages.

Our Saviour ſpeaks, after the ſame Manner, to his Diſciples: *Henceforth I call you not Servants, for the Servant knoweth not what his Lord doeth; but I have called you Friends; for all Things that I have heard of my Father, I have made known unto you*, John xv. 15.

I will go down now, and ſee whether they have done altogether according to the Cry of it, which is come unto me; and if not, I will know] Here is a wonderful Inſtance of God's Patience and Goodneſs, who, tho' he knew all without Enquiry, yet would not condemn even the moſt flagitious, without good Examination and Trial. Before the *Flood*, God proceeded againſt the old World upon ocular Evidence; *God* ſaw *that the Wickedneſs of Man was great*, Gen. vi. 5, 12. At the Building of *Babel* it is ſaid, that *the Lord came down to ſee the City and the Tower, which the Children of Men had built*, Gen. xi. 5. And now again, before the Deſtruction of *Sodom* and *Gomorrah*, tho' *the Cry againſt them was great*, becauſe of the Grievouſneſs of their Sin, yet the Lord would not proceed againſt them upon common Fame; *But I will go down*, ſaith he, *and ſee, whether they have done according to the Cry of it; and if not, I will know*. And hereupon we may obſerve, that the *appearing* of Gods, in the Manner of Strangers, to puniſh or reward Men, was a common Tradition among the Heathens.

Peradventure there be fifty righteous within the City, wilt thou alſo deſtroy, and not ſpare the Place for the fifty righteous that are therein? Far be it from thee, &c.] It is hardly poſſible, ſays *Pool*, to uſe more pathetick Words, or a more moving Tenderneſs of Expreſſion than *Abraham* uſes in this ſhort and fervent Prayer. He appears greatly concerned for the wretched Inhabitants of *Sodom*, through the extenſive Humanity of his Temper; and at the ſame Time gives a ſignal Inſtance of his exalted Piety, in the Zeal which he teſtifies for the Honour of God; unto whom, from the Title he gives him, *of Judge of all the Earth*, it is evident he now knew he was ſpeaking.

And the Lord went his Way, as ſoon as he had left communing with Abraham, and Abraham went to his Place] *Abraham* being ſenſible he could not proceed any farther, without the higheſt Preſumption, deſiſted from making any farther Interceſſion for them; beſides, he thought, that including *Lot*'s Family, there could not fail of being ſo ſmall a Number in that populous City.

CHAP. XIX.

Two Angels coming to Sodom, *are entertained by* Lot; *which the Inhabitants hearing of, ſurround his Houſe, and order him to bring them out;* Lot, *willing to ſave his Gueſts, offers to deliver up his own Daughters; but not ſatisfied with that, they endeavour to force into the Houſe; the Angels ſave* Lot, *and ſtrike the Inhabitants with Blindneſs.* Lot *is order'd to depart with his Family, but lingering, the Angels lay hold of him, and lead him forth, with his Wife and two Daughters. God rains down Fire and Brimſtone upon* Sodom *and* Gomorrah. Lot's *Wife, looking back, is turned into a Pillar of Salt; his Daughters, fearing the Extinction of their Family, agree to make their Father drunk, and lie with him; the Offſpring of that inceſtuous Copulation.*

Ver. 1. AND there came two angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them: and he bowed himſelf with his face toward the ground; 2 And he ſaid, Behold now my lords, turn in, I pray you, into your ſervants houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, Nay, we will abide in the ſtreet all night. 3 And he preſſed upon them greatly; and they turned in unto him, and entred into his houſe: and he made them a feaſt and did bake unleavened bread, and they did eat. 4 But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter. 5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them. 6 And Lot went out at the door unto them, and ſhut the door after him, 7 And ſaid, I pray you brethren, do not ſo wickedly. 8 Behold now, I have two daughters which have

not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto theſe men do nothing; for therefore came they under the ſhadow of my roof. 9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: Now will we deal worſe with thee, then with them. And they preſſed ſore upon the man, *even* Lot, and came near to break the door. 10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door. 11 And they ſmote the men that *were* at the door of the houſe with blindneſs, both ſmall and great: ſo that they wearied themſelves to find the door. 12 And the men ſaid unto Lot, Haſt thou here any beſides ſon in law, and thy ſons and thy daughters; and whatſoever thou haſt in the city, bring *them* out of this place. 13 For we will deſtroy this place: becauſe the cry of them is waxen great before the face of the Lord, and the Lord hath ſent us to deſtroy it. 14 And Lot went out, and ſpake unto his ſons in law, which married his daughters, and ſaid, Up, get ye out of this place; for the Lord will deſtroy this city: but he ſeemed as one that mocked unto his ſons in law. 15 And when the morning aroſe, then the angels haſtened Lot, ſaying, Ariſe, take thy wife, and thy two daughters which are here; leſt thou be conſumed in the iniquity of the city. 16 And while he lingred, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and ſet him without the city. 17 And it came to paſs, when they had brought them forth abroad, that he ſaid, Eſcape for thy life; look not behind thee, neither ſtay thou in all the plain: eſcape to the mountain, leſt thou be conſumed. 18 And Lot ſaid unto them, Oh not ſo, my Lord. 19 Behold, now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain, leſt ſome evil take me, and I die. 20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh let me eſcape thither, (*is* it not a little one?) and my ſoul ſhall live. 21 And he ſaid unto him, See, I have accepted thee concerning this thing alſo, that I will not overthrow this city, for the which thou haſt ſpoken. 22 Haſte thee, eſcape thither; for I cannot do any thing till thou be come thither; therefore the name of the city was called Zoar. 23 The ſun was riſen upon the earth when Lot entered into Zoar. 24 Then the Lord rained upon Sodom and upon Gomorrah brimſtone and fire from the Lord out of heaven. 25 And he overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. 26 But his wife looked back from behind him, and ſhe became a pillar of ſalt. 27 And Abraham gat up early in the morning, to the place where he ſtood before the Lord. 28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the ſmoke of the country went up as the ſmoke of a furnace. 29 And it came to paſs, when God deſtroyed the cities of the plain, that God remembered Abraham, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities in the which Lot dwelt. 30 And Lot[1] went up out of Zoar and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 31 And the firſt-born ſaid unto the younger, Our Father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth. 32 Come, let us make our father drink wine, and we will lie with him, that we may preſerve ſeed of our father. 33 And they made their father drink wine that night: and the firſt-born went in, and lay with her father, and he perceived not when ſhe lay down, nor when ſhe aroſe. 34 And it came to paſs on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo; and go thou in, *and* lie with him, that we may preſerve ſeed of our father. 35 And they made their father drink wine that night alſo; and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe. 36 Thus were both the daughters of Lot with child by their father. 37 And the firſt-born bare a ſon, and called his name Moab: the ſame *is* the father of the Moabites unto this day. 38 And the younger, ſhe alſo bare a ſon, and called his name Ben-ammi: the ſame *is* the father of the children of Ammon unto this day.

And there came two Angels to Sodom at Even, and Lot ſat in the Gate of Sodom] *Pool* obſerves, that the Gates of the City were the Places where they adminiſter'd Juſtice in former Ages, and *Lot* was ſitting there; from whence the *Jews*, who are fond of Fables, eſpecially ſuch as contribute to the Honour of *Abraham* and his Relations, have a Tradition, that he was Chief Juſtice of the Place; a Fiction, which is not only deſtitute of the leaſt Probability, but which is expreſly contradicted by the Words of the *Sodomites*, Ver. 9. where it is ſaid, that *this one Fellow came in to ſojourn, and he will needs be a Judge*, upon which they threaten him, which they would not have dared to do, had they made him ſo great a Magiſtrate over them. Probably therefore, he only ſat there, as being the uſual Place of Reſort for the better Sort of Citizens; and through a hoſpitable Temper, that he might be in the Way to invite Strangers Home, thereby to ſecure them from the ill Uſage, it is likely he might know, they met with elſewhere.

And he ſaid, Behold now my Lord, turn in, I pray you, into your Servants Houſe, and tarry all Night] In the *Eaſtern* Countries, ſays *Le Clerc*, there have of late, indeed, been ſome few *Caravanſaries* ſet up, but in the Time we are now ſpeaking of, there was no ſuch Thing as *Inns*, for the Accommodation of Strangers; and therefore all Travellers, when they came to a Town, if they were not entertain'd in a private Houſe, were forc'd to abide all Night in the *Streets*. It was therefore a cuſtomary Thing for thoſe of the better Sort to receive ſuch *Wayfaring Men* (whether they knew them, or knew them not) into their Houſes, and there entertain them with great Civility. And this is the Reaſon, why both in *ſacred* and *prophane* Authors, we meet with ſuch large Commendations of this Act of *Hoſpitality*, and particularly, in the Epiſtle to the *Hebrews* (Ch. xiii. 2.) have a Precept to this Effect, alluding to the very hiſtorical Paſſage now before us, *Be not forgetful to entertain Strangers, for thereby ſome have entertained Angels unawares.*

And they called unto Lot, and ſaid unto him, Where are the Men which came in to thee this Night? Bring them out unto us that we may know them] That is, in an unnatural and prepoſterous Manner, ſays *Howell*, which was afterwards expreſly forbidden in the Law, *Levit.*

Levit. xviii. 22. and thereby made capital, Chap. xx. 13. which vile Sin continued among the *Gentiles*, even in the Apoſtle's Time (as may be gather'd from *Rom.* i. 25. and 1 *Cor* vi. 9.) and was ſo generally practiſed among the People of *Sodom*, that from thence it took the Name of *Sodomy*, and the Practicers of it are called *Sodomites*, both in the Holy Scriptures, and our *Engliſh* Laws, which (as did the Law of God of old) do ſtill make the Puniſhment of it to be Death.

The Expreſſion of the Men of *Sodom*, *that we may know them*, had certainly this Meaning, *viz.* that they might abuſe them; for *Lot*, otherwiſe, would not have offered them his Daughters; in doing which, he makes uſe of the ſame Phraſe they did, to expreſs that Senſe which we have put on their Words. *Behold now, I have two Daughters, which have not known Man*, i. e. *carnally*, as the *Sodomites* would have known thoſe beautiful young Men, whom *Lot* had received into his Houſe. And ſo notorious were the Inhabitants of this Place, for the Commiſſion of that unnatural Vice, as to beſtow the Name of their City thereon, and thereby perpetuate the Memory of their Guilt, tho' all Tracts of them, and of their Dwellings, be now loſt in the *Dead-Sea*.

Behold now, I have two Daughsers, which have not known Man; let me I pray you, bring them out unto you, and do ye to them as is good in your Eyes] This Offer of *Lot*'s, to give up his two Daughters to their Luſts, ſeems, ſays *Stackhouſe*, to be a ſtrange one; but then we are to conſider, that, as it was made in the utmoſt Perplexity of Mind, and out of a vehement Deſire to ſecure his Gueſts, ſo may it, after all, imply no more than this, — 'God forbid, my Friends, that you 'ſhould make yourſelves guilty of a Crime of ſo high a 'Nature, as to offer the leaſt Indignity to theſe noble 'Strangers, whom I have receiv'd into my Houſe; 'and whom therefore I cannot put in your Power upon 'any Terms whatever. Much rather had I part even 'with my own dear Daughters, who are in my Power, 'and who are alſo marriageable, than with theſe, whom 'I am not authoriz'd to diſpoſe of. Wherefore, I be-'ſeech you, Brethren, deal not ſo fooliſhly in this 'Matter, but conſider what ye are now going to do; 'and ſince, of two Evils, 'tis better to commit the leſs 'than the greater, are there not Women among you, 'whom ye may chuſe for the ſatisfying the Deſires of 'your Fleſh, and not ſin againſt the Order of Nature? 'But if there are none found that can pleaſe you, and 'you will nevertheleſs perſiſt, I proteſt to you, Sirs, 'I will ſooner loſe my own Children, with all that I 'have in the World, than even once conſent to depart 'from my Word, which I have given to theſe worthy 'Perſons. Therefore do as you pleaſe with me, and 'mine, ſeeing that I am in your Hand; only touch not '*theſe*.' This ſeems to be, in a great Meaſure, the Purport of *Lot*'s Propoſal to the Men of *Sodom*; and yet with all this Mollification, it has not unjuſtly incurr'd the Cenſure of St. *Auſtin*, 'We muſt not conſider, *ſays* '*he*, the Offer, which *Lot* made to the Inhabitants of '*Sodom*, as proceeding from a wiſe, ſober, and preme-'ditated Deſign, but rather as a Speech which dropp'd 'from a Man, ſtruck with Horror at the Thoughts of 'the abominable Sin they were going to commit, and 'who, by the Surprize and Trouble that he was in, had 'loſt the Uſe of his Reaſon and Diſcretion. For, if once 'we lay it down for a Rule, that there may be a Com-'penſation of Sin (*as he calls it*) *i. e.* that we may com-'mit leſs, in order to prevent others from running into 'greater, we ſhall, in a ſhort Time, lay waſte all 'Bounds, and ſee every Manner of Wickedneſs come 'ruſhing in upon us without Controul.'

Le Clerc, in his Commentaries upon this Place, aſſigns another Reaſon, why *Lot* might, with better Courage, make an Offer of his Daughters to the *Sodomites*. For, ſuppoſing him to be a conſiderable Man in the City, and his Daughters both betroth'd (as we find they were betroth'd, *Gen.* xix. 14.) to two young Gentlemen of Eminence, he might ſafely propoſe the Thing, as knowing very well, that they neither *durſt*, nor *wou'd* accept of it. That they *durſt not*, for Fear of Puniſhment from Perſons of their Rank and Authority; and that they *wou'd not*, becauſe Brothers in Iniquity (however outrageous they may be againſt others) affect always to maintain ſome Form of Decency between themſelves. But it is hard to ſay, what Perſons of their Complexion wou'd either been *afraid* or *aſham'd* to do, had the Bent of their Inclination tended that Way.

And they ſmote the Men that were at the Door of the Houſe with Blindneſs — ſo that they wearied themſelves to find the Door] *Pool* and *Le Clerc* obſerve, that it is a probable Opinion, that theſe Men were ſtruck, not with *actual* Blindneſs, but with a Dizzineſs, which diſturbed their Sight, and repreſented Objects falſely and in Confuſion, in the ſame Manner as the *Syrians* were, when ſent to take *Eliſha*, 2 *Kings* vi. 18. And this was no hard Matter for the Angels to do, by making a ſmall Alteration, either in the Sight, or in the Air, whereby either the *Door* might appear to them like the *ſolid* Wall, or the ſeveral Parts of the *Wall* like ſo many Doors.

And Lot went out to his Sons-in-law, which married his Daughters] Several Tranſlators, as well as *Rabbins*, ſuppoſe, that theſe were the Huſbands of ſome other of *Lot*'s Daughters, who were actually married, and had left their Father's Houſe; which ſeems to be confirm'd, by the Angels ordering him to take his Wife, and his two Daughters, that *were there preſent*: But the *original* Words, which in our Verſion are render'd, *his Sons-in-law, which married his Daughters*, may be tranſlated, according to the Interpretation of *Onkelos*, *his Sons-in-law, which* were *to marry*, &c. the Contract having been paſſed, but the Marriage not conſummated by Cohabitation. See *Univerſ. Hiſt.* L. 1. C. 4.

Haſte thee, eſcape thither; for I cannot do any Thing till thou be come thither] Whoever reads this Paſſage over, either in our Hiſtory, or in the Bible itſelf, will, I dare ſay, ſays *Campbel*, find it no hard Matter to comprehend the Meaning thereof; and yet Mr. *Howel* is for having us read *will not*, inſtead of *cannot*; upon which he reaſons thus: 'Tranſlators often give Occaſion, eſpecially to 'the Unlearned, for whom they are chiefly deſigned, 'to imagine, that *Jeſus* had not Power enough to work 'Miracles in *Nazareth*, Mark vi. 5. John xii. 39, &c. 'And here, in this Text (not to mention many others) 'where 'tis ſaid, *That God could not do any Thing to* 'Sodom, *till* Lot *had left it*. Tho' Commentators 'and Preachers have not failed to obſerve, that this 'Expreſſion does not always denote an abſolute Impoſ-'ſibility to do any Thing, but only a Deſign or Will 'not to do it, or a Repugnancy to the doing of it. But 'yet it is certain, that *Chriſt*, if he had pleaſed, could 'have wrought Miracles in *Nazareth*; and that God 'too could have deſtroyed *Sodom* independently of *Lot*; 'and all this Impotency is attributed to the want of 'Will, and therefore, ſince People are ſo apt to take 'theſe Places literally, it is proper they ſhould be 'rendred, *They would not*, and not, *They could not*, 'the laſt of which is an ambiguous Expreſſion, and na-'turally gives us an Idea which is contrary to the De-'ſign of the ſacred Writers.' The Subſtance of this Note, and, in a great Meaſure, the Expreſſion of it likewiſe is borrowed from the 136th Page of *An Eſſay for a new Tranſlation of the Bible*; the Author of which hath put many upon cavilling againſt the preſent Verſion of the Scriptures, who are totally ignorant in thoſe Tongues from whence they are tranſlated; Men who affect Learning, and would fain be thought Criticks, without having any Skill, or taking any Pains. As to the Phraſe in Diſpute, our Bible has certainly render'd the *Hebrew* Expreſſion exactly, and has placed it in a ſtronger Light than it would ſtand in, according to this Emendation. If in our Tranſlation it had been put *will not*, for *cannot*, it is highly probable, ſome other Critick would have found Fault with this, and called (indeed with ſome Colour of Juſtice) an unwarrantable Liberty taken with the ſacred Writings.

Therefore the Name of the City is called Zoar] From this extraordinary Mercy, vouchſafed to a whole City, for the Sake of one righteous Perſon, the Name thereof was changed, and inſtead of *Bela*, under which Appel-

lation it is mentioned before, as one of the five Cities revolting from *Chedorlaomer*, it was now called *Zoar*, or rather *Toar*, which in *Hebrew* signifies *small*; because *Lot*, in his Interceſſion, calls it twice, a *little one*.

Then the Lord rained upon Sodom, and upon Gomorrah, Brimſtone and Fire from the Lord out of Heaven. And he overthrew thoſe Cities, and all the Plain, and all the Inhabitants of the Cities, and that which grew upon the Ground] Mr. *Stackhouſe* obſerves, that, of all God's Judgments upon the Wicked, next to that of the univerſal Deluge, the Deſtruction of *Sodom*, and the neighbouring Cities in the Plain of *Jordan*, ſeems to have been one of the moſt remarkable, and the moſt dreadful Interpoſitions of Providence.

That this *Cataſtrophe* (as the Apoſtle calls it, 2 *Pet.* ii. 6.) did really happen, according to the Account which *Moſes* gives us of it, we have the concurring Teſtimony of all Hiſtorians, both antient and modern, to convince us. *Diodorus Siculus*, after having given us a Deſcription of the Lake *Aſphaltites* (which now fills the Place where theſe Cities once ſtood) acquaints us, that the adjacent Country was *then* on Fire, and ſent forth a grievous Smell, to which he imputes the ſickly and ſhort Lives of the neighbouring Inhabitants. *Strabo*, having made mention of the ſame Lake, purſues his Account, and tells us, that the craggy and burnt Rocks, the Caverns broken in, and the Soil all about it aduſt, and turn'd to Aſhes, give Credit to a Report among the People, that formerly ſeveral Cities ſtood there, (whereof *Sodom* was the chief) but that by Earthquakes and Fire breaking out, there were ſome of them entirely ſwallow'd up, and others forſaken by the Inhabitants that cou'd make their Eſcape. *Tacitus* deſcribes the Lake in much the ſame Manner with theſe other Hiſtorians, and then adds, that not far from it are the Fields, now barren, which were reported formerly to have been very fruitful, and adorn'd with large Cities, which were burnt by Lightning, and do ſtill retain the Traces of their Deſtruction. *Solinus* is clearly of Opinion, that the Blackneſs of the Soil, and its being turn'd into Duſt and Aſhes, is a ſure Token of its having ſuffer'd by Fire from Heaven; and, if we may believe the Report of a late Traveller, Mr. *Maundrell*, according to the Account which he had from the Inhabitants themſelves, ſome of the Ruins of theſe antient Cities do ſtill appear, whenever the Water is low and ſhallow.

What the Number of theſe Cities were, is a Matter wherein we have no abſolute Certainty. *Moſes*, in the Text, makes mention of but two, *Sodom* and *Gomorrah*, but in another Place, he enumerates *four*, and gives this Deſcription of their dreadful Puniſhment. *When the Generations to come ſhall ſee the Plague of that Land and the Sickneſſes, which the Lord hath laid upon it, and that the whole Land thereof is Brimſtone, and Salt, and Burning like the Overthrow of Sodom and Gomorrah, Abnoth and Zeboim, (which the Lord overthrew in his Anger, and in his Wrath) even all the Nations ſhall ſay, Wherefore hath the Lord done this unto the Land?* Deut. xxix. 22, 23, 24. Nay, if we will believe *Strabo*, and who perhaps might have an Account of the Thing from ſome *Phenician* Writer, the Number of the Cities, which at this Time, were deſtroyed, were *thirteen*; and to this, there is a Paſſage in the *Prophet*, which ſeems to give ſome Countenance, tho' not as to the preciſe Number of them: *As I live*, ſaith the Lord God to *Jeruſalem*, *Sodom thy Siſter, has not done, ſhe nor her Daughters*, (i. e. the Cities which were built round it, and were tributary to it) *have not done, as thou and thy Daughters have done.*

The abominable Enormities of the Inhabitants, provok'd the divine Ruler of the World to deſtroy their Cities, whoſe *Cry* was now grown great for Vengeance; and the Manner wherein it was effected, *Moſes* has recorded in the Words recited, Ver. 24, 25. For the better underſtanding of which, we are to obſerve, 1*ſt*, That in the Vale of *Siddim*, (the Tract of Ground which was now deſtroy'd) there were a great many Pits of *Bitumen*, which, being a very combuſtible Matter, is, in ſome Places *liquid*, in others *ſolid*; and not only found near the Surface of the Earth, but lies ſometimes very deep, and is dug from the very Bowels of it. 2*dly*, That the *Brimſtone* and *Fire*, which the Lord is ſaid to *rain upon Sodom and Gomorrah*, means *Brimſtone inflam'd*; that in the *Hebrew* Stile, *Brimſtone inflam'd* ſignifies *Lightning*; and that the Reaſon, why Lightning is thus deſcribed, no one can be ignorant of, that has either ſmelt the Places which have been ſtruck with Thunder, or have read what learned Men have wrote upon the Subject. 3*dly*, That God is not only ſaid to have *rained down Brimſtone and Fire*, but Brimſtone and Fire FROM THE LORD; where the Addition of *from the Lord*, which, at firſt, may appear to be ſuperfluous, or a Plurality of Perſons in the Deity (as moſt Chriſtian Interpreters would have it) does more particularly deſcribe the *Thunderbolt*, which, by the *Hebrews*, as well as other Nations, is frequently call'd the *Fire of God*, the *Fire from God*, &c. And the Reaſon is, — Becauſe Men having no Power over this Kind of *Meteor*, and it being impoſſible for them, by any Kind of Contrivance, to aſcend up to the Clouds, God is therefore ſuppos'd to dwell there, and to caſt down his Bolts from thence.

Now, from theſe Obſervations put together, we may, in ſome Meaſure, form a Notion to ourſelves, how this Deſtruction came to be effected. For, tho' *Moſes* does not inform us, after what Manner the Lightning and Thunder-bolts from above ſubverted theſe Cities, and their adjacent Territories; yet, ſince he plainly makes Mention of them, we cannot comprehend how it could happen otherwiſe, than that the Lightning and Thunder-bolts, falling, in great Abundance, upon ſome Pits of *Bitumen*, the Veins of that combuſtible Matter took Fire immediately, and as the Fire penetrated into the lowermoſt Bowels of the bituminous Soil, theſe wicked Cities were ſubverted by a dreadful Earthquake, which was follow'd with a ſubſiding of the Ground; and that, as ſoon as the Earth was ſunk, it would unavoidably fall out, that the Waters, running to this Place in ſo great an Abundance, and mixing with the *Bitumen*, which they found in great Plenty, would make a Lake of what was a Valley before, and a Lake of the ſame Quality, with what the Scripture calls the *Salt-Sea*.

This Lake, according to the Account we have of it, is encloſed, to the *Eaſt* and *Weſt*, with exceeding high Mountains; on the *North* it is bounded by the Plain of *Jericho*, on which Side it receives the Waters of *Jordan*; on the *South* it is open, and extends beyond the Reach of the Eye, being twenty four Leagues long, and ſix or ſeven broad. Its Water is exceeding deep and heavy; ſo heavy, that a Man cannot, without Difficulty, ſink into it; but of ſo nauſeous a Taſte, and noiſome Smell, that neither Fiſh, nor Fowl accuſtom'd to the Water, can live in it. It is full of *Bitumen*, which, at uncertain Seaſons, boils up from the Bottom in Bubbles; at which Time the Superficies of the Lake ſwells, and reſembles the Riſing of an Hill. Adjoining to the Lake and Fields, which formerly, as *Tacitus* ſays, were fruitful, but are now ſo parch'd and burnt up, that they have loſt their Fertility, inſomuch that every Thing, whether it grows ſpontaneouſly, or be planted by Man, whether it be Herb, Fruit, or Flower, as ſoon as it is compreſs'd, moulders away immediately into Duſt; and to this the Author of the Book of *Wiſdom* ſeems to allude, when he tells us, that, *of the Wickedneſs of thoſe Cities, the waſte Land, that ſmoaketh to* this Day, *is a Teſtimony, and the Plants bearing Fruit, that never come to Ripeneſs.*

Whether there be any Truth in this Part of the Account of *Tacitus*, 'tis hard to tell. As for the Apples of *Sodom* (to which he ſeems to allude) Mr. *Maundrell* tells us, that he never ſaw, nor heard of any thereabouts, nor was there any Tree to be ſeen near the Lake, from which one might expect ſuch Kind of Fruit; and therefore he ſuppoſes the *Being*, as well as the *Beauty*, of that Fruit a mere Fiction, and only kept up, becauſe it ſerv'd for a good *Alluſion*, and now and then helped Poets to a pat Similitude.

'The Cinders, Brimſtone, and ſmoke, ſays *Philo*, 'and a certain obſcure Flame, as it were, of a Fire 'burning, ſtill perceivable in ſome Parts of the Coun-'try, are Memorials of the perpetual Evil which hap-'pen'd to it;' and, as *Joſephus* adds, 'the Things that 'are ſaid of *Sodom*, are confirmed by ocular Inſpection, 'there being ſome Relicts of the Fire, which came 'down from Heaven, and ſome Reſemblance of the 'five Cities, ſtill to be ſeen.' And 'tis the Duration of theſe Monuments of divine Wrath perhaps, which gave Occaſion to St. *Jude* to ſay, that the wicked Inhabitants of theſe Cities were *ſet forth for an Example, ſuffering the Vengeance of eternal Fire*, i. e. of a Fire, whoſe Marks were to be perpetuated to the End of the World: For it is a common Thing in Scripture, to expreſs a great and irreparable Vaſtation, whoſe Effects or Signs ſhall be permanent to the lateſt Ages, by the *Greek* Word *Aionios*, which we here render *eternal*.

Thus, in all Probability, were the Cities of the Plain of *Jordan* overthrown: Nor is there any Doubt to be made, but that the miraculous Hand of God was employed in ſending down this heavy Judgment. For, tho' in a Soil, impregnated with *Bitumen*, the Cities, which are built thereon, may be ſhaken with an *Earthquake*, and ſwallow'd up by a ſudden *Hiatus*; tho' Thunder-bolts may fall, and ſet the Veins of Sulphur and Bitumen on Fire, which, afterwards breaking out, and mingling with the Water, may, in a low Valley, eaſily cauſe a Lake full of *Aſphaltus*: Tho' theſe Things, I ſay, in Proceſs of Time, might have come to paſs in an ordinary Courſe of Nature; yet, if they were done before their *natural Cauſes* were in a Diſpoſition to produce them; if they would not have been done *that Inſtant*, unleſs it had been for ſome extraordinary Interpoſition of God, or his bleſſed Angels; it ought to be reputed no leſs a *Miracle*, than if every Particular in the Tranſaction had plainly ſurpaſſed the uſual Operations of Nature. And, that the Judgment now before us, happened in this Manner, the two Angels, diſpatch'd by Almighty God upon this important Occaſion, God's foretelling *Abraham* his Deſign, the Angels acquainting *Lot* with the Errand about which they came, and then urging and inſtigating him to be gone, to make Haſte, and *eſcape to* Zoar, *becauſe they could do nothing until he was come thither*, are Arguments ſufficiently convincing, that the Thunder and Lightning, or (as others will have it) the Showers of liquid Fire, or rather Storms of Nitre and Sulphur mingled with Fire, which fell upon theſe wicked Places, were immediately ſent down by the Appointment of God, and by the Miniſtry of his Angels, who, knowing all the *Meteors* of the Air, and their repugnant Qualities, did collect, commix, and employ them, as they thought fit, in the Execution of God's juſt Judgment upon a People devoted to Deſtruction.

But his Wife looked back from behind him, and became a Pillar of Salt] It is not agreed by Commentators what was the Crime, for which *Lot*'s Wife was ſo ſeverely puniſh'd. Some are of Opinion, that ſhe deſerv'd it, merely for diſobeying the Command of the Angel, and expreſſing too much Concern for a People that deſerved no Compaſſion. Others ſay, that, being anxiouſly ſollicitous for her Daughters that were married there, and turning about to ſee, whether they followed her, ſhe ſaw the Divine *Shechinah*, or Majeſtick Appearance of God, deſcending to deſtroy the Place, which was the Occaſion of her *Metamorphoſis*. Others ſuppoſe, that, ſhe being in the Confederacy with the *Sodomites*, ſhe told them that her Huſband was *diſtracted*, and gave them Notice, when any Strangers came to lodge with him, by a Sign of Smoak by Day, and of Fire by Night; whilſt others again imagine, that the Scripture does not repreſent the Fate, which ſhe met with, as a Puniſhment for any Crime, but as a Thing merely accidental. See *Univerſ. Hiſt.* L. I. C. 4. There is one Circumſtance however in the Text, ſays *Pool*, *viz.* that *ſhe looked from behind her Huſband*, whom ſhe follow'd, which ſeems to be mention'd as the Reaſon of this her Preſumption, becauſe ſhe could do it without her Huſband's Obſervation or Reproof; to which ſhe ſeems to have had a greater Regard, than to the all-ſeeing Eye of God.

The ingenious Mr. *Stackhouſe* has treated this Subject in a very learned and rational Manner: He ſays, that the *Metamorphoſis* of *Lot*'s Wife is one of the moſt wonderful Events in Scripture, and therefore thoſe, who are unwilling, *as they ſay*, to multiply Miracles without a Cauſe, from the different Senſes, which the Words in the Text are capable of, have endeavour'd to fix another Interpretation to them. Thus the Word, which we render *Pillar*, or *Statue*, beſides its obvious Signification, may, in a *metaphorical* Senſe, be applied to denote any Thing, that like a Pillar or Stone, is *immoveable* and *hard*; and according to this Acceptation, theſe Interpreters ſuppoſe, that *Moſes* might intend no more, than that *Lot*'s Wife was ſtruck dead with Fear, or Surprize, or any other Cauſe, and ſo remain'd motionleſs, like a Stone.

In like Manner, the Word, which we render *Salt*, beſides its common Signification, does ſometimes denote *a dry and barren Soil*, ſuch as is found about the *Aſphaltic* Lake: And thus the Senſe of the Words, applied to *Lot*'s Wife, intimates, that the Place of her Death was in a *barren* Country, or in *the Land of Salt*. At other Times it ſignifies a *long Space*, or *Continuance of Time*, becauſe we find an *everlaſting Covenant*, *called a Covenant of Salt*, (Salt being therefore an Emblem of *Eternity*, becauſe the Things that are ſeaſon'd therewith, continue incorrupt for many Years) and in this Senſe *Lot*'s Wife may be ſaid to become an *everlaſting Monument* of the divine Diſpleaſure, without any Conſideration either of the *Form* or *Matter* whereinto ſhe was changed: And from theſe Significations of the Words, they draw this Explication of the Paſſage. ---- 'That *Lot*'s Wife, either looking back upon the City, 'when ſhe ſaw it all on a Smoak, and Fire from Hea-'ven pouring down upon it, was ſtruck dead with the 'frightful Sight, in a Country, that was *afterwards* 'barren and unfruitful: Or that, not only ſtopping, 'but returning towards the City (when the Angel was 'gone) ſhe was ſuffocated by ſome poiſonous Vapour, 'and periſh'd in the common Conflagration.' And this, *as they ſay*, ſaves a Miracle, and anſwers the End of Providence full as well, as if the Woman had been actually turn'd into *a Pillar of Salt*, which never was, and never will be prov'd by any authentick Teſtimony.

All this is plauſible enough; and yet thoſe, who adhere to the *literal* Senſe of the Words, have this to ſay in their Vindication, --- That the Vale of *Siddim*, where *Sodom*, and the other Cities ſtood, was originally a very fruitful Soil (as moſt bituminous Countries are) which induc'd *Lot* to make Uſe of it for the Paſturage of his Cattle, but is, at preſent, the very Reverſe, a poor barren Land, full of Sulphur and Salt-pits: And hence they infer, that all the ſulphurous and ſaline Matter, which is found in this Tract of Ground now, was the Effect of divine Vengeance, and ſhower'd down upon it when God deſtroyed *Sodom*, and its neighbouring Cities. They therefore ſuppoſe, that the Woman, ſtanding ſtill too long to behold the Deſtruction of her Country, ſome of that dreadful Shower, in the Manner of great *Fleaks* of Snow, fell upon her, and, clinging to her Body, wrapp'd it all over, as it were in a Sheet of *nitroſulphurous* Matter, which congeal'd into a Cruſt as hard as a Stone, and made her appear like a Statue or Pillar of *metallick* Salt, having her Body enclos'd, and, as it were, *candied* all over with it. And to maintain this their Hypotheſis, they aſſert, That all *indurated* Bodies (as Chymiſts well know) are (as they ſpeak) highly *ſaturated* with a *ſaline* Principle, and that all Coagulations and Concretions, in the Mixture of Bodies, are effected by this Means: So that it was not poſſible to expreſs ſuch a Tranſmutation as *Lot*'s Wife underwent, whether it was ſimply by *Incruſtation*, or by total *Penetration*, more properly than *Moſes* has done. They produce Inſtances from the beſt Hiſtorians of ſeveral *Petrefactions* both of Men and Cattle (almoſt as wonderful as this of *Lot*'s Wife) ſtanding in the very ſame Poſture wherein they were found at the Inſtant

of their Tranſmutation, for ſeveral Generations afterwards; and, for the Confirmation of this in particular, they vouch the Teſtimony of the Author of the *Book of Wiſdom*, who makes Mention *of a ſtanding Pillar of Salt, as a Monument of an unbelieving Soul*, and the Authority of the LXX Interpreters, who expreſly render it ſo. Among *Jewiſh* Writers, they cite the Words of *Joſephus*, who tells us, that 'Lot's Wife, caſting 'her Eye perpetually back upon the City, and being 'too much concern'd about it, contrary to what God 'had forbid her, was turn'd into a Pillar of Salt, which 'I myſelf, *as he tells us*, have ſeen.' They cite the Words of *Philo*, who frequently takes Notice of this *Metamorphoſis*, and, in his *Allegories of the Law*, more particularly declares, that, *for the Love of* Sodom, Lot's *Wife was turn'd into a Stone:* And, among Chriſtian Writers, they produce that Paſſage of *Clemens*, in his Epiſtle to the *Corinthians*; 'Lot's Wife went along 'with him, but being of a different Spirit, and not 'perſiſting in Concord with him, ſhe was therefore 'placed for a Sign, and continues a Statue of Salt to 'this very Day;' together with the Teſtimony of *Irenæus*, and ſeveral other Fathers of the Church.

The Accounts, which modern Hiſtorians and Travellers give us of this Matter, are ſo very different and uncertain, that we cannot ſo well tell where to fix our Belief. *Bochart*, in his Deſcription of the *Holy Land*, tells us, that he gave himſelf the Fatigue of a very troubleſome Journey, to behold this Statue, but was not ſo happy as to ſatisfy his Curioſity; for the Inhabitants aſſur'd him the Place was inacceſſible, and could not be viſited without apparent Danger of Death, becauſe of the prodigious Beaſts and Serpents that abounded there, but more eſpecially, becauſe of the *Biduini*, a very ſavage and inhuman Sort of People, that dwelt near it: And yet, if we will believe other Writers of this Kind, they will tell us expreſly, that there is ſtill ſome Part of it remaining, and to be ſeen, between *Engaddi* and the *Dead Sea*.

We will ſuppoſe however for once, that the long Duration of this Monument is an Impoſition of the Inhabitants upon the Credulity of Strangers; yet it will not therefore follow, that there never was any ſuch Thing in being, unleſs we can think it inconſiſtent with the Nature of God to work a Miracle for the Puniſhment of a wicked Woman. Miracles indeed are not to be multiplied, unleſs there be Occaſion for them: But, when the plain Senſe of the Words leads us to ſuch a Conſtruction, 'tis a Niceneſs, no way commendable, to endeavour to find out another, merely for the Sake of avoiding the Miraculouſneſs of the Fact; as if the Scriptures were more valuable, for containing nothing but obvious Matters, and the *Majeſty* of God any way magnified, by ſeeming to exert as little of its *omnipotent* Power as poſſible.

The ſhort of the Matter is this, — We have a clear Account, in a Book full of Wonders, of a Woman, confeſſedly guilty of Diſobedience and Ingratitude, ſtruck dead by the Hand of God, and turn'd into a Statue of Salt, for a Monument of Terror to future Generations. And, is there any Thing in this, ſo repugnant to Reaſon, or ſo incongruous for God to do, that we muſt immediately flee to another Interpretation, and, to make the Matter eaſy, reſolutely maintain, that the whole Purport of the Thing is only this, — That the poor Woman either ſuddenly died of a Fright, or indiſcreetly fell into the Fire? God certainly may work a Miracle when he pleaſes, and puniſh any wicked Perſon in what Manner he thinks fit; nor is there any more Wonder in the *Metamorphoſis* of *Lot*'s Wife, than there was in the changing the Rod of *Moſes* into a Serpent. The ſame Power might do both; and ſince the ſame Hiſtory has recorded both, there is the ſame Reaſon for the Credibility of both. Nay, of the two, the Tranſformation of *Lot*'s Wife ſeems more familiar to our Conceptions, ſince we want not Inſtances of Perſons ſtruck with Lightning, and kill'd with cold Vapours, that have immediately petrified in the ſame Manner.

But, why God exacted ſo ſevere a Penalty for an Offence ſo ſeemingly ſmall, is not ſo hard to be reſolv'd; becauſe, according to the Light wherein we are to conſider this Woman, her Diſobedience to the Divine Command had in it all the Malignity of an obſtinate and perverſe Mind, unthankful to God for his Preſervation of her, and too cloſely attach'd, if not to the wicked Cuſtoms, at leaſt to the Perſons and Things, which ſhe had left behind her in that Sink of Sin and Senſuality.

But there is another Obſervation, which we may draw from our Saviour's Application of this Story, as well as the Angel's Expreſſions to *Lot*, viz. that ſhe loiter'd by the Way, if not return'd to the City; and if ſo, 'tis no Wonder that ſhe ſuffer'd, when ſhe was found within the Compaſs of the *ſulphureous* Steams from Heaven; nor can God be blam'd for his exemplary Puniſhment of her, unleſs we think it reaſonable for his Providence, in this Caſe, to have interpos'd, and wrought a Miracle for *her* Preſervation, who had ſo little deſerv'd it, and had run herſelf voluntarily into the Jaws of Deſtruction.

Come, let us make our Father drink Wine, and we will lie with him, that we may preſerve Seed of our Father] It was, at that Time, ſays *Stackhouſe*, an univerſal Law, which afterwards became a particular one of the *Jews*, that Marriages ſhould be contracted within the Family, to preſerve Inheritances, and to avoid the Mixture of Seeds: So that the two Siſters here argu'd very juſtly upon the Principles then univerſally admitted, *i. e.* upon the general Law of Nations. For, ſeeing they had no Brother to keep up their Name and Family, and their Father had loſt their Mother, by whom he might have had other Children, and they themſelves, their Huſbands, before Conſummation, in the common Deſtruction; there was no apparent Poſſibility of preſerving their Father's Family from utter Extinction after their three Lives, or averting the ſaid *Curſe of Extinction*, but by the very Method, which, at laſt, they concerted between them. So that they had the Plea of Neceſſity on their Sides to excuſe, if not to juſtify them: And, that they were not led by any Spirit of Uncleanneſs to this Action, we have theſe Preſumptions to believe: — That, in the Midſt of all the Impurities of the moſt wicked City under Heaven, they had preſerv'd their Innocence and Virginity; that they unanimouſly joined together in the ſame Contrivance, whereas vicious Intrigues are ſeldom communicated, and, whenever they are, always occaſion Quarrels; that, what they did once, they never repeated, and ſo cannot be ſuſpected of having been incited by brutal Luſt; and laſtly, that they were ſo far from being conſcious to themſelves of having acted upon any baſe and ſinful Inducement, that, in the Names of their Children, they took Care to perpetuate the Memory of it to Poſterity; which they never would have done, had they thought it a Reproach to their Father's Name.

Their Father too, in the Matter of Inceſt, may in ſome Meaſure be excus'd, for as much as he offer'd no Violence to his Daughters, but was altogether paſſive, and impos'd upon by them; but then, it muſt be conſider'd, that had he not allowed himſelf to drink to Exceſs, it had not been in the Power of his Daughters to deceive him. The Daughters indeed, without this Expedient, could not have attain'd their End; but then the Unjuſtifiableneſs of the Means diſſecrates the Means, even tho' it were good and laudable before. The ſhort is, both Father and Daughters, in this whole Tranſaction, were not without Sin: And therefore, whatever may be ſaid in Mitigation of their Faults, we miſtake the Matter widely, if we think the ſacred Hiſtory, in barely relating them, means either to approve or commend them.

And the firſt bore a Son, and called his Name Moab] *Moab* ſetled himſelf in the Parts adjoining *Eaſtward* to the *Salt-Sea*, or *Lacus Aſphaltites*, and in the neighbouring Tract, on the River *Jordan Eaſtward:* For we plainly learn, that great Part of the Kingdom of *Sihon*, King of the *Amorites*, did formerly belong to the *Moabites*, Numb. xxi. 21. *Ammon* ſeated himſelf in

in the Parts adjoining to *Moab:* For it is evident from Scripture, that the *Ammonites* were formerly poſſeſs'd of the Parts on the *Eaſt* of *Jordan* about the River *Jabbok*, or of the *Northern* Part of that which was afterwards the Kingdom of *Sihon*, Num. xxi. 13. Joſh. xiii. 25. and Judg. xi. 13, 23. But theſe Things we ſhall have Occaſion to illuſtrate more fully, when we come to deſcribe the Courſe of the Travels of the *Iſraelites* out of *Egypt*, into the Land of *Canaan*. See *Well*'s Geogr. of the O. T.

CHAP. XX.

Abraham *ſojourns in* Gerar, *where he denies his Wife, and by that means loſes her.* Abimelech, *who had taken her, is reproved for it in a Dream; pleads his Ignorance in Excuſe; rebukes* Abraham; *reſtores* Sarah, *and reproves her.* Abraham *prays for* Abimelech *and his Family, and God heals them.*

Ver. 1. AND Abraham journeyed from thence toward the ſouth country, and dwelled between Kadeſh and Shur, and ſojourned in Gerar. 2 And Abraham ſaid of Sarah his wife, She *is* my ſiſter: and Abimelech king of Gerar ſent, and took Sarah. 3 But God came to Abimelech in a dream by night, and ſaid to him, Behold, thou *art but* a dead man, for the woman which thou haſt taken: for ſhe *is* a mans wife. 4 But Abimelech had not come near her: and he ſaid, Lord, wilt thou ſlay alſo a righteous nation? 5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe herſelf ſaid, He *is* my brother: in the integrity of my heart, and innocency of my hands have I done this. 6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integrity of thy heart; for I alſo with-held thee from ſinning againſt me: therefore ſuffered I thee not to touch her. 7 Now therefore reſtore the man *his* wife, for he *is* a prophet, and he ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou, and all that *are* thine. 8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told all theſe things in their ears: and the men were ſore afraid. 9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my kingdom a great ſin? thou haſt done deeds unto me that ought not to be done. 10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing? 11 And Abraham ſaid, becauſe I thought, Surely the fear of God *is* not in this place; and they will ſlay me for my wives ſake. 12 And yet indeed *ſhe is* my ſiſter; ſhe *is* the daughter of my father, but not the daughter of my mother: and ſhe became my wife. 13 And it came to paſs, when God cauſed me to wander from my fathers houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; At every place whither we ſhall come, ſay of me, He *is* my brother. 14 And Abimelech took ſheep, and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife. 15 And Abimelech ſaid, Behold, my land *is* before thee: dwell where it pleaſeth thee. 16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other:* thus ſhe was reproved. 17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children.* 18 For the Lord had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

And ſojourned in Gerar] *Gerar* was a *regal* City, ſituate not far from the Angle where the *South* and *Weſt* Sides of *Paleſtine* meet; and the Country to which it gave the Name, extended itſelf pretty far into *Arabia Petræa*. *Beerſheba* ſignifies the *Well of the Oath*, becauſe here *Abraham* made a Covenant with *Abimelech* King of *Gerar*, concerning a Well which he had digg'd hard by. Here likewiſe he planted a Grove, and inſtituted an *Oratory*, or Place of divine Worſhip; and, in proceſs of Time, here was a City, or conſiderable Town built, which is taken Notice of by heathen Authors under the Name of *Berzimma*, or *Berſabe*. *Kadeſh* was a City lying on the Edge of the Land of *Canaan*, to the *South* of *Hebron*; *Shur* was the Name of that Part of *Arabia Petræa*, which joins *Egypt* and the *Red-Sea*; and ſomewhere between theſe two, was that *Well*, near to which *Abraham*, when he left *Mamre*, fix'd his Habitation. See *Well*'s Geogr. of the O. T. Vol. 1.

And Abimelech King of Gerar ſent, and took Sarah] *Sarah* was now ninety Years old, when *Abimelech* took her into his Family; whence, ſays *Howell*, it may ſeem very ſtrange, that a Woman of her Age ſhould look ſo very well, as to be deſired by a King, who, in thoſe Days might have commanded the moſt youthful Beauties in his whole Dominions. But, according to ſome Interpreters, People of *ninety then* were as freſh and vigorous as thoſe of *forty now*; and *Sarah* might, even in that Reſpect, excel her Co-evals, by Reaſon of her *Sterility*, which is a great Preſerver of Beauty: Tho' others are of Opinion, that God, having taking away her Sterility, her Beauty returned with her Fruitfulneſs, for, by this Time, it is computed, that ſhe had conceived her Son.

Therefore Abimelech aroſe early in the Morning, and called all his Servants, and told all theſe Things in their Ears; and the Men were ſore afraid] From what we are told in Scripture, this Affair muſt have been attended with no ſmall Terror and Confuſion. *Abimelech* was much concerned at the Threats which had been denounced againſt him in his Dream; he was amazed, to find *Sarah* the Wife, and not the Siſter of *Abraham*, and to hear at the ſame Time that this Stranger was in ſo high Favour with God, as to be able to cure him by his Interceſſion; his Courtiers were no leſs ſurprized, on his relating what had befallen him; they were ſenſible of their own ſudden Maladies, and in great Fear of worſe Conſequences, unleſs the Woman was ſent back. *Joſephus* ſays, *Abimelech*, from the Time he took away *Sarah*, continued ſo ill of a violent Diſeaſe, that his Phyſicians deſpair'd of his Recovery, ſo that he was in no Condition to have cohabited with any Woman whatſoever. Some of the *Rabbins* go yet farther; they tell us, that an Angel attended *Sarah* both here and in *Egypt*, and ſuffered none to touch her. But theſe are Fables which deſerve no Regard, eſpecially where the Story is clear and evident in the Sacred Writings. We from thence learn, that her Chaſtity was preſerved by the Interpoſition of the Divine Power, and therefore, curious Enquiries into the Method obſerved, in this Reſpect, by Providence, are needleſs and perhaps ſinful.

And unto Sarah he ſaid, Behold I have given thy Brother a thouſand Pieces of Silver] *Bedford* obſerves, that the original Word does not ſo properly mean *Pieces*, as *Weight*, becauſe Money was then paid by Weight, and may therefore be interpreted a thouſand Shekels of Silver, *i. e.* about 57 Pounds in the Value of our preſent Money.

Behold he is to thee a Covering of the Eyes unto all, that are with thee, and to all other; thus ſhe was reproved]

proved] Where we muſt obſerve, in the firſt Place, that the Word, which we render *reprove*, does more properly ſignify to *inſtruct*, which muſt certainly be the right Senſe of the Word here, conſidering that *Abimelech* had already accepted of *Abraham*'s Apology, and was ſo far from irritating either him, or *Sarah* by Reproaches, that, on the contrary, he was endeavouring to win their Friendſhip by conſiderable Preſents. But then as to the *Covering of Sarah*'s *Eyes*, this may be variouſly expounded according as the Words refer, either to *Abraham*, or to the *Pieces of Silver*. If they refer to *Abraham*, then the Meaning of the King's Words will be, 'Thou needeſt no other Defence of 'thy Chaſtity, than he; nor haſt thou any Reaſon 'hereafter to ſay, *he is my Brother*; for ſo dear is he to 'God, that God will defend him, and he will defend 'thee; and not only him, but all that are with thee, 'and that even among Strangers, without any ſuch 'Shifts and Equivocations, as you have hitherto 'thought fit to make uſe of.' This Senſe indeed is countenanc'd by the LXX: But others have thought, that it might better be render'd thus, — 'This Money, 'which I have paid thy Huſband, as a Mulct, for my 'having endeavour'd to take thee from him, will be a 'Means to deter all others from having any Concern 'with thee, when once they ſhall hear, how much I 'have ſuffered upon that Account.' The Reader is left to his own Option; but we ſhould rather think, that the laſt of theſe Interpretations is preferable. See *Patrick*'s and *Le Clerc*'s Com.

For the Lord had faſt cloſed up all the Wombs of the Houſe of Abimelech] This Phraſe, *had faſt cloſed up the Wombs*, does, in Scripture frequently denote *Barrenneſs*; but that it cannot do ſo here, is pretty plain from hence, — That the Hiſtory of this Tranſaction is of too ſhort a Continuance, to give Space for a Diſcovery of this Kind, *viz.* whether the Women, by God's Infliction, were become actually barren or no: And therefore the other Opinion is more probable, *viz.* that it was ſuch an Indiſpoſition, or Sore, or Swelling in the ſecret Parts, that the Men could neither enjoy their Wives, nor the Women who were with Child, could be delivered. See *Pool* and *Patrick*.

CHAP. XXI.

Iſaac *is born, circumciſed and weaned.* Sarah *takes Offence at the Behaviour of* Iſhmael, *and prevails on* Abraham *to turn him and his Mother out of Doors.* Hagar *wanders with her Son in the Wilderneſs; and being both in great Diſtreſs, ſhe is comforted by an Angel. The Covenant between* Abraham *and* Abimelech *at* Beerſheba.

Ver. 1. AND the Lord viſited Sarah as he had ſaid, and the Lord did unto Sarah as he had ſpoken. 2 For Sarah conceived and bare Abraham a ſon in his old age; at the ſet time of which God had ſpoken to him. 3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac. 4 And Abraham circumciſed his ſon Iſaac, being eight days old, as God had commanded him. 5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him. 6 And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me. 7 And ſhe ſaid, Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have borne *him* a ſon in his old age. 8 And the child grew and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

And Abraham circumciſed his Son Iſaac, being eight Days old] *Calmet* tells us, that the Manner of this Ceremony's being perform'd, whether in the publick Synagogue, or in private Houſes, is this, — The Perſon, who is appointed to be the *Godfather*, ſets down upon a Seat, with a Silk-cuſhion provided for that Purpoſe, and ſettles the Child in a proper Poſture on his Knees, when he, who is to circumciſe him (which, by the bye, is accounted a great Honour among the *Jews*) opens the Blankets. Some make uſe of Silver-Tweezers, to take up ſo much of the *Prepuce*, as they deſign to cut off, but others take it up with their Fingers. Then he, who circumciſes the Child, holding the Razor in his Hand, ſays, *Bleſſed be thou, O Lord, who haſt commanded us to be circumciſed*; and, while he is ſaying this, cuts off the thick Skin of the *Prepuce*, and then with his Thumb-nails, tears off a finer Skin ſtill remaining. After this he ſucks the Blood, which flows plentifully upon this Occaſion, and ſpits it out into a Cup full of Wine: Then he puts ſome Dragons Blood upon the Wound, ſome Coral Powder, and other Things to ſtop the Bleeding, and ſo covers up the Part affected. When this is done, he takes the Cup, wherein he had ſpit the Blood, and then, bleſſing both that and the Child, gives him the Name which his Father had appointed, and, at the ſame Time pronounces theſe Words of *Ezekiel*, *I ſaid unto thee, when thou waſt in thy Blood, live*, Ch. xvi. 6. after which, the whole Congregation repeats the cxxviiith *Pſalm*, *Bleſſed is every Man that feareth the Lord*, &c. and ſo the Ceremony concludes. Only we muſt obſerve, that beſides the Seat appointed for the Godfather, there is always another left empty, and is deſign'd, ſome ſay, for the Prophet *Elias*, who, as they imagine, is inviſibly preſent at all Circumciſions.

And the Child grew, and was weaned] It is not eaſy to gueſs, ſays *Patrick*, how long it was that Women gave ſuck in thoſe Days, becauſe the antient *Hebrews* are divided about it, ſome affirming that *Iſaac* was weaned when he was *two*, ſome *five*, and others not till he was *twelve* Years old. If however we will judge by what the young *Maccabee*'s Mother ſaid to him, *My Son remember I have ſuckled thee three Years*, 2 *Macc.* vii. 27. that Time will appear the moſt probable. For there is no Reaſon to believe, that *Iſaac* was weaned before the uſual Term, for Want of Care, and Affection in his Mother.

And Abraham made a great Feaſt the ſame Day that Iſaac was weaned] What the Manner of celebrating this *Weaning-feaſt*, or Feaſt of *Initiation*, was, ſays *Stackhouſe*, we can only conjecture from certain Circumſtances, and ſome parallel Paſſages and Cuſtoms. There are no more than the Weaning of *Iſaac*, and the Weaning of *Samuel*, (two very extraordinary Perſons, both foretold by the Spirit of Prophecy, and both miraculouſly born) which are taken Notice of in the ſacred Hiſtory. And (if we may be allow'd to ſuppoſe a *Parallel* between them) as the Feaſt at the weaning of *Samuel*, was a ſacred Feaſt, and kept *before the Lord*, 1 *Sam.* i. 24. (for the Child was brought by his Mother to the *Sanctuary*, there preſented, and there *initiated*, or dedicated by the High-Prieſt, whereupon a *Sacrifice* firſt, and then a *Feaſt* did enſue) ſo we may ſuppoſe, 1. That, at the Weaning-feaſt of *Iſaac*, there was a Burnt-Sacrifice, which *Abraham*, as *Prieſt* and *Prophet*, might early in the Morning offer, in order to ſanctify both the Feaſt, and thoſe that were to communicate in it. 2. That there were Changes of Raiment given to all the Gueſts, and to all the Servants, to keep the Feaſt in, and that, without theſe *Feſtival Robes*, no one was allow'd to ſit down at the Table. 3. That a new Sort of Veſture was given to *Iſaac*, as an Habit of Diſtinction, by which he was declar'd Heir of the Family, and the moſt honourable, next to his Father. 4. That there was a Dedication of the Child, or an holy *Initiation* of him, in a very religious and ſolemn Manner, perform'd by both the Parents. 5. That there was probably a Commemoration of the Entertainment of Angels in *Pilgrims Habit*, and of the joyful Meſſage then brought, together with the killing of the fatted Calf, and other Proviſions made for them: And, 6. That, upon this Occaſion, there was certainly a ſumptuous Entertainment made for their

Gueſts, ſuitable to the Character of the Maſter of the Feaſt, who was a Prince, as well as a Prophet, and anſwerable to the End and Deſign of it, which was to commemorate the higheſt Bleſſing that could be given, not to one Family only, but to all the Generations of the World.

9 And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had borne unto Abraham, mocking. 10 Wherefore ſhe ſaid unto braham, Caſt out this bond-woman, and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac. 11 And the thing was very grievous in Abrahams ſight, becauſe of his ſon. 12 And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman; in all that Sarah hath ſaid unto thee, hearken unto her voice; for in Iſaac ſhall thy ſeed be called. 13 And alſo of the ſon of the bond-woman will I make a nation, becauſe he *is* thy ſeed. 14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her ſhoulder) and the child and ſent her away: and ſhe departed, and wandred in the wilderneſs of Beer-ſheba. 15 And the water was ſpent in the bottle, and ſhe caſt the child under one of the ſhrubs. 16 And ſhe went, and ſat her down over againſt *him* a good way off, as it were a bow ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over againſt *him*, and lift up her voice, and wept. 17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*. 18 Ariſe, lift up the lad, and hold him in thine hand for I will make him a great nation. 19 And God opened her eyes, and ſhe ſaw a well of water; and ſhe went and filled the bottle with water, and gave the lad drink. 20 And God was with the lad, and he grew, and dwelt in the wilderneſs, and became an archer. 21 And he dwelt in the wilderneſs of Paran; and his mother took him a wife out of the land of Egypt.

And Sarah ſaw the Son of Hagar the Egyptian — mocking] At the *Weaning-Feaſt* of *Iſaac*, it is very probable, ſays *Stackhouſe*, that *Sarah* perceiv'd *Iſhmael* treating her Son with Contempt and Deriſion. The Initiation of *Iſaac*, and his Father's Declaration concerning him, which *Iſhmael* who thought he had a *prior* Right, was not able to bear, was enough to exaſperate his rough Nature to commit ſuch Rudeneſs, as could not but break the Merriment of the Feaſt, and thereupon provoke *Sarah* to exert her Authority, by ſhewing the Difference between the ſon of a *Bond-woman*, and the Heir apparent of the Family. I ſay, to *exert her* Authority; for as *Hagar* was *Sarah*'s *Dotal* Maid-Servant, ſhe was entirely at her Diſpoſal. *Abraham* had no Cognizance of her; from his Juriſdiction, ſhe was exempt; and by Marriage-Articles (as we call it) reſerv'd to her Miſtreſs *in Property*; and therefore we find God interpoſing in the Affair, and adviſing *Abraham*, in all that *Sarah ſhou'd ſay unto him, to hearken to her Voice.*

And Abraham roſe up early in the Morning, and took Bread and a Bottle of Water, and gave it unto Hagar and the Child, and ſent her away] The Expulſion of *Hagar* and her ſon, ſays the ſame Author, is repreſented by our Tranſlation, under Circumſtances ſomewhat dolorous; but if we enquire into Particulars, we ſhall find them not near ſo full of Diſtreſs, as this Repreſentation ſeems to make them. *Abraham* is ſaid to have ſent them away *early in the Morning*; but this might be done on purpoſe to prevent what might paſs between them at ſo ſorrowful a Parting, from being obſerv'd by too many Eyes. He is ſaid to have *given them Bread and a Bottle of Water*; but as Bread and Water include *Eatables* and *Drinkables* of all Kinds, ſo there is no doubt to be made but that *Iſhmael* was able enough to carry a handſome Competency of Proviſion for a few Days, or that his Mother might very well carry a large Bottle of Water, or other Liquor to ſupport them for a Week, or ſo, while they were travelling through the Wilderneſs. Their whole Misfortune was, in miſtaking their Way, and wandering about in the Deſart, until their Water was conſum'd; but this was a mere Accident, wherein *Abraham* had not the leaſt Concern.

Iſhmael indeed is, in ſeveral Places, call'd *a Child*, and from thence we may ſuppoſe, that he was a Burden and Incumbrance to his Mother: But, if we look into his Age, we ſhall find, that, when *Iſaac* was born he was *fourteen*; and therefore allowing two Years between *Iſaac*'s Birth, and his *Weaning*, he could not be leſs than *ſixteen*, when *Abraham* ſent him and his Mother away, and was, conſequently, a Youth capable of being a Support and Aſſiſtance to her. For the Circumſtances of the World, we may obſerve, at this Time, were ſuch, that it was an eaſy Matter for any Perſon to find a ſufficient and comfortable Livelihood in it. Mankind were ſo few, that there was, in every Country, Ground to ſpare; ſo that any one, who had Flocks, or a Family, might be permitted to ſettle any where, to feed and maintain them, and ſo grow, and increaſe, and become wealthy; or Creatures in the World were ſo numerous, that a Perſon, who had no Flocks or Herds, might in the Wilderneſs, and uncultivated Grounds, (as *Iſhmael* we find became an *Archer*) find Game enough of all Sorts whereby to maintain himſelf, and his Dependants without doing any Injury, or being moleſted for ſo doing.

Iſhmael indeed had for ſixteen Years continued in *Abraham*'s Family, and at firſt perhaps it might be diſputed, whether he or his Brother *Iſaac*, ſhou'd ſucceed to their Father's Inheritance: But, after that this Point was determin'd, and God himſelf had declar'd in the Favour of *Iſaac*, he muſt of Courſe have became *Iſaac*'s Bond-man or Servant, had he continued in *Abraham*'s Family. So that, it was both kindly, and prudently done of his Father, to take Occaſion from *Sarah*'s Diſguſt againſt him, to *emancipate*, and ſet him free, by ſending him abroad to acquire an *independent* Settlement, which was all the Proviſion that Parents, in thoſe Days, cou'd make for their *younger* Children. 'Twas the ſame Proviſion, that his Father *Abraham* made for the Sons whom he afterwards had by his Wife *Keturah*; for ſo we are told, that *he gave all that he had unto Iſaac, but unto the Sons of his Concubines he gave Gifts, and ſent them away from Iſaac his Son, Eaſtward, unto the Eaſt Country.* Nay, 'twas the ſame Proviſion which *Iſaac* made for his Son *Jacob*, tho' he was the Heir of the Bleſſing. When he went from his Father's Houſe to *Padan-Aran*, we read of no Servants or Equipage attending him, nor any Accommodations prepar'd for his Journey. He was ſent (as we call it now a Days) to ſeek his Fortune, only inſtructed to ſeek it among his Kinsfolks and Relations; and he went to ſeek it on ſo uncertain a Foundation, that we find him moſt earneſtly praying to God to be with him *in the Way he was to go*, not to ſuffer him to want the Neceſſaries of Life, but to *give him Bread to eat, and Raiment to put on:* And yet we ſee, that, by becoming an hired Servant to *Laban*, he both married his Daughters, and, in a few Years became Maſter of a very conſiderable Subſtance.

It is our Miſtake in the Cuſtoms of the Times therefore, that makes us imagine, that *Hagar* and *Iſhmael* had any hard Uſage in their Ejectment. Whatever the Nature of their Offence might be, or whatever Grounds *Sarah* might have for her Indignation againſt them, there is no Reaſon to accuſe *Abraham*'s Conduct in this

Affair, ſince what he did was purſuant to a divine Direction, which he durſt not diſobey; was agreeable to the Practice of the Times wherein he lived; and no more than what all other Fathers, in thoſe Days, impos'd upon their younger Sons: Since the Hardſhips they ſuffer'd, were *accidental*, but the Benefits which accrued to them, were *deſign'd*: Since *Abraham*, by this Means, reſcued them from a State of Servitude for ever; and, according to the divine Prediction, was perſuaded, that this would be the only Expedient to make of *Iſhmael* a flouriſhing Nation.

And he dwelt in the Wilderneſs of Paran; and his Mother took him a Wife out of the Land of Egypt] It is very probable, ſays *Pool*, that *Abraham* did not ſuffer this his eldeſt Son, to remain long deſtitute of his Aſſiſtance; but that, on the contrary, he found him out, and afforded him ſuch Supplies, as enabled him to ſetle comfortably, wherever the Conveniency of the Soil, the Climate, and the Water, incited him to fix his Habitation. We may obſerve alſo, from his Mother's taking him a Wife out of *Egypt*, how natural it is for every one to love his own Country; not but there might be another Reaſon for *Hagar*'s chuſing an *Egyptian* for him, rather than a *Canaanite*; which is, that ſhe might have learnt, whilſt in *Abraham*'s Family, the accurſed State, and future Deſtruction of that People. We may likewiſe obſerve from hence, both the Obligation that lies upon Parents, and the Right inveſted in them, to diſpoſe of their Children in Marriage in a convenient Time; that is, unleſs the Children themſelves are not inclined to a married State; in which Caſe, we think, they ought not to oblige them to it by Compulſion.

22 And it came to paſs at that time, that Abimelech and Phichol the chief captain of his hoſt ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt. 23 Now therefore ſwear unto me here by God, that thou wilt not deal falſly with me, nor with my ſon, nor with my ſons ſon: *but* according to the kindneſs that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned. 24 And Abraham ſaid, I will ſwear. 25 And Abraham reproved Abimelech becauſe of a well of water, which Abimelechs ſervants had violently taken away. 26 And Abimelech ſaid, I wot not who hath done this thing: neither didſt thou tell me, neither yet heard I *of it* but to day. 27 And Abraham took ſheep, and oxen, and gave them unto Abimelech: and both of them made a covenant. 28 And Abraham ſet ſeven ew-lambs of the flock by themſelves. 29 And Abimelech ſaid unto Abraham, What mean theſe ſeven ew-lambs, which thou haſt ſet by themſelves. 30 And he ſaid, For *theſe* ſeven ew-lambs ſhalt thou take of my hand, that they may be a witneſs unto me, that I have digged this well. 31 Wherefore he called that place Beerſheba: becauſe there they ſware both of them. 32 Thus they made a covenant at Beer-ſheba: then Abimelech roſe up, and Phichol the chief captain of his hoſt, and they returned into the land of the Philiſtines. 33 And *Abraham* planted a grove in Beerſheba, and called there on the name of the Lord, the everlaſting God. 34 And Abraham ſojourned in the Philiſtines land many days.

And Abraham ſaid, I will ſwear] But how could *Abraham* lawfully do this, when *Canaan* was given to him by God, and to his Seed after him for ever? The Anſwer, given by *Pool*, is, that neither *Abraham*, nor his Seed after him, had any actual Right to the Poſſeſſion of that Land, till 350 Years after this Tranſaction; in which Time he might reaſonably ſuppoſe both *Abimelech*, his Son, and Grandſon, would be dead, and this Covenant was to extend no farther. It is evident, therefore, that *Abraham* did not hereby give away any of that Right conferred on him by God: Beſides, we find *David* entering into Covenant by Oath with *Jonathan*, ſome Time after the Lord had promiſed him the Kingdom; he took Care however, that he did not vacate by this Covenant, any of the Right to the Crown, transferred to him by God.

And Abraham reproved Abimelech, becauſe of a Well of Water, which Abimelech's Servants had violently taken away] It will not ſeem ſtrange, that *Abraham* ſhould look upon the loſing of a Well as a Matter of ſuch Conſequence, conſidering how ill-furniſhed theſe Eaſtern Countries were with Water; and 'twas highly prudent of him to complain of Grievances now, before he enter'd into Covenant with *Abimelech*, that, they being once redreſſed, there might remain no Occaſion of Quarrels afterwards.

What is here called *reproving*, ſeems only to have been a civil Expoſtulation, in order to ſet Things upon a right Footing; that no Diſpute might ariſe between them, upon that Head for the future.

And Abraham took Sheep and Oxen, and gave them to Abimelech; and both of them made a Covenant] This was done, partly, as an Acknowledgment of his former Favour and Friendſhip; partly, as an Aſſurance of his own ſincere Friendſhip, both at preſent, and for the future; and of his Acquieſcence in his Anſwer about the Well; and partly, for Sacrifice, and for the uſual Rite in making Covenants; which was, that the Perſons covenanting might paſs between the Pieces of the ſlain Beaſts.

And Abraham planted a Grove in Beerſheba, and called there on the Name of the Lord] *Elwood* has obſerved upon this Paſſage, how apt the Cuſtoms of the Places they live in, and the People they converſe with, are to ſteal, and prevail even upon good Men. *Abraham* had been drawn in juſt before, by a Heathen King, to ſwear; and from the Practice of the Heathens, he now plants a Grove, wherein to perform his Devotions. For that it was the Cuſtom of the Heathens to plant Groves, and therein to ſet up their Idols and Altars, will appear from the Command afterwards given to the *Iſraelites*, to deſtroy their Altars, break down their Images, and cut down their Groves, *Exod.* xxxiv. 13. to burn their Groves with Fire, *Deut.* xii. 3. as alſo not to plant any Groves for that Purpoſe by themſelves, *Deut.* xvi. 21. And when the Kings of *Iſrael* departed from God, they ſet up Groves; and it was one of *Ahab*'s provoking Sins, that he made a Grove, 1 *Kings* xvi. 33. But, *continues he*, in Mitigation hereof, tho' *Abraham* herein follow'd the Cuſtom of the *Philiſtines*, amongſt whom he lived, yet the Object of his Worſhip was *Jehovah*, the everlaſting and true God. Thus far Mr. *Elwood*, and, ſays *Pool*, we would have allowed of his Arguments, had *Abraham* lived after the Promulgation of the Law; but, as the Caſe then ſtood, it was an indifferent Point; unleſs it could be proved, that, any Traditional Law forbidding it, had been tranſmitted down, from Father to Son, among the Worſhippers of the true God: But this is not to be ſuppos'd; becauſe, had any ſuch Prohibition been known, ſo excellent a Man as *Abraham* would not have contravened it: Nay, it is even doubtful, whether this Cuſtom had as yet prevailed amongſt the Heathens themſelves; tho' it muſt be acknowledged that it did afterwards, to a great Degree; which occaſioned the above-mentioned Prohibition.

CHAP. XXII.

God enjoins Abraham *to ſacrifice his Son* Iſaac; Abraham, *the next Morning, ſets out on his Journey to the Place appointed for that Purpoſe*; Iſaac *carries the Wood upon which he is to be offered*; Abraham *builds an Altar, binds* Iſaac, *and lays him thereon*; *and as he is ſtretching out his*

plate. 8.



Genesis Chap: XXII. Verse 12.

Lay not thine Hand upon the Lad, neither do thou any thing unto him: for now I know that thou fearest God seeing thou hast not withheld thy Son thine only Son from me.

Genesis Chap: XXIII. Verses 1,19.

And Sarah was an hundred and seven and twenty Years old: and she died. And Abraham buried Sarah his Wife in the Cave of the field of Machpelah, before Mamre: the same is Hebron in the Land of Canaan.

Genesis Chap: XXIV. Verses 15,16,17,18.

Behold Rebecca came out & she went down to the Well & fill'd her Pitcher and came up. And the Servant ran to meet her and said Let me I pray thee drink a little Water of thy Pitcher. And she said Drink, my Lord. I will draw Water for thy Camels also.

his Hand to give the fatal Stroke, God ſtops him ſhort by a Voice from Heaven; Abraham *turning about to ſee whence it came, ſpies a Ram caught in a Thicket, which he offers inſtead of* Iſaac; *God renews his Covenant with* Abraham; *the Poſterity of his Brother* Nahor.

Ver. 1. AND it came to paſs after theſe things, that God did tempt Abraham and ſaid unto him, Abraham. And he ſaid, Behold, *here I am.* 2 And he ſaid, Take now thy ſon, thine only *ſon* Iſaac, whom thou loveſt, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. 3 And Abraham roſe up early in the morning, and ſadled his aſs, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had told him. 4 Then on the third day Abraham lift up his eyes, and ſaw the place afar off. 5 And Abraham ſaid unto his young men, Abide you here with the aſs; and I and the lad will go yonder and worſhip, and come again to you. 6 And Abraham took the wood of the burnt-offering, and laid it upon Iſaac his ſon; and he took the fire in his hand, and a knife; and they went both of them together. 7 And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, Here *am* I, my ſon. And he ſaid, Behold the fire and the wood: but where is the lamb for a burnt-offering? 8 And Abraham ſaid, My ſon, God will provide himſelf a lamb for a burnt-offering: ſo they went both of them together. 9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and bound Iſaac his ſon, and laid him on the altar upon the wood. 10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon. 11 And the angel of the Lord called unto him out of heaven, and ſaid, Abraham, Abraham. And he ſaid, Here *am* I. 12 And he ſaid, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only *ſon* from me. 13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering, in the ſtead of his ſon. 14 And Abraham called the name of that place Jehovah jireh: as it is ſaid *to* this day, In the mount of the Lord it ſhall be ſeen. 15 And the angel of the Lord called unto Abraham out of heaven the ſecond time. 16 And ſaid, By myſelf have I ſworn, ſaith the Lord, for becauſe thou haſt done this thing, and hath not withheld thy ſon, thine only *ſon:* 17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea ſhore; and thy ſeed ſhall poſſeſs the gate of his enemies. 18 And in thy ſeed ſhall all the nations of the earth be bleſſed: becauſe thou haſt obeyed my voice. 19 So Abraham returned unto his young men, and they roſe up, and went together to Beer-ſheba, and Abraham dwelt at Beer-ſheba. 20 And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold Milcah, ſhe hath alſo borne children unto thy brother Nahor; 21 Huz his firſt-born, and Buz his brother, and Kemuel the father of Aram, 22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel. 23 And Bethuel begat Rebekah: theſe eight Milcah did bear to Nahor Abrahams bother. 24 And his concubine whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah.

And it came to paſs after theſe Things, that God did tempt Abraham] Theſe are the Words in the Text, but God is ſaid to *tempt no Man*; and therefore all he could be ſuppoſed to do in this Caſe, was only to make Trial of him; and *that* too, not to inform himſelf of the Sincerity and Steadineſs of his Faith, but in order to the holy Patriarch's own Juſtification, and to make him an illuſtrious Pattern of an entire Dependance on the Almighty, to future Saints and Confeſſors. The *Jews* reckon up ten Trials of *Abraham*, of which the laſt was the greateſt. 1. God's Command to him to leave his Country. 2. The Famine, which forced him to go into *Egypt*. 3. *Pharaoh*'s taking his Wife from him. 4. His War with the four Kings. 5. His Deſpair of having *Iſaac* by *Sarah*, and marrying *Hagar* on that Account. 6. His Circumciſion in his old Age. 7. His Wife's being again taken from him by *Abimelech*. 8. The Expulſion of *Hagar*, when ſhe was with Child by him. 9. His Expulſion of her, and *Iſhmael*. And, 10. His Oblation of his only Son *Iſaac*. See *Biblioth. Bibl.* Vol. I.

And he ſaid, Take now thy Son, thine only Son Iſaac, whom thou loveſt, and get thee into the Land of Moriah; and offer him there for a Burnt-offering, upon one of the Mountains which I will tell thee of] The better to explain, how *Abraham* came to know the Place, which God had appointed, the *Jews* have a Tradition, that when God bad him go thither, and offer his Son, he aſked how he ſhould know it? To which the Anſwer was, That wherefoever he ſhould ſee the *Glory of God*, that ſhould be the Place; and that, accordingly, when he came within Sight of Mount *Moriah*, he beheld a *Pillar of Fire*, reaching from the Earth to the Heavens, whereby he know that *that* was the Place. See *Hottinger's* Hiſt. Orient. P. 36.

This Mountain, whereon *Abraham* was order'd to offer his Son *Iſaac*, was certainly the ſame on which the Temple was afterwards built by *Solomon*, and on Part of which, *viz.* Mount *Calvary*, *Chriſt* did afterwards actually offer himſelf up unto God for the Redemption of Mankind: Which Offering of his, as it ſeems to have been deſignedly prefigured by the *intentional* Offering of *Iſaac*; ſo it might ſeem good to divine Reaſon to aſſign the ſame, for the *typical* Offering of *Iſaac*, where in due Time, the *Antitype*, our Redeemer, was to be offered. But, inſtead of *Moriah*, the *Samaritans* read *Moreh*, and pretend that God ſent *Abraham* towards *Sechem*, where certainly was *Moreh*, (*Gen.* xii. 6. and *Deut.* xi. 30.) and that it was upon Mount *Gerizim*, that *Iſaac* was brought, in order to be ſacrificed. But this, in all Probability, is no more than a Contrivance in order to inhance the Glory of their Temple. See *Wells*'s Geogr. and *Calmet*'s Hiſt.

Lay not thine Hand on the Lad, neither do any Thing unto him] Yet, in *Heb.* xi. 17. we are told, that *Abraham offer'd up Iſaac, when he was tried.* But this is eaſily reconcil'd, if we do but remember, that God always takes that for done, (whether in the Commiſſion of Sin, or Performance of Duty) where there is a Will and Intention to do it, ſuppoſing the Perſon to have an Opportunity. In the Beginning of the Chapter we are told, that *God tempted Abraham*, bidding him to go and ſacrifice his Son: But Ver. 11, 12. it is ſaid, that the *Angel of the Lord* forbad him to do it: From whence ſome may infer, that *Abraham* obey'd the Angel, who bad him ſpare his Son, againſt the Command of God, who bad him ſlay him. But, ſays *Patrick*, to ſolve this Difficulty (if it be thought any) we muſt obſerve that,

that, whenever the Holy Scriptures tells us, that God ſaid any Thing, or that an Angel ſpake, we are always to underſtand both of them to have been preſent; for the Angels ever attend upon the *Divine Majeſty*, and, being his Miniſters, do nothing but by his Orders: So that when he is ſaid to ſpeak, it is *by them*; and when they are ſaid to ſpeak, it is *from him*. It is the Lord therefore that ſpeaks, whoſoever be the Miniſter. And the Speech, which God makes to *Abraham* upon this weighty Occaſion, the *Jewiſh* Hiſtorian comments upon in this Manner: 'Hold thy Hand, 'and ſpare thy Son; for I did not require it of thee, 'out of any Delight I take in *human* blood, or that I 'would make the Father, the *Aſſaſſin* of the very 'Child, whom I myſelf have given him; but to ſee 'how far thou wouldeſt ſubmit to thy God, in a 'Self-denial to thy own Inclination and Nature. But 'now, ſince I find thy Piety to be Proof againſt all 'Temptation, I do here confirm over-again to thee all 'my former Promiſes.

This Procedure of *Abraham* with his Son *Iſaac*, having in ſome Particulars been objected to, it ſeems neceſſary to vindicate his Conduct, and do Juſtice to his Character. It has been aſk'd, How *Abraham* was convinc'd, that the Command of *ſacrificing his Son*, came from God? This, ſays *Stackhouſe* in anſwer to the Queſtion, will beſt appear by enquiring a little into the ſeveral Ways, wherein we find God revealing himſelf to this beloved Patriarch. And, to this Purpoſe we muſt obſerve, that, at firſt, he left his own Country and Kindred, by the expreſs Command of God, and went into a ſtrange Land, which God had promis'd to give his Poſterity. We are not told, indeed, in what Manner God appear'd to him, when he gave him this Command; but we can hardly think, that a Perſon of his Gravity and Years wou'd incline to ſeek unneceſſary Adventures; nor can we imagine, why his aged Father ſhould accompany him in them, unleſs there was a manifeſt Conviction that the Call was from God.

After he had ſometime ſetled in *Haran*, long enough to have his Family and Fortune increas'd in it, and probably long enough to like it, God commands him thence into another ſtrange Country, in all appearance no better than that where he then was, and conſequently none of his own Option; and there appear'd to him the ſecond Time, and renewed his former Promiſe of giving him *the Land*, whereinto he had thus conducted him.

After this, when he was driven by Famine into *Egypt*, God ſufficiently manifeſted his Protection of him, by plaguing *Pharaoh* and his Houſe upon his Account. Upon his Return to *Canaan*, he renew'd his Aſſurance of giving him the promis'd Land; and then it is ſaid, that *the Word of the Lord came to him in a Viſion*, wherein the Promiſe of an Heir, and a numerous Poſterity, is added to that of *Canaan*; and, as *Abraham* requeſted a Sign in Confirmation of all this, ſo God was pleaſed amply to comply with his Requeſt, and, accordingly, again, he appears to him in a Viſion, repeats again the Promiſe to him, ſupports the Promiſe by a Miracle, and confirms a Covenant by Fire from Heaven, to conſume the Sacrifice which he had commanded him to offer.

Again, when *Abraham* was ninety Years old, God appear'd to him, and, that his Appearance was in ſome glorious viſible Form or Figure, is ſufficiently clear from the Text, which tells us, *that Abraham fell upon his Face, while God convers'd with him.* Here *Iſaac* is promis'd, and *Circumciſion* inſtituted, a painful hazardous Rite, which the Patriarch wou'd never have comply'd with, but from a full Conviction of a divine Command.

After this, he appear'd unto him under the Tree of *Mamre*, in the ſhape of a Pilgrim, and, by his whole Converſation with him, concerning the Fate and Iniquity of *Sodom*, diſcover'd himſelf to be God, or (to ſpeak more properly) the *Meſſias* in human Shape. Soon after this, he appear'd to *Abimelech* in *Abraham*'s Behalf, and inflicted a Diſtemper upon his whole Houſe, which was remov'd by *Abraham*'s Prayer; and ſoon after this, God's Promiſe of an Heir was fulfill'd in the Birth of a Son from a barren Woman, which was a Proof equivalent to a thouſand Miracles.

Once more, God commanded *Abraham* to comply with his Wife's Requeſt, in caſting out *Hagar* and her Son, tho' the Text implies, that he lov'd them both very tenderly. This was a Command ſo ſeemingly cruel and ſevere, that nothing but a full Conviction of its coming from God cou'd have exacted *Abraham*'s Submiſſion to it: And now, after all theſe Manifeſtations of himſelf to the Patriarch, God commands him to offer up his Son *Iſaac*; and will any one ſay, that *Abraham*, by this Time, had not ſufficient Evidence that this Command was not of the ſame Original with the reſt? God had, ſome way or other, appear'd and manifeſted himſelf to him, nine Times before this Command. Twice in Viſion, twice in Miracle, twice under ſome ſenſible Appearance, and thrice in ſome Manner, not explain'd. He had given him three preceding Commands, which no Man in his Senſes cou'd obey, without full Aſſurance that they were enjoin'd from above. He had often, before this Time, call'd to him, ſpoke to him, convers'd with him, and, one Occaſion, very familiarly and long; and, as we may reaſonably ſuppoſe, that he always ſpoke with the ſame Voice, there is no Doubt to be made, but that he certainly knew that it was God, who ſpoke to him upon this Occaſion. For why ſhou'd *Abraham* ſuſpect that God Almighty wou'd ſuffer any evil Spirit to delude him into the greateſt and moſt irretrievable Calamity, acting in the Honeſty and *Sincerity of his Heart*, and from a Principle of the moſt exalted Obedience to the divine Will? In ſo long a Succeſſion of Miracles, Diſcourſes, and Appearances, he muſt have acquired as certain and perfect Knowledge of the *Deity*, whenever he vouchſafed to reveal himſelf to him, as another Man had of his *Friend*, when he hears his Voice, and converſes in his Preſence: And if *Abraham* was fully ſatisfied in this, his Obedience could not fail of being built upon a good Foundation.

'Tis allow'd indeed, that there is ſomething ſhocking at firſt Sight, in the Idea of a Parent's taking away the Life of his own Child; but then an expreſs Command, from a competent Authority, alters the Caſe, and makes that, which would otherwiſe be a Sin, become a Duty. It may juſtly be ſaid, that he is a barbarous Parent, who commands his Children to be beat to Death with Rods before his Eyes. — This Poſition is undoubtedly true in the general; but does it follow from hence, that the firſt *Brutus* was a bad Man, or a bad Parent, for commanding his Sons to be ſerv'd in this Manner, when the Duty he ow'd to his Country required it? And did *Abraham* owe leſs Duty to God, than *Brutus* owed to his Country? A Captain, who ſhould command his valiant and victorious Son to be put to Death, for exerting his Proweſs upon the Enemies of his Country, muſt ſurely be a Monſter among Men. This Poſition, laid down without any Limitation, is undoubtedly true: But will it therefore follow, that *Manlius* was a Monſter, tho' he put his own Son to Death for killing *Geminius*, General of the *Latins*, contrary to the Diſcipline of War? And yet it would badly become us to ſay, that the Diſcipline of War is a ſtronger Obligation, than an expreſs, poſitive, unerring Command, from the great Ruler of the World, the ſovereign Arbiter of Life and Death.

So good a Man, as *Abraham* is repreſented, cou'd not but antecedently be ſatisfied; that a Being of infinite Wiſdom and Goodneſs cou'd give no Command, that wou'd *ultimately* terminate in Calamity upon Innocence and Obedience; and therefore, when a Command of an intricate and myſterious Nature was given him, what had he to do, but to obey? He knew this Son, whom God now demanded, was given him in an *extraordinary* Manner, and why might he not be taken away in a Manner as extraordinary? And when he was taken away, he very well knew, that God cou'd again reſtore him in a Manner yet more extraordinary, and that raiſing him from the Grave had no more Difficulty

with infinite Power, than raiſing him from the Womb of a Woman, barren at firſt, and now, by the Courſe of Nature, long paſt the Power of Conception, which makes St. *Paul*'s Reflection a lively Comment upon the Principles of *Abraham*'s Obedience on this Occaſion: *By Faith Abraham, when he was tried, offer'd up Iſaac, and he, that had received the Promiſes, offer'd up his only begotten Son, of whom it was ſaid, that in Iſaac ſhall thy Seed be called, accounting that God was able to raiſe him up, even from the Dead, from whence alſo he receiv'd him in a Figure*, Heb. xi. 17.

And this, by the Bye, ſuggeſts a Reaſon, why the holy Patriarch, who, in other Caſes, was charitable enough to intercede for the Wicked, does not ſo much as offer up one Petition for the Life of his innocent Son. He had that true Senſe of the Power and Veracity of God, that he was fully perſuaded, that the Fate of his Child, and the Tenour of God's Promiſes would, one Way or other, be made conſiſtent, and therefore he left it upon his infinite Wiſdom to find out the Means of unravelling this intricate Affair, without ever once murmuring, or making the leaſt Remonſtrance. But ſuppoſing that *Abraham* had taken upon him to expoſtulate with God upon this hard Injunction; yet, what could he have urged, but that the Perſon, whom he order'd him to ſlay, was his Son, his only Son, his Son whom he tenderly loved, and that he could not, without the greateſt Force upon paternal Affection, lay violent Hands upon him: But now all Pleas of this Kind were fully anticipated by the divine Command: *Take now thy Son, thine only Son Iſaac, whom thou loveſt, and get thee into the Land of Moriah, and offer him there for a Burnt-offering, upon one of the Mountains, which I will tell thee of*; i. e. 'notwithſtanding he is thy Son, thine only Son, and a Son 'thou haſt ſet thine Heart upon, yet muſt thou ſacrifice him unto me.'

In the Caſe of *Sodom*, Almighty God is repreſented as deliberating, and undetermin'd, and there *Abraham*'s Humanity, and the Rectitude of his Mind were at Liberty, nay, were engag'd to interpoſe; but in the Caſe of his own Son, God appear'd fix'd and determin'd, and there his Humility, and the Deference due to his God, forbad him to expoſtulate. Not to ſay, that if he erred in the *firſt* Caſe, he knew it was the Error of an upright, a humane, and a generous Spirit; but an Error in the *latter* would be the Effect of Partiality and Self-intereſt; and *Abraham*'s Heart was too honeſt, and too enlarged, to allow him in a Conduct, that could any Way fall under a Suſpicion of ſuch mean and ſordid Principles. This ſeems to vindicate the Conduct of *Abraham* in paying a ready Obedience to the divine Command; but then, what ſhall we ſay to the Goodneſs and Juſtice of God in impoſing it?

God indeed governs himſelf by the eternal Rules of Reaſon, and can give no Command in Contradiction to them; but then common Senſe tells us, that theſe are Rules, not of *human* Reaſon, but *divine*, and conſequently, ſuch Rules as muſt reſult from the Relation which the whole Univerſe, and all the Parts thereof, have to one another; an immenſe Compaſs and Variety of Things, which nothing, but infinite Wiſdom can comprehend! And therefore we take quite wrong Meaſures, when we eſtimate the Nature and Perfections of God from what we find in ourſelves; for *as the Heavens are higher than the Earth, ſo are his Ways higher than our Ways, and his Thoughts higher than our Thoughts.*

Upon the Suppoſition however, that God really intended that *Abraham* ſhould have taken away his Son's Life, there could have been no Injuſtice in the Injunction, ſince God, who is the Author and Giver of Life, has an undoubted Right to reſume it, when, and in what Manner he thinks fit, and his infinite Wiſdom and Goodneſs ſecure us from all Suſpicion of his taking it away *arbitrarily* or *unlawfully*: So that had the Command been actually executed, we muſt have ſuppos'd it to have been wiſe, juſt, and good, becauſe a divine Command neceſſarily implies Wiſdom, and Juſtice, and Goodneſs, in the higheſt Degree, tho' the Reaſon of that Command ſhould not appear to ſuch limited, ſhort-ſighted Creatures as we are.

But this was not the Caſe: God never intended that this Command ſhould be put in Execution. His only Purpoſe was, to make a Trial of *Abraham*'s Obedience, not to inform himſelf in any Thing, who was *omniſcient*, and knew before-hand, both what was in *Abraham*'s Heart, and how he would acquit himſelf in this important Juncture; but to make him more *perfect by ſuffering*, and his Example more conſpicuous, *that the Trial of his Faith* (as the Apoſtle words it) *being much more precious than of Gold, that periſheth (tho' it be tried by Fire) might be found unto Praiſe, and Honour, and Glory*; and that all future Generations, reading the Hiſtory of his Patience and Perſeverance, his Courage and Conſtancy, his Faith, and Hope, and Magnanimity, might glorify God in him, and look upon his Example as a ſhining *Light*, which the Hand of Providence has ſet up in the *Firmament* of his *Church*, to guide ſucceeding *Saints* in the intricate and arduous Paths of their Duty.

CHAP. XXIII.

The Age and Death of Sarah. Abraham *purchaſes the Field and Cave of* Machpelah, *where he buries* Sarah.

Ver. 1. AND Sarah was an hundred and ſeven and twenty years old, *theſe were* the years of the life of Sarah. 2 And Sarah died in Kirjath-arba; the ſame *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. 3 And Abraham ſtood up from before his dead, and ſpake unto the ſons of Heth, ſaying, 4 I *am* a ſtranger and a ſojourner with you: give me a poſſeſſion of a burying-place with you, that I may bury my dead out of my ſight. 5 And the children of Heth anſwered Abraham, ſaying unto him, 6 Hear us, my lord; thou *art* a mighty prince amongſt us; in the choice of our ſepulchres bury thy dead: none of us ſhall withhold from thee his ſepulchre but that thou mayeſt bury thy dead. 7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth. 8 And he communed with them, ſaying, If it be your mind that I ſhould bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar: 9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he ſhall give it me, for a poſſeſſion of a burying-place amongſt you. 10 And Ephron dwelt among the children of Heth. And Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that went in at the gates of his city, ſaying, 11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee: in the preſence of the ſons of my people give I it thee: bury thy dead. 12 And Abraham bowed down himſelf before the people of the land. 13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there. 14 And Ephron anſwered Abraham, ſaying unto him. 15 My lord, hearken unto me: the land *is worth* four hundred ſhekels of ſilver; what *is* that betwixt me and thee? bury therefore thy dead. 16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the ſilver,

which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, current *money* with the merchant. 17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure 18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that went in at the gates of his city. 19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is* Hebron in the land of Canaan. 20 And the field and the cave that *is* therein were made ſure unto Abraham for a poſſeſſion of a burying-place, by the ſons of Heth.

And Sarah died in Kirjath-arba, the ſame is Hebron in the Land of Canaan] Some of the *Arabian* Writers tell us, ſays *Calmet*, that, when *Sarah* heard that *Abraham* had taken her only Son into the Mountain, to ſacrifice to God, ſhe fell into a very great Agony, which brought on a Fit of Sickneſs, whereof ſhe died. *Eutychii* Annal. P. 74. *Joſephus* indeed informs us, that ſhe died ſoon after this Event; but if (he ſays) *Iſaac* was five and twenty Years old, when his Father would have ſacrificed him, *Sarah* was ninety Years old when ſhe bore him, and 125 when ſhe died, ſhe muſt (according to his own Calculation) have lived eleven or twelve Years after it; and this our learned *Uſher*, makes the Difference betwixt his Sacrifice and her Death.

There is ſome Obſcurity in this Paſſage of the Hiſtory. *Sarah* is ſaid to have died at *Hebron*, and yet we have no Notice of *Abraham* removing from *Beer-ſheba* to that Place; ſo that, upon ſome Occaſion or other, we muſt ſuppoſe them to have been parted, and that *Sarah* went to *Hebron*, while *Abraham* kept ſtill in his own Habitation: For to ſay that *Abraham* came from his own Tent to that of his Wife's, to make Lamentation for her, is not conſiſtent with the Sequel of the Text.

And Abraham came to mourn for Sarah, and to weep for her] What the *Rites* of *Mourning* for the Dead, in thoſe Days, were, 'tis hard to determine, becauſe we have no Particulars of it recorded in Scripture. From the ſubſequent Practice however we may infer, that they ſhut themſelves up from Company, neglected the Care of their Bodies, and abſtained from their ordinary Food. They faſted, and lay upon the Ground; they wept, tore their Cloaths, ſmote their Breaſts, went barefoot, and pull'd off their Hair and Beards. The Time of Mourning was uſually for ſeven Days; but it was commonly lengthen'd or ſhorten'd, according to the State or Circumſtances wherein they found themſelves: And, during this Period, they did not dreſs themſelves, or make their Beds, nor cover their Heads, nor ſhave themſelves, nor cut their Nails, nor go into the Bath, nor ſalute any Body, nay, nor ſo much as read the Book of the Law, or ſay their uſual Prayers. See *Patrick*'s Com. and *Calmet* on the Word *Mourning*.

In the Choice of our Sepulchres bury thy Dead] Here, ſays *Pool*, we may obſerve the great Humanity of the Children of *Heth*, tho' they were *Heathens*, and the Offſpring of the curſed *Canaan*, in offering *Abraham* the Choice of their Sepulchres; whereas, amongſt us, who call ourſelves Chriſtians, there is not a Grave to be had, without paying for it before-hand, and that, in many Places, unreaſonably too.

Entreat for me to Ephron, the Son of Zoar, that he may give me the Cave of Machpelah, — for as much Money as it is worth] Obſerve, ſays the ſame Author, that, notwithſtanding God had given *Abraham* a Right to the Land of *Canaan*, he did not think that ſufficient to authorize his taking Poſſeſſion of the leaſt Part thereof at the preſent; neither would he accept of ſo much as a Burying-place, without giving the full Worth thereof, and having it made ſure to him, according to the Form then in Uſe amongſt that People: So cautious was he of giving any Umbrage, or bringing any Scandal upon the true Religion. An Example, well worthy the Imitation of many Chriſtians, who ſcruple no Injuſtice, to get Poſſeſſion of Eſtates, to which they have no manner of Title!

The Cave of Machpelah, the LXX, and the vulgar *Latin* tranſlate a *double Cave*, and it muſt be owned the *Hebrew* Word may be ſo underſtood; but then no ſmall Difficulty has occurred as to the Meaning of this; whether it were one Cave through which Men paſſed into another, or, as it is generally acknowledged, that *Cave* is to be taken in this Place for a Vault, whether we are not to underſtand thereby one Vault over another. Our Tranſlation renders the *Hebrew* Word itſelf, as if it were a proper Name; and indeed there are ſome good Reaſons for ſo underſtanding it; for the Field ſpoken of afterwards, is called the Field of *Machpelah*, and certainly it would be ſtraining the Text, to ſuppoſe it was a Field with a *double Cave*.

And Ephron the Hittite anſwered Abraham, in the Audience of the Children of Heth, even all that went in at the Gates of his City] The Gates of Cities, in thoſe Days, and for many Ages after, were the Places of *Judicature*, and common Reſort. Here the Governors and Elders of the City met to hear Complaints, adminiſter Juſtice, make Conveyances of Titles and Eſtates, and, in ſhort, to tranſact all the publick Affairs of the Place: And from hence is that Paſſage in the *Pſalmiſt*, *They ſhall not be aſhamed, when they ſpeak to the Enemies in the Gate*, Pſ. cxxvii. *ult.* i. e. when they are accuſed by them before a Court of Magiſtrates. It is probable that the *Room*, or Hall, where the Magiſtrates ſat, was over the *Gate*, becauſe *Boaz* is ſaid to *go up to the Gate*; and the Reaſon of having it built there, ſeems to have been for the Conveniency of the Inhabitants, who, being all Huſbandmen, and forced to paſs and repaſs every Morning and Evening, as they went, and came from their Labour, might be more eaſily call'd, as they went by, whenever they were wanted to appear in any Buſineſs. So that, from the Whole it appears, that *Abraham* could not have made this Purchaſe from *Ephron*, without his having Recourſe to the City Gates. See *Univerſ. Hiſt.* L. 1. C. 7.

Even in the moſt early Ages, Funerals and Interments were managed with much Ceremony, and great Care was taken of the Sepulchres of the Dead. We cannot ſuppoſe that *Ephron*, the *Hittite*, had buried any Corpſe of his Family in this Cave or Vault, which the Patriarch bought, ſince it is highly improbable, a Man ſhould refuſe to make Uſe of any Sepulchre which he might have choſen, and, at the ſame Time, purchaſe one which had Bodies in it already. The whole of this Narration clearly proves, that uſeful Policy, and neceſſary Aſſurance in Mens Properties, were then well eſtabliſhed in the World; as to the Value of the Land, it was, it ſeems, *four hundred Shekels of Silver*, which, according to Bp *Cumberland*'s Computation, amounted to forty two Pounds, ſeven Shillings, and eleven Pence of our Money; and, according to the late Dean *Prideaux*'s Calculation, juſt ſixty Pounds.

Abraham buried Sarah his Wife in the Cave of the Field of Machpelah] It is an Obſervation of all thoſe who have written about the *Sepulchres* of the Antients, that their *Dormitories*, or Burying-places, were never in Cities, much leſs in Temples or Churches, but always in the Fields or Gardens. The Uſe of Grottos or Vaults is certainly very antient. See *Biblioth. Bibl.* Vol. I.

CHAP. XXIV.

Abraham *being grown old, thinks of providing a Wife for his Son* Iſaac; *to which Purpoſe he firſt exacts an Oath of, and then inſtructs his Servant* Eliezer, *what to do.* Eliezer *goes to the City of* Nahor, *and is directed by Providence to* Rebekah, *the Daughter of* Bethuel, Abraham's

Abraham's *Kinſman*; *his Succeſs, and Return*; *the firſt Meeting of* Iſaac *and* Rebekah, *after which he marries her.*

Ver. 1. AND Abraham was old *and* well ſtricken in age: and the Lord had bleſſed Abraham in all things. 2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, Put I pray thee, thy hand under my thigh. 3 And I will make thee ſwear by the Lord, the God of heaven and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites amongſt whom I dwell: 4 But thou ſhalt go unto my country, and to my kindred, and take a wife unto my ſon Iſaac. 5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſon again unto the land from whence *thou* cameſt? 6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again. 7 The Lord God of heaven which took from me my fathers houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence. 8 And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath: only bring not my ſon thither again. 9 And his ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter. 10 And the ſervant took ten camels, of the camels of his maſter, and departed (for all the goods of his maſter *were* in his hand:) and he aroſe, and went to Meſopotamia, unto the city of Nahor. 11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*. 12 And he ſaid, O Lord God of my maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham. 13 Behold, I ſtand *here* by the well of water, and the daughters of the men of the city come out to draw water: 14 And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter. 15 And it came to paſs before he had done ſpeaking, that behold, Rebekah came out, who was born to Bethuel ſon of Milcah the wife of Nahor Abrahams brother, with her pitcher upon her ſhoulder. 16 And the damſel *was* very fair to look upon, a virgin, neither had any man known her: and ſhe went down to the well, and filled her pitcher, and came up. 17 And the ſervant ran to meet her, and ſaid, Let me, (I pray thee) drink a little water of thy pitcher. 18 And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink. 19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, until they have done drinking. 20 And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels. 21 And the man wondring at her, held his peace, to wit whether the Lord had made his journey proſperous, or not. 22 And it came to paſs as the camels had done drinking, that the man took a golden ear-ring, of half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold: 23 And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room *in* thy fathers houſe for us to lodge in? 24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor. 25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in. 26 And the man bowed down his head, and worſhipped the Lord. 27 And he ſaid, Bleſſed *be* the Lord God of my maſter Abraham, who hath not left deſtitute my maſter of his mercy and his truth: I *being* in the way, the Lord led me to the houſe of my maſters brethren. 28 And the damſel ran, and told *them of* her mothers houſe theſe things. 29 And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well. 30 And it came to paſs when he ſaw the ear-ring and bracelets upon his ſiſters hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man, and behold, he ſtood by the camels at the well. 31 And he ſaid, Come in, thou bleſſed of the Lord, wherefore ſtandeth thou without? for I have prepared the houſe, and room for the camels: 32 And the man came into the houſe: and he ungirded his camels, and gave ſtraw and provender for the camels and water to waſh his feet, and the mens feet that *were* with him. 33 And there was ſet *meat* before him to eat: but he ſaid, I will not eat, until I have told mine errand. And he ſaid, ſpeak on. 34 And he ſaid, I *am* Abrahams ſervant. 35 And the Lord hath bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and man-ſervants, and maid-ſervants, and camels, and aſſes. 36 And Sarah my maſters wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath. 37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites in whoſe land I dwell: 38 But thou ſhalt go unto my fathers houſe, and to my kindred, and take a wife unto my ſon. 39 And I ſaid unto my maſter, Peradventure the woman will not follow me. 40 And he ſaid unto me, The Lord before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred, and of my fathers houſe. 41 Then ſhalt thou be clear from *this* my oath, when thou cometh to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath. 42 And I came this day unto the well, and ſaid, O Lord God of my maſter Abraham, if now thou do proſper my way which I go: 43 Behold, I ſtand by the well of water, and it ſhall come to paſs, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink; 44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the Lord hath appointed out

for

for my maſters ſon. 45 And before I had done ſpeaking in mine heart, Behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down into the well, and drew *water:* and I ſaid unto her, Let me drink, I pray thee. 46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo. 47 And I aſked her, and ſaid, Whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahors ſon, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands. 48 And I bowed down my head, and worſhipped the Lord, and bleſſed the Lord God of my maſter Abraham, which had led me in the right way to take my maſters brothers daughter unto his ſon. 49 And now if ye will deal kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the right hand, or to the left. 50 Then Laban and Bethuel anſwered and ſaid, the thing proceedeth from the Lord: we cannot ſpeak unto thee bad or good. 51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy maſters ſons wife, as the Lord hath ſpoken. 52 And it came to paſs, that when Abrahams ſervant heard their words, he worſhipped the Lord, *bowing himſelf* to the earth. 53 And the ſervant brought forth jewels of ſilver, and jewels of gold, and raiment, and gave *them* to Rebekah: He gave alſo to her brother and to her mother precious things. 54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they roſe up in the morning, and he ſaid, Send me away unto my maſter. 55 And her brother and her mother ſaid, Let the damſel abide with us *a few* days, at the leaſt ten; after that ſhe ſhall go. 56 And he ſaid unto them, Hinder me not, ſeeing the Lord hath proſpered my way: ſend me away that I may go to my maſter. 57 And they ſaid, We will call the damſel, and enquire at her mouth. 58 And they called Rebekah, and ſaid unto her, Wilt thou go with this man? And ſhe ſaid, I will go. 59 And they ſent away Rebekah their ſiſter, and her nurſe, and Abrahams ſervant, and his men. 60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter, be thou *the mother* of thouſands of millions, and let thy ſeed poſſeſs the gate of thoſe which hate them. 61 And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way. 62 And Iſaac came from the way of the well Lahai-roi; for he dwelt in the ſouth country. 63 And Iſaac went out to meditate in the field at the even-tide: and he lift up his eyes, and ſaw, and behold the camels *were* coming. 64 And Rebekah lift up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel. 65 For ſhe had ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? And the ſervant had ſaid, It *is* my maſter: therefore ſhe took a vail and covered herſelf. 66 And the ſervant told Iſaac all things that he had done. 67 And Iſaac brought her into his mother Sarahs tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was comforted after his mothers *death*.

And Abraham ſaid unto his eldeſt Servant — Put, I pray thee, thy Hand under my Thigh, and I will make thee ſwear by the Lord, the God of Heaven —] The Form, in which *Eliezer* took his Oath, ſays *Ainſworth*, was, we are told, by *putting his Hand under his Maſter's Thigh*. This is the firſt Time we read of that Ceremony, which was afterwards uſed by *Jacob* and *Joſeph*, when they were a dying; and the Oddneſs of it has inclined ſome judicious Authors to think, that it implies a more ſolemn Myſtery than Men are aware of. Some ſuppoſe that it was ſwearing by the *Meſſias*, (who was to come out of *Abraham*'s Loins or Thigh, *Gen.* xlvi. 26.) others, by the Covenant of *Circumciſion*, the Part circumciſed being near the Thigh: But the moſt probable Conjecture is, — That, as it could not well be done, but in a kneeling Poſture, ſo it was a Token of Subjection and Homage from a Servant to his Lord, he ſitting, and his Servant putting his Hand under him; and thereby implicitly declaring, *I am under your Power, and ready to do whatever you ſhall think fit to command me*. The Cuſtom however afterwards in Swearing was, to *lift up the Hand to Heaven*, (Gen. xiv. 22.) and upon account of both theſe Ceremonies, the *Greek* Word *Orkos*, which ſignifies an *Oath*, is ſuppos'd to be deriv'd from the *Hebrew Jereck*, a *Thigh*; as the Word *omnuo*, to *ſwear*, is ſuppos'd to come from the *Hebrew* Word *Jamin*, which is the *Right Hand*.

Thou ſhalt not take a Wife unto my Son of the Daughters of the Canaanites amongſt whom I live; but thou ſhalt go unto my Country, and to my Kindred] Not, ſays *Grotius*, but that *Laban* and his Family were Idolaters, as well as the *Canaanites*, but then he was much better than they, becauſe he ſtill retain'd the Worſhip of the true God, as appears from the Sequel of the Hiſtory, tho' blended and corrupted with very groſs Mixtures and Additions of his own, whereas the *Canaanites* had utterly revolted from it.

And the Servant put his Hand under the Thigh of Abraham, his Maſter, and ſwore, &c.] Here, ſays *Pool*, we may obſerve the ready and punctual Obedience of the good Servant, as ſoon as he had learned that the Conditions of the Oath were no more than he might eaſily perform; as alſo his great Fidelity, which is evident from the entire Confidence repoſed in him by his Lord, and from his whole Behaviour on this Occaſion.

Rebekah came out with her Pitcher upon her Shoulder] Great was the Simplicity and Humility of theſe early Days, ſays *Howell*, when Perſons of the beſt Rank, and of the *Female-Sex* too, did not diſdain to be employ'd in ſuch ſervile Offices: Thus, in the following Age, *Jacob* found his Couſin *Rachel* watering her Father's Sheep; and, ſeveral Ages after that, the ſeven Daughters of *Jethro*, who was a Prince, as well as a Prieſt of *Midian*, kept their Father's Flocks, and uſed to draw Water for the Cattle. So well has our Author expreſs'd that Simplicity of Manners, which we may obſerve in *Homer*, or *Heſiod*, or any of the moſt antient Writers.

The Man took a golden Ear-ring of half a Shekel Weight, and two Bracelets for her Hands, of ten Shekels Weight of Gold] Commentators do not agree as to the Jewel here mentioned; ſome, following the *Greek* Tranſlation, ſuppoſe, that he gave her *Ear-rings*; but the *Hebrew* Word *Nezem*, here made uſe of, is in the Singular, and therefore cannot properly be ſo rendered; wherefore, others have been of Opinion, that it was a Female Ornament which hung upon the Forehead, between the Eyes, which is not only a more exact Tranſlation of the Word, but alſo agrees better with what is ſaid afterwards, Ver. 47. *And I put the Jewel on her Face, and the Bracelets on her Hands*. As to the Weight of this Ornament, it is expreſly ſaid to have been a *Bekah*, or half a *Shekel*, which, according to Bp *Cumberland*'s Calculation, was about a quarter of an Ounce *Averdupoize*, or 109, 5 Grains, *Troy* Weight. In Value, by Dr. *Arbuthnot*'s Tables, *Eighteen Shillings* and *three-pence* of our Money. The Bracelets are ſaid, by the ſacred Writer, to have been *ten Shekels* Weight, and, according to the forementioned Authorities, amounted

amounted to *eighteen Pounds five Shillings*, the Proportion of Gold to Silver being esteemed as *sixteen* to *one*, and Silver being valued at *five Shillings* an Ounce.

Whose Daughter art thou] We may observe, says *Pool*, that the Servant, after having diligently observed her, and finding in her all the Accomplishments he could wish for, in her whom he was to chuse as a Wife for his Master's Son, proceeds next to enquire who she is; and hearing she was of the very Family from whence he was to take *Isaac*'s destin'd Spouse, he makes her suitable Presents: For we are not to imagine, notwithstanding the making her these Presents is mentioned before his enquiring who she is, but that the Enquiry was first made, as we find, Ver. 47. the Value of these Things being about nineteen Pounds: A Sum in those Days equal to two hundred now.

And he said, Come in thou blessed of the Lord] By *Laban*'s calling the Servant, *thou blessed of the Lord*, it is evident his Family worshipped the true God, tho' not with that Purity which the Lord requires of his Servants; since they either worshipped Idols together with him, or worshipped him under the Form of an Idol, as we shall see hereafter.

And the Lord hath blessed my Master greatly] Note, that Riches were then, as they are now, a great Inducement to Mankind to grant their Alliance; accordingly we find *Abraham*'s Servant giving an Account of his Master's great Wealth, before he communicates the Demand he had to make, as thinking that would induce *Rebecca*'s Relations the more easily to grant their Consent.

And Sarah, my Master's Wife, bore a Son to my Master when he was old; and unto him he hath given all that he hath] But how can *Abraham* be said to *give Isaac all he had*, when he married afterwards, and had several Children, to whom he gave Portions? Undoubtedly, says *Pool*, it is to be understood in a limited Sense, in two Respects; as that he intended to give him, in a Manner, all he had at his Decease; for it is not to be supposed but he reserved to himself the Use and Enjoyment thereof during his own Life, as also the Power of giving away what Part thereof he thought proper, as we find he did afterwards to his other Sons.

Then Laban and Bethuel answered] This *Bethuel* cou'd not be her Father, because, had he been so, it wou'd have been improper to have had *Laban*, either nam'd before him, or giving Answer to *Abraham*'s Messenger, when his Father was by; and therefore, since *Josephus* makes the Damsel tell *Eliezar*, that her Father had been dead long ago, and that she was left to the Care of her Brother *Laban*, this *Bethuel*, who is here nam'd after *Laban*, and is never more taken Notice of during the whole Transaction, must have been some younger Brother of the Family. See *Univers. Hist.* L. 1. C. 7.

The Mention made in the Text of *Bethuel*'s giving his Consent unto the Marriage, has created no small Perplexity to the *Hebrew* Expositors; some have not scrupled to accuse *Laban* of Disrespect to his Father, for presuming to interfere so much in his Presence. Others incline to think, this *Bethuel* the Brother, not the Father, of *Rebecca*; in which Conjecture there is not wanting some Degree of Probability. A third Party are of Opinion, that, in those Days, the Consent of Brothers was rather asked than of Parents; perhaps, because if any Inconveniencies follow'd from an injudicious Match, they would rather affect Brethren, who were Cotemporaries, than Parents, who according to the Course of Nature, were not likely to live so long. In support of this Notion, the 7th Verse of the xxxivth Chapter of *Genesis* has been quoted, together with some other Texts. To speak plainly, little can be with any Certainty advanced from the Method wherein Things are mentioned in Scripture; and this Dispute does not appear of Moment enough to engage us in a long Detail of Arguments and Proofs, on the several Explanations offered. *Josephus* is express on this Head: He asserts *Bethuel* the Father to have been dead, long before the coming of *Eliezar* into that Country; but then it must be owned, that this Author has, in other Points of this History, deviated so far from Scripture, out of an overweening Fondness of adapting his Writings to the Taste of the Age wherein he lived, that less Regard is due to what he says in this Respect. Wherefore this Verse will remain, not a little, obscure, notwithstanding all that can be said about it.

And her Brother and her Mother said, Let the Damsel abide with us a few Days, at the least ten] It is certain there was such a Custom, in the more early Ages of the World, as retaining a Woman in her Parents House, for some Time after her being espoused, in order that she might be the better provided in Garments, and, perhaps, be thoroughly instructed in the Duties incident to the married State; but the Time assigned for this Purpose by Commentators, *viz.* an whole Year, seems a great deal too much, and cannot be, in any Degree, supported by this Passage, as it stands in the sacred Text. Our Version of the Bible has it thus, *Gen.* xxiv. 55. *Let the Damsel abide with us a few Days*, (in the Margin, *a full Year*) *at the least ten*; (in the Margin, *ten Months*) *after that she shall go.* The *Heberew*, literally translated, would stand thus; *Let the Damsel abide with us Days*, at least ten; *after that she shall go.* It is probable, indeed, that *ten* Days was much less than the Time allowed in such Cases; but then it is as probable also, that the Relations of *Rebecca* would ask but a small Time, and not insist on such a Space as a Year, or *ten Months*, considering the Circumstances of Things. In fine, the Difficulty chiefly lies in the Word *Jamim*, which sometimes is understood to signify *a Year*; but it is also used in Scripture to express *Days* only, as in *Nehem.* i. 4. where it cannot be taken in any other Sense. Since, then, its Meaning is so ambiguous as to be determined only by the Context, we ought certainly to understand it here of *Days* only; which makes the whole Narration clear and uniform, and is not liable to any material Objection.

And they sent away Rebekah their Sister, and her Nurse] We are told hereafter, that her Nurse's Name was *Deborah*, and in all Probability she was a Dry-Nurse, who took Care of *Rebekah* in her Infancy; and therefore, accordingly to a very humane and rational Practice, common in antient Times, was maintained and respected by her Mistress throughout the rest of her Life. This *Deborah* lived many Years in *Isaac*'s Family, as we shall see in the Course of the History. The Maidens, that went with her, were in the Nature of a Dowry, and are a manifest Proof that the Family of *Nahor* was rich, according to what was esteemed Riches in those Days; and therefore *Rebekah*'s fetching Water was the Effect of Education, and agreeable to the Simplicity of Manners which then reigned, not the Result of any Necessity or Want of Servants.

And Isaac came from the Way of the Well Lahai-roi, for he dwelt in the South Country. And Isaac went out to meditate in the Field, at the Even-Tide] The *Jerusalem Targum* has a very extraordinary Gloss upon this Passage, *viz.* 'Isaac came from the School of *Shem* the 'Great, unto the Well where the Majesty of the 'Lord was seen'. It is very true, that *Shem*, the Son of *Noah*, was then alive; but that he was the same Person with *Melchisedeck* and the Schoolmaster of *Isaac*, we think highly improbable. The plain natural Sense of this Passage seems to be, that *Isaac*, after the Time of Evening-Sacrifice, was wont to walk out and contemplate in the Fields; and that, as he was thus employed, he cast his Eyes upwards, and beheld *Rebekah* and her Company, when they were at some Distance.

Therefore she took a Veil and covered herself] The Use of the *Veil* was the universal Practice among all Nations, as far as History can inform us, except the *Spartans*, who are reported to have been singular, in that their Virgins were permitted to appear without a Veil, but, after they were married, they were never seen in Publick without it. It was from this Practice of veiling the Bride, when she was brought to the Bridegroom, in Token both of Modesty and Subjection, that the *Presents*, which he made her upon this Occasion were, by the *Greeks* called the *Wife's Jointure*, or *Settlement*: And thus the Poets, in celebrating the

Marriage of *Proſerpine* to *Pluto*, have this Fiction — That upon unveiling his Bride he preſented her with the Iſland of *Sicily*. See *Biblioth Bibl.* Vol. 1.

Modeſty, ſays another Author upon this Paſſage, has, in all Ages, been eſteemed the chief Ornament of the Female-Sex; but the Appearance of it has ever been kept up more ſtrictly in the Eaſt than elſewhere; and the very Thing, here related of *Rebecca*, is to this Day practiſed not only in the Countries mentioned in Scripture, but alſo in *Barbary*, where Women ſtir not out without Veils or Cloaks, which cover them totally, and have only a Hole left in them, for an Eye to ſee out of.

And Iſaac brought her into his Mother Sarah's Tent] As *Abraham* ſeems to have declared *Iſaac*, not only his Heir, but alſo to have transferred to him his Authority, even in his Life-time, we need not wonder at the young Man's leading his Wife into the Tent of his Mother, and thereby ſharing with her his Riches and Poſſeſſions, as *Sarah* had formerly ſhared them with *Abraham*. As to *Iſaac*'s ceaſing, after his Marriage, to mourn longer for his Mother, ſome refer it to his wearing a Mourning Habit, which from this Time, they ſay, he threw aſide. Another of the *Hebrew* Doctors reaſons thus: 'From hence thou mayeſt learn, that, until a 'Man take a Wife, his Affection follows his Parents. But, 'when he hath taken a Wife, his Love is transferred 'unto her; as it is ſaid, *Therefore ſhall a Man leave 'his Father and his Mother, and cleave unto his Wife.*'

It may ſeem a little ſtrange, that upon ſo ſingular an Occaſion, (as that of *Iſaac*'s bringing home his Wife) no Mention ſhould be made of *Abraham*, who was a principal Party concern'd herein; but for this ſome account by ſuppoſing that *Abraham*, before this, had married *Keturah*, tho', (not to break in with his Son's Marriage, the Hiſtory relates it later) and reſign'd his Eſtate, and the Government of his Family into the Hands of *Iſaac*, chuſing to live the Remainder of his Days in Retirement with his new Conſort.

CHAP. XXV.

Abraham *marries* Keturah, *by whom he has ſeveral Sons; he portions them out, and ſends them Eaſtward, but makes* Iſaac *his general Heir.* Abraham's *Age, Death, and Burial. God bleſſes* Iſaac. Iſhmael's *Age and Death; his Poſterity and their Settlements.* Iſaac *prays for Children*; Rebekah *conceives with Twins; their Birth, with ſome peculiar Circumſtances attending it*; Iſaac *loves the Eldeſt*, Rebekah *the Youngeſt.* Eſau *ſells his Birth-right for a Meſs of Pottage.*

Ver. 1. THEN again Abraham took a wife, and her name *was* Keturah. 2 And ſhe bare him Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. 3 And Jokſhan begat Sheba, and Dedan. And the ſons of Dedan were Aſſhurim, and Letuſhim, and Leummim. 4 And the ſons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All theſe *were* the children of Keturah. 5 And Abraham gave all that he had unto Iſaac. 6 But unto the ſons of the concubines which Abraham had, Abraham gave gifts, and ſent them away from Iſaac his ſon (while he yet lived) eaſtward, unto the eaſt-country. 7 And theſe *are* the days of the years of Abrahams life which he lived, an hundred threeſcore and fifteen years. 8 Then Abraham gave up the ghoſt, and died in a good old age, an old man, and full *of years*; and was gathered to his people. 9 And his ſons, Iſaac and Iſhmael, buried him in the cave of Machpelah, in the field of Ephron the ſon of Zohar, the Hittite, which *is* before Mamre; 10 The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife.

Then again Abraham took a Wife, and her Name was Keturah] *Keturah*, is ſuppos'd, by ſome *Jewiſh* Interpreters, to be the ſame with *Hagar*, whom *Abraham*, after his Wife's Death, ſent for again, and by her had all the ſix Sons here mention'd: But, beſides that *Hagar* muſt, by this Time, have been above 80 Years of Age, and, conſequently, too old to bear ſo many Children, the Text itſelf ſeems to be againſt this Suppoſition; for it informs us, that *Abraham added*, or *proceeded to take* another Wife, which is a different Thing to his *recalling* his *old* one. The more probable Opinion therefore is, that this *Keturah* was a Domeſtick of his own, a *Canaanite* perhaps whom he had converted to the true Religion: But then the Difficulty is, how *Abraham* cou'd diſpoſe of ſo many Sons, in ſo ſhort a Space, as that which interven'd between his Wife's and his own Death. To ſolve this, ſome have ſuppos'd, that this *Keturah* became his Wife, *i. e.* Wife of the *ſecond Order*, long before the Death of *Sarah*, even immediately after he parted with *Hagar*; but then this Suppoſition is contrary to the Senſe of the Original; and therefore, if we have a Mind to adhere to that, we muſt ſay, that *Abraham*'s living almoſt forty Years after *Sarah*'s Death, gave him Time enough to diſpoſe of the Sons begotten of *Keturah*, as the Renovation of his Strength, which was certainly miraculous, (for forty Years before, he is ſaid to have been *dead* to all ſuch Purpoſes, *Rom.* vi. 19.) enabled him to beget them. See *Calmet*, *Ainſworth*, and *Univerſ. Hiſt.*

And ſhe bare him Zimran, &c.] The Footſteps we find of theſe in Hiſtory (according to the beſt Conjectures) are ſuch as follw. From *Zimran*, in all Probability, were deſcended the *Zamarenes*, a People mentioned by *Pliny*. From *Sheba*, the *Sabeans*, mentioned in *Job* i. 15. From *Dedan*, the *Dedanim*, mentioned in *Iſaiah* xx. 13. From *Midian*, the *Midianites*, mentioned in ſeveral Places. From *Shuah*, the *Shuites*, mentioned in *Job* ii. 11. From *Ephah*, was a Town of the ſame Name, mentioned by *Iſaiah* lx. 6. From *Hanock*, a Country call'd *Cananna*, mentioned by *Pliny*. And (to name no more) from *Medan*, a Country call'd *Mediana*, in which is the famous City of *Mecca*, where *Mahomet* was born. See *Bedford*'s *Chron.* and *Wells*'s Geogr. of the O. T.

Then Abraham gave up the Ghoſt] This Account of *Abraham*'s Death, ſays *Lightfoot*, is given by Way of *Anticipation*; for when the Text has recited his Sons, and their Settlements, it brings him, and *Iſhmael*, to their Graves; not that they died before the Birth of his two Grandſons, *Jacob* and *Eſau*, as the Text has plac'd Things, (for *Abraham* lived till they were *fiftcen* Years old, and *Iſhmael* till they were *ſixty-three*) but, having no more to ſay of the Father and Son, *Moſes* here concludes their Hiſtory at once.

And his Sons Iſaac and Iſhmael buried him] Hence it is very probable, that *Iſhmael* was at laſt reſtored to *Abraham*'s Favour, and that he ſhared now, at leaſt, in the Portions which that Patriarch diſtributed to his Sons.

11 And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac: and Iſaac dwelt by the well Lahai-roi. 12 Now theſe *are* the generations of Iſhmael, Abrahams ſon, whom Hagar the Egyptian, Sarahs handmaid, bare unto Abraham. 13 And theſe *are* the names of the ſons of Iſhmael by their names, according to their generations: The firſt-born of Iſhmael, Nebajoth; and Kedar, and Abdeel, and Mibſam, 14 And Miſhma, and Dumah, and Maſſa, 15 Hadar, and Tema, Jetur, Naphiſh, and Kedemah. 16 Theſe *are* the ſons of Iſhmael, and theſe *are* their names, by their towns, and by their caſtles; twelve princes according to their nations. 17 And theſe *are* the years of the

the life of Iſhmael, an hundred and thirty and ſeven years; and he gave up the ghoſt and died, and was gathered unto his people. 18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goeſt towards Aſſyria: *and* he died in the preſence of all his brethren.

And theſe are the Names of the Sons of Iſhmael — Nebajoth, &c.] And as theſe Deſcendants were, from their Father, denominated by the common Name of *Iſhmaelites*; ſo, from *Hagar*, the Mother of *Iſhmael*, they are alſo called *Hagarens*, or *Hagarites*, under which Name we find ſome Footſteps of them in Heathen Authors; but certain it is, that the *Arabians* do, to this very Day, value themſelves upon their being deſcended from *Iſhmael*.

And theſe are the Years of the Life of Iſhmael, an hundred and thirty and ſeven Years; and he gave up the Ghoſt] The *Jews* have obſerved from hence, ſays *Pool*, that the Manner, in which his Death is recorded in Scripture, is a ſtrong Teſtimony that he died in the true Faith; and are fully perſuaded, that he was accordingly accepted of God; ſince the ſame Expreſſion is made Uſe of in the Relation thereof, as had been before uſed of the Deceaſe of *Abraham*, which Expreſſion they likewiſe obſerve is never uſed, but of good Men.

And he died in the Preſence of all his Brethren] The Words here tranſlated, *and he died*, may, ſays *Pool*, as well be tranſlated, *and he fell*, in the Preſence of all his Brethren; this Verb in the *Hebrew* being moſt commonly uſed concerning a Lot, whereby Mens Portions are deſigned and divided; and we think it ought to have been ſo render'd here, becauſe his Death is mention'd but the Verſe before, which makes the repeating it here ſomething odd: We judge, therefore, *Moſes*'s Intent to have been to inform us, that *Iſhmael*'s Lot fell in the Preſence of all his Brethren; as it did, ſince his Country lay between the Children of *Keturah* on the Eaſt, and the Children of *Iſaac*, that is, the *Iſraelites* and *Edomites* on the Weſt.

This Year, ſays *Campbel*, the great Patriarch *Shem*, the Son of *Noah*, who had ſeen the beautiful State of the old World, and ſurvived the Ruin thereof by the Deluge, departed this Life. As the principal Intent of the inſpired Writer was, to purſue the Hiſtory of the *Jewiſh* Nation, nothing farther, with reſpect to this righteous Perſon, is recorded in the Holy Scriptures, than what we have heretofore related. The *Jewiſh* Traditions, if they could be relied on, ſufficiently ſupply this Deficiency, by a large Collection of his Acts, both before and after the Diſperſion of Mankind. In the firſt Place they obſerve, that *Shem* was, from his Youth, zealouſly addicted to the Worſhip of the true God; that, the better to be inſtructed in the Principles of Religion, and, at the ſame Time to acquire the moſt uſeful Parts of the *Antediluvian* Learning, he aſſiduouſly ſtudied in the School of *Methuſelah*, which enabled him, when the World began again to be, in ſome Degree, peopled, to ſettle himſelf on Mount *Thabor*, and there, both as a Prophet and Preceptor, to inſtruct ſuch as reſorted to him, both in divine and human Knowledge. From theſe Lectures of his, the *Hebrews* aſſert, that what was known of the antient Rites and Sacrifices, *&c.* was totally derived. Many of the Doctors confound him with *Melchiſedeck*, and conſequently place his Dwelling at *Salem*, which, according to them alſo, is Mount *Moriah*. To this Patriarch they attribute the Invention, or rather the Revival, of moſt Branches of Science that were, in any Degree, in Uſe, near the Ages in which he lived: For Example, they ſay, that he inſtituted a Calendar, and taught the Uſe of intercalary Months; that he inſtructed his Diſciples in Aſtronomy and Phyſick, as alſo in Politicks, or the Art of forming and governing regular Societies. Whether any, or how much of all this, may ſeem credible, we leave to the Opinion of our Readers, obſerving only, that his Deceaſe happened when he was ſix hundred, in the one hundred and fiftieth Year of *Abraham*, the fiftieth of *Iſaac*, and one thouſand, eight hundred, and forty ſix Years before the Beginning of the Chriſtian *Æra*.

19 And theſe *are* the generations of Iſaac Abrahams ſon: Abraham begat Iſaac. 20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the ſiſter to Laban the Syrian. 21 And Iſaac intreated the Lord for his wife, becauſe ſhe *was* barren: and the Lord was intreated of him, and Rebekah his wife conceived. 22 And the children ſtrugled together within her: and ſhe ſaid, If *it be* ſo, why *am* I thus? And ſhe went to enquire of the Lord. 23 And the Lord ſaid unto her, Two nations *are* in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and *the one* people ſhall be ſtronger than *the other* people; and the elder ſhall ſerve the younger. 24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb. 25 And the firſt came out red, all over like an hairy garment: and they called his name Eſau. 26 And after that came his brother out, and his hand took hold on Eſau's heel; and his name was called Jacob: and Iſaac *was* threeſcore years old when ſhe bare them. 27 And the boys grew: and Eſau was a cunning hunter, a man of the field; and Jacob *was* a plain man dwelling in tents. 28 And Iſaac loved Eſau, becauſe he did eat of *his* veniſon: but Rebekah loved Jacob. 29 And Jacob ſod pottage: and Eſau came from the field, and he *was* faint. 30 And Eſau ſaid to Jacob, Feed me, I pray thee, with that ſame red *pottage*; for I *am* faint: therefore was his name called Edom. 31 And Jacob ſaid, Sell me this day thy birth-right. 32 And Eſau ſaid, Behold, I *am* at the point to die: and what profit ſhall this birth-right do to me? 33 And Jacob ſaid, Swear to me this day; and he ſware unto him: and he ſold his birth-right unto Jacob. 34 Then Jacob gave Eſau bread and pottage of lentiles; and he did eat and drink, and roſe up, and went his way: thus Eſau deſpiſed *his* birth-right.

And Iſaac was forty Years old when he took Rebekah to wife] How old *Rebekah* was, when ſhe was married to *Iſaac*, the Scripture no where informs us; but the Conjectures of moſt of the *Jewiſh* Commentators make her to be extremely young. The oldeſt, that they will allow her to be, is not above 14, which was a Thing hardly cuſtomary in thoſe Days: And yet, conſidering her abſolute Management of all Affairs, even when *Iſaac* was alive, we cannot, but ſuppoſe, that altho' ſhe liv'd not ſo long, ſhe was a conſiderable deal younger than he. See *Heidegger*'s Hiſt. Patriarch.

And Iſaac intreated the Lord for his Wife, becauſe ſhe was barren] The Word in the Original ſignifies to pray with *Conſtancy*, *Vehemence*, and *Importunity*: And the *Jews* hereupon have a traditional Explication, which is preſerv'd in *Jonathan*'s *Targum*, viz. that he carried his Wife, to the Place of the Altar, upon Mount *Moriah*, where he himſelf was once bound to be ſacrific'd, and there made a moſt ſolemn Invocation, by the Faith of his Father *Abraham*, and by the Oath of God, that ſhe, tho' barren by Nature, might conceive by Virtue of the *Covenant*, and ſuper-natural Bleſſing; and accordingly he prevail'd with God to grant him his Requeſt. What we render *for his Wife*, may likewiſe ſignify *in the Preſence of his Wife*; and ſo the Import of the Words will be, that, beſides their more private Devotions, they did often-times, in a more ſolemn Manner,

Manner, and with united Force, pray for the Mercy wherein they were equally concern'd; nor could there be any Presumption in their thus petitioning, what, at present, was denied them; because they knew very well, that God's Purpose and Promise did not exclude, but rather require, the Use of all convenient Means, for their Accomplishment. See *Pool*'s Annot. and *Biblioth. Bibl.*

And she went to enquire of the Lord] The most easy and common Method of *enquiring of the Lord*, was, by going to some one of his Prophets, and consulting him; but then the Question is, who that Prophet was, whom *Rebekah*, upon this Occasion, consulted? Some of the *Jewish* Doctors are of Opinion, that she went to the *School*, or Oratory of *Shem*, (whom they suppose then alive) or to some other Person, constituted by him, and call'd by God to that Ministration. Some Christian Commentators imagine, it was *Melchisedeck*, the *Priest of the most high God*, whom she consulted; but if it were any Priest, or Prophet, that then she applied to, her Father-in-law *Abraham*, who was certainly then alive, and is expressly call'd a Prophet, *Gen.* xx. 7. seems to have been the most proper Person, not only because he was highly interested in her Concerns; but had likewise the *Schechinah*, or divine Appearance (as most imagine) continually resident with him. But, as there was another Manner, besides that of answering by Prophets, customary in those Days, *viz.* by *Dreams*, and *Visions*, their Opinion seems to be most probable, who suppose, that *Rebekah* retired into some secret Place, and there, having pour'd out her Soul before God in fervent Prayers, receiv'd an Answer, not long after, either in a Dream, or Vision, by a Voice from Heaven, or by the Information of an Angel, sent for that Purpose. See *Le Clerc*'s Com. *Biblioth. Bibl.* and *Heidegger*'s Hist. Patriarch.

And they called his Name Esau] The Meaning of the Word *Esau* is somewhat obscure, unless we derive it from *Hassah*, to *make*, or *be perfect*; because he was of a stronger Constitution than ordinary Infants, as having Hair all over him, which is an Indication of Manhood; whereas other Children are born with Hair only on their Heads: And, as for *Jacob*, it is deriv'd from an *Hebrew* Word, which signifieth to *supplant*, and, by the Addition of the Letter *Jod*, one of the Formatives of Nouns, it denotes a *Supplanter*, or one that *taketh hold of*, and *trippeth up* his Brother's Heels. See *Pool*'s Annot. and *Univers.* Hist.

Then Jacob gave Esau Bread and Pottage of Lentils] *Lentils* were a Kind of Pulse, somewhat like our Vetches, or coarser Sort of Pease. St. *Austin*, upon *Ps.* lxvi. says, that these were *Egyptian* Lentiles, which were in great Esteem, and very probably gave the Pottage a red Tincture.

Some imagine, that *Esau* did not know what this Lentil-soop was, and therefore he only call'd it by its Colour, *give me of that red, that same red*, as it is in the *Hebrew*; for which Reason he was likewise call'd *Edom*, which signifies *red*: But there is no Occasion to suppose, that he was ignorant of what Lentils were, only his repeating the Word *red*, without adding the Name of a Thing, denoted his great Hunger, and Eagerness of Appetite, which was probably still more irritated by the Colour of the Soop. See *Biblioth. Bibl.*

Thus Esau despised his Birthright] The Birthright, or Right of Primogeniture, had many Privileges annex'd to it. The First-born was consecrated to the Lord, *Exod.* xxii. 29. had a double Portion of the Estate allotted him, *Deut.* xxi. 17. had a Dignity and Authority over his Brethren, *Gen.* xlix. 5. succeeded in the Government of the Family, or Kingdom, 2 *Chron.* xxi. 5. and (as some, with good Reason, imagine) succeeded to the Priesthood, or chief Government in Matters Ecclesiastical. He had a Right to challenge the particular Blessing of his dying Parent: He had the Covenant, which God made with *Abraham*, that from his Loins Christ should come, consign'd to him: And (what is more) these Prerogatives were not confin'd to his Person only, but descended to his latest Posterity, in Case they comported *themselves* so, as to deserve them. See *Pool* and *Le Clerc*.

Some are of Opinion, says *Stackhouse*, that the chief Prerogative of the *Primogeniture* was nothing else, but a double Portion of the Father's Estate, and that this was all that *Esau* parted with to his Brother. But had this been so, we cannot see wherein he was so mightily to blame, or why the Apostle, who certainly understood the Meaning of the *Birth-right*, as well as any modern Commentator, should give him the hard Name of a *profane Person*, merely for selling the Reversion of a temporal Estate, to save his Life, in a Time of the greatest Exigence. Had the Birth-right, I say, consisted chiefly in this, we cannot see how *Jacob* could have been reduced to the Straits, we afterwards find him in; or *Esau*, as to his outward Fortune, have flourish'd more prosperously than his Brother did. When his Father *Isaac* died, and he came from Mount *Seir*, to assist in his Funeral, upon his Departure from his Brother, he is said to have *carried away with him all the Substance which he had got in the Land of Canaan*, Gen. xxxvi. 6. Now it is plain, that he had no Substance in the Land of *Canaan* of his own getting, for he liv'd at *Seir*, in the Land of *Edom*, beyond the Borders of *Canaan*; and therefore the Substance which was gotten in *the Land of Canaan*, must be the Substance which *Isaac* died possessed of, and which *Esau*, as his Heir, took along with him. So that, after the Birth-right was sold, he was still Heir to his Father's Substance; and therefore a Right to this was not the Thing which *Jacob* purchas'd of him. Others are of Opinion, that the *Birth-right* was the Blessing, promised to the Seed of *Abraham*, and this the Author of the Epistle to the *Hebrews* seems, in some measure, to favour; *Lest there be any Fornicator, or prophane Person, as Esau, who for a Morsel of Meat sold his Birth-right. For ye know how that afterwards, when he would have inherited the Blessing, he was rejected*; Where the *not inheriting the Blessing*, seems to be connected with his *having sold his Birth-right*; as if having parted with the one, he could not possibly obtain the other: But it is much to be question'd, whether this be the true Sense of the Passage. *Esau* himself, when he sold his Birth-right, did not imagine that he had sold, at the same Time, his Right to the Blessing; for when his Father told him, that his Brother had come with Subtilty, and taken away the Blessing, his Answer is, *Is he not rightly named Jacob, for he hath supplanted me these two Times, he took away my Birth-right, and behold now he hath taken away my Blessing?* Had he apprehended that the Blessing, and Birth-right, were Things inseparable, having sold the one, he would never have laid any Claim to the other; whereas the defrauding him of his Blessing is another Hardship he complains of, distinct, and different, and independent on the former; and therefore *Esau*'s Birth-right was most probably his Right of being Priest, or Sacrificer for his Brethren; and for parting with this, he is justly termed *prophane*, because he hereby shew'd himself not to have a due Value and Esteem for the religious Employment that belong'd to him.

But tho' this Employment might better comport with *Jacob*, yet we cannot pretend to justify him in his Method of obtaining it. *Moses*, who records the Story, does not commend him for it; and therefore we are left at our Liberty to pass what Censure upon it we think reasonable. God indeed, before he was born, design'd and promis'd this Privilege to him; but then he should have waited until the divine Wisdom had found out the Means of executing his Promise, in his own Way, as *David* did, till God gave him Possession of *Saul*'s Kingdom, and not have anticipated God, and snatched it by an irregular Act of his own. In the whole Affair indeed, *Jacob* acted with a Subtilty, not at all becoming an honest Man. He knew that Delays were dangerous, and that his Brother's Consideration, or second Thoughts, might possibly spoil his Bargain, and therefore he required Haste, both in the *Sale*, and in *Oath*, and thereby incurr'd another Sin, in hurrying his Brother into an Oath by Precipitation, which he neither should have taken, nor *Jacob* advis'd him to take,

take, without mature Advice and Deliberation.

And, in like Manner, as to his Interception of the Bleſſing which his Father deſign'd for his Brother *Eſau*; it is in vain to have Recourſe to *forc'd* Conſtructions, or to plead the Lawfulneſs of *mental Reſervations*, in order to excuſe him in the Lying and Diſſimulation, wherein he was certainly culpable: The beſt Way is, upon this Occaſion, to lament the Infirmity of human Nature, which cannot always ſtand upright, and to admire the Impartiality of the ſacred Writers, in which the very Blemiſhes and Tranſgreſſions of ſuch, as are deſign'd to make the *top Figure* therein, are not forgotten to be recorded.

It cannot be denied indeed, but that both *Jacob* and his Mother were juſtly to be prais'd, for having a due Eſteem of the *paternal* Benediction, and for their endeavouring to attain it; ſince this cou'd proceed from no other Motive than a full Perſuaſion of the Truth of God's Promiſes and Covenant with *Abraham*. For, as the *paternal Bleſſing* was thought to be a Means inſtituted by God, for the Conveyance of this Covenant, it cou'd not but deſerve their Care and Aſſiduity. It cannot be denied farther, but that, if this Bleſſing was (as ſome imagine) an *Appendage* to the Birth-right, *Jacob*, in purchaſing the one, had acquired a lawful Title to the other, a Title eſtabliſh'd not only upon the expreſs Deſignation of God, but by *a Deed of Sale* likewiſe, executed and ratified by a moſt ſolemn and ſacred Oath. It cannot be denied likewiſe, but that, purſuant to this divine Deſignation, *Iſaac* was oblig'd to have conferr'd his Bleſſing upon *Jacob*, and therefore his Wife, perceiving that he was going to promiſe *the Bleſſing of Abraham*, where his Affection led him to wiſh it, and not where ſhe knew God had deſign'd to beſtow it, laid a Scheme, which induced her Huſband to do that *unwittingly*, which God had pre-ordained was to be done, but what ſhe knew, her Huſband would not do *knowingly* without ſome Uneaſineſs. Nay, it cannot be denied, once more, but that, when her Artifice had ſucceeded, and *Jacob* was accordingly bleſſed, *Iſaac* was ſo far from being diſpleaſed with his Wife, or angry with *Jacob* for impoſing upon him, that we him find fully ſatisfied in what he had done: *I have bleſſed him*, ſays he, *yea, and he ſhall be bleſſed:* Which ſudden Change of Mind can be imputed to nothing elſe, but ſome divine *Inſpiration*, which, at that Time, open'd his Underſtanding, and convinced him, that he had given the Bleſſing to the right Perſon.

Thus from the Conſideration of *Jacob*'s Right, and *Iſaac*'s Duty, the Goodneſs of the End, the Pre-ordination of God, and his Approbation of the Thing, when done, may be drawn ſome Arguments to alleviate their Crime, but ſtill we muſt ingenuouſly own, that *Rebekah* was guilty of a Fault, in ſuggeſting ſuch dangerous Advice to her Son; that *Jacob* committed another, in ſuffering himſelf to be ſeduced by ſo bad a Guide; and that both of them preſum'd to limit the Power of God, by thinking that a Complication of Frauds was neceſſary for the Accompliſhment of a divine Prophecy. Had *Rebekah* indeed put her Huſband in Remembrance of this Prophecy, and ſhewn how *Eſau* had forfeited the Bleſſing by ſelling his Birth-right, and by marrying ſtrange Wives, this had been a much more honourable Proceeding; but therefore ſhe was left to purſue her own indiſcreet Method, that God might have the Honour of ſerving his own Purpoſes by the Follies of Men.

CHAP. XXVI.

A Famine being in Canaan, Iſaac *ſojourns at* Gerar, *but is forbid going into* Egypt. *God bleſſes him, and renews his Covenant made with* Abraham *to him. He denies his Wife, but* Abimelech, *ſeeing him ſporting with her, is convinc'd of the contrary, and reproves him, and charges his People to do him no Injury.* Iſaac *is greatly bleſſed, and therefore envied by the* Philiſtines, *who ſtop up his Wells. He removes to the Valley of* Gerar, *and digs Wells, which the Herdſmen ſtrive for; but at laſt is left at Quiet. He removes to* Beerſheba, *and the Lord again renews his Covenant with him.* Abimelech *enters into League with him, they feaſt, and ſwear to one another.* Eſau's *Age and Wives.*

Ver. 1. AND there was a famine in the land, beſides the firſt famine that was in days of Abraham. And Iſaac went unto Abimelech king of the Philiſtines unto Gerar. 2 And the Lord appeared unto him, and ſaid, Go not down into Egypt: dwell in the land, which I ſhall tell thee of. 3 Sojourn in this land, and I will be with thee, and will bleſs thee: for unto thee and unto thy ſeed I will give all theſe countries, and I will perform the oath which I ſware unto Abraham thy father. 4 And I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries: and in thy ſeed ſhall all the nations of the earth be bleſſed: 5 Becauſe that Abraham obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws. 6 And Iſaac dwelt in Gerar. 7 And the men of the place aſked *him* of his wife; and he ſaid *She is* my ſiſter: for he feared to ſay, *She is* my wife; leſt, *ſaid he*, the men of the place ſhould kill me for Rebekah, becauſe ſhe *was* fair to look upon. 8 And it came to paſs, when he had been there a long time, that Abimelech king of the Philiſtines looked out at a window, and ſaw, and behold, Iſaac *was* ſporting with Rebekah his wife. 9 And Abimelech called Iſaac, and ſaid, Behold, of a ſurety ſhe *is* thy wife, and how ſaidſt thou, She *is* my ſiſter? And Iſaac ſaid unto him, Becauſe I ſaid, Leſt I die for her. 10 And Abimelech ſaid, What *is* this thou haſt done unto us? one of the people might lightly have lien with thy wife, and thou ſhouldeſt have brought guiltineſs upon us. 11 And Abimelech charged all *his* people, ſaying, He that toucheth this man or his wife, ſhall ſurely be put to death. 12 Then Iſaac ſowed in that land, and received in the ſame year, an hundred fold, and the Lord bleſſed him. 13 And the man waxed great, and went forward, and grew until he became very great. 14 For he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of ſervants. And the Philiſtines envied him. 15 For all the wells which his fathers ſervants, had digged in the days of Abraham his father, the Philiſtines had ſtopped them, and filled them with earth. 16 And Abimelech ſaid unto Iſaac, Go from us; for thou art much mightier than we. 17 And Iſaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. 18 And Iſaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philiſtines had ſtopped them after the death of Abraham: and he called their names after the names by which his father had called them. 19 And Iſaacs ſervants digged in the valley, and found there a well of ſpringing water. 20 And the herdmen of Gerar did ſtrive with Iſaacs herdmen, ſaying, The water is ours: and he called the name of the well Eſek, becauſe they ſtrove with him. 21 And they digged another well, and ſtrove for that alſo: and he called the name of it Sitnah. 22 And he removed from thence, and digged another well; and for that they ſtrove not:

not: and he called the name of it Rehoboth; and he ſaid, For now the Lord hath made room for us, and we ſhall be fruitful in the land. 23 And he went up from thence to Beerſheba. 24 And the Lord appeared unto him the ſame night, and ſaid, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bleſs thee, and multiply thy ſeed for my ſervant Abrahams ſake. 25 And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Iſaacs ſervants digged a well. 26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army. 27 And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me, and have ſent me away from you? 28 And they ſaid, We ſaw certainly that the Lord was with thee: and we ſaid, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; 29 That thou wilt do us no hurt, as we have not touched thee, and as we have done nothing unto thee but good, and have ſent thee away in peace: thou *art* now the bleſſed of the Lord. 30 And he made them a feaſt, and they did eat and drink. 31 And they roſe up betimes in the morning, and ſware one to another: and Iſaac ſent them away, and they departed from him in peace. 32 And it came to paſs the ſame day, that Iſaacs ſervants came, and told him concerning the well which they had digged, and ſaid unto him, We have found water. 33 And he called it Sheba: therefore the name of the city is Beerſheba unto this day. 34 And Eſau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite: 35 Which were a grief of mind unto Iſaac and to Rebekah.

And Iſaac went unto Abimelech King of the Philiſtines unto Gerar] It is not unlikely, that this *Abimelech* might be the Son of that *Abimelech*, King of *Gerar*, with whom *Abraham* had formerly made a Covenant, ſuppoſing *Abimelech* here to be the proper Name of a Man: But it is much more probable, that, at this Time, it was a common Name for the Kings of the *Philiſtines*, as *Cæſar* was for the *Roman* Emperors, and *Pharaoh* for the Kings of *Egypt*.

And Abimelech ſaid, What is this that thou haſt done unto us? one of the People might lightly have lien with thy Wife, and thou ſhouldeſt have brought Guiltineſs upon us] Obſerve, ſays *Pool*, that tho' Fornication was eſteemed no Sin, or elſe a very little one, amongſt the Heathens, Adultery was reckon'd a very heinous one; and that *Abimelech* here takes it for granted, that had any of his Subjects committed it with *Iſaac*'s Wife, their Ignorance of her being ſo, would not have been a ſufficient Excuſe for them.

Then Iſaac ſowed in that Land, and received in the ſame Year an hundred-fold] This hundred-fold Increaſe in one Year, was given by God to *Iſaac* for a Sign of his Purpoſe to fulfil the Covenant made with his Father, and lately renew'd to him; particularly, for the Confirmation of the Truth and Reaſon of the Warning againſt his going down into *Egypt*, as he was inclin'd, according to the natural Proſpect of Things. Such an Increaſe was, at this Time, a ſingular Bleſſing of God, after there had been a conſiderable Dearth, and the Soil perhaps, that afforded ſo large a Crop, not ſo rich; otherwiſe, we may learn from *Varro*, that in *Syria*, near *Gadera*, and in *Africa*, about *Bizantium*, they reaped *an hundred Buſhels from one*; nay, *Bochart* ſhews, from ſeveral good Authors, that ſome Places in *Africa* are ſo very fruitful, that they produce *two or three hundred-fold*, which makes this Account of *Moſes* far from being incredible. See *Biblioth. Bib.* and *Patrick's* Com.

And Abimelech ſaid unto Iſaac, Go from us; for thou art much mightier than us] The Words of *Abimelech*, according to our Tranſlation, ſays *Shuckford*, are theſe. *Thou art much mightier than we*; but certainly he could not mean that *Iſaac* was more powerful than the whole People of *Paleſtine*, or that he had a larger Family, or more numerous Attendance, than himſelf had, and conſequently was in a Condition, if he had been ſo minded, to diſturb the Government. This we can by no Means conceive to be poſſible; and therefore the Words in the Original do not mean, *becauſe thou art mightier than we*, but becauſe *thou art increaſed, and multiplied from us, or by us*, i. e. thou haſt got a great deal by us; whilſt thou haſt continued amongſt us, thou haſt made a great Acceſſion to thy Subſtance, and we do not care to let thee get any more; ſo that the *Philiſtines* did not *fear* him, but *envy* him, they grudged that he ſhould get ſo much among them, and therefore deſired him to abſent their Country.

And Iſaac digged again the Wells of Water, which they had digged in the Days of Abraham his Father] The Reaſons that induced *Iſaac* to open the old Wells, rather than dig new ones, might be, 1. Becauſe he was ſure to find a Spring there, which he could not be certain of in other Places; 2. Becauſe it was eaſier, and leſs liable to Cenſure and Envy; 3. Becauſe he had a Right to them, as they were his Father's Purchaſe and Property; and, 4. Becauſe he was minded to preſerve, and do Honour to his Father's Memory, for which Reaſon he call'd them by the ſame Names, that his Father had done before him.

Some have made it a Matter of Wonder, why the Patriarch ſhould make ſuch a Buſtle about a Well or two, and fancy, from thence, that he was not Maſter of ſuch Opulency as he is generally repreſented to be. But, ſays *Stackhouſe*, it is our Ignorance of the *patriarchal* Manner of living, which makes us think it unaccountable to hear, in thoſe early Days, of ſo many Conteſts about Wells. For, were we to take a nearer Inſpection into the Thing, we ſhould ſoon find, that in thoſe hot Countries, where Water was ſo very ſcarce, a *Well*, or Fountain of living Water, was a Poſſeſſion of ineſtimable Value; and for this Reaſon we find *Moſes*, in magnifying the divine Bounty to the Children of *Iſrael*, among other Parts of the *Inventory*, reckoning up, not only, *great and goodly Cities, which they built not, but* WELLS *likewiſe digged, which they digged not*, Deut. vi. 11.

Nor was it only for the Benefit of the Water, that theſe Wells were held in ſo high Eſteem, but for the Memory of the *Events* and *Tranſactions* likewiſe, which were known to have happened near them. For at theſe Wells Angels had appeared, Miracles had been wrought, religious Aſſemblies held, Treaties tranſacted, Marriages celebrated, and Towns and Cities built; and therefore no Wonder, that the *Antients*, looking upon them as *ſacred*, as well as profitable Places, ſhould be ſo ready to conteſt their Right to them, or that frequent Notice ſhould be taken of them in ſo compendious an Hiſtory as that of the *Patriarchs*.

Then Abimelech went to him from Gerar, and Ahazzah one of his Friends, and Phicol the chief Captain of his Army] *Phicol* is of the ſame Name, and bore the ſame Office, which he had, who is mentioned Ch. xxi. 22. but we muſt not ſuppoſe, that he was the ſame Man, any more, than *Abimelech* was the ſame King. The Word properly ſignifies *Face* or *Head*, and as the Captain-General is Head of the Forces he commands, ſo ſome have imagin'd, that it is the *appellative* Name, (like that of *Tribunus* or *Dictator* among the *Romans*) for every one among them that were advanced to that Dignity: And in like Manner, tho' the *Septuagint* ſeem to make *Ahazzah* a proper Name, and call him the Para-nymph, or *Bride-man*, to *Abimelech*, which was always accounted a Poſt of the firſt Honour; yet I ſhould rather chuſe, with *Onkelos*, to make the Word ſignify

ſignify a *Train*, or great Number of Nobility, who came in Attendance on *Abimelech*, and to do the Patriarch the greater Honour upou this Occaſion. See *Le Clerc* and *Howel*.

And they roſe up betimes in the Morning, and ſware unto one another] The Articles were agreed upon overnight, and, by a mutual Oath, ratified in the Morning: And the Reaſon, why Men took publick Oaths in the Morning faſting, ſeems to have been *ob Reverentiam Juramenti*, as the *Jews* call it, becauſe they looked upon them as very ſolemn and ſacred Things.

And Eſau was forty Years old, when he took to Wife Judith — and Baſhemath — which were a Grief of Mind unto Iſaac and to Rebekah] The *Hebrew*, literally rendered, is *Bitterneſs of Spirit*; the *Jeruſalem Targum* gloſſeth it thus: 'They were obſtinate, ſtrongly addicted to the Superſtitions of their Country, in no Sort liſtening to the Inſtructions of *Iſaac* or *Rebekah*.' The *Jews* have propagated an Opinion, that *Eſau*, till he was *forty* Years old, lived licentiouſly with the *Canaanitiſh* Women, but at that Age thought fit to marry, in Imitation of his Father: But as there *is no* Foundation for this Story, ſo it ought to be regarded only as a Fable, invented by a Nation, who, without Scruple, raiſe the falſeſt Reports againſt ſuch as are not of their Faith, and ſpread them with amazing Boldneſs and Aſſiduity; as, at the Beginning, they did of Chriſt and his Diſciples.

CHAP. XXVII.

Iſaac *being grown old, and his Eyes dim, deſires to confer his Bleſſing before he dies; accordingly he ſends his eldeſt Son* Eſau *to the Field to get Veniſon, and to make him a Diſh of it, that, when his Nature was refreſhed, he might give him his laſt paternal Bleſſing.* Rebekah, *over-hearing what paſt, adviſes* Jacob *to counterfeit his Brother's Perſon, and ſo procure the Bleſſing to himſelf*; Jacob *follows her Advice, and gets the Bleſſing.* Eſau, *on his Return, finding how his Brother had ſupplanted him, weeps bitterly, and implores a Bleſſing likewiſe, and obtains one; but is ſo enraged with* Jacob, *that he threatens his Life; but to prevent ill Conſequences, his Mother ſends him to her Brother at* Haran; *and to induce* Iſaac *to comply therewith, complains to him of* Eſau's *Wives.*

Ver. 1. AND it came to paſs that when Iſaac was old, and his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt ſon, and ſaid unto him, My ſon: And he ſaid unto him, Behold, *here am I.* 2 And he ſaid, Behold now, I am old, I know not the day of my death. 3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and take me *ſome* veniſon; 4 And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat; that my ſoul may bleſs thee before I die. 5 And Rebekah heard when Iſaac ſpake to Eſau his ſon: and Eſau went to the field to hunt *for* veniſon, *and* to bring *it*. 6 And Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I heard thy father ſpeak unto Eſau thy brother, ſaying, 7 Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſs thee before the Lord before my death. 8 Now therefore my ſon, obey my voice, according to that which I command thee. 9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ſavoury meat for thy father, ſuch as he loveth. 10 And thou ſhalt bring *it* to thy father, that he may eat, and that he may bleſs thee before his death. 11 And Jacob ſaid to Rebekah his mother; Behold, Eſau my brother *is* a hairy man, and I *am* a ſmooth man. 12 My father peradventure will feel me, and I ſhall ſeem to him as a deceiver; and I ſhall bring a curſe upon me, and not a bleſſing. 13 And his mother ſaid unto him, Upon me *be* thy curſe, my ſon: only obey my voice, and go fetch me *them*. 14 And he went and fetched, and brought *them* to his mother: and his mother made ſavoury meat, ſuch as his father loved. 15 And Rebekah took goodly raiment of her eldeſt ſon Eſau, which *were* with her in the houſe, and put them upon Jacob her younger ſon. 16 And ſhe put the ſkins of the kids of the goats upon his hands, and upon the ſmooth of his neck. 17 And ſhe gave the ſavoury meat, and the bread which ſhe had prepared, into the hand of her ſon Jacob. 18 And he came unto his father, and ſaid, My father: and he ſaid, Here *am* I; who *art* thou, my ſon? 19 And Jacob ſaid unto his father, I *am* Eſau thy firſt-born; I have done according as thou badeſt me: ariſe, I pray thee, ſit and eat of my veniſon, that thy ſoul may bleſs me. 20 And Iſaac ſaid unto his ſon, How *is it* that thou haſt found *it* ſo quickly, my ſon? And he ſaid, Becauſe the Lord thy God brought *it* to me. 21 And Iſaac ſaid unto Jacob, Come near, I pray thee, that I may feel thee, my ſon, whether thou *be* my very ſon Eſau, or not. 22 And Jacob went near unto Iſaac his father, and he felt him; and ſaid, The voice *is* Jacobs voice, but the hands *are* the hands of Eſau. 23 And he diſcerned him not, becauſe his hands were hairy, as his brother Eſaus hands: So he bleſſed him. 24 And he ſaid, *Art* thou my very ſon Eſau? And he ſaid, I *am*. 25 And he ſaid, Bring *it* near to me, and I will eat of my ſons veniſon, that my ſoul may bleſs thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank. 26 And his father Iſaac ſaid unto him, Come near now, and kiſs me, my ſon. 27 And he came near, and kiſſed him: and he ſmelled the ſmell of his raiment, and bleſſed him, and ſaid, See, the ſmell of my ſon *is* as the ſmell of a field, which the Lord hath bleſſed. 28 Therefore God give thee of the dew of heaven, and the fatneſs of the earth, and plenty of corn and wine. 29 Let people ſerve thee, and nations bow down to thee; be lord over thy brethren, and let thy mothers ſons bow down to thee: Curſed *be* every one that curſeth thee, and bleſſed *be* he that bleſſeth thee. 30 And it came to paſs, aſſoon as Iſaac had made an end of bleſſing Jacob, and Jacob was yet ſcarce gone out from the preſence of Iſaac his father, that Eſau his brother came in from his hunting. 31 And he alſo had made ſavoury meat, and brought it unto his father; and ſaid unto his father, Let my father ariſe, and eat of his ſons veniſon, that thy ſoul may bleſs me. 32 And Iſaac his father ſaid unto him, Who *art* thou? and he ſaid, I *am* thy ſon, thy firſt-born Eſau. 33 And Iſaac trembled very exceedingly, and ſaid, Who, where *is* he that hath taken veniſon, and brought *it* me, and I have eaten of all before thou cameſt, and have bleſſed him? yea, *and* he ſhall be bleſſed. 34 And when Eſau heard the words of his father, he cried with a great

great and exceeding bitter cry, and ſaid unto his father, Bleſs me, even me alſo, O my father. 35 And he ſaid, Thy brother came with ſubtilty, and hath taken away thy bleſſing. 36 And he ſaid, Is not he rightly named Jacob? for he hath ſupplanted me theſe two times: he took away my birth-right; and behold, now he hath taken away my bleſſing. And he ſaid, Haſt thou not reſerved a bleſſing for me? 37 And Iſaac anſwered and ſaid unto Eſau, Behold I have made him thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ſuſtained him: and what ſhall I do now unto thee my ſon? 38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father; bleſs me, *even* me alſo, O my father. And Eſau lift up his voice, and wept. 39 And Iſaac his father, anſwered, and ſaid unto him, Behold, thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above. 40 And by thy ſword ſhalt thou live, and ſhalt ſerve thy brother: and it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck. 41 And Eſau hated Jacob, becauſe of the bleſſing wherewith his father bleſſed him: and Eſau ſaid in his heart, The days of mourning for my father are at hand, then will I ſlay my brother Jacob. 42 And theſe words of Eſau her elder ſon were told to Rebekah: And ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold, thy brother Eſau, as touching thee, doth comfort himſelf, *purpoſing* to kill thee. 43 Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother to Haran. 44 And tarry with him a few days, until thy brothers fury turn away; 45 Until thy brothers anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence. Why ſhould I be deprived alſo of you both in one day? 46 And Rebekah ſaid to Iſaac, I am weary of my life, becauſe of the daughters of Heth: if Jacob take a wife of the daughters of Heth, ſuch as theſe *which are* of the daughters of the land, what good ſhall my life do me.

And he ſaid, Behold now, I am old, I know not the Day of my Death. Now therefore, take I pray thee, thy Weapon, thy Quiver, and thy Bow, and go out to the Field, and take me ſome Veniſon, and make me ſome ſavoury Meat, ſuch as I love, and bring it to me, that I may eat; that my Soul may bleſs thee before I die] But why did he require this? Could he not have bleſſed him without all this Trouble? He might require it, ſays *Pool*, for ſeveral Reaſons, either that, being refreſhed and delighted therewith, his Spirits might be more chearful, and conſequently, the fitter for giving this propheſtical Benediction; for which Reaſon alſo, the Prophet *Eliſha* called for a Minſtrel, before he could utter his Prophecy, 2 *Kings* iii. 15. or he might do it by the over-ruling Direction of divine Providence, that *Eſau*'s Abſence might give *Jacob* the Opportunity and Advantage of getting the Bleſſing. Beſides, *Iſaac* ſpeaks not here of a common and cuſtomary Bleſſing, which Parents may beſtow upon their Children, when, and as often as they pleaſe, but of the laſt, ſolemn and extraordinary Bleſſing, whereby theſe Holy Patriarchs, by God's Appointment, and with his Concurrence, did conſtitute one of their Sons Heir, not ſo much of the Inheritance, as of *Abraham*'s Covenant, and all the Promiſes, both temporal and ſpiritual thereunto belonging.

Whoever, ſays *Stackhouſe*, conſiders the Chronology of this Tranſaction, will find, that *Iſaac* lived above forty Years after his parting with his *prophetical* Bleſſing; and conſequently, that it was not old Age, but ſome Sickneſs and Indiſpoſition of Body, that, at this Time, had ſeized him, and made him apprehenſive of his approaching Death. In this Condition, it is no uncommon Thing, we know, for Mens Thoughts to run upon one Kind of Meat rather than another; and when the Stomach is deprav'd, or any Ways out of Order, generally to long for ſuch Things as are of a ſavoury Taſte: And, if Veniſon, in thoſe Countries, was more particularly adapted to that Purpoſe, wherein, I pray, is *Iſaac* to be blam'd, for loving a Son who took ſuch Pains, and expos'd himſelf to ſuch Dangers, that he might ſhew his Reſpect to his aged Father, and procure him now and then *ſome little Thing*, to pleaſe his Palate, and humour his ſickly Appetite? Thoſe, who think proper to blame the Patriarch's kind Reſentment of ſuch Aſſiduity, ſeem to have forgot the Workings of human Nature, and how apt the very wiſeſt of Parents are to have their Affections won, every Day more and more, by the Sedulity and Officiouſneſs of their Children.

The dreſſing this Veniſon is repreſented indeed as a Province, which *Eſau* himſelf took upon him; and to have the eldeſt Son and Heir of a Family *ſtand Cook* (as we call it) ſeems to portend no great Wealth or Magnificence in it; but when we urge this, we forget the *Simplicity* of the Times wherein *Moſes* wrote, and wherein it was cuſtomary for Men of the firſt Rank to ſubmit to Offices much meaner than this. Herein then do the Truth and Authority of the *ſacred Hiſtory* moſt eminently appear, that all its Accounts and Deſcriptions of Things do agree with the *Senſe* of the moſt antient Writers, and are found conformable to the *Manners* and *Cuſtoms* that then prevailed.

And Rebekah took goodly Raiment of her eldeſt Son Eſau, which were with her in the Houſe, and put them upon Jacob her youngeſt Son] The *Jews* have a Fancy, that it was the Robe of *Adam*, which had been tranſmitted down, from Father to Son, in *the Line of Bleſſing* (as they call it) till it came to *Abraham*, who left it to *Iſaac*, and he, deſigning *Eſau*, as his eldeſt, for his Succeſſor, gave it to him. Some of them imagine, that this was a *ſacerdotal* Habit, wherein *Eſau*, in his Father's Illneſs, was ſuppos'd to officiate, and for this Reaſon it might be kept in *Iſaac*'s Tent, near to which, very likely, was the Place of religious Worſhip. In all Probability it was a Veſtment of ſome Diſtinction, which the Heir of the Family, upon ſome ſolemn Occaſion, was uſed to put on, and *Jacob*, at this Time, being to perſonate his Brother, there was a Neceſſity for him to have it: But how his Mother ſhould come by it, or why ſhe ſhould have the keeping of it, when *Eſau* had Wives of his own, is a Queſtion that *Muſculus* raiſes, and then anſwers it by ſaying, — That, becauſe *Eſau* had married theſe Wives without the Conſent of his Parents, eſpecially his Mother, ſhe, for this Reaſon, refus'd to give it him, and perhaps reſerv'd it for this very Occaſion. But, in my Opinion, there ſeems to be no Neceſſity for this Suppoſition, ſince it was ſufficient for her Purpoſe, that ſhe knew where it was in *Eſau*'s Apartment, See *Biblioth. Bibl.*

And Jacob ſaid unto his Father, I am Eſau, thy Firſt-born] *Heidigger* obſerves, that upon *Jacob*'s anſwering his Father, *that he was* Eſau *his Firſt-born*, the *Rabbins* are put to great Perplexity, how to aſſoil the Patriarch from the Sin of *Lying*; and therefore ſome of them paraphraſe the Words thus,—*I am*, i. e. *he*, who brings thee ſomething to eat, *but* Eſau *is thy eldeſt Son*; while others underſtand them in this Manner rather; *I am* Eſau, *i. e.* I am in his Stead, becauſe he has ſold me his Birth-right: For, by this Sale, *as they tell us*, a proper Permutation being made of Perſons and Titles, the firſt became really laſt, and the laſt firſt, the Elder became the Younger, and the Younger the Elder, as to the Stile, and all the Privileges of *Elderſhip*; ſo that *Jacob* was, in Reality, as much the Heir, and Succeſſor of *Iſaac*, as if *Eſau* had been actually dead. And, tho' *Eſau* was ſtill alive, and had the Name of *Eſau*, yet *Jacob* was properly (what his Brother had been) *his Firſt-*

Firſt-born Eſau, ſince *Eſau* was reduc'd to the Station of a younger Brother only. St. *Auſtin* pretends, that *Jacob*'s Words have a Figure in them, much in the ſame Nature with that in the Goſpel, where *John the Baptiſt* is called the *Elias that ſhall come*; but the Misfortune is, that there was a great Similitude between *Elias* and the *Baptiſt*, as to their *Spirit* and Office, but between *Jacob* and *Eſau* there was none at all; and therefore ſome other Fathers, ſeeing the Impoſſibility of explaining the Words, by any of theſe Subterfuges, have boldly aſſerted, that there was no Iniquity in the Lies which *Jacob* told, becauſe they did not proceed from any malevolent Intent, but from a Deſign of promoting the greateſt Good; for which End it was as lawful for a wiſe Man to employ officious Lies, as it is to make uſe of Phyſick for the Preſervation of Health: And, from ſuch dangerous Poſitions as theſe, the *Jeſuitical* Doctrine of *Equivocation*, and *mental Reſervation*, has, in a great Meaſure, proceeded.

And he brought him Wine, and he drank] There is a Tradition among the *Jews*, that *Jacob* having omitted to bring Wine to his Father, an Angel prepar'd it, and brought it into his Apartment; that he gave it into *Jacob*'s Hands, and pour'd it out for his Father; that the Wine was the ſame as the *Wine of Paradiſe*, which had been laid up from the Beginning; and that his Father, having drank of it, kiſſed him, and bleſſed him, as one now filled with the Spirit, even with the Spirit of Prophecy and Bleſſing: But the Cuſtom of the *Jewiſh* Doctors is to magnify every little Matter.

The Prayer, which *Joſephus* makes *Iſaac* offer up to God upon this Occaſion, is in Words to this Effect: 'Eternal God, the Creator of all things that are made: 'thou, that haſt been ſo gracious and bountiful to my 'Father, to myſelf, and to our Offſpring, promiſing, 'and poſſeſſing us of all Things, and giving us Aſſurances of greater Bleſſings to come: Lord, make thy 'Words good to us by Effects, and do not deſpiſe thy 'Servant for his great Infirmities, which makes him the 'more ſenſible of his Need of thy Support. Preſerve 'this Child from all Evil, in thy Mercy and infinite 'Goodneſs: Give him a long and an happy Life; bleſs 'him with all worldly Enjoyments, that may be for his 'Good; and make him a Terror to his Enemies, and 'an Honour and Comfort to his Friends.

Behold thy Dwelling ſhall be the Fatneſs of the Earth, and of the Dew of Heaven from above, and by thy Sword ſhalt thou live] That is, ſays *Calmet*, 'That, tho' 'thy Poſterity ſhall not enjoy a very plentiful Country, 'yet they ſhall become a great People, and mighty 'Warriors who ſhall live by the Dint of their Sword.' The Words in our Tranſlation carry a Senſe quite different to what we have here ſuggeſted; *Behold thy Dwelling ſhall be of the Fatneſs of the Earth and of the Dew of Heaven.* But, beſides that this makes the Bleſſing the ſame with that which was given to *Jacob*, Ver. 28. which *Iſaac* profeſſes himſelf incapable of doing; 'tis manifeſt that *Idumæa*, where the Deſcendants of *Eſau* dwelt, was far from being a fat and fruitful Country. Had it been ſo, there had not been that Reaſon for the ſubſequent Words, *by thy Sword ſhalt thou live*; for a rich and plentiful Country would have ſecured them from living by Spoil and Plunder, as it is manifeſt the People of that Country did, if we can credit the Character which *Joſephus*, both in his Hiſtory of the Antiquities, L. 13. and of the Wars of the *Jews*, L. 4. gives us of them.

And it ſhall come to paſs, when thou ſhalt have the Dominion, that thou ſhalt break his Yoke from thy Neck] The *Edomites*, or *Idumæans*, who were the Poſterity of *Eſau*, for a conſiderable Time, were a People of much more Power and Authority than the *Iſraelites*, till, in the Days of *David*, they were entirely conquered, 2 *Sam.* viii 14. they were thereupon govern'd by Deputies or Viceroys, appointed by the Kings of *Judah*; and, whenever they attempted to rebel, were, for a long Time, cruſhed, and kept under by the *Jews*. In the Days of *Jehoram*, the Son of *Jehoſaphat*, they expell'd the Viceroy, and ſet up a King of their own, 2 *Kings* viii. 20. and tho' they were reduc'd at that Time, yet, for ſome Generations after this, they ſeem to have liv'd independent of the *Jews*, and when the *Babylonians* invaded *Judea*, they not only took Part with them, but violently oppreſſed them, even when the Enemy was withdrawn; ſo that, remembring what they had ſuffered under *Joab*, in the Days of *David*, they entered into the like cruel Meaſures againſt the *Jews*, and threatened to lay *Jeruſalem* level with the Ground. Their Animoſity againſt the Poſterity of *Jacob* ſeems indeed to be hereditary; nor did they ever ceaſe, for any conſiderable Time, from Broils and Contentions, until they were conquered by *Hircanus*, and reduced to the Neceſſity of embracing the *Jewiſh* Religion, or quitting their Country: Hereupon, conſenting to the former, they were incorporated with the *Jews*, and became one Nation, ſo that, in the firſt Century after Chriſt, the Name of *Idumæan* was loſt, and quite diſus'd. See *Le Clerc*, and *Univerſ. Hiſt.*

And Rebekah ſaid to Iſaac, I am weary of my Life, becauſe of the Daughters of Heth] This ſhe ſays to induce *Iſaac* to let her Son *Jacob* go to her Kindred at *Padan-Aran*; tho' her real Deſign was to ſend him out of the Way of his Brother's Anger and threaten'd Vengeance; But how ſhall we acquit her of Prevarication in this Affair? It is certainly, ſays *Stackhouſe*, a Point of great Prudence to conceal the Truth, when the Diſcovery of it will occaſion more Harm than Good; and therefore, that ſhe might not afflict her Huſband's old Age with the unwelcome News of his Son *Eſau*'s wicked Intent againſt his Brother, and thereby provoke his Indignation againſt him; ſhe cover'd the Diſmiſſion of *Jacob* with a Reaſon, that was true indeed, but not that chief and latent one which gave her the moſt Uneaſineſs, and which, if communicated to her Huſband, might have been a Means of *bringing his grey Hairs with Sorrow to the Grave.* So that, in the Whole, and according to the Proverbs of the wiſe Man, ſhe acted the Part both of a careful Wife, and a prudent Woman, *for the Tongue of the Wiſe uſeth Knowledge aright*, Prov. xv. 2. And ſhe, *that is of a faithful Spirit, conceaſeth the Matter*, Ch. xi. 13.

We have in our Notes upon the latter Part of the xxvth Chapter treated of the Manner in which *Jacob* got his Brother *Eſau*'s Birthright, and likewiſe of the Deception which he and his Mother put upon *Iſaac*, in order to procure the *paternal* Bleſſing; we have alſo accounted for ſome Paſſages which ſeem'd to indicate the Patriarch's Poverty; but which in reality, ſays *Stackhouſe*, are exactly agreeable to that Temperance and Simplicity of Living, which, in his Days, were in Vogue. He, who, in a Manner, was ſole Heir of *Abraham*, (who was a King, in the Opinion of ſome, but, in all Accounts, a Perſon of great Affluence of Fortune) and who himſelf had made Additions to it, enough to be envied even by neighbouring Princes, could not poſſibly want any neceſſary Accommodation of Life, nor wou'd he concern himſelf with Things of a trifling Conſideration: But what we call Trifles, might, in thoſe Times, be Matters of the laſt Importance; and, what we account Indications of Poverty, might proceed from no other Cauſe, but that Frugality and Parſimony, which, in the primitive Ages, were in high Repute, before they came to be diſcountenanc'd by the preſent Schemes of Expence, and ſtudied Luxury. And therefore, when we find in antient Hiſtory, the *Arcadians*, feeding upon *Acorns*; the *Argives*, upon Apples; the *Athenians*, upon Figs; *&c.* when we find a Set of the moſt renowned Heroes in the *Grecian* Army, even in the great *Achilles*'s Tent, dining upon a Loin of Mutton, and an Hock of Bacon; and the *godlike* Man *Patroclus* lighting the Fire, while the Maſter of the Feaſt was ſpitting the Meat; our Wonder may ceaſe, if, in Ages before this, we meet with ſuch an homely Diſh, as *Lentil-pottage* in a Patriarch's Houſe, and the two Sons of the Family condeſcending to cook their own Victuals. This we muſt own is not the Practice among us; but it is a much more conſiſtent and credible Account of Things, than if *Moſes* had repreſented *Iſaac*'s Tent like a *royal Palace*, and every Thing ſerved up there in the ſame ſplendid Manner as when the

King and his Family *dine in Publick.*

CHAP. XXVIII.

Iſaac *bleſſeth* Jacob, *and ſends him to* Padan-Aran. Eſau, *to pleaſe his Father, marries a Daughter of* Iſhmael. Jacob's *Viſion of a Ladder, that reach'd from Earth to Heaven.* Bethel, *ſo named by* Jacob; *his Vow.*

Ver. 1. AND Iſaac called Jacob, and bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan. 2 Ariſe, go to Padan-aram, to the houſe of Bethuel thy mothers father; and take thee a wife from thence of the daughters of Laban thy mothers brother. 3 And God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayeſt be a multitude of people: 4 And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land wherein thou art a ſtranger, which God gave unto Abraham. 5 And Iſaac ſent away Jacob, and he went to Padan-aram unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacobs and Eſaus mother. 6 When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan; 7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram; 8 And Eſau ſeeing that the daughters of Canaan pleaſed not Iſaac his father: 9 Then went Eſau unto Iſhmael, and took unto the wives which he had, Mahalath the daughter of Iſhmael Abrahams ſon, the ſiſter of Nebajoth to be his wife. 10 And Jacob went out from Beer-ſheba, and went toward Haran. 11 And he lighted upon a certain place, and tarried there all night becauſe the ſun was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep. 12 And he dreamed, and behold a ladder ſet upon the earth, and the top of it reached to heaven; and behold the angels of God aſcending and deſcending on it. 13 And behold, the Lord ſtood above it, and ſaid, I *am* the Lord God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it, and to thy ſeed. 14 And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and in thee, and in thy ſeed ſhall all the families of the earth be bleſſed. 15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have ſpoken to thee of. 16 And Jacob awaked out of his ſleep, and he ſaid, Surely the Lord is in this place; and I knew *it* not. 17 And he was afraid, and ſaid, How dreadful *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven. 18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and ſet it up *for* a pillar, and poured oyl upon the top of it. 19 And he called the name of that place Beth-el: but the name of that city *was called* Luz at the firſt. 20 And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; 21 So that I come again to my fathers houſe in peace: then ſhall the Lord be my God. 22 And this ſtone which I have ſet *for* a pillar ſhall be Gods houſe; and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

And God Almighty bleſs thee] The *Hebrew* Word is *Schaddai*, which is derived from a Verb, ſignifying *Power* or *Might*. God revealed himſelf to *Abraham* by this Name, when he entered into a Covenant with him, *Gen.* xvii. 1. Wherefore it is uſed with great Elegance and Propriety in this Place, where *Iſaac*, who was the Heir of that Covenant, transfers the Benefits and Advantages belonging thereto, to his Son *Jacob*, and thoſe who were to deſcend from him.

And Iſaac ſent away Jacob, and he went to Padan-Aram] The *Jews* tell of ſeveral Miracles, which they ſuppoſe to have been wrought on the very Day that *Jacob* ſet out from *Beerſheba*; but one more eſpecially, *viz.* that God ſhortened the Hours, by cauſing the Sun to go down before its Time; and yet we are told, that from *Beer-ſheba* to *Luz*, where he lodged the firſt Night, were about 48 *Engliſh* Miles, which was no inconſiderable Days Journey. If there be therefore any Meaning of this Fiction of theirs, it muſt conſiſt in this, — That *Jacob* was ſent away with his Father's Bleſſing, and, in Virtue of that was filled with a certain divine Power, which ſupported and carried him on with Pleaſure, ſo that the Day might thence ſeem ſhorter to him; and, tho' his Father ſent no Friend or Domeſtick along with him, yet there is no Doubt to be made, but that there was a Companion and Guardian of a far nobler Order, aſſigned him, who led him by the Hand, as it were, *and kept him in all his Ways.* See *Biblioth. Bibl.*

Jacob, after his firſt Days Journey, being benighted, was forced to take up his Lodging in the open Air, near *Luz*, which ſignifies an *Almond*, and might very likely have its Name from the many Groves of *Almond Trees*, which were thereabouts; and under ſome of which, 'tis not unlikely that *Jacob* might take up his Lodging, becauſe the Largeneſs of their Leaves, in that Country, wou'd afford no incommodious Shelter from the Weather. *Jacob*, upon Account of the Viſion, which he had in this Place, called it *Bethel*; and the *Iſraelites*, when they conquered *Canaan*, in Remembrance of the ſame, continued the Name. It lay to the Weſt of *Hai*, about eight Miles to the North of *Jeruſalem*, in the Confines of *Ephraim* and *Benjamin*. So that, upon the Revolt of the Ten Tribes, it belonged to the Kingdom of *Iſrael*, and was therefore one of the Cities, where *Jeroboam* ſet up his golden Calves, whence the Prophet *Hoſea*, Ch. iv. 15. alluding to the Name given it by *Jacob*, calls it *Beth-aven*, inſtead of *Bethel*, i. e. *the Houſe of Vanity*, or *Idols*, inſtead of the *Houſe of God*. See *Patrick's* Com. and *Wells's* Geogr.

And he took of the Stones of that Place, and put them for his Pillows, and lay down in that Place to ſleep. And he dreamed, and behold, a Ladder — And Jacob roſe up early in the Morning, and took the Stone that he had put for his Pillow, and ſet it up for a Pillar, and poured Oil upon the Top of it] To judge of the Occaſion of *Jacob's* Viſion, wherein this *emblematical* Ladder was repreſented to him, we muſt imagine, ſays *Stackhouſe*, that we ſaw the Heir of a powerful Family taking his Leave of his aged Parents, and, for fear of an angry Brorher, departing from his Father's Houſe; beginning a Journey of 450 Miles, into a ſtrange Country, all alone, on Foot, and without any Servant to attend him; travelling all the Day with a penſive Heart, and forc'd at Night to take up his Lodging in the open Air, and with nothing better than an hard Stone for a Pillow: If we ſuppoſe *Jacob* in this Condition, we ſhall ſoon perceive the Reaſon, why God thought it convenient, at this Time, to give him Comfort and Conſolation in the Way of a Dream.

That *Dreams*, or nocturnal Viſions, were a common Way

Way of God's revealing himſelf to Mankind of old, is evident from Inſtances almoſt innumerable; and the Reaſon of his making Choice of this Method might be, either to convince them of his *Omnipreſence*, that *he was about their Bed, and about their Paths, and ſpied out all their Ways*; or to convince them of his conſtant *Care*, and that he was not unmindful of them, even when they little thought of him, and were moſt abſent from themſelves, or to convince them of his unlimited Power over their Souls, when even Sleep itſelf could not hinder his Acceſs to them; or becauſe that the Mind, in the Dead and Silence of the Night, was fitter to receive divine Impreſſions, when Nature was huſh, and the Paſſions aſleep, and no Variety of Thoughts to diſtract its Attention.

But whatever God's Reaſons might be for conveying Things by Dreams, 'tis certain, that the Viſion of the *Ladder*, and the comfortable Words which he ſpake from the Top of it, made ſuch a lively Impreſſion upon *Jacob*, that he proceeded in his Journey with Chearfulneſs and Alacrity. *Behold I am with thee, and I will keep thee in all Places, whither thou goeſt, and will bring thee again into this Land; for I will not leave thee, until I have done that which I have ſpoken to thee of:* Theſe are the *verbal* Aſſurances which God gives *Jacob*; and therefore we may preſume that the Repreſentation of the Ladder had ſomething *analogous* in it.

This *Ladder* (according to the Senſe of the beſt Interpreters) is an *Emblem* of the divine *Providence*, which governs all Things. Its being *ſet upon the Earth*, denotes the *Steadineſs* of Providence, which nothing is able to unſettle; its *reaching up to Heaven* ſignifies its *Univerſality*, or that it extends to all Things; the *ſeveral Steps of the Ladder* are the Motions and Actions of Providence; the Angels *going up and down* ſhew, that they are the great Miniſters of Providence, never idle, but always employ'd in the Preſervation of the Juſt; *their Aſcending* means their going up to receive the divine Orders and Commands; and *their Deſcending* their coming down upon Earth to put them in Execution. So that, in this *Hieroglyphick*, God ſignified to *Jacob*, now full of Care and uneaſy Apprehenſions, that the Man, who was under the Cuſtody and Protection of divine Providence, wanted not Company, in a Wilderneſs; wanted not Security, in the midſt of Dangers; wanted not Direction, in the moſt difficult Undertakings; ſince there were ſo many *miniſtring Spirits*, holding Correſpondence between Earth and Heaven, and daily and hourly *ſent forth* from God's Preſence *to miniſter unto them, who ſhall be Heirs of Salvation.*

Other Interpretations there are in great Numbers, but too full of Fancies and Conceits to be here taken Notice of: One however ſeems a little more ſolid, and may not undeſerve our Obſervation. The Promiſe (we may remember, ſays *Heidigger*) which God, introduc'd as making to *Jacob* from the Top of the Ladder, does chiefly relate to his Covenant with *Abraham*, which was principally founded in *Chriſt*, that choſen Seed, *in whom all the Families of the Earth were to be bleſſed:* And, the Analogy of the Thing may induce us to believe, that this Ladder was deſigned for a *Type* and *Emblem* of the *Covenant of Grace*, which was in Force from the Time of Man's firſt *Apoſtaſy*; but began to be put in Execution at the Incarnation of our Saviour *Chriſt*, that only *Mediator*, who open'd an *Intercourſe* between Earth and Heaven; by whoſe Interceſſion Plenty of all ſpiritual Bleſſings deſcend to us, and by whoſe Merits and Doctrines our Natures are ſanctified, and ſo become meet to become *Partakers with the Saints in Light*, or to aſcend into Heaven. And to this myſtical Meaning of the Ladder, our Saviour himſelf may be thought to allude, when he tells us, that *Hereafter ye ſhall ſee Heaven open, and the Angels of God aſcending and deſcending upon the Son of Man*, John i. 51. which *Bullinger*, a learned Commentator, has, in this Manner paraphraſed. 'Ye have heard, no doubt, *of* 'thoſe *of old*, that ſeveral Things, relating to the 'Meſſias, have been repreſented by *Jacob*'s Ladder; 'and ye are to know, that they are all now to be ac-'compliſh'd in me, until the Time of my Aſſumption 'into Heaven. Ye ſhall know, that Heaven, which 'by the Sin and Corruption of Mankind was ſhut in 'Adam, ſhall, by my Diſpenſation and Doctrine, be 'opened again; and that God, being reconciled to the 'World by me, ſhall continue in Covenant with them 'for ever. Ye ſhall know that I am that *Ladder*, and 'Way to Heaven, by which ye may gain Admittance to 'the Father; for I am he, that unites Heaven and 'Earth together, ſo that from hence-forward the 'Angels ſhall be continually paſſing from one to the 'other. In ſhort, ye ſhall know, that I am the Lord 'not only of the *viſible* Creation, but the Prince like-'wiſe of Angels, and all *inviſible* Spirits, even the true 'God. This, I ſay, ye ſhall henceforth more fully 'know by my Doctrine, my Miracles, my Death, my 'glorious Reſurrection, and triumphant Aſcenſion into 'Heaven.'

Thus, according to the Declaration which God makes from the Top of the Ladder, it ſeems reaſonable to imagine, that he might have a twofold Deſign in making this Repreſentation to *Jacob*, viz. by a proper *Type*, to prefigure the Incarnation of his Son, which, like this Ladder, joined Heaven and Earth, the divine and human Nature together; and, by a proper *Emblem* of the Angels aſcending and deſcending upon it, to give him an Evidence of the watchful Providence of God that attended him. The former of theſe Deſigns might perhaps be a little too abſtruſe for *Jacob*'s Comprehenſion at preſent, but the latter he immediately underſtood; and therefore we find him, as ſoon as he aroſe, (out of a grateful Senſe of the divine Goodneſs in ſending him a Viſion ſo full of Conſolation) erecting and conſecrating a Pillar, in order to perpetuate the Memory of ſo momentous an Event.

It is the Opinion of ſome Commentators indeed, that, to preſerve the Memory of his heavenly Viſion, *Jacob* took the Stone, whereon his Head lay, and wherein they diſcern nothing extraordinary, and ſet it up for a Monument, or Pillar, upon the Top of ſome other Stones, which he had gather'd, and heap'd together: But, beſides that the Fancy of an Heap of Stones ſeems unworthy of the holy Scriptures, and betrays us into a low and trifling Idea of this great Affair; there is not the leaſt Ground, from the Text itſelf, nor from this *ſymbolical* Way of tranſmitting Facts to future Generations, to ſuppoſe, that there was any more than one ſingle Stone.

The Word *Matzeba*, which our Interpreters render a *Pillar*, is by the *Septuagint*, tranſlated *Spelè*, by the *vulgar Latin*, *Titulus*; and from hence ſeveral, both Antients and Moderns, have ſuppos'd, that there was an *Inſcription* upon this Pillar. The Manner of *conſecrating* this Pillar was, by pouring Oil upon it, which *Jacob* might have by him, without a Miracle, (conſidering how common the Uſe of Oil was in thoſe hot Countries) to refreſh the Limbs, when weary with travelling, and how neceſſary upon that Account it was to carry ſome with him in his Journey. Nor is there any Reaſon to ſuppoſe, that *Jacob* made uſe of this Form of *Conſecration*, in Compliance with the Cuſtom of the Country where he then was. It is uncertain whether this Cuſtom was eſtabliſh'd in *Jacob*'s Time; but, if it was, it is hardly credible, that a pious Man, as he is repreſented, would have adopted a ſuperſtitious Ceremony into the Worſhip of the true God. The much more probable Opinion therefore is, that as the Rites of *ſacrificing* and *Circumciſion* were inſtituted before the Promulgation of the Law, ſo this Manner of conſecrating Things, by Way of Unction or Libation, was firſt enjoin'd the Patriarchs *Abraham* and *Iſaac* by God, and, either by Precept or Tradition from them, came afterwards to be practis'd by *Jacob*. Nor is it unlikely, but that *Jacob*'s Practice in this Particular, and the great Veneration, which was afterwards paid to his *Monumental* Pillar, might give Occaſion to the worſhipping ſuch erected Stones in future Ages, and (upon ſuch Abuſe) of God's ſo ſtrictly prohibiting any to be ſet up: *Ye ſhall not make ye any Idols or graven Image, neither ſhall ye rear up any Matzeba* (Statue or Pillar) *to bow down unto it, for I am the Lord your God*, Levit xxvi. 1.

In the religious Senſe of the Word then, *Matzeba* may properly ſignify a large conſecrated Stone, erected *Pillar-wiſe*, before which Proſtrations and Adorations were made, and upon which Oblations and Libations, but not any bloody Sacrifices, were preſented: But then the Queſtion is, how *Jacob* could think to ſecure this Monument from being thrown down by the Natives, or Paſſengers, or how he could impoſe a-new Name upon it, and eſtabliſh that Name in future Ages, when the Place had a Name before, and no Perſon was preſent to bear Teſtimony of what he did. This indeed the Scripture gives us no manner of Account of, and therefore (if we do it but *modeſtly*) we are left at Liberty to make our own Conjectures.

According to the antient *Verſions* of the Word, we may ſuppoſe, that there was upon this Stone ſome legible and intelligible Title, or Inſcription; nor is it improbable, that the Title ſhould be, what the Patriarch, in a ſort of Extaſy, called it, *Bethel*, or the *Houſe of God*. How *Jacob* might be provided with an Iron Pen, or *Stile*, for the Purpoſe of engraving this Title, can be no difficult Thing to imagine, if we do but conſider, that the *Stile* was the common Inſtrument of writing in thoſe Days, which every *Scholar* uſed to carry about with him, and which *Jacob*, having led a ſtudious and contemplative Life under his Father and Grandfather, and (as ſome ſuppoſe) under *Melchiſedech* likewiſe, was not unqualified to make uſe of; and that the very antient, if not univerſal Cuſtom of erecting, anointing, and conſecrating ſuch-like Stones, with an Inſcription, either *literal* or *hieroglyphical*, and ſometimes both, could hardly have any other Foundation than this Practice of his.

But, beſides the bare Inſcription of the Name, and Title of the Stone, there might probably be yet ſomething more, to attract the Eyes of the Traveller, and to raiſe a Veneration for the Place. And therefore, admitting the Stone to be *ſquare*, we find that there were two Oaths, as it were, taken upon it, by the covenanting Parties, i. e. *the Oath of God to* Jacob, repeating the Subſtance of what he had ſworn to his Fathers, and limiting it to him, and his Seed; and *the Oath of* Jacob *to God*, obliging himſelf and his Poſterity, to ſuch a conſtant Homage, as is therein ſpecified; and hereupon we may infer, that for the better Preſervation of the Memory of this great *League*, there might be written, on one Side, *the Obligation of God*, exactly in the Terms of the 13th, 14th, and 15th Verſes, and on the oppoſite, the *Obligation of* Jacob, as expreſs'd by him in the three laſt Verſes of this Chapter. And, becauſe it was neceſſary, that the Name of the Perſon who erected, and conſecrated the Stone, ſhould be preſerved, we may farther ſuppoſe, that, as God's ſigning this Covenant on his Part might be in this Form, ANI JEHOVAH, ELOHE ABRAHAM, ELOHE ISAAC, *I the Lord, the God of* Abraham, *the God of* Iſaac; by Parity of Reaſon, *Jacob*'s ſigning might run thus; ANI JACOB, BEN ISAAC, BEN ABRAHAM, *I* Jacob, *the Son of* Iſaac, *the Son of* Abraham.

On the *vacant* Sides of the Stone, we may ſuppoſe again, that the other awful Sentences, which *Jacob*, upon this Occaſion, pronounced, *How dreadful is this Place; this is the Gate of Heaven, and verily the Lord is in this Place!* Ver. 16, 17. were engraven: And, becauſe a very early Cuſtom of crowning ſuch publick Pillars with *Garlands*, might very likely take its Riſe from *Jacob*'s Practice at this Time, we may therefore be allow'd to make one Conjecture more, *viz.* that as *Luz*, near which this Tranſaction happen'd, had its Name from a Grove of *Almond-trees*, not far diſtant from it; ſo *Jacob* might think it very decent, in Memory of the divine Favours there receiv'd, to crown and adorn the Top of this *titular* Stone, with a Garland of *Almond-Branches* taken from thence. All this, we allow, is no more than Suppoſition and Conjecture: But, without ſome ſuch Contrivance as this, how could this Stone have been an Inſtrument to perpetuate the Memory of any Event? How, a Means of *Jacob*'s impoſing a new Name upon a Place that was entirely in the Poſſeſſion of others? Well might the Natives, or Proprietors aſk, by *what Authority* this was done; and, ſince *Jacob* was not there to give them an Anſwer, his only Way would be to leave the Hiſtory, and Occaſion of it, engraven upon the very Stone.

And indeed, without ſome ſuch Suppoſition, why ſhould this Stone, even by different Nations, be accounted ſuch a valuable Piece of Antiquity? Why ſhould the *Jews* be ſo fond to have it thought, that they had it in the *Sanctuary* of their *ſecond* Temple, and that upon it the *Ark of the Covenant* was placed? Since the Deſtruction of their Temple, why ſhould it be their Cuſtom, one Day in a Year, with great Lamentation, *to go, and anoint this Stone*, in Remembrance of their Father *Jacob*, and the Covenant made with him? And why ſhould the *Mahometans* pretend, that they have this Stone (tho' by Miſtake of one Patriarch for another, they call it *the Stone of* Abraham) ſet up at their Temple at *Mecca*, which they make their common *Kibla*, or Point of Worſhip, and before which the Pilgrims pay their ſolemn Devotions?

Theſe, we allow, may be no more than falſe Pretences; but ſtill they are an Evidence, that this *Pillar* was once held in high Veneration, which it could hardly have been, but muſt very ſoon have been buried in Oblivion and Rubbiſh, had it been no more than a large ragged Stone, without any Thing to diſtinguiſh it, *i. e.* without any Sculpture, or Inſcription on it. And therefore, (notwithſtanding the Silence of Scripture) we have ſufficient Reaſon to conclude, that this Pillar was erected in order to preſerve the Memory of the heavenly Viſion, which God, in this Place, vouchſafed *Jacob*; that to this purpoſe it was engraven with ſuch Inſcriptions, as might give Poſterity ſufficient Intelligence upon what Occaſion it was erected; that, by Means of ſuch Inſcriptions, it came to be recogniz'd as *Jacob*'s Pillar, and held in great Eſteem in future Generations; that this Pillar thus engraved, (as it is the firſt of its Kind that we have upon Record, gave probably the Origin to the Invention of *Stelography*, or the antient Manner of writing upon Stone, ever after; and that the Conſecration of this Stone, and the Impoſition of a new Name upon the Place where it ſtood, is enough to juſtify the Practice of *ſanctifying* Places, appointed for religious Worſhip, by ſome ſolemn Form of *Separation*; of calling them the *Houſe of God*, and imputing to them a *relative* Holineſs; in Chriſtian Countries, of *dedicating* them to the Memory of departed *Saints* and *Martyrs*; and every where, of obſerving that wholeſome and devout Advice of the *Preacher*: *Keep thy Foot, when thou goeſt into the Houſe of God, and be more ready to hear, than to give the Sacrifice of Fools. Be not raſh with thy Mouth, and let not thine Heart be haſty to utter any Thing before God, for he is in Heaven, and thou upon Earth, therefore let thy Words be few*, Eccleſ. v. 1, 2.

And poured Oil upon the Top of it] Hence it ſeems evident, that *Jacob* did not leave his Father's Houſe, without being firſt provided for his Journey; for it cannot be thought, that if he wanted other Neceſſaries, he would have carried Oil along with him, and that in ſuch Plenty, as to pour it out, in ſuch a ſeemingly profuſe Manner, upon an inanimate Subject.

And Jacob vowed a Vow] Several Annotators have obſerv'd, that this is the firſt *Vow* that we read of in Scripture; but this is no Reaſon for ſuppoſing, that *Jacob* was the firſt who worſhipped in this Manner, but rather that in *this* he did no more than what his Fathers, *Abraham* and *Iſaac*, had done before him, and as they had inſtructed him, both by Example and Precept. As for *Abraham*, tho' there be no Mention made expreſly of a *Vow*, yet very certain it is, that in effect he did the ſame Thing. For when the Lord is ſaid to have *made a Covenant with him*, *Abraham*, on his Part, muſt be ſuppoſed to expreſs his Conſent and Acceptation of it; and not only ſo, but to vow and promiſe to perform the Conditions, in order to attain the Benefit of it. And in like Manner, when *Iſaac* is ſaid to have *entreated the Lord for his Wife*, 'tis highly probable that he vowed a Vow to God, that upon his Performance of the Promiſe of multiplying his Seed, *&c.* he would, on his Part, as an Acknowledgment of it, make

ſome or other ſuitable Return; for the Word, which we render *entreat*, in its Original, has a much ſtronger Signification, and denotes a ſolliciting of Favours, whether from God or Man, by Gifts, Vows, or Promiſes. So that we may juſtly conclude, that his Son did not do this of his own Head, or upon an immediate Revelation commanding him ſo to do, but that he was before taught, and inſtructed by his Father in this Solemnity, as a Part both of *natural* and *poſitive* Religion. See *Biblioth. Bibl.*

If God will give me Bread to eat, and Raiment to put on] Which two Articles comprize all the Neceſſaries of Life, and therefore we find them, in the Writings of the Philoſophers, always put together. For *theſe are the Bounds*, ſays *Seneca*, *which Nature has ſet us, that we ſhould not hunger, nor thirſt, nor be cold:* For *our Diet and Dreſs*, ſays *Tully*, *ſhould contribute to our Health and Strength, not to Luxury or Pleaſure.* We may obſerve however farther, that, by the Patriarch's covenanting here with God only for *Food* and *Raiment*, does appear the groſs Miſtake of thoſe, who pretend, that he ſupplanted his Brother for covetous Ends, as if his Father's Eſtate, and the Poſſeſſion of a rich Country for himſelf, and his Heirs, were the Things which he had only in View. See *Le Clerc.* and *Biblioth. Bibl.*

And of all that thou ſhalt give me, I will ſurely give the Tenth unto thee] This, ſays *Patrick*, is the ſecond Mention of *Tythes* or *Tenths*, and the firſt Dedication of them to God; and, from this Place we may fairly conclude, that *Jacob*, the *Grand-child* of *Abraham*, vowing the *Tenth of all* (as *Abraham* had given the *Tenth of the Spoil*) was induced to do it by the Cuſtom which then prevailed among religious People. How they came to pitch upon this Portion, rather than a *fifth*, a *ſixth*, or any other Quantity, is not ſo eaſy to be reſolved; but they ſeem to ſpeak with much Reaſon, who obſerve, that in this Number *ten*, all Nations in a Manner do end their Account, and then begin again with *compound* Numbers, or (as others phraſe it) that this is the End of *leſs* Numbers, and the Beginning of the *greater*; for which Reaſon it was looked upon as the moſt perfect of all other, and accordingly had in great Regard. But, after all, it ſeems moſt likely, that they had ſome divine Precept and Direction for it. At this Time, 'tis certain, that the Order of Prieſthood was not inſtituted; and therefore the only Purpoſes, to which *Jacob* could appropriate the *Tythes*, he gave, were either, for the Maintenance of Burnt-ſacrifices, and other pious Uſes, or perhaps for the Relief of the Poor. But how, and when he actually performed his Vow, does no where appear in Scripture, unleſs it was on his Return from *Padan-Aran* (Gen. xxxv. 17.) when he *built an Altar at* El Bethel, *and ſet up a Pillar in the Place, where God had talked with him, and poured a Drink-offering, and Oil thereon.*

CHAP. XXIX.

Jacob *comes to the Well of* Haran, *and enquires of the Shepherds about* Laban, *whoſe Daughter* Rachel *ſoon appears with her Sheep, which* Jacob *waters; he makes himſelf known to her, ſhe runs and acquaints her Father with it; they meet and embrace.* Jacob *agrees to ſerve him ſeven Years for his Daughter* Rachel, *but on the Wedding Night, her Father cheats him by ſubſtituting* Leah *in her Room, and obliges him to ſerve ſeven Years more for* Rachel; Leah *is fruitful, but her Siſter barren.*

Ver. 1. THen Jacob went on his journey, and came into the land of the people of the eaſt. 2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of ſheep lying by it; for out of that well they watered the flocks: and a great ſtone *was* upon the wells mouth. 3 And thither were all the flocks gathered: and they rolled the ſtone from the wells mouth, and watered the ſheep, and put the ſtone again upon the wells mouth in his place. 4 And Jacob ſaid unto them, My brethren, whence *be* ye? And they ſaid, of Haran *are* we. 5 And he ſaid unto them, Know ye Laban the ſon of Nahor? And they ſaid, We know *him.* 6 And he ſaid unto them, *Is* he well? And they ſaid, *He is* well: and behold, Rachel his daughter cometh with the ſheep. 7 And he ſaid, Lo, *it is* yet high day, neither *is it* time that the cattel ſhould be gathered together: water ye the ſheep, and go *and* feed *them.* 8 And they ſaid, We cannot, until all the flocks be gathered together, and *till* they roll the ſtone from the wells mouth; then we water the ſheep. 9 And while he yet ſpake with them, Rachel came with her fathers ſheep: for ſhe kept them. 10 And it came to paſs, when Jacob ſaw Rachel the daughter of Laban his mothers brother, and the ſheep of Laban his mothers brother; that Jacob went near, and rolled the ſtone from the wells mouth, and watered the flock of Laban his mothers brother. 11 And Jacob kiſſed Rachel, and lifted up his voice, and wept. 12 And Jacob told Rachel that he *was* her fathers brother, and that he *was* Rebekahs ſon: and ſhe ran and told her father. 13 And it came to paſs, when Laban heard the tidings of Jacob his ſiſters ſon, that he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe. And he told Laban all theſe things. 14 And Laban ſaid to him, Surely thou *art* my bone and my fleſh: and he abode with him the ſpace of a month. 15 And Laban ſaid unto Jacob, Becauſe thou *art* my brother, ſhouldeſt thou therefore ſerve me for nought? tell me, what *ſhall* thy wages *be?* 16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. 17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured. 18 And Jacob loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter. 19 And Laban ſaid, *It is* better that I give her to thee, than that I ſhould give her to another man: abide with me. 20 And Jacob ſerved ſeven years for Rachel: and they ſeemed unto him *but* a few days, for the love he had unto her. 21 And Jacob ſaid unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her. 22 And Laban gathered together all the men of the place, and made a feaſt. 23 And it came to paſs in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her. 24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid. 25 And it came to paſs, that in the morning, behold it *was* Leah: and he ſaid to Laban, What *is* this thou haſt done unto me? did not I ſerve with thee for Rachel? Wherefore then haſt thou beguiled me? 26 And Laban ſaid, It muſt not be ſo done in our country, to give the younger before the firſt-born. 27 Fulfil her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years. 28 And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo. 29 And Laban gave to Rachel his daughter Bilhah his handmaid, to be her maid. 30 And he went in alſo unto Rachel, and he loved alſo Rachel more than Leah,

and ſerved with him yet ſeven other years. 31 And when the Lord ſaw that Leah *was* hated, he opened her womb: but Rachel *was* barren. 32 And Leah conceived and bare a ſon; and ſhe called his name Reuben: for ſhe ſaid, Surely the Lord hath looked upon my affliction; now therefore my huſband will love me. 33 And ſhe conceived again, and bare a ſon; and ſaid, Becauſe the Lord hath heard that I *was* hated, he hath therefore given me this *ſon* alſo: and ſhe called his name Simeon. 34 And ſhe conceived again, and bare a ſon; and ſaid, Now this time will my huſband be joyned unto me, becauſe I have borne him three ſons: therefore was his name called Levi. 35 And ſhe conceived again, and bare a ſon; and ſhe ſaid, Now will I praiſe the Lord: therefore ſhe called his name Judah, and left bearing.

Then Jacob went on his Journey, and came to the Land of the People in the Eaſt] From this Paſſage ſome have imagined, ſays *Bedford*, that he travelled *Eaſtward*. But this is a Miſtake, becauſe *Meſopotamia*, and particularly *Haran*, lay *Northward* from *Bethel*. *Babylon* however lay *Eaſtward* from both Places; and therefore *Meſopotamia* being Part of the *Babyloniſh* Dominions, the *Babylonians* might well be called the *People of the Eaſt*, and *Jacob* is only ſaid to have gone into a Country, of which they were Lords and Maſters.

And behold, Rachel—] *Rachel*, ſays *Patrick*, in the *Hebrew* Tongue, ſignifies a *Sheep*: Nor need we wonder at her being called ſo, ſince it was a common Thing among the Antients, to give Names, not only to particular Perſons, but even to conſiderable Families (as the Words *Porcius*, *Ovilius*, *Caprilius*, *Equilius*, &c. mentioned by *Varro*, ſufficiently ſhews) from Cattle, both great and ſmall. Much leſs Reaſon have we to wonder, that we find her keeping her Father's Sheep, ſince that Employment, in thoſe early Days, was accounted very honourable, as from *Homer*, and other antient Writings, is ſufficiently evident. We need not ſuppoſe however, that the whole Drudgery of the Work lay upon her; ſhe had thoſe under her, who took this off her Hands, and her Buſineſs was only, as the chief *Shepherdeſs*, to inſpect over them.

And they ſaid, we cannot, until all the Flocks be gathered together, and till they roll the Stone from the Wells Mouth; then we water the Sheep] The *Jews*, ſays *Pool*, who have invented a hundred abſurd Stories, to the Memory of this their great Founder, do not ſcruple to affirm this to have been by the Means of a miraculous Strength then conferred upon *Jacob*; whereas it is obvious to any Man of common Senſe, that the Meaning of the Shepherds is no more than we *cannot*, becauſe we *may not*; that is, becauſe it is not the Cuſtom of this Place: The *Eaſtern* Nations being very exact in obſerving ſettled Cuſtoms in theſe Reſpects; as a Well is of great Value with them, by Reaſon of the Scarcity of Water, eſpecially good Water, in thoſe hot Countries; and hence it is, we read in Scripture, of ſo many Diſputes about Wells.

And he told Laban all theſe Things] The Things which *Jacob* inform'd his Uncle *Laban* of at this Time, may be ſuppoſed to be ſuch as related to the Occaſion of his Journey; as, particularly, all that had paſſed between his Brother and him, as to the Right of *Primogeniture*; the *Purchaſe* which he had made of it, and what enſued; their two different Manners of living; the *Deſign* of his Father, with reſpect to them; the *Management* of the Mother, to procure him the Bleſſing; the *Reſentment* of his Brother at this Diſappointment; the prudent *Diſmiſſion* of himſelf thereupon, both by Father and Mother; the *Diſpleaſure* they had conceived at his Brother's matching himſelf into *ſtrange* Families; and the *ſtrict Orders* they had therefore given him, to take a Wife out of his own Kindred, and of the Houſe of his Mother's Father, which was the Reaſon of his coming thither; and, laſtly, the wonderful Occurrences he had met with on his Journey, more eſpecially, as to the whole Affair of *Bethel*, and the happy Meeting of his Daughter at the Well, to his great and ſurprizing Satisfaction. See *Biblioth. Bibl.*

And Jacob loved Rachel, and ſaid I will ſerve thee ſeven Years for Rachel thy younger Daughter] It was a Cuſtom, which had prevailed almoſt in all Ages, that, in contracting Marriages, as the Wife brought a *Portion* to the Huſband, ſo likewiſe the Huſband ſhould likewiſe be obliged to give her, or her Parents, Money or Preſents, (which ſometimes in Scripture are called the *Dowry*) in lieu of this Portion: But *Jacob*, being deſtitute of Money, offers his Uncle ſeven Years Service which muſt needs have been equivalent to a large Sum; and being ſo, it is more to be wondered at, that he did not ſend over to his Parents, for a Supply, upon this Occaſion, rather than bind himſelf a Servant for ſo long a Term. But, from the Cuſtom in Uſe among us, there is no Judgment to be made what the Cuſtom and Practice was then. See *Bibl. Bib.* and *Le Clerc*'s Com.

And it came to paſs in the Evening, that he took Leah his Daughter, and brought her to him, and he went in unto her] The Modeſty of thoſe Times, ſays *Howell*, made them bring the Bride to the Huſband's Bed *veiled*, and without Lights, which gave *Laban* an Opportunity to impoſe upon *Jacob*, and made it a Thing almoſt impoſſible for him to diſcern the Deception, until next Morning.

And he gave him Rachel his Daughter to Wife alſo] *Jacob* has been charged with the *complicated* Sin of *Polygamy* and *Inceſt* in marrying two Siſters. *Stackhouſe* in diſcourſing upon this Paſſage, ſays, that, in the Matter of *Leah*, he was perfectly impoſed upon; that he had no Deſign of having any Communion with her; was contracted to her Siſter; and, in all Probability, had he enjoy'd her firſt, would never had Concern with any other. But the Misfortune was, that, in the others *nuptial* Night, he had carnal Knowledge of her, and thereupon was induced to think, that he could not honeſtly leave her. Her Siſter *Rachel* was all this while (bating Conſummation) his lawful Wife, to whom he was contracted, to whom he was ſolemnly married; and therefore he could not in Juſtice relinquiſh her neither. In this *Dilemma* he was, in a Manner, under a Neceſſity of adhering to both; and, as *Polygamy* was not at that Time interdicted, he thought, he might do it without any Violation of the Laws of God. The only Queſtion is, whether he did not incur the Sin of *Inceſt* in ſo doing? and to this ſome *Jewiſh* Doctors anſwer, that the Prohibition of Marriages, within ſuch Degrees of *Conſanguinity*, was reſtrain'd to the Land of *Canaan* only; and that therefore it was not unlawful for *Jacob*, in *Haran*, to take *two* Siſters, nor for *Amram* in *Egypt*, to take his Father's Siſter: And to this Purpoſe they obſerve farther, that in the *Moſaic* Law itſelf, and particularly in the xxth Chapter of *Leviticus*, where the Sentence of Exciſion is pronounced againſt *inceſtuous* Marriages, there is no Puniſhment aſſign'd to him, who ſhall marry *two Siſters*, which as they will have it, was, for the Honour of *Jacob*, omitted. However this be, 'tis certain that there is no ſuch Toleration under the Chriſtian Diſpenſation; and therefore he, who pretends to pronounce any Thing upon a Caſe ſo ſingular as this of our Patriarch's is, ſhould conſider the different State of Things, before the Promulgation of the Law; during the Obligation of it; and ſince the Commencement of the Goſpel; which undoubtedly prohibits both a *Plurality* in Wives, and *Conſanguinity* in Marriages, and requires of its *Votaries* the ſtricteſt Chaſtity, from a Conſideration and Motive, which neither the *Law of Nature*, nor the *Law of* Moſes, knew any Thing of: *Ye are not your own, for ye are bought with a Price, therefore glorify God in your Body, and in your Spirit, which are God's*, 1 Cor. vi. 19, 20.

Fulfil her Week, and we will give thee this alſo, for the Service which thou ſhalt ſerve with me yet ſeven other Years] Some are of Opinion, that by *her Week* (as it is in the Text) we are to underſtand, a *Week of Years*,

or

or ſeven Years, and conſequently, that to *fulfil her Week* was as much as to ſay. that *Jacob* was to ſerve other ſeven Years for *Rachel*, before he was to marry her. Some old *Engliſh* Verſions, render it thus: But the Order of the Story ſeems to gainſay it. For, tho' *Jacob* liv'd with *Laban* twenty Years, it is plain, that at the End of the fourteenth Year, he propoſed to part, and return home, and yet we may obſerve, that *Rachel* (tho' ſhe had been a good while barren) had borne *Joſeph* before that Time, which could not have been, had ſhe not have been married before the End of his *ſecond ſeven Years* Service. Since *Laban* then (as we read Ver. 22.) had invited a great deal of Company, and the Cuſtom, in thoſe Days, was, to devote a whole Week to the *nuptial* Solemnities, the plain Senſe of his Words to *Jacob* (according to *Selden*'s ſhort Comment on them) is this; — Since Marriages are to be celebrated, 'according to Cuſtom, by a ſeven Days Feaſt; com-'pleat this Marriage, thou haſt begun with *Leah*, and, 'then, upon Condition of another ſeven Years Service, 'thou ſhalt marry *Rachel* alſo, and keep her wedding 'Feaſt ſeven Days.' And the Reaſon why *Laban* was ſo deſirous of this, was, that a Week's Cohabitation with *Leah* might be a Means, either to knit *Jacob*'s Affection to her, or, at leaſt, to confirm the Marriage ſo, that it ſhould not be in his Power to diſannul it. See *Le Clerc*, *Patrick*, *Howel*, and *Pool*.

And ſhe conceived again, and bare a Son; and ſhe ſaid, now will I praiſe the Lord] *Leah*, ſays *Pool*, had good Reaſon to rejoice, and hope to gain her Huſband's Affection, conſidering how great a Bleſſing a numerous Offſpring was accounted throughout the *Eaſt*; from whence ſhe believed that *Jacob* would eſteem her on her becoming fruitful, rather than her Siſter, who brought him no Children. Beſides, Fruitfulneſs was, on good Grounds, to be reckoned a greater Bleſſing in *Jacob*'s Family than any other, and conſequently Barrenneſs a great Reproach; becauſe the *bleſſed Seed* was to proceed from his Loins; all which made *Leah* conclude, and that not without great Probability, that ſhe ſhould now become the beſt beloved, tho' we do not find that *Jacob*'s Affection to *Rachel* abated in the leaſt, by Reaſon of her having no Children.

CHAP. XXX.

Rachel, *envying her Siſter for her Fruitfulneſs, paſſionately demands Children of her Huſband, who reproves her for her raſh Speech; ſhe gives him her Maid* Bilhah, *who bears him* Dan *and* Napthali. Leah, *ceaſing to bear, gives him alſo her Maid* Zilpah, *who brings him* Gad *and* Aſher. *The two Siſters differ about* Reuben's *Mandrakes, but at laſt come to an Agreement. God remembers* Rachel, *who conceives, and bears* Joſeph. Jacob *deſires to return into his own Country with his Family*; Laban *entreats him to ſtay*; *upon which they make a new Contract.* Jacob's *Policy, and the Succeſs thereof.*

Ver. 1. AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or elſe I die. 2 And Jacobs anger was kindled againſt Rachel; and he ſaid, *Am* I in Gods ſtead; who hath withheld from thee the fruit of the womb? 3 And ſhe ſaid, Behold, my maid Bilhah, go in unto her; and ſhe ſhall bear upon my knees, that I may alſo have children by her. 4 And ſhe gave him Bilhah her handmaid to wife, and Jacob went in unto her. 5 And Bilhah conceived and bare Jacob a ſon. 6 And Rachel ſaid, God hath judged me, and hath alſo heard my voice, and hath given me a ſon: therefore called ſhe his name Dan. 7 And Bilhah Rachels maid conceived again, and bare Jacob a ſecond ſon. 8 And Rachel ſaid, With great wreſtlings have I wreſtled with my ſiſter, and I have prevailed: and ſhe called his name Naphtali. 9 When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her Jacob to wife. 10 And Zilpah Leahs maid bare Jacob a ſon. 11 And Leah ſaid, A troop cometh: and ſhe called his name Gad. 12 And Zilpah Leahs maid bare Jacob a ſecond ſon. 13 And Leah ſaid, Happy am I, for the daughters will call me bleſſed: and ſhe called his name Aſher. 14 And Reuben went in the days of wheat harveſt, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſons mandrakes. 15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my huſband? and wouldſt thou take away my ſons mandrakes alſo? and Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſons mandrakes. 16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me, for ſurely I have hired thee with my ſons mandrakes. And he lay with her that night. 17 And God hearkened unto Leah, and ſhe conceived, and bare Jacob the fifth ſon. 18 And Leah ſaid, God hath given me mine hire, becauſe I have given my maiden to my huſband: and ſhe called his name Iſſachar. 19 And Leah conceived again, and bare Jacob the ſixth ſon. 20 And Leah ſaid, God hath endued me *with* a good dowry; now will my huſband dwell with me, becauſe I have borne him ſix ſons: and ſhe called his name Zebulun. 21 And afterwards ſhe bare a daughter, and called her name Dinah. 22 And God remembered Rachel, and God hearkened to her, and opened her womb. 23 And ſhe conceived and bare a ſon; and ſaid, God hath taken away my reproach. 24 And ſhe called his name Joſeph; and ſaid, The Lord ſhall add to me another ſon.

And ſhe ſaid, behold my Maid Bilhah: go in unto her] We may obſerve, ſays *Pool*, in *Rachel*, the Image of her Grandmother *Sarah*, both in the Beauty of her Perſon, in her Actions, and her Succeſs. She, alſo, will ſubſtitute her Handmaid, to make her a Mother, and at laſt, beyond all Hope, herſelf conceives. It is a weak Greedineſs and Impatience in us to acquire God's Bleſſings by unlawful Means. What a Proof and Praiſe had it been of her Faith, if ſhe had waited God's appointed Time, and would rather have endured her Barrenneſs, than her Huſband's Polygamy? now ſhe ſhews herſelf the true Daughter of *Laban*; and as he through Covetouſneſs, ſo ſhe and her Siſter, through Emulation, drew Sin into *Jacob*'s Bed: He offended in yielding, but they more ſo in ſolliciting him; and therefore the Fact is not imputed to him, but to them. In thoſe Sins which Satan draws us into, the Blame is his, and the greateſt Part and Puniſhment is due to the Tempter; but in thoſe which we draw each other into the Blame is ours. None of the Patriarchs divided his Seed into ſo many Wombs as *Jacob*; nor was ever any one of them ſo much croſs'd in his Seed.

And ſhe ſhall bear upon my Knees] That it was a very antient Cuſtom, ſays *Stackhouſe*, not only among the *Hebrews*, but with many other Nations, and particularly the *Greeks* and *Romans*, in the Marriages both of their Sons and Daughters, and eſpecially of the latter, for the Parents to give with the *Bride* or *Bridegroom*, as Part of the Portion or *Dowry*, a Servant to abide in their Power and Property, is a Matter ſo plain, from ſundry Examples, that it needs no conteſting. 'The great

great Difficulty is, — For what Reaſon it was, that thoſe Matrons of old were ſo very deſirous, that their Huſbands ſhould have Commerce with theſe their *dotal* Maids, in Caſe they had no Children of their own: And for the Solution of this we muſt obſerve, that, according to the principles of the oldeſt Philoſophy, SPIRIT is the univerſal efficient Cauſe in Nature, but eſpecially in Generation, and in human Generation moſt of all; ſo that a *ſpiritual* Conception muſt neceſſarily precede, and direct every *bodily* one, in ſo much that there can be no *corporeal* Conception without a ſpiritual one, but a *ſpiritual* there may be, without a *corporeal* one, *i. e.* when the Matter, or Medium, is not adapted to that Purpoſe. Now this *Poſition* being laid down, it may be obſerved farther, that theſe *Matrons* very probably were not ignorant, that the Mother contributes nothing, of herſelf, towards the Formation of the *Fœtus*, and, much leſs, to its Inſpiration with Life, but merely the Bearing it in her womb; and hence they might infer, that the Bearing it in the Womb was not ſufficient of itſelf to confer a *Right* to the *Fruit of it*, which came thither they knew not how, which they had no Hand in the Faſhioning of, and which they were no more able to quicken, than they were to enliven a dead Body. It being therefore no ſtrange Thing, in thoſe Days, for one Man to *raiſe up Seed* for another, or to propagate by another; by Parity of Reaſon, they might conclude, that one Woman might do the ſame for another, or *bear* in her ſtead, under ſuch and ſuch Circumſtances, by the Union and Co-operation of their Wills, a ſtrong Attraction of the Imagination in *two* conſociating into one. And this was the Conſideration which moved them to preſs this Matter ſo very earneſtly as they did: When finding, that, after they had *ſpiritually* conceived of their Huſbands, by taking into them an *ideal* Image for Elaboration, there was wanting Strength in them to bear, and to work out what they had received; they could afterwards have no greater Pleaſure, than to appoint one, who ſhould faithfully ſupply that Part, (wherein they themſelves were defective) and thereby be able not only to remedy the *Reproach* of their *Barrenneſs*, but to eſtabliſh a ſtronger Intereſt in the Family for themſelves, and for all that they could call their *own*.

The bearing upon the Knees therefore (as the Expreſſion is in *Moſes*) muſt certainly denote ſomething more, than that *Rachel* deſign'd to make herſelf a Nurſe to her Maid, or ſet a Child upon her Knees, as her own, in which ſhe had no Part or Portion; but that her Servant ſhould conceive, and become with Child through her as in her Preſence, and as it were *upon her Knees*, to the End that her Miſtreſs might be made a Mother by her Inſtrumentality, and might have Children, whom ſhe cou'd call her own, tho' not born of her Body. And, accordingly, we may obſerve, that *Rachel* herſelf had this Notion of the Matter; for, upon the Birth of her firſt Son, born to her by her *Subſtitute*, ſhe expreſly declares that God had *given her a Son*, and (as the Cuſtom for Mothers then was) herſelf impoſed on him a Name, as a Mark of her thinking him really to be *her's*.

And Reuben went in the Days of Wheat-harveſt, and found Mandrakes in the Field] *Calmet*, in his Dictionary, gives us a Deſciption of this Plant, as it is found in the *French* King's Gardens. — Its Root is white, and ſomewhat rough; is two or three Times as big again as its Stem, and always grows taper. Generally, at ſome Diſtance from its upper Part, it divides into two Branches, which is the Reaſon that this Root has ſomething of the Figure of a Man, whoſe two Thighs are repreſented by the two Branches. From the Sides of the Root proceeded a great Number of ſmall *Fibres* in ſeveral Places, which ſerve to imbibe the Juice of the Earth for the Nouriſhment of the Plant. From the Root there ariſes a round and ſmooth Stem, of a pretty deep Red; and, at the Top of the Stem, grow four Branches, which ſpread at equal Diſtances, from each other. Every Branch has five Leaves, which are indented, of a dark Green, and terminate in a Point. From the Center of theſe Branches proceeds a very ſtrait and ſmooth Stem, at the Extremity of which grows a Knob of about twenty-four Fruits, round, and of a beautiful Red; and within this Fruit is a Kind of Nut, much of the Figure with a Lentil. This Nut includes in it the Seed of the Plant, which dies and grows again every Year, and has nothing valuable in it but the Root, whoſe Virtues are wonderful. Of this Plant (as *Dioſcorides* informs us) there are two Sorts: One is black, and called the *female Mandrake*, having Leaves not unlike Lettuce, tho' leſs, and narrower, which ſpread upon the Ground, and are of a very diſagreeable Scent. It bears ſomething like *Services*, which are pale, and of a ſtrong Smell, with Kernels within, like thoſe of a Pea. It has two or three very large Roots, twiſted together, black without, but white within, and cover'd with a thick Rind. The other Sort, or the *male Mandrake*, produces Berries, as big as thoſe of the *Female*, of a good Scent, and a Colour not much unlike that of Saffron. Its Leaves are large, white, broad, and ſmooth, like the Leaves of a Beach Tree, and its Root reſembles that of a *Female*, but is much thicker and bigger, and the Quality of them both is to *ſtupify* and make *ſleepy* thoſe that take it.

The Word *Dudaim*, which we render *Mandrakes*, is one of thoſe Terms, ſays *Stackhouſe*, whoſe true Signification the *Jews*, at this Time, pretend not to underſtand. There is but one Place more in Scripture, wherein it occurs, and that is in the viith Chapter of *Canticles*, wherein the *Bridegroom* invites his *Spouſe* to go with him into the Fields. *Come, my Beloved, let us get up early to the Vineyards, let us ſee if the Vine flouriſh, whether the tender Grapes appear, and the Pomegranates bud forth. The Mandrakes give a Smell; at our Gates are all Manner of Fruits, which I have laid up for thee, O my beloved.* Here we find it plac'd among the moſt delicious and pleaſant Fruits, the Grape, Pomegranate, &c. and are repreſented as very fragrant and odoriferous in its Smell; but the *Mandrake*, ſay ſome, is a *ſtinking* and *ill-ſcented* Fruit, of a bad Taſte, and of a cold, narcotick Quality; and therefore they have render'd the Word *fine and lovely Flowers*; and ſome will have it to be the *Violet* or *Jeſſamin*, (which ſuit very well with the Seaſon of the Year here mentioned) whilſt others contend very ſtrongly for the *Lilly*, which, in *Syria*, grew in the Fields, and was of a moſt agreeable Beauty and Smell.

That Paſſage in *Solomon*'s Song however will not ſuffer us to doubt, but that it was a Fruit (of ſome Kind or other) and *Ludolff*, in his Hiſtory of *Ethiopia*, will needs have it to be what the *Syrians* call *Mauz*, a Fruit much about as big as a ſmall *Cucumber*, that hangs in Cluſters, ſometimes to the Number of Forty upon the ſame Stalk, and is in Figure and Taſte, not unlike the *Indian* Fig.

It is not to be doubted indeed, but that the *Mandrake* in *Paleſtine*, is of a different Kind to what we have in theſe Climates. St. *Auſtin*, who thought it a great Curioſity to ſee one, tells us, that it was very beautiful to the Eye, and of a fragrant Smell, but utterly inſipid; ſo that he wonders what ſhould make *Rachel* ſet ſo high a Value upon it, unleſs it were its Scarceneſs and rich Scent. In the Province of *Peking* in *China*, we are inform'd that there is a Kind of *Mandrake* ſo valuable, and, when mixed in any Liquor, makes ſo rich a Cordial, that a Pound of its Root (for in the Root lies all the Virtue) is worth thrice its Weight in Silver.

It was a general Opinion among the Antients, that there was a certain Quality in the Juice of *Mandrakes* to excite amorous Inclinations, and therefore they call them *the Apples of Love*, as the *Hebrew* Word *Dod* (from whence comes *Dodaim*) is frequently ſet to ſignify *Love*. Thus whether we conſider this Fruit as pleaſant to the Eye, Smell, or Taſte, or as a Reſtorative to Nature, and helpful to Conception, any of theſe Reaſons are ſufficient, why *Rachel* ſhould take ſuch a Fancy to them: And, why ſhe purchaſed them at ſo ſtrange a Rate, was chiefly occaſion'd by *Leah*'s ſullen Reply, that ſhe *had taken away her Huſband*'s Affections *from her*, which provok'd the other, who (according to the eſtabliſh'd Order of ſucceeding to his Bed) had certainly the

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Property in him that Night, to reſign him to her.

Moſes however only mentions this Circumſtance, to let his Reader know, upon what Occaſion it was that *Leah*, after ſhe had done Child-bearing, (as ſhe thought) came to conceive again. It had beeen below the Dignity of ſuch a ſacred Hiſtory, as his is, to take Notice of ſuch trivial Matters, had there not been ſomething of great Conſideration in them; and what could that be, but chiefly the Birth of the *bleſſed Seed*, which was the Object of the Hopes of all pious People in thoſe Days? It is evident from the Conduct both of *Rachel* and her Siſter, that it was Children they deſired, and not merely the Company of their Huſband; nor would their Huſband ever have been determined by their blind Bargains, had it not been Matter of pure Indifference to him, whether of their Embraces he went to, ſo long as his Family was but increaſed and multiplied.

And ſhe called his Name Joſeph] *Joſeph*, ſays *Pool*, ſignifies *Increaſe*; and the Reaſon why *Rachel* named him ſo, is ſaid to be, becauſe *God had taken away her Reproach*; for to be barren was formerly reckoned a Diſgrace, for theſe three Reaſons; 1. Becauſe Fruitfulneſs proceeded from the Bleſſing of God, who ſaid, *increaſe* and *multiply*; 2 Becauſe barren People ſeem to be excluded from the Promiſes of God made to *Abraham*, concerning the vaſt Multiplication of his Seed; and, 3. Becauſe the *Meſſias* could not proceed from them.

25 And it came to paſs, when Rachel had borne Joſeph, that Jacob ſaid unto Laban, ſend me away, that I may go unto mine own place, and to my country. 26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for thou knoweſt my ſervice which I have done thee. 27 And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience, that the Lord hath bleſſed me for thy ſake. 28 And he ſaid, Appoint me thy wages, and I will give *it*. 29 And he ſaid unto him, Thou kuoweſt how I have ſerved thee, and how thy cattle was with me. 30 For *it was* little which thou hadſt before I *came*, and it is *now* increaſed unto a multitude; and the Lord hath bleſſed thee ſince my coming: and now when ſhall I provide for mine own houſe alſo? 31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock: 32 I will paſs through all thy flock to day, removing from thence all the ſpeckled and ſpotted cattle, and all the brown cattle among the ſheep, and the ſpotted and ſpeckled among the goats; and *of ſuch* ſhall be my hire. 33 So ſhall my righteouſneſs anſwer for me in time to come, when it ſhall come for my hire before thy face; every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtolen with me. 34 And Laban ſaid, Behold, I would it might be according to thy word. 35 And he removed that day the he-goats that were ring-ſtraked, and ſpotted, and all the ſhe-goats that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown among the ſheep, and gave *them* into the hands of his ſons. 36 And he ſet three days journey betwixt himſelf and Jacob: and Jacob fed the reſt of Labans flocks. 37 And Jacob took him rods of green poplar, and of the hazel and cheſnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods. 38 And he ſet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink: that they ſhould conceive when they came to drink. 39 And the flocks conceived before the rods, and brought forth cattle ring-ſtraked, ſpeckled and ſpotted. 40 And Jacob did ſeparate the lambs, and ſet the faces of the flocks towards the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves; and put them not unto Labans cattel. 41 And it came to paſs whenſoever the ſtronger cattel did conceive, that Jacob laid the rods before the eyes of the cattel in the gutters, that they might conceive among the rods. 42 But when the cattel were feeble, he put *them* not in: ſo the feebler were Labans, and the ſtronger Jacobs. 43 And the man increaſed exceedingly, and had much cattel, and maidſervants, and men-ſervants, and camels, and aſſes.

I will paſs through all thy Flock to day, removing from thence all the ſpeckled and ſpotted Cattle; and all the brown Cattle among the Sheep, and the ſpotted and ſpeckled among the Goats; and of ſuch ſhall be my Hire] *Patrick* obſerves, that the ſacred Hiſtorian makes uſe of four Words to denote the Cattle which ſhould properly belong to *Jacob*: The firſt is *naked*, which we tranſlate *ſpeckled*; for the Word ſignifies little *Points*, or *Pricks*, which the *Greeks* call *Stigmata*. The ſecond is *talu*, which ſignifies ſuch *broader* and larger *Spots*, as we frequently ſee in Cattle. The next is *akod*, which ſignifies ſpotted with *divers Colours*, or rather with *Rings*, or *Circles* about the *Feet* or *Legs*; and the laſt is *barud*, which ſignifies *whitiſh Spots*, like *Hail*; which ſeems to take in all the Kinds of Variegation.

Even *Laban*'s Covetouſneſs, ſays *Pool*, is made the Means to enrich *Jacob*; behold, his worldly-minded Maſter courts him to accept of that Recompence which made his Nephew wealthy, and his own Family envious: The Almighty conſidering his hard Service and Uſage, pays him ample Wages out of *Laban*'s Fold, whoſe Herds and Flocks, probably, had but few ſpotted and ſpeckled Goats, or brown Sheep amongſt them, before *Jacob* made this Covenant; but after that, as if the Faſhion had been altered, they generally ran into various Colours, the moſt and beſt, as if they had been weary of their former Owner, changed the Colours of their Young, that they might change their Maſter. In the very Shape and Colour of brute Creatures, there is a divine Hand which diſpoſes them to his own Ends; ſmall and unlikely Means will prevail, when God intends they ſhall take Effect: Little peel'd Rods of green Poplar, Hazel, and Cheſnut Trees, ſhall enrich *Jacob* with an Increaſe of his ſpotted Flocks. *Laban*'s Sons might have tried the ſame Means, and have failed; God was reſolved to let *Laban* know, that he made a great Difference between *Jacob* and him; and that, as for fourteen Years, he had multiplied *Jacob*'s Charge of Cattle to *Laban*, ſo now, for the laſt ſix Years, he would multiply *Laban*'s Flocks to *Jacob*, and if *Laban* had the moſt, yet *Jacob* ſhould have the beſt: Even in theſe outward Things, God's Children have many Time Taſtes of his Favour above the Wicked; and ſo it happen'd now with righteous *Jacob*.

And Laban ſaid, Behold, I would it might be according to thy Word] *Laban*, truſting to the Courſe of Nature, according to which, Cattle uſually bring forth their Young of their own Colour, thought he had an excellent Bargain, and therefore was very willing and ready to take *Jacob* at his Word: On the other Hand, *Jacob* rely'd firmly on the Providence of an Almighty God, and his gracious and merciful Father for his Wages; for he had found ſo much Fraud in his Father-in-law's Dealing, that he had little Reaſon to truſt to his Honeſty; and *Jacob* ſoon found, that he had no Reaſon to repent his Dependance upon Providence.

And he set the Rods which he had pilled, before the Flock] Several antient Commentators are of Opinion, that *Jacob* laid these streaked Rods before the Cattle, only in Spring-time, when the sun was ascending, and the Cattle lusty and vigorous, but let them alone, when the Cattle came to couple in *September*, or the Decline of the Year: But as there is no Certainty in this, our *Moderns* have thought it more reasonable to suppose, that he laid the Rods only before the young and lusty Sheep and Goats, but left the old and weak to take their Chance, by which Means the best Lambs and Kids came to his Share, and the worst to *Laban*'s. See *Univ. Hist.* and *Patrick*'s Com.

But some have imputed it as a Crime to *Jacob*, that as there was a fair Bargain between him and *Laban*, that he made use of this Artifice to get his Uncle's Cattle from him. The worst Accusation against our Patriarch, is, says *Stackhouse*, that of his *purloining* (as some call it) or appropriating to himself a considerable Part of *Laban*'s Substance; and Shame light on him, who pretends to apologize for this, in order to give Countenance to any *Trick* or *Collusion* in Matters of Commerce. The Scripture only relates the Fact, without either Censure or Approbation; and we read it to wrong Purpose, if, because we find a Thing recorded of a Patriarch, and yet not censur'd by the holy Penman, we therefore immediately conclude it to be right. Men will be Men, full of Imperfections, and governed by their Passions, so long as they live in this World; nor are the Examples, propounded in Scripture to beget in us Humility and Watchfulness upon every Remembrance of human Frailty, but the *Laws* contain'd therein, which *are true and righteous altogether*, to be the Rule and Measure of our Conduct. We readily grant therefore, that this Action of *Jacob*'s, considered in itself, and acccording to the Rules of strict Justice, can hardly be vindicated; but then we are to remember, that there was a much superior Agent, even the great Proprietor of the World, and who has an undoubted Right to transfer Possessions where he pleases, by whose Directions it was done.

For suppose we allow (what some great Men, both Physicians and Philosophers, are wont to maintain) that the Fancy of the Dam, in the Time of Conception, is of Power sufficient to influence the Form, and Shape, and Colour of the Young, and to produce the Effect, which it had upon *Laban*'s Cattle; yet we cannot imagine that *Jacob* knew any Thing of this Secret. Men had not at yet enquired into the Powers of Nature, and Observations of this Kind were not much regarded: Religion, and the Worship of God, says *Shuckford*, was, in these Days, *the Wisdom of the World*; and Simplicity of Life, and Integrity of Manners, more studied, than any curious and Philosophical Speculations. If Study and Philosophy had help'd Men to this Knowledge, how came *Laban* and his Sons to be utter Strangers to it? And yet, had they not been Strangers, they could not but apprehend, that *Jacob* might by Art *variegate* the Cattle, as he pleased, and would not therefore have made so weak a Bargain with him. They certainly therefore had no Notion that any such Thing could be done; neither had *Jacob* any Intelligence of it, when he made the Contract with *Laban*; but, being resolv'd to be contented with what the Divine Providence should allot him, he made Choice of the *speckled* Cattle, merely to put an End to all Cavils about Wages, as not doubting but that God would so order Matters, that, in the Event, he shou'd have enough: And therefore his Words, *So shall my Righteousness answer for me in Time to come*, are just as if he had said; 'I may be 'thought to have acted imprudently in naming this 'Hire, as if it were impossible for Cattle, that are all '*white*, to bring forth any, but such as are like themselves; but, in the Sequel, it will appear, that God 'had respect to my just Dealing, and this you will 'plainly see, when you come to pay me my Wages.'

But tho' *Jacob*, at first, might be ignorant of the Secret, yet we cannot deny, but that, after the Bargain was made, God might give him some Intimation of it, and perhaps might enjoin him to put it in Execution; and yet, after all, he might not apprehend any natural Efficacy in the Thing. Instances there are more than enough in Scripture, of God's requiring Persons to perform such Actions, as might testify their Faith, and Reliance on his Promises, in order to receive such Blessings as he intended for them. Thus *Naaman* the *Syrian*, when he came to beg of God a Cure of his Leprosy, was directed *to wash seven Times in* Jordan, 2 *Kings* v. 10. washing in *Jordan* was to be an Evidence of his believing that God would heal him, and, upon his giving this Evidence he was cur'd; which was the Case of *Jacob* here before us. God had told him, that he *had seen all that* Laban *had done unto him*, but that he would take Care that he *should not hurt him*; that all *Laban*'s Contrivances to defraud him of his Wages he would turn so much to his Advantage, as that they should tend to the Increase of his Prosperity, and then very probably (as a Token of his Belief and Dependance on him) he commanded him to take peeled Rods, and use them as he directed. *Jacob* believed, and did as he was commanded: But, all this while he might no more think, that the peeling of Rods in green Boughs, and laying them in the watering Places where the Flocks were to drink, was a natural Way to cause them to bring forth *spotted* and *speckled* young ones, than *Naaman* did, that washing in a River was a Cure for a *Leprosy*. But, even suppose the Case, that *Jacob* had the Notion, that *party-coloured Rods* might be a *natural* Means to produce *party-coloured Cattle*; yet, if he used them in Obedience to the divine Command, and not merely as a Means to enrich himself at the Expence of another, we cannot perceive wherein he was culpable. God Almighty determined to punish *Laban* for his Injustice, and to reward *Jacob* for his Fidelity. He revealed to *Jacob* the Manner in which he design'd to bless him, and order'd him to do an Action, as a Token of his Reliance on him, for the Performance of his Promise. *Jacob* faithfully observed the Orders that were given him, and the Event prov'd accordingly.

Here was no Trick nor Circumvention in the Matter, tho' it must be allow'd, that, had it been lawful for any private Person to make *Reprisals*, the injurious Treatment he had receiv'd from *Laban*, both in imposing a Wife upon him, and prolonging his Servitude without Wages, was enough to give *Jacob* both the *Provocation* and *Privilege* so to do. God Almighty however was pleased to take the Determination of the whole Matter into his own Hands; and therefore the true Conclusion is, what *Jacob* himself expresses in his Speech to his two Wives. *Ye know, that with all my Power, I have served your Father*, &c. Ch. xxxi. Ver. 6, 7, 8, 9.

CHAP. XXXI.

Jacob *perceiving an Alteration in* Laban's *Behaviour towards him, complains of it to his two Wives, and departs secretly*; Laban *pursues, and overtakes him in Mount* Gilead, *but is warned by God to offer him no Injury. He reproaches* Jacob *for his secret Departure, and taxes him with stealing his Gods*; Jacob's *Defence. They at length agree, and make a Covenant*; Laban *blesses his Sons and Daughters, and returns Home.*

Ver. 1. AND he heard the words of Labans sons, saying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our fathers hath he gotten all this glory. 2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him as before. 3 And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. 4 And Jacob sent and called Rachel and Leah to the field unto his flock. 5 And he said unto them, I see your fathers countenance, that it *is* not toward me as before: but the God of my father hath been with me. 6 And

6 And ye know that with all my power I have ſerved your father. 7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me. 8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattle bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy hire; then bare all the cattle ring-ſtraked. 9 Thus God hath taken away the cattle of your father, and given *them* to me. 10 And it came to paſs at the time, that the cattel conceived, that I lifted up mine eyes, and ſaw in a dream, and behold the rams which leaped upon the cattel *were* ring-ſtraked, ſpeckled, and griſled. 11 And the angel of God ſpake unto me in a dream, *ſaying* Jacob: And I ſaid, Here *am* I. 12 And he ſaid, Lift up now thine eyes, and ſee, all the rams which leap upon the cattel *are* ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doeth unto thee. 13 I *am* the God of Beth-el, where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred. 14 And Rachel and Leah anſwered and ſaid unto him, *Is there* yet any portion or inheritance for us in our fathers houſe? 15 Are we not counted of him ſtrangers; for he hath ſold us, and hath quite devoured alſo our money. 16 For all the riches which God hath taken from our father, that *is* ours, and our childrens: now then whatſoever God hath ſaid unto thee, do. 17 Then Jacob roſe up, and ſet his ſons and his wives upon camels. 18 And he carried away all his cattel, and all his goods which he had gotten, the cattel of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan. 19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the images that *were* her fathers. 20 And Jacob ſtole away unawares to Laban the Syrian, in that he told him not that he fled. 21 So he fled with all that he had, and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead. 22 And it was told Laban on the third day that Jacob was fled. 23 And he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead. 24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob either good or bad. 25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. 26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters as captives *taken* with the ſword? 27 Wherefore didſt thou flee away ſecretly, and ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp? And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing. 29 It is in the power of my hand to do you hurt: but the God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpake not to Jacob either good or bad. 30 And now *though* thou wouldſt needs be gone, becauſe thou ſore longedſt after thy fathers houſe; *yet* wherefore haſt thou ſtolen my gods? 31 And Jacob anſwered and ſaid to Laban, becauſe I was afraid: for I ſaid, Peradventure thou wouldſt take by force thy daughters from me. 32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them. 33 And Laban went into Jacobs tent, and into Leahs tent, and into the two maidſervants tents; but he found *them* not. Then went he out of Leahs tent, and entered into Rachels tent. 34 Now Rachel had taken the images, and put them in the camels furniture, and ſat upon them: and Laban ſearched all the tent, but found *them* not. 35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon me: and he ſearched, but found not the images. 36 And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſs? What *is* my ſin that thou haſt ſo hotly purſued after me? 37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold-ſtuff? ſet *it* here before my brethren and thy brethren: that they may judge betwixt us both. 38 Theſe twenty years *have* I *been* with thee; thy ews and thy ſhe-goats have not caſt their young, and the rams of thy flock have I not eaten. 39 That which was torn *of beaſts*, I brought not unto thee, I bare the loſs of it; of my hand didſt thou require it, *whether* ſtolen by day, or ſtolen by night. 40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes. 41 Thus have I been twenty years in thy houſe; I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattel: and thou haſt changed my wages ten times. 42 Except the God of my father, the God of Abraham, and the fear of Iſaac had been with me, ſurely thou hadſt ſent me away now empty: God hath ſeen mine affliction and the labour of my hands, and rebuked *thee* yeſternight. 43 And Laban anſwered and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattel *are* my cattel, and all that thou ſeeſt *is* mine: and what can I do this day unto theſe my daughters, or unto their children which they have borne? 44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee. 45 And Jacob took a ſtone, and ſet it up *for* a pillar. 46 And Jacob ſaid unto his brethren, Gather ſtones; and they took ſtones, and made an heap: and they did eat there upon the heap. 47 And Laban called it Jegar-ſahadutha: but Jacob called it Galeed. 48 And Laban ſaid, This heap *is* a witneſs between me and thee this day. Therefore was the name of it called Galeed: 49 And Mizpah; for he ſaid, The Lord watch between me and thee, when we are abſent one from another. 50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſides my daughters, no man *is* with us; See, God *is* witneſs betwixt me and thee. 51 And Laban ſaid to Jacob, Behold this heap, and behold *this* pillar, which I have caſt betwixt me and thee; 52 This heap *be* witneſs, and *this* pillar *be* witneſs, that I will

I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap, and this pillar unto me, for harm. 53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob ſware by the fear of his father Iſaac. 54 Then Jacob offered ſacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. 55 And early in the morning Laban roſe up, and kiſſed his ſons and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

And he heard the Words of Laban's Sons, ſaying, Jacob hath taken away all that was our Father's; and of that which was was our Father's hath he gotten all this Glory] Obſerve, ſays *Pool*, both their unjuſt Envy, and the Falſity of their Accuſation; for *Jacob* had not taken away any Thing that, ſtrictly ſpeaking, could be call'd *Laban*'s; he did not take ſo much as one ſingle Goat or Sheep of his; on the contrary he propoſed a Contract, upon ſuch very equitable Terms, and (as *Laban* then thought) ſo very advantageous to himſelf, that he greedily catch'd at it, and deſired no better than for *Jacob* to ſtand to his Bargain, as he did. Had *Jacob* turned the Tables upon *Laban*, and propoſed taking thoſe which came according to the Courſe of Nature, of the ſame Colour as their Dams, for his own Share, and the leaving *Laban* to truſt to Providence, we make no Doubt but *Laban* would have refuſed the Terms, as very diſadvantageous, and far from being equitable; and yet now, when he does the Reverſe thereof, his Sons complain and murmur, which, in Effect, was little better than murmuring againſt Heaven.

In the Complaint, which *Jacob* makes to his two Wives, there is one particular Article againſt their Father, *viz.* that he *had changed his Wages ten Times*, Ver. 7. And yet he lived in Contract with him only ſix Years. But to ſolve this Difficulty, we are to obſerve, that the Cattle in *Meſopotamia* bred twice every Year, and therefore, ſuppoſing that, for the firſt Year, *Laban* ſtood to his Bargain, but ſeeing his Son-in-law thrive exceedingly, alter'd the Form of it the *next*, and ſo continued to do every half Year, till the ſixth Year came about, when *Jacob* thought proper to leave him; the ſeveral Times, wherein he *changed his Wages*, will be exactly ten; tho' there is no Neceſſity for this exact Calculation, when it is ſo common a Figure of Speech, to put a *certain* for an *uncertain* Number. See *Le Clerc*.

Where thou vowedſt a Vow unto me] Which Vow, ſome have objected, was altogether *mercenary*, and which, for many Years, he neglected to perform, tho' God had abundantly made good the Covenant on his Part, and brought him in Triumph, as it were, into the Country, and within the very Confines of the Place where the Vow was made—But, ſays *Stackhouſe*, a Man ſo highly favoured by God, and ſo ſenſible of his peculiar Goodneſs, can ſcarce be ſuppoſed capable of making any *Vow* with a *mercenary* View, or of neglecting to perform it, when made. The Vow, which the Patriarch made upon his Journey into *Meſopotamia*, is conceiv'd in theſe Terms: *If God will be with me, and keep me in this Way that I go; and will give me Bread to eat and Raiment to put on, ſo that I come again to my Father's Houſe in Peace, then ſhall the Lord be my God*, Gen. xxviii. 20, *&c. i. e.* I will religiouſly worſhip and ſerve him: But it is an unfair Conſtruction to ſay, that, unleſs God did bring him home in Peace, he wou'd not worſhip him. The Right which God has to the Service and Homage of his Creatures, is abſolute and unalienable: His Dominion, his Power, his Goodneſs, Covenant, and Promiſes, do all require this of us; and, therefore the Words muſt mean, either that beſides God's natural Property in him, he ſhould alſo have a farther Demand of Duty upon him, in conſequence of this Vow; or that he would perform ſome ſignal Service to him, and worſhip him with a more than ordinary Devotion, conſecrating (as it follows) the Place where he then ſtood, to his Honour; offering him Sacrifices; and giving him the Tenth of all that he had, to maintain this Worſhip.

Such is the Senſe of the Vow; and the Conditions relating to it, ſeem to denote the ſecret Wiſh and Deſire of his Soul, and not any expreſs Stipulation with God. Man cannot certainly inſiſt on Terms with his Maker, but he may deſire, and humbly hope for a Supply of his Wants. More than this the Patriarch does not expect; and leſs than this God never intended to give. *Our heavenly Father knows that we have need of Food to eat, and Raiment to put on*, and 'tis a Renunciation of our Dependance upon his Providential Goodneſs not to aſk them. To ſerve God for no Conſideration, but that of his own Glory, is a Notion that may well enough comport with our future exalted State, when we ſhall hunger no more, neither thirſt any more, and where our Service will be always attended with Viſion; but, while we are inveſted with theſe weak and frail Bodies, they, and their Concerns, will tenderly affect us, and God, who *conſiders whereof we are made*, expects no other than that they ſhould.

Conſidering then the Circumſtances that *Jacob* was in, leaving now his *own*, and going into a *ſtrange Country*, we need not much wonder that we find him ſollicitous *for his daily Bread*. *With* his Staff he *paſſed* over Jordan, and when he returned with a great Retinue, the grateful Acknowledgment which he makes upon that Occaſion, he expreſſes in theſe Words; *I am not worthy of the leaſt of all the Mercies, and of all the Truth, which thou haſt ſhewed unto thy Servant*, Ch. xxxii. 10. and a Temper like this wou'd never have neglected to *pay its Vows unto the moſt High*, had not either the Patriarch met with Obſtructions, that made it not ſafe for him to go, or waited, till God (who had all along conducted him hitherto) ſhould direct him to go, to the Place appointed for ſuch Oblation.

And Rachel had ſtolen her Father's Images] Various are the Reaſons aſſigned by Commentators for *Rachel*'s being guilty of this Theft, ſays *Pool*, (for ſo it certainly was) but the moſt probable are theſe: *Firſt*, according to ſome, that theſe Images, or Idols, being either of Silver or Gold, *Rachel* might be induced from their Value to take them as Part of her Portion, which, ſhe imagined, her Father, according to natural Equity, ought to have beſtowed on her, when he gave her in Marriage. *Secondly*, according to others, ſhe might carry them away, in order to hinder her Father from continuing any longer in Idolatry. But then, no Reaſon can be aſſigned, if this had been her Motive, why ſhe might not as well have buried them, or deſtroyed them, as have hazarded their Safety, by carrying them away in her Baggage. *Thirdly*, others again imagine, that *Rachel*, knowing the bigotted Temper of her Father, ſtole them, as thinking ſhe thereby retained in her Hands a certain Security for making Peace, in Caſe of Things coming to Extremity. But this ſeems to be very ill grounded, becauſe ſhe never attempted it, but carefully concealed them, both from her Father, and her Huſband. *Fourthly*, it has been judged, that ſhe ſtole them, to prevent her Father from enquiring, by them, which way they had taken their Flight. But then her deſtroying them, would as effectually have prevented that, and that with more Safety to herſelf. *Fifthly*, Some go yet farther, and are inclined to believe, that *Rachel* herſelf, notwithſtanding ſhe might worſhip the true God in Compliance with her Huſband's Inſtructions and Commands, ſtill retained ſome Veneration for thoſe Rites and Idols, which ſhe had been accuſtom'd to eſteem ſacred, whilſt ſhe was a Child. The Sequel of this Hiſtory renders the laſt of theſe Suppoſitions the moſt probable.

And he roſe up and paſſed over the River] Tho' the Text does not ſay what River he paſſed, yet it is plain, it could be no other than the *Euphrates*, which the Scripture ſometimes calls the River *Perah*, ſometimes the *great River*, and ſometimes emphatically *the River*; either becauſe *that*, and the *Nile*, were the only two conſiderable ones the *Iſraelites* knew; or becauſe it was

one of the four Rivers of *Paradiſe*; or, laſtly, becauſe it was the Boundary of the *Promiſed Land*. See *Univ. Hiſt.*

Take heed that thou ſpeak not to Jacob either good or bad] That is, ſays *Pool*, take Care that thou doeſt not attempt to bring him back by Perſuaſion, nor to compel him back by Violence; otherwiſe he would have offended in ſpeaking to him at all, which, we don't find, either he or *Jacob* imagined; on the contrary, he rebuked him very ſharply for his clandeſtine Departure.

Wherefore haſt thou ſtolen my Gods] Here, ſays *Pool*, we cannot but admire the amazing Folly and Stupidity of *Laban*, to call it no worſe; notwithſtanding the true God appeared to him in a Dream, yet he perſiſted in calling thoſe *his Gods* which might be ſtolen, but tacitly diſclaims the *Almighty*, and renounces him for his *God*, by calling him only the *God* of *Jacob*'s Father: whereby at the ſame Time he ſeems to reproach *Jacob* for the Novelty of his Religion, juſt as the *Papiſts* now-a-days fondly do the Proteſtants; notwithſtanding it is evident, that his was the moſt antient Religion, and the others was only introduced by the Poſterity of the curſed *Cain*.

And they took Stones and made an Heap, and they did eat there upon the Heap] The Heap of Stones, ſays *Wells*, which *Laban* and *Jacob* raiſed in Memory of their Agreement and Covenant, was called *Gilead*, i. e. *an Heap of Witneſſes*; and in After-Ages, gave the Name to the whole Country thereabout, which lies on the *Eaſt* of the Sea of *Galilee*, being Part of that Ridge of Mountains, which ran from Mount *Libanon Southward* on the Eaſt of the *Holy Land*, and included the Mountainous Region, called in the *New Teſtament*, *Trachonitis*.

This Monument *Jacob* ſeems to have erected after the ſame Manner, as he did that at *Bethel*. It muſt not be ſuppoſed to have been an Heap of looſe Stones; for then it could not have continued long in the ſame Poſition, nor given a Name to the Country around it: It was doubtleſs a regular and permanent Building; but then, what the Form and Figure of it was is not ſo eaſy to determine. Had it been only for a Memorial to Poſterity, and not for ſome preſent Tranſaction alſo, the Figure either of a Column, or a Pyramid, would have been very proper: But we find, that the preſent Uſe of it was, to eat and ſacrifice upon, and therefore we may imagine, that it was made in the Figure of a Table, and have ſome Authority to think of a round Table, becauſe the Name, which *Jacob* calls it by, is taken from a Verb which ſignifies *to turn round*, as the Word *Gilal* is properly the Circumference of a Circle. See *Biblioth. Bibl.*

Then Jacob offered Sacrifice upon the Mount] Notwithſtanding it is here ſaid that *Jacob* offered Sacrifice, it is not very probable, ſays *Pool*, that he would chuſe that Time for performing ſuch an Action, when *Laban* was preſent, ſince he could neither admit him, who was an Idolater, to be preſent thereat, with any Decency or Honeſty, nor exclude him from it with any Civility, or Safety: Wherefore, as the ſame Word ſignifies *killing*, as well as ſacrificing, we think it ought rather to be underſtood of his killing Beaſts for a Feaſt, which he made for his Brethren, to expreſs his Joy for this Reconciliation between him and his Father-in-law. This is the more probable, becauſe we find it expreſly ſaid in the ſame Verſe, that he called his Brethren to *eat Bread*, under which Phraſe all Sorts of Victuals are uſually comprehended in Scripture.

It remains now to give ſome Account of *Laban*'s Idols, and how *Rachel* came to ſteal them. Mr. *Stackhouſe* obſerves, that the *Jewiſh* Doctors are generally agreed, that the Word *Teraphim*, which we render *Gods*, is not of *Hebrew* Extraction. The *Septuagint* tranſlate it ſometimes an *Oracle*, and ſometimes *vain Idols*; and ſeveral Commentators will have it to be a Word borrow'd from the *Egyptians*, and to import the very ſame with their *Serapis*. The *Jews* indeed pretend that this Head was the Idol of a Firſt-born, pluck'd off from the Neck, and embalm'd; under the Tongue of which was faſten'd a *golden Plate*, with the Name of ſome falſe Deity engraven upon it, which, being plac'd in a *Nitch*, with lighted Candles before it, gave *vocal* Anſwers to ſuch as came to conſult it: But others rather think that it was the ſame with what the *Perſians* call *Telephim*, more generally known by the Name of *Taliſmans*; i. e. Images in human Form, of different Sizes and different Metals, caſt under certain *Conſtellations*, with the Figures of ſome *Planets*, and *magical* Characters, engraven upon them; whereas others again are of Opinion, that the *Teraphim*, which *Rachel* ſtole, were the *Dii Penates*, or *Houſhold-Gods* of her Father *Laban*, viz. the Images of *Noah*, the Reſtorer of Mankind, and of *Shem*, the Head of his Family; and therefore they obſerve, that *Laban*, by way of Diſtinction, calls them *his Gods*, i. e. the Gods of *his Family*. That theſe *Teraphims* were Statues, or Images of an human Shape and Figure, is manifeſt from *Michal*'s putting one of them into her Huſband's Bed, when ſhe favour'd his Eſcape: That, at their firſt Inſtitution, their Intent was innocent, to be Emblems or Repreſentations, only of ſome renowned Anceſtor, whoſe Memory the Family was deſirous to perpetuate; but that, in Proceſs of Time, they came to be look'd upon, as the *Lares*, or *Dii Titulares* of the Houſe, were made Objects of religious Adoration, and at length perverted to all the vile Purpoſes of *Necromancy*, *Jurieu*, who has examin'd this Matter to the full, has prov'd beyond Exception.

But whatever Men, or fictitious Deities theſe Figures were made to repreſent, 'tis certain, that the Uſe they were chiefly applied to, was, to foretel future Events, and diſcover what was hid or loſt, and, for this Purpoſe, were conſulted, and prayed to as *Oracles*, at certain Times, and under ſome particular *Aſpects* of the Planets. Among other Reaſons therefore for *Rachel*'s ſtealing away her Father's *Teraphim*, this is generally ſuppoſed to be one, — That he might not by enquiring of them gain *Intelligence* which way it was that *Jacob* had taken his Flight.

The Truth is, there ſeems to have been in *Laban* an odd Mixture of Religion. In his Converſation with *Abraham*'s Steward, when he came to negociate a Match for *Iſaac*, he ſeems to expreſs a very devout Senſe of the *Being* and *Providence* of God; and yet, at his firſt coming up with *Jacob*, he ſeems to be chiefly ſollicitous for the Loſs of *his Gods* (as he calls them) which were but dumb and ſenſeleſs *Idols*. In the Treaty which he makes with *Jacob*, he invocates the God of *Abraham*, who is allow'd to be the great God of Heaven and Earth; and yet we can hardly forbear thinking, that he muſt have believ'd a *Plurality* of Gods in the Subordination to the *Supreme*, by Reaſon of his anxious Concern for theſe Images. *Jacob*, no doubt, during his Abode with him, uſed all the Intereſt he had in the Family to rectify his Notions, and convince him of his Error, but he was not able to prevail; and therefore ſome imagine, that *Rachel* ſtole away his Idols, that ſhe might remove the Occaſion of his ſuperſtitious Worſhip, and hinder him from going on in his Impiety.

Theſe *Idols*, we may preſume, were made of *Gold*, or ſome very valuable Subſtance; and therefore it may be ſuppoſed that ſhe took them along with her, not only to deſtroy them, but to make herſelf a Reparation likewiſe for the Wrongs ſhe had receiv'd from him; and whereof we find both the Siſters making this Complaint, *Is there yet any Portion or Inheritance for us in our Father's Houſe? Are we not counted of him Strangers? For he hath ſold us, and hath quite devoured alſo our Money*, Ver. 14, 15.

CHAP. XXXII.

The Angels of God meet Jacob, *who calls them* God's Hoſt, *and the Place* Mahanaim. *He ſends Meſſengers to his Brother* Eſau, *who comes to meet him with four hundred Men*; Jacob *is terrified at the News*; *his Policy thereupon, and Prayer to God for his Protection. He ſends Preſents to his Brother*; *gets his Family over the Ford by Night*; *wreſtles with God, and prevails*;

vails; is called Iſrael, *and names the Place* Peniel; *his Thigh is put out of Joint; the* Jews *Obſervation in Remembrance of it.*

Ver. 1. AND Jacob went on his way, and the angels of God met him. 2 And when Jacob ſaw them, he ſaid, This *is* God's hoſt: and he called the name of that place Mahanaim. 3 And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir, the country of Edom. 4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there until now. 5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants: and I have ſent to tell my lord, that I may find grace in thy ſight. 6 And the meſſengers returned unto Jacob, ſaying, We came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him. 7 Then Jacob was greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands; 8 And ſaid, If Eſau come to the one company and ſmite it, then the other company which is left ſhall eſcape. 9 And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the Lord which ſaidſt unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: 10 I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this Jordan, and now I am become two bands. 11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the mother with the children. 12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude. 13 And he lodged there that ſame night; and took of that which came to his hand a preſent for Eſau his brother; 14 Two hundred ſhe-goats, and twenty he-goats, two hundred ewes, and twenty rams, 15 Thirty milch-camels with their colts, forty kine, and ten bulls, twenty ſhe-aſſes, and ten foles. 16 And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove. 17 And he commanded the foremoſt, ſaying, When Eſau my brother, meeteth thee, and asketh thee, ſaying, whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee? 18 Then thou ſhalt ſay, They *be* thy ſervant Jacobs; it *is* a preſent ſent unto my lord Eſau: and behold alſo he *is* behind us. 19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall you ſpeak unto Eſau, when you find him. 20 And ſay ye moreover, Behold, thy ſervant Jacob *is* behind us: For he ſaid, I will appeaſe him with the preſent that goeth before me, and afterward I will ſee his face; peradventure he will accept of me. 21 So went the preſent over before him: and himſelf lodged that night in the company. 22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok. 23 And he took them, and ſent them over the brook, and ſent over that he had. 24 And Jacob was left alone: and there wreſtled a man with him, until the breaking of the day. 25 And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was out of joynt, as he wreſtled with him. 26 And he ſaid, Let me go, for the day breaketh: And he ſaid, I will not let thee go, except thou bleſs me. 27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob. 28 And he ſaid, Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou power with God, and with men, and haſt prevailed. 29 And Jacob aſked *him*, and ſaid, Tell *me*, I pray thee, thy name: And he ſaid, Wherefore *is* it, *that* thou doſt aſk after my name? And he bleſſed him there. 30 And Jacob called the name of the place Peniel: for I have ſeen God face to face, and my life is preſerved. 31 And as he paſſed over Penuel, the ſun roſe upon him, and he halted upon his thigh. 32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacobs thigh, in the ſinew that ſhrank.

And when Jacob ſaw them, he ſaid, This is God's Hoſt; and he called the Place Mahanaim] *Mahanaim*, ſignifies *two Hoſts*; and therefore Interpreters are generally of Opinion, that theſe were two Hoſts, or Armies of Angels, whereof one was that of the *guardian* Angel of *Meſopotamia*, who, with his Company, conducted *Jacob* ſafely to the Confines of *Canaan*, where the *guardian* Angel of *Canaan* with his Company, received him into their Care; and this is inferr'd from the Neceſſity of ſuch Protection, by *Jacob*'s being expoſed to the Treachery of *Laban*, and the Cruelty of *Eſau*, which made Providence more particularly careful of *him*, to whom the Promiſes were made. But it is ſufficient to the Purpoſe of giving the Patriarch Comfort and Encouragement under his uneaſy Apprehenſions, that, beſides his own Family (which was pitched here in Order, like a Camp) a certain Number of Angels were repreſented to him, as drawn up like another Army, ready and prepared for his Defence. See *Patrick* and *Le Clerc*.

This Place (*Mahanaim*) was ſituated between Mount *Gilead*, and the River *Jabbok*, not far from the Banks of the latter, and very near the Confines of *Gad*, and half Tribe of *Manaſſeh*, which was on the Eaſt of *Jordan*. It became in Time a City of great Strength, and for this Reaſon, was made Choice of by *Abner* for the Seat-royal of *Iſhboſheth*, the Son of *Saul*, when he made War againſt *David*, and for a retiring Place by *David* himſelf, during the Rebellion of his Son *Abſalom*. See *Wells*'s Geogr. of the O. T.

And Jacob ſent Meſſengers before him, to Eſau his Brother, unto the Land of Seir] The Mountains of *Seir*, ſays *Calmet*, lay on the *Eaſt* and *South* of the *Dead Sea*, and the Country extended itſelf from thence to the *Arabian Gulf*. 'Tis certain from *Gen.* xxxvi. 21, 22. that, in *Abraham*'s Days, the *Horites* who were the Deſcendants of *Seir*, had the Poſſeſſion of this Region; and therefore we may ſuppoſe, that, after the Departure of *Jacob*, *Eſau*, who (according to the Prediction concerning him) was to *live by his Sword*, expell'd the old Inhabitants, and made himſelf Prince thereof, before his Brother returned from *Meſopotamia*. From *Gen.* xxxii. 13. xxxiii. 4. xxxvi. 8, 9. and *Deut.* ii. 12. we may learn, that *Eſau* made War with theſe People with great Succeſs, tho' we have of it no Particulars in the Writings of *Moſes*.

Several Commentators have taken Notice of *Jacob*'s great Wiſdom and Prudence, in the Order of this his Embaſſy to his Brother. He ſent his *Servants*, and not his *Sons*, tho' that would have been doing him a great

great deal of Honour; but then it would have been running too great a Risque. In the Present which he sent, he *put a Space between Drove and Drove*, that the more Time was spent in their passing by *Esau*, his Passion might still grow cooler and cooler; that the Present itself might make so much the greater Appearance; and that, if the Droves which went first, were not well accepted by him, those which came later, might be at Distance enough, to hasten back to their Master, and give him Intelligence of what he was to expect. In the Form of Address, he ordered them all to make use of the same Words, *1st*, That the Repetition of them might strike the deeper, and make the stronger Impression upon *Esau*; *2dly*, That they might not spoil the Complement, or not speak so properly, if left to their own Expression; and *3dly*, That *Esau* might know, by the very Turn and Elegancy of them, that the Words of the Message came from *Jacob*. See *Musculus*, *Ainsworth*, *Patrick*, &c.

Some Writers, says *Stackhouse*, have made it a Question, how *Jacob*, upon his Return Home, should know where his Brother *Esau* dwelt, and why he should send him so humble and submissive a Message: But we can hardly imagine that *Jacob* should be so imprudent, as to carry his Wives, Children, and Substance into *Canaan*, without knowing whether he might safely venture thither. 'Tis presumable therefore, that while he rested at *Gilead*, he sent Messengers to enquire, whether his Father was alive; what Condition he was in; how the People of the Land were affected to him; and whether he might come, and live with Security near him. From these Messengers he might learn the Place of his Brother's Habitation; and, when he found that he should meet with no Obstruction, if he could but reconcile *Esau* to him, he very prudently sent to him likewise, with an Intent (if he found him inexorable) to bend his Course another Way. And indeed, if we consider what had passed between *Esau* and *Jacob*, before the latter went from Home, we shall soon find Reason enough why *Jacob* should send to him, before he adventur'd to come, and sit down with his Substance near his Father. *Esau* still expected to be his Father's Heir, especially as to his *Temporalities*; and therefore if *Jacob* had returned home without *Esau*'s Knowledge, this, at their Father's Death, would have laid the Foundation of a greater Misunderstanding than ever: For *Esau* would then have thought, that his Brother had been inveigling his Father, and drawing a great Part of his Substance from him. He could never have imagin'd, that any Person, in a State of *Servitude*, cou'd have acquir'd so large a Fortune; and therefore, when he came to see all that Wealth, (which he knew nothing of before) he must have concluded that he had defrauded him.

'Twas not from Pride or Vanity therefore, or to gratify an ostentatious Humour, that *Jacob* sent his Brother an Account of his prosperous Circumstances; but, partly to recognize the Goodness of Providence, which had so prosper'd him, and partly to let him know, that he was not come to raise any Contributions, either upon him, or the Family; that he had brought his Substance with him from *Haran*, and was not going into *Canaan* to do him any Wrong.

The whole Design of this Interview with *Esau*, was to procure a firm Reconciliation with him; and therefore it is no Wonder, that should he make use of such Terms, as were most likely to ingratiate. He knew his Brother's rugged and haughty Temper, and consider'd him as a Person, who, by his Valour and Conduct, had rais'd himself to a Principality and Dominion, whilst himself, for twenty Years together, had liv'd in no better a Capacity than that of a Servant; and therefore he might justly think, that this Difference of Appellations did not misbecome their different Conditions of Life.

By the divine Direction indeed, he was constituted *Esau*'s *Lord*, nor did he forego that Prerogative by calling himself *Esau*'s *Servant*. *Lord* and *Servant* were no more then, than (what they are now) certain Modes of *Civility*, which between Persons of good Breeding, without ever adhering to their strict Acceptation; and therefore *Jacob* might make his Addresses to *Esau* in this Manner, without any Derogation to his spiritual Pre-eminence, and, confining himself to the Bounds of Nature, might reverence him as his elder Brother.

But, how jealous soever we may be of *Jacob*'s Honour, 'tis certain that the Almighty approv'd of his Conduct, by himself interposing to bring about the desired Reconciliation. Before this Interview with his Brother, and while he lay under terrible Apprehensions of his Displeasure, *the Angels*, we are told, *met him*. *They met him*, i. e. they shewed themselves to him, to assure him of their Custody; and by and by we see what follow'd: His Brother *Esau*, contrary to his natural Roughness, and avow'd Revenge, comes, and treats him in a most friendly Manner; which sudden Change in *Esau*, we may reasonably suppose, was occasion'd by one of those Angels, who appear'd; and, who working upon his Humours and Fancy, sweeten'd him into a particular Benignity of Temper, so that *Jacob*, by his humble and submissive Behaviour gain'd his End.

And passed over the Ford Jabbok] This, says *Wells*, is a small River, which is by all agreed to flow from the adjacent Mountains of *Gilead*; but some make it to run into the *Sea of Galilee*, others into the River *Jordan*, *below*, or *South* of that Sea.

And Jacob was left alone] Tho' the Reason, which made the Patriarch, after he had forded the River, to try if it was passable for his Family, return back again, and not go along with them, be not expressed by *Moses*; yet it is very natural to suppose, that he stayed some Time behind his Family in this Place of Vision, which he afterwards called *Peniel*, to recommend himself, and them in Prayer, (as the Danger approach'd nearer and nearer) to the Protection of Almighty God. See *Patrick* and *Biblioth. Bibl.*

And there wrestled a Man with him] Of all the Adventures that happen'd to *Jacob*, that of his *Wrestling* is reckon'd, says *Stackhouse*, one of the strangest, and has therefore been made Matter of Doubt, whether it was a *real Event*, or a *Vision* only. *Maimonides*, and some other *Hebrew*, as well as *Christian* Interpreters, are of Opinion, that all this was transacted only in *Jacob*'s Imagination. They suppose, that the Patriarch, being strongly possessed with the Sense of the Danger he was going to encounter, saw in a *Vision*, a Man coming to him, and who, after some Altercations, began to *wrestle* with him; that the Conflict between them continued till break of Day, when his *Antagonist*, not able to get the better, desired to be gone, *&c.* and that, as a Proof, that this Vision was more than an ordinary Dream, it seem'd to him, that the Angel touch'd his Thigh, and, in effect, as soon as he awoke, he found himself lame, probably by the Force of his Imagination.

If this Explication be admitted, the whole Difficulty is at an End. 'Tis natural perhaps for a Man, under the Apprehensions of a dreadful Foe, to dream of *fighting*; and to dream, at the same Time, that he comes off victorious, might be accounted a happy *Omen*. But it must be confess'd, that the *Analogy* of the Story, and more especially *Jacob*'s Lameness, which was consequent upon his Conflict, will not suffer us to think that this was only in a Dream. The more general therefore, and indeed the more rational Opinion is, that this Wrestling was *real*, and that *Jacob* was actually awake, when engag'd in it: But then the Question is, Who the Person was, that did encounter him?

Origen, I think is a little singular, and no ways to be justified in his Conceit when he tells us, that the Person, with whom *Jacob* wrestled, was an *evil* Angel, in Allusion to which he thinks the Apostle grounds his Exhortation: *Finally, my Brethren, be strong in the Lord, and in the Power of his Might, for we wrestle not against Principalities and Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness in high Places*, Ephes. vi. 10, 11, 12. But that *Jacob*, who at this Time, was so immediately under the divine

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Protection, ſhould be ſubmitted to the Aſſault of *a wicked Angel*; that he ſhould merit the Name of *Iſrael*, i. e. *Conqueror of God*, for overcoming ſuch an one, or call the Place of Combat *Peniel*, i. e. *the Face of God*, in Commemoration of his Conflict with ſuch an one, is very abſurd, if not an impious Suggeſtion. Thoſe, who eſpouſe this Opinion, may poſſibly be led into it from a Thought, that the Perſon, here contending with *Jacob*, was an *Enemy*, and come with a malevolent Intent againſt him, whereas nothing can be more evident, (eſpecially by his bleſſing him before they parted) that he came with a quite contrary Deſign. Among the People of the *Eaſt*, from whence the *Grecians* came, and brought along with them ſeveral of their Cuſtoms, *Wreſtling* was an Exerciſe in great Vogue, as highly conducive to the Health and Strength; and a common Thing it was, for two Friends when they met together, to amuſe and recreate themſelves in this Way. The *Jewiſh* Doctors therefore ſeem to be much in the right, when they maintain, that the Perſon, who contended with *Jacob*, was a *good* Angel; and, as their ſetled Notion is, that thoſe heavenly Spirits ſing, every Morning, the Praiſes of God, at the Approach of Day; ſo the Requeſt, which his *Antagoniſt* makes, *Let me go, for the Day breaketh*, ſhews him to be one of the angelick Hoſt, who had ſtayed his prefixed Time, and was now in haſte to be gone, in order to join the heavenly Choir: For the Prophet *Hoſea*, I think, has determin'd the Matter very plainly, when ſpeaking of *Jacob*, he tells us that *he took his Brother by the Heel in the Womb, and by his Strength he had Power with God, yea, he had Power over the Angel, and prevail'd*, Hoſ. xii. 3, 4.

Thy Name ſhall be called no more Jacob, but Iſrael] And yet it is certain, that this Patriarch was very frequently, nay in the very next Verſe but one, is called *Jacob*, and therefore this ſeeming Contradiction may be amended, by rendering the Words, inſtead of *no more*, *not only*; or, *not ſo much* Jacob, as *Iſrael*; becauſe it is certain, that, in his Poſterity at leaſt (who were called *Iſraelites*, but never *Jacobites*) the latter Name aboliſh'd the former. *Iſrael* is certainly derived from the Word *Sar*, which (as St. *Jerom* obſerves) ſignifies a Prince with the *Jod*, which is the common Note of a proper Name; but then there is ſome Obſcurity in our *Tranſlation*, as to the latter Part of the Verſe, *as a Prince haſt thou Power with God, and with Men, and haſt prevailed*; which ſhould rather be tranſlated, *Thou haſt been a Prevailer with God, and with Men thou ſhalt always powerfully prevail*. This is the literal Verſion of the Words; is conſonant to the *Vulgar Latin*, *Onkelos*, and the *Septuagint*; and very juſtly expreſſes the true Senſe of the Place. See *Patrick*'s Com. and *Shuckford*'s Con.

CHAP. XXXIII.

The Civilities that paſſed between Jacob *and* Eſau *at their Meeting.* Jacob *journeys to* Succoth, *where he builds him a Houſe and Booths; comes to* Salem, *where he buys a Field, and erects an Altar.*

Ver. 1. AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two hand-maids. 2 And he put the hand-maids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt. 3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother. 4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept. 5 And he lift up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe with thee? And he ſaid, The children which God hath graciouſly given thy ſervant. 6 Then the handmaidens came near, they and their children, and they bowed themſelves. 7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near and Rachel, and they bowed themſelves. 8 And he ſaid, What meaneſt thou by all this drove, which I met? And he ſaid, *Theſe are* to find grace in the ſight of my lord. 9 And Eſau ſaid, I have enough; my brother, keep that thou haſt unto thy ſelf. 10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though I had ſeen the face of God, and thou waſt pleaſed with me. 11 Take, I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he urged him, and he took *it*. 12 And he ſaid, Let us take our journey, and let us go, and I will go before thee. 13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men ſhould over drive them one day, all the flock will die. 14 Let my lord, I pray thee, paſs over before his ſervant: and I will lead on ſoftly, according as the cattle that goeth before me, and the children be able to endure; until I come unto my lord unto Seir. 15 And Eſau ſaid, Let me now leave with thee *ſome* of the folk that *are* with me: And he ſaid, What needeth it? Let me find grace in the ſight of my lord. 16 So Eſau returned that day on his way unto Seir. 17 And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattel: therefore the name of the place is called Succoth. 18 And Jacob came to Shalem a city of Sechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. 19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of Hamor Sechems father, for an hundred pieces of money. 20 And he erected there an altar, and called it El-eloheiſrael.

And he put the Handmaids and their Children foremoſt, and Leah and her Children after, and Rachel and Joſeph hindermoſt] How natural is it for us, ſays *Pool*, to take moſt Care of what we love beſt; and how natural it is even in the beſt Men, to let their Affections get the better of their Reaſon? For *Leah* having ſix Sons, and one Daughter, the Loſs of them certainly ought, in Reaſon, to be more dreaded by *Jacob*, than the Loſs of *Rachel*, who had only *Joſeph*; and conſequently, *Leah* and her Children ought to have been put in the laſt and ſafeſt Place, rather than *Rachel*; but we may find hereby, as we ſhall alſo afterwards by his Fondneſs of *Joſeph*, that *Jacob* was by no Means exempt from human Frailties; from whence we may aſſure ourſelves that there is no ſuch Thing as Perfection on this Side of the Grave.

For therefore have I ſeen thy Face, as though I had ſeen the Face of God, and thou waſt pleaſed with me] As *Eſau* had alledged, as a Reaſon for not accepting his Brother's Preſent, that he had already enough of his own, *Jacob*, to induce him the more eaſily to take it, compares him, ſays *Pool*, by a Licenſe frequent in the Oriental Tongues, to the Divine Being; hinting thereby, that as God accepted of Sacrifices, tho' he did not need them, from thoſe who ſerved him; and his Acceptance thereof, was a certain Sign of his Favour; ſo he begged his

his Brother notwithſtanding his great Affluence, in the ſame Manner to accept of his Preſent, in Token of his good Will and Favour to him.

So Eſau returned that Day on his Way unto Seir] After this *Moſes* gives us no farther Account of *Eſau*, and his Family, only that he was aſſiſting at his Father's Funeral, and had *three* Wives whereof it is proper to take Notice, that, when he barely mentions theſe Wives (as in *Gen.* xxvi. 34. and *Gen.* xxviii. 9.) he gives them quite other Names, than what he does, when he comes to ſpeak of the Poſterity which *Eſau* had by them, Ch. xxxvi. which may lead an unwary Reader to think that he had more than three, eſpecially when the Fathers of the two firſt are likewiſe called by different Names. Thus his firſt Wife *Judith*, the Daughter of *Beeri*, is afterwards called *Adah*, the Daughter of *Elon* the *Hittite*; the Second, viz. *Bathſhema*, the Daughter of *Elon*; is again called *Aholi-Bamah* the Daughter of *Anah*, the Daughter of *Zibeon*, the *Hivite*; and the laſt, called in one Place *Mahalah*, is now *Bathſhemah*; but what ſhews, that theſe two latter Names mean the ſame Perſon, and that the ſame Thing may be ſuppoſed of the other two, is, that, in both Places, ſhe is called the Daughter of *Iſhmael*, the Siſter of *Nabajoth*. All the Account that can therefore be given for this Difference, is, that they had *two* Names, and that it was uſual to call them, ſometimes by one, and ſometimes by another; in the like Manner, as we find the Mother of *Abijam*, King of *Judah*, in one Place called *Maacah*, the Daughter of *Abiſhalon*, (1 *Kings* xv. 2.) and in another, *Michaiah*, the Daughter of *Uriel* of *Gibeah*, (2 *Chron.* xiii. 2.) with many other Inſtances of the like Nature. After having taken this Notice of *Eſau*'s Wives, *Moſes* enumerates his Children, and ſome of their Deſcendants the Princes of the Tribes of the *Edomites*; the Kings that ſucceeded them; and the *Chiefs*, who governed after the Kings; but as to the Order of Succeſſion, wherein they are to be placed, there is ſome Diſpute among the Learned. One Remark more that we ſhall make before we part with *Eſau*, is, that, all Things conſidered, he was not that very bad Man, which ſome would make him. His generous and open Temper appears in his affectionate Deportment towards his Brother, and his ſpeedy and utter Oblivion of all the Slights and Perfidies he had receiv'd from him; and, tho' St. *Paul* calls him a *prophane Perſon*, and ſays, that he was *hated by God*; yet, all that he means by the Word *Hatred*, is no more than a bare *Poſtponing*. For the Apoſtle's Purpoſe is to ſhew, that God had all along, beſtow'd the Favours, which lead to the *Meſſiah*, on whom he pleas'd; on *Abraham*, and not on *Lot*; on *Jacob*, not on *Eſau*; on the *Gentiles*, not on the *Jews*: And he therefore calls him *prophane*, not becauſe he was more wicked than other Men of his Age, but becauſe he ſeems not to have been ſo mindful of the Promiſes made to his Family, as *Jacob* was, and conſequently was not ſo fit to be the Heir of the Mercies peculiar to it. See *Univ. Hiſt.* and *Shuckford*'s Con.

And Jacob came to Shalem, a City of Shechem] There is great Reaſon to believe, ſays *Pool*, that theſe Words are wrong tranſlated in our Verſion, the Tranſlators having therein followed the *Septuagint*, and the Vulgar *Latin*. But *Junius* and *Tremellius* render it, *Deinde venit* Jahakob *incolumis ad civitatem* Schecemum; i. e. *Then came* Jacob *in Safety to the City of* Shechem; which we take to be the true Meaning of the Original, *Shalem* ſignifying *in Safety*; and this is far more agreeable to Probability, than either that the City, to which *Jacob* came, ſhould have two Names at once; or that *Shalem* ſhou'd be a City in the Neighbourhood of *Shechem*, of which no Footſteps now remain. There is yet another Reaſon of no ſmall Weight, which is this; as the Subjects of *Hamor*, the Prince of this Territory, could not be very numerous, ſince they were afterwards cut off by *Simeon* and *Levi*, it ſeems contrary, both to good Policy, and all Manner of Likelihood, that they ſhould dwell in two Cities; which is the Solution offered by thoſe, who think *Shalem* a proper Name, and yet ſay it was not the ſame with *Schechem*.

And he bought a Parcel of a Field — for an hundred Pieces of Money] The Word *Keſhitah*, which is here rendered *a Piece of Money*, ſignifies likewiſe a *Lamb*; from whence the *Septuagint*, *Vulgate*, *Oleaſter*, and others, have tranſlated it *an hundred Lambs*: But ſince, long before this, Money was in Uſe, and made the Inſtrument of Traffick, (*Gen.* xxiii. 16.) which muſt of Courſe deſtroy the Method of exchanging one Commodity for another, it is much more probable, that it was ſome Sort of Coin (tho' of what Value it is uncertain) which had a *Lamb* ſtamped upon it, and was called by that Name, as we do call an *Angel*, from the Stamp it bears of one. See *Univ. Hiſt.* and *Patrick*'s Com.

CHAP. XXXIV.

Dinah, *going to viſit the Daughters of the Land*, Schechem *falls in Love with her, and defiles her, and afterwards deſires her in Marriage*; Jacob's *Sons ſeemingly agree to it, on Condition that the* Schechemites *would conſent to be circumciſed; which when they had agreed to and perform'd*, Simeon *and* Levi, *taking Advantage of their being ſore, fell upon them, maſſacred all the Males, plunder'd the City, and carried away the Women and Children Captives, which very much troubles* Jacob.

Ver. 1. AND Dinah the daughter of Leah, *which* ſhe bare unto Jacob, went out to ſee the daughters of the land. 2 And when Shechem the ſon of Hamor the Hivite prince of the country ſaw her, he took her, and lay with her, and defiled her. 3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake kindly unto the damſel. 4 And Shechem ſpake unto his father Hamor, ſaying, Get me this damſel to wife. 5 And Jacob heard that he had defiled Dinah his daughter, (now his ſons were with his cattel in the field:) and Jacob held his peace until they were come. 6 And Hamor the father of Shechem went out unto Jacob to commune with him. 7 And the ſons of Jacob came out of the field when they heard *it*, and the men were grieved, and they were very wroth: becauſe he had wrought folly in Iſrael, in lying with Jacobs daughter; which thing ought not to be done. 8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife. 9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you. 10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade you therein, and get you poſſeſſions therein. 11 And Shechem ſaid unto her father, and unto her brethren, Let me find grace in your eyes, and what ye ſhall ſay unto me, I will give. 12 Ask me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me: but give me the damſel unto wife. 13 And the ſons of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid, (becauſe he had defiled Dinah their ſiſter) 14 And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that were a reproach unto us. 15 But in this will we conſent unto you: If ye will be as we *be*, that every male of you be circumciſed; 16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 17 But if ye

will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone. 18 And their words pleaſed Hamor, and Shechem Hamors ſon. 19 And the young man deferred not to do the thing, becauſe he had delight in Jacobs daughter; and he *was* more honourable than all the houſe of his father. 20 And Hamor and Shechem his ſon came unto the gate of their city, and communed with the men of their city, ſaying, 21 Theſe men *are* peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters. 22 Only herein will the men conſent unto us, for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed. 23 *Shall* not their cattel, and their ſubſtance, and every beaſt of theirs *be* ours; only let us conſent unto them, and they will dwell with us. 24 And unto Hamor and unto Shechem his ſon hearkened all that went out of the gate of his city: and every male was circumciſed, all that went out of the gate of his city. 25 And it came to paſs on the third day when they were ſore, that two of the ſons of Jacob, Simeon, and Levi, Dinahs brethren, took each man his ſword, and came upon the city boldly, and ſlew all the males, 26 And they ſlew Hamor and Shechem his ſon with the edge of the ſword, and took Dinah out of Shechems houſe, and went out. 27 The ſons of Jacob came upon the ſlain, and ſpoiled the city, becauſe they had defiled their ſiſter. 28 They took their ſheep, and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field. 29 And all their wealth, and all their little ones, and their wives took they captives, and ſpoiled even all that *was* in the houſe. 30 And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ſtink among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me and ſlay me, and I ſhall be deſtroyed, I and my houſe. 31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

And when Schechem ſaw her, he took her and lay with and defiled her] At what Time this Misfortune happen'd to *Dinah*, the Scripture gives us no Account: It is preſum'd however, from the bold Exploits of the two Brothers to avenge her Honour, (which implies that they were Men grown) that ſhe could not be leſs than fifteen or ſixteen Years of Age; and the Occaſion of her running herſelf into this Premunire, *Joſephus* tells us, was a great *Feſtival*, then held at *Shechem*, which, ſhe deſirous to ſee the fine Sights, and Faſhions of the Place, adventur'd to go to.

Aſk me ever ſo much Dowry, and Gift, and I will give according as ye ſhall ſay] We have more than once, obſerved the prevailing Cuſtom of the Eaſt, for Men to make Preſents unto the Parents of their Wives; which is what is here intended by *Schechem*'s mentioning a Dowry. As to the *Gift*, he propoſes it as a Thing diſtinct from the *Dowry*, it might be in Satisfaction for the Offence by him committed; or elſe, it might be a Cuſtom of preſenting unto the Relations, as well as Parents of the Bride, and, which was called a *Gift*, to diſtinguiſh it from the former. Taken in either Senſe, it accounts for *Schechem*'s Offer, and is a Demonſtration of his Paſſion for *Dinah*, on whoſe Score all theſe extenſive Proffers were made.

And the Words pleaſed Hamor, and Shechem Hamor's Son] Notwithſtanding *Jacob*'s Sons were guilty of a horrid Crime, in committing ſuch an inhuman Maſſacre upon the Inhabitants of *Shechem*, it is apparent, ſays *Pool*, that they were devoted to Deſtruction by the Almighty; otherwiſe they could never have been ſo infatuated, to agree ſo eaſily to ſo unreaſonable a Propoſal; ſince it is evident, they did it not out of any religious Motive; neither did they intend to embrace the true Religion, and to have renounced their Idolatry, notwithſtanding that they ſubmitted to this painful Operation; if they had, *Moſes* would never have omitted ſo material a Circumſtance; it is highly probable, therefore, that the *Schechemites* were notorious Sinners, and that the Meaſure of their Iniquity was full, otherwiſe the Lord would not have ſuffer'd them to fall under ſo ſtrange an Infatuation.

And it came to paſs on the third Day, when they were ſore] The third Day, as Phyſicians take Notice, was the Time, ſays *Howell*, when Fevers generally attended *Circumciſion*, occaſion'd by the Inflammation of the Wound, which was generally more painful then (as the *Hebrews* obſerve) than at any Time elſe; and for this Reaſon the Sons of *Jacob* took the Opportunity of falling upon the *Shechemites*, when they were leaſt of all in a Condition to defend themſelves.

O Lord God of my Father Simeon, to whom thou gaveſt a Sword to take Vengeance of the Strangers, who looſen'd the Girdle of a Maid to defile her, and polluted her Virginity to her Reproach: Therefore thou gaveſt her Rulers to be ſlain, ſo that they died in their Bed in Blood, being deceiv'd. Thou gaveſt their Wives for a Prey, and their Daughters to be Captives, and all their Spoils to be divided among their dear Children, who were moved with thy Zeal, and abhorred the Pollution of their Blood, and called upon thee for Aid. This, ſays *Stackhouſe*, is the *Preface* to the Prayer which *Judith* makes to God, in the *apocryphal* Book that goes under her *Name*, Jud. ix. 2, *&c.* And indeed, were there no other Arguments to prove this Book *ſpurious*, this one Paſſage is enough, where we find the moſt abominable *Maſſacre* called a *divine* Work, and Perfidy, Murder, and Rapine, gilded over with the ſpecious Names of *Zeal for God*, and Indignation againſt Vice. The Abhorrence, which *Jacob* expreſs'd of the Cruelty of his Sons, the Sharpneſs of the Reproaches utter'd againſt them, the Remembrance of it, even to the End of his Life, and the Care he took to recapitulate it upon his Death-bed, gives us a much juſter Idea of it, than the Writings of ſome *Rabbins*, who have undertaken not only to *excuſe*, but even to *commend* it. As to the Probability of the Fact, however, we are not to ſuppoſe, that, becauſe *Simeon* and *Levi* are only mention'd, they therefore were the only Perſons who had any Hand in this wicked Exploit. They indeed are only mention'd, becauſe being own Brothers to *Dinah* both by Father and Mother, and, conſequently more concerned to reſent the Injury done to her Honour, are made chief Contrivers and Conductors of it; but it is reaſonable to think, that the reſt of *Jacob*'s Sons, who were old enough to bear Arms, as well as the greateſt Part of his Domeſticks, were engag'd in the Execution of it: Becauſe it is ſcarcely conceivable, how two Men alone ſhould be able to maſter a whole City, to ſlay all the Men in it, and take all the Women Captives, who, upon this Occaſion, may be ſuppoſed more than ſufficient to have over-power'd them.

Nothing is more known, or common in Hiſtory, than to aſcribe an Action (eſpecially in *military* Affairs) to the chief Commanders in it, how many Under-agents ſoever they may think proper to employ: And we ſhould deny *Moſes* the common Privilege of an Hiſtorian, if we ſhould account that a Fault and Omiſſion in him, which, in other Writers of the like Nature (eſpecially where they ſtudy *Brevity*) is reputed a great Beauty and Perfection. *Moſes* however is far from pleading his Privilege in this Reſpect; for, having made Mention of *Simeon* and *Levi*, as the principal Leaders in the Action, he then proceeds and tells us, that *the Sons of* Jacob, meaning the reſt of his Sons, who were of competent Age

Age (and with them very reasonably their Attendants) *came upon the Slain, and spoiled the City, because they had defiled their Sister.*

CHAP. XXXV.

God directs Jacob *to go to* Bethel, *and build an Altar there.* Jacob *purges his House of Idols.* Deborah, Rebekah's *Nurse, dies. God appears again to* Jacob, *and renews his Promises, formerly made to him and his Forefathers.* Rachel *dies in Labour of* Benjamin, *is buried, and* Jacob *sets a Pillar upon her Grave; he removes from thence beyond the Tower of* Edar, *where* Reuben *commits Incest with his Concubine* Bilhah. *The Names of* Jacob's *Sons; he visits his Father;* Isaac's *Age, Death, and Burial.*

Ver. 1. AND God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. 2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments: 3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. 4 And they gave unto Jacob all the strange gods, which *were* in their hand, and *all their* ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem. 5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob. 6 So Jacob came to Luz, which *is* in the land of Canaan (that *is* Bethel) he and all the people that *were* with him. 7 And he built there an altar, and called the place El-bethel: because there God appeared unto him, when he fled from the face of his brother. 8 But Deborah Rebekahs nurse died, and she was buried beneath Bethel, under an oak: and the name of it was called Allon-Bachuth.

Then Jacob said unto his Household and to all that were with him, Put away the strange Gods that are among you] From hence it may be presum'd, says *Stackhouse*, that there were several of his Family (and possibly *Rachel* herself) addicted to Idolatry, which he might connive at; but this is a Mistake, which arises purely from the Faultiness of our *Translation*. There the Word *strange* is supposed to refer to *Gods*, and to be another Name for *Idols*: Whereas the Words, *Elokei han-necar*, do properly signify *the Gods of the Stranger, that was among them*; i. e. the Gods of the *Shechemites*, whom they had taken captive, and brought into *Jacob*'s Family. This alters the Sense of the Words quite, and throws the Charge of Idolatry, not upon *Jacob*'s *Household*, but upon the *Strangers* that were in it. The Captives of *Shechem*, whom his Sons had taken, were now to be incorporated into his Family, and put under new Restrictions. Whatever Singularities there were in their Dress or Ornaments, or in the Rites and Usages of Religion, they had been accustomed to, these he intended to abrogate, and to reduce them all to the same Purity of Worship, and Simplicity of Life and Manners, which he design'd to keep up among them. And this is so far from being a Stain upon his Conduct, (as if he were a tame Conniver at Impiety) that we find him undertaking even the Reformation of *Strangers*, as soon as they were come under his Roof, with a Spirit and Resolution, not unlike that of holy *David*, *Mine Eyes look unto such, as are faithful in the Land, that they may dwell with me, and whoso leadeth a godly Life, he shall be my Servant*, Ps. ci. 8, 9.

And be clean, and change your Garments] The Manner wherein *Jacob* required of his Domesticks to *purify* themselves, was, by washing their whole Bodies, and putting on clean and fresh Apparel: And, that this was a Custom among other Nations, as well as the *Jews*, when they set about any solemn and religious Office, is plain from that Passage in *Euripides*, where *Alcestis*, being to perform some holy Rites in behalf of her Children, orders them to be washed. But of all other Nations, the *Egyptians* (as *Herodotus* tells us) and more especially their Priests, were most remarkable for this Sort of Cleanness. 'They shav'd their Bodies all over 'every third Day; they bathed themselves in cold Wa-'ter twice a Day, and twice a Night; and wore con-'stantly nothing but Linen Vestments, and Shoes made 'of *Papyrus*, for this Reason, I suppose, because they 'were most proper to be washed.' Not that we are to suppose, that God respects a Worshipper for his *spruce* Appearance, so long as his Conscience is polluted within. In Sordidness indeed there is something distasteful, and 'tis unseemly to appear before a great Man in dirty Apparel: But the principal Design of God's appointing this outward *Cleanliness*, was to be a Sign, and *Memorandum* to the Person approaching his Presence, what the inward Temper and Complexion of his Mind should be; and therefore we find the *Royal Psalmist*, in Allusion to this very Custom, declaring his pious Purpose, *I will wash my Hands in Innocency, and so will I go to thy Altar*, Ps. xxvi. 6. See *Le Clerc* and *Patrick*.

And they gave unto Jacob all the strange Gods which were in their Hand, and all their Ear-rings] It was a Custom in several Countries, for the Men, as well as the Women, and for the meaner as well as the better Sort to wear Ear-rings; and therefore we find *Plautus* in his Play, called *Pœnalum*, Act 5. taking this Notice of some *Carthaginian* Slaves —*That their Hands should be without Fingers, one would think, because they wore their Rings in their Ears.* But, besides the Rings design'd for Ornament, it was a common Thing for idolatrous Nations to wear others for superstitious Uses. These (as some say) were made in Form of a *Semicircle*, and reached over the Forehead from Ear to Ear. They had astronomical Characters and Signatures engraven upon them, and to them they imputed a thousand supernatural Virtues. They were always dedicated to some false Deity; and therefore St. *Austin*, in several Places, exerts himself with a becoming Zeal, against such impious Fooleries, and tells his Countrymen, the *Africans*, (among whom this Custom had got some Footing) that, in this *execrable Superstition*, as he calls it, they did not *design to dress themselves out to please Men, so much as to serve and please Devils.* And therefore *Jacob* was highly to be commended for destroying these Relicks of *Idolatry*, which his Haste to be gone, both according to God's Command, and his own Apprehensions of Danger, made him bury under Ground, rather than stay to melt them down. See *Le Clerc*, *Patrick*, *Heidegger*, and *Calmet*.

But Deborah, Rebekah's Nurse, died; and she was buried beneath Bethel, under an Oak; and the Name of it was called Allon-Bachuth] In *Gen.* xxiv. 59. we read, that *Deborah* went along with her Mistress *Rebekah*, when *Isaac*'s Steward was sent to conduct her out of *Mesopotamia*. But, how is it then, that we find her here in *Jacob*'s Retinue so long afterwards, and when he was returning from the same Place? The *Jewish* Doctors tells us, that *Rebekah*, having promised her Son, at his Departure, that she would send for him again, as soon as she found him out of Danger, did now send *Deborah* to fetch him back. But, besides that a younger Messenger would have been much more proper, we do not find that *Jacob* was sent for, but that he left the Country, by God's Appointment, and upon the bad Usage of his Father-in-law. Some Christian Commentators are therefore of Opinion, that, after she had brought her Mistress *Rebekah* to her Marriage, and seen her well setled in her Family, she went back to *Haran* again, and there dwelt in *Laban*'s House, till, upon *Jacob*'s

Jacob's returning home, ſhe, having a Deſire to ſee her old Miſtreſs once more, put herſelf under his Convoy. Others again ſuppoſe, that *Jacob* had been at his Father's Houſe before this Time; or that, after *Rebekah*'s Death, *Deborah*, hearing of his Return to *Canaan*, might be deſirous to ſpend the Remainder of her Life with his Wives, who were her Countrywomen. Any of theſe Conjectures may be ſufficient to ſolve the Difficulty of her being found in *Jacob*'s Family; and the Reaſon why *Moſes* takes Notice of her Death, is, not becauſe it was a Circumſtance of Moment enough to be preſerv'd in Hiſtory, as that it was of uſe to aſſign the Reaſon, why the *Oak*, near which ſhe was buried, and which perhaps was ſtill ſtanding in his Days, came by its Name. But what will, in ſome Meaſure, ſerve, both to vindicate the *ſacred Hiſtorian*, and to ſhew, at the ſame Time, how much theſe *Nurſes* and Women, who had the Care and Education of Perſons of Birth and Quality, were honour'd and eſteem'd in thoſe early Days, is a Paſſage, upon the like Occaſion, in the Poet *Virgil*, *Æneid.* L. 7. where *Æneas*'s Nurſe *Cajeta*, is commemorated, as giving Name to the Place where ſhe died. However, it is apparent, that *Deborah* was greatly reſpected by the Family, ſince they lamented her Loſs ſo much, that the Name of *Allon-bachuth*, that is, *the Oak of Weeping*, was given to the Oak under which ſhe was buried.

9 And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him. 10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name; and he called his name Iſrael. 11 And God ſaid unto him, I *am* God Almighty; be fruitful and multiply, a nation and a company of nations ſhall be of thee: and kings ſhall come out of thy loins. 12 And the land which I gave Abraham and Iſaac, to thee I will give it, and to thy ſeed after thee will I give the land. 13 And God went up from him, in the place where he talked with him. 14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone; and he poured a drink-offering thereon, and he poured oil thereon. 15 And Jacob called the name of the place where God ſpake with him, Bethel. 16 And they journeyed from Bethel: and there was but a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour. 17 And it came to paſs when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſon alſo. 18 And it came to paſs as her ſoul was in departing (for ſhe died) that ſhe called his name Benoni: but his father called him Benjamin. 19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem. 20 And Jacob ſet a pillar upon her grave: that *is* the pillar of Rachels grave unto this day. 21 And Iſrael journeyed and ſpread his tent beyond the tower of Edar. 22 And it came to paſs when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his fathers concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve.

And Jacob called the Name of the Place, where God talked with him, Bethel] This Place was afterwards called *Bethlehem*, a City about two Leagues diſtant from *Jeruſalem*, famous for the Birth of *David*, King of *Iſrael*, but infinitely more ſo, for the Birth of *Chriſt*, the Son of God, and Saviour of the World.

She called his Name Benoni; but his Father called him Benjamin] From the different Names which the Father and Mother gave this Son of theirs, ſome have obſerv'd, ſays *Patrick*, that Names are oft-times ſtrangely adapted to Things, and the Preſages of Parents have antiently been obſerv'd to be fulfilled. — *Heu nunquam vana Parentum auguria*; i. e. *the Auguries*, or *Predictions, of Parents, are never made in vain*; which was certainly no where more, than in the Fate of *Benjamin*'s Poſterity, ſince no Tribe in *Iſrael* was more valorous, and yet none more ſubject to Diſaſters than *his*; ſince it was almoſt quite extirpated in the Time of the Judges, Ch. xxi. and yet, before the Concluſion of that Age, became ſo powerful, as to have the firſt King of *Iſrael* choſen out of it.

And was buried in the Way to Ephrath, which is Bethlehem] Various Opinions have been ſtarted concerning the Name of this Place, and when it was impoſed, which many imagine to have happened later than the Time of *Moſes*; but as it may very well be derived from *Pharaoh*, which ſignifies to *bear Fruit*, and as it is called *Bethlehem*, i. e. *the Houſe of Bread*, we think, the Excellency of its Soil being always viſible, it might probably enough be ſo called, before the Time of *Moſes*'s Writing. As to its Situation, it lay South of *Bethel*, between it and *Hebron*, and was the Place of Chriſt's Nativity.

And Jacob ſet a Pillar upon her Grave] The learned *Bochart* is of Opinion, that this *Monument* of *Rachel*'s (which is the firſt that we read of in Scripture) was a *Pyramid*, curiouſly wrought, and raiſed upon a *Baſis* of twelve large Stones, whereby *Jacob* intended to intimate the Number of his Sons. It was certainly ſtanding in the Time when *Moſes* wrote, Ver. 20. and, juſt before *Saul* was anointed King, there is ſome Mention made of it, 1 *Sam.* x. 2. But that the preſent Monument cannot be the ſame, which *Jacob* erected, is manifeſt from its being a modern and *Turkiſh* Structure. Mr. *Le Brun*, who was at the Place, and took a Draught of it, ſays, that the Tomb is cut into the Cavity of a Rock, and cover'd with a Dome, ſupported by four Pillars, or Fragments of a Wall, which open to the Sepulchre. The Work is rude enough, and without any Ornament, but the whole is as entire, as if it had been but juſt made, which makes it hard to imagine that it has ſubſiſted ever ſince *Jacob*'s Time.

Reuben went and lay with Bilhah, his Father's Concubine] It is very remarkable of the *Jewiſh* Hiſtorian *Joſephus*, ſays *Stackhouſe*, that he gives us no Manner Account of *Reuben*'s Inceſt, for fear that his recording ſo vile an Action, might leave ſome Blot of Infamy upon that Patriarch, and his Poſterity. But *Moſes* has given us a better Proof of his Truth and Integrity, in that he not only mentions this Abomination once, but even, in the Benediction, which his Father gives *Reuben*, makes a Remembrance and Recital of it. And this he did, that he might give us a true Account, why the Right of Inheritance, which was originaliy in him, came to be conferred on *Joſeph*; and the *Kingdom*, or Right of Dominion, which was forfeited by his Tranſgreſſion, came to be tranſlated to the Tribe of *Judah*. This he did, that he might furniſh his Countrymen with Matter ſufficient for their Humiliation, who, by this, and many more Inſtances of the like Nature, are given to underſtand, that it was not their *Merit*, but purely God's *Mercy*, which advanced them to the Honour of being his *peculiar People*; and this he did, that he might acquaint us all, how God was pleaſed to make theſe great, theſe elect Heads and Fathers, Inſtances of human Frailty and Sin, in order to ſhew, that there is nothing, even nothing in Man, unleſs God by his Grace be with him; that *of ourſelves we are not ſufficient to do any Thing, as of ourſelves, but all our Sufficiency is from God*, 2 Cor. iii. 5.

23 The ſons of Leah; Reuben Jacobs firſtborn, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun. 24 The ſons of Rachel; Joſeph, and Benjamin. 25 And the ſons of Bilhah, Rachels handmaid; Dan and Naphtali. 26 And the ſons of Zilpah, Leahs handmaid; Gad, and Aſher. Theſe *are* the ſons of Jacob,

Jacob, which were born to him in Padan-aram. 27 And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Iſaac ſojourned. 28 And the days of Iſaac were an hundred and fourſcore years. 29 And Iſaac gave up the ghoſt and died, and was gathered unto his people, *being* old and full of days: and his ſons Eſau and Jacob buried him.

A brief Table of *Jacob*'s Children, and their Ages.

Mothers	*Names*	*Years old.*
By *Leah*	*Reuben*	25
	Simeon	24
	Levi	23
	Judah	22
By *Bilhah*	*Dan*	21
	Naphtali	20
By *Zilpah*	*Gad*	19
	Aſher	18
By *Le..*	*Iſſachar*	17
	Zebulun	16
	Dinah	15
By *Rachel*	*Joſeph*	13
	Benjamin	

And Jacob came unto Iſaac his Father, unto Mamre] It is reaſonable to ſuppoſe, ſays *Pool*, that *Jacob* had often, before this, viſited his Father, together with his Wives and Children; but that they could not live together, on Account of their numerous Flocks and Herds, as happened to *Abraham* and *Lot*; and that the Reaſon of this Viſit's being mentioned, rather than any of the reſt, is, that it immediately preceded *Iſaac*'s Death and Burial, of which *Moſes* was now to give an Account. It is not at all improbable therefore, that *Iſaac* finding his Death approaching, ſent both for him and *Eſau*, to take his laſt Leave of them, having been before informed of their ſincere Reconciliation. We cannot help obſerving here alſo, that this Circumſtance of their Meeting at their Father's, makes it highly probable, that *Jacob* had before then performed his Promiſe, of viſiting *Eſau* at Mount *Seir*, tho' no Notice is taken thereof by *Moſes*; ſince, had it been otherwiſe, *Jacob*, in all Likelihood, would have been extremely cautious, of coming into his Power; and it is certain, a Man of *Eſau*'s haughty Spirit, would hardly have forborne reproaching him ſeverely with his Breach of Promiſe, if he had ſtopt there, when he had nothing to dread from his Father; at whoſe Funeral they both aſſiſted. As no Mention, therefore, is made by *Moſes*, of *Eſau*'s upbraiding *Jacob* therewith, after his Father's Deceaſe, no more than there is of *Jacob*'s going to Mount *Seir*, or viſiting *Iſaac*, before this Time, they all ſtand upon the ſame Foot in that Point; and the Forbearance of *Eſau*, in not reproaching *Jacob*, makes it highly probable, that the Latter had both viſited his Father, who was, by that Means, informed of the Reconciliation of two Sons, and that he had performed his Promiſe in going to Mount *Seir*.

CHAP. XXXVI.

Eſau's *Wives*; *and their Children*; *he removes from* Jacob *to Mount* Seir, *becauſe the Land of* Canaan *was not able to hold them*; *his Poſterity. The Deſcendants of* Seir *the* Horite. Anah *the firſt who found Mules in the Wilderneſs*; *his Children. A Catalogue of the Kings and Princes of* Edom.

Ver. 1 NOW theſe *are* the generations of Eſau, who *is* Edom. 2 Eſau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite: 3 And Baſhemath Iſhmaels daughter, ſiſter of Nebajoth. 4 And Adah bare to Eſau, Eliphaz: and Baſhemath bare Reuel. 5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe *are* the ſons of Eſau, which were born unto him in the land of Canaan. 6 And Eſau took his wives, and his ſons, and his daughters, and all the perſons of his houſe, and his cattel, and all his beaſts, and all his ſubſtance, which he had got in the land of Canaan; and went into the country, from the face of his brother Jacob. 7 For their riches were more than that they might dwell together: and the land wherein they were ſtrangers, could not bear them, becauſe of their cattel. 8 Thus dwelt Eſau in mount Seir: Eſau *is* Edom. 9 And theſe *are* the generations of Eſau the father of the Edomites, in mount Seir. 10 Theſe *are* the names of Eſaus ſons; Eliphaz the ſon of Adah the wife of Eſau, Reuel the ſon of Baſhemath the wife of Eſau. 11 And the ſons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz. 12 And Timna was concubine to Eliphaz Eſau's ſon; and ſhe bare to Eliphaz Amalek: theſe *were* the ſons of Adah Eſau's wife. 13 And theſe *are* the ſons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſons of Baſhemath, Eſaus wife. 14 And theſe were the ſons of Aholibamah, the daughter of Anah, the daughter of Zibeon Eſaus wife: and ſhe bare to Eſau Jeuſh, and Jaalam, and Korah. 15 Theſe *were* dukes of the ſons of Eſau: the ſons of Eliphaz the firſt-born *ſon* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz, 16 Duke Korah, duke Gatam, *and* duke Amalek. Theſe *are* the dukes *that came* of Eliphaz, in the land of Edom: theſe *were* the ſons of Adah. 17 And theſe *are* the ſons of Reuel Eſaus ſon; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. Theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe *are* the ſons of Baſhemath Eſaus wife. 18 And theſe *are* the ſons of Aholibamah Eſaus wife; duke Jeuſh, duke Jaalam, duke Korah: theſe *were* the dukes *that came* of Aholibamah the daughter of Anah Eſaus wife. 19 Theſe *are* the ſons of Eſau (who *is* Edom) and theſe *are* their dukes. 20 Theſe *are* the ſons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, 21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom. 22 And the children of Lotan were, Hori, and Heman: and Lotans ſiſter *was* Timna. 23 And the children of Shobal *were* theſe; Alvan, and Manahath, and Ebal, Shepho, and Onam. 24 And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the mules in the wilderneſs, as he fed the aſſes of Zibeon his father. 25 And the children of Anah *were* theſe; Diſhon, and Aholibamah the daughter of Anah. 26 And theſe *are* the children of Diſhon: Hemdan, and Eſhban, and Ithran, and Cheran. 27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan. 28 The children of Diſhan *are* theſe; Uz, and Aran. 29 Theſe *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, 30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the

dukes *that came* of Hori, among their dukes in the land of Seir. 31 And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. 32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah. 33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. 34 And Jobab died, and Husham of the land of Temani reigned in his stead. 35 And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith. 36 And Hadad died, and Samlah of Masrekah reigned in his stead. 37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead. 38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead. 39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wives name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab. 40 And these *are* the names of the dukes *that came* of Esau, according to their families, after the places, by their names; duke Timnah, duke Alvah, duke Jetheth, 41 Duke Aholibamah, duke Elah, duke Pinon, 42 Duke Kenaz, duke Teman, duke Mibzar, 43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations, in the land of their possession; he *is* Esau the father of the Edomites.

Concerning *Esau*'s Wives, and their being called by different Names, see an Account in the Notes upon Ch. xxvi. and xxviii.

And Adah bare to Esau, Eliphaz; and Bathemath bare Reuel] *Eliphaz*, the *Temanite*, one of *Job*'s Friends, mentioned *Job* ii. 11. is supposed to have descended from the former, and *Reuel*, the Father of *Jethro*, Father-in-law to *Moses*, from the latter.

Esau is Edom] This Repetition at the End of the Verse, *Esau is Edom*, seems to be added by the Holy Ghost, by Way of Contempt and Reproach; as if it had been said, This is he who *stupidly* and *meanly* sold his Birthright for a *Mess* of *Red Pottage*; and therefore was called *Edom* or *Red*.

These were the Dukes of the Sons of Esau] These Dukes, says *Pool*, were petty Princes, who ruled each their own Dominions, most probably independent of, but in strict Alliance with each other; and we may observe in the Division, that *Eliphaz*, as he was *Esau*'s first-born, had more than a double Portion, his six Sons being made Dukes, as *Esau*'s immediate Sons were. We must observe also, that this Duke *Korah* not being mentioned among the Sons of *Eliphaz*, was probably his Grandson; and must not confound him with *Korah*, the Son of *Aholibamah*, mentioned Ver. 5, 14, 18.

These are the Sons of Seir the Horite] These are mentioned here among the Posterity of *Esau*, partly, because of their Alliance with *Esau*'s Family; and partly, because the Government was transferred from thence to *Esau*'s Family; who growing powerful, seized thereon by Force, and thereby verified *Isaac*'s Prophecy, *By thy Sword shalt thou live*, Gen. xxvii. 40.

And the Children of Lotan were Hori] It was probably from this *Hori*, that the People derived the Name of *Horites*; and that *Lotan*'s Sister *Timna*, seems to be particularly mentioned, because she was Concubine to *Eliphaz*, which was then a Thing unusual in any but Slaves.

This is that Anah that found the Mules in the Wilderness] Commentators are divided about the Meaning of this Word *Jemim*, which is here render'd *Mules*, it being no where else used. Some understand it, that he found out the Generation of Mules, by the Conjunction of an Ass and a Mare. Others render it *Waters*, and think he found out some fine Springs, which in those hot Countries are very precious: But the *Chaldee* renders it *Giants*, and the *Samaritan* Edition *Emims*, a Sort of *Giants*, mentioned *Deut.* xxxvi. 11. who were also Neighbours to the *Horites* after mentioned, as appears from *Gen.* xiv. 5, 6, and therefore, according to the Manner of those Times, used to make Incursions into each others Territories. So *Jemim* is put for *Emim*, by the Change of the *Hebrew* Letter *Jod* to *Aleph*, which is frequent among the *Hebrews*. And then the Sense is, that *Anah* the *Horite*, *found out the Emims*, that is, fell in with them, or came upon them suddenly, and smote them; the Word *finding* being frequently used in this Sense, as *Judg.* i. 5. 1 *Sam.* xxxi. 3. *Ps.* xxi. 1. *Isa.* x. 10. See *Pool*'s *Annot.*

And these are the Kings that reigned in the Land of Edom, before there reigned any King over the Children of Israel] The Kings here meant, are the Posterity of *Esau*, who, after they had subdued the *Horites*, erected a Kingdom there: And Libertines have objected to this Text, that *Moses* could not possibly write it, since there was no King in *Israel* till many Years after his Time. To which, says *Pool*, we answer, that the Word *King* here, may be taken for any chief *Governor*; in which Sense, this Title is given to *Moses* himself, *Deut.* xxxv. 5. and to the Judges after him, *Judg.* xvii. 6. as also to others who were not Kings properly so called, as *Ps.* cxix. 46. *Luke* xxii. 25. *Acts* ix. 15, *&c.* Besides, *Moses* might very well say this, because he foresaw by the Spirit of Prophecy, that the *Israelites* would demand a King, as is evident from *Deut.* xvii. 14, 15, *&c.* where, accordingly he lays down Rules to be observed by the King when he is chosen; wherefore this Objection falls to the Ground. We ought, however, to observe, that *Esau*'s Posterity flourished, and were great Princes a long Time, whilst *Jacob*'s Seed were Strangers in *Canaan*, Slaves in *Egypt*, and Wanderers in the Wilderness.

And these are the Kings that reigned in the Land of Edom] We may observe, that from the different Names of the Cities, which they either made their respective Capitals, or where they lived before they were Kings, it is highly probable, that these Princes did not come to the Crown by hereditary Right; but were either elected, or advanced themselves to the Throne by Force and Usurpation; according to *Isaac*'s Prophecy before mentioned, *By thy Sword thou shalt live*.

And these are the Names of the Dukes that came of Esau] By the four last Verses, the State of *Edom*, between the Times of *Esau* and *Moses*, seems to have been this: It was first governed by Dukes, then by Kings, and then by Dukes again. If it should be objected to this, that the Time seems too short for a Succession of so many Persons; it may be replied, that what is confessed concerning the Dukes preceding the Kings, *viz.* that they were only petty Princes, who governed at one and the same Time, in different Parts of the Country, may be true also of these Dukes who succeeded the Kings; and the *Edomites* either having taken some Distaste at kingly Government, or differing about the Choice of a new King, may have divided themselves again into several Principalities. They seem, however, afterwards to have restored the kingly Government again; since we often find the Kings of *Edom* mentioned in the History of the Kings of *Israel*.

CHAP. XXXVII.

Jacob *settles in* Canaan; Joseph *brings him an evil Report of his other Sons*; Jacob *loves him more than all his other Children, but his Brothers hate him, and the more because of his Dreams. He is sent by his Father to see his Brethren, who on Sight of him conspire his Death, but, on the Intercession of* Reuben, *spare his Life, strip him, and throw him into a Pit, but on* Judah's *Motion, sell*

ſell him to ſome Iſhmaelites, *who carry him into* Egypt, *where he is ſold to* Potiphar, *the Captain of* Pharaoh's *Guard.*

Ver. 1. AND Jacob dwelt in the land wherein his father was a ſtranger, in the land of Canaan. 2 Theſe *are* the generations of Jacob: Joſeph *being* ſeventeen years old, was feeding the flock with his brethren, and the lad *was* with the ſons of Bilhah, and with the ſons of Zilpah, his fathers wives: and Joſeph brought unto his father their evil report. 3 Now Iſrael loved Joſeph more than all his children, becauſe he *was* the ſon of his old age, and he made him a coat of *many* colours. 4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him. 5 And Joſeph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. 6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed. 7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf. 8 And his brethren ſaid unto him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words. 9 And he dreamed yet another dream, and told it his brethren, and ſaid, Behold, I have dreamed a dream more, and behold the ſun and the moon, and the eleven ſtars made obeiſance to me. 10 And he told *it* to his father, and to his brethren: and his father rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourſelves to thee to the earth? 11 And his brethren envied him: but his father obſerved the ſaying, 12 And his brethren went to feed their fathers flock in Shechem. 13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? Come, and I will ſend thee unto them. And he ſaid unto him, Here *am I.* 14 And he ſaid to him, Go, I pray thee, ſee whether it be well with thy brethren, and well with the flocks; and bring me word again. So he ſent him out of the vale of Hebron, and he came to Shechem. 15 And a certain man found him, and behold, *he was* wandering in the field: and the man aſked him, ſaying, What ſeekeſt thou? 16 And he ſaid, I ſeek my brethren: tell me, I pray thee, where they feed *their flocks.* 17 And the man ſaid, They are departed hence: for I heard them ſay, Let us go to Dothan. And Joſeph went after his brethren, and found them in Dothan. 18 And when they ſaw him afar off, even before he came near unto them, they conſpired againſt him, to ſlay him. 19 And they ſaid one to another, Behold, this dreamer cometh. 20 Come now therefore, and let us ſlay him, and caſt him into ſome pit; and we will ſay, Some evil beaſt hath devoured him: and we ſhall ſee what will become of his dreams. 21 And Reuben heard *it*, and he delivered him out of their hands; and ſaid, Let us not kill him. 22 And Reuben ſaid unto them, Shed no blood, *but* caſt him into this pit that *is* in the wilderneſs, and lay no hand upon him: that he might rid him out of their hands, to deliver him to his father again. 23 And it came to paſs when Joſeph was come unto his brethren, that they ſtript Joſeph out of his coat, his coat of *many* colours that *was* on him. 24 And they took him, and caſt him into a pit: and the pit *was* empty, *there was* no water in it. 25 And they ſat down to eat bread: and they lift up their eyes and looked, and behold, a company of Iſhmeelites came from Gilead, with their camels bearing ſpicery, and balm, and myrrhe, going to carry *it* down to Egypt. 26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother, and conceal his blood? 27 Come, and let us ſell him to the Iſhmeelites, and let not our hand be upon him; for he *is* our brother, and our fleſh: and his brethren were content. 28 Then there paſſed by Midianites merchantmen; and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the Iſhmeelites for twenty *pieces* of ſilver: and they brought Joſeph into Egypt. 29 And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit: and he rent his cloaths. 30 And he returned unto his brethren, and ſaid, The child *is* not; and I, whither ſhall I go? 31 And they took Joſephs coat, and killed a kid of the goats, and dipped the coat in the blood. 32 And they ſent the coat of *many* colours, and they brought *it* to their father; and ſaid, This have we found: know now whether it *be* thy ſons coat or not. 33 And he knew it, and ſaid, *It is* my ſons coat; an evil beaſt hath devoured him: Joſeph is without doubt rent in pieces. 34 And Jacob rent his cloaths, and put ſackcloth upon his loyns, and mourned for his ſon many days. 35 And all his ſons, and all his daughters roſe up to comfort him; but he refuſed to be comforted; and he ſaid, For I will go down into the grave unto my ſon mourning: Thus his father wept for him. 36 And the Midianites ſold him into Egypt, unto Potiphar, an officer of Pharaohs, *and* captain of the guard.

Two Reaſons, ſays *Heidegger*, are generally aſſign'd, why *Moſes* is more prolix in relating the Adventures of *Joſeph* than of any other of *Jacob*'s Children; both becauſe his Life is a bright Example of Piety, Chaſtity, Meekneſs, and Prudence; and becauſe it was by the Means of *Joſeph*, that *Jacob* went down into *Egypt*: And, as his going down gave Occaſion to the wonderful Departure of the Children of *Iſrael* from thence, ſo the Hiſtory of the *Jews* would have been ſadly imperfect, and indeed altogether unintelligible, without a longer Account than ordinary, of *Joſeph*'s Life, and the Tranſactions there.

Now Iſrael loved Joſeph more than all his Children, becauſe he was the Son of his old Age] Moſt Verſions, as well as ours, have made *Jacob* to love *Joſeph*, becauſe he was *the Son of his old Age*: Whereas, had this been the Cauſe of his Affection, he muſt have loved *Zebulun* as much as *Joſeph*, becauſe he was near the ſame Age, and *Benjamin* much more, becauſe he was above fifteen Years younger. It ſeems therefore as if they had confounded the Words, *Ben-Zekenim*, the *Son of Senators* or *Elders* (as he is called here) with *Ben-Ziknah*, the *Son of old Age*, whereas the former has a Signification quite different. According to the *Hebrew Idiom*, it ſignifies *the Son* or *Diſciple of Senators*, i. e. one endued with an extraordinary Wiſdom and Prudence; accordingly the *Samaritan*, *Arabick*, and *Perſian* Verſions have render'd it *becauſe he was a wiſe and prudent Son*; tho' even this comes ſhort of the Energy of the *Idiom*, and might more properly be render'd, *becauſe he was as wiſe and prudent as a Senator.* And this juſtifie

fies the Reaſon of *Jacob*'s extraordinary Love to *Joſeph*, becauſe 'tis natural for Parents, eſpecially for Fathers, to admire thoſe Children, who ſhew any Degree of Wiſdom above their Years; whereas to be fond of a Child, begotten in ones old Age, and for no other Reaſon, is no more than a Piece of Dotage, which *Moſes* would hardly have thought worthy recording. See *Univ. Hiſt.* and *Howell*'s Hiſt.

And the Lad was with the Sons of Bilhah, and with the Sons of Zilpah] He choſe the Sons of his Fathers Concubines, rather than thoſe of his Wife *Leah*, to be his Companions, on purpoſe perhaps to avoid the ill Conſequences of the latters Envy and Emulation againſt him. For, 'tis not unlikely that *Leah*'s Sons, conſidering the exceſſive Love which their Father had for him, might be ready to ſuſpect, that he deſign'd to bequeath the Right of Primogeniture to him, which each of them thinking he had a better Title to, might thereupon be tempted to malign, and mal-treat him; whereas among the Sons, deſcended from Concubines, (as having not the like Ambition) he might find better Quarter, and to their Company the rather reſort, out of a Principle of Humility and Condeſcenſion, and to diſcountenance the haughty Behaviour of the Sons of *Leah* towards the Sons of the Concubines. See *Patrick* and *Bibl. Bib.*

And Joſeph brought unto his Father their evil Report] The *Hebrew*, and the *Alexandrian* LXX. have it, *they brought unto their Father an evil Report*, or *grievous Complaint againſt Joſeph*, i. e. they begun their baſe and barbarous Treatment of him with Lies and Calumnies. However *Aquila*, *Symmachus*, and the *Syriack* make *Joſeph* the Accuſer; but of what Crime it was that he accuſed them to his Father, and whether it conſiſted in *Deeds*, or *Words* only, is a Subject that has occaſion'd a great Variety of Conjectures among Criticks and Commentators. Some will have it, that *Joſeph* told of their Unkindneſs and Aſperity to him; others, of their quarrelling, and contentious Way of living; ſome, of their committing *Sodomy* or *Beſtiality*; while thoſe, who confine it to Words only, ſuppoſe it to be paſſionate and undutiful Reflections they might make upon their Father, for loving *Joſeph* more than themſelves. But, whatever it was, it may be gathered from their propenſe Malice to him, that it was no ſmall Crime, becauſe, that for telling it (and which he might do with no other Intent, but only that his Father's Rebukes and Admonitions might reform them) they hated him even unto Death. See *Bibl. Bib.* and *Howell*'s Hiſt.

And he made him a Coat of many Colours] The Coat, whereby *Jacob* diſtinguiſhed his Son *Joſeph* from the reſt of his Brothers, is generally thought to ſignify, ſays *Patrick*, a Garment that was wrought with Threads of divers Colours, or made up of Pieces of Silk or Stuff, which had much Variety in them; but the Word *Paſſim*, which is here made uſe of, according to ſome learned Annotators, does properly ſignify a *long Garment*, down to the Heels or Ancles, with long Sleeves down to the Wriſts, which had a *Border* at the Bottom, and a *Facing* (as we call it) at the Hands, of a Colour different to the Garment, which was accounted noble, as well as beautiful in antient Times.

And his Father rebuked him, and ſaid unto him, What is this Dream that thou haſt dreamed? Shall I, and thy Mother, and thy Brethren indeed come to bow down ourſelves to thee, to the Earth] St. *Chryſoſtom*, in his Homily upon the Place, writes thus: — 'Jacob might 'think it convenient to give this calm Check to a Spirit 'ſo much elated, as this young Man muſt be by thoſe 'great and certain Expectations, which God was pleaſed 'in ſo extraordinary a Manner, to ſet before him. 'The Foreknowledge of all that Greatneſs and Glory, 'which was one Day infallibly to be his Portion, might 'have put him upon a wrong Biaſs of Behaviour; might 'have tempted him to *antedate* his Superiority; and 'fail, or waver, more or leſs, in his Duty to his elder 'Brethren, if not to his Father himſelf: And this ſeems 'to be the Meaning of *Jacob*'s mentioning his Mother 'who was dead, and did not ſo well comport with his 'Dream. But, at the ſame Time that in Prudence, 'he was willing to prevent any vain, aſpiring Conceits 'or Tumours in his Son, in *Faith* he was perſuaded, 'that the Fact would prove ſuch as it was foretold.'

Go I pray thee, ſee whether it be well with thy Brethren] The Reaſon of *Jacob*'s Uneaſineſs, and of ſending his Son *Joſeph* upon this Errand, will be very obvious, if it be remembred that the Sons of *Jacob* had ſo incenſed the neighbouring Places by the Maſſacre of the *Shechemites*, that *Jacob* was obliged immediately to quit the Country, for fear of a general Inſurrection upon him, as we read, *Gen.* xxxiv. 30.

And found them at Dothan] It was a Town about twelve Miles to the North of the City *Samaria*, as *Euſebius* informs us.

And Reuben ſaid unto them, Shed no Blood, but caſt him into this Pit] He either thought himſelf moſt concerned to ſave his Brother, as being the Firſt-born, and therefore like to be the firſt in the Blame; or he might hope, by thus piouſly and compaſſionately preſerving the Favourite *Joſeph*, to recover that Place in his Father's Affections which he had loſt by his Inceſt with *Bilhah*, his concubinary Wife. The Speech, which *Joſephus* introduces him as making upon this Occaſion, is very moving, and very *rhetorical*. It were an abominable Wickedneſs, *ſays he*, to take away the Life, even of a Stranger, but to deſtroy a Kinſman and a Brother, and, in that Brother, a Father and Mother too, with Grief for the Loſs of ſo good, and ſo hopeful a Son. —

A Company of Iſhmaelites came from Gilead] Tho' we name the *Iſhmaelites* only, yet here ſeem to be two, if not three Sorts of Merchants mentioned in this Paſſage, the *Iſhmaelites*, the *Midianites* and the *Medanites* (as they are called in the *Hebrew*, Ver. 36.) who were a diſtinct People from the *Midianites*, as deſcended from *Medan*, one of *Abraham*'s Sons by *Keturah*, and Brother to *Midian*, Gen. xxv. 2. But as they, and the *Midianites* lived near together in *Arabia*, not far from the *Iſhmaelites*, they all joined together in this *Caravan*, and one Society of Merchants, as it is the Cuſtom even to this Day, in thoſe Eaſtern Countries, for Merchants and others to travel through the Deſarts in large Companies, for fear of wild Beaſts or Robbers. See *Patrick* and *Pool*.

And they ſent the Coat of many Colours, and they brought it to their Father] It is here ſaid, that *they* ſent *the Coat and they* brought *it*: But this ſeeming *Soleciſm* is eaſily reſolved, only by ſaying, that they *ſent* it by the Hands of Perſons, who *brought* it to their Father; or that they *ſent* it by a Meſſenger, as being afraid to be preſent at the firſt Guſt of their Father's Paſſion, and afterwards *brought*, or *produced* it, when one of them (as *Judah* is ſuppoſed to have been their Spokeſman) related the Tale which follows: By which Artifice they ſeem to give themſelves an Air of Compaſſion, ſince it was no uncommon Thing afterwards, (as in the Caſe of *Julius Cæſar*, and *Julia* his Daughter, the Wife of *Pompey*) on mournful Occaſions, to produce ſuch affecting Relicks and Remains. See *Bibl. Bib.*

And Jacob rent his Cloaths, and put Sackcloth upon his Loins] *Rending the Cloaths* was an Eaſtern Way of expreſſing either Grief for Calamity, or Horror for Sin. *Reuben* was the firſt, we read of, who, to denote his exceeding Sorrow, *rent his Cloaths*; and, as *Jacob*, we find, does the like, we may well ſuppoſe that it was an uſual Manner of expreſſing all Grief and Uneaſineſs of Mind in thoſe Days; and, by putting on Sackcloth, (which *Jacob* is here the firſt Precedent of doing, but was afterwards commonly uſed upon all mournful Occaſions) he ſeem'd to ſignify, that, ſince he had loſt his beloved Son, he looked upon himſelf as reduced to the meaneſt and loweſt Condition of Life. See *Bibl. Bib.* and *Howell*'s Hiſt.

I will go down into the Grave unto my Son] But if, ſays *Calmet*, by the Grave, we are here to underſtand a Place of *Sepulture*, how could *Jacob* ſay, that he would *go down* thither to *his Son*, when he preſumes here, that he was not buried, but torn to Pieces by wild Beaſts. To ſolve this Difficulty, ſome imagine, that the Particle *El* ſhould not in this Place, be render'd *to*, but (as it ſometimes means) *for*, or *in the ſtead of*; and ſo the Senſe

Senſe is, *I will go down to the Grave*, INSTEAD OF *my* Son, who (unhappy Child as he was) had no Burial: But, ſince the Word *Scholak*, in *Greek Hades*, in *Latin Infernum*, ſignifies very frequently *the State of the Dead in general*, the much clearer Senſe of the Words will be, — *I will not ceaſe mourning until I die, and be laid in my Grave.*

CHAP. XXXVIII.

Judah *marries a* Canaanitiſh *Woman, who bears him three Sons.* Er, *his eldeſt, he marries to* Thamar, *but for his Wickedneſs is deſtroy'd; as is likewiſe* Onan, *the ſecond Son.* Judah *promiſes to give her his third Son, but failing to perform it, ſhe, by a ſubtil Contrivance, draws him to commit Inceſt with her; he gives her a Pledge; ſhe proves with Child, which* Judah *hearing of, orders her to be burnt; but ſhe producing the Pledge, acquits her; ſhe is deliver'd of Twins.*

Ver. 1. AND it came to paſs at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whoſe name *was* Hirah. 2 And Judah ſaw there a daughter of a certain Canaanite, whoſe name *was* Shuah, and he took her, and went in unto her. 3 And ſhe conceived and bare a ſon; and he called his name Er. 4 And ſhe conceived again, and bare a ſon; and ſhe called his name Onan. 5 And ſhe yet again conceived, and bare a ſon, and called his name Shelah: and he was at Chezib, when ſhe bare him. 6 And Judah took a wife for Er his firſt-born, whoſe name *was* Tamar. 7 And Er, Judahs firſt-born was wicked in the ſight of the Lord; and the Lord ſlew him. 8 And Judah ſaid unto Onan, Go in unto thy brothers wife, and marry her, and raiſe up ſeed to thy brother. 9 And Onan knew that the ſeed ſhould not be his: and it came to paſs, when he went in unto his brothers wife, that he ſpilled it on the ground, leſt that he ſhould give ſeed to his brother. 10 And the thing which he did, diſpleaſed the Lord: wherefore he ſlew him alſo. 11 Then ſaid Judah to Tamar his daughter in law, Remain a widow at thy fathers houſe, till Shelah my ſon be grown; (for he ſaid, Leſt peradventure he die alſo as his brethren *did:)* and Tamar went and dwelt in her fathers houſe. 12 And in proceſs of time, the daughter of Shuah Judahs wife died: and Judah was comforted, and went up unto his ſheep-ſhearers to Timnath, he and his friend Hirah the Adullamite. 13 And it was told Tamar, ſaying, Behold, thy father in law goeth up to Timnath, to ſhear his ſheep. 14 And ſhe put her widows garments off from her, and covered her with a vail, and wrapped herſelf, and ſat in an open place, which *is* by the way to Timnath: for ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife. 15 When Judah ſaw her, he thought her *to be* an harlot; becauſe ſhe had covered her face. 16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee (for he knew not that ſhe *was* his daughter in law) and ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me? 17 And he ſaid, I will ſend *thee* a kid from the flock: and ſhe ſaid, Wilt thou give *me* a pledge, till thou ſend *it?* 18 And he ſaid, What pledge ſhall I give thee? And ſhe ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and came in unto her, and ſhe conceived by him. 19 And ſhe aroſe and went away, and laid by her vail from her, and put on the garments of her widowhood. 20 and Judah ſent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the womans hand: but he found her not. 21 Then he aſked the men of that place, ſaying, Where *is* the harlot, that *was* openly by the way ſide? And they ſaid, There was no harlot in this *place*. 22 And he returned to Judah, and ſaid, I cannot find her; and alſo the men of the place, ſaid, *that* there was no harlot in this *place*. 23 And Judah ſaid, Let her take *it* to her, leſt we be ſhamed: behold, I ſent this kid, and thou haſt not found her. 24 And it came to paſs about three months after, that it was told Judah, ſaying, Tamar thy daughter-in-law hath played the harlot; and alſo behold, ſhe *is* with child by whoredom: and Judah ſaid, Bring her forth, and let her be burnt. 25 When ſhe *was* brought forth, ſhe ſent to her father-in-law, ſaying, By the man whoſe theſe *are*, *am* I with child: and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the ſignet and bracelets, and ſtaff. 26 And Judah acknowledged *them*, and ſaid, She hath been more righteous than I; becauſe that I gave her not to Shelah my ſon: and he knew her again no more. 27 And it came to paſs in the time of her travel, that behold, twins *were* in her womb. 28 And it came to paſs when ſhe travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a ſcarlet thread, ſaying, This came out firſt. 29 And it came to paſs as he drew back his hand, that behold, his brother came out; and ſhe ſaid, How haſt thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez. 30 And afterward came out his brother that had the ſcarlet thread upon his hand; and his name was called Zarah.

And Judah ſaw there the Daughter of a certain Canaanite, whoſe Name was Shuah; and he took her and went in unto her] Tho' the latter Part of *Judah*'s Story, relating to the *Inceſt* with his Daughter *Thamar*, was acted after *Joſeph* was ſold, and while he was in *Egypt*, yet the former Part of it, relating to his *Marriage*, and the Birth of his three Sons, muſt needs fall out before *Joſeph* was ſold. For, ſince there were but two and twenty, or, at the moſt, but three and twenty Years, between *Joſeph*'s being ſold into *Egypt*, and *Jacob*'s going down thither, it could no ways be, that, in ſo ſhort a Space of Time, *Judah* cou'd marry a Wife; have three ſons at three ſeveral Times by her; marry two of her ſons ſucceſſively to one Woman; defer the Marriage of the third Son, to the ſame Woman, beyond the due Time; afterwards, himſelf have Sons, by the ſame Woman his Daughter-in-law; and one of theſe Sons, *Pharez*, beget two Sons, *Hezron* and *Hamul*, Gen. xlvi. 12. It can no way be, I ſay, but that the Buſineſs of his being married, and having Children, was *prior* to *Joſeph*'s being ſold; but that *Moſes*, not willing to intermingle the Story of the two Brothers too much, brings all he had to ſay concerning *Judah* into the Compaſs of one Chapter, and ſo concludes his Adventures, before he proceeds to that of *Joſeph*. See *Howell*'s Hiſt. *Univ. Hiſt.* and *Biblioth. Bibl.*

With regard to *Judah*'s marrying a *Canaanitiſh* Woman, it was not ſo bad, ſays *Patrick*, for a Man *circumcis'd* to marry the Daughter of one *uncircumcis'd*, as it was for an *Iſraelite* to give a Daughter in Marriage to an uncircumcis'd Huſband, *Gen.* xxxiv. 14. For an uncircumcis'd Man was accounted *unclean*, tho' he

had renounc'd Idolatry; but a Woman, born of uncircumciſed Parents, if ſhe embrac'd the Worſhip of the true God, was not ſo accounted. And ſuch an one we may ſuppoſe *Judah*'s Wife to have been; otherwiſe, he had offended his Father, as much as *Eſau* did *Iſaac* by marrying the Daughter of *Heth*.

And Onan knew that the Seed ſhould not be his] This is the firſt Mention we have of this Cuſtom, which nevertheleſs ſeems to have been a very common one, and well underſtood even by young *Onan*; for he knew that the firſt-born Child was not to be accounted *his*, but his deceas'd Brother's, was to be call'd by his Name, and inherit his Eſtate. For this, ſay the *Hebrew* Doctors, was an antient Cuſtom, in Force before the Law of *Moſes*, that, when a Man died without Iſſue, his Brother ſhould marry his Wife, and that the firſt Son, upon ſuch Marriage, was to be reputed her deceas'd Huſband's Heir. See *Patrick*'s and *Le Clerc*'s Com.

And Judah ſaid, Bring her forth, and let her be burnt] Among Eaſtern Nations, as well as elſewhere, Women, who were guilty of Adultery, were more ſeverely puniſh'd than the Men: Whether it was, that the Injury done the Huſband was reputed to be more heinous, or that the Men, having the Power of making Laws, took Care to enact them in Favour of themſelves. Thus God is ſaid, *for the Hardneſs of their Hearts*, to have indulg'd the *Jews* in the Matter of *divorcing* their Wives; but the Wives had not the like Privilege over their Huſbands. In many Places a Man might have as many Wives as he could maintain; but the Women were to be content with one Huſband: And in like Manner, here *Judah*, we find, condemns *Thamar*, tho' a Widow, for her Crime, to be burnt; whilſt himſelf in the ſame State of Widowhood, thought Fornication a very pardonable Crime. It is queſtion'd however, by what Right and Authority he could paſs this Sentence upon her. And, to anſwer this, it is ſuppos'd, that every Maſter was Judge and chief Magiſtrate in his own Family; and that therefore *Thamar*, tho' ſhe was a *Canaanite*, yet being married into *Judah*'s Family, and having brought Diſgrace upon it, was properly under his Cognizance. His Cognizance however (according to the Opinion of ſome) did not extend ſo far, as to have her burnt *at the Stake*, (as we call it) but only *branded* in the *Forehead* for a Whore; tho' others deny, that his Authority extended even ſo far: For, being in a ſtrange Place, it can hardly be thought, that the Power of Life and Death, or indeed of any other Penalty, was lodg'd in him: And therefore they think, that the Words can mean no more than --- That ſhe ſhould be brought before a Court of *Judicature*, and ſentenc'd according to the Laws of the Country. See *Selden*, *Le Clerc*, *Patrick*, and *Howell*.

She hath been more righteous than I] Not more *virtuous* or *chaſte*, ſays *Pool*, for ſhe knowingly committed Adultery and Inceſt, when he, deſignedly, did neither; but more *juſt*; in that he, by with-holding *Shelah* from her, had provok'd her to lay this Trap for him. So that, tho' *Thamar* was wickeder in the Sight of God, yet ſhe may be ſaid to be juſter before *Judah*, or to have done no more, in drawing him into this Scrape, than what he juſtly deſerved.

CHAP. XXXIX.

Joſeph *is purchaſed by* Potiphar, *who, obſerving his Piety, makes him Steward of his Houſe. His Miſtreſs falls in Love with him, and ſollicits him to lie with her, which he reſolutely refuſeth; ſhe ſeizes him by the Coat, and again urges him; but he leaves his Coat in her Hands, and eſcapes. She accuſes him to her Huſband of a Deſign to force her; he is caſt into Priſon; the Lord is with him; he finds Favour with the Keeper, and has the Care of the other Priſoners committed to him.*

Ver. 1. AND Joſeph was brought down to Egypt: and Potiphar an officer of Pharaoh captain of the guard, an Egyptian, bought him of the hands of the Iſhmeelites, which had brought him down thither. 2 And the Lord was with Joſeph, and he was a proſperous man: and he was in the houſe of his maſter the Egyptian. 3 And his maſter ſaw that the Lord *was* with him, and that the Lord made all that he did to proſper in his hand. 4 And Joſeph found grace in his ſight, and he ſerved him: and he made him overſeer over his houſe, and all *that* he had he put into his hand. 5 And it came to paſs from the time that he had made him overſeer in his houſe, and over all that he had, that the Lord bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the Lord was upon all that he had, in the houſe, and in the field. 6 And he left all that he had in Joſephs hand; and he knew not ought he had, ſave the bread which he did eat: and Joſeph was *a* goodly *perſon*, and well-favoured. 7 And it came to paſs after theſe things, that his maſters wife caſt her eyes upon Joſeph; and ſhe ſaid, Lie with me. 8 But he refuſed, and ſaid unto his maſters wife, Behold, my maſter wotteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand. 9 *There is* none greater in this houſe than I; neither hath he kept back any thing from me, but thee, becauſe thou *art* his wife: how then can I do this great wickedneſs, and ſin againſt God? 10 And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. 11 And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within. 12 And ſhe caught him by his garment, ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out. 13 And it came to paſs when ſhe ſaw that he had left his garment in her hand, and was fled forth. 14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice. 15 And it came to paſs, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. 16 And ſhe laid up his garment by her, until his lord came home. 17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant which thou haſt brought unto us, came in unto me to mock me. 18 And it came to paſs, as I lift up my voice and cried, that he left his garment with me, and fled out. 19 And it came to paſs, when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me; that his wrath was kindled. 20 And Joſephs maſter took him, and put him into the priſon, a place where the kings priſoners *were* bound: and he was there in the priſon. 21 But the Lord was with Joſeph, and ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon. 22 And the keeper of the priſon committed to Joſephs hand all the priſoners that *were* in the priſon; and whatſoever they did there, he was the doer *of it*. 23 The keeper of the priſon looked not to any thing *that was* under his hand; becauſe the Lord *was* with him: and *that* which he did, the Lord made *it* to proſper.

He

He knew not ought he had, ſave the Bread which he did eat] This, ſays *Patrick*, is one of the higheſt Expreſſions of Confidence that we can imagine: For it ſignifies, that he was utterly careleſs about any Thing that concern'd his Eſtate, not minding what his Expence or Receipts were; but, taking his Eaſe, left all to *Joſeph*'s Honeſty. In ſhort, he thought of nothing but only to enjoy what he had, without Care or Trouble.

Some have objected, that it ſeems highly improbable, that *Joſeph* ſhou'd ſo ſoon be made *Potiphar*'s Steward as he is here repreſented. To this, *Stackhouſe* anſwers, that *Moſes*'s Method of writing, is very *ſuccinct*; and therefore when he tells us, that, upon *Joſeph*'s coming into *Egypt*, and being ſold to *Potiphar*, *Captain of the Guard*, he commenc'd Steward of his Houſhold, we muſt not ſuppoſe, that there did not a ſufficient Space of Time intervene to qualify him for that Office. What therefore ſome of the *Jewiſh* Doctors tell us, ſeems not improbable, *viz.* that his Maſter, as ſoon as he bought him, ſent him to School, and had him inſtructed, not in the Language only, but in all the Learning of the *Egyptians*. However this be, 'tis certain, that there is no ſmall Affinity between the *Hebrew* and *Egyptian* Tongue; ſo that a Perſon of good natural Parts, and of an Age the fitteſt that could be for learning any Thing, might, with a little Diligence and Application, make himſelf Maſter of it, in a very ſhort Time; might ſoon be let into the Nature of their *Accounts*, and the Cuſtoms of the Country; and ſo become every way qualified to give the Content, we find he did, in the Place to which he was advanc'd.

And Joſeph was a goodly Perſon, and well favoured] *Joſeph* was, at this Time, about ſeven and twenty Years old. For he was ſeventeen when he was ſold to *Potiphar*, Gen. xxxvii. 2. and he was committed to Priſon immediately upon his Noncompliance with his Miſtreſs's Temptation; where (as far as it appears) he had not been long, before he interpreted the Dreams of the two disgrac'd Courtiers; and, two Years after that, he was releas'd and promoted, *viz.* when he was thirty Years old. So that we may reaſonably conclude, that this Temptation befel him about three Years before his Releaſment, *i. e.* in the twenty-ſeventh Year of his Age. At this Time, it is ſuppoſable, that he was a comely Perſon enough, and the Saying is, that *honeſta Forma muta Commendatio eſt*, i. e. a *graceful Form is a ſilent Commendation*. But the Stories, relating to his exceſſive Beauty, as they are recorded by the *Talmudiſts*, is ridiculous, and not much better than what *Mahomet*, in his Hiſtory of this Patriarch, tells us, *viz.* That his Miſtreſs, having invited the Ladies of the Town to a ſplendid Entertainment, order'd *Joſeph* to be call'd for, but that, as ſoon as he appear'd, they were amaz'd at his Beauty, and ſo confounded, that they knew not what they did, but inſtead of eating their Meat, they cut their Fingers, and ſaid among themſelves, *this is not a Man, but an Angel.* See *Bibl. Bib.* and *Alchoran*, Chap. of *Joſeph*.

And ſhe caught him by his Garment, ſaying, Lie with me] *Joſephus* tell us, that *Potiphar*'s Wife took the Opportunity of a certain *Feſtival* when all the People were gone a *merry-making*, to tempt *Joſeph*; that, feigning herſelf Sick, ſhe decoy'd him, by that Means, into her Apartment, and then addreſs'd herſelf to him in Words to this Effect. 'It had been much better 'for you, *ſays ſhe*, had you complied with my firſt 'Requeſt; if, for no other Conſideration, in Regard 'at leaſt, to the Dignity of the Perſon who is become 'your Petitioner, and to the Exceſs of my Paſſion. 'Beſides, it wou'd have ſav'd me the Shame of condeſcending to ſome Words and Expreſſions, which I am 'ſtill out of Countenance, when I think of. --- You 'might perhaps make ſome Doubt before, whether I 'was in earneſt; but this is to ſatisfy you, that I mean 'no Ill by perſiſting in the ſame Mind. Take therefore your Choice now, whether you will improve 'this Opportunity of a preſent Satisfaction, in the Embraces of a Creature, that loves you dearly, and from 'whom you may expect ſtill greater Things; or ſtand 'the Shock of my Hatred and Revenge, if you will 'preſume to value yourſelf upon the vain Conceit of 'your Chaſtity, more than my Favour, *&c.*

Joſephus, however, brings in his *Name-ſake* expoſtulating the Matter with his Miſtreſs, and reminding her of her Duty to herſelf, and her Huſband, to Piety, and common Fame. 'What ſignifies, *ſays he*, a momen'tary Pleaſure, with a certain Repentance immediately 'to enſue; an Heavineſs of Heart for a Thing once 'done, and an utter Impoſſibility of recalling and un'doing it, together with perpetual Fears of Diſcovery 'and Diſgrace? What does all this ſignify, *I ſay*, in 'Ballance of the moſt ſubſtantial Comforts, and the 'moſt neceſſary Duties of human Life? Whereas in a 'conjugal State, the ſelf-ſame Delights are all free, 'ſafe, innocent, and warrantable both before God and 'Man. Conſider again, how it would leſſen your 'Authority, to make your Servant your Equal, by a 'ſhameful Participation in one common Crime; and, 'pray, is it not better to truſt to a good Conſcience, 'that fears no Light, than to commit Wickedneſs in 'the Dark, and then live all your Days in a reſtleſs 'Dread of being detected?

Upon *Potiphar*'s coming home *Joſephus* makes his Wife break out into theſe Words: 'You'll never de'ſerve to live, *Huſband*, unleſs you make an Example 'of that perfidious Wretch, your Man. He has for'gotten what he was, when you took him into 'your Houſe, how kindly and reſpectfully he has been 'treated here, to a Degree beyond his very Hope, as well 'as his Deſert. The Charge of your whole Family is 'committed to him, the Command of the reſt of your 'Servants, and the Truſt of all you have: What will 'you think of this Fellow now, who, in Requital of 'all your Bounty and good Offices, could have the Impudence to attempt the Violation of your Bed, and to 'take the Opportunity of this *Feſtival* Day, when you 'were out of the Way, to break in upon my Privacy, 'and preſs the Enjoyment of his beaſtly Ends? You 'have made him, in effect, Maſter of all Things under 'your Roof, and would nothing ſerve him, but he muſt 'have your Wife likewiſe? Here's the ungrateful Villain's Cloak, which, in his Fright, he left behind 'him, when I cried out, when he was going to *force* 'me.

But 'tis ſomewhat wonderful, that, if *Potiphar* believ'd his Wife's Story, he did not immediately put him to Death; but there is one Thing, which might check the Violence of his Paſſion, and that was, the great Opinion he had, for ſome Time, been confirm'd in, of *Joſeph*'s Virtue and Integrity. *Joſeph*, he ſaw, was young and beautiful, and therefore he might think it a Thing not impoſſible for a Lady of Diſtinction to be in Love with him, and upon a Diſappointment to be exaſperated. As therefore he would not inflict any *capital*, or corporal Puniſhment on him, ſo he thought it prudent to hurry him away to Priſon unheard, leſt, being allow'd to ſpeak in his own Vindication, he might clear himſelf, and thereby bring Diſcredit upon his Family. It muſt not be denied however (what St. *Chryſoſtom* has obſerved) that here again was a ſpecial, and, as it were, a miraculous Intervention of the divine Power, which preſerv'd his Life, as it did before, when he was caſt into the Pit. The *ſuperior* Influence, which *ſoften'd* the Heart of *Reuben*, *reſtrain'd* the Hand of *Potiphar*; in order to make our *Patriarch* a more glorious Example, and to complete thoſe Events, in the Courſe of his Life, which God had pre-determin'd and foretold.

CHAP. XL.

Pharaoh's *chief Butler and Baker being in the ſame Priſon, with* Joſeph, *each of them has a Dream, which* Joſeph *interprets; the Event verifies his Interpretation; yet* Joſeph *is forgotten.*

Ver. 1. AND it came to paſs after theſe things, *that* the butler of the king of Egypt, and *his* baker had offended their lord, the king of

of Egypt. 2 And Pharaoh was wroth againſt two *of* his officers, againſt the chief of the butlers, and againſt the chief of the bakers. 3 And he put them in ward in the houſe of the captain of the guard, into the priſon, the place where Joſeph *was* bound. 4 And the captain of the guard charged Joſeph with them, and he ſerved them and they continued a ſeaſon in ward. 5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the priſon. 6 And Joſeph came in unto them, in the morning, and looked upon them, and behold, they *were* ſad. 7 And he aſked Pharaohs officers that *were* with him in the ward of his lords houſe, ſaying, Wherefore look ye *ſo* ſadly to day? 8 And they ſaid unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joſeph ſaid unto them, *Do* not interpretations *belong* to God; tell me *them*, I pray you. 9 And the chief butler told his dream to Joſeph, and ſaid unto him, In my dream, behold, a vine *was* before me. 10 And in the vine *were* three branches; and it *was* as though it budded, *and* her bloſſoms ſhot forth; *and* the cluſters thereof brought forth ripe grapes. 11 And Pharaohs cup *was* in my hand: and I took the grapes, and preſſed them into Pharaohs cup, and I gave the cup into Pharaohs hand. 12 And Joſeph ſaid unto him, This *is* the interpretation of it: the three branches *are* three days. 13 Yet within three days ſhall Pharaoh lift up thine head, and reſtore thee unto thy place: and thou ſhalt deliver Pharaohs cup into his hand, after the former manner when thou waſt his butler. 14 But think on me when it ſhall be well with thee, and ſhew kindneſs, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this houſe. 15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon. 16 When the chief baker ſaw that the interpretation was good; he ſaid unto Joſeph, I alſo *was* in my dream, and behold, I *had* three white baſkets on my head. 17 And in the uppermoſt baſket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the baſket upon my head. 18 And Joſeph anſwered, and ſaid, This *is* the interpretation thereof: the three baſkets *are* three days. 19 Yet within three days ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree; and the birds ſhall eat thy fleſh from off thee. 20 And it came to paſs the third day, *which was* Pharaohs birth-day, that he made a feaſt unto all his ſervants: and he lifted up the head of the chief butler, and of the chief baker among his ſervants. 21 And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaohs hand. 22 But he hanged the chief baker: as Joſeph had interpreted to them. 23 Yet did not the chief butler remember Joſeph but forgat him.

And the Captain of the Guard charged Joſeph with them] Behold, ſays *Pool*, the wonderful Providence of God, in whoſe Hand are the Hearts of all Mankind, the Captain of the Guard, *Potiphar*, the very Perſon who had wrongfully caſt poor *Joſeph* into Priſon, beginning now to have a more favourable Opinion of him, tho' for his Wife's Reputation, and his own Quiet, he ſtill kept him in Priſon, committed theſe two State Priſoners to his Cuſtody; as being well aſſured from former Experience, of his great Care and Faithfulneſs, in whatever was entruſted to his Care.

Yet within three Days ſhall Pharoah lift up thine Head] The Expreſſion which *Joſeph* here makes uſe of concerning the King's Cup-bearer and Baker, *Pharaoh ſhall lift up thy Head*, ſeems ſomewhat too literally tranſlated, ſince the Original means no more, than that *Pharaoh* would have them brought forth and examin'd. The Antients, we are to know, in keeping their Reckonings or Accounts of Time, or the Liſt of their domeſtick Officers or Servants, made uſe of Tables with Holes bored in them, in which they put a Sort of Peg, or Nails with broad Heads, exhibiting the Particulars, either Number or Name, or whatever it was. Theſe Nails or Pegs the *Jews* call *Heads*, and the Sockets of the Heads they call *Baſes*. The Meaning therefore of *Pharaoh*'s *lifting up his Head* is, that *Pharaoh* would take out the Peg which had the Cup-bearer's Name on the Top of it, to read it; *i. e.* would ſit in Judgment, and make Examination into his Accounts. For it ſeems very probable, that both he, and the Baker, had been either ſuſpected or accuſed of having cheated the King, and that, when their Accounts, were examin'd and caſt up, the one was acquitted, while the other was found guilty. And, tho' *Joſeph*, uſes the ſame Expreſſion in both Caſes, yet we may obſerve, that ſpeaking to the Baker, he adds, that *Pharaoh ſhall lift up thy Head from off thee*, i. e. ſhall order thy Name to be ſtruck out of the Liſt of his Servants, by taking thy Peg out of the Socket. See *Bibl. Bib.*

But think on me, when it ſhall be well with thee] There is nothing of a Diſtruſt of God's Goodneſs, Juſtice, or Power, in making uſe of human Means. The Releaſe of the King's Cup-bearer appear'd to *Joſeph* to be a good Opportunity pointed out by Providence, for him to lay hold on; and wanting he would have been to his own Preſervation, had he not employed it. Tho' therefore it may be thought, that his aſking this Court-Officer to repreſent his Caſe to the King, might be in Reward or Compenſation for his Prediction; yet even herein may he be juſtified by *apoſtolical* Authority, which, in Caſes of this Nature, inſtructs, (1 *Cor.* ix. 4. and *Gal.* vi. 6.) that temporal Advantages very lawfully may be both aſk'd and receiv'd. In the Cup-bearer's *not remembering* him however, we may obſerve ſomething, that ſeems providentially to have turn'd to his Advantage, ſince, had he been diſcharg'd before *Pharaoh*'s Dream, he might many Ways have miſs'd of that prodigious Favour and Advancement, which, by this Means, he attain'd. See *Bibl. Bib.*

For indeed I was ſtolen away out of the Land of the Hebrews] *Patrick* obſerves, that the Words out of *the Land of the Hebrews*, ſome ſuppoſe were added by *Joſhua*, or ſome other Writer, after the Death of *Moſes*; becauſe, in *Moſes*'s Days, and much more in *Joſhua*'s, *Canaan* was not known by that Name. It is not the whole Land of *Canaan* however, that *Joſeph* here means, but only that Part of it, which lay about *Hebron*, where *Abraham*, *Iſaac*, and *Jacob* had, for a long while liv'd, *Gen.* xxii. 1, 2. xxxv. 27. xxxvii. 14. 'Tis ſaid indeed, that they were *Strangers* and *Sojourners* in the Country, but then they were Strangers of great Note and high Renown, who were treated as Princes, liv'd by their own Laws, and made Leagues not only with private Men, but with Cities, and with Kings, *Gen* xxiii. 6. xxi. 22. xxvi. 28. xxxiv. 6. The Fame of whoſe Deeds could not but be ſpread abroad, both by the Victory, which *Abraham* got in a Battle over ſeveral Kings, and by the Sacking of *Sechem*, which their Neighbours durſt not revenge, all which might very well make that Part of the Country, wherein they, for three Generations, had reſided, not improperly be call'd *the Land of the Hebrews*.

When the chief Baker ſaw that the Interpretation was good,



And he made him to ride in the second chariot wch. he had; and they cried

Genesis, Chap. XLI. Ver. 43.

before him, Bow the knee: and he made him ruler over all the land of Egypt ...

And the famine was over all the face of the earth: And Joseph opened all the storehouses,

Genesis, Chap. XLI. Ver. 56. 57.

& sold unto the Egyptians. And all countries came into Egypt to Joseph for to buy corn,

B. Cole sculp.

good, he ſaid unto Joſeph, I alſo was in my Dream] As ſlush as the chief Baker was with his Hopes, ſays *Patrick*, there is this obvious Difference between his, and the Cup-bearer's *Preſage*, viz. that he was not an Agent, but a Sufferer in his Dream; for he did not give a Cake, or a Confection to the King, as the other did the Cup, but the Fowls of the Air deſcended upon his Baſket, and fled off with the Dainties that were in it.

CHAP. XLI.

Pharaoh's *two portentous Dreams, which none of his Magicians or wiſe Men could interpret. The chief Butler, in this Emergency, calls* Joſeph *to his Remembrance, and recommends him to* Pharaoh, *who ſends for him immediately, and tells him his Dreams which* Joſeph *interprets.* Joſeph's *Advancement thereupon.*

Ver. 1. AND it came to paſs at the end of two full years, that Pharaoh dreamed, and behold, he ſtood by the river. 2 And behold, there came up out of the river, ſeven well-favoured kine, and fat-fleſhed; and they fed in a meadow. 3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine, upon the brink of the river. 4 And the ill favoured and lean-fleſhed kine, did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke. 5 And he ſlept and dreamed the ſecond time: and behold, ſeven ears of corn, came up upon one ſtalk, rank and good. 6 And behold, ſeven thin ears and blaſted with the eaſt-wind ſprung up after them. 7 And the ſeven thin ears devoured the ſeven rank and full ears: and Pharaoh awoke, and behold, *it was* a dream. 8 And it came to paſs in the morning, that his ſpirit was troubled; and he ſent and called for all the magicians of Egypt, and all the wiſe-men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh. 9 Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults this day. 10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guards houſe, *both* me, and the chief baker. 11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream. 12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard; and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret. 13 And it came to paſs, as he interpreted to us, ſo it was: me he reſtored unto mine office, and him he hanged. 14 Then Pharaoh ſent and called Joſeph, and they brought him haſtily out of the dungeon: and he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh. 15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* thou canſt underſtand a dream, to interpret it. 16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: God ſhall give Pharaoh an anſwer of peace. 17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river. 18 And behold, there came up out of the river, ſeven kine, fat-fleſhed, and well favoured; and they fed in a meadow. 19 And behold, ſeven other kine, came up after them, poor and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs. 20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine. 21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning. So I awoke. 22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good. 23 And behold, ſeven ears, withered, thin *and* blaſted with the eaſt-wind, ſprung up after them. 24 And the thin ears devoured the ſeven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me. 25 And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* one: God hath ſhewed Pharaoh what he *is* about to do. 26 The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years; the dream *is* one. 27 And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven years; and the ſeven empty ears blaſted with the eaſt-wind, ſhall be ſeven years of famine. 28 This *is* the thing which I have ſpoken unto Pharaoh: What God *is* about to do: he ſheweth unto Pharaoh. 29 Behold, there come ſeven years of great plenty, throughout all the land of Egypt. 30 And there ſhall ariſe after them ſeven years of famine, and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land. 31 And the plenty ſhall not be known in the land, by reaſon of that famine following: for it *ſhall be* very grievous. 32 And for that the dream was doubled unto Pharaoh twice; *it is* becauſe the thing *is* eſtabliſhed by God, and God will ſhortly bring it to paſs. 33 Now therefore let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt. 34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years. 35 And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. 36 And that food ſhall be for ſtore to the land, againſt the ſeven years of famine, which ſhall be in the land of Egypt; that the land periſh not through the famine.

And he ſent and called all the Magicians of Egypt, and all the wiſe Men thereof] The *Chaldeans* of old were the moſt famous People in the World for Divination of all Kinds; and therefore 'tis very probable, that the Word *Hhartoumim*, which we render *Magicians*, is not of *Hebrew*, but *Chaldee* Origin. The Roots however, from whence it ſprings (if it be a compound Word, as probably it is) are not ſo viſible; and therefore Commentators are perplex'd to know by what Method, Men of this Profeſſion proceeded in their Enquiry into ſecret Things, whether they pretended to expound Dreams, and deſcry future Events, by natural Obſervations, by the Art of Aſtrology, (which came much in Requeſt in future Ages) by ſuch Rules as are found in the Books of *Oneirocriticks*, or by certain Characters, Images, Pictures, and Figures, which were engrav'd with magical Rites and Ceremonies. It is not to be doubted indeed, but that the *Magicians*, whom *Pharaoh* conſulted for the Interpretation of his Dreams, made uſe of ſome at leaſt, if not all theſe Arts; and the *Jewiſh* Doctors wou'd make us believe, that, after ſeveral Attempts of divers Kinds, they came at laſt to this Expoſition, that *Pharaoh*'s Daughters (for they ſuppoſe him to have ſeven) ſhould die; and that he

ſhould have ſeven others born to him in their Stead; but this being not at all ſatisfactory to their Maſter, put the Cup-bearer in Mind of *Joſeph*'s great Abilities that Way. See *Le Clerc* and *Patrick*.

And Joſeph anſwered Pharaoh, ſaying, It is not in me; God ſhall give Pharaoh an Anſwer of Peace] The Words, wherein *Joſeph* prefaces his Interpretation of *Pharaoh*'s Dreams, are much of the ſame Kind with what we find *Daniel* addreſſing *Nebuchadnezzar* upon the like Occaſion: *The ſecret which the King hath demanded, cannot the wiſe Men, the Aſtrologers, the Megicians, the Sooth-ſayers, ſhew unto the King; but there is a God in Heaven who revealeth Secrets, and maketh known unto the King, what ſhall be in the latter Days*, Dan. ii. 27, 28. Both theſe holy Men inſinuate, that the Intereſts of Princes, are more eſpecially the Care of divine Providence, and that therefore, for their Admonition, he frequently ſends Dreams and Viſions upon them. And this Declaration, previous to the Expoſition, was perfectly proper, and of mighty Force to beſpeak the King's Attention and Regard, at the ſame Time that *Joſeph* was aſſerting the Being and Interpoſition of Almighty God, in the Guidance of human Affairs. See *Le Clerc* and *Bibl. Bib.*

And for that the Dream was doubled unto Pharaoh twice, it is becauſe the Thing is eſtabliſhed by God; and God will ſhortly bring it to paſs. Now therefore, &c.] Here we may obſerve again, that *Joſeph* directs *Pharaoh* to look up to God as the Author of all theſe Events, and that not in an ordinary, but extraordinary Manner, ſince ſuch Fertility, and ſuch Famine, did not proceed from mere natural Cauſes, but from an over-ruling Providence, which made the River *Nile* overflow its Banks ſo largely for ſeven Years together, and ſo occaſion a great Plenty; and then, for the next ſeven Years, overflow very little, if at all; and ſo produce a very ſore and long Famine. Nor can it be objected to *Joſeph*, that he was guilty of Preſumption or Boldneſs, in giving his Advice to *Pharaoh*, concerning the Proviſion that was to be made againſt the enſuing Scarceneſs, ſince he was conſcious to himſelf, that he was beſt able to give ſuch Advice, and would have been guilty of the Sin of Omiſſion, had he neglected to do it, in ſo great and ſo general a Concern. See *Bibl. Bib.*

And take up the fifth Part of the Land of Egypt in the ſeven plenteous Years] Since there were to be as many Years of Scarceneſs, as Plenty, ſays *Patrick*, ſome have made it a Queſtion, why *Joſeph* adviſ'd no more than a *fifth Part* of the Corn, in plentiful Years, to be laid up? But to this it may be replied, that the greater and richer Sort were us'd, in Time of Plenty, to fill their Storehouſes with Proviſion, againſt a ſcarcer Year, which ſometimes happen'd; that, in the Times of Famine, Men were wont to live more frugally and parcimoniouſly, as the *Egyptians*, at this Time, according to *Joſephus*, were oblig'd to do by *Pharaoh*'s ſpecial Command; that, even in the Year of Famine, Tillage went on, and the Harveſt might be ſomething, (tho' not mention'd, by Reaſon that the Product was comparatively inconſiderable) eſpecially in the Lands lying near the *Nile*; and that as the tenth Part was an ordinary Tribute due to the Kings of *Egypt*, in the Years of extraordinary Plenty (when the *fifth* was no more than the *tenth* in other Years) *Pharaoh* might think it proper to double this Charge, or (what is rather to be ſuppos'd from a good King and good Counſellor) to buy as much more, as was his Tribute, which he might do at an eaſy Rate, when ſuch a vaſt Plenty made Corn extremely cheap.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants. 38 And Pharaoh ſaid unto his ſervants, Can we find *ſuch a one* as this *is*, a man in whom the Spirit of God *is*? 39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſhewed thee all this, *there is* none ſo diſcreet and wiſe as thou *art*. 40 Thou ſhalt be over my houſe, and according unto thy word ſhall all my people be ruled: only in the throne will I be greater than thou. 41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt. 42 And Pharaoh took off his ring from his hand, and put it upon Joſephs hand, and arayed him in veſtures of fine linen, and put a gold chain about his neck. 43 And he made him to ride in the ſecond chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt. 44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt. 45 And Pharaoh called Joſephs name Zaphnath paaneah; and he gave him to wife Aſenath the daughter of Poti-pherah prieſt of On: and Joſeph went out over *all* the land of Egypt. 46 And Joſeph *was* thirty years old when he ſtood before Pharaoh king of Egypt: And Joſeph went out from the preſence of Pharaoh; and went throughout all the land of Egypt. 47 And in the ſeven plenteous years the earth brought forth by handfulls. 48 And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the ſame. 49 And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbring: for it *was* without number. 50 And unto Joſeph were born two ſons, before the years of famine came: which Aſenath, the daughter of Poti-pherah prieſt of On, bare unto him. 51 And Joſeph called the name of the firſt-born Manaſſeh: for God, *ſaid he*, hath made me forget all my toil, and all my fathers houſe. 52 And the name of the ſecond called he Ephraim: for God hath cauſed me to be fruitful in the land of my affliction. 53 And the ſeven years of plenteouſneſs that was in the land of Egypt, were ended. 54 And the ſeven years of dearth began to come, according as Joſeph had ſaid: and the dearth was in all lands; but in all the land of Egypt there was bread. 55 And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: And Pharaoh ſaid unto all the Egyptians, Go unto Joſeph; what he ſaith to you, do. 56 And the famine was over all the face of the earth: and Joſeph opened all the ſtore-houſes, and ſold unto the Egyptians; and the famine waxed ſore in the land of Egypt. 57 And all countrys came into Egypt to Joſeph for to buy *corn*; becauſe that the famine was *ſo* ſore in all lands.

And they cried before him, Bow the Knee] Annotators are much at a loſs to determine of what Original the Word *Abrech* is, ſome pretending that it is altogether *Hebrew*, while others make it a Compound of *Hebrew* and *Syriack*, and others contend, at the ſame Time, that it is purely *Egyptian*. Thoſe, who pretend it is *Hebrew*, beſides the Signification of *bowing the Knee*, (which it very well bears) by dividing it into two Words, make it import a *tender Father*, and ſuppoſe that *Joſeph* might very properly be call'd a *Father*, in Point of his conſummate Wiſdom, young or *tender*, in regard to his Years. Thoſe, who make it a Mixture of *Hebrew* and *Syriack*, divide it in like Manner, into two Words, and ſuppoſe, that, as *Ab*, in the *Hebrew*, is *Father*, ſo *rech* or *rach*, in the *Syrian* Tongue, is *King*, in the ſame Senſe that *Joſeph* ſays of himſelf, (and perhaps in Alluſion to this very Name) *God has made me a Father unto Pharaoh*, Gen. xlv. 8.

i. e.

i. e. in giving him wholeſome Counſel, even as a Father does his Children. But thoſe, who contend for its being purely *Egyptian*, do freely confeſs, that, at this Diſtance of Time, and under ſuch *Obſoleteneſs* of that Language, 'tis next to impoſſible to find out the genuine Signification of an *honorary* Term, (as this very probably was) and therefore they obſerve, that, as the *Jewiſh* Hiſtorian makes no Mention of this Circumſtance in *Joſeph*'s Story, he might be induc'd to that Omiſſion, by reaſon of his not underſtanding this Word of *exotick* Growth. In this Uncertainty of Opinions therefore, we have thought it the beſt Way to follow that Tranſlation, which ſome of the beſt *Hebrew* Interpreters, the *Septuagint*, and *vulgar* Verſions have approv'd. See *Heidegger*'s Hiſt. Patriarch. Vol. 2.

But, ſay ſome, why did *Joſeph*, who is repreſented as a Man ſtrictly virtuous, accept of high Poſts and Honours, ſince he could not but foreſee, that, by living in a Court, he ſhould expoſe his Virtue to abundance of Hazards? But, ſays *Stackhouſe*, when he perceiv'd the Hand of Providence ſo viſible in raiſing him, by Ways and Means ſo very extraordinary, to Eminence, and an Office wherein he would have it in his Power to be beneficial to ſo very many, he could not refuſe the Offers which the King made him, without being rebellious to the Will and Deſtination of God. To him therefore, who had ſecur'd him hitherto, he might in this Caſe, commit the Cuſtody of his Innocence, and accept the uſual Enſigns of Honour, without incurring the Cenſure of Vanity or Oſtentation.

And Pharaoh called Joſeph's Name Zaphnath Paaneah] It was an antient Cuſtom among Eaſtern Princes, upon their Promotion of any Favourite, to give him a new Name. *Nebuchadnezzar*, we read, *Dan.* i. 7. impos'd new Names upon *Daniel*, and his Companions in *Babylon*; and, to this very Day, the *Mogul* never advances a Man, but he gives him a new Name, and that ſignificative of ſomething belonging to him. But here the Queſtion is, what the Meaning of the Name, which *Pharaoh* gave *Joſeph*, is? In the *Hebrew* Text it is *Zaphnath Paaneah*, but in the *Egyptian* and *Greek Pentateuch*, it is *Pſon-thon-phanech*. The oriental Verſions, however, are pretty unanimous in rendring it, *a Revealer of Secrets*; but there are ſome Reaſons why this ſhould not be its true Signification. For, the Time when *Pharaoh* gave the Patriarch this Name, was when he advanc'd him, from the Condition of an impriſon'd Slave, to that of a *Ruler throughout all the Land of Egypt*; and therefore it is reaſonable to ſuppoſe, that he gave it in Commemoration of ſuch Promotion, rather than of his expounding Dreams; becauſe, to have call'd him an Interpreter of *Dreams* only, had been degrading him to the Level of *Magicians*. Now, if *Pharaoh* gave him this Name in Memory of his Promotion, it is very likely, that this Name was ſtrictly and properly *Egyptian*, (otherwiſe the common People could not have underſtood it) tho' *Moſes*, in his recording it, might endeavour to accommodate it to the *Hebrew* Idiom; and if it was *Egyptian*, the Word in that Language ſignifies, what we call a *prime Miniſter*; or, ſtrictly, the *firſt*, or *Prince of the Lords*. See *Biblioth. Bibl.*

And he gave him to Wife Aſenath, the Daughter of Poti-pherah, Prieſt of On] The Reader muſt remember not to confound *this* Name with *Potiphar*, who bought *Joſeph* of the *Iſhmaelites*, becauſe their Names in *Hebrew* are not differently written. The one however, is call'd *the Captain of the Guards*, the other *the Prince*, or *Prieſt* of *On*; ſo that the former muſt have had his Reſidence in the Capital, to be always about the King; but the latter liv'd at *On*, or *Heliopolis*, about twenty Miles diſtant from *Memphis*, the Metropolis of the Kingdom: Nor can we ſuppoſe, that *Joſeph* would ever have married his Maſter's Daughter, leſt ſhe ſhould have prov'd not unlike her Mother, for whoſe Incontinence he had ſo ſeverely ſmarted. See *Univerſ. Hiſt.* L. i. C. 7.

But was not *Joſeph* blameable for marrying an Infidel? No, ſays *Stackhouſe*: For, tho' in After Ages, all Marriages with Infidels was certainly prohibited; yet there ſeems to be, at this Time, a certain *Diſpenſation* current, for as much as *Judah*, to be ſure, it not more of *Joſeph*'s Brethren, had done the ſame: Beſides that, in *Joſeph*'s Caſe, there was ſomething peculiar. For, (as *Heidegger* obſerves) as he was in a ſtrange Country, he had not an Opportunity of making his Addreſſes to any of the Daughters of the Seed of *Abraham*; as the Match was of the King's making, he was not at Liberty to decline it, without forfeiting his pretenſions to the Royal Favour, and conſequently to the Means of doing ſo much Good; and, as it is not improbable, that he might be advis'd to it by a particular Revelation, ſo is it highly reaſonable to believe, that he *converted* his Wife, at leaſt, to the Worſhip of the true God, before he eſpous'd her: Even tho' there ſhou'd be nothing in that Opinion of the *Rabbins*, that he made a *Proſelite* likewiſe of her Father, the Prieſt of *On* (who could not but be deſirous to purchaſe at any Rate, ſo advantageous an Alliance) and took this Occaſion to eſtabliſh the Rite of *Circumciſion*, if not in all *Egypt*, at leaſt among Perſons of the *ſacred* Order, who (according to the Account of thoſe who wrote the Hiſtory of that Country) in very early Days, certainly were not without it.

And the Famine was over all the Face of the Earth; and Joſeph opened all the Store-houſes, and ſold unto the Egyptians; and the Famine waxed ſore in all the Land of Egypt] The Famine's being *over all the Face of the Earth*, ſays *Pool*, is an *Hebrew* Phraſe, and means no more, than that it affected all the Countries bordering upon *Egypt*, inſomuch that they were forced to ſend thither to buy Corn for Suſtenance; which is not at all ſurprizing, conſidering they had not the ſame Warning the *Egyptians* had, to provide for themſelves, and lay up againſt a Rainy Day: But as the *Egyptians* had ſuch ſufficient Warning, it is not a little amazing, that they ſhould fall ſo ſoon as the ſecond Year into the ſame neceſſitous Circumſtances as their Neighbours. As it is not to be doubted, but that, being ſo forwarned, ſuch as were in good Circumſtances laid up great Quantities of Corn, for the Uſe of themſelves, and their Families, in the ſame Manner as they ſaw done in the royal Granaries, by the Direction of *Joſeph*, there is no Way to account for their being reduced to ſuch Want, in ſo ſhort a Time, but by aſcribing it to their exceſſive Avarice, and Thirſt of Gain; which fondly induced them to part with that precious Commodity, from the deluſive Hope, that the Famine would either be leſs ſevere, or of ſhorter Duration than *Joſeph* had foretold.

CHAP. XLII.

Jacob, *hearing there was Corn in* Egypt, *ſends Ten of his Sons down to buy ſome. They appear before* Joſeph, *who treats them roughly, and calls them Spies; they vindicate themſelves; however,* Joſeph *impriſons them for three Days, and then releaſes all but* Simeon, *on Condition that the next Time they came, they ſhould bring their younger Brother with them. Being prick'd in their Conſciences, they mutually accuſe each other with their Sin againſt* Joſeph, *who hearing them, retires and weeps. He orders their Sacks to be fill'd with Corn, and their Money return'd, which on the Road they find, and are ſurpriz'd. They relate their Adventures to* Jacob, *and preſs him to let* Benjamin *go with them upon their next Journey, but cannot prevail with him to let him go.*

Ver. 1. NOW when Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why do ye look one upon another? 2. And he ſaid, Behold, I have heard that there is corn in Egypt; get you down thither, buy

buy for us from thence; that we may live and not die. 3 And Joſephs ten brethren went down to buy corn in Egypt. 4 But Benjamin, Joſephs brother, Jacob ſent not with his brethren: for he ſaid, Leſt peradventure miſchief befall him. 5 And the ſons of Iſrael came to buy *corn* among thoſe that came: for the famine was in the land of Canaan. 6 And Joſeph *was* the governor over the land, *and* he *it was* that ſold to all the people of the land: and Joſephs brethren came and bowed down themſelves before him, *with* their faces to the earth. 7 And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake roughly unto them; and he ſaid unto them, Whence come ye? And they ſaid, from the land of Canaan to buy food. 8 And Joſeph knew his brethren, but they knew not him. 9 And Joſeph remembred the dreams which he dreamed of them, and ſaid unto them, Ye *are* ſpies; to ſee the nakedneſs of the land you are come. 10 they ſaid unto him, Nay, my lord, But to buy food are thy ſervants come. 11 We *are* all one mans ſons: we *are* true men, thy ſervants are no ſpies. 12 And he ſaid unto them, Nay, but to ſee the nakedneſs of the land you are come. 12 And they ſaid, Thy ſervants *are* twelve brethren, the ſons of one man in the land of Canaan; and behold, the youngeſt *is* this day with our father, and one *is* not. 14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you, ſaying, Ye *are* ſpies. 15 Hereby ye ſhall be proved: by the life of Pharaoh ye ſhall not go forth hence, except your youngeſt brother come hither. 16 Send one of you, and let him fetch your brother, and ye ſhall be kept in priſon, that your words may be proved, whether *there be any* truth in you: or elſe by the life of Pharaoh ſurely ye *are* ſpies. 17 And he put them altogether into ward three days. 18 And Joſeph ſaid unto them the third day, This do, and live; *for* I fear God. 19 If ye *be* true men, let one of your brethren be bound in the houſe of your priſon: go ye, carry corn for the famine of your houſes. 20 But bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo. 21 And they ſaid one to another, We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear: therefore is this diſtreſs come upon us. 22 And Reuben anſwered them, ſaying, Spake I not unto you, ſaying, Do not ſin againſt the child: and ye would not hear: therefore behold alſo, his blood is required. 23 And they knew not that Joſeph underſtood *them*; for he ſpake unto them by an interpreter. 24 And he turned himſelf about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. 25 Then Joſeph commanded to fill their ſacks with corn, and to reſtore every mans money into his ſack, and to give them proviſion for the way: and thus did he unto them. 26 And they laded their aſſes with the corn, and departed thence. 27 And as one of them opened his ſack to give his aſs provender in the inn, he eſpied his money: for behold it *was* in his ſacks month. 28 And he ſaid unto his brethren, my money is reſtored; and lo, *it is* even in my ſack: and their heart failed *them*, and they were afraid, ſaying one to another, What *is* this *that* God hath done unto us? 29 And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them, ſaying, 30 The man *who is* the lord of the land, ſpake roughly to us, and took us for ſpies of the country. 31 And we ſaid unto him, We *are* true men; we are no ſpies. 32 We *be* twelve brethren, ſons of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan. 33 And the man, the lord of the country, ſaid unto us, Hereby ſhall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your houſholds, and be gone. 34 And bring your youngeſt brother unto me: then ſhall I know that you *are* no ſpies, *but* that you *are* true men: *ſo* will I deliver you your brother, and ye ſhall traffick in the land. 35 And it came to paſs as they emptied their ſacks, that behold, every mans bundle of money *was* in his ſack: and when *both* they and their father ſaw the bundles of money, they were afraid. 36 And Jacob their father ſaid unto them, Me have ye bereaved *of my children*: Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all theſe things are againſt me. 37 And Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. 38 And he ſaid, My ſon ſhall not go down with you: for his brother is dead, and he is left alone; if miſchief befall him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

And Joſeph — ſaid unto them, Ye are Spies] Theſe Words, *Ye are Spies*, are not to be look'd upon as a *Lie*, becauſe they are not ſpoken by Way of Affirmation, but of Probation only, in the Manner that Judges ſpeak, when they examine ſuſpected Perſons, or enquire into a Crime, of which Men are accus'd; and have therefore the Force of an Interrogation. *Are ye not Spies?* Or, I muſt take you to be ſuch, until you prove the contrary. This, tho' it was but a pretenſive Charge of *Joſeph*, had yet the better Colour, becauſe *Egypt* was defenceleſs, and liable to Incurſions only on that Side, from whence his Brethren came; for, what with the Interpoſition of large Deſarts, and ſhallow Seas, it was pretty well ſecur'd on all other Quarters. See *Le Clerc* and *Patrick*.

We are all one Man's Sons] By this, ſays *Patrick*, they ſuggeſted the Impoſſibility of their being *Spies*, ſince no Man, in his Wits, would ſend ſo many, and all his own Sons, upon ſo dangerous and capital an Enterprize: Nor was it probable, that one Man could have a Deſign upon *Egypt*, but all the great Men in *Canaan* muſt have join'd in it, and then they would have ſent Men of different Families, and not all of one only.

By the Life of Pharaoh ſurely ye are Spies] Some may imagine, ſays *Stackhouſe*, that, the better to perſonate an *Egyptian* Lord, and thereby conceal himſelf from his Brethren, or rather to comply with the Language of the Court in this Particular, *Joſeph ſwore by the Life of* Pharaoh, in the ſame Manner, as the *Romans*, in Adulation to their Emperor, were wont to ſwear by his *Genius*. It muſt be acknowledg'd indeed, that, as every Oath is a ſolemn Appeal to God, to ſwear by any Creature whatever muſt needs be an impious and idolatrous Act; and therefore the proper Solution of this Matter is, --- not that Oaths of this Kind were allowable before the Inſtitution of *Chriſtianity*, but that *Joſeph*, in making uſe of theſe Words, did not ſwear at all. For, ſince every Oath implies in it either an *Invocation*

cation of ſome Witneſs, or a *Poſtulation* of ſome *Re-venge* (as our *Saunderſon* terms it) to ſay that *Joſeph* appeal'd to the Life of *Pharaoh*, as a Witneſs, is ridiculous, and, without a very forc'd Conſtruction indeed, the Words can never be ſuppos'd to include in them a *Curſe*; and therefore their moſt eaſy Signification muſt be, what we call *indicative*: *By the Life of* Pharaoh, *i. e.* as ſure and certain as *Pharaoh* liveth, *Ye are Spies*; juſt as we ſay, *By the Sun that ſhines, I ſpeak Truth*, i. e. as ſure as the Sun ſhines; neither of which can, with any Propriety, by call'd *Oaths*, but only vehement Aſſeverations.

And took from them Simeon, and bound him before their Eyes] It may be ſuppos'd perhaps, that, becauſe *Reuben* was the eldeſt, he, upon this Occaſion had been the propereſt Hoſtage: But *Reuben*, we may obſerve, had ſhew'd himſelf averſe to thoſe Lengths of Wickedneſs and Inhumanity (in which moſt of the other Brothers were agreed) againſt *Joſeph*. *Reuben*, in ſhort, reſolv'd to ſave him; and, as *Judah* was inclin'd to favour him, had *Simeon* join'd with him, their Authority might have prevail'd for his Deliverance: But *Simeon* was the Perſon, who was moſt exaſperated againſt him. He was the eldeſt of thoſe, who had propos'd to murder him, and was therefore a *fit Proxy* for the reſt; the Man (as the *Hebrews* ſay) who put *Joſeph* in the Pit, and was now very juſtly to be ſerv'd in his Kind: Tho' they who tell us this, have a Tradition, that, as ſoon as his Brothers were gone, *Joſeph* had him unbound, and order'd him what Proviſions and Conveniencies he pleaſed, during his Confinement. See *Patrick* and *Bibl. Bib.*

Then Joſeph commanded to fill their Sacks with Corn, and to reſtore every Man's Money into his Sack] This might *Joſeph* do, ſays *Muſculus*, without defrauding *Pharaoh*: For, he might either ſupply them out of that Stock of Proviſions, which belong'd properly to himſelf; or, if the Proviſions were the King's, he might pay for them out of his own Purſe. Nor is there any Occaſion to conceive, that a Perſon ſo entirely in Favour and Confidence with his Prince, as *Joſeph* was, had his Hands tied up from diſpoſing, at his own Diſcretion and Pleaſure, of ſo ſmall a Boon, as this to his Friends, for their Relief and Comfort.

And as one of them opened his Sack, to give his Aſs Provender in the Inn] If it ſhould be made a Queſtion, ſays *Muſculus*, why *Joſeph*'s Brethren made uſe of their own Stocks, and eſpecially in a Time of ſo great Scarcity, in a *publick Inn*; the Anſwer is obvious: — That the Inns or Reſting-places, in thoſe Parts of the World, neither were, nor are as yet, ſuch as we meet with in *England*, and ſome other Parts of *Europe*. They afforded no Accommodation, of any Kind, but barely Houſe-room. The Paſſengers, who travell'd in thoſe Countries, carried moſt, if not all, of their Proviſions with them; nor did they make any other uſe of theſe *publick Houſes*, but only to repoſe themſelves in at the End of their Stages.

CHAP. XLIII.

Jacob, *after a great deal of Perſuaſion, is prevail'd upon to permit* Benjamin *to go with his Brethren into* Egypt; *their Reception by* Joſeph *on their Arrival there.*

Ver. 1. AND the famine *was* ſore in the land. 2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food. 3 And Judah ſpake unto him, ſaying, The man did ſolemnly proteſt unto us, ſaying, ye ſhall not ſee my face, except your brother *be* with you. 4 If thou wilt ſend our brother with us, we will go down and buy thee food: 5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you. 6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother? 7 And they ſaid, The man aſked us ſtraitly of our ſtate, and of our kindred, ſaying, *is* your father yet alive? have ye *another* brother? and we told him according to the tenor of theſe words: could we certainly know that he would ſay, Bring your brother down? 8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go; that we may live and not die, both we, and thou, *and* alſo our little ones. 9 I will be ſurety for him; of my hand ſhalt thou require him: If I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever. 10 For except we had lingred, ſurely now we had returned this ſecond time. 11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little hony, ſpices and myrrh, nuts, and almonds. 12 And take double money in your hand: and the money that was brought again in the mouth of your ſacks, carry *it* again in your hand; peradventure it *was* an overſight. 13 Take alſo your brother, and ariſe, go again unto the man. 14 And God Almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin: if I be bereaved *of my children*, I am bereaved. 15 And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph. 16 And when Joſeph ſaw Benjamin with them he ſaid to the ruler of his houſe, Bring *theſe* men home, and ſlay, and make ready: for *theſe* men ſhall dine with me at noon. 17 And the man did as Joſeph bade: and the man brought the men into Joſephs houſe. 18 And the men were afraid, becauſe they were brought into Joſephs houſe, and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time, are we brought in; that he may ſeek occaſion againſt us, and fall upon us, and take us for bondmen, and our aſſes. 19 And they came near to the ſteward of Joſephs houſe, and they communed with him at the door of the houſe, 20 And ſaid, O ſir, we came indeed down at the firſt time to buy food. 21 And it came to paſs when we came to the inn, that we opened our ſacks, and behold *every* mans money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand. 22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks. 23 And he ſaid, Peace *be* to you, fear not: your God and the God of your father hath given you treaſure in your ſacks: I had your money. And he brought Simeon out unto them. 24 And the man brought the men into Joſephs houſe, and gave *them* water, and they waſhed their feet, and he gave their aſſes provender. 25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there. 26 And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe, and bowed themſelves to him to the earth. 27 And he aſked them of *their* welfare, and ſaid, *Is* your father well, the

old man of whom ye ſpake? *Is* he yet alive? 28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance. 29 And he lift up his eyes, and ſaw his brother Benjamin, his mothers ſon, and ſaid, *Is* this your younger brother, of whom ye ſpake unto me? And he ſaid, God be gracious unto thee my ſon. 30 And Joſeph made haſte; for his bowels did yern upon his brother: and he ſought *where* to weep, and he entered into *his* chamber, and wept there. 31 And he waſhed his face, and went out and refrained himſelf, and ſaid, Set on bread. 32 And they ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians. 33 And they ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his youth: and the men marvelled one at another. 34 And he took *and ſent* meſſes unto them from before him: but Benjamins meſs was five times ſo much as any of theirs. And they drank, and were merry with him.

If thou wilt ſend our Brother with us, we will go down, but if thou wilt not ſend him, we will not go down] Theſe Words, at firſt View, ſeem to have an Air of *Undutifulneſs* in them, but, upon a nearer Inſpection, will admit of this Apology, *viz.* That this was not the firſt Propoſal made to *Jacob* by his Sons, to have *Benjamin* go into *Egypt* with them. *Reuben* had once before offer'd his two Sons for Pledges, and receiv'd a Repulſe. Upon *Jacob*'s renewing his Orders therefore for them to go, *Judah* only had Courage to engage in this freſh Remonſtrance. He reminds his Father, firſt of the Solemnity and Earneſtneſs with which *Joſeph* had pretended, that, without *Benjamin, they ſhould not ſee his Face:* Then he offers to go very willingly in Obedience to his Father's Commands, but deſires to inſiſt upon the Condition of *Benjamin*'s going with them, as finally, indiſpenſibly, and abſolutely neceſſary. For the Words, compar'd with thoſe of Ch. xliv. 26. do plainly denote as much, *we will not go down*, i. e. it is impoſſible, impracticable, unallowable for us to go. For the *future* Tenſe according to the *Hebrew* Idiom, will bear this Signification, and conſequently will acquit *Judah* from all Suſpicion, of Rebellion or Undutifulneſs towards his Father. See *Bibl. Bib.*

Carry down the Man a Preſent, a little Balm, and a little Honey, Spices and Myrrh, Nuts and Almonds] Thus it is in our Tranſlation; but there is Reaſon to ſuſpect that ſome of theſe are not the real Things which the original Words intend. *Balm* indeed (which we may ſuppoſe was that of *Gilead*) was of a great Price all the World over, and a ſmall Quantity of it was a Price worth Acceptance, but unleſs the *Honey* in *Canaan* was better than ordinary, there doubtleſs was no Want of it in *Egypt:* And therefore it is much more likely, that this Part of the Preſent conſiſted of *Dates*, ſince the *Hebrew* expreſſes both by the ſame Name, and, in *Judea*, eſpecially about *Jericho*, (as both *Joſephus* and *Pliny* tells us) there was great Plenty of them, the Word *Nekoth*, which is render'd *Spices*, ſhould rather ſignify *Storax*, which in an *Aromatick* Gum, put into all precious ſpicy Ointments: And the Word *Loth*, which is tranſlated *Myrrh*, would come nearer the Original, if it were call'd *Laudanum. Botnim*, which we read *Nuts*, are what we call *Piſtachioes*, which were highly eſteem'd by the Antients, as a delicious Food; and with theſe Almonds might not perhaps improperly be join'd together. See *Univ. Hiſt.* and *Patrick*'s Com.

Becauſe the Egyptians might not eat Bread with the Hebrews, for that is an Abomination unto the Egyptians] The Reaſon which ſome aſſign for the *Egyptians* refuſing to eat with the *Hebrews*, was their ſacrificing ſome Creatures, which the *Egyptians* worſhipped: But, tho', in after Ages, they certainly did worſhip ſeveral Kinds of Animals, yet there appears nothing from the Story that they did ſo in *Joſeph*'s Days; for their Worſhip of the famous *Ox*, call'd *Apis*, was a much later Invention, as many learned Men have demonſtrated. It is much more likely therefore, that this great Abhorrence ſhould be reſolv'd into the different Manner, both of dreſſing, and eating their Victuals. No People, as *Herodotus* tells us, (even where he treats of their Manner of Feaſting) were more tenacious of their old Cuſtoms, than the *Egyptians.* They would not uſe thoſe of any other Nation whatever; and therefore the *Hebrews* were not the only People they had an Averſion to. For (as the ſame Hiſtorian informs us) an *Egyptian* Man or Woman, would not kiſs the Mouth of a *Greek*; would not make uſe of a Spit, or Pot belonging to them; nor eat any Meat, that was cut with any of their Knives. See *Patrick* and *Le Clerc.*

And he took, and ſent Meſſes unto them from before him; but Benjamin's Meſs was five Times ſo much as any of theirs] The Manner of eating among the Antients, was not for all the Company to eat out of one and the ſame Diſh, but for every one to have one or more Diſhes to himſelf. The whole of theſe Diſhes were ſet before the *Maſter of the Feaſt*, and he diſtributed to every one his Portion. As *Joſeph* however is here ſaid to have had a Table to himſelf, we may ſuppoſe, that he had a great Variety of little Diſhes, or Plates ſet before him; and, as it was a Cuſtom for great Men to honour thoſe who were in their Favour, by ſending ſuch Diſhes to them, as were firſt ſerv'd up to themſelves, *Joſeph* ſhew'd that Token of Reſpect to his Brethren: But, to expreſs a particular Value for *Benjamin*, he ſent him five Diſhes to their one, which Diſproportion cou'd not but be marvellous and aſtoniſhing to them, if what *Herodotus* tells us be true, 'that the Diſtinction in this 'Caſe, even to *Egyptian* Kings themſelves, in all pub-'lick Feaſts and Banquets, was no more than a *double* '*Meſs.*' See *Patrick*'s Com. and *Bibl. Bib.*

CHAP. XLIV.

Joſeph's *Policy to ſtay his Brethren.* Judah's *ſupplicatory Speech in Behalf of* Benjamin.

Ver. 1. AND he commanded the ſteward of his houſe, ſaying, Fill the mens ſacks with food, as much as they can carry, and put every mans money in his ſacks mouth. 2 And put my cup, the ſilver cup, in the ſacks mouth of the youngeſt, and his corn-money: and he did according to the word that Joſeph had ſpoken. 3 As ſoon as the morning was light, the men were ſent away, they and their aſſes. 4 *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good? 5 *Is* not this *it*, in which my lord drinketh? and whereby indeed he divineth? ye have done evil in ſo doing. 6 And he overtook them, and ſpake unto them theſe ſame words. 7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing. 8 Behold, the money which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of my lords houſe ſilver or gold? 9 With whom *ſoever* of thy ſervants it be found, *both* let him die, and we alſo will be my lords bond-men. 10 And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall

shall be blameless. 11 Then they speedily took down every man his sack to the ground, and opened every man his sack. 12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamins sack. 13 Then they rent their cloaths, and laded every man his ass, and returned to the city. 14 And Judah and his brethren came to Josephs house (for he *was* yet there) and they fell before him on the ground. 15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not, that such a man as I can certainly divine? 16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear our selves? God hath found out the iniquity of thy servants: behold, we *are* my lords servants, both we, and *he* also with whom the cup is found. 17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father, 18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lords ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh. 19 My lord asked his servants, saying, Have ye a father, or a brother? 20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him. 21 And thou saidest unto thy servants, Bring him down unto me, that I may set mine eyes upon him. 22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, *his father* would die. 23 And thou saidest unto thy servants, Except your youngest brother come down with you, you shall see my face no more. 24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord. 25 And our father said, Go again, *and* buy us a little food. 26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the mans face, except our youngest brother be with us. 27 And thy servant my father said unto us, Ye know that my wife bare me two *sons*. 28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since. 29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. 30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (seeing that his life is bound up in the lads life) 31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. 32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. 33 Now therefore I pray thee, let thy servant abide in stead of the lad, a bondman to my lord; and let the lad go up with his brethren. 34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

Is not this it in which my Lord drinketh? and whereby indeed he divineth] These are the Words, and the Words wherein *Joseph* accosts them, when they are brought before him, are, *What Deed is this that ye have done? Wot ye not that such a Man, as I, can certainly divine?* And from hence some have imagin'd, that *Joseph* was a Person addicted to *magical* Arts, and, by Virtue of this single Cup, could discover strange and wonderful Things. But, in answer to this, others have observ'd, that the Word *Nashah*, which we render to *divine*, was formerly of an indefinite Sense, and meant in general, to *discover* or *make a Trial of*; and, accordingly, they have devised a double Acceptation of the Steward's Words, as if he should say, — *By this Cup* (viz. left in a careless and negligent Manner) *my Master was minded to make an Experiment, whether you were Thieves or honest Men*; or say, — *By this Cup, wherein he drinketh, my Master discovers and finds out the Temper and Dispositions of Men, when they are in Liquor*. But both of these Senses seem a little too much forc'd, and are far from agreeing with the other Words of *Joseph*.

It must be acknowledg'd therefore, that, as *magical* Arts of divers Kinds were in use among the *Egyptians*, many Years before *Joseph*'s Time of coming thither; and that, as *Joseph*, by his wonderful Skill of interpreting Dreams, had gain'd a great Reputation for Knowledge, and, perhaps, among the Populace, might pass for a *Diviner*; he took an Occasion from hence, in order to carry on his Design, to assume a *Character* that did not belong to him. There is no Reason however to infer from the Words, that the Art of *divining by the Cup* (as it came afterwards to be practis'd) was then in use in *Egypt*; because the Words before us (according to the Sense of the best Interpreters) do not relate to this Cup, as the *Instrument*, but as the *Subject* of Divination; not as the Thing, *with which*, but as the Thing, *concerning which* this magical Enquiry was to be made. And so the Sense of the Steward's Words will be, 'How could you think, but that my Lord, 'who is so great a Man at *Divination*, would use the 'best of his Skill to find out the Persons who had robb'd 'him of the Cup which he so much prizes?' And this tallies exactly with the subsequent Words of *Joseph*, *Wot ye not that such a Man, as I*, 'I, who have rais'd 'myself to this Eminence by my Interpretation of 'Dreams, and may therefore well be accounted an '*Adept* in all other Sciences, should long be at a Loss 'to know, who the Persons were, that had taken away 'my Cup?' This seems to be the natural Sense of the Words; the only one indeed that they will fairly bear: And tho' they do not imply, that *Joseph*, was actually a *Magician*, yet they seem to justify the Notions of those Men who think, that he carried his *Dissimulation* to his Brethren so far, as to make them believe that he really had some Knowledge that Way.

The learned *Ainsworth*, who was exceedingly well versed in the *Hebrew*, and other oriental Tongues, translates it, *Is not this it in which my Lord drinketh, and he would* searching, *search diligently for it?* Many learned *Jews* concurring in this Notion, I confess, says *Campbel*, that it seems the more probable Version of the two.

But, say some, how will you justify *Joseph*'s cruel Usage of his Brethren, and putting his aged Father into so many Frights? In Answer to which, *Stackhouse* observes, that, the Royal *Psalmist*, in his Description of the Sufferings of *Joseph*, tells us, that he was not only sold to be a *Bond-servant*, but that *his Feet were hurt in the Stocks, and Iron entered into his Soul*, Ps. cv. 17, 18. which signifies, at least, that he endur'd very hard Usage, before *the Time came that his Cause was known*, and his Innocence discover'd; and of all this his Brethren, when they sold him into Slavery, were properly the Occasions. So that, could we conceive, that any angry Resentments could harbour in a Breast, so fully satisfied of a divine Providence in all this Dispensation, we might have imagin'd, that *Joseph* took this Opportunity to *retaliate* the Injuries, which were formerly done to him; but this he did not. He de-

fired

fired indeed to be inform'd in the Circumſtances of their Family, without aſking any direct Queſtion; and therefore he mentions the Suſpicion of their being *Spies*, merely to *fiſh out* of them (as we call it) whether his *aged* Father, and his *younger* Brother were yet alive. For, upon their Return, we may perceive (eſpecially conſidering that it is the *firſt Miniſter* of a mighty State, that ſpeaks to a Company of poor indigent Shepherds) a wonderful Tenderneſs in his Expreſſions: *Is your Father well; the old Man of whom ye ſpake, is he ſtill alive?* beſides the Inſtructions, which he plainly gave his Steward to bid them be *of good Cheer*. When he underſtood that his Father and Brother were both alive, and, as yet, had not Matters prepar'd for the Removal of his Father and Family, the Eagerneſs of his Affections may perhaps be thought to have carried him a little too far, in demanding his Brother to be brought to him; but we are not to doubt, but that *Joſeph*, by the Divine Spirit, wherewith he was endow'd, did certainly foreſee what would happen, and that his Father's grieving a little Time for *Benjamin*, would be ſo far from endangering his Health, that it would only increaſe his Joy, when he ſaw him again, and diſpoſe him the better for the Reception of the welcome News of his own Advancement in *Egypt*; which, had it come all upon him at once, and on a ſudden, might have been enough to have bereav'd him of his Senſes, if not of his Life itſelf, by a *Surfeit* of Joy.

Upon their ſecond Diſmiſſion, after a very kind Entertainment, it may be thought perhaps a Piece of Cruelty in *Joſeph*, to have his Cup convey'd (of all others) into *Benjamin*'s Sack, and thereupon to threaten to make him a *Bondſlave*, for a pretended *Felony*: But herein was *Joſeph*'s great Policy and Nicety of Judgment. He himſelf had been ſeverely treated by the reſt, when he was young, and therefore was minded to make an Experiment, in what Manner they would now behave towards their Brother; whether they would forſake him in his Diſtreſs, and give him up to be a *Bondſlave*, as they had ſold *him* for one; or whether they would ſtand by him in all Events, make Interceſſion for his Releaſe, or adventure to ſhare his Fate.

This, perhaps, may be thought a carrying the Matter a little too far: But, without this Conduct, *Joſeph* could not have known, whether his Brethren rightly deſerv'd the Favour and Protection, which he might then deſign, and afterwards granted them. Without this Conduct we had not perhaps had the moſt lively Images, that are to be met with in Scripture, of *injur'd Innocence*, of Meekneſs and Forbearance, and the *Triumphs* of a good Conſcience, in him; and of the Fears and Terrors, the Convictions and *Self-condemnations* of *long-concealed Guilt* in them. Without this Conduct we had not had the lovely Portraiture of paternal Tenderneſs, as well as brotherly Affection; we had never had thoſe ſolemn, ſad, and melting Words of *Jacob*, *If I am bereaved of my Children, I am bereaved*, enough to pierce a tender Parent's Heart; or thoſe others, *Joſeph is alive, I will ſee him before I die*, enough to raiſe it into Joy and Exultation again. In a Word, without this Conduct, we had never had that *courteous*, that *moving*, that *pleaſingly mournful* Speech, wherein *Moſes* makes *Judah* addreſs *Joſeph*, in Behalf of his poor Brother *Benjamin*, which exceeds all the Compoſitions of human Invention, and flows indeed from ſuch *natural* Paſſions, as Art can never imitate. So that, upon a Review of his whole Conduct, *Joſeph* is ſo far from deſerving Blame, that all this ſeeming Rigour and Imperiouſneſs of his, did *eventually* produce a great deal of Good; and was, in reality, no more, than the heightening the Diſtreſs, or thickening the *Plot* (as we call it in a Play) to make the *Diſcovery*, or future Felicity, he intended his Family, more conſpicuous and agreeable.

CHAP. XLV.

Joſeph *makes himſelf known to his Brethren; they are troubled at his Preſence; he comforts them, and aſcribes his being ſold into* Egypt *to the Providence of God. His dutiful Meſſage to his Father, and Kindneſs to his Brethren, eſpecially to* Benjamin. Pharaoh *hears of the News, is pleas'd, and orders* Joſeph *to ſend for his Father, and his Family into* Egypt. Joſeph *diſmiſſes his Brethren; their Arrival in* Canaan; *they acquaint their Father with all that had befel them; he hardly believes them, but at length believes them, and reſolves to go and ſee* Joſeph *before he dies.*

Ver. 1. THEN Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren. 2 And he wept aloud: and the Egyptians and the houſe of Pharaoh heard. 3 And Joſeph ſaid unto his brethren, I *am* Joſeph; Doth my father yet live? and his brethren could not anſwer him: for they were troubled at his preſence. 4 And Joſeph ſaid unto his brethren, Come near to me, I pray you; and they came near: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt. 5 Now therefore be not grieved, nor angry with yourſelves, that ye ſold me hither: for God did ſend me before you, to preſerve life. 6 For theſe two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there ſhall* neither *be* earing nor harveſt. 7 And God ſent me before you, to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance. 8 So now *it was* not you *that* ſent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt. 9 Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt; come down unto me, tarry not. 10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſt. 11 And there will I nouriſh thee (for yet *there are* five years of famine;) leſt thou, and thy houſhold, and all that thou haſt, come to poverty. 12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* my mouth that ſpeaketh unto you. 13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen; and ye ſhall haſte, and bring down my father hither. 14 And he fell upon his brother Benjamins neck, and wept; and Benjamin wept upon his neck. 15 Moreover he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him. 16 And the fame thereof was heard in Pharaohs houſe, ſaying, Joſephs brethren are come: and it pleaſed Pharaoh well, and his ſervants. 17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get you unto the land of Canaan. 18 And take your father, and your houſholds, and come unto me: and I will give you the good of the land of Egypt, and ye ſhall eat the fat of the land. 19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20 Alſo regard not your ſtuff:

ſtuff: for the good of all the land of Egypt *is* yours. 21 And the children of Iſrael did ſo: and Joſeph gave them waggons, according to the commandment of Pharaoh, and gave them proviſion for the way. 22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment. 23 And to his father he ſent after this *manner*; ten aſſes laden with the good things of Egypt, and ten ſhe-aſſes laden with corn and bread and meat for his father by the way. 24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye fall not out by the way. 25 And they went up out of Egypt and came into the land of Canaan unto Jacob their father, 26 And told him, ſaying, Joſeph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacobs heart fainted, for he believed them not. 27 And they told him all the words of Joſeph, which he had ſaid unto them: and when he ſaw the waggons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived. 28 And Iſrael ſaid, *It is* enough; Joſeph my ſon *is* yet alive: I will go and ſee him before I die.

And thou ſhalt dwell in Goſhen] From hence it is manifeſt, that the Land of *Goſhen* lay but at an inconſiderable Diſtance from the Place where *Joſeph* dwelt, and conſequently from *Pharaoh*'s Court, wherein *Joſeph* reſided conſtantly, as is apparent from the whole Current of the Hiſtory. Its exact Situation we ſhall ſpeedily have Occaſion to delineate; and therefore it is unneceſſary to ſay more of it at preſent, than that it lay on the Borders of *Canaan*, and was the Province of *Egypt*, into which *Jacob* entered on his going down thither.

To all of them he gave each Man Changes of Raiment] This Kind of Preſent is ſtill cuſtomary in the Eaſt. The Inhabitants of *Canaan* and *Egypt* looked on a Multitude of Garments as the chief Part of their Riches; and *Joſeph*, beſides his expreſſing his Affection to his Brethren by this Gift, ſent it as a Teſtimony alſo unto *Jacob* of his being alive, in Power, and in good Terms with his Brothers; Circumſtances neceſſary to engage an old Man, like *Iſrael*, to take ſo long a Journey into a ſtrange Country, where he had never been before.

But to Benjamin he gave three hundred Pieces of Silver, and five Changes of Raiment] The *Jewiſh* Commentators have diſcovered many Myſteries in this Sum, which are not worth repeating; the plain Matter of Fact is, that *Joſeph*, as a Mark of his *Favour* to *Benjamin*, preſented him with three hundred Shekels of Silver, or the Value of 34 *l.* 4 *s.* 4 *d.* ½ in our Money; ſo that this as well as the five Changes of Raiment, was to diſtinguiſh *Joſeph*'s Affection for him over the reſt.

See that you fall not out by the Way] *Joſeph* was very well acquainted with the obſtreperous Tempers of ſome of them; and foreſeeing that they would commune together on what had paſſed, he was ſollicitous for the Safety of *Benjamin*; therefore he prudently warned them againſt Diſputes, which growing warm by Degrees, might be attended with evil Conſequences, and diſappoint all the Good he deſign'd them. Some Commentators have given this another Senſe; but it does not ſo well agree with the Words of the Text.

And Jacob's Heart fainted] The LXX call this *Extaſy*; the *Vulgar Latin* hath it, *Jacob, quaſi de gravi ſomno evigilans*; i. e. *as if awaked out of a deep Sleep*; the *Rabbins* have alſo differed very much as to the Manner in which this Alteration of *Jacob*'s Diſpoſition happened. Some ſay, the Heart ſtopt its Motions, and continued no longer beating. Others take it in quite another Senſe, and ſuppoſe that in the Original no more was intended, than that *Jacob* did not incline his Mind to credit the Story they told him concerning *Joſeph*. But the literal and plain Meaning is, That the Surprize which his Sons put him in, though he believed not a Word they ſaid, threw *Jacob* into a Swoon, which is an Accident very common in ſuch Caſes. All Amaze is a Confuſion in the Spirits, which operates more or leſs, according as they are agitated; which is the Reaſon why Joy and Grief work alike on the Patient, and produce nearly the ſame Effects. *Aul. Gellius* gives us a remarkable Story to the ſame Purpoſe, *viz.* 'After the Defeat at *Cannæ* of the *Roman* Forces, 'News was brought to an old Woman, that her Son 'was there ſlain among the reſt, and the poor Creature 'was extremely troubled at this ill Adventure, tho' it 'ſeems the Meſſenger was miſtaken, and her Son ſoon 'ſoon after returned ſafe and ſound; but the old Woman no ſooner caſt her Eyes on him, than immediately falling into an exceſſive Agony, through the 'Combat in her Soul, between Joy and Sorrow, ſhe 'yielded up the Ghoſt.' Reaſon will eaſily enough lead us to the Cauſe of this; and therefore it is needleſs here to dwell longer upon it.

The Spirit of Jacob their Father revived] It is evident enough, that in the Original, this Phraſe is uſed, in direct Oppoſition to that which is explained in the former Note. The firſt points out the exceſſive Sorrow which threw *Jacob* into Faintings, by ſaying his Heart ſtopt, or ceaſed beating. This latter emphatically deſcribes his Recovery from that Sadneſs and Fainting, by ſaying his Heart revived or lived again. In order to conceive perfectly the Energy of ſuch *Hebraiſms*, we muſt obſerve, that Death is frequently put for *grievous Anxiety*, and by Life is underſtood, a *Chearfulneſs of Soul, and Vivacity of Spirit*. But before we part with this Paſſage, it is neceſſary to take Notice, that the *Hebrews* take this in a quite different Senſe. The Paraphraſe of *Onkelos* ſays, 'That the Spirit of the Lord returned unto '*Jacob*'; and the *Targum* of *Jonathan* goes farther, for it is therein ſaid, 'That the Spirit of the Lord, 'which departed from *Jacob*, from the Time of *Joſeph*'s Loſs, returned unto him again.' The Meaning of theſe Gloſſes, is explained by this Maxim of the *Rabbins*, 'That the Spirit of God reſideth not in Men 'of melancholy Diſpoſitions.'

CHAP. XLVI.

Jacob *ſets out on his Way to* Egypt; *at* Beerſheba *offers Sacrifices to God. The Lord appears to him in a Viſion, and encourages him to go down into* Egypt; *he arrives there. The Number and Names of his Family that went with him into* Egypt; *his Interview with* Joſeph. Joſeph *inſtructs his Brothers what to ſay when they come before* Pharaoh.

Ver. 1. AND Iſrael took his journey with all that he had, and came to Beerſheba, and offered ſacrifices unto the God of his father Iſaac. 2 And God ſpake unto Iſrael in the viſions of the night, and ſaid, Jacob, Jacob: And he ſaid, Here *am* I. 3 And he ſaid, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. 4 I will go down with thee into Egypt; and I will alſo ſurely bring thee up *again:* and Joſeph ſhall put his hand upon thine eyes. 5 And Jacob roſe up from Beerſheba: and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had ſent to carry him. 6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his ſeed with him: 7 His ſons, and his ſons ſons with him, his daughters, and his ſons daughters, and all his ſeed brought he with him into Egypt. 8 And theſe are the

names of the children of Iſrael, which came into Egypt, Jacob and his ſons: Reuben Jacob's firſt-born. 9 And the ſons of Reuben; Hanoch and Phallu, and Hezron, and Carmi. 10 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman. 11 And the ſons of Levi; Gerſhon, Kohath, and Merari. 12 And the ſons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah; but Er and Onan died in the land of Canaan. And the Sons of Pharez, were Hezron and Hamul. 13 And the ſons of Iſſachar; Tola, and Phuvah, and Job, and Shimron. 14 And the ſons of Zebulun; Sered, and Elon, and Jahleel. 15 Theſe *be* the ſons of Leah, which ſhe bare unto Jacob in Padan-aram, with his daughter Dinah: all the ſouls of his ſons and his daughters *were* thirty and three. 16 And the ſons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli. 17 And the ſons of Aſher; Jimnah, and Iſhua, and Iſui, and Beriah, and Serah, their ſiſter: and the ſons of Beriah; Heber, and Malchiel. 18 Theſe *are* the ſons of Zilpah, whom Laban gave to Leah his daughter: and theſe ſhe bare unto Jacob, *even* ſixteen ſouls. 19 The ſons of Rachel Jacobs wife; Joſeph, and Benjamin. 20 And unto Joſeph in the land of Egypt were born Manaſſeh and Ephraim, which Aſenath the daughter of Poti-pherah prieſt of On bare unto him. 21 And the ſons of Benjamin *were* Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard. 22 Theſe *are* the ſons of Rachel, which were born to Jacob: all the ſouls *were* fourteen. 23 And the ſons of Dan; Huſhim. 24 And the ſons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. 25 Theſe *are* the ſons of Bilhah, which Laban gave unto Rachel his daughter, and ſhe bare theſe unto Jacob: all the ſouls *were* ſeven. 26 All the ſouls that came with Jacob into Egypt, which came out of his loyns, beſides Jacobs ſons wives, all the ſouls *were* threeſcore and ſix; 27 And the ſons of Joſeph which were born him in Egypt, *were* two ſouls: all the ſouls of the houſe of Jacob which came into Egypt, *were* threeſcore and ten. 28 And he ſent Judah before him unto Joſeph, to direct his face unto Goſhen; and they came into the land of Goſhen. 29 And Joſeph made ready his chariot, and went up to meet Iſrael his father, to Goſhen; and preſented himſelf unto him: and he fell on his neck, and wept on his neck a good while. 30 And Iſrael ſaid unto Joſeph, now let me die, ſince I have ſeen thy face, becauſe thou *art* yet alive. 31 And Joſeph ſaid unto his brethren, and unto his fathers houſe, I will go up and ſhew Pharaoh, and ſay unto him, My brethren, and my fathers houſe, which *were* in the land of Canaan, are come unto me: 32 And the men *are* ſhepherds, for their trade hath been to feed cattel; and they have brought their flocks and their herds, and all that they have. 33 And it ſhall come to paſs when Pharaoh ſhall call you, and ſhall ſay, What *is* your occupation? 34 That ye ſhall ſay, Thy ſervants trade hath been about cattel, from our youth, even until now, both we *and* alſo our fathers: that ye may dwell in the land of Goſhen: for every ſhepherd *is* an abomination unto the Egyptians.

Fear not to go down into Egypt] It is not unlikely that the good old Man had promiſed himſelf the Comfort of ſpending the Remainder of his Days in the Land which God had been pleaſed to promiſe him; and therefore after ſo much Labour of Life, and Change of Place, when he thought himſelf at the End of his Pilgrimage, and perhaps depended upon the *Patriarchal* Line being put in Poſſeſſion before his Death, to be obliged to leave his Land, and to go into a foreign one, was not a little diſcouraging; eſpecially if he retain'd in his Mind the melancholy Prediction to his Grandfather, *Gen.* xv. 13. *Know of a Surety, that thy Seed ſhall be a Stranger in a Land that is not theirs, four hundred Years, and ſhall ſerve them.* See *Bibl. Bib.*

And Joſeph ſhall put his Hand upon thine Eyes] There ſeems to be ſomething of a Reaſon in Nature, why ſuch a particular Regard ſhould be had, at Death, to the *Eyes*, and that is, becauſe they are in Life ſo eminently ſerviceable both to Body and Mind. We cloſe the Eyes of the Dead, becauſe no Part of the Body looks ſo ghaſtly after Death, whereas nothing was ſo ſprightly and beautiful before: And the Reaſon why the neareſt in Blood or Friendſhip ſhould have this Office, is too obvious to need any Explication. *Penelope* writing to *Ulyſſes* concerning their Son *Telemachus*, according to *Ovid*, has theſe Words:

Dii precor hoc jubeant, ut, euntibus ordine fatis,
Ille meos oculos comprimat, ille tuos.

Thus engliſhed:

O grant, ye Gods, in your appointed Time,
That both our Eyes, at laſt, be clos'd by Him.

And theſe are the Names of the Children of Iſrael which came into Egypt] The whole Account of *Jacob*'s Sons and Grandſons, who went along with him into *Egypt*, ſtands thus: --- By *Leah* 32; by *Zilpah* 16; by *Rachel* 11; by *Bilhah* 7: In all 66, excluſive of *Jacob* himſelf, and of *Joſeph*, and his two Sons, which make up the 70: And 'twas neceſſary indeed, that theſe *Genealogies* ſhould be exactly regiſter'd, not only to diſtinguiſh each *Tribe*, and thereby diſcover the *Meſſias*, when he came; but (as it is in the Caſe before us) to make it apparent, that the Increaſe of *Iſrael*, even under Oppreſſion, ſhould bear a fair Proportion to the Promiſe made to *Abraham*, viz. *That his Seed ſhall be even as the Stars of Heaven, and as the Sand upon the Sea-ſhore for Multitude.* See *Univ. Hiſt.* and *Bibl. Bib.*

All the Souls of the Houſe of Jacob which came into Egypt, were threeſcore and ten] There are are three different Accounts in Scripture of the Number of *Jacob*'s Family, when they came down into *Egypt*. Here it is ſaid, Ver. 26. that they were *threeſcore and ſix*: In the very next Verſe, and in *Deut.* x. 22. it is ſaid, that they were *threeſcore and ten*; St. *Stephen*, in *Acts* vii. 14. tells us expreſly, that they were *ſeventy-five*. Now in order to reconcile theſe ſeeming Contradictions, we muſt obſerve, that in each Place there is a different Manner of Computation. In the firſt Catalogue *Moſes* ſpeaks of thoſe Perſons only, *who came out of* Jacob's *Loins*, i. e. his Children and Grand-children, that went into *Egypt* with him; and theſe, excluſive of *Jacob* himſelf, and *Joſeph* and his two Sons, who were in *Egypt* before, were exactly *Sixty-ſix*: Whereas, including *Jacob* himſelf, together with *Joſeph* and his two Sons *Ephraim* and *Manaſſeh*, (who, tho' they were in *Egypt* before, yet, living there as Strangers only, and having their Original from the Land of *Canaan*, may be reckon'd, as if they had come into *Egypt* with *Jacob*) the Number is exactly Seventy. The Difference between *Moſes* and St. *Stephen* is a little more difficult to reconcile; and yet, if we ſuppoſe, that St. *Stephen* follows the firſt Number of *Moſes*, viz. *Sixty-ſix*, out of which he excludes *Jacob*, *Joſeph* and his two Sons, and to which he adds only nine of his Sons Wives (for *Judah*'s Wife, was already dead, and *Benjamin* is ſuppoſed to

to be ſtill unmarried, and *Joſeph*'s Wife out of the Caſe) theſe nine Wives, I ſay, who, tho' not of *Jacob*'s Blood, yet belong'd to his Family, and to *Joſeph*'s *Kindred* (which is the very Expreſſion St. *Stephen* makes uſe of) added to the Number of *Sixty-ſix* other Perſons will amount exactly to *Seventy-five*. See *Patrick*'s Com. Univerſ. and *Powell*'s Hiſt.

That ye may dwell in the Land of Goſhen] By the general Conſent of antient Geographers, the Land of *Goſhen* was ſituate, ſays *Pool*, in the Eaſtern Part of *Egypt* between the *Red-Sea* and the River *Nile*, upon the Borders of *Canaan*. It was a fruitful Spot of Ground, very fit for Paſturage, and therefore *Joſephus* tells us, that *Pharaoh*'s own Cattle were kept there, and accordingly we find him ordering *Joſeph* to make one of his Brethren *Inſpector-General* over them. The Country was ſeparate from *Egypt*: And, for this Reaſon; the *Iſraelites* inhabiting it, might keep themſelves in a Body, without endangering their Religion or Manners, by intermixing with the *Egyptians*, and without incurring their Envy or Odium, as they would have done had they liv'd among them, and ſhar'd any Power or Profit in the Government. They came down into *Egypt* upon a particular Exigency, and were to return again, to take Poſſeſſion of the *promis'd Land*; and therefore a Country, that lay in a Manner contiguous to it, was the moſt convenient for their Abode, that they might be in Readineſs to remove, whenever God ſhould order them to leave it, which they would not have found ſo eaſy a Thing to do, had they been ſetled in the Heart of *Egypt*.

For every Shepherd is an Abomination to the Egyptians] The Country of *Egypt* (as *Diodorus* tells us) was divided into three Parts, whereof the *Prieſts* had one, the *King* a ſecond, and the *Soldiery* a third: But, under theſe, there were three other Ranks of Men, *Shepherds*, *Huſbandmen*, and *Artificers*. The *Huſbandman* ſerv'd the King, and the other two Orders, in tilling the Ground, for very ſmall Wages, and ſo did the *Shepherds*, in their Capacities, for the *Egyptians* we muſt remember, had Sheep and Oxen, as well as Horſes and Aſſes, which they ſold unto *Joſeph* in the Time of the Famine. It cannot be thought therefore, that they abominated all Shepherds in general, but only ſuch *Shepherds* as were *Foreigners*, and for what Reaſon it was they did this, is not ſo eaſy a Matter to reſolve. Some are of Opinion, that Shepherds were held in Deteſtation, becauſe they were a People in thoſe Days addicted to *Robbery*, which made them very odious to the *Egyptians*: But others imagine, that Theft, among the *Egyptians*, was not reputed ſo abominable a Crime; and therefore they think, that the moſt probable Reaſon of this Averſion to Shepherds, and to the *Hebrews*, as ſuch, was the great Oppreſſion, and Tyranny, under which they had lately groan'd, when the *Phenician* Shepherds penetrated *Egypt*, waſted their Cities, burnt their Temples, murther'd the Inhabitants, and ſeated themſelves, for a conſiderable while, in the Poſſeſſion of it. But, upon whatever Account it was, that the *Egyptions* had this Averſion to Shepherds, it certainly was an Inſtance of *Joſeph*'s great Modeſty and Love of Truth, that he was not aſham'd of an Employment, ſo mean in itſelf, and ſo vile in the Eyes of the *Egyptians*. Had he been minded to make the moſt of the Matter, he might have inſtructed his Brothers to have conceal'd their Way, or Buſineſs of Life; or, if he was aware, that they would follow the ſame in *Egypt*, that they had done in *Canaan*, he might nevertheleſs have put into their Mouths the high Dignity of their Deſcent, and the wonderful Hiſtory of their Family, *viz.* that *Abraham* was their *Great-Grandfather*, a Prince renown'd for the Defeat of four confederated Monarchs; that *Iſaac* was their *Grandfather*, whoſe Amity and Alliance had been courted by Kings; and that *Iſrael* was their Father, who once gain'd a Victory even over a mighty Prince of the celeſtial Hoſt; all great Men in their Generations, and dignified with the Converſation of God himſelf. This, and a great deal more, had *Joſeph* been minded to ſerve the Purpoſes of Vanity, he might have ſuggeſted to his Brethren; but, by his open Declaration, we may perceive, that his Pleaſure and Ambition was, that the wonderful Chain of the divine Meaſures and Counſels, in bringing him, from an humble Condition of Life, to ſuch a Sublimity of Power and Figure, might be as conſpicuous as poſſible. See *Pool*'s and *Patrick*'s Com. and *Biblioth. Bib.*

CHAP. XLVII.

Joſeph *acquaints* Pharaoh *with the Arrival of his Father in* Egypt. *He preſents five of his Brethren to the King, who diſcourſes with them about their Occupation.* Joſeph *brings his Father before* Pharaoh; *the Converſation that paſs'd between them. The Famine rages prodigiouſly in* Egypt; Joſeph's *Conduct thereupon. The Prieſts are favour'd. The Famine ends, and* Joſeph *gives the People Corn, and bids them till and ſow the Land. The* Iſraelites *multiply exceedingly.* Jacob's *Age and Death; he takes an Oath of* Joſeph *concerning his Burial.*

Ver. 1. THEN Joſeph came and told Pharaoh, and ſaid, My father and my brethren, and their flocks and their herds, and all that they have, are come out of the land of Canaan: and behold, they *are* in the land of Goſhen. 2 And he took ſome of his brethren, *even* five men, and preſented them unto Pharaoh. 3 And Pharaoh ſaid unto his brethren, What *is* your occupation? And they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we *and* alſo our fathers. 4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have no paſture for their flocks, for the famine *is* ſore in the land of Canaan: now therefore we pray thee, let thy ſervants dwell in the land of Goſhen. 5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee: 6 The land of Egypt *is* before thee; in the beſt of the land make thy father and brethren to dwell, in the land of Goſhen let them dwell: and if thou knoweſt any man of activity amongſt them, then make them ruler over my cattel. 7 And Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed Pharaoh. 8 And Pharaoh ſaid unto Jacob, How old *art* thou? 9 And Jacob ſaid unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh. 11 And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes, as Pharaoh had commanded. 12 And Joſeph nouriſhed his father, and his brethren, and all his fathers houſhold with bread, according to *their* families.

And Jacob bleſſed Pharaoh] It is not neceſſary to underſtand any more thereby, ſays *Pool*, than that *Jacob* ſaluted him with great Reſpect: Accordingly, we find the ſame Verb which is tranſlated to *bleſs*, is render'd to *ſalute*, 1 Sam. xiii. 10. And in this Senſe Commentators take the Words above.

And Pharaoh ſaid unto Jacob, How old art thou] *Pharaoh*'s Queſtion to *Jacob*, and *Jacob*'s Anſwer, we may ſuppoſe, were not all the Diſcourſe that paſs'd between them,

them, but only what moſt deſerves to be mention'd, becauſe (as the learned *Pererius* obſerves) this Anſwer of *Jacob*'s is the very *Hinge* upon which which the whole *Chronology* of the Patriarchal Times turns. The ſame excellent Commentator remarks, that, tho' *Jacob* liv'd ſeventeen Years after this, yet even at laſt he did not attain *to the Days of the Years of the Life of his Fathers:* ſince his Father *Iſaac* lived an hundred and fourſcore Years, and his Grandfather *Abraham* to an hundred and ſeventy five.

In the beſt of the Land, in the Land of Rameſes] *Rameſes* was Part of the Land of *Goſhen*; and in all Probability, that Part where the *Iſraelites* afterwards built the City *Rameſes* for *Pharaoh*, wherefore it is now called ſo by Anticipation. The Reaſon why *Moſes* ſpecifies that it was in the Land of *Rameſes*, is, that the *Iſraelites* not being now numerous enough to poſſeſs the whole Land of *Goſhen*, which was given to them, contented themſelves with only a Part of it, and left the reſt to be inhabited by the *Egyptians*; wherefore, when they multiplied exceedingly, as they did afterwards, they were forced to ſpread their Habitations amongſt the Natives of the Land.

13 And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt, and *all* the land of Canaan fainted by reaſon of the famine. 14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaohs houſe. 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the money faileth. 16 And Joſeph ſaid, Give your cattel; and I will give you for your cattel, if money fail. 17 And they brought their cattle unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattel of the herds, and for the aſſes; and he fed them with bread, for all their cattle for that year. 18 When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent, my lord alſo hath our herds of cattel; there is not ought left in the ſight of my lord, but our bodies, and our lands. 19 Wherefore ſhall we die before thy eyes, both we and our land? Buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live and not die, that the land be not deſolate. 20 And Joſeph bought all the land of Egypt for Pharaoh: for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs. 21 And as for the people, he removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof. 22 Only the land of the prieſts bought he not: for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they ſold not their lands. 23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* ſeed for you, and ye ſhall ſow the land. 24 And it ſhall come to paſs in the increaſe, that you ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones. 25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaoh's ſervants. 26 And Joſeph made it a law over the land of Egypt unto this day; *that* Pharaoh ſhould have the fifth *part*; except the land of the prieſts only, *which* became not Pharaohs.

When that Year was ended, they came unto him the ſecond Year] When the *Egyptians* were drove to this laſt Extremity, in our Tranſlation it is ſaid to be in the *ſecond Year*; but this, ſays *Pool*, muſt not be underſtood to be the *ſecond* Year of the ſeven Years of Famine, but the ſecond after that laſt mentioned, wherein they had ſold their Cattle, which was in Reality the *laſt* Year of the Famine; becauſe he now gave them Corn for *Seed*, as well as for *Food*; whereas, in the firſt Years, there was neither *ſowing* nor *reaping*.

Some have accuſed *Joſeph* of bad Policy, in adviſing the King to take the Advantage of a Famine in order to impoveriſh all his Subjects; except the Prieſts. To this Mr. *Stackhouſe* anſwers, That as ſoon as *Joſeph* had foretold the King the long Famine, that was to befal *Egypt*, he gave him Advice to have the *fifth* Part of the Produce of the Country laid up in Store againſt the enſuing Want. The *tenth* Part, (according to the Conſtitution of the Nation) belong'd to the King already, and to adviſe him to purchaſe as much more, for ſeven ſucceeding Years, was to conſider him as the *publick Father* of his People, for whoſe Support and Welfare he was concern'd to provide. When himſelf was appointed to gather in the Corn, he took Care, no doubt, to have his *Granaries* in fortified Places, and as the Scarceneſs increaſed, to have them ſecur'd by a Guard of the King's Forces, to prevent Inſurrections and Depredations. When he came to open his *Storehouſes*, he ſold to the Poor and to the Rich; and was it not highly reaſonable that he, who bought the Corn, ſhould likewiſe ſell it; or, that the Money, which by the King's Commiſſion and Order, had been laid out for ſuch a Stock of Proviſions againſt the approaching Neceſſities of his Subjects, ſhould return to the King's Coffers again, to anſwer his Occaſions? When their Money was gone, they brought him their Cattle; but this they did of their own Accord, without any Compulſion or Circumvention; and might he not as legally exchange Corn for Cattle, as he did it for Money before? His Corn he kept up perhaps at a high Rate; but, had he ſold it *cheap*, or given it *gratis*, the People, very likely, would have been profuſe, and wanton in the Conſumption of it; whereas his great Care and Concern was, to make it hold out the whole Time of the *Famine*. He oblig'd the Inhabitants of one City and Diſtrict to remove, or make Room for thoſe of another; but this he might do, not ſo much to ſhew their Subjection to *Pharaoh*, as to ſecure the publick Peace, by diſabling them, in this Way, from entering into any ſeditious Meaſures and Combinations.

It cannot be imagin'd indeed, but that in a Time of ſuch general Want and Calamity, Mens Minds would be ripe for Rapine, Violence, and Mutiny; and yet we meet with no Commotion, during the whole Period of this critical Miniſtry; which beſpeaks the Skill of the *Mariner*, when he is found able to *ſteer* ſteady in the midſt of ſo tumultuous a Sea. In fine, after he had a long while executed his high Truſt, and the Years of Famine were come to a Concluſion, he gave the People back their Liberties and Eſtates, reſerving to the King no more, than a double *Tenth* out of the Produce of their Lands, as a *Tribute* of their Vaſſalage; which, conſidering the Richneſs of the Soil, and the little Pains required in cultivating it, was an Impoſition, far from being burthenſome to the Subject, or vaſtly diſproportionate to the Benefit they had receiv'd.

Why *Pharaoh*, when he thought fit to leſſen the Property of his *common* Subjects, did not, at the ſame Time, attempt to reduce the exorbitant Riches of the Prieſts, we may, in ſome Meaſure, account for, if we conſider, that, according to the Conſtitution of the Kingdom,

Kingdom, the *Egyptian* Prieſts were oblig'd to provide all Sacrifices, and to bear all the Charges of the *national* Religion, which in thoſe days, was not a little expenſive; ſo very *expenſive*, that we find, in Countries where the Soil was not fruitful, and conſequently the People poor, Men did not well know how to bear the Burden of Religion; and therefore *Lycurgus*, when he reform'd the *Lacedemonian* State, inſtituted Sacrifices, the meaneſt and cheapeſt that he could think of. But *Egypt*, we know, was a rich and fertile Country, and therefore, in all Probability, the King and People being deſirous that Religion ſhould appear with a ſuitable Splendor, made Settlements upon the Prieſts from the firſt Inſtitution of Government among them, anſwerable to the Charges of their Function. Add to this, that the Prieſts of *Egypt* were the whole Body of the Nobility of the Land; that they were the King's Counſellors and Aſſiſtants, in all the Affairs which concern'd the Publick; were *joint Agents* with him in ſome Things, and, in others, his *Directors* and *Inſtructors*. Add again, that they were the Profeſſors and Cultivators of *Aſtronomy*, *Geometry*, and other uſeful Sciences; that they were the Keepers of the publick Regiſters, Memoirs, and Chronicles of the Kingdom; and, in a Word, that, under the King, they were the ſupreme Magiſtrates, and fill'd all prime Offices of Honour and Truſt. And, conſidering them under theſe Views, we may poſſibly allow, that *Pharaoh* might think, that they had not too much to ſupport the Station they were to act in, and, for that Reaſon, order'd that no Tax ſhould be rais'd upon them.

27 And Iſrael dwelt in the land of Egypt in the country of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly. 28 And Jacob lived in the land of Egypt ſeventeen years: ſo the whole age of Jacob was an hundred forty and ſeven years. 29 And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto him, If now I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt. 30 But I will lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying-place. And he ſaid, I will do as thou haſt ſaid, 31 And he ſaid, Swear unto me: And he ſware unto him. And Iſrael bowed himſelf upon the beds head.

Bury me not, I pray thee, in Egypt; but I will lie with my Fathers] Tho' there be ſomething of a natural Deſire in moſt Men to be buried in the Places where their Anceſtors lie; yet *Jacob*'s Averſion to have his Remains depoſited in *Egypt* ſeems to be more earneſt than ordinary, or otherwiſe he would never have impos'd an Oath on his Sons, and charg'd them all with his dying Breath, not to ſuffer it to be done. For he very well knew, that had his Body been buried in *Egypt*, his Poſterity, upon that very Account, would have been too much wedded to the Country, ever to attempt the Acquiſition of the *promis'd Land*; and therefore, to wean them from the Thoughts of continuing in *Egypt*, and to fix their Minds and Affections on *Canaan*, he order'd his Body to be carrried thither beforehand, in Teſtimony that he died in full Perſuaſion of the Truth of the Promiſes which were given to him and his Anceſtors: Nor was it inconvenient, that future Generations, after their Return into *Canaan*, ſhould have before their Eyes the Sepulcher of their Fore-fathers, for a Record of their Virtues, and an Incitement to the Imitation of them. But the ſtrongeſt Motive of all for *Jacob*'s deſiring to be buried in *Canaan* (ſuppoſing that he fore-knew that our Saviour *Chriſt* was to live and die, and, with ſome others, riſe again in that Country) was, that he might be one of that *bleſſed* Number; as it was indeed an antient Tradition in the Church, that among thoſe *who came out of their Graves after our Lord's Reſurrection*, Matt. xxvii. 53. the Patriarch *Jacob* wa one. See *Pool*'s Ann. and *Bibl. Bib.*

And Iſrael bowed himſelf upon the Beds-head] Theſe are the Words in our Tranſlation; where ſome Expoſitors, preſuming that his *Bowing* was a religious Action, will by no Means, have it directed to *Joſeph*, but to God only, for the Aſſurance which *Joſeph* had given him, that he ſhould be buried according to his Deſire. But if the Word muſt be tranſlated *bowed*, there is no Neceſſity to make it an Act of Adoration, but only a common Form of Civility, wherewith a *Father* might comply, without any Diminution to his Superiority over his *Son*. What led theſe Expoſitors into this Conception, was the *Verſion* of the *Septuagint*, and the Words of the Apoſtle to the *Hebrews*, where *Jacob* is ſaid (in Alluſion, as they ſuppoſe, to this Paſſage) to have *worſhipped on the Top of his Staff*, Heb. xi. 21. But the plain Truth is, that the Apoſtle here ſpeaks of another Thing; not of what *Jacob* did now, when *Joſeph* ſwore unto him, but of what he did, when he bleſs'd his other Children. In the former Caſe, he ſeems to have kept his Bed; but, in the latter, to have receiv'd freſh Spirits, and ſat upon it, tho' leaning perhaps *upon his Staff*. So that the Apoſtle's Words were not taken from theſe of *Moſes*, but are a Reflection of his own, whereby he ſignifies the Strength of *Jacob*'s Faith, even when he was ſo weak, as not to be able to bow himſelf, and worſhip without the Help of his *Staff*. This clearly removes the Difficulty, and reconciles *Moſes*, and the Apoſtle very perfectly; but there ſeems to be a more compendious Way of doing this. For ſince the Word *Schacah*, which ſignifies *to bow the Body*, may in like Manner, be render'd to *lie*, or *fall down*, the moſt eaſy Tranſlation ſeems to be, *he laid himſelf down upon his Pillow*, as weak Men are wont to do, after they have ſet up a while to diſpatch ſome Buſineſs. See *Patrick*'s and *Le Clerc*'s Com.

CHAP. XLVIII.

Joſeph *with his Sons viſit his Father.* Jacob *ſtrengthens himſelf, and recounts to him God's Promiſes; adopts his two Sons* Ephraim *and* Manaſſeh; *bleſſes them; and foretels the Return of the* Iſraelites *to the Land of* Canaan, *and gives* Joſeph *a double Portion.*

Ver. 1. AND it came to paſs after theſe things, that *one* told Joſeph, Behold, thy father *is* ſick: and he took with him his two ſons Manaſſeh and Ephraim. 2 And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf, and ſat upon the bed. 3 And Jacob ſaid unto Joſeph, God Almighty appeared unto me at Luz in the land of Canaan, and bleſſed me. 4 And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy ſeed after thee, *for* an everlaſting poſſeſſion. 5 And now thy two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon they ſhall be mine. 6 And thy iſſue which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance. 7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, went yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the ſame *is* Beth-lehem. 8 And Iſrael beheld Joſephs ſons, and ſaid, Who *are* theſe? 9 And Joſeph ſaid unto his father, They *are* my ſons, whom God hath given me in this

 place:

place: And he ſaid, Bring them, I pray thee, unto me, and I will bleſs them. (10 Now the eyes of Iſrael were dim for age, *ſo that* he could not ſee:) and he brought them near unto him; and he kiſſed them, and embraced them. 11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and lo, God hath ſhewed me alſo thy ſeed. 12 And Joſeph brought them out from between his knees, and he bowed himſelf with his face to the earth. 13 And Joſeph took them both, Ephraim in his right hand towards Iſraels left hand, and Manaſſeh in his left hand towards Iſraels right hand, and brought *them* near unto him. 14 And Iſrael ſtretched out his right hand, and laid *it* upon Ephraims head, who *was* the younger, and his left hand upon Manaſſehs head: guiding his hands wittingly; for Manaſſeh *was* the firſt-born. 15 And he bleſſed Joſeph, and ſaid, God, before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day, 16 The angel which redeemed me from all evil, bleſs the lads; and let my name be named on them, and the name of my fathers Abraham, and Iſaac: and let them grow into a multitude in the midſt of the earth. 17 And when Joſeph ſaw that his father laid his right hand on the head of Ephraim, it diſpleaſed him: and he held up his fathers hand, to remove it from Ephraims head, unto Manaſſehs head. 18 And Joſeph ſaid unto his father, Not ſo my father: for this *is* the firſt-born; put thy right hand upon his head. 19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*; he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations. 20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh. 21 And Iſrael ſaid unto Joſeph, Behold, I die; but God ſhall be with you, and bring you again unto the land of your fathers. 22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my ſword and with my bow.

Rachel died by me in the Land of Canaan, when yet there was but a little Way to come unto Ephrath; and I buried her there by the Way of Ephrath] Since *Jacob* had ſo ſtrictly inſiſted on his being buried with his Father, and bound *Joſeph* with an Oath to ſee it done, it was proper for him to explain and clear himſelf, as to what might be ſecretly objected to his not interring *Rachel*, (*Jacob*'s own, and beſt beloved Conſort) in that *Burying-place*, where he ſo earneſtly deſired to lie himſelf; and for his Excuſe in this Requeſt, he had two Things to offer; 1*ſt*, That he was then upon his Journey, and in his Return from *Padan*; and, 2*dly*, That he had erected a *Monumental Pillar* upon her Grave, in a very publick and frequented Place: To which a *Right Reverend* Commentator has added a further Apology; — That, as ſhe died in Child-bed, and *Jacob*, in his Travels, might not have all Things neceſſary to preſerve her Body, he was conſtrain'd to bury her ſooner perhaps than otherwiſe he would have done. See *Patrick*'s Com. and *Bibl. Bib.*

And Joſeph took them both, Ephraim in his right Hand, towards Iſrael's left Hand, and Manaſſeh in his left Hand, toward Iſrael's right Hand, and brought them near unto him] The Meaning of this Ceremony was, ſays *Pool*, that as the Patriarchs were inveſted by God with a Power of conferring a Bleſſing upon their Children, to which the Lord always gave a Sanction, ſo on whomſoever the right Hand was laid, that Perſon obtained the beſt Bleſſing; *Joſeph* was deſirous therefore, of obtaining the beſt Bleſſing for his eldeſt Son.

Moreover I have given to thee one Portion above thy Brethren which I took out of the Hand of the Amorite with my Sword and with my Bow] Commentators are very much divided about the Meaning of this; and nothing can be offered upon this Head but mere Conjectures; the moſt probable of which, we think, ſays *Pool*, is, that the Sons of *Jacob* having ſubdued the City of *Sechem*, their Father, tho' he highly diſapproved of their inhuman Cruelty, might defend it againſt the Attempts of the *Amorites*; who being the moſt powerful Nation in thoſe Parts, might endeavour to take it from him.

CHAP. XLIX.

Jacob *ſummons his Sons together, bleſſes them, and propheſies of their future Allotments in the Land of their Inheritance; gives them a Charge concerning his Burial, and dies.*

Ver. 1. AND Jacob called unto his ſons, and ſaid, Gather yourſelves together, that I may tell you *that* which ſhall befall you in the laſt days. 2 Gather yourſelves together, and hear ye ſons of Jacob; and hearken unto Iſrael your father. 3 Reuben, thou *art* my firſt-born, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power. 4 Unſtable as water, thou ſhalt not excel, becauſe thou wenteſt up to thy fathers bed: then defiledſt thou *it*; he went up to my couch. 5 Simeon and Levi *are* brethren: inſtruments of cruelty *are in* their habitations. 6 O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man, and in their ſelf-will they digged down a wall. 7 Curſed *be* their anger, for it *was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael. 8 Judah, thou *art he* whom thy brethren ſhall praiſe; thy hand *ſhall be* in the neck of thine enemies: thy fathers children ſhall bow down before thee. 9 Judah *is* a lions whelp; from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up? 10 The ſcepter ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him *ſhall* the gathering of the people *be*. 11 Binding his fole unto the vine, and his aſſes colt unto the choice vine; he waſhed his garments in wine, and his cloaths in the blood of grapes. 12 His eyes *ſhall be* red with wine, and his teeth white with milk. 13 Zebulun ſhall dwell at the haven of the ſea: and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon. 14 Iſſachar *is* a ſtrong aſs, couching down between two burdens. 15 And he ſaw that reſt *was* good, and the land that *it was* pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute. 16 Dan ſhall judge his people, as one of the tribes of Iſrael. 17 Dan ſhall be a ſerpent by the way, an adder in the path; that biteth the horſe-heels, ſo that his rider ſhall fall backward. 18 I have waited for thy ſalvation, O Lord. 19 Gad, a troop ſhall overcome him: but he ſhall overcome at the

the laſt. 20 Out of Aſher his bread *ſhall be* fat, and he ſhall yield royal dainties. 21 Naphtali *is* a hind let looſe: he giveth goodly words. 22 Joſeph *is* a fruitful bough, *even* a fruitful bough by a well; *whoſe* branches run over the wall. 23 The archers have ſorely grieved him, and ſhot *at him*, and hated him. 24 But his bow abode in ſtrength, and the arms of his hands were made ſtrong, by the hands of the mighty *God* of Jacob: from thence *is* the ſhepherd, the ſtone of Iſrael. 25 *Even* by the God of thy father who ſhall help thee, and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the womb. 26 The bleſſings of thy father have prevailed above the bleſſings of my progenitors, unto the utmoſt bound of the everlaſting hills; they ſhall be on the head of Joſeph, and on the crown of the head of him that was ſeparate from his brethren. 27 Benjamin ſhall ravin *as* a wolf: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil. 28 All theſe *are* the twelve tribes of Iſrael: and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them. 29 And he charged them and ſaid unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite, 30 In the cave that *is* in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a poſſeſſion of a burying-place. 31 (There they buried Abraham and Sarah his wife, there they buried Iſaac and Rebekah his wife, and there I buried Leah) 32 The purchaſe of the field and of the cave that *is* therein, *was* from the children of Heth. 33 And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

Thou ſhalt not excel, becauſe thou wenteſt up to thy Father's Bed] The Prerogatives of the Birthright, ſays *Howell*, conſiſted chiefly, in the Honour of the Prieſthood, in the Rule and Government of the Family, and in a double Portion of the Inheritance, which, at this Time, were all taken away from *Reuben*, and divided ſeverally; ſince it appears in the Sequel of the Hiſtory, that the Tribe of *Reuben* continued all along in Obſcurity, while the Prieſthood was conferred on *Levi*, the Government on *Judah*, and the double Portion on *Joſeph*, to deſcend to their reſpective Tribes.

I will divide them in Jacob, and ſcatter them in Iſrael] *Jacob*'s Words, in this Place, may imply a double Diſperſion, *viz.* of the two Tribes from each other; and of their being interſpers'd among the reſt: And, accordingly, that of *Levi* had no *Inheritance* among his Brethren, in the Land of *Canaan*, but only a certain Number of Cities aſſigned to them in every Tribe. And, as for that of *Simeon*, they had properly no more than a Portion of *Judah*'s Inheritance, *Joſh.* xix. 1. if we except ſome few Places, which they got upon Mount *Seir*, and in the Wilds of the Valley of *Gedor*, 1 Chron. vi. 39, *&c.* See *Univ. Hiſt.*

Binding his Foal unto the Vine, and his Aſs unto the choice Vine; he waſhed his Garments in Wine, and his Cloaths in the Blood of Grapes] Expreſſions which are ſomewhat *hyperbolical:* (For they imply, that Vines, in this Country, ſhould be as common as Thorns in other Places; and Wine as plentiful as Water) but were in a great Meaſure, anſwer'd in that fertile Land, which fell to the Tribe of *Judah*'s Share. For here was the Valley of *Eſcol*, a Bunch of whoſe Grapes was brought by the *Spies* as a Specimen of the Fruitfulneſs of the Land, *Numb.* xiii. 23. Here was a *Brook*, or Torrent, of the ſame Name, along whoſe Banks were the moſt delicious Paſture-grounds for Cattle; and, as modern Travellers tell us, here are very large Grapes ſtill to be met with, eſpecially in the Valley of *Hebron*, which, in all Probability, is that, through which this *Torrent* runs. See *Pool*'s Ann. *Biblioth. Bibl.* and *Univerſ.* Hiſt.

Zebulun ſhall dwell at the Haven of the Sea] Had *Jacob* been preſent at the Diviſion of the Land of *Canaan*, he could hardly have given a more exact Deſcription of *Zebulun*'s Lot, than we find him doing 250 Years before it happen'd. For it extended to the *Mediterranean Sea* on the Weſt, to the Lake of *Genezareth* on the Eaſt, and lay therefore very commodiouſly for Trade and Navigation. The foretelling ſo preciſely and diſtinctly the Situation and Employment of this Tribe, tho', at firſt Appearance, it may ſeem a Matter of no great Moment, yet will be found to be quite otherwiſe, when it is conſider'd, that ſuch *Particulars* as theſe cou'd not but be very convincing to the *Iſraelites*, that it was not Chance, nor Power, nor Policy, that put them in Poſſeſſion of the Land of *Canaan*, but *God's Right Hand, and his Arm, and the Light of his Countenance, becauſe he had a Favour unto them.*

Iſſachar is a ſtrong Aſs, couching down between two Burdens] No leſs remarkable is the Deſcription of *Iſſachar*'s Tribe, ſince, they were a very laborious People in all rural Employments, yet they had no great Inclination to War; and were therefore frequently infeſted, and ſubjected by Strangers, eſpecially in the Time of the Judges.

Dan ſhall be a Serpent by the Way] The *Jews* think, that the Prophecy of *Dan*'s deſtroying his Enemies by Craft, was more particularly fulfill'd, when *Samſon*, who was of that Tribe, pull'd down the Temple, which cruſh'd himſelf and *Philiſtines* to Death.

Gad, a Troop ſhall overcome him; but he ſhall overcome at the laſt] *Gad*'s Lot happened on the other Side of *Jordan*, where they were continually expos'd to the Incurſions of the bordering *Arabs*; but, by their Watchfulneſs and Bravery, they not only prevented them, but ſeveral Times caught and plunder'd them in their Turns, inſomuch that in one Battle, they took from them 50,000 Camels, 250,000 Sheep, beſides an 100,000 Men Priſoners, *Deut.* xxxiii. 20, *&c.*

Naphtali is a Hind let looſe; he giveth goodly Words] Theſe Words are very obſcure, and ſcarce intelligible. For, tho' the former Part of the Prediction is commonly applied to *Barak*'s overcoming *Siſera*, and the latter to that noble *Canticle*, which *Deborah* made upon that Occaſion; yet the Expoſition, which the learned *Bochart* gives us of this Paſſage, *He ſhall be like a Tree, which ſhooteth out pleaſant Branches*, is both more agreeable to the Original, and more anſwerable to the Event; ſince no Tribe multiplied ſo wonderfully, as this of *Naphtali*, who had but four Sons, when he came into *Egypt*, and yet could muſter upwards of 53,000 Men fit to bear Arms, when he came out of it, *i. e.* in leſs than 220 Years. See *Eſſay towards a new Tranſlation.*

From thence is the Shepherd, the Stone of Iſrael] In *Joſeph*'s Benediction, are two remarkable Titles: A *Shepherd*, which ſeems to be a thankful Recognition of *Joſeph*'s Kindneſs to his Father and Family, in keeping, and feeding them, even as a *Shepherd* does his Sheep; by which Means he became *the Stone of Iſrael*, the *Foundation*, or *Baſis*, of the Houſe of *Jacob*, by preſerving them from periſhing by Famine, and continuing them ſetled in the beſt Part of the *Egyptian* Kingdom, for a conſiderable Time. Tho' ſome refer it rather to his virtuous reſiſting the Temptations of his Miſtreſs, and patiently enduring his Maſter's Severity, to both of which he remain'd as immoveable as a Stone. *2dly*, The other Title is, that he was *ſeparate from his Brethren*: Where, tho' the Word *nazir* ſignifies to *ſeparate* (as *Joſeph* was certainly *ſeparate from his*

his Brethren, when he was ſold into *Egypt*) yet, as it is hardly ſuppoſable, that *Jacob* would couch ſo cruel an Action into ſo ſoft a Term, 'tis rather to be thought, that he us'd the Word *Nazir*, which ſignifies *crown'd*, in Alluſion to the Superintendants of the King's Houſhold, in all the *Eaſtern* Countries, who were call'd *Nazirs*, and wore probably ſome Kind of Diadem about their Heads by way of Diſtinction and Grandeur. And, as for the Fruitfulneſs promis'd to *Joſeph*, this was exemplified in the large Extent of his twofold Tribe, *Ephraim* and *Manaſſeh*, which at their firſt numbering yielded 72,700, *Numb.* i. and at their *Second*, 85,200 Men, all able to go out to War, *Numb.* xxvi.

Benjamin ſhall raven as a Wolf] How brave and warlike a Body of Men, and how very expert in Feats of Arms, this Tribe became, we may conceive from what we are told of them, *viz.* that *there were ſeven hundred choſen Men among them, left-handed, every one of whom could ſling Stones at an Hair's Breadth, and not miſs*, Judg. xx. 16. And how pertinacious they were in Undertakings of this Kind, is manifeſt, both from the fierce Battles, which they fought againſt all the other Tribes, (tho' in a very bad Cauſe, *Judg.* xix.) wherein they twice came off Conquerors; and from the long Oppoſition, which the Houſe of *Saul*, deſcended from this Tribe, made againſt the Acceſſion of *David* to the Throne, and which could not be ſuppreſs'd, until *Abner*, the General of their Forces, had forſook them.

Beſides theſe Prophecies of *Jacob*, which were ſufficiently verified by their Events, the *Jews* aſcribe ſome other Works to him, *viz.* a Treatiſe entitled, *The Ladder to Heaven*, and another called *Jacob's Teſtament*, which Pope *Gelaſius* reckons among the *Apocrypha*; together with ſome Forms of Prayer, which the *Jews* uſe every Night, and pretend that they were compos'd by him. As to the Commendations, which they ſo plentifully beſtow upon this Patriarch, theſe are, in a great Meaſure, juſtified by the Character, which the Author of *Eccleſiaſticus* gives him, Ch. xliv. 23. And, as the *Mahometans* allow him not only to be a Prophet, but the Father likewiſe of all the Prophets, except *Job*, *Jethro*, and *Mahomet*; ſo they believe, that the Royal Dignity did not depart from his Poſterity, until the Times of *John the Baptiſt*, and *Jeſus Chriſt*; and that from him the twelve Tribes of the *Jews* did ſpring, even as their own Twelve did from *Iſhmael*. See *Calmet's* Dict.

Before we leave the Prophecies and Benedictions of *Jacob*, it may be proper to give ſome Explanation of that famous Prediction of his, that *the Sceptre ſhould not depart from Judah, until Shiloh come*, ſince, ſay ſome, the *Jews* had loſt all Government of their own, and were ſubject to other Nations, long before the *Meſſias* came.

In order to give this difficult Paſſage a clear Solution, it may not be improper, ſays *Stackhouſe*, to cite the Words, and then to explain the Terms, contain'd in it: *The Sceptre ſhall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come, and unto him ſhall the Gathering of the People be.*

1. The Word *Shevet*, which we render *Sceptre*, has both a *literal*, and *figurative* Signification. In its *literal*, it denotes a *Rod*, a *Wand*, a *Sceptre*, a *Shepherd's Crook*, &c. and in its *figurative*, it either implies the *Correction* and *Puniſhment*, whereof the *Rod*, or the Authority and Power, whereof the *Sceptre*, is the Enſign. It cannot be doubted, I think, but that the Word is to be taken in a *figurative* Senſe here; and yet it cannot be ſuppos'd to ſignify *Puniſhment*, becauſe the Tribe of *Judah* was ſo far from being in a State of Affliction, that it always flouriſh'd exceedingly, and, even in the Time of its *Captivity*, enjoy'd its own Form of *Government*. The Word muſt therefore, in this Place, be put for that *Power* and Dominion, whereof the *Sceptre*, in antient Times, was thought a fitter Repreſentation, than either the *Crown* or *Diadem*.

2. The Word *Mechokek*, which we tranſlate *Lawgiver*, is not *ſynonimous* with the former, but has two diſtinct Significations. It ſometimes ſignifies, not a Perſon who has Power to make Laws himſelf, but only to *teach* and *inſtruct* others in thoſe Laws that are already made: And, in this Senſe, it differs very little from the *Scribes*, and *Doctors*, and Teachers of the Law, whereof there is ſo much Mention made in our Saviour's Days. At other Times it denotes a Perſon inveſted with Power and Authority even to make Laws, but then this Authority of his is inferior to that of a King; ſo that properly he may be call'd an inferior *Magiſtrate*, or Governor, ſet over a People, by the Licence of ſome *Monarch*, and, by his Commiſſion, appointed to be ruled: And in this Senſe the Word ſhould rather be taken here, becauſe there were ſuch *Governors* and Deputies ſet over the *Jews*, after their Return from the *Babyloniſh* Captivity.

3. The Phraſe, which we render *between his Feet*, (according to the Modeſty of the Scripture Expreſſion) means nothing elſe, but, *of his Seed*, or Poſterity; and ſo the Intendment of this Part of the Prediction muſt be, that *the Tribe of* Judah *ſhould have Lawgivers of their own till the very laſt Times.*

4. From whatever *Radix* it is, that the Word *Shiloh* is deriv'd, both *Jews* and *Chriſtians* are agreed in this, that, by the Perſon to whom this Title is applied, the Patriarch intended the great Saviour of the World, who is called the *Meſſias*, or Chriſt.

5. By *Judah* here, there is not an abſolute Neceſſity to underſtand the People of that *Tribe* only, but all thoſe likewiſe, who were afterwards call'd *Jews*. And, 6. Whether we refer the *Gathering* of the People to the Tribe of *Judah* (as they did in the Times of the *Captivity*) or to *Shiloh*, *when he ſhould come*, as to the main of the Prophecy, there is not a great deal of Difference; ſince the Main of the Prophecy is, —*That the Meſſias ſhould come, before the* Jewiſh *Government ſhould totally ceaſe.* And therefore the Queſtion is, whether there was any Form of Government, ſubſiſting among the *Jews*, and particularly in the Tribe of *Judah*, at the Time when Chriſt was born?

The Form of Government which *Jacob*, upon his Death-bed, inſtituted, was that of dividing his Family into *Tribes*, and making his own, and the two Sons of *Joſeph*, Heads over their reſpective Houſes. This Government was properly *Ariſtocratical*: But, in Times of ſome extraordinary Exigence, all Authority was devolved into the Hands of a *Judge*, who, when the End, for which he was appointed, was effected, (in the ſame Manner as the *Roman Dictator* did) reſign'd up his Power, and became no more than *one of the Princes of the Tribes of his Fathers.*

The Abuſe of this *judicial* Power however, in the Hands of *Samuel's* Sons, made the People deſirous of a *regal* Government; and in that Form it continued from the Time it came into *David's* Hand, (who was of the Tribe of *Judah*) for the Space of 470 Years. The Diviſion of the Kingdom made a great Alteration in the Fortunes of the People; for the *Aſſyrian* Captivity was the Ruin of the Ten Tribes. They loſt their Government, and from that Time never recover'd it; but it was not ſo with the Kingdom of *Judah*, in the *Babyloniſh*: For, if we conſider, that the *Jews* were carried to *Babylon*, not to be Slaves, but were tranſplanted as a *Colony*, to people that large City; that they were commanded therefore, by the Prophet, to *build Houſes*, and *plant Gardens*, and to ſeek *the Peace of the City*, in the which they were Captives; and, that upon the Expiration of their 70 Years Captivity, many of them were ſo well ſetled in Eaſe and Plenty, that they refuſed to return to their own Country again. If we conſider farther, that the *Jews* liv'd at *Babylon* as a diſtinct People, and were govern'd, in their own Affairs, by their own Elders; that they appointed Feaſts and Faſts, and order'd all other Matters relating to their Civil and Eccleſiaſtical State among themſelves; and that, upon their Return from *Babylon*, they were thought a People conſiderable enough to be complain'd of to *Artaxerxes*: We cannot but conclude, that they made all along a Figure, far from comporting with the

the Condition of mere *Slaves*, ſubjected entirely to a forign Yoke, without any Law or Government of their own.

After the Time of this Captivity indeed, the *Jews* were never ſo free a People as they had been before. They liv'd under the Subjection of the *Perſian* Monarchs, and under the Empire of the *Greeks* and *Romans*, to their laſt Deſtruction; but ſtill they liv'd as a diſtinct People, govern'd by their own Laws; and the Authority of the *Perſian*, and other Kings, over them, deſtroy'd not that *Rule*, which, in all the Viciſſitudes that befel them, they ſtill poſſeſs'd.

How the Caſe ſtood in the Time of the *Aſmonæan* Princes, may be collected from ſeveral Paſſages in the *Maccabees*: And that the like Government ſubſiſted to the very Death of Chriſt, may, in like Manner, be evinc'd from many Inſtances in the *Goſpel*; but one or two of theſe will be enough to illuſtrate the Thing.

When our Saviour tells the *Jews*, John viii. 32, 33. *The Truth ſhall make you free*, and they reply, *We are Abrahams Children, and were never in Bondage to any Man*, ſurely they had not forgot their Captivity in *Babylon*, much leſs could they be ignorant of the Power of the *Romans* over them at that Time; and yet they accounted themſelves *free*, and ſo they were, becauſe they liv'd by their own Laws, and executed Judgment among themſelves. When our Saviour foretels his Diſciples, *Matt.* x. 71. that they *ſhould be deliver'd up to Councils, and ſcourg'd in Synagogues*, he ſhews at the ſame Time, what Power and Authority were exercis'd in the Councils and Synagogues of the *Jews*: And (to mention but one Inſtance more) when *Pilate* (*John* xix. 6.) willing to deliver *Jeſus*, ſays to the *Jews*, *Take ye him and crucify him*; and again, *Take ye him, and judge him according to your own Law*, (Ch. xviii. 13.) he likewiſe ſhews, that the *Jews* liv'd under their own Law, and had the Exerciſe of *judicial* Authority among themſelves.

By this Deduction it appears evidently, that the *Scepter*, plac'd in the Hand of *Judah*, by his Father *Jacob*, juſt before his Death, continued in his Poſterity till the very Death of Chriſt. From that Time all Things began to work towards the Deſtruction of the *Jewiſh* Polity, and within a few Years, their City, Temple, and Government were utterly ruin'd, and the *Jews* not carried into a gentle Captivity, to enjoy their Laws, and live as a diſtinct People, in a foreign Country; but were ſold, like Beaſts in a Market, became Slaves in the ſtricteſt Senſe, and, from that Day to this, have neither Prince, nor Lawgiver among them.

CHAP. L.

Joſeph's *affectionate Behaviour to his deceaſed Father*; *cauſes him to be embalmed*; *the* Egyptians *mourn for him.* Joſeph *obtains Leave to carry his Father into* Canaan; *whither he conveys it, with a ſtately Retinue, and buries it, according to his Deſire. He and his Brethren return into* Egypt; *their humble Suit to forget their former Offences. He weeps, forgives, and encourages them*; *ſees the great Increaſe of his Iſſue*; *aſſures his Brethren of their Return out of* Egypt; *takes an Oath of them to carry his Bones with them, and dies.*

Ver. 1. AND Joſeph fell upon his fathers face, and wept upon him, and kiſſed him. 2 And Joſeph commanded his ſervants the phyſicians to embalm his father: and the phyſicians embalmed Iſrael. 3 And forty days were fulfilled for him (for ſo are fulfilled the days of thoſe which are embalmed) and the Egyptians mourned for him threeſcore and ten days. 4 And when the days of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you in the ears of Pharaoh, ſaying, 5 My father made me ſwear, ſaying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there ſhalt thou bury me: Now therefore let me go up, I pray thee, and bury my father, and I will come again. 6 And Pharaoh ſaid, Go up, and bury thy father, according as he made thee ſwear. 7 And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt, 8 And all the houſe of Joſeph and his brethren, and his fathers houſe: only their little ones, and their flocks, and their herds they left in the land of Goſhen. 9 And there went up with him both chariots and horſemen: and it was a very great company. 10 And they came to the threſhing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very ſore lamentation: and he made a mourning for his father ſeven days. 11 And when the inhabitants of the land, the Canaanites, ſaw the mourning in the floor of Atad, they ſaid, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan. 12 And his ſons did unto him according as he commanded them. 13 For his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah; which Abraham bought with the field for a poſſeſſion of a burying-place of Ephron the Hittite, before Mamre. 14 And Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father. 15 And when Joſephs brethren ſaw that their father was dead, they ſaid, Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him. 16 And they ſent meſſengers unto Joſeph, ſaying, Thy father did command before he died, ſaying, 17 So ſhall ye ſay unto Joſeph, Forgive I pray thee now, the treſpaſs of thy brethren, and their ſin; for they did unto thee evil: and now, we pray thee, forgive the treſpaſs of the ſervants of the God of thy father. And Joſeph wept when they ſpake unto him. 18 And his brethren alſo went and fell down before his face: and they ſaid, Behold, we *be* thy ſervants. 19 And Joſeph ſaid unto them, Fear not; for *am* I in the place of God? 20 But as for you, ye thought evil againſt me; *but* God meant it unto good, to bring to paſs, as *it is* this day, to ſave much people alive. 21 Now therefore fear ye not: I will nouriſh you, and your little ones. And he comforted them, and ſpake kindly unto them. 22 And Joſeph dwelt in Egypt, he, and his fathers houſe: and Joſeph lived an hundred and ten years. 23 And Joſeph ſaw Ephraims children of the third *generation*: the children alſo of Machir, the ſon of Manaſſeh, were brought up upon Joſephs knees. 24 And Joſeph ſaid unto his brethren, I die: and God will ſurely viſit you, and bring you out of this land, unto the land which he ſwear to Abraham, to Iſaac, and to Jacob. 25 And Joſeph took an oath of the children of Iſrael, ſaying, God will ſurely viſit you, and ye ſhall carry up my bones from hence. 26 So Joſeph died, *being* an hundred and ten years old: and they em-

balmed him, and he was put in a coffin in Egypt.

And Joseph commanded his Servants the Physicians to embalm his Father] It has been objected to this Passage, that there is Reason to presume, that the Science of *Physick*, properly so called, was not at this Time so much as profess'd in *Egypt*, as it certainly was not in *Greece*, until *Hippocrates* brought it into Request: And, consequently, that the *Physicians*, which *Moses* here mentions, in order to display *Joseph*'s Magnificence, were no better than a Company of *Dissectors* and *Embalmers*, a Sort of People common in *Egypt*.

This Objection Mr. *Stackhouse* thus answers: That it must be acknowledg'd, that *Moses* has done Justice to the History of *Joseph*, and employ'd most of the *tender* Passions of human Nature to give it a better Grace; but we must not therefore infer, either that he hath transcended Truth, or committed an Error, in recording the Quality of the Persons employ'd to embalm his Father. What has led some into a great Mistake concerning the Origin of *Physick*, and that it was of no Vogue in the World until the Days of *Hippocrates*, was the great Superiority of Skill and Genius, which he demonstrated both in his Practice and Writings. The Truth is, the *Divine old Man* (as one expresses it) did so totally eclipse all who went before him, that, as Posterity esteem'd the *Canon*, so did it look upon him as the great *Father* of Medicine. But if we will credit the Testimony of *Galen*, (who, tho' a later Writer, was a very competent Judge) we shall find, that he was far from being the first of his Profession, even among the *Greeks*.

Homer indeed, in his Poem of the *Trojan* War, seems to have cut out more Work for the *Surgeons* than *Physicians*; and therefore we find the chief of the *Faculty* only employ'd in healing Wounds, extracting Arrows, preparing Anodynes, and other such like external Operations; but, if we look into his other Work, which is of a more *pacifick* Strain, we shall soon discern the Use of internal Applications, when we find *Helen* brought in, as giving *Telemachus* a Preparation of *Opium*, which (as the Poet informs us) she had from *Polydamna*, the Wife of *Thon*, an *Egyptian* Physician of great Note. And well might the Physicians of *Egypt* be held in great Esteem, 'when (as *Herodotus* 'relates the Matter) every distinct Distemper had its 'proper Physician, who confin'd himself to the Study 'and Cure of that only: So that, one Sort having the 'Cure of the Eyes, another of the Head, another of 'the Teeth, another of the Belly, and another of occult 'Diseases, we need not wonder, that all Places were 'crouded with Men of this Profession, or that the Phy-'sicians of *Joseph*'s Houshold, shou'd be represented as 'a large Number.' True it is indeed, that these Physicians (and the very best of them) were employ'd in embalming the Dead; but then there was a wise Design nation in this, *viz.* not only to improve them in the Knowledge of *Anatomy*, but to enable them likewise to discover the Causes of such Disorders, as were a Baffle to their Art. And therefore, it was a Custom of the Kings of *Egypt* (as *Pliny* informs us) to cause dead Bodies to be dissected, on purpose to find out the Origin and Nature of all Diseases. Thus it appears from the concurring Testimony of other Historians, that the Practice of Physick was a common Thing in *Egypt*, as early as the Days of *Joseph*; that the Multitude of its Professors makes it no strange Thing, his having a Number of them in his Family; and that the Nature of the Thing, as well as the Order of the State, oblig'd the very best of them to become *Dissectors* and *Embalmers*.

And the Physicians embalmed Israel] The Manner of embalming among the *Egyptians*, according to *Herodotus*, *Diodorus*, and others, was as follows. When a Man died, his Body was carried to the Artificers, whose Business it was to make Coffins. The upper Part of the Coffin represented the Person who was to be put in it, whether Man or Woman; and (if a Person of Distinction) was generally adorn'd with such Paintings and Embellishments, as were suitable to his Quality. When the Body was brought home again, they agreed with the Embalmers; but, according to the Quality of the Person, the Prices were different. The highest was a Talent, *i. e.* about 300 *l.* Sterling; 20 *Minæ* was a moderate one; and the lowest a very small Matter. As the Body lay extended, one of them, whom they call'd the *Designer*, mark'd out the Place, on the left Side, where it was to be open'd, and then a *Dissector*, with a very sharp *Egyptian* Stone, made the Incision, through which they drew all the Intestines, except the Heart and Kidneys, and then wash'd them with Palm-Wines and other strong and binding Drugs. The Brains they drew through the Nostrils, with an hooked Piece of Iron, made particularly for that purpose, and fill'd the *Skull* with astringent Drugs. The whole Body they anointed with Oil of *Cedar*, with Myrrh, Cinnamon, and other Drugs for about thirty Days; by which Means it was preserv'd *entire*, without so much as losing its Hair, and *sweet*, without any Signs of Putrefaction. After this, it was put into Salt, about forty Days; and therefore, when *Moses* says, that *forty Days* were employ'd in embalming *Jacob*, Ver. 3. he must mean the forty Days of his continuing in the Salt of Nitre, without including the *thirty Days*, that were spent in the other Operations above-mentioned; so that, in the whole, they mourn'd seventy Days in *Egypt*, as *Moses* likewise observes. Last of all, the Body was taken out of this Salt, wash'd and wrapp'd up in Linnen Swaddling Bands dipp'd in Myrrh, and rubb'd with a certain Gum, which the *Egyptians* us'd instead of Glue, and so return'd to the Relations, who put it into the *Coffin*, and kept it in some Repository in their Houses, or in *Tombs*, made particularly for that Purpose. See *Calmet*'s Dict. and *Warburton*'s Divine Legat.

And when the Days of his Mourning were past, Joseph spake unto the House of Pharaoh] It was against Rule, says *Musculus*, for any Person, how great soever, in Mourning Apparel, to appear in Publick, and especially in the Royal Presence, because, in that State, they were look'd upon as *defil'd*; and therefore *Joseph* does not go himself, but desires some of the Courtiers to carry his Request to the King. And this Request he was the rather bound to make, because the Retinue and Guard, which the Pomp of the Funeral, and the Danger of Molestation from Enemies made necessary, could not be obtain'd without the King's Leave.

And Joseph went up to bury his Father, and with him went up all the Servants of Pharaoh] The Splendor and Magnificence of our Patriarch's Funeral seems to be without a Parallel in History. What hitherto seems to bear any Comparison, were indeed the noble *Obsequies* of *Marcellus*, as *Virgil* has describ'd them: But how do even these (with all the *Parade* of Poetry about them) fall short of the plain and simple Narrative before us? For what are the *six hundred Beds*, for which the *Roman* Solemnities, on this Occasion, were so famous, in Comparison of all that *national itinerant* Multitude, *which swell'd like a Flood*, and *mov'd like a River*; to all *Pharaoh's Servants*, to the *Elders of his House*, and all the *Elders of the Land of* Egypt, *i. e.* to the Officers of his Houshold, and Deputies of all his Provinces, with all *the House of* Joseph, and his *Brethren*, and *his Father's House*, conducting their solemn Sorrow for near three hundred Miles into a distant Country? See *Biblioth. Bib.*

And they came to the threshing-Floor of Atad, which is beyond Jordan] Where this Place was, we cannot determine from any Account in Scripture; but it is very probable, that it lay not very far from the Place where *Jacob* was buried, and so not far from *Hebron*. For, since it is absurd to suppose, that the Corps of *Jacob* was carried to the Cave of *Machpelah*, such a roundabout Way, as the *Israelites* went afterwards into the Land of *Canaan*, viz. through *Arabia Petræa*, quite on the Eastern Side of *Jordan*, it remains to suppose, that these Places are said to be beyond *Jordan*, not in respect of *Egypt*, from whence *Jacob*'s Corps was brought, but in respect of the Place where *Moses* was when he wrote the History, *i. e.* in a Country in the

East of *Jordan*; and consequently the Places beyond *Jordan*, must be such as lay on the West of *Jordan*: But why they made the Threshing-floor of *Atad*, rather than the Place of Interment, the Scene of their Lamentations, is not so easy to resolve. Perhaps it was a Place more convenient to stay in for *seven* Days, than the Field of *Machpelah*; or perhaps it might be the Custom, at the very Entrance of the Country, where they carried the Corps to be buried, to fall into Lamentations, which they might repeat at the Grave again, tho' no Mention be made of it here. See *Well*'s Geogr. and *Patrick*'s Com.

And buried him in the Cave of the Field of Machpelah] The *Jewish* Doctors have a Tradition of a bloody Fight, which *Joseph* had, at his Father's Funeral, with one *Tzepho*, the Son of *Eliphaz*, who would have oppos'd his burying him in the Cave of *Machpelah*, as disputing his Title to the Ground; but that *Joseph*, and his Men, having overcome him, carried him away with them into *Egypt*, and kept him there Prisoner, as long as *Joseph* liv'd; however, as soon as he was dead, *Tzepho* found Means to escape into *Italy*. See *Univers. Hist.*

The Author of *Ecclesiasticus* has given us an Encomium of the Patriarch *Joseph* in these Words: *Of* Jacob *was this Man of Mercy born, who found Favour in the Eyes of all Flesh. He was born to be the Prince of his Brethren, and the Support of his Family; to be the Head of his Kinsmen, and the firm Support of his People. His Bones were visited, and prophesied after his Death*, Ch. xlix. 15. His Meaning is, that his Bones were remov'd out of *Egypt*, and that this fell out as a Consequence of his *Prophecy*, that God would visit the *Hebrews*, and bring them into the promised Land. The *Jewish* Rabbins have taken a great Latitude in ascribing several Particulars to this great Man, which have not the least Foundation in Scripture. They make him the Inventor of all the Arts and Sciences, for which the *Egyptians* afterwards became so famous; and attribute to him the Composition of several Books, such as *Joseph*'s *Prayer*, *Joseph*'s *Mirrour*, &c. which do not so much redound to his Credit. *Mahomet*, in his *Alcoran*, relates his History at length, but blends it with many fabulous Circumstances, which have been much improv'd by the *Eastern* People; for they make him in a Manner, greater than the *Jewish* Doctors do. They tell us equally, that he taught the *Egyptians* the most sublime Sciences, and particularly *Geometry*, which was highly necessary in their Division of the Land. They suppose, that all the Wells, and Baths, and Granaries, which go under his Name, nay, that all the antient *Pyramids* and *Obelisks*, tho' they do not, were of his Erection; and they believe, that he had all along upon his Shoulder a Point of Light, like a Star, which was an indelible Mark of the Gift of Prophecy, with many other Fictions of the like Nature. See *Calmet*'s Dict.

Ye shall carry up my Bones from hence] There are several Reasons which might induce *Joseph* not to have his dead Body immediately carried into *Canaan*, and buried, as his Father's was. *1st*, Because his Brethren, after his Decease, might not have Interest enough at Court, to provide themselves with such Things as were necessary to set off the Pomp and Solemnity of a Funeral befitting so great a Personage. *2dly*, Because he might foresee, that the *Egyptians*, in all Probability, as long as their Veneration for his Memory was warm, would hardly have suffer'd his Remains to have been carried into another Country. *3dly*, Because the Continuance of his Remains among them, might be a Means of retaining the Memory of the Services he had done them, and thereby an Inducement to them to treat the Relations, he had left behind him, with more Kindness. *4thly*, and chiefly, Because the Presence of his Body with the *Israelites*, might be a Pledge to assure them, and a Means to strengthen and confirm their Faith and Hope in God's Promises to their Progenitors, that he would infallibly put their Posterity in Possession of the Land of *Canaan*: And accordingly, when *Moses* deliver'd them out of *Egypt*, he carried *Joseph*'s Body along with him, *Exod.* xiii. 19. and committed it to the Care of the Tribe of *Ephraim*, who buried it near *Shechem*, (Josh. xxiv. 32.) in the Field which *Jacob*, a little before his Death, gave to *Joseph*, as his peculiar Property. See *Pererius* and *Patrick*'s Com. *Pool*'s Ann. and *Calmet*'s Dict.

It is reasonable to believe, that the *Egyptians* made a long and solemn Mourning for *Joseph*, as they had before done for his Father, notwithstanding there is no Mention thereof made by *Moses* in his History: For, as we read of his being embalmed, and put into a Coffin in *Egypt*, and as the *Egyptians* used to mourn, during all the Time the Body was preparing, this is a strong Presumption of what we have advanced on this Head. The Space allotted for the solemn Mourning at the Decease of *Pharaoh*, was *seventy-two* Days, or the *fifth* Part of a Year; which bore, perhaps, some Analogy to the *fifth* Part of their yearly Revenue, which they paid him whilst living. Now *Joseph* being next in Dignity to the King, there seems to be no Absurdity in supposing, that the highest Honours, next unto those belonging unto the regal Dignity, were paid him after his Decease, especially if we consider, that, purely to do him Honour, he mourned for his Father *seventy Days*. With this Event *Moses* closes his first Book, which we call *Genesis*, comprehending therein the History of the *Church* and *People of God* during the Space of 2369 Years.

AN

AN EXPOSITION OF

The Second Book of *Moſes* called *EXODUS*.

The ARGUMENT.

As the firſt Book of Moſes *is called* Geneſis, *from the* Greek *Word* Geneſis, *which ſignifies* Generation, *becauſe it contains the Hiſtory of the Creation and Generation of Mankind, and eſpecially of the People of God; ſo the ſecond Book, which commences from the Death of* Joſeph, *and reaches down to the rearing up the Tabernacle in the Wilderneſs, is called* Exodus, *from the* Greek, *Ex Hodòs*, on the Way, *becauſe it gives an Account of the Tranſactions of the* Iſraelites, *whilſt on the Way from* Egypt *to the Land of* Canaan. *It includes the Space of about an hundred and forty Years; and informs us of the wonderful Preſervation and raiſing up of* Moſes, *who, together with* Aaron, *was to be the Inſtrument under God, of the Deliverance of the* Iſraelites *from a moſt grievous and oppreſſive Bondage.*

In order to introduce this, Moſes *gives us previouſly an Account of all the Hardſhips the* Iſraelites *endured under two of the* Egyptian *Monarchs, with the Manner of his being called by God to be their Deliverer; his demanding their Liberty;* Pharaoh's *haughty and inſolent Refuſal; the ten Plagues inflicted by God upon him and his People, for perſiſting in his Refuſal; the* Iſraelites *going out from thence with a high Hand;* Pharaoh's *repenting that he had let them go, and purſuing them; their paſſing through the* Red Sea *dry ſhod, and* Pharaoh's *being drowned with all his Hoſt;* Moſes's *Song thereupon; together with their various Tranſactions and Adventures in the Wilderneſs.*

CHAP. I.

The Names and Numbers of the Children of Iſrael *who came into* Egypt. *The* Iſraelites *increaſe wonderfully, but, to prevent their Multiplication, a new King lays them under heavy Oppreſſions; but finding this Method ineffectual, he orders the* Hebrew *Midwives to kill all the Male Children, which they excuſe themſelves from doing, and God bleſſes them for their Honeſty and Humanity. The King commands all the Male Children to be drowned.*

Ver. 1. NOW theſe are the names of the children of Iſrael which came into Egypt, every man and his houſhold came with Jacob. 2 Reuben, Simeon, Levi, and Judah, 3 Iſſachar, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Aſher. 5 And all the ſouls that came out of the loins of Jacob, were ſeventy ſouls: for Joſeph was in Egypt *already*. 6 And Joſeph died, and all his brethren, and all that generation. 7 And the children of Iſrael was fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8 Now there aroſe up a new king over Egypt, which knew not Joſeph. 9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* more and mightier than we. 10 Come on, let us deal wiſely with them: leſt they multiply, and it come to paſs, that when there falleth out any war, they join alſo unto our enemies, and fight againſt us, and *ſo* get them up out of the land. 11 Therefore they did ſet over them taſk-maſters, to afflict them with their burdens. And they built for Pharaoh treaſure cities, Pithom and Raamſes. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved becauſe of the children of Iſrael. 13 And the Egyptians made the children of Iſrael to ſerve with rigour. 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of ſervice in the field: all their ſervice wherein they made them ſerve, *was* with rigour. 15 And the king of Egypt ſpake to the Hebrew midwives (of which the name of one *was* Shiprah, and the name of the other Puah:) 16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools; if it *be* a ſon, then ye ſhall kill him, but if it *be* a daughter, then ſhe ſhall live. 17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men children alive. 18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive? 19 And the midwives ſaid unto Pharaoh, Becauſe the



Therefore they did set over them Task-
ers to afflict them with their bur-
s: and they built for Pharaoh Trea-
Cities, Pithom and Raamses.

Exodus
Chap. I. Verse 11.14.

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Exodus
Chap. I. Verse 22.

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the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them. 20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21 And it came to pass, because the midwives feared God, that he made them houses. 22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Behold, the Children of Israel are more and mightier than we] It is easy for one in Power to invent a Pretence to use those ill, whom he has in his Power. This was the Case between *Pharaoh* and the *Israelites*; for they were so far from being mightier than the *Egyptians*, that, according to the Computation of *Moses*, which makes them but 600,000 Men, the *Egyptians* must be, at least, ten Times as numerous. It is evident, therefore, that this was a false and invidious Representation, and Aggravation of the Matter, in order to bring the *Egyptians* over to his Sentiments; and justify the unreasonable Severities he design'd to exercise over them.

Therefore they did set over them Task-masters] The original Words, *Sare Massim*, which we translate *Task-masters*, do properly signify *Tax-gatherers*, and the *Burthens* are afterwards mentioned, as distinct Things, under another Name: So that the Resolution in *Council* was, both to lay heavy Tributes upon them to impoverish, and heavy Burthens, to weaken them. *Philo*, in his Life of *Moses*, tells us, that they were made to carry Burthens above their Strength, and to work Night and Day; that they were forc'd at the same Time, to be Workers and Servers both; that they were employ'd in Brick-making; and that if any of them dropp'd down dead under their Burthens, they were not suffer'd to be buried. *Josephus* in his *Jewish Antiquities*, tells us, in like Manner, that they were compell'd to learn to several laborious Trades, to build Walls round Cities, to dig Trenches and Ditches, to drain Rivers into Channels, and to cast up Dikes and Banks to prevent Inundations. And not only so, but that they were likewise put upon the Erection of fantastical *Pyramids*, which were vast Piles of Building, rais'd by the Kings of *Egypt*, in Testimony of their Splendor and Magnificence, and to be Repositories of their Bodies when dead. Thus, by three several Ways the *Egyptians* endeavour'd to bring the *Israelites* under: By exacting a Tribute of them, to lessen their Wealth; by laying heavy Burthens upon them, to weaken their Bodies; and by preventing, by this Means, as they imagin'd, their generating and increasing.

And they built for Pharaoh Treasure-cities, Pithom and Raamses] The two cities here mentioned, *viz. Pithom* and *Raamses*, are said, in our Translation, to be *Treasure-cities*, but not Places where the King reposited his Riches, but rather his Grain or Corn; for such Repositories seem to have been much in use among the *Egyptians*, ever since the first Introduction of them by *Joseph*. Considering however the Name and Situation of these two Cities, that *Pithon*, according to Sir *John Marsham*, was the same with *Pelusium*, the most antient fortified Place in *Egypt*, call'd by *Ezekiel*, Ch. xxx. 15. *the Strength of Egypt*, and by *Suidas*, long after him, *the Key of* Egypt, as being the Inlet from *Syria*; and that *Raamses*, in all Probability, was a Frontier Town, which lay in the Entrance of *Egypt* from *Arabia*, or some of the neighbouring Countries; it seems hardly consistent with good Policy to have Granaries, or Store-cities, in any other than the *inland* Parts of the Country; and therefore, as these were situated in the *Out-Parts* of *Egypt*, 'tis much more likely, that they were *fortified Places*, surrounded with Walls, and Towers, and deep Ditches, which wou'd cost the *Hebrews* an infinite deal of Labour in building, than that they were *Repositories*, either for Corn or Treasure. See *Patrick*'s Com. and *Wells*'s Geogr.

But the more they afflicted them, the more they multiplied and grew] Commentators observe, that, in this Passage of Scripture, where *Moses* describes the vast Increase of the *Israelites*, he employs a great Variety of Words in expressing it; and, because the Words he makes use of, are *Six*, in all, some of the *Hebrew* Expositors have thence concluded, that the Women brought forth six Children at a Birth. *Aristotle* indeed, in his *History of Animals*, tells us, that the Country of *Egypt*, where the *Hebrew* Women bred so plentifully, was so strangely *prolifick*, that some of their Women, at four Times, brought twenty Children. But, without having Recourse to such prodigious Births, as happen'd but seldom, we need but suppose, that the *Israelites*, both Men and Women, were very fruitful; that they began soon, and continued long in begetting, and then there will be no Impossibility for 70 Males, in the Compass of 215 Years, to have multiplied to the Number specified, even at the Rate of one Child every Year. For, according to *Simber*'s Computation, 70 Persons, if they beget a Child every Year, will, in 30 Years Time have above 2000 Children; of which, admit that only one third Part of them did come to *procreate*, in 30 Years more, they will amount to 9000. The third Part of them will, in 30 Years more, be multiplied to 45000; and, according to this Calculation, in 210 Years, the whole Amount will be at least 2,760,000. So that if there was any Thing miraculous or extraordinary in all this, it was, that they should be able to multiply at that Rate, notwithstanding their hard Labour, and cruel Bondage. See *Patrick*'s Com. and *Univers. Hist.*

If it be a Son, then ye shall kill him] *Josephus* tells us, that there was a certain *Scribe* (as they call'd him) a Man of great Credit for his Predictions, who told the King, that there was a *Hebrew* Child to be born about that Time, that would be a Scourge to the *Egyptians*, and advance the Glory of his own Nation, and if he liv'd to grow up, wou'd be a Man eminent for Virtue and Courage, and make his Name famous to Posterity; and that, by the Council and Instigation of this *Scribe* it was, that *Pharaoh* gave the Midwives Orders to put all the Male Children to Death.

But if it *be a Daughter, then she shall live*] For this Distinction in his Barbarity the King might have several Reasons. As, 1. To have destroy'd the Females with the Males wou'd have been an unnecessary Provocation and Cruelty, because there was no Fear of the *Women's joining to the King's Enemies, and fighting against him.* 2. The Daughters of *Israel* exceeded very much their own Women in Beauty, and all Advantages of Person; and therefore their Project might be, to have them preserv'd for the Gratification of their Lust. *Philo* tells us, that they were preserv'd to be married to the Slaves of the *Egyptian* Lords and Gentry, but the Children descended from them might be Slaves even by Birth: But suppose they were married to Freemen, they cou'd have no Children, but such as wou'd be half *Egyptians*, and in Time be wholly ingrafted into that Nation. But, 3. Admitting that they married not at all, yet, as the Female Sex, among the *Hebrews*, made a considerable Figure in *Egypt* for their Sense and Knowledge, the Care of their Families, and Application to Business, and for their Skill and Dexterity in many Accomplishments, that were much to be valued for the Use and Ornament of Life, such as the Distaff and the Loom, Dying, Painting, Embroidering, *&c.* Such Women as these wou'd make excellent Servants and Domesticks for the *Egyptian* Ladies, who had no Relish of spending their Time any other Way, than in Idleness and Pleasure. See *Biblioth. Bibl.*

For the Hebrew Women are not as the Egyptian Women; for they are lively and are deliver'd ere the Midwives come in unto them] It is generally suppos'd, says *Lightfoot*, that the Midwives, upon this Occasion, told a Lie; but there is no Reason for such a Supposition, tho' possibly they might conceal some Part of the Truth, which is not unlawful, but highly commendable when it is to preserve the Innocent; for many of the *Hebrew* Women might be such, as are here described, tho' not every one of them. The Answer therefore of the Midwives is so far from being a sneaking Lie to save their Lives, that it is a bold Confession of their Faith and

Piety, to the Hazard of them, *viz.* that they ſaw ſo plain an Evidence of the wonderful Hand of God, in that extraordinary Vigour in the Travail of the Women, that, do what *Pharaoh* wou'd, they durſt not, wou'd not ſtrive againſt it, becauſe they wou'd *not ſtrive againſt God.*

And it came to paſs, becauſe the Midwives feared, that he made them Houſes] The *making the Midwives Houſes*, is, ſays *Shuckford*, by moſt Interpreters, aſcrib'd to God, and the Thing has been ſuppoſed to have been done in a *metaphorical* Senſe, *i. e.* God gave them a numerous Offſpring or Family, and a very laſting Succeſſion or Poſterity. For there are five Things, *ſay they*, which go to complete the Greatneſs or Eminence of a Family, as ſuch, its Largeneſs, its Wealth, its Honours, its Power, and its Duration. And therefore, ſince the Midwives hazarded their own Lives to ſave thoſe of the *Hebrew* Children, and to preſerve the *Iſraelites* a numerous Progeny and Poſterity, the God of *Iſrael*, in Return, not only made their own Lives long and proſperous, but gave them very numerous Families, and an enduring Poſterity, in whom they might be ſaid to live after Death, even from Generation to Generation. But all this is a very forc'd Conſtruction, and what the original Words will by no Means bear. We ſhould therefore rather think, that theſe Houſes were built, not for the *Midwives*, but for the *Iſraelites*, and that it was not *God*, but *Pharaoh*, who built them. The Caſe ſeems to be this: --- *Pharaoh* had charg'd the Midwives to kill the Male Children, that were born of the *Hebrew* Women; the Midwives feared God, and omitted to do what the King had commanded them, pretending, in Excuſe for their Omiſſion, that the *Hebrew* Women were generally deliver'd before they cou'd get to them. *Pharaoh* hereupon, reſolving to prevent their Increaſe, gave Charge to his People to have all the Male Children of the *Hebrews* thrown into the River; but his Command cou'd not be ſtrictly executed, whilſt the *Iſraelites* lived up and down in the Fields in Tents, which was their antient and cuſtomary Way of living; for they wou'd ſhift here and there, and lodge the Women in Child-bed out of the Way. *Pharaoh* therefore *built them Houſes*, and oblig'd them to a more ſetled Habitation; that the People whom he had ſet over them, might know where to find every Family, and to take Account of all the Children that ſhould be born. So that this was a very cunning Contrivance of *Pharaoh*, in order to have his Charge more ſtrictly and effectually executed, than it cou'd otherwiſe have been done; and was a *Particular* too remarkable not to be inſerted in *Moſes*'s Account of this Affair. The only ſeeming Difficulty is to reconcile the Words in the Text to what has been here advanc'd; but this will be none at all, if the Words be rightly tranſlated, and the Verſes rightly diſtinguiſhed in this Manner. *And God dealt well with the Midwives, and the People multiplied, and waxed very mighty, and this happened* (or was ſo, or came to paſs) *becauſe the Midwives feared God. And Pharaoh built them* (i. e. the *Iſraelites*) *Houſes, and charged all his People, ſaying, every Son that is born, ye ſhall caſt into the River, and every Daughter ye ſhall ſave alive.*

CHAP. II.

Moſes *is born, and expoſed in the River in an Ark of Bulruſhes; is found by* Pharaoh's *Daughter, who brings him up. He kills an* Egyptian, *is diſcover'd, and flies to* Midian, *where he marries* Zipporah, *who bears him* Gerſhom. *The* Iſraelites *cry to God, who mercifully regards their Affliction.*

Ver. 1. AND there went up a man of the houſe of Levi, and took *to wife* a daughter of Levi. 2 And the woman conceived and bare a ſon; and when ſhe ſaw him that he *was a* goodly *child*, ſhe hid him three months. 3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the child therein; and ſhe laid *it* in the flags by the rivers brink. 4 And his ſiſter ſtood afar off, to wit, what would be done to him. 5 And the daughter of Pharaoh came down to waſh herſelf at the river, and her maidens walked along by the river ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it. 6 And when ſhe had opened *it*, ſhe ſaw the child: and behold the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrews children. 7 Then ſaid his ſiſter to Pharaohs daughter, Shall I go, and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee? 8 And Pharaohs daughter ſaid unto her, Go, And the maid went and called the childs mother. 9 And Pharaohs daughter ſaid unto her, Take this child away, and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it. 10 And the child grew, and ſhe brought him unto Pharaohs daughter, and he became her ſon. And ſhe called his name Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

And when ſhe ſaw him that he was a goodly Child, ſhe hid him three Months] *Joſephus* tells us this Story --- That *Amram* finding his Wife with Child, and being ſollicitous about the King's Edict, pray'd earneſtly to God to put an End to that dreadful Perſecution; and that God appear'd to him, and told him, that he wou'd in due Time free his People from it, and that the Son, who wou'd be ſhortly born unto him, ſhou'd prove the happy Inſtrument of their glorious Deliverance, and eternize his own Name thereby. That this made him conceal him as long as he cou'd, but fearing a Diſcovery, he reſolv'd to truſt him to the Care of Providence, arguing in this Manner: --- That if the Child cou'd be conceal'd (as it was very difficult to do it, and hazardous to attempt it) they muſt be in Danger every Moment, but, as to the Power and Veracity of God, he did not doubt it, but was aſſured, that whatever he had promis'd he wou'd certainly make good; and with this Truſt and Perſuaſion he was reſolv'd to expoſe him.

Then ſaid his Siſter to Pharaoh's Daughter] The Princeſs is call'd by *Joſephus*, *Thermuthis*; by *Artophanes*, as he is cited by *Euſebius*, *Mercis*; and, in the *Alexandrian* Chronicle, *Myrrina*. But *Joſephus* adds farther, that *Thermuthis* having ſent for ſeveral *wet* Nurſes, one after another, the Child turn'd its Head ſcornfully from their Breaſts, and wou'd not ſuck: Whereupon *Miriam* told the Princeſs, that, if the Nurſe and the Child were of different Nations, her Milk wou'd never agree with it, but that if an *Hebrew* Woman was fetch'd, he wou'd probably take the Breaſt from her; and that upon this, ſhe was bid to go for one, and immediately brought her own and the Child's Mother, whom he fell a ſucking very greedily, to the Admiration of all the By-ſtanders.

And ſhe brought him to Pharaoh's Daughter, and he became her Son] And well might the Princeſs be fond of the Child, (who according to *Joſephus*) had Charms enough to engage any one's Affections. 'For, as he 'grew up, he ſhew'd a Pregnancy of Underſtanding 'much above thoſe of his Years, and did every Thing 'with ſuch a Grace, as gave the World to underſtand, 'what they might in Time expect from him. After 'three Years of Age, he was ſuch a Miracle of a Child 'for Beauty and Comelineſs of Stature, that People 'wou'd ſtop, and ſtand gazing on him, with Delight 'and Admiration, whenever they ſaw him, and his 'Carriage and Behaviour was ſo very obliging, that he 'own

'won upon the moſt moroſe and unſociable Sort of Men. 'Thermuthis herſelf being as much delighted with him 'as any, wanting Iſſue of her own, and having reſolv'd 'to adopt him for her Son, brought him one Day to 'her Father, and, in Merriment, told him, that ſhe 'came to preſent him with a Succeſſor, in Caſe he 'wanted one. The King receiv'd him with an 'affectionate Tenderneſs, and, to gratify his Daughter, 'took off his Crown, and plac'd it upon the Child's 'Head; but ſo far was he from being pleas'd with it, 'that he threw it upon the Ground, and trampled 'upon it with his Feet. This Action was look'd upon 'as an ill Omen to the King and Government, inſo- 'much that the *Scribe*, we mention'd before, being 'then in Company, cry'd out to have the Child kill'd: '*For this is the Child*, ſaid he to the King, *which I 'foretold your Majeſty wou'd be the Deſtruction of* Egypt, '*and he hath now confirm'd the Prophecy, by the Affront 'he hath put upon your Government, in treading the 'Crown under his Feet. In ſhort, this is he by whoſe 'Death alone you may promiſe yourſelf to be ſecure. For, 'take him out of the Way, the* Hebrews ſhall have no- 'thing *more to hope for, and the* Egyptians, *nothing 'more to fear.* This Speech gave ſome Uneaſineſs to '*Thermuthis*, and therefore ſhe immediately took the 'Child away, without any Oppoſition from the King, 'whoſe Heart God had diſpos'd not to take any Notice 'of what the *Scribe* had ſaid.'

And ſhe called his Name Moſes] *Patrick* obſerves, that both *Philo*, *Joſephus*, and *Clemens Alexandrinus*, will have the Word *Moſes* to be deriv'd from the *Egyptian Mo*, which, according to them, ſignifies *Water*, and *Iſes*, or *Yſes*, which means *preſerv'd*, as much as to ſay, *ſav'd from the Waters*, or *preſerv'd from drowning*. 'Tis very likely indeed, that the Princeſs ſhould give the Child a Name from no other Language than her own; but then it is to be conſider'd, that the *Hebrew* Word *Maſhah* (from whence the Name naturally flows, and to which the Princeſs herſelf owns that ſhe alludes) might have the ſame Signification in her Tongue, that it was in the *Hebrew*, where it always ſignifies a *drawing out of the Water*, 2 Sam. xxii. 17. Pſ. xviii. 16. and Iſa. xliii. 2. It cannot be doubted indeed, but that *Moſes* had another Name given him by his own Parents, at the Time of his *Circumciſion*, but what that Name was, we have no Certainty, nor can we tell from what Authority it is, that *Clemens* informs us, that it was *Joachim*.

How long this cruel Edict of the King, for the drowning of all the *Hebrew* Male Children, continued in Force, is no where intimated in Scripture, nor even ſo much as conjectur'd by any of the Commentators that I have read. I hope therefore, I ſhall be excus'd by the Learned, if I ſhould be wrong in the Judgment which I have form'd of this Matter. This Edict took Place a little before *Moſes*'s Birth; *Moſes* was 40 Years old when he fled from *Egypt*; in *Midian* he liv'd 40 Years more; ſo that at his Return to *Egypt*, he was 80 Years of Age; during which Time it ſeems as if the Children of *Iſrael* were under one continued Perſecution and Oppreſſion: Yet we muſt not ſuppoſe that *Pharaoh*'s inhuman Edict was rigorouſly executed all that while; for then there would have been ſo few of the People left, and thoſe ſo old and decrepid, at *Moſes*'s coming to deliver them, that *Pharaoh*, inſtead of keeping them againſt their Inclination, might have been glad to get rid of ſuch a Parcel of poor helpleſs Wretches, that were like to be a Burden upon the Country. It is ſaid indeed that *Moſes*'s Parents hid him three Months, when, no doubt, the Perſecution raged with the greateſt Fury: But, if common Humanity was, for Reaſons of State, loſt in the Breaſt of the King, ſurely his Subjects in general, the female Part of them eſpecially, cou'd not be long delighted with ſuch conſtant Scenes of Horror that were daily offer'd to their Eyes; the miſerable Lamentations of the *Hebrews* for the Deſtruction of their Children, muſt certainly make ſome Impreſſion upon, and, by Degrees ſoften the moſt ſtony Heart into Compaſſion, which, in Time, might induce their moſt inveterate Enemies to move the Government for a Remiſſion of their Severities. And who knows but *Pharaoh*'s Daughter, who had taken *Moſes* into her Protection, might likewiſe intercede with her Father in Behalf of thoſe poor Innocents, who were incapable of doing him any Injury? Again; had this Perſecution been rigorouſly carried on for any conſiderable Time, it muſt have caus'd an Inſurrection among the *Iſraelites*, and perhaps have induc'd many of the *Egyptians* to have join'd with them, out of mere Pity and a juſt Reſentment of ſuch inhuman Barbarities. Upon the Whole; I cannot conceive that theſe Violences laſted for many Months; very probably, not a Year. This is my private Opinion; but how far it is conſiſtent with Truth and Reaſon, let the candid Reader judge for himſelf. *J. M.*

11 And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren. 12 And he looked this way, and that way, and when he ſaw that *there was* no man, he ſlew the Egyptian, and hid him in the ſand. 13 And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow? 14 And he ſaid, Who made thee a prince and a judge over us? intendeſt thou to kill me as thou killedſt the Egyptian? and Moſes feared and ſaid, Surely this thing is known. 15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well. 16 Now the Prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their fathers flock. 17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock. 18 And when they came to Ruel their father, he ſaid, How *is it that* you are come ſo ſoon to day? 19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock. 20 And he ſaid unto his daughters, And where *is* he? Why *is* it *that* ye have left the man? Call him that he may eat bread. 21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter. 22 And ſhe bare *him* a ſon, and he called his name Gerſhom: for he ſaid I have been a ſtranger in a ſtrange land. 23 And it came to paſs in proceſs of time, that the king of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto God, by reaſon of the bondage. 24 And God heard their groaning, and God remembred his covenant with Abraham, with Iſaac, and with Jacob. 25 And God looked upon the children of Iſrael, and God had reſpect unto *them*.

And when he ſaw there was no Man, he ſlew the Egyptian] *Diodorus Siculus* tells us, ſays *Stackhouſe*, that there was a Law in *Egypt*, which, perhaps, was at this Time in Force, and obligatory upon all, *viz.* 'That, whoever ſaw his Fellow-creature, either kill'd by 'another, or violently aſſaulted, and did not either ap- 'prehend the Murtherer, or reſcue the Oppreſs'd, if he 'cou'd, or, if he cou'd not, made not an Informa- 'tion thereof to the *Magiſtrate*, himſelf ſhou'd he put 'to Death.' Now the Hiſtory tells us, that, *when Moſes went out unto his Brethren, he looked on their Burthens*,

thens, and ſpied an Egyptian ſmiting an Hebrew. So that, it is but ſuppoſing, that this *Egyptian* was one of the *Taſk-maſters* (as the *Burthens* here mention'd ſeem'd to denote) who ſo barbarouſly treated the *Hebrews*, and was now going to beat one of them to Death; and, according to the Law of the Land (which ſeems indeed to be the Law *of all Nations*) then in being, he was oblig'd to interpoſe; and if, upon his Interpoſition, the *Egyptian* turn'd upon him, and aſſaulted him briſkly, (which is no hard Matter to imagine) he was oblig'd, in his own Defence, to ſlay him.

To complain to the Magiſtrate in this Caſe, and implore the Aſſiſtance of the Law, was to no Manner of Purpoſe. The whole Civil Power was lodg'd in ſuch Hands, as had ſecret Inſtruction from Court to vex and ill-treat the *Iſraelites*; and when Matters were come to this *Criſis*, that Oppreſſion rul'd, and the Government was turn'd into a mere *Latrociny*, private Force, upon any proper Occaſion, muſt be deem'd lawful in all, but in *Moſes* much more ſo, ſince he was either mov'd or animated thereunto by a divine Impulſe, or inveſted, before it happen'd, (as St. *Stephen*'s Comment upon the Place gives us Reaſon to think he was ſo inveſted) with the Title, and Office of *Deliverer of the People of God*, Acts vii. 25.

Now the Prieſt of Midian had ſeven Daughters] The Word *Cohen* ſignifies indifferently either *Prieſt* or *Prince*, and accordingly, in theſe early Ages, both theſe Offices were frequently united in one and the ſame Perſon. It ſeems, however, that *Jethro* was ſcarce a Prince in that Country; for then one wou'd think, the Shepherds wou'd not have dar'd to have been ſo inſolent to his Daughters; and yet, if he was a *Prieſt*, it is a Matter of ſome Conteſt between two famous *Rabbins*, whether he was an *Idolater*, or a Worſhipper of the true God. *Aben Ezra* is of Opinion, that as he was deſcended from *Midian*, the Son of *Abraham* by *Keturah*, in all Probability, he profeſs'd the true Religion; nor can he ſuppoſe that *Moſes* wou'd have married his Daughter, had he been bred up in a falſe one: Whereas *Moſes*, 'tis plain, not only owns his Alliance with his Family, but upon his Arrival in the Camp of *Iſrael*, invites him to offer Sacrifices to the Lord (*Exod.* xviii. 11, 12) as one who ador'd the ſame God with the *Iſraelites*. *Kimhi*, however, on the other Hand, affirms, that, at firſt, he was an idolatrous Prieſt, but afterwards, when he came to *Moſes* in the Wilderneſs, and was particularly inform'd of all thoſe great and wonderful Things which God had wrought in *Egypt*, for the Deliverance of the *Hebrews*, he became a Convert to the Worſhip of the true God; and, for this he produces a Paſſage in the ſame Chapter, Ver. 11. *Now I know that the Lord is greater than all Gods; for, in the Thing wherein they dealt proudly, he was above them.* But beſides this, there is a farther Difficulty in relation to *Jethro*. In *Exod.* iii. 1. he is expreſly call'd *the Father-in-law* of *Moſes*, and yet the Father of the young Women, whom *Moſes* defended at the Well, and whereof he certainly married one, is ſaid to be *Reuel*, Ch. ii. 18. and not *Jethro*. Either therefore this *Reuel* muſt be their Grandfather, who, being Head of the Family, might, in a larger Senſe be call'd *Father*, as we find Inſtances of the like Nrture, in *Gen.* xxxi. 43. 2 *Kings.* xiii. 14, *&c.* or (as others will have it) this *Reuel*, or *Jethro*, was one and the ſame Perſon under different Denominations. Upon Suppoſition therefore, that he was deſcended from the Family of *Cuſh*, it is imagin'd, that, while he continued in *Idumæa*, his Name might be *Reuel*, but, upon his Removal into *Midian*, to avoid the Wars and Tumults in his own Country, he came to be call'd *Jethro*, as being the only *Remainder* (for ſo the Word ſignifies) of the *Cuſhites* in that Country. See *Biblioth Bibl.* and *Bedford*'s Script. Chron.

And Moſes was content to dwell with the Man] It can hardly be ſuppos'd, ſays *Patrick*, but that a Perſon of *Moſes*'s Education, wou'd in the Space of 40 Years, which he abode in *Midian*, find ſome other Employment for himſelf than keeping Sheep; and therefore ſome have imagin'd, that, in this Time, he wrote the Book of *Job* to comfort the *Iſraelites*, by the Example of his admirable Patience, under their heavy Oppreſſion in *Egypt*, and the Book of *Geneſis* likewiſe, that they might the better underſtand what Promiſes had been made to their Anceſtors, *Abraham*, *Iſaac*, and *Jacob*, and that the Time for their Accompliſhment was approaching. Nor can we ſuppoſe, but that the ſeveral Arts and Sciences which he had been taught in his Youth, he took Care, in this Place of happy Retirement, to cultivate and improve.

And he gave Moſes Zipporah his Daughter] It may be made a ſtanding Obſervation, that *divine* Authors do not relate all the Paſſages of a Story, (as other Authors delight to do) but ſuch only as are moſt *material*. We may therefore ſuppoſe, that a great many Things interven'd between *Moſes*'s Entrance into *Jethro*'s Family, and his Marriage to his Daughter; eſpecially conſidering, that his Children were ſo young, at the Time of his Return into *Egypt*. The Obſervation of *Philo*, however, is not to be neglected, *viz. That Men of a great Genius quickly ſhew themſelves, and are not made known by Length of Time:* And therefore he thinks, 'That *Jethro* being firſt ſtruck with Admira-
'tion of his goodly Aſpect, and then of his wiſe Diſ-
'courſe, immediately gave him the moſt beautiful of all
'his Daughters to be his Wife, not ſtaying to enquire
'of any Body, who he was, becauſe his own moſt ex-
'cellent Qualities ſufficiently recommended him to his
'Affection.'

CHAP. III.

Moſes, *while he is feeding* Jethro's *Flock, comes to Mount* Horeb, *where an Angel appears to him in a flaming Buſh; and acquaints him with his Deſign of ſending him to deliver* Iſrael *from their Bondage. God declares his Name, and inſtructs* Moſes *what to ſay when he ſhou'd come to his Brethren.*

Ver. 1. NOW Moſes kept the flock of Jethro his father-in-law, the prieſt of Midian: and he led the flock to the back-ſide of the deſart, and came to the mountain of God, *even* to Horeb. 2 And the angel of the Lord appeared unto him in a flame of fire out of the midſt of a buſh: and he looked, and behold, the buſh burned with fire, and the buſh *was* not conſumed. 3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt. 4 And when the Lord ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he ſaid, Here *am* I. 5 And he ſaid, Draw not nigh hither, put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt, *is* holy ground. 6 Moreover, he ſaid, I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was afraid to look upon God. 7 And the Lord ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their cry, by reaſon of their taſk-maſters: for I know their ſorrows. 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites. 9 Now therefore behold the cry of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them. 10

Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt. 11 And Moſes ſaid unto God, Who *am* I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt? 12 And he ſaid, Certainly, I will be with thee; and this *ſhall be* a token unto thee, that I have ſent thee: when thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain. 13 And Moſes ſaid unto God, Behold *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What *is* his name? What ſhall I ſay unto them? 14 And God ſaid unto Moſes, I AM THAT I AM: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you. 15 And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob hath ſent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations. 16 Go and gather the elders of Iſrael together, and ſay unto them, The Lord God of your fathers, the God of Abraham, of Iſaac, and of Jacob appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt. 17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and hony. 18 And they ſhall hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael, unto the king of Egypt, and you ſhall ſay unto him, The Lord God of the Hebrews hath met with us; and now let us go (we beſeech thee) three days journey into the wilderneſs, that we may ſacrifice to the Lord our God. 19 And I am ſure that the king of Egypt will not let you go, no not by a mighty hand. 20 And I will ſtretch out my hand, and will ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that, he will let you go. 21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſs, that when ye go, ye ſhall not go empty: 22 But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhall put *them* upon your ſons, and upon your daughters; and ye ſhall ſpoil the Egyptians.

And came to the Mountain of God, even to Horeb] *Horeb* is a Mountain in *Arabia Petræa*, at ſo ſmall a Diſtance from Mountain *Sinai*, that they ſeem to be no more than two Tops belonging to the ſame Mountain. *Sinai*; lies to the *Eaſt*, and *Horeb* to the *Weſt*; but we find them frequently in Scripture us'd promiſcuouſly. For, whereas the Author to the *Hebrews* ſeveral Times aſſerts, that God gave his Law to the *Iſraelites* at *Horeb*, tho' other Places expreſly ſay, that it was at *Sinai*; this is eaſily agreed, by obſerving, that they both made but, as it were, one Mountain with two Tops, whereof that of *Sinai* was much the higher, tho' that of *Horeb* exceeds it in Fruitfulneſs and Pleaſure. It is not for that Reaſon however, no, nor yet for its vaſt Height, that it obtain'd the Title of the *Mount of God*. *Joſephus* indeed tells us, that the People of the Country had a Tradition, that God in a more particular Manner, *dwelt there*, and that therefore, in Reverence to the Place, they always declin'd feeding their Flocks upon it: But the true Reaſon of its being ſo call'd is, that, in After-ages, it became famous for ſundry Events, and, at this Time, receiv'd its Name by Way of *Anticipation*. For here it was, 1. That God appear'd to *Moſes* in the Buſh; 2. That he manifeſted his Glory at the Delivery of the Law; 3. That *Moſes*, with his Rod, brought Water out of the Rock; 4. That, by lifting up his Hands, he made *Joſhua* prevail againſt the *Amalekites*; 5. That here he faſted twice forty Days and forty Nights; 6. That from hence he brought the two Tables of the Law; and, 7. That here *Elijah* was vouchſafed a noble Viſion; with ſome others of the like Nature. See *Calmet*'s Dict. Univ. Hiſt. and *Wells*'s Geogr.

And the Angel of the Lord appeared to him in a Flame of Fire out of the midſt of the Buſh] Whether it was a created Angel, ſpeaking in the *Perſon* of God, or *God* himſelf, or (as the moſt receiv'd Opinion is) *Chriſt* the Son of God, has been Matter of ſome Controverſy among the Learned. Thoſe, who ſuppoſe it no more than an Angel, ſeem to imply, that it would be a Diminution of the Majeſty of God to appear upon every Occaſion, eſpecially when he has ſuch a Number of *celeſtial Miniſters*, who may do the Buſineſs as well. But conſidering, that God is preſent every where, the *Notification* of his Preſence, by ſome outward Sign, in one determinate Place (which is all we mean by *Appearance*) is in our Conception leſs laborious (if any Thing laborious cou'd be conceiv'd of God) than a Delegation of Angels, upon every Turn, from Heaven, and ſeems, in the main, to *illuſtrate* rather than *debaſe*, the Glory of his Name and Exiſtence. But however this be, 'tis plain, that the Angel, here ſpoken of, was no created Being, from the whole Context, and eſpecially from his ſaying, *I am the Lord God, the Jehovah*, &c. ſince this is not the Language of *Angels*, who are always known to expreſs themſelves in ſuch humble Terms, as theſe, *I am ſent from God, I am thy Fellow-ſervant*, &c. 'Tis a vain Pretence to ſay, that an Angel, as God's *Ambaſſador*, may ſpeak in God's Name and Perſon; for what Ambaſſadors of any Prince ever yet ſaid, I am the King? Since therefore no Angel, without the Guilt of Blaſphemy, cou'd aſſume theſe Titles; and ſince neither *God the Father*, nor the *Holy Ghoſt*, are ever called by the Name of an *Angel*, i. e. a *Meſſenger*, or Perſon ſent, whereas *God the Son* is call'd by the Prophet *Malachi*, Ch. iii. 1. *the Angel of the Covenant*, it hence ſeems to follow, that this *Angel of the Lord*, was *God the Son*, who might properly be call'd an *Angel*, becauſe *in the Fulneſs of Time*, he was ſent into the World, in our Fleſh, as a Meſſenger from God, and might therefore make theſe his *temporary Apparitions*, Preſages, and Fore-runners, as it were, of his more ſolemn Miſſion. See *Pool*'s Ann.

Put off thy Shoes from off thy Feet; for the Place whereon thou ſtandeſt, is holy Ground] *Juſtin Martyr* (in his ſecond Apology) is of Opinion, that the Cuſtom of *putting off the Shoes*, both among the *Jews* and *Gentiles*, before they began to officiate in holy Things, took its Riſe from this Precept given to *Moſes*; but our learned Mr. *Mede* ſeems to be of a different Opinion, *viz.* that *Moſes* did not give the firſt Occaſion to this *Rite*, but that it was deriv'd from the Patriarchs before him, and tranſmitted to future Ages from that antient general Tradition. It is certain that *Pythagoras*, who took his *Inſtitutes* chiefly from the *Egyptians*, delivers it as a Rule in his *Rubrick*, *He who ſacrifices, ſhould put off his Shoes, and ſo approach to the holy Ordinance*; and therefore God, in Compliance to an antient Cuſtom, then in Practice among the *Egyptians*, might ſpeak to *Moſes*, who was a Perſon well acquainted with their *Ceremonies*, to *decalceate*, as very well knowing, that it wou'd be a Means to create in him a greater Reverence to the divine Preſence, and a more awful Attention to what he was going to ſay. See *Patrick* and *Le Clerc*.

I am the God of thy Father, the God of Abraham, the God of Iſaac, and the God of Jacob] God, no doubt, ſays *Patrick*, was the God of *Noah*, and of all the holy

Patriarchs, who liv'd before *theſe three* were born; but for a peculiar Reaſon he is called their God, becauſe of his Covenant, and the Promiſe made to each of them, that the *bleſſed Seed* ſhould ſpring from their Loins, in Oppoſition to the Pretenſions of other neighbouring People, who (as the learned Dr. *Alix* obſerves) were their *Rivals* in that Hope. And ſo the Words will denote, as much as if he had ſaid, the *God of* Abraham, and not of *Lot*, as the *Ammonites* and *Moabites* pretended; the *God of* Iſaac, and not of *Iſhmael*, as his Poſterity pretended; and the *God of* Jacob, and not of *Eſau*, as the *Edomites* boaſted.

I am that I am] When *Moſes* deſired to ſee God's Glory, he obtain'd, ſays *Stackhouſe*, that the *Name* of the Lord ſhould be proclaimed before him, and the Proclamation was, *The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity, Tranſgreſſion, and Sin*, Exod. xxxiv. 6. And, in like Manner, *Iſaiah*, propheſying what the Meſſiah ſhould be, declares his Name to be, *Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace*. In both theſe Places, and many more that might be produc'd to the ſame Purpoſe, the *Name* denotes the *Nature* of God; and therefore the Deſign of *Moſes*, in aſking God's Name, was to obtain an Information of the divine Attributes, in order to carry a Report of them to his Brethren. And indeed, conſidering that *Moſes* was the firſt that ever carried a Meſſage from God to Man, it was natural for the *Iſraelites* to aſk him by what *Name*, or peculiar *Attribute*, he had made himſelf known unto him, ſo as to authorize him to ſpeak to them, in ſuch a Manner, as no Man before had ever done; which Queſtion he could not pretend to anſwer, unleſs God, by Revelation, thought fit to enable him, and therefore he deſired to be inform'd (as far as the divine Goodneſs would be pleas'd to diſcover) what *Name* he would be call'd by; as knowing very well, that, by obtaining *this*, he might form proper Notions of his Nature and Perfections.

And, accordingly, we may obſerve, that this great Appellation, which God is pleas'd to give here of himſelf, expreſſes his incomprehenſible Nature, in ſuch open and proper Characters, that St. *Hilary* (as he tells us of himſelf) lighting on theſe Words, before he was a *Chriſtian*, and as he was muſing about God and Religion, was ſtruck with Admiration, becauſe he could think of nothing ſo proper and eſſential to God, as *to be*. God himſelf, however, chuſes to expreſs the Word in the *future* Tenſe, on Purpoſe (as ſome imagine) to ſhew, that he is the only Being that can truly ſay, *I ſhall, or will be, what I am*; for as much as all other Beings derive their Exiſtence from him, and may be depriv'd of that Exiſtence, whenever he pleaſes.

What Knowledge the wiſeſt of the *Heathen* World might have of this *incommunicable* Name of God, without the Help of Revelation, is a Matter of great Uncertainty. It is more than probable, that *Plato*'s Definition of a God, *viz. A Being, that* is *always, and had no Beginning*, was taken from theſe Words of *Moſes*. But, there is a Paſſage in *Plutarch*, which mentions an Inſcription in the Temple of *Delphos*, conſiſting of theſe Letters EI, a Contraction as ſome imagine of EIMI, *I am*, which (according to *Ammonius*) was one of the moſt perfect Names and Titles of the Deity, ſeeing it imported, that, tho' our Being is uncertain, precarious, temporary, and ſubject to change, ſo that no Man can ſay of himſelf, in a ſtrict and abſolute Senſe, *I am*; yet we may with great Propriety, give the Deity this Appellation, becauſe God is independent, immutable, eternal, always, and every-where the ſame, *Rev.* i. 8, 11.

CHAP. IV.

Moſes's Excuſes for declining the Commiſſion on which God was about to ſend him; God anſwers his Objections, by empowering him to work Miracles; and appoints his Brother Aaron *his Aſſiſtant. Moſes being ſatisfied, aſks Leave of* Jethro *to go and viſit his Brethren, which he grants. Moſes, with his Wife and Children, ſets out on his Journey, and, at an Inn, the Lord ſeeks to kill him, but is ſav'd by circumciſing his Son. Moſes and* Aaron *meet, and having ſummon'd the* Iſraelites *together, declare the Commiſſion with which God had entruſted them; the People believe, and worſhip.*

Ver. 1. AND Moſes anſwered, and ſaid, But behold, they will not believe me, nor hearken unto my voice: for they will ſay, The Lord hath not appeared unto thee. 2 And the Lord ſaid unto him, What *is* that in thine hand? And he ſaid, A rod. 3 And he ſaid, Caſt it on the ground; and he caſt it on the ground, and it became a ſerpent: and Moſes fled from before it. 4 And the Lord ſaid unto Moſes, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand. 5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath appeared unto thee. 6 And the Lord ſaid furthermore unto him, Put now thine hand into thy boſom; and he put his hand into his boſom: and when he took it out, behold, his hand *was* leprous as ſnow. 7 And he ſaid, Put thine hand into thy boſom again: and he put his hand into his boſom again, and plucked it out of his boſom, and behold, it was turned again as his *other* fleſh. 8 And it ſhall come to paſs, if they will not believe thee, neither hearken to the voice of the firſt ſign, that they will believe the voice of the latter ſign. 9 And it ſhall come to paſs, if they will not believe alſo theſe two ſigns, neither hearken unto thy voice, that thou ſhalt take of the water of the river, and pour *it* upon the dry-land: and the water which thou takeſt out of the river, ſhall become blood upon the dry-land: 10 And Moſes ſaid unto the Lord, O my Lord, I *am* not eloquent, neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I *am* ſlow of ſpeech, and of a ſlow tongue. 11 And the Lord ſaid unto him, Who hath made mans mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the Lord? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou ſhalt ſay. 13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou wilt ſend. 14 And the anger of the Lord was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee: and when he ſeeth thee, he will be glad in his heart. 15 And thou ſhalt ſpeak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do. 16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee in ſtead of a mouth, and thou ſhalt be to him in ſtead of God. 17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.

And

And Moſes anſwered, and ſaid, But behold they will not believe me, nor hearken unto my Voice] As *Moſes* was now to aſſume the Character of the Deliverer of God's People, and of a Perſon inveſted with an extraordinary divine Commiſſion, this was by no Means an unreaſonable Objection; ſince the *Iſraelites* were not oblig'd to believe him upon his bare Affirmation; and the Improbability of the Thing made it very unlikely that they ſhould give any Credit to it. He ought to have remember'd, however, that the Lord had before aſſured him, they ſhould hearken to him; and that the God of Truth cannot lie; this was therefore, an Inſtance of human Frailty, and of the Weakneſs of his Faith; which, nevertheleſs, God was graciouſly pleaſed not only to overlook, but, in order to extort a Belief from them, that *Moſes* was inveſted with the Character, which he was to aſſume, he vouchſafed to endue him with the Power of working Miracles before them; a Power never before conferred upon any Man.

And he caſt it on the Ground, and it became a Serpent; and Moſes fled from before it] It is generally believed, that this Rod of *Moſes*, was his Shepherd's Crook, God chuſing ſo mean an Inſtrument, the more to ſignalize his *Almighty* Power: And the *Serpent*, into which it was changed, was of the largeſt Size, at leaſt, as long as the Crook, from which therefore, it is no Wonder that *Moſes* fled, the Sting of the Serpents in thoſe hot Countries being immediate Death.

And he put his Hand into his Boſom; and when he took it out, behold, his Hand was leprous as Snow] It is no improbable Conjecture, that, as God commanded *Moſes to work all his Wonders before* Pharaoh, this Miracle of the *Leproſy* gave Occaſion to the fabulous Story, which was invented in After-ages, *viz. That* Moſes *was a Leper, and the* Iſraelites *a ſcabby Race, whom the* Egyptians *were forc'd to drive out of their Country, for fear of the Infection.* This Defamation is firſt met with in *Manetho*'s *Egyptian* Hiſtory; from *Manetho* it deſcended to *Apion*, the *Greek* Hiſtorian; and from him *Juſtin* and *Tacitus*, two noted *Roman* Authors, undoubtedly took it. But, as *Manetho* might not, at firſt, maliciouſly deviſe it of his own Head, ſo thoſe Writers, from whom he compiled his Hiſtory, might derive it from this Paſſage of *Moſes*'s appearing with a leprous Hand before *Pharaoh*, which was preſently nois'd about the Country, without the other Part of his being immediately cur'd. For (according to the Argument of *Joſephus*) 'there needs no other Proof of 'his being no *Leper*, than what ariſes from his own 'Words, *viz.* that no Lepers ſhould be admitted into 'any Towns or Villages, but live apart, in a diſtinct 'Habit, by themſelves; that whoever touch'd a Leper, 'or lodg'd under the ſame Roof with him, ſhould be 'reputed unclean; and that, whoever ſhould come to 'be cur'd of that Diſeaſe, ſhould paſs through certain 'Purifications, waſh himſelf with Fountain-Water, 'ſhave off all his Hair, and offer ſuch and ſuch Sacri'fices, before he ſhould be receiv'd into the holy City. 'Now, if *Moſes*, *ſays he*, had been afflicted with this 'Diſtemper himſelf, 'tis incongruous to think, that he 'would ever have been ſo ſevere upon others for it.' The Leproſy indeed was a Diſtemper, in a Manner, peculiar to the *Egyptians*, as both *Lucretius* and *Plutarch* tell us: And, if it was ſo in *Moſes*'s Time, he may be preſum'd to have made Laws more ſtrict againſt it, to excite the People's Carefulneſs to avoid a Diſtemper, which they had already ſeen ſo much of, but had now (together with the other Calamities of their Bondage) happily eſcap'd. For that the People, at this Time, were in good Health, is evident from the long Journey they undertook, and which, on all Hands, is agreed they perform'd: And that they were not expell'd by the *Egyptians*, but went away from them ſore againſt their Will, their Purſuit of them to the *Red-Sea*, and loſing all their Lives with a Purpoſe of retaking them (Facts that are atteſted by ſeveral *Heathen* Authors) are an abundant Demonſtration. See *Biblioth. Bibl.* and *Patrick*'s Com.

I am ſlow of Speech, and of a ſlow Tongue] *Moſes*, ſays *Patrick*, here tells us of himſelf, that he was *ſlow of Speech*, which moſt interpret to be a *Stammerer*, or *Stutterer*; and yet St. *Stephen* (Acts vii. 22.) declares of him, that *he was mighty in Words, as well as Deeds*; but this admits of an eaſy Reconciliation, if we do but ſuppoſe, that the Senſe of what he ſpake was great and weighty, tho' his Pronunciation was not anſwerable to it. As God however tells him, *Exod.* iv. 11. that he it was, who *made the Mouth*, and could, conſequently, give to any Man what Faculties he thought convenient, or remove any Impediment he might have, it ſeems not improbable, that, either by Uſe and Exerciſe, or elſe by God's immediate Cure of his Defect, *Moſes* had acquired a better Facility in delivering his Mind, ſince we find him making ſeveral Speeches to the People, eſpecially that excellent Diſcourſe before his Death, in the Beginning of *Deuteronomy*; as he has likewiſe (where his Song occurs, towards the latter End) given an ample Demonſtration, that he wanted not *eloquent* Words, when he pleas'd to employ them.

18 And Moſes went and returned unto Jethro his father-in-law, and ſaid unto him, let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace. 19 And the Lord ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life. 20 And Moſes took his wife, and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt. And Moſes took the rod of God in his hand. 21 And the Lord ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he ſhall not let the people go. 22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the Lord, Iſrael *is* my ſon, *even* my firſt-born: 23 And I ſay unto thee, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſt-born. 24 And it came to paſs by the way in the inn, that the Lord met him, and ſought to kill him. 25 Then Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon, and caſt *it* at his feet, and ſaid, Surely a bloody huſband *art* thou to me. 26 So he let him go: then ſhe ſaid, A bloody huſband *thou art*, becauſe of the circumciſion. 27 And the Lord ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in the mount of God, and kiſſed him. 28 And Moſes told Aaron all the words of the Lord, who had ſent him, and all the ſigns which he had commanded him. 29 And Moſes and Aaron went and gathered together all the elders of the children of Iſrael. 30 And Aaron ſpake all the words which the Lord had ſpoken unto Moſes, and did the ſigns in the ſight of the people. 31 And the people believed: and when they heard that the Lord had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads and worſhipped.

And Moſes went and returned to Jethro his Father-in-law, and ſaid unto him, Let me go] He was, ſays *Pool*, both in Juſtice, and Decency, oblig'd to acquaint his *Father-in-law* with his Intention to leave *Midian*, and go into *Egypt*, becauſe he had bound himſelf with an Oath to live with him, and was reſolv'd now to take his Wife and Children, as being well aſſur'd of a ſpeedy Return. But he thought fit to conceal from him the Errand, upon which God ſent him, leſt he ſhould endeavour to hinder, or diſcourage him from ſo difficult and dangerous an Enterprize. So that *Moſes*, in this Inſtance,

Inſtance, has given us a rare Example of *Piety* and *Prudence*, in that he took Care to avoid all Occaſions and Temptations to Diſobedience to the divine Commands; as well as of a ſingular *Modeſty* and *Humility*, in that ſuch glorious and familiar Converſe with God, and the high Commiſſion, with which he had honour'd him, made him neither forget the Civility and Duty, which he ow'd to his Father, nor break out into any publick and vain-glorious *Oſtentations* of ſuch a Privilege.

And Moſes took the Rod of God] So call'd partly, becauſe it was appropriated to God's ſpecial Service, to be the Inſtrument of all his glorious Works; and, partly, to ſhew that whatever was done by that Rod, was not done by any Virtue in *it*, or in the Hand of *Moſes*, but merely by the Power of God, who was pleas'd, for the Confuſion of his Enemies, to uſe ſo mean an Inſtrument. Nor is it an improbable Conjecture, that the *Wands*, which great Miniſters are wont to carry in their Hands, in Token of their Power, and Office, were originally deriv'd from this of *Moſes*.

And Zipporah took a ſharp Stone, and cut off the Foreſkin of her Son] Whether it was required, that the Inſtrument, made Uſe of in the Circumciſion of Children, was to be of *Stone* or *Flint*, and whether the *Hebrews* never us'd any other, is a Queſtion very learnedly diſcuſs'd by *Pererius*, in his Diſputation on this Place. That the *Heathens* perform'd ſuch Sort of Abſciſſions with ſharp Flints or Stones, is evident from ſeveral Authors; and tho' *Pererius* determines againſt the conſtant Uſe of the *Flint* among the *Hebrews* in Circumciſion, and againſt its being preſcrib'd or enjoin'd in the Inſtitution, yet there is great Reaſon to preſume, that this Operation was never done with any other Kind of Inſtrument, before that of *Joſhua*'s circumciſing the *Iſraelites* in the Wilderneſs. See *Biblioth. Bibl.*

I know of few Paſſages, ſays *Stackhouſe*, more difficult to be underſtood, than that which contains the Adventure of *Moſes*'s Family in the Inn. *Zipporah* is commonly repreſented as a *perverſe* and *froward* Woman, who look'd upon *Circumciſion* as a *cruel* and unneceſſary Ordinance, and therefore prevail'd with her Huſband (who perhaps might be too indulgent to her in the Caſe of her younger Son) to omit it. But it ought to be conſider'd, that, as ſhe was a *Midianitiſh* Woman, and deſcended from *Abraham* by his Wife *Keturah*, ſhe cou'd not have any Averſion to the Rite of *Circumciſion*, in which ſhe acquieſc'd in the Caſe of her *elder* Son *Gerſhom*, and in which ſhe was ſo expert, that, upon her Huſband's Incapacity, ſhe herſelf perform'd the Operation upon the *Younger*.

The *Midianites* might perhaps in this Reſpect, imitate their Neighbours the *Iſhmaelites*, who did not circumciſe their Children until they were thirteen Years of Age; and, for this Reaſon, ſome have imagin'd, that *Moſes*'s Son had not, as yet, undergone the Operation: But *Moſes* knew very well, that there was a *Limitation* of Time in the Inſtitution of the Ordinance, and therefore the more probable Reaſon for this Omiſſion ſeems to be, that they were now upon a Journey, *Zipporah* lately brought to-bed, and that therefore they might think, that the Danger of the Wound to the Infant might excuſe the deferring of his Circumciſion, as it excus'd the *Iſraelites afterwards* in the Wilderneſs.

But as it does not appear that *Moſes* lay under any Neceſſity of taking his Family, eſpecially his Wife and Child, along with him; ſo this Omiſſion of circumciſing his Son, might be imputed to him as a greater Fault than ordinary, becauſe he may be ſuppos'd to have underſtood the Will of God, concerning this *Rite*, more perfectly than any other Man; and was, but juſt before, reminded of the Benefit of that *Covenant*, whereof this Ordinance was a Seal, and ſome Part of which he was *now* going to take Poſſeſſion of.

But how abſurd would it have been, for *Moſes* to be made a *Lawgiver* to others, when himſelf liv'd in open Violation of God's Laws? Or to be appointed a chief Ruler and Inſtructor of the *Iſraelites*, to whom he was to inculcate the Obligation of this Ordinance, and on whom he was to inflict *Pains* and *Penalties* for their Neglect of it, when himſelf was guilty of the ſame Sin? Nor was this Omiſſion only a great Sin in itſelf, but a great *Scandal* likewiſe to the *Iſraelites*, who, by his Example, might very likely be led into the ſame Miſcarriage, and be tempted to ſuſpect the *Call* of a Perſon, who ſhew'd ſuch a viſible Contempt of God's Law. As *Moſes* therefore was a *publick* Perſon, and juſt inveſted with a *Commiſſion* from God, his Diſobedience to a known Law, was more enormous, his Example might have done more Miſchief, and therefore God's Severity againſt him, either in afflicting him with ſome ſudden Sickneſs, or affrightening him with ſome terrible *Apparition*, was neceſſary to remind him of his Duty. And, accordingly, whatever the Means was, we find that it brought to his Wife's Remembrance their Neglect of circumciſing the Child: But we injure her Character, if we think, that the Words, which ſhe is made to utter upon this Occaſion, were any angry *Taunt*, or Exprobation to her Huſband, ſince, (according to the Expoſition of Mr. *Mede*) they are not directed to him, but to her Son; and are not the Effect of any angry Reſentment, but a *ſolemn* Form of Speech, made uſe of at the Time of any Child's *Circumciſion*.

Several of the *Jewiſh* Doctors tell us, that it was a Cuſtom of the *Hebrew* Women to call their Children, when they were circumcis'd, by the Name of *Chatan*, i. e. *Spouſe*, as if they were now *eſpouſed to God*; and to this Cuſtom perhaps the *Apoſtle* might allude, when he tells his *Corinthians*, 2 Cor. xi. 2. *I am jealous over you with an holy Jealouſy; for I have eſpouſed you to one Huſband, that I might preſent you as a chaſte Huſband to Chriſt.* However this be, *Zipporah*, who was an *Arabian* Woman, might the rather make uſe of this *Term*, and apply it to her Son, becauſe the *Arabians*, (whoſe Language has a great Affinity to the *Hebrew*, and who themſelves, as Deſcendants from *Abraham*, did, all along, uſe the Rite of *Circumciſion*) make the Word *Chatan* ſignify to *circumciſe*, and *Chiten*, (as manifeſtly appears in their *Tranſlation* of the *New Teſtament*;) which can no otherwiſe be accounted for, than from this Cuſtom of calling a Child *Chatan*, when he is *circumcis'd*, even as we, becauſe a Child in Baptiſm is made a *Chriſtian*, uſe the Word *chriſten* for to *baptize*.

If *Zipporah*'s Words then were directed, not to her Huſband, but the Child whom ſhe had juſt now circumcis'd, their proper Meaning muſt be, *I, by this Circumciſion, pronounce thee to be a Member of the Church*: For the Child on the Day of his Circumciſion, (ſays *Aben Ezra* upon this Text) was us'd to be call'd *Chatan, becauſe he was then firſt join'd to the People of God, and, as it were, eſpous'd unto God.* And if this be the Senſe of the Matter, *Zipporah* was ſo far from expreſſing any angry Reſentment of the Matter, or giving her Huſband any opprobrious Language upon this Occaſion, that ſhe only did the Office of circumciſing her Son, when ſhe perceiv'd that the Delay of it had given Offence to God, and, in doing that Office, pronounc'd the Words over him, which us'd to be pronounc'd, whenever the *Ceremony* was duly perform'd.

This is an Interpretation, which, not only the *Septuagint*, and *Chaldee* Paraphraſt ſeem to countenance, but what moſt modern Maſters of *Jewiſh* Learning have approv'd. And, as it ſeems to clear the Character of *Zipporah*, ſo may it receive ſome farther Confirmation from the ſubſequent Behaviour of the *Angel*, who, as ſoon as he ſaw the Ceremony perform'd, and heard the ſolemn Form pronounc'd over the Child, *let* Moſes *go, and did not ſlay him*; whereas had the Operation been done in the Manner that ſome pretend, *grudgingly*, and of *Neceſſity*, with inward Regret and Words of Reproach to her Huſband, this (one wou'd think) wou'd have incens'd the Angel, either to have continued the Puniſhment (be it what it will) upon *Moſes*, or rather have tranſferr'd it to his Wife, who, upon this Suppoſition, ſeems moſt juſtly to have deſerv'd it.

Upon the whole therefore it appears, that the Words of *Zipporah* were addreſs'd to her Son, and not her Huſband, and were the uſual Form of Admiſſion into the

the *Jewiſh* Church; and that it was at the Child's Feet ſhe laid the Foreſkin, and not threw it at her Huſband in Anger, when ſhe ſpake the Words above-mention'd; and that, in this whole Affair, there was neither any Squabble between *Moſes* and his Wife, nor any indecent Behaviour, or opprobrious Language us'd by her.

CHAP. V.

Moſes *and* Aaron's *firſt Petition to* Pharaoh; *his haughty and blaſphemous Refuſal, and Order to treat the Children of* Iſrael *with more Rigour, who, thereupon entreat Relief, but without Succeſs, and lay the whole Blame on* Moſes *and* Aaron. Moſes *expoſtulates the Caſe with the Almighty.*

Ver. 1. AND afterwards Moſes and Aaron went in, and told Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſs. 2 And Pharaoh ſaid, Who *is* the Lord that I ſhould obey his voice to let Iſrael go? I know not the Lord, neither will I let Iſrael go. 3 And they ſaid, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the deſart, and ſacrifice unto the Lord our God; leſt he fall upon us with peſtilence, or with the ſword. 4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works; get you unto your burdens. 5 And Pharaoh ſaid, Behold, the people of the land now *are* many, and you make them reſt from their burdens. 6 And Pharaoh commanded the ſame day the taſk-maſters of the people, and their officers, ſaying, 7 Ye ſhall no more give the people ſtraw, to make brick, as heretofore: let them go and gather ſtraw for themſelves. 8 And the tale of the bricks which they did make heretofore, you ſhall lay upon them: you ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they cry, ſaying, Let us go, *and* ſacrifice to our God. 9 Let there more work be laid upon the men that they may labour therein: and let them not regard vain words. 10 And the taſk-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw. 11 Go ye, get you ſtraw where you can find it: yet not ought of your work ſhall be diminiſhed. 12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble inſtead of ſtraw. 13 And the taſk-maſters haſted *them*, ſaying, Fulfil your works, *your* daily taſks, as when there was ſtraw. 14 And the officers of the children of Iſrael, which Pharaohs taſk-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your taſk in making brick, both yeſterday and to day, as heretofore? 15 Then the officers of the children of Iſrael, came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants? 16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold thy ſervants *are* beaten; but the fault *is* in thine own people. 17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go, *and* do ſacrifice to the Lord. 18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks. 19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *aught* from your bricks of your daily taſk. 20 And they met Moſes and Aron, who ſtood in the way as they came forth from Pharaoh. 21 And they ſaid unto them, The Lord look upon you, and judge; becauſe ye have made our ſavour to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword in their hands to ſlay us. 22 And Moſes returned unto the Lord, and ſaid, Lord, wherefore haſt thou *ſo* evil entreated this people; why *is* it *that* thou haſt ſent me? 23 For ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people; neither haſt thou delivered thy people at all.

Let us go, we pray thee, three Days Journey into the Deſart, and ſacrifice unto the Lord our God] But were not the two Brothers chargeable with Diſingenuity in this their Petition to *Pharaoh*, for Leave of Abſence only for *three Days*, when they *never* deſign'd to return again? It cannot be denied, indeed, ſays *Stackhouſe*, but that God, from the very firſt Day that he appointed *Moſes* to go to *Pharaoh*, intended to deliver his People from their Captivity, and, when once they were departed out of *Egypt*, that they ſhou'd never return again; and yet they are directed to demand only to go *three Days Journey into the Wilderneſs*. This was not the *Whole* of what was intended; but *Moſes* lay under no Obligation to let ſo bitter an Enemy as *Pharaoh*, into his whole Deſign. It is ſufficient to abſolve him from any Imputation of *Diſingenuity*, that he acted according to the Inſtructions which God gave him; and God certainly was not oblig'd to acquaint *Pharaoh* with all his Mind, but only ſo far as he thought proper: And, for wiſe and good Reaſons, he thought proper to make the Demand no higher at firſt, than *three Days Journey into the Wilderneſs*, that, by his Denial of ſo modeſt a Requeſt, he might make his Tyranny more manifeſt, and the divine Vengeance upon him more juſt and remarkable.

Wherefore do ye Moſes and Aaron, let the People from their Works? Get you unto your Burdens] Which Words ſeem to be directed, not ſo much to the *Elders of Iſrael*, who might poſſibly go along with them, as to *Moſes* and *Aaron* themſelves; and ſo the Senſe of the Reproof will be, — 'So far am I from granting 'the Liberty which you deſire for the People, that, as 'a juſt Puniſhment upon you, for your ſeditious Attempt, I command you alſo to go with the reſt, to 'take your Share in their Burthens, and to perform the 'Taſk which ſhall be required of you.' And that ſo cruel a Tyrant did not proceed farther againſt them, muſt be aſcrib'd to the mighty Power of God, who governs the Spirits, and reſtrains the Hands of the greateſt Kings, when he pleaſes. This ſeems to be a better Account than what ſome of the *Jewiſh* Fictions give us of it; *viz.* that when *Moſes* and *Aaron* came into *Pharaoh's* Preſence, they were raiſed to a taller Stature than they had before, had a Splendor in their Countenance, like that of the Sun; and appear'd with ſuch Majeſty, as quite ſtruck him with Terror and Aſtoniſhment.

Ye ſhall no more give the People Straw to make Bricks, &c.] What the Uſe of Straw was in making Bricks, is variouſly conjectur'd. Some think it was of no other Uſe, than to heat the Kilns wherein they where burnt; others, who will have it that they were never burnt at all, imagine, that it ſerv'd only to cover them from the too intenſe Heat of the Sun, and that they might be baked gradually; but, as it is evident that they were burnt in Kilns, the moſt probable Opinion is, that Straw was mixed with the Clay, to make them more ſolid; for, according to a Paſſage in *Lucilius*, Straw

was antiently employ'd to this Purpoſe.

And they ſaid unto them, The Lord look upon you, and judge] It deſerves our Obſervation, ſays *Pool*, that, notwithſtanding the Miracles, the two Prophets had wrought, to convince the *Iſraelites* of their divine Miſſion, which ought to have made them endure with Patience, the Tyranny of *Pharaoh*, in a reſigned Expectation of Deliverance, in God's due Time; theſe Officers are ſo far from ſubmitting to the divine Ambaſſadors, that they fall but little ſhort of curſing them; the Words, *the Lord look upon you, and judge*, being no leſs than an Imprecation of the divine Vengeance upon them.

And Moſes returned unto the Lord, and ſaid, Lord, wherefore haſt thou ſo evil-intreated this People, &c.] This is an Example which ought to keep all Mankind humble; ſince even the beſt of Men are liable to ſuch groſs Failings: For *Moſes*, in this Speech, ſeems not only to murmur againſt God, for giving him ſuch an ungrateful Commiſſion, but even to charge him with falſifying his Promiſe, and breaking his Word.

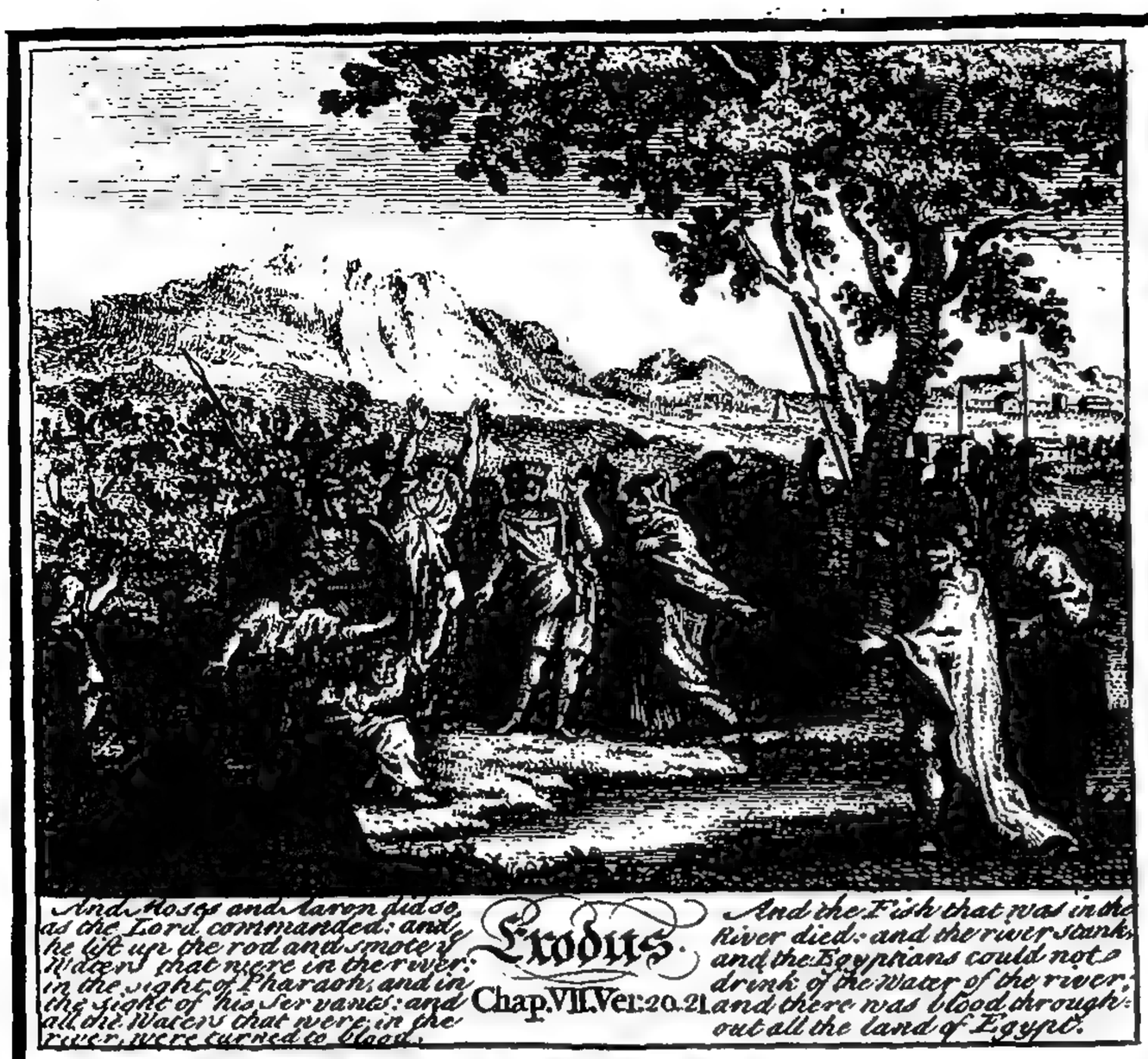
CHAP. VI.

God gives Moſes *freſh Encouragement; renews his Covenant, and confirms it by his Name* Jehovah; *promiſes the* Iſraelites *Deliverance, which they will not believe; commands* Moſes *to demand of* Pharaoh *their Releaſement. The Genealogy of* Reuben, Simeon, *and* Levi. Moſes *is again order'd to ſpeak to* Pharaoh *to releaſe* Iſrael, *but he excuſes himſelf on Account of his bad Faculty of Speech.*

Ver. 1. THEN the Lord ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land. 2 And God ſpake unto Moſes, and ſaid unto him, I *am* the Lord: 3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them. 4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers. 5 And I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembred my covenant. 6 Wherefore ſay unto the children of Iſrael, I *am* the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched out arm, and with great judgments. 7 And I will take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the Lord your God, which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did ſwear to give it, to Abraham, to Iſaac, and to Jacob; and I will give it you for an heritage: I *am* the Lord. 9 And Moſes ſpake ſo unto the children of Iſrael: but they hearkened not unto Moſes, for anguiſh of ſpirit, and for cruel bondage. 10 And the Lord ſpake unto Moſes, ſaying, 11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land. 12 And Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael have not hearkened unto me; how then ſhall Pharaoh hear me, who *am* of uncircumciſed lips? 13 And the Lord ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt; to bring the children of Iſrael out of the land of Egypt.

And I appeared unto Abraham, unto Iſaac, and unto Jacob, by the Name of God Almighty, but by my Name JEHOVAH *was I not known unto them*] But how can this be, when long before *Moſes*'s Time, God is ſo frequently called by that Name? For, did not the Sons of *Seth call themſelves by the Name of Jehovah*, Gen. iv. 26? Did not *Abraham ſwear, and lift up his Hands to Jehovah*, Gen. xiv. 22? Did he not call the Place, where he went to offer *Iſaac*, *Jehovah-jireh*, Gen. xxii. 14? Did not the Lord ſay unto him, *I am the God Jehovah, that brought thee out of Ur of the Chaldees*, Gen. xv. 7? And when in a Viſion, *Jacob* ſaw him ſtand before him, did he not ſay, *I am Jehovah, the God of Abraham, thy Father, and the God of Iſaac*, Gen. xxviii. 13. Theſe Paſſages make it impoſſible for God not to be known to the Patriarchs under that Name: And therefore ſeveral learned Writers upon this Text have deprehended a Fault in our Tranſlation, and would have the latter Part of the Verſe to be taken *interrogatively*, thus, *By my Name Jehovah was I not known unto them?* If we take the Sentence interrogatively, *ſay they*, every one will ſee, that it plainly intimates, that the Lord *had* reveal'd himſelf unto them by his Name, which is agreeable to the Scripture Account of the Patriarch's Knowledge and Worſhip of him; but to take the Words without the *Interrogation*, and ſuppoſe them to intend, that the *Lord*, who appear'd to *Abraham*, *Iſaac*, and *Jacob*, was *not known to them by his Name Jehovah*, cannot be reconcil'd to ſome very expreſs Paſſages in the Book of *Geneſis*; unleſs we can ſuppoſe, that, as *Geneſis* was not written, when God reveal'd this his Name to *Moſes*, *Moſes* makes Uſe of it by way of *Anticipation*, becauſe at the Time when he wrote, the *Jews* commonly us'd it, tho' in the Days when the Patriarchs, whoſe Lives he was giving ſome Account of, liv'd, it was a Thing utterly unknown. There is another Way, however, of expounding theſe Words, if, by the Name *Jehovah* we underſtand not the *Letters* or *Syllables*, but what is properly the Import of it, *viz.* not only God's eternal Exiſtence, but his omnipotent Power likewiſe, and unchangeable Truth, which *give Being*, (as we may ſay) to his Promiſes by the actual Performance of them. That this is the Senſe of the Word *Jehovah*, is apparent from ſeveral Paſſages in this very Book of *Exodus*. Thus Ch. vii. 5. *And the Egyptians ſhall know that I am Jehovah, when I ſtretch forth my Hand upon Egypt*; and again, Ver. 17. *Thou ſhalt know that I am Jehovah; for behold, I will ſtrike with the Rod, that is in thine Hand, upon the Rivers, and they ſhall be turn'd into Blood:* So that the Meaning of the whole Paſſage will fairly be, — 'That, 'tho' God gave *Abraham*, *Iſaac*, and *Jacob*, ſuch 'Demonſtrations of his Power, as could not but con'vince them, that he would certainly perform his Pro'miſes; yet they did not live to ſee the Accompliſh'ment of them, which he was now going to ſet be'fore the *Iſraelites*. They believ'd in theſe Things, 'but they did not *experimentally* know them. They 'had Dreams and Viſions indeed, but *Moſes* was the 'firſt that wrought Miracles and Prodigies. By theſe 'he made the Name of the Lord *known* unto the 'World.' And therefore *Maimonides* well concludes from this Place, that the *prophetick* Spirit of *Moſes* was more excellent, than that which had been upon any before his Time. See *Pool*'s, *Le Clerc*'s, and *Patrick*'s Com. and *More Nevoch*. Part ii. Cap. 35.

14 Theſe *be* the heads of their fathers houſes: the ſons of Reuben the firſt-born of Iſrael; Hanoch, and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben. 15 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe *are* the families of Simeon. 16 And



And Moses and Aaron did so, as the Lord commanded: and he lift up the rod and smote the Waters that were in the river: in the sight of Pharaoh, and in the sight of his Servants: and all the Waters that were in the river were turned to blood.

Exodus Chap.VII.Ver:20.21

And the Fish that was in the River died: and the river stank, and the Egyptians could not drink of the water of the river. and there was blood throughout all the land of Egypt.



And Aaron stretched out his hand over the Waters

Exodus Chap.VIII.Ver:6.

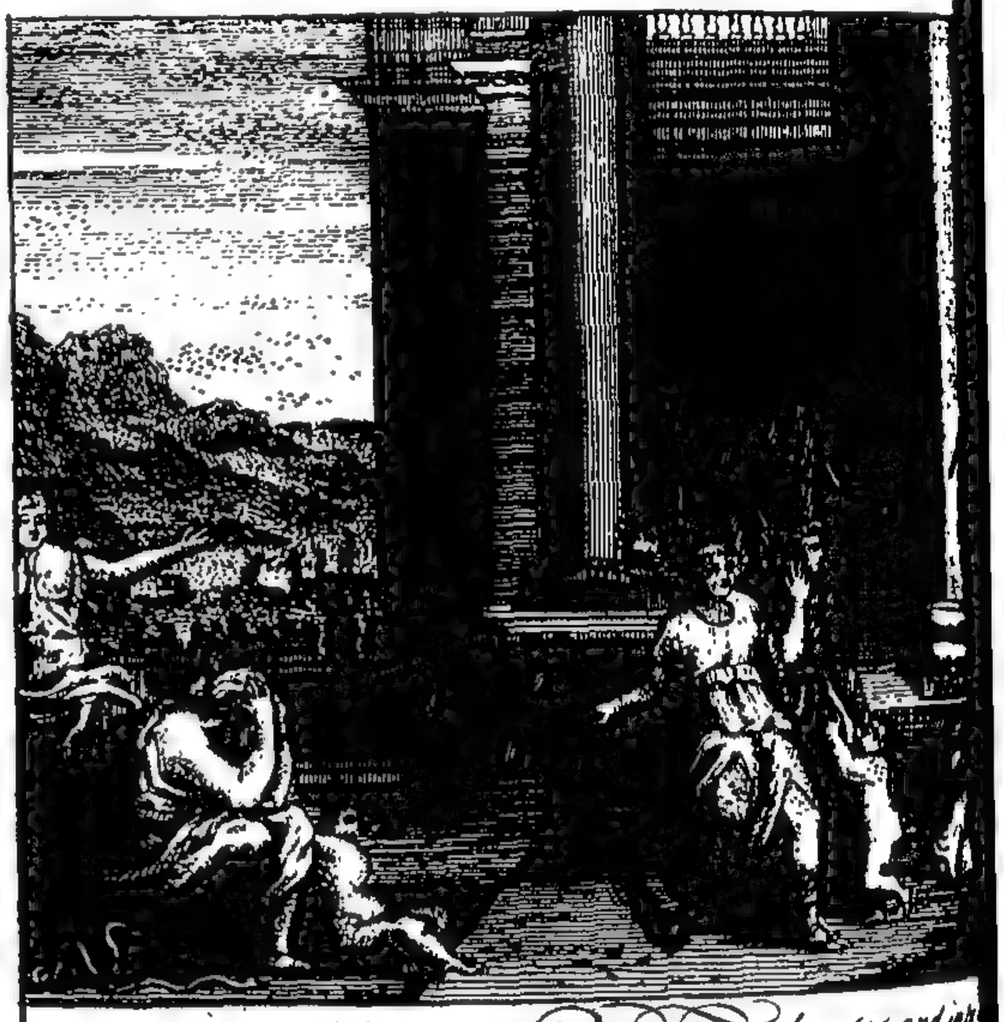
of Egypt: and it up, and covered



And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice.

Exodus Chap.VIII Ver.17

in Man and in beast: all the dust of the land became lice throughout all the land of Egypt.



And the Lord did so; and there came a grievous swarm of Flies into the house of Pharaoh, and into his Servants

Exodus Chap.VIII.Ver:24

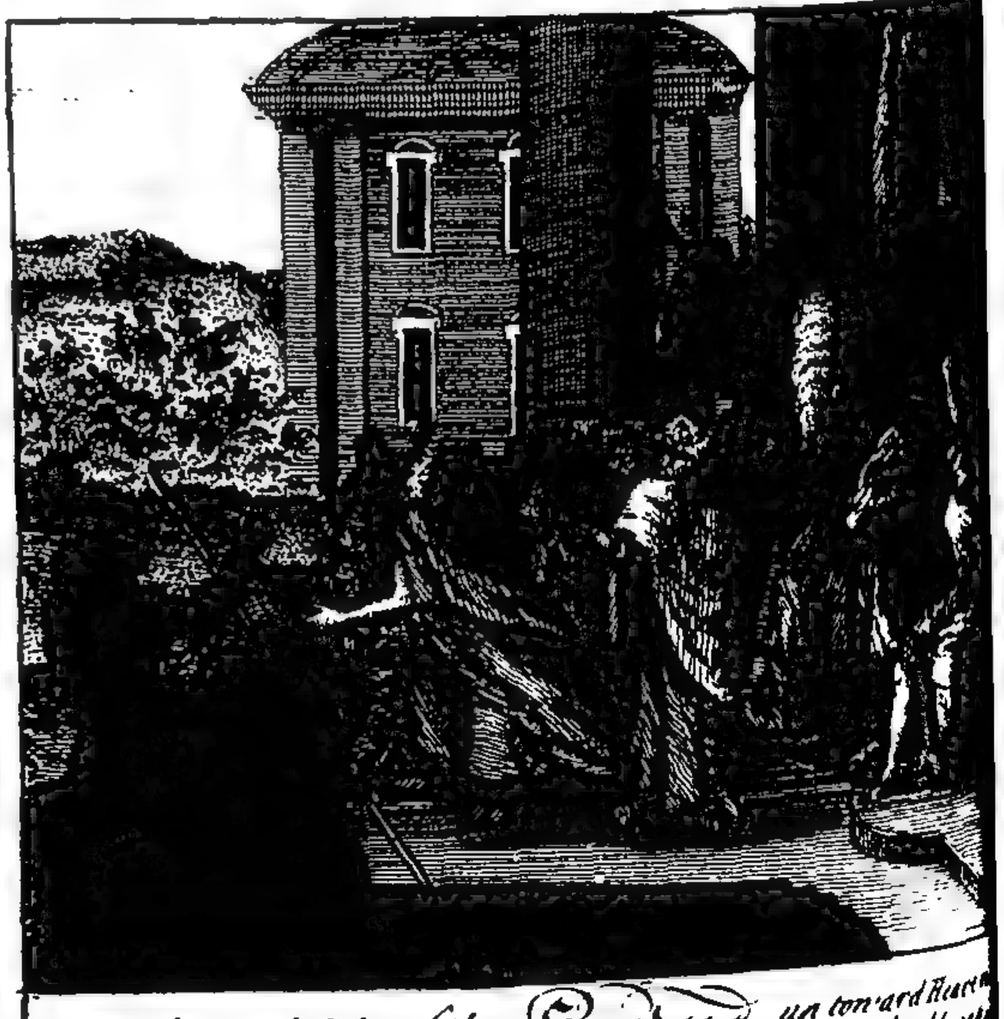
houses, and into land of Egypt: was corrupted of the swarm of



And the Lord did that thing on the Morrow, and all the Cattle of Egypt died:

Exodus Chap.IX.Ver.6

but of the Cattle of the Children of Israel died not one.



And they took Ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it

Exodus Chap.IX.Ver. 10.

up toward Heaven came a boyl broke with blains upon upon beast.

Parr Sculp

16 And these *are* the names of the sons of Levi, according to their generations; Gershon, and Kohath, and Merari: And the years of the life of Levi, *were* an hundred thirty and seven years. 17 The sons of Gershon; Libni, and Shimi, according to their families. 18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the life of Kohath *were* an hundred thirty and three years. 19 And the sons of Merari; Mahali, and Mushi: these *are* the families of Levi, according to their generations. 20 And Amram took him Jochebed his fathers sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years. 21 And the sons of Izhar; Korah, and Nepheg, and Zichri. 22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri. 23 And Aaron took him Elisheba daughter of Aminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar. 24 And the sons of Korah; Assur, and Elkanah, and Abiasaph: these *are* the families of the Korhites. 25 And Eleazar Aarons son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites, according to their families. 26 These *are* that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt, according to their armies. 27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron. 28 And it came to pass, on the day *when* the Lord spake unto Moses in the land of Egypt. 29 That the Lord spake unto Moses, saying, I *am* the Lord: Speak thou unto Pharaoh king of Egypt all that I say unto thee. 30 And Moses said before the Lord, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me.

These are the Heads of their Fathers Houses] The Reason for inserting this Genealogy is, to specify the Lineage of *Moses* and *Aaron*, by whom the great Work of the Deliverance of the Children of *Israel* was to be accomplished. *Moses*, indeed, is entirely silent as to his own Progeny, but gives a particular Account of his Brother's; which is not only owing to his great Humility and Modesty, which is eminent in many other Passages, but because it was of more Importance, and the Honour of the Priesthood given to *Aaron* was hereditary, and peculiar to his Seed, and therefore it was necessary it should be exactly known; whereas *Moses*'s Honour and Government was only personal, and did not descend to his Children.

And Amram took him Jochebed his Father's Sister to Wife] *Saurin* (Dissertation 43.) observes that *Jochebed* was not only of the same Tribe, but own *Aunt* likewise to *Amram*. For, tho' the *Septuagint*, *Vulgate*, and (after them) many learned Expositors, both *Papists* and *Protestants*, have thought that she was no more than his Uncle *Kohath*'s Daughter, and consequently his *Cousin-german*, because the Marriage of an Aunt was afterwards forbidden in the *Levitical* Law; yet the plain Matter of Fact is repugnant to all this. Here it is said expressly, (Ver. 18.) that *Kohath*, the Father of *Amram*, was the Son of *Levi*. In *Numb.* xxvi. 59, it is said, that *Jochebed* was *Levi*'s Daughter, and born in *Egypt*; and here again in *Exod.* vi. 20. it is said, that *Amram took him Jochebed, his Father's Sister, to Wife*: And therefore, without subverting the natural Sense of these Texts, we cannot but conclude, that the *Nephew* married the *Aunt*. For the Prohibition, made upon the Degrees of Consanguinity, do not flow from the *Law of Nature*, but only oblige by Virtue of the Command of God; and therefore, before this Command took Place, Relations of a nearer Affinity were allow'd to be join'd together. Nor can the suppos'd Difference of their Age be any Argument to the contrary, since *Levi* might have her when he was an hundred Years old, and she consequently be very little, if at all, older than her *Nephew*.

And Moses said before the Lord, Behold, I am of uncircumcised Lips] As among the *Jews*, *Circumcision* of any Part denoted its *Perfection*, so *Uncircumcision* was set to signify its *Defectiveness*, or Ineptitude to the Purposes for which it was design'd. Thus the Prophet says of the *Jews*, that *their Ear was uncircumcised*, and adds the Explanation of it, because *they cannot hearken*, Jer. vi. 10. Again he tells us, that *the House of Israel were uncircumcised in the Heart*, i. e. would not understand, and learn their Duty, *Jer.* ix. 26. And, in like Manner, here *uncircumcised Lips* must mean a Person that was a bad Speaker, and wanted Eloquence; and what possibly might induce *Moses* to make use of this *Metaphor*, rather than any other, might be the Consideration of his having so lately neglected to circumcise his Son. Some are of Opinion, that the Word Circumcision carries in it an Idea of something *superfluous* in the Part, and that therefore *Moses*'s Tongue might be either too long, or too big for his Mouth, and that this might occasion either an *Inelegance*, or Hesitation in his Speech. But the more probable Opinion is, that he was what we call *Tongue-tied*, which his Parents, either in their Fright might not perceive, or in the general Hurry and Destruction of the Children, might not dare to send for a proper Person to remedy, until it was too late. However this be, 'tis certain, that as *Circumcision* was the first and greatest *Sacrament* among the *Jews*, so *Uncircumcision* was esteem'd by them the greatest Scandal and Disgrace; and therefore *Moses* perhaps thought it some Disparagement to him, that he was not able himself to deliver his Mind, in an handsome Manner, to *Pharaoh*, and therefore made Mention of this again, to engage the Divine Majesty to *circumcise his Lips* (as they term it) *i. e.* to remove this Impediment in his Speech, as we have some Reason to believe that he did. See *Pererius*, *Patrick*'s, and *Le Clerc*'s Com.

CHAP. VII.

Moses *and* Aaron, *being encouraged by God, go to* Pharaoh, *whose Heart is hardened.* Aaron's *Rod turned into a Serpent; likewise those of the Magicians. The Waters turned into Blood; the Magicians do the same.* Pharaoh *still obstinate.*

Ver. 1. AND the Lord said unto Moses, See, I have made thee a God to Pharaoh: and Aaron thy brother shall be thy prophet. 2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. 3 And I will harden Pharaohs heart, and multiply my signs and my wonders in the land of Egypt. 4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt, by great judgments. 5 And the Egyptians shall know, that I *am* the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. 6 And Moses and Aaron did as the Lord commanded them, so did they. 7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. 8 And the Lord spake unto Moses, and unto Aaron,

ron, saying, 9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod and cast *it* before Pharaoh, *and* it shall become a serpent. 10 And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. 11 Then Pharaoh also called the wise-men, and the sorcerers: now the magicians of Egypt, they also did in like manner with their inchantments. 12 For they cast down every man his rod, and they became serpents: but Aarons rod swallowed up their rods. 13 And he hardened Pharaohs heart, that he hearkened not unto them; as the Lord had said. 14 And the Lord said unto Moses, Pharaohs heart *is* hardened, he refuseth to let the people go. 15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou shalt stand by the rivers brink, against he come: and the rod which was turned to a serpent shalt thou take in thine hand. 16 And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear. 17 Thus saith the Lord, In this thou shalt know that I *am* the Lord: behold, I will smite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they shall be turned to blood. 18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. 19 And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone. 20 And Moses and Aaron did so, as the Lord commanded: and he lift up the rod and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants: and all the waters that *were* in the river, were turned to blood. 21 And the fish that *was* in the river, died: and the river stunk, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt. 22 And the magicians of Egypt did so with their inchantments: and Pharaohs heart was hardened, neither did he hearken unto them; as the Lord had said. 23 And Pharaoh turned and went into his house, neither did he set his heart to this also. 24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river. 25 And seven days were fulfilled, after that the Lord had smitten the river.

I have made thee a God to Pharaoh, and Aaron shall be thy Prophet] God, to silence the Objection, which *Moses* had more than once made, of his Defectiveness in his Speech, speaks to him these Words; by which he does not only mean, that he had invested him with an Authority to require of *Pharaoh* an Obedience to his Commands, and upon his Refusal, to inflict such Punishments on him, as none but God could inflict; but that, in executing the Commission he was putting him upon, there was no Occasion to speak to *Pharaoh* himself: *That* he had appointed *Aaron* to do; and therefore he might keep himself upon the Reserve, and *Pharaoh* at an awful Distance, just as God delivers his Oracles to the People by the Mediation of his Prophets. Only there is one Objection against the Passage itself, which some imagine cannot be *genuine*, because *Moses* makes use of the Word *Nabi*, for a *Prophet*, which, in his Days, must have been express'd by another. For, so in 1 *Sam.* ix. 9. it is said, *that he, who was now called* Nabi, *a Prophet, was before that Time called* Roeh, *a Seer*; which seems to imply, that *Nabi* was not a Word in use till *Samuel*'s Days. But this is very far from *Samuel*'s Meaning, whose plain Sense is this, — That he, who foretold Things to come, or discovered Secrets, was antiently called a *Seer*, not a *Prophet*, for a Prophet heretofore signified only an Interpreter of the divine Will; but that now (in *Samuel*'s Days) they began to apply the Word *Nabi*, or *Prophet*, to those who could reveal any Secret, or foresee Things to come. See *Pool*, *Le Clerc*, and *Patrick*.

And I will harden Pharaoh's Heart] Several Things, says *Stackhouse*, are said in Scripture to be done by God, which are only *permitted* by him to come to pass, in their ordinary Course and Procedure: And thus God may be said to *harden* Pharaoh's *Heart*, only because he did not interpose, but suffer'd him to be carried by the Bent of his own Passions, to that inflexible Obstinacy, which prov'd his Ruin. That *Moses*, to whom God used these Expressions concerning *Pharaoh*, understood them in his Sense, is evident from many Parts of his Behaviour to him, and especially from his earnestly entreating him to be persuaded, and to let the People go. Had *Moses* known, or ever thought, that God had doom'd *Pharaoh* to unavoidable *Ruin*, it had been an unwarrantable Presumption in him to have persuaded him to have avoided it: But that *Moses*, with all possible Application, endeavour'd to make an Impression upon *Pharaoh* for his Good, is manifest from this Passage, *glory over me*, Exod. viii. 9. *i. e.* do me the Honour to believe me, *when I shall entreat for thee, and for thy Servants*; wherein he makes an earnest Address to *Pharaoh*, to induce him to be persuaded to part with the People, which he certainly never would have done, had he been satisfied that God himself had prevented his Compliance, on Purpose to bring him to Ruin.

And Aaron cast down his Rod before Pharaoh, and before his Servants, and it became a Serpent] But *Pharaoh* was so far from being satisfied thereby, that he was persuaded some of his own People could do as much; and to confront this Miracle, he sent for his Magicians and Sorcerers, and order'd them to try, if, by magical Art, they could cause the like Transmutation. They attempted, and succeeded; they changed their Rods into Serpents, as *Moses* had done, but with this remarkable Difference, that *Aaron*'s Rod swallowed up all the Rods of the Magicians, which was enough to convince the proud Monarch of the superior Power of the God of *Israel*, had not his Heart been so averse to the Thoughts of parting with the *Hebrews*, that he did not let this Circumstance make a due Impression on his Mind.

Then Pharaoh also called the wise Men, and the Sorcerers] Who the Principal of these Magicians were, says *Stackhouse*, our *sacred* Historian makes no Mention. But several, both *Jewish* and *Heathen* Authors (from whom St. *Paul*, without doubt, borrow'd their Names) have inform'd us, that among the *Egyptians* they were called *Jannes* and *Jambres*, which, to give them a *Latin* Termination, would be *Johannes* and *Ambrosius*, of whom *Numenius* (as he is quoted by *Eusebius*) has given us this remarkable Account, *viz.* 'That they 'were the *Scribes*, in religious Matters, among the '*Egyptians*; that they flourish'd in *Egypt*, at the Time 'when the *Jews* were driven from thence; that they 'did not give Place to any Body in the Science of *magical Secrets*; and, for this Reason, were chosen unanimously by all *Egypt* to oppose *Museus* (so he calls *Moses*) a Leader of the *Jews*, and whose Prayers 'were very prevalent with God.'

But

But what probable Account from Reaſon or Nature, in what Manner theſe Magicians were able ſo nearly to counterfeit the Miracles wrought by *Maſes*? There are two Ways, ſays *Stackhouſe*, wherein we may imagine it in the Power of the Devil to be aſſiſtant to ſuch Perſons as pretend to work Miracles. The *firſt* is, by raiſing falſe *Images* and Appearances of Things; which may be done, either by affecting the *Brain*, or confuſing the *optick Nerves*, or altering the *Medium* which is between us and the Object. That he did ſome ſuch Thing, as this, to our bleſſed Saviour, when, from the Top of an high Mountain, he pretended to *ſhew him all the Kingdoms of the World, and the Glory of them, in a Moment of Time*, Matt. iv. 8. is very plain from the Convexity of the Earth, which bounds the *Horizon*, and admits of no ſuch unlimited Proſpect; ſo that all he could be preſum'd capable of doing in this Caſe (as our Saviour was not inſenſible what he did do) was to make *fictitious Repreſentations* of gay and magnificent Things in the Air.

Secondly, The other Way, wherein the Devil may be ſuppos'd able to aſſiſt theſe Magicians, is, by making uſe of the *Laws of Nature*, in producing Effects which are not above the natural Power of Things, tho' they certainly exceed what Man can do. Thus, to tranſport a Body with inconceivable Rapidity, from one Place to another; to bring together different Productions of Nature, which, *ſeparately*, have no viſible Effect, but, when *united*, work Wonders; to make Images move, walk, ſpeak, and the like; theſe may come within the Compaſs of the Devil's Power, becauſe not tranſcending the *Laws of Nature*, tho' we cannot diſcern by what Means they are effected.

There is a farther Suppoſition of ſome learned Men, *viz.* that under the divine Permiſſion, wicked Spirits have a Power to work *real* Miracles, of which they perceive ſome Intimations given us in Scripture (*Deut.* xiii. 1. *Matt.* xxiv. 24. 2 *Theſſ.* ii. 9.) and, in the Nature of the Thing, no Reaſon to the contrary; and therefore, the Queſtion is, Whether, what the Magicians here perform'd, were *real* Miracles, or not? Now, no Art, or Study of *occult Sciences*, can enable a Man *really* to change a Rod into a living Serpent; yet *Moſes* ſays expreſly, that *they flung down every Man his Rod, and they became Serpents*. There are no Inchantments, no Rules in Sorcery ſufficient to make a living Frog, or to change Water into real Blood; and to ſuppoſe that the Magicians went about to impoſe upon *Pharaoh*, and the reſt of the Spectators, by mere *Artifice*, and Sleight of Hand, was giving *Moſes* and *Aaron* (whom we cannot but ſuppoſe *inquiſitive* on this Occaſion) the faireſt Opportunity imaginable to detect the Cheat, and expoſe them to the Contempt and Deriſion of the whole Company.

And the Fiſh that was in the River, died] *Diodorus Siculus*, in his Deſcription of *Egypt*, informs us, that the River *Nile* abounded with all Manner of Fiſh, tho' later Travellers tell us, that there are not, at preſent, many in it. Whether this may be attributed to the Muddineſs of its Waters, or to the *Havock* which the Crocodiles, and other Monſters of this River, may be ſuppos'd to make in it. But, whether *antient* or *modern* Geographers are right in this Particular, 'tis certain that this Putrefaction of the Water, and ſlaying the Fiſh, was a very heavy Judgment upon the *Egyptians*, who abſtain'd from the eating of moſt Animals, whoſe Liquor generally was Water, and whoſe conſtant Food was the Fruits of the Earth, and the Fiſh of the River. See *Le Clerc*'s Com. and *Well*'s Geogr.

CHAP. VIII.

The Plagues of Frogs, Lice and Flies; which, on Moſes's Prayer, are removed; but Pharaoh *is ſtill hardened.*

Ver. 1. AND the Lord ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the Lord, Let my people go, that they may ſerve me. 2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with frogs. 3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy kneading-troughs. 4 And the frogs ſhall come up both on thee, and upon thy people, and upon all thy ſervants. 5 And the Lord ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with the rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt. 6 And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 7 And the Magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt. 8 Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the Lord that he may take away the frogs from me, and from my people: and I will let the people go, that they may do ſacrifice unto the Lord. 9 And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I intreat for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river only? 10 And he ſaid, Tomorrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know, that *there is* none like unto the Lord our God. 11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only. 12 And Moſes and Aaron went out from Pharaoh: and Moſes cried unto the Lord, becauſe of the frogs which he had brought againſt Pharaoh. 13 And the Lord did according to the word of Moſes: and the frogs died out of the houſes, out of the villages, and out of the fields. 14 And they gathered them together upon heaps: and the land ſtank. 15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the Lord had ſaid. 16 And the Lord ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt. 17 And they did ſo; for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice, in man and in beaſt: all the duſt of the land became lice throughout all the land of Egypt. 18 And the magicians did ſo with their inchantments to bring forth lice, but they could not: ſo there were lice upon man, and upon beaſt. 19 Then the magicians ſaid unto Pharaoh, This *is* the finger of God: and Pharaohs heart was hardened, and he hearkned not unto them; as the Lord had ſaid. 20 And the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, (lo, he cometh forth to the water) and ſay unto him, Thus ſaith the Lord, Let my people go, that they may ſerve me 21 Elſe if thou wilt not let my people go, behold, I will ſend ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*. 22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there;

there; to the end thou mayeſt know, that I *am* the Lord in the midſt of the earth. 23 And I will put a diviſion between my people and thy people: to-morrow ſhall this ſign be. 24 And the Lord did ſo: and there came a grievous ſwarm *of flies* into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was corrupted by reaſon of the ſwarm *of flies*. 25 And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land. 26 And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the abomination of the Egyptians to the Lord our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us? 27 We will go three days journey into the wilderneſs, and ſacrifice to the Lord our God, as he ſhall command us. 28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the Lord your God, in the wilderneſs; only you ſhall not go very far away: intreat for me. 29 And Moſes ſaid, Behold, I go out from thee, and I will intreat the Lord, that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to ſacrifice to the Lord. 30 And Moſes went out from Pharaoh, and intreated the Lord. 31 And the Lord did according to the word of Moſes; and he removed the ſwarms *of flies* from Pharaoh, from his ſervants, and from his people: there remained not one. 32 And Pharaoh hardened his heart at this time alſo; neither would he let the people go.

And the River ſhall bring forth Frogs abundantly] The River *Nile* naturally produces Frogs; but ſo great an Abundance, appearing on a ſudden, filling the Country, and leaving the Rivers and Fields, to go into the Cities and Houſes, was really miraculous. How they got into the Cities and Houſes, is not ſo hard a Matter to conceive: For if expert Generals, according to both *antient* and *modern* Hiſtory, have ſometimes ſurpriz'd an Enemy, by entering Cities through the *Common-ſewers*, with much leſs Difficulty might *Frogs*, *theſe Armies of the divine Vengeance*, find a Conveyance into the Cities, which all ſtood upon the Banks of the *River*, by Aqueducts and ſubterraneous Communications; and, being got into the Cities, they might find Apertures in the Walls of the Houſes, which the Inhabitants never perceiv'd before. See *Biblioth. Bibl.*

And Moſes ſaid unto Pharaoh, Glory over me] The Senſe of theſe Words is taken diverſly. Some interpret them thus: Since thou humbleſt thyſelf, and doſt acknowledge thy Subjection, and declareſt thy Obedience to God, thou haſt conquered me, and got the better of my Plagues, which thou wouldeſt never have done, hadſt thou remained hardened and impenitent. The *French* Annotators Comment upon it is this: Since thou do'ſt humble and diſpoſe thyſelf to God's Will, I alſo will frame myſelf to thy Will, and do this Service. Or, ſay others, he ſpeaks ironically; as if he had ſaid, Scorn me if thou wilt, and reject me according to thy uſual Cuſtom; yet muſt thou requeſt me to relieve, and be favourable to thee.

Smite the Duſt of the Land, that it may become Lice] Some would have the Word *Cinnim*, which we render *Lice*, to ſignify *Gnats*. The *Septuagint* call them *Kenipes*; but what Kind of Creatures theſe were, is not ſo well known. Others wou'd have them to be a new *Species* of Animals, call'd *analogically* by an *old* Name; or, if they were *Lice*, that they were ſuch as had Wings, and cruelly ſtung and ulcerated the *Egyptians*. But upon the Suppoſition, that they were no worſe than common *Lice*, this was Plague enough to the *Egyptians*, who affected *Neatneſs* to ſuch a Degree, that they bath'd themſelves every Day, and ſome of them frequently ſhav'd their Bodies all over, for fear of ſuch Vermin. Thoſe who pretend that theſe *Lice* were a new *Species*, make this a Reaſon why the *Magicians* could not counterfeit this Miracle, becauſe, tho' they could eaſily provide, the Serpents, the Blood, and the Frogs, yet this Sort of Animal was now no where to be had; and therefore, as the *Organs* of Sight are more liable to be impos'd upon, than thoſe of *Feeling*, the Magicians might impoſe upon the King, and the other Spectators, with *fantaſtical Blood* and *Frogs*, but *viſionary Lice* cou'd not vex and torment the Body: So that now it was Time for the *Enchanters* to deſiſt, and to own their Inability to *mimick Moſes* any farther: But ſuppoſing, that what the Magicians did, in the three former Miracles, was not Illuſion, and Impoſition upon the Senſes, but *Reality*, the true Reaſon why they could proceed no farther, was, that God Almighty had laid this Reſtraint and Prohibition upon the evil Spirits, who had hitherto been ſubſervient to them, that they might not aſſiſt them any longer. See *Le Clerc*'s Com. and *Bibl. Bib.*

And I will ſend Swarms of Flies upon thee] The Word *Arob*, which we render *Fly* in general, is, by the *Septuagint*, call'd *Kunomuia*, i. e. *Dog-fly*, from its biting; for it faſtens its Teeth ſo deep in the Fleſh, and ſticks ſo very cloſe, that it oftentimes makes Cattle run mad; and the Congruity of this Plague ſeems to be greater, becauſe one of the *Egyptian* Deities, which they call'd *Anubis*, bore the Head of a Dog. The Pſalmiſt indeed tells us, that *God ſent divers Sorts of Flies among them, which devour'd them*, Pſ. lxxviii. 45. So that, according to him, it was not one particular Kind, but *all Sorts* of Flies mingled together in one prodigious Swarm or Conflux. Some tranſlate it a *Mixture of Beaſts*, which they ſuppoſe went into *Egypt* to infect and deſtroy the Country; but this is not ſo probable a Conſtruction, becauſe the Puniſhments, hitherto inflicted, were hitherto nauſeous and troubleſome, rather than mortal; tho' this Plague of infinite Numbers of ſmall Tormentors is ſo great a one, that God calls it his Army, *Joel* ii. 25. and that the *Greeks* thought fit (as *Pliny* tells us) to have a God to deliver them from it, under the Stile of *Myiagros*, or *Myiodes*, even as *Beelzebub* ſignifies the *Lord* or *God* of Flies. See *Bochart*, *Hier.* II.

CHAP. IX.

The Plagues of Murrain, Boils, Hail, Thunder and Lightning; Goſhen *exempted*. Pharaoh *relents*. Moſes *prays for him*; *but he relapſes to his former Obſtinacy*.

Ver. 1. THEN the Lord ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the Lord God of the Hebrews, Let my people go that they may ſerve me. 2 For if thou refuſe to let *them* go, and wilt hold them ſtill, 3 Behold, the hand of the Lord is upon thy cattle which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very grievous murrain. 4 And the Lord ſhall ſever between the cattle of Iſrael, and the cattle of Egypt: and there ſhall nothing die of all *that is* the childrens of Iſrael. 5 And the Lord appointed a ſet time, ſaying, To-morrow the Lord ſhall do this thing in the land. 6 And the Lord did that thing on the morrow, and all the cattel of Egypt died: but of the cattel of the children of Iſrael died not one. 7 And Pharaoh ſent, and behold, there was not one of the cattel of the Iſraelites dead. And the heart of Pharaoh was hardned, and he did not let the people



...retched forth ... Heaven, and the ...er and hail, and ...g upon the ... Lord rained ...land of Egypt. **Exodus** Chap. IX. Ver. 23. 25. And the hail smote throughout all the land of Egypt, all that was in the field, both Man and Beast: and the hail smote every herb of the field, and brake every tree of the field.



And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east-wind brought the locusts. **Exodus** Chap. X. Ver. 13. 25. For they covered the face of the whole earth, so that the land was darkned, and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of ye field, through all ye land of Egypt.



...retched forth ...d Heaven: and ...k darkness in ...Egypt three days. **Exodus** Chap. X. Verse. 22, 23 They saw not one another; neither rose any from his place for three days: but all the Children of Israel had light in their dwellings.

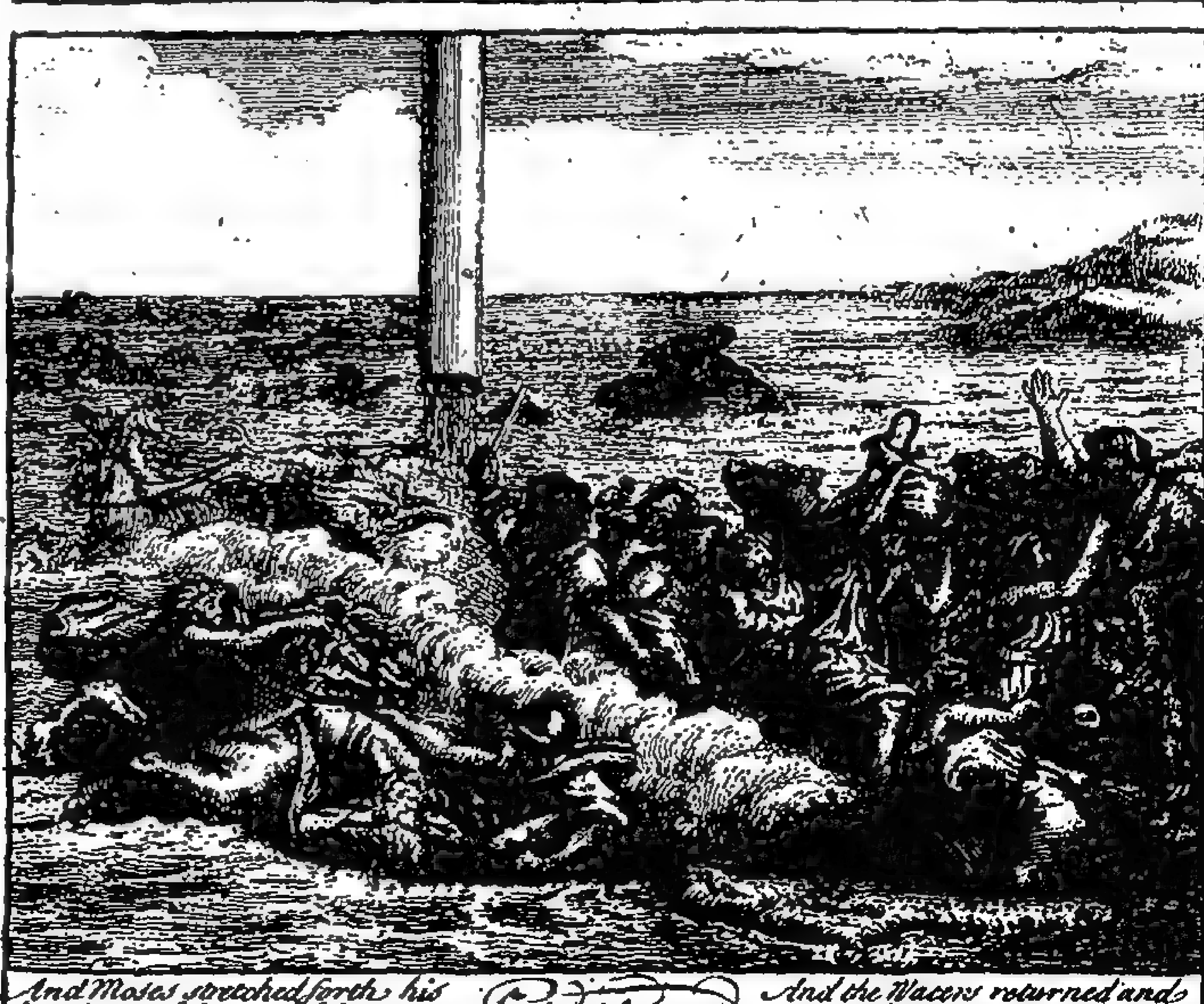


And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his Throne, unto the first-born of the Captive that was in the dungeon; and all the first born of Cattle. **Exodus** Chap. XII. Ver. 29. 30. And Pharaoh rose up in the night, he and all his Servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.



...took their ...s leavened ...ghs being ...clothes upon their **Exodus** Chap. XII. Ver. 34. 38. And a mixed Multitude went up also with them; and flocks, and herds, even very much cattle.

Parr sculp.



And Moses stretched forth his hand over ye Sea, and ye Sea returned to his strength when ye Morning appeared, and ye Egyptians fled against it: and ye Lord overthrew the Egyptians in ye midst of the Sea. **Exodus** Chap. XIV. Ver. 27. 28. And the Waters returned and covered ye Chariots, and the Horsemen, and all the Host of Pharaoh that came into the Sea after them: there remained not so much as one of them.

people go. 8 And the Lord ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it towards the heaven in the ſight of Pharaoh. 9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boyl breaking forth *with* blains upon man, and upon beaſt, throughout all the land of Egypt. 10 And they took aſhes of the furnace and ſtood before Pharaoh, and Moſes ſprinkled it up toward heaven: and it became a boil breaking forth *with* blains upon man and upon beaſt. 11 And the magicians could not ſtand before Moſes, becauſe of the boyl: for the boyl was upon the magicians, and upon all the Egyptians. 12 And the Lord hardened the heart of Pharaoh, and he hearkned not unto them; as the Lord had ſpoken unto Moſes. 13 And the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the Lord God of the Hebrews, Let my people go, that they may ſerve me. 14 For I will at this time ſend all my plagues upon thine heart, and upon thy ſervants, and upon thy people: that thou mayeſt know that *there is* none like me in all the earth. 15 For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence; and thou ſhalt be cut off from the earth. 16 And in very deed for this *cauſe* have I raiſed thee up, for to ſhew *in* thee my power; and that my name may be declared throughout all the earth. 17 As yet exalteſt thou thyſelf againſt my people, that thou wilt not let them go? 18 Behold, to-morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof even until now. 19 Send therefore now, *and* gather thy cattel, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die. 20 He that feared the word of the Lord amongſt the ſervants of Pharaoh, made his ſervants and his cattel flee into the houſes. 21 And he that regarded not the the word of the Lord, left his ſervants and his cattel in the field. 22 And the Lord ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt; upon man, and upon beaſt, and upon every herb of the field throughout the land of Egypt. 23 And Moſes ſtretched forth his rod toward heaven, and the Lord ſent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. 24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt, ſince it became a nation. 25 And the hail ſmote throughout all the land of Egypt, all that was in the field, both man and beaſt: and the hail ſmote every herb of the field, and brake every tree of the field. 26 Only in the land of Goſhen, where the children of Iſrael *were*, was there no hail. 27 And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have ſinned *this* time: the Lord *is* righteous, and I and my people *are* wicked. 28 Intreat the Lord (for it is enough) that there be no *more* mighty thundrings, and hail; and I will let you go, and ye ſhall ſtay no longer. 29 And Moſes ſaid unto him, As ſoon as I am gone out of the city, I will ſpread abroad my hands unto the Lord: *and* the thunder ſhall ceaſe, neither ſhall there be any more hail; that thou mayeſt know how that the earth *is* the Lords. 30 But as for thee, and thy ſervants, I know that ye will not yet fear the Lord God. 31 And the flax, and the barley was ſmitten: for the barley *was* in the ear, and the flax *was* bolled. 32 But the wheat and the rye were not ſmitten: for they *were* not grown up. 33 And Moſes went out of the city from Pharaoh, and ſpread abroad his hands unto the Lord: and the thunders and the hail ceaſed, and the rain was not poured upon the earth. 34 And when Pharaoh ſaw that the rain and the hail, and the thunders were ceaſed, he ſinned yet more, and hardned his heart, he and his ſervants. 35 And the heart of Pharaoh was hardned, neither would he let the children of Iſrael go; as the Lord had ſpoken by Moſes.

In the 6th Verſe it is ſaid, *all the Cattle of Egypt died*; yet in Ver. 7, 19, and 25, we read of more Cattle that were not deſtroy'd: How is this reconcilable? The Meaning is, that the Mortality took hold of all Kinds of Cattle, and deſtroyed great Numbers of them, ſome of every Sort.

And ſhall be a Boil, breaking forth with Blains, upon Man, and upon Beaſt] The *Hebrew Shechin*, properly ſignifies an *Inflammation*, which firſt makes a Tumour or Boil (as we tranſlate it) and thence turns into a grievous Ulcer. Dr. *Lightfoot* indeed obſerves, that, in the Book of *Job*, Ch. ii. 7, 8. where the ſame Word occurs, it ſignifies only a *burning Itch*, or an *inflam'd Scab*; an intolerable dry Itch, which *Job* could not ſcratch off with his Nails, and was therefore forc'd to make uſe of a *Potſherd*: But then he confeſſes that this *Shechin*, here ſpoken of, was more *rancorous* than that, having Blains and Ulcers that broke out with it, which *Job*'s had not. So that the *Egyptians*, according to this, muſt have been vexed with a treble Puniſhment at once (a Puniſhment fitly calculated for the Mortification of a delicate and voluptuous people) aking Boils, nauſeous Ulcers, and a burning Itch: And to this that Commination of *Moſes* to the People, in caſe they prov'd diſobedient, does without all peradventure, allude: *The Lord will ſmite thee with the Botch of Egypt, and with the Emerods, and with the Scab, and with the Itch, whereof thou canſt not be healed.* Deut. xxviii. 27.

And in very deed, for this Cauſe have I raiſed thee up] Theſe Words import no more, than that *Pharaoh* was deliver'd from the *Boils* that afflicted him and his People; and reſerved for thoſe future Chaſtiſements, which ſhould illuſtrate the Power and Majeſty of Almighty God.

I will cauſe it to rain a very grievous Hail] This Affliction was the more terrible in *Egypt*, becauſe, according to the Account of *Herodotus*, a very rare Thing it was, to ſee any *Rain*, and much more any *Hail* in that Climate: And, accordingly, he mentions it as a Kind of Prodigy, that, in the Reign of *Pſammenitus*, there happen'd to be a Shower in *Thebes*, which was never known before in the Memory of Man, nor ever after, to the Age wherein our Author wrote. The Pſalmiſt has given us a very *poetick* Deſcription of this Judgment: *He deſtroy'd the Vines with Hail, and the Sycamore-trees with Froſt. He gave up the Cattle alſo to the Hail, and their Flocks to hot Thunder-bolts*, Pſ. lxxvii. 47, 48. And from the plain Account of *Moſes*, where he mixes *Thunder*, *Hail*, and *Fire together*, Ver. 23. the Obſervation is obvious, that here were no leſs than three of the Elements in Confederacy againſt *Pharaoh*'s Obſtinacy; the *Air* in the Thunder; the *Water* in the Hail; and the *Fire* in the Lightning, all jointly demonſtrating,

monſtrating, and proclaiming, that the *God of Iſrael* was the God of *Nature*.

And Moſes went out of the City from Pharaoh, and ſpread abroad his Hands unto the Lord] The *Jewiſh* Writers ſay, that *Moſes* went out of the City to ſupplicate God for the Removal of this Plague, in Regard his Prayers would have been ineffectual within it, becauſe of the numerous Idols that were there worſhipped. Others, with more Reaſon, conjecture, that *Moſes* retired into a ſolitary Place, for the Conveniency of pouring out his Prayers undiſturb'd.

CHAP. X.

Pharaoh *is threatned with Locuſts; upon which his Servants adviſe him to let* Iſrael *go. The Locuſts ſent.* Pharaoh's *Penitence, and Relapſe. The Judgment of Darkneſs.* Moſes *forbidden* Pharaoh's *Preſence.*

Ver. 1. AND the Lord ſaid unto Moſes, Go in unto Pharaoh: for I have hardened his heart, and the heart of his ſervants; that I might ſhew theſe my ſigns before him: 2 And that thou mayeſt tell in the ears of thy ſon, and of thy ſons ſon: what things I have wrought in Egypt, and my ſigns which I have done amongſt them; that ye may know how that I *am* the Lord. 3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the Lord God of the Hebrews; How long wilt thou refuſe to humble thyſelf before me? Let my people go that they may ſerve me. 4 Elſe if thou refuſe to let my people go, behold, to-morrow will I bring the locuſts into thy coaſt. 5 And they ſhall cover the face of the earth, that one cannot be able to ſee the earth: and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field. 6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth, unto this day. And he turned himſelf, and went out from Pharaoh. 7 And Pharaohs ſervants ſaid unto him, How long ſhall this man be a ſnare unto us? Let the men go, that they may ſerve the Lord their God: Knoweſt thou not yet, that Egypt is deſtroyed? 8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the Lord your God: *but* who *are* they that ſhall go? 9 And Moſes ſaid, We will go with our young, and with our old, with our ſons, and with our daughters; with our flocks, and with our herds will we go: for we *muſt hold* a feaſt unto the Lord. 10 And he ſaid unto them, Let the Lord be ſo with you, as I will let you go, and your little ones: look *to it*, for evil *is* before you. 11 Not ſo: go now ye *that are* men, and ſerve the Lord, for that you did deſire. And they were driven out from Pharaohs preſence. 12 And the Lord ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they may come upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. 13 And Moſes ſtretched forth his rod over the land of Egypt, and the Lord brought an eaſt-wind upon the land all that day, and all *that* night: *and* when it was morning, the eaſt-wind brought the locuſts. 14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*; before them there were no ſuch locuſts as they, neither after them ſhall be ſuch. 15 For they covered the face of the whole earth, ſo that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. 16 Then Pharaoh called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the Lord your God, and againſt you. 17 Now therefore forgive, I pray thee, my ſin only this once, and intreat the Lord your God, that he may take away from me this death only. 18 And he went out from Pharaoh, and intreated the Lord. 19 And the Lord turned a mighty ſtrong weſt-wind, which took away the locuſts, and caſt them into the Red ſea: there remained not one locuſt in all the coaſts of Egypt. 20 But the Lord hardened Pharaohs heart, ſo that he would not let the children of Iſrael go. 21 And the Lord ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, even darkneſs *which* may be felt. 22 And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſs in all the land of Egypt three days. 23 They ſaw not one another, neither roſe any from his place for three days: but all the children of Iſrael had light in their dwellings. 24 And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the Lord; only let your flocks and your herds be ſtayed: let your little ones alſo go with you. 25 And Moſes ſaid, Thou muſt give us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the Lord our God. 26 Our cattle alſo ſhall go with us; there ſhall not an hoof be left behind: for thereof muſt we take to ſerve the Lord our God; and we know not with what we muſt ſerve the Lord until we come thither. 27 But the Lord hardened Pharaohs heart, and he would not let them go. 28 And Pharaoh ſaid unto him, Get thee from me, take heed to thyſelf, ſee my face no more: for in *that* day thou ſeeſt my face, thou ſhalt die. 29 And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy face again no more.

To-morrow will I bring the Locuſts into thy Coaſt] This is the Creature, which we properly call the *Graſhopper*; and wonderful is the Account which ſeveral Authors give of them. *Thevenot*, in his Travels, tells us, 'That in that Part of *Scythia*, which the *Coſſacs* 'now inhabit, there are infinite Numbers of them, '(eſpecially in dry Seaſons) which the *North-East* 'Wind brings over from *Tartary*, *Circaſſia*, and *Mingrelia*, which are ſeldom or never free from them; 'that they fly in the Air all compact together, like a 'vaſt Cloud, ſometimes 15 or 18 Miles long, and about '10 or 12 Miles broad, ſo that they quite darken the 'Sky, and make the brighteſt Day obſcure; and that 'wherever they light, they devour all the Corn in leſs 'than two Hours Time, and frequently make a Famine in the Country. Theſe Inſects, *ſays he*, live 'not above ſix Months; and when they are dead, the 'Stench of them ſo corrupts and infects the Air, that 'it very often breeds dreadful Peſtilences.' God calls the *Locuſt*, *the Canker-worm*, *Caterpillar*, *and the Palmer-Worm*, *his great Army*, *which he ſends* amongſt a wicked and rebellious People, *Joel* ii. 25. And how proper the Expreſſion is, in relation to the *Locuſts* in particular, will appear from the Account which [illegible]

vandus and *Fincelius* give us of these Animals, *viz.* ‘ That, in the Year of the Lord 852, an infinite Number of them was seen to fly over 20 Miles in *Germany* in one Day, in the Manner of a *form'd Army*, ‘ divided into several *Squadrons*, and having their *Quarters* apart, when they rested; that the *Captains* ‘ march'd a Day's Journey before the rest, and chose ‘ the most opportune Places for their *Camp*; that they ‘ never removed till Sun-rising, at which Time they ‘ went away in as much *Order*, as an Army of Men ‘ could do; that, at last, having done great Mischief ‘ wherever they pass'd (after Prayers made to God) ‘ they were driven by a violent Wind, in the *Belgick* ‘ Ocean, and there drown'd; but that, being cast by ‘ the Sea, upon the Shore, they cover'd 140 Acres of ‘ Land, and caus'd a great Pestilence in the Country.' Which is enough to shew how dreadful a Punishment this was, especially considering, that these *Locusts* were such, *as were never known before*, and yet the ordinary *Locust* (as *Aristotle* and *Pliny* have describ'd it) was an Animal so fierce and formidable, that one single one would kill a Serpent, by taking it fast by the Jaws, and biting it to Death.

And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones. Look to it, for Evil is before you. Not so; go ye now that are Men, and serve the Lord, for that you did desire] This Passage has been variously interpreted, but on the Whole, the Sense of *Pharaoh*'s Speech, is probably this: *Let Jehovah deliver you, if he can, against my Will; for to your present Demand, I will not consent; look to the State ye are in, for Evil is before you, and remember, I am ready to let you, who are Men, go to worship Jehovah, and that is all that I understood that ye desired.* As soon as the King had done speaking, his Officers perceiving that he was angry with the Prophets, drove them hastily out of his Presence.

That there may be Darkness over the Land of Egypt, even Darkness that may be felt] The *Septuagint*, and most Translations render it, *a Darkness, which might be felt*, i. e. consisting of black Vapours and Exhalations, so condens'd, that they might be perceiv'd by the Organs of Touch. But, some Commentators think, that this is carrying the Sense too far; since, in such a Medium as this, Mankind could not live an Hour, much less for the Space of three Days, as the *Egyptians* are said to have done: And therefore they imagine, that, instead *of a Darkness that may be felt*, the *Hebrew* Phrase may signify a Darkness, wherein Men went *groping* and *feeling* about for every Thing they wanted. And in this Sense the Author of the Life of *Moses* certainly takes it: ‘ For, in this Darkness, ‘ *says he*, they, who were in Bed, durst not get up, ‘ and such, as their natural Occasions compell'd to get ‘ up, went feeling about the Walls, or any other ‘ Thing they could lay hold on, as if they had been ‘ blind.' What it was that occasion'd this *Darkness*; whether it was in the *Air*, or in their *Eyes*; whether it was a Suspension of *Light* from the Sun in that Country, or a black and thick Vapour, which totally intercepted it; there is Reason to think, that the Description, which the Author *of the Book of Wisdom* gives us of their inward Terrors, and Consternation, is not altogether conjectural, *viz.* That *they were* not only *Prisoners of Darkness, and fetter'd with the Bonds of a long Night, but were horribly astonish'd* likewise, *and troubled with strange Apparitions*: For, while over them *was spread a heavy Night, they were to themselves more grievous than Darkness*, Wisd. xvii. 2, 3, 21. See *Le Clerc*'s Com. and *Philo*'s Life of *Moses*.

CHAP. XI.

Moses *threatens* Pharaoh *with the Death of all the First-born of* Egypt, *while the* Israelites *should enjoy perfect Tranquility. The* Israelites *commanded to borrow their* Egyptian *Neighbours Goods*, &c.

Ver. 1. AND the Lord said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether. 2 Speak now in the ears of the people and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. 3 And the Lord gave the people favour in the sight of the Egyptians. Moreover, the man Moses *was* very great in the land of Egypt, in the sight of Pharaohs servants, and in the sight of the people. 4 And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt. 5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh, that sitteth upon his throne, even unto the firstborn of the maid-servant that *is* behind the mill; and all the firstborn of beasts. 6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. 7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. 8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out: and he went out from Pharaoh in a great anger. 9 And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. 10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaohs heart, so that he would not let the children of Israel go out of his land.

The last Chapter ended with *Moses*'s Promise to see the Face of *Pharaoh* no more; yet in this we have another Conversation betwixt them: How is this reconcilable? In Answer to this, it must be observ'd, that *Moses* had not yet left his Presence; and as *Pharaoh* had forbad him, on Pain of Death, ever to see his Face again, *Moses* thought this the only Opportunity he should ever have of denouncing this final Judgment, *the Death of their First-born*, which God had told him he would bring upon the *Egyptians*.

Let every Man borrow of his Neighbour, and every Woman of her Neighbour, Jewels of Silver, and Jewels of Gold] But was not this an Act of Injustice, since that which they were commanded to borrow, was never design'd to be repaid? That this was not an unjust Proceeding, says *Stackhouse*, will appear from these Considerations, *viz.* That the Word, which our Translators render *borrow*, does more properly signify *to ask of one*; and what they render *to lend*, is as literally *to give*. For the Case stood thus between the two Nations. The *Egyptians* had been thoroughly terrified with what had passed, and especially with the last terrible Plague upon their First-born, and were now willing to give the *Hebrews* any Thing, or every Thing, only to get quit of them. They therefore brib'd them to be gone, and courted them with *Presents*, so very *profusely*, as even to impoverish themselves: But for this the *Israelites* were not at all culpable, because they only accepted of what the others gave them, and what was freely given, they doubtless had a Right to detain.

But suppose that the *strict* Sense of the Word was, that they really did borrow many valuable Things of the *Egyptians*; yet it is a Truth allow'd on all Hands, that God, who is the Supreme *Lord* of all Things, may, when he pleases, and in what Manner he pleases, *transfer* the Rights of Men from one another. Considering then, that God was now become the King of the *Israelites*, in a more proper and peculiar Manner; and considering farther, what insufferable Wrongs the

King and People of *Egypt* had done to this People of God, who were become his peculiar Subjects, and *Proprietary Lieges*; this Act of *ſpoiling the Egyptians* (even in the harſheſt Sound of the Word) was, according to *the Laws of Nations*, more juſtifiable than Royal Grants of *Letters of Mart*, or other ſuch like Remedies, as Kings are accuſtom'd to make uſe of againſt other Powers that have wrong'd their Subjects, or ſuffer'd them to be wrong'd by thoſe that are under their Command, without making a proper Reſtitution. In ſhort, whatever the *Hebrews* took from the *Egyptians*, they took, and poſſeſs'd it, by the *Law of Repriſals*, i. e. by a ſpecial Warrant from the Lord himſelf, who was now become, not their *God* only, but their peculiar *King*.

That ſome Compenſation was due, in ſtrict Juſtice, from the *Egyptians* to the *Hebrews*, for the great Services they had done them, is what can hardly be denied: But ſuppoſing this *Borrowing* and *Lending* between them had been without any ſuch Regard, yet, if the *Iſraelites* acquir'd a Right to theſe Things afterwards, there was then no Obligation for making a Reſtitution. Now, that they acquired ſuch a Right, is manifeſt from the *Egyptians* purſuing them in an *hoſtile Manner*, and with a Purpoſe to deſtroy them, after they had given them free Liberty to depart; by which Hoſtility and Perfidiouſneſs they plainly forfeited their Right to what they had only lent before. For this *hoſtile* Attempt (which would have warranted the *Iſraelites* to have fallen upon the *Egyptians*, *and ſpoil'd them* of their Goods) did certainly warrant them to keep them, when they had them; ſo that now they became the *rightful* Poſſeſſors of what they had only upon Loan, and could not have detain'd, without Fraud and Injuſtice before.

Thus, in what View ſoever we contemplate this Fact, whether it be a voluntary *Donation* made by the *Egyptians*; or an Act of *Repriſal*, made by the *Hebrews*; or a Deed of *Forfeiture*, which the former incurr'd by an unjuſt Invaſion upon the latter; the *Hebrews* will be found not ſo culpable as ſome would make them; Nor can we ſee where the ill Tendency of ſuch a *Precedent* can be, ſince it is allow'd on all Hands, that it is, in no Caſe to be follow'd, unleſs it be evidently commanded by the ſame *divine* Authority.

CHAP. XII.

The Paſſover inſtituted. All the Firſt-born of Egypt *are ſlain. The* Iſraelites *are driven out of the Land, but firſt ſpoil the* Egyptians. *Their firſt Journey. The Law of the Paſſover.*

Ver. 1. AND the Lord ſpake unto Moſes and Aaron in the land of Egypt, ſaying, 2 This month *ſhall be* unto you the beginning of months: it *ſhall be* the firſt month of the year to you. 3 Speak ye unto all the congregation of Iſrael, ſaying, In the tenth *day* of this month they ſhall take to them every man a lamb, according to the houſe of *their* fathers, a lamb for an houſe. 4 And if the houſhold be too little for the lamb, let him and his neighbour next unto his houſe, take *it* according to the number of the ſouls; every man according to his eating, ſhall make you count for the lamb. 5 Your lamb ſhall be without blemiſh, a male of the firſt year: ye ſhall take *it* out from the ſheep or from the goats. 6 And ye ſhall keep it up until the fourteenth day of the ſame month: and the whole aſſembly of the congregation of Iſrael ſhall kill it in the evening. 7 And they ſhall take of the blood, and ſtrike *it* on the two ſide-poſts, and on the upper door-poſt of the houſes, wherein they ſhall eat it. 8 And they ſhall eat the fleſh in that night; roaſt with fire, and unleavened bread, *and* with bitter *herbs* they ſhall eat it. 9 Eat not of it raw, nor ſodden at all with water, but roaſt with fire: his head with his legs, and with the purtenance thereof. 10 And ye ſhall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye ſhall burn with fire. 11 And thus ſhall ye eat it; *with* your loins girded, your ſhoes on your feet, and your ſtaff in your hand: and ye ſhall eat it in haſte; it *is* the Lords paſſover. 12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt: and againſt all the gods of Egypt I will execute judgment; I *am* the Lord. 13 And the blood ſhall be to you for a token upon the houſes where you *are:* and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you to deſtroy *you*, when I ſmite the land of Egypt. 14 And this day ſhall be unto you for a memorial; and you ſhall keep it a feaſt to the Lord throughout your generations: you ſhall keep it a feaſt by an ordinance for ever. 15 Seven days ſhall ye eat unleavened bread, even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened bread, from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael. 16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be done in them, ſave *that* which every man muſt eat, that only may be done of you. 17 And ye ſhall obſerve *the feaſt of* unleavened bread; for in this ſelf ſame day have I brought your armies out of the land of Egypt: therefore ſhall ye obſerve this day in your generations, by an ordinance for ever. 18 In the firſt *month*, on the fourteenth day of the month at even, ye ſhall eat unleavened bread, until the one and twentieth day of the month at even. 19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger, or born in the land. 20 Ye ſhall eat nothing leavened: in all your habitations ſhall ye eat unleavened bread. 21 Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out and take you a lamb according to your families, and kill the paſſover. 22 And ye ſhall take a bunch of hyſſop, and dip *it* in the blood that *is* in the baſon, and ſtrike the lintel and the two ſide-poſts, with the blood that *is* in the baſon: and none of you ſhall go out at the door of his houſe until the morning. 23 For the Lord will paſs through to ſmite the Egyptians, and when he ſeeth the blood upon the lintel, and on the two ſide-poſts, the Lord will paſs over the door, and will not ſuffer the deſtroyer to come in unto your houſes to ſmite *you*. 24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever. 25 And it ſhall come to paſs when ye be come to the land, which the Lord will give you, according as he hath promiſed, that ye ſhall keep this ſervice. 26 And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice? 27 That ye ſhall ſay, It *is* the ſacrifice of the Lords paſſover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people bowed the head and worſhipped. 28 And the

the children of Iſrael went away, and did as the Lord had commanded Moſes and Aaron, ſo did they.

In the tenth Day of this Month they ſhall take to them every Man a Lamb, &c.] Some learned Men are of Opinion, that God, in the Inſtitution of the *Paſſover*, had Reſpect to thoſe impious Rites, which either then did prevail, or, in a ſhort Time, were to prevail among the *Egyptians*, and other Nations, where the *Iſraelites* were to dwell. Thus they tell us, 'That 'God appointed a Lamb to be ſlain, and eaten, and 'the Month *Niſan*, or *March*, to be the particular 'Time of eating it, in Contempt of the *Egyptians*, 'who, at that Time, when the Sun firſt enter'd into '*Aries*, began their ſolemn Worſhip and Adoration of 'this Creature, and that Celeſtial Sign; that he forbad 'the People to eat the Fleſh of the *Paſchal* Lamb *raw*, 'or *ſodden*, to *break its Bones*, or *leave* any Fragments 'of it, becauſe, in the profane Feaſts of *Bacchus*, it 'was a Cuſtom to eat the raw Fleſh of the Victims, 'which they offer'd to that God, and to break all their 'Bones; and, in the Adoration of the *Horai*, whom 'the *Egyptians*, and, from them, the *Athenians*, re-'puted *Goddeſſes*, they boil'd all their Sacrifices, and 'carried conſtantly ſome Part of them home, as a good 'Preſervative againſt Misfortunes.' But there is no need, one would think, for ſuch elaborate Explications, when, conſidering the Situation the *Iſraelites* were in, ſorely oppreſs'd by the *Egyptians*, and ſhortly to be releas'd, and ſent away with all Speed, the *Nature* and *Quality* of the *Paſchal* Sacrifice, as well as the *Manner* of *dreſſing*, and Manner of *eating* it, may perfectly be accounted for. Thus it was to be *a Male*, becauſe a more excellent Species than the Female; *without Blemiſh*, to render it acceptable to God; *under a Year old*, otherwiſe it could not properly be called a Lamb; and *ſet apart from the reſt of the Flock*, that it might be in Readineſs, when the People came in haſte to offer it. *Roaſted it was to be, and not boil'd*, becauſe roaſting was the ſpeedier Way of dreſſing it; but *roaſted thoroughly*, becauſe the Whole was to be eaten; and *the Whole was to be eaten*, that none might be left for the *Egyptians* to profane. It was to be eaten *ſtanding*, *and in haſte*, and with other Circumſtances of Men every Moment expecting to begin their Journey; *with bitter Herbs*, to put them in Mind of their cruel Servitude; *and unleavened Bread*, in Memory of their Deliverance from it, ſo ſuddenly, that they had not even Time to leaven their Bread for their Journey; which is all that the *Iſraelites* underſtood, and perhaps that God, at that Time, intended they ſhould underſtand, by the Directions which he gave them concerning this remarkable *Ordinance*. See *Spencer* de Rit. Heb. Tom. 1. L. 2. C. 4.

29 And it came to paſs that at midnight the Lord ſmote all the firſt-born in the land of Egypt, from the firſt-born of Pharaoh, that ſat on his throne, unto the firſt-born of the captive that *was* in the dungeon; and all the firſt-born of cattel. 30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a houſe where *there was* not one dead. 31 And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get you forth from amongſt my people, both you and the children of Iſrael: and go, ſerve the Lord, as ye have ſaid. 32 Alſo take your flocks, and your herds, as ye have ſaid, and be gone: and bleſs me alſo. 33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men*. 34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their cloths upon their ſhoulders. 35 And the children of Iſrael did according to the word of Moſes: and they borrowed of the Egyptians jewels of ſilver, and jewels of gold, and raiment. 36 And the Lord gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required*: and they ſpoiled the Egyptians. 37 And the children of Iſrael journeyed from Rameſes to Succoth, about ſix hundred thouſand on foot *that were* men beſides children. 38 And a mixed multitude went up alſo with them; and flocks, and herds, *even* very much cattel. 39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: becauſe they were thruſt out of Egypt, and could not tarry, neither had they prepared for themſelves any victual. 40 Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* four hundred and thirty years. 41 And it came to paſs, at the end of the four hundred and thirty years, even the ſelf ſame day it came to paſs, that all the hoſts of the Lord went out from the land of Egypt. 42 It *is* a night to be much obſerved unto the Lord, for bringing them out from the land of Egypt: this *is* that night of the Lord to be obſerved of all the children of Iſrael in their generations. 43 And the Lord ſaid unto Moſes and Aaron, This *is* the ordinance of the paſſover: there ſhall no ſtranger eat thereof. 44 But every mans ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof. 45 A foreigner, and an hired ſervant ſhall not eat thereof. 46 In one houſe ſhall it be eaten, thou ſhalt not carry forth ought of the fleſh abroad out of thy houſe: neither ſhall ye break a bone thereof. 47 All the congregation of Iſrael ſhall keep it. 48 And when a ſtranger ſhall ſojourn with thee, and will keep the paſſover to the Lord, let all his males be circumciſed, and then let him come near and keep it; and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof. 49 One law ſhall be to him that is homeborn, and unto the ſtranger that ſojourneth among you. 50 Thus did all the children of Iſrael; as the Lord commanded Moſes and Aaron, ſo did they. 51 And it came to paſs the ſelf-ſame day, *that* the Lord did bring the children of Iſrael out of the land of Egypt, by their armies.

And it came to paſs at Midnight, that the Lord ſmote all the Firſt-born in the Land of Egypt] The Word *Bekor* ſignifies ſometimes a Perſon of ſome *Eminence* or *Excellence*, as well as the *Firſt-born*: And therefore it may not be an unreaſonable Suppoſition, that, where a Family had no *Firſt-born*, the *principal*, or moſt eminent Perſon, was ſmitten to Death: Which is certainly better, than to imagine, with ſome, both *Jew* and *Chriſtian* Interpreters, that the Words of *Moſes* are only applicable to an Houſe that had a *Firſt-born*, or with St. *Auſtin*, that Providence did ſo order it at this Time, that every Houſe had a *Firſt-born*. Since this however is the concluding Judgment, which God ſent upon the *Egyptians*, it may not be improper here to enquire a little how long *Moſes* was in working all theſe Miracles. According to Archbiſhop *Uſher* then, (who has included them all in the Space of one Month) we may ſuppoſe, that, about the 18th Day of the *ſixth* Month, was ſent the Plague of *the Waters turn'd into Blood* which ended *ſeven* Days after. On the 25th came the *ſecond* Plague of *Frogs*, which was remov'd the Day following, and on the 27th, that of the *Lice*. About the 28th *Moſes* threatned the *fourth* Plague of *Flies*, and inflicted

inflicted them on the 29th. On the 1st of the next Month, (which was afterwards made the *first* Month of the Year) he foretold the *fifth* Plague of the *Murrain*, and inflicted it the next; and on the 3d, the *sixth* Plague of *Boils*, which fell upon the Magicians themselves. About the 4th Day, he foretold the *seventh* Plague of *Thunder* and *Hail*, and on the 5th inflicted it. On the 7th he threatned the *eighth* Plague of *Locusts*, and, having sent them the Day following, remov'd them on the 9th. On the 10th he instituted the Feast of the *Passover*, and brought upon *Egypt* the *ninth* Plague of *Darkness*, which lasted for *three* Days; and, on the 14th, he foretold the *tenth*, viz. the Destruction of all their *First-born*, which came to pass the Night following. This seems to be a reasonable Period of Time; and the *gradual* Increase of these Judgments is very remarkable. The *four* first Plagues were very *loathsome*, rather than *fatal*, to the *Egyptians*; but after that of the *Flies*, came the *Murrain*, which chiefly spent its Rage upon the Cattle; the *Boils* and *Blains* reach'd both Man and Beast, tho' there was still a Reserve for Life. The *Hail* and *Locusts* extended, in a great Measure, even to Life itself; the first by an *immediate* Stroke, and both consequently by destroying the Fruits of the Earth. That of *Darkness* added Consternation to their Minds, and Lashes to their Consciences; and when all this would not reclaim, at length came the decisive Blow; first the *Excision* of the *First-born*, and then the *drowning* the incorrigible Tyrant and all his Host: *Great and marvellous are thy Works, O Lord, God Almighty! just and true are thy Ways, thou King of Saints!* Rev. xv. 3.

Now the sojourning of the Children of Israel, who dwelt in Egypt, was four hundred and thirty Years] Mr. *Stackhouse* observes, that the Difference between the *Hebrew*, *Samaritan*, and *Septuagint* Computations, in this Period of Time is so small, that they seem almost unanimously to agree, that, from the Promise made to *Abraham*, to his Posterity's *Exodus* out of *Egypt*, are 430 Years, which (according to the learned *Usher*) may very properly be divided into two *Halves*.

1. From the Time of the Promise, when *Abraham* was in the 75th Year of his Age, to the Birth of *Isaac*, are 25 Years; from the Birth of *Isaac*, to the Birth of *Jacob*, 60 Years; from the Birth of *Jacob*, to his Descent into *Egypt*, 130 Years; so that the Whole of this Division amounts to 215 Years.

2. The other Part of the Division is thus reckon'd up. *Joseph*, the Son of *Jacob*, was 30 Years old, when he expounded *Pharaoh*'s Dreams: The seven Years of *Plenty* were run out, and the third Year of *Famine* begun, when his Father came down into *Egypt*: So that, by this Time, *Joseph* was 39. Now 39 Years taken from 110, which *Joseph* liv'd, will make the Time which the *Israelites* continued in *Egypt*, before *Joseph*'s Death, to be 71: And, as from the Death of *Joseph*, to the Birth of *Moses*, are precisely 64 Years; so, from his Birth, to the Time of the *Israelites* Departure, are 80 Years. The several Articles of this Division therefore, being put together, amount, in like Manner, to 215 Years; and the two gross Sums make exactly 430.

The History indeed tells us, that *the Sojourning of the Children of Israel, who dwelt in Egypt, was four hundred and thirty Years*; but it does not therefore follow, that they dwelt in *Egypt* all that Time. They came into *Egypt* with *Jacob*, A. M. 2298, and went out of *Egypt*, A. M. 2513; so that they lived in it just 215 Years. Their *Sojourning* therefore must not be limited to their living in *Egypt*, but be taken in a more general Sense, and extended equally to the Time of their living in *Canaan*, which being added to the Time of their Continuance in *Egypt*, makes exactly the Number of 430 Years.

That this is the Sense of the divine Historian, is manifest from the Authority of the *Samaritan* Text, which has the whole Verse thus: *Now the inhabiting of the Children of Israel, and their Fathers, whereby they inhabited in the Land of Canaan, and in the Land of Egypt, were four hundred and thirty Years*; whereupon the learned Dr. *Prideaux* has this Observation, 'That the 'Additions herein do manifestly mean the Text; they 'make it more clear and intelligible, and add nothing 'to the *Hebrew* Copy, but what must be understood 'by the Reader to make out its Sense:' And upon this Presumption it may very reasonably be suppos'd, that the antient *Hebrew* Text was, in this Verse, the same with the present *Samaritan*, and the Words, which the *Samaritan* has, in this Place, more than the *Hebrew*, have been dropp'd by the Negligence of some Transcribers.

Again, in the Promise which God makes to *Abraham*, he tells him, *that his Seed should be a Stranger in a Land which was not theirs*; that *there they should serve the* Inhabitants, and they *afflict them for four hundred Years*; but that, *in the fourth Generation, they should return to Canaan again*; whereas *four hundred Years* are not the Number specified in the Place just now examin'd, nor are *four Generations equivalent* to the Space of Time, wherein the *Hebrews* sojourn'd in strange Countries. It is to be observ'd however, that, both in *sacred* and *prophane* Authors, a common Thing it is to mention only the *large Sum*, and drop the less, especially when (to preserve the Exactness of Chronology) the precise Number is, in other Places, inserted: And that tho' a *Generation* does usually denote a Term of an hundred Years; yet taking the Words to relate to the whole Sojourning of the *Hebrews*, from their going into *Canaan*, to their going out of *Egypt*, the odd Number of 30 Years may here be suppos'd to be omitted, to make it a round Sum, as well as in the former Sense: But then, taking a Generation to mean no more than one Descent, the Matter of Fact is, that from the *Israelites* going down into *Egypt*, until the Time of their leaving it, in some of the Sons of *Jacob* (particularly in *Levi*, who begat *Kohath*, and *Kohath Amram*, and *Amram Moses*, who conducted the People out of *Egypt*) there were no more than four Descents.

Whether therefore we take the Word *Generation* an *Age of Years*, or a *Succession of Lives*, there is plainly no Incongruity in the Expression; because (bating the *odd* Number of *thirty*) *Abraham*, and his Posterity, sojourn'd in a *strange* Land for the Space of four hundred Years; and yet (allowing it to be meant of a Descent of Lives) at the *Israelites* Return towards *Canaan*, from the Time of their going down into *Egypt*, several Persons of the *fourth Generation* were not extinct.

CHAP. XIII.

Divers Ordinances appointed. The Way they took led them into the Wilderness. Moses *carries* Joseph's *Bones out of* Egypt. *The* Israelites *encamp in* Etham. *The Lord conducteth them in a Pillar of a Cloud by Day, and in a Pillar of Fire by Night.*

Ver. 1. AND the Lord spake unto Moses, saying, 2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine. 3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this *place*: there shall no leavened bread be eaten. 4 This day came ye out, in the month Abib. 5 And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. 6 Seven days shalt thou eat unleavened bread, and in the seventh day *shall be* a feast to the Lord. 7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither

neither ſhall there be leaven ſeen with thee in all thy quarters. 8 And thou ſhalt ſhew thy ſon in that day, ſaying, *This is done* becauſe of that *which* the Lord did unto me, when I came forth out of Egypt. 9 And it ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes; that the Lords law may be in thy mouth: for with a ſtrong hand hath the Lord brought thee out of Egypt. 10 Thou ſhalt therefore keep this ordinance in his ſeaſon from year to year. 11 And it ſhall be when the Lord ſhall bring thee into the land of the Canaanites, as he ſware unto thee and to thy fathers, and ſhall give it thee, 12 That thou ſhalt ſet apart unto the Lord all that openeth the matrix: and every firſtling that cometh of a beaſt, which thou haſt, the males *ſhall be* the Lords. 13 And every firſtling of an aſs thou ſhalt redeem with a lamb; and if thou wilt not redeem it, then thou ſhalt break his neck: and all the firſt-born of man amongſt thy children ſhalt thou redeem. 14 And it ſhall be when thy ſon aſketh thee in time to come, ſaying, What *is* this? that thou ſhalt ſay unto him, By ſtrength of hand the Lord brought us out from Egypt, from the houſe of bondage. 15 And it came to paſs when Phaaroh would hardly let us go, that the Lord ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt: therefore I ſacrifice to the Lord all that openeth the matrix, being males; but all the firſt-born of my children I redeem. 16 And it ſhall be for a token upon thine hand, and for frontlets between thine eyes: for by ſtrength of hand the Lord brought us forth out of Egypt. 17 And it came to paſs, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philiſtines, although that *was* near: for God ſaid, leſt peradventure the people repent when they ſee war, and they return to Egypt. 18 But God led the people about, *through* the way of the wilderneſs of the Red ſea: and the children of Iſrael went up harneſſed out of the land of Egypt. 19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying; God will ſurely viſit you; and ye ſhall carry up my bones away hence with you. 20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs. 21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night. 22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

Whatſoever openeth the Womb, among the Children, both of Man, and of Beaſt, it is mine] From hence it appears, that it was not only the eldeſt Son that was to be conſecrated unto the Lord; but if a Man had ſeveral Wives, the eldeſt Son by each Wife was to be ſanctified to God. The Firſtlings likewiſe of all Beaſts, whether clean or unclean, except a Dog, were to be ſanctified to the Lord, with this Exception, that the Firſtlings of clean Beaſts were to be ſacrificed, but the Firſtlings of ſuch as were unclean, were to be redeemed at a certain Price.

And every Firſtling of an Aſs thou ſhalt redeem with a Lamb; and if thou wilt not redeem it, then thou ſhalt break his Neck] It muſt be obſerved, that notwithſtanding the Aſs alone is here named, all other unclean Beaſts are here included; and the Aſs ſeems to be here mentioned, rather than any other, becauſe it was one of the moſt common, and moſt uſeful, but nevertheleſs was not to be ſpared or excepted; it was eaſy to infer from thence, that the ſame Rule was to be obſerved with reſpect to other Beaſts which were of leſs Uſe. The Reaſon why the Neck of the Aſs was to be broken, in caſe the Owner did not care to redeem it, was, becauſe it being conſecrated to God, it was not lawful to apply it to any profane or common Uſe.

For God ſaid, Leſt peradventure, the People repent when they ſee War, and they return to Egypt] We are not to underſtand this literally, ſince it is evident, that the great God of *Egypt*, who had wrought ſo many Miracles for the Deliverance of his People, and in whoſe Hands are the Hearts and Wills of all Mankind, could as eaſily have prevented their returning, or even wiſhing to return; he could likewiſe have enduced them with a Courage ſuperior to all Danger; or have enabled them, like *Samſon*, to have encounter'd and defeated the *Philiſtines* with no better Weapon than the Jaw-bone of an Aſs, or even with no Weapon at all, or he could have fought for them, as he did againſt the *Egyptians*, and on ſeveral other Occaſions. Beſides, had this been the real Reaſon, why were not the Children of *Iſrael* as much diſheartned, and why did they not attempt to return to *Egypt*, when the *Amalekites* came out to oppoſe them, which was but a very ſmall Time afterwards? It is evident, therefore, that *Moſes* makes God ſpeak here like a Man, for nothing was unknown or uncertain to him; and the Meaning ſeems to be, that the Almighty did not think fit, on this Occaſion, to exert his *Omnipotence* againſt the *Philiſtines*, as he did afterwards againſt the *Egyptians*; and he knew, that if he left them to themſelves, and they ſhould be oppoſed by the *Philiſtines*, their Fears would induce them to be for returning to *Egypt* again.

And the Lord went before them by Day in a Pillar of a Cloud, to lead them the Way, and by Night in a Pillar of Fire to give them Light] It is not very well agreed, whether the Pillar of the Cloud appeared firſt to the *Iſraelites* on their Removal from *Succoth*, or at their Departure from *Etham*. The Text indeed leaves it doubtful; but we think it is more probable, that it appeared to them in their ſecond Day's Journey. The ingenious Mr. *Toland*, who was a *Free-thinker* in the largeſt Extent of that Word, has taken Abundance of Pains to prove, that theſe Pillars of a Cloud, and of Fire, were not miraculous; but, what is yet ſtranger, even than this Opinion, is, that he attempts to demonſtrate it, from ſome Paſſages of Scripture: Whereas nothing can be more evident, than that *Moſes* looked upon it as a great Miracle, and was convinced that God was in the Pillar, as is evident from Ver. 21. *And the Lord went before them by Day in a Pillar of a Cloud, to lead them the Way; and by Night in a Pillar of Fire, to give them Light, to go by Day and by Night.* The Prophet would never have ſaid this, had the Pillar been no more than an artificial Contrivance, as Mr. *Toland* repreſents it; neither would St. *Paul* have ſpoken as he does, in the *two* firſt Verſes of his *tenth* Chapter of his *firſt Epiſtle* to the *Corinthians*: *Moreover, Brethren, I would not that ye ſhould be ignorant, how that all our Fathers were under a Cloud, and all paſſed through the Sea, and were all baptized unto Moſes in the Cloud, and in the Sea.* The famous *Servetus*, who was burnt at *Geneva*, aſſerted that this *Cloud* was *Chriſt*. From its double Appearance ſome have been induced to doubt, whether there were two Pillars, or only one; but if we attend cloſely to the Text, it will be manifeſt, that the ſame Pillar which appeared as a Cloud, in the Day, ſhone out and gave a *Light* like Fire, in the Night. The Uſe of this ſignal Monument of the divine Favour was four-fold. *1ſt.* To conduct the *Iſraelites* through a diſmal, gloomy, and barren Wilderneſs, when otherwiſe they might very well have been bewilder'd and loſt their Way. *2dly.* To be a Protection and Defence to them againſt their Enemies, as appears in the following Inſtance of the *Egyptians* Purſuit after them. *3dly.* To keep them from being ſcorched by Day, and ſupply them with Light by

And, *4thly*. To direct them when they were to march, and when to pitch their Tents and continue encamped, as will be ſhewn hereafter in its proper Place.

CHAP. XIV.

Pharaoh *purſues the* Iſraelites; *at which they are greatly troubled, but being comforted by* Moſes, *go forward. The Red Sea divides, and the* Iſraelites *paſs through on dry Ground, which the* Egyptians *attempting, are drowned.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, that they turn and encamp before Pi-hahiroth, between Migdol and the ſea, over againſt Baal-zephon: before it ſhall ye encamp by the ſea. 3 For Pharaoh will ſay of the children of Iſrael, they *are* entangled in the land, the wilderneſs hath ſhut them in. 4 And I will harden Pharaohs heart, that he ſhall follow after them, and I will be honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know that I *am* the Lord. And they did ſo. 5 And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we done this, that we have let Iſrael go from ſerving us? 6 And he made ready his chariot, and took his people with him. 7 And he took ſix hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them. 8 And the Lord hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand. 9 But the Egyptians purſued after them (all the horſes *and* chariots of Pharaoh, and his horſemen, and his army) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon. 10 And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them, and they were ſore afraid: and the children of Iſrael cried out unto the Lord. 11 And they ſaid unto Moſes, Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt? 12 *Is* not this the word that we did tell thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? For it *had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs. 13 And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the Lord, which he will ſhew to you to day: for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever. 14 The Lord ſhall fight for you, and ye ſhall hold your peace. 15 And the Lord ſaid unto Moſes, Wherefore crieſt thou unto me? Speak unto the children of Iſrael, that they go forward. 16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on dry-ground through the midſt of the ſea. 17 And I, behold I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen. 18 And the Egyptians ſhall know that I *am* the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen. 19 And the angel of God which went before the camp of Iſrael, removed and went behind them; and the pillar of the cloud went from before their face, and ſtood behind them. 20 And it came between the camp of the Egyptians and the camp of Iſrael, and it was a cloud and darkneſs *to them*, but it gave light by night *to theſe*: ſo that the one came not near the other all the night. 21 And Moſes ſtretched out his hand over the ſea, and the Lord cauſed the ſea to go *back* by a ſtrong eaſt-wind all that night, and made the ſea dry-land, and the waters *were* divided. 22 And the children of Iſrael went into the midſt of the ſea upon the dry-ground, and the waters *were* a wall unto them on their right hand, and on the left. 23 And the Egyptians purſued, and went in after them, to the midſt of the ſea, *even* all Pharaohs horſes, his chariots, and his horſmen. 24 And it came to paſs, that in the morning-watch the Lord looked unto the hoſt of the Egyptians, through the pillar of fire and of the cloud, and troubled the hoſt of the Egyptians. 25 And took off their chariot-wheels, that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the Lord fighteth for them, againſt the Egyptians. 26 And the Lord ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſmen. 27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared, and the Egyptians fled againſt it: And the Lord overthrew the Egyptians in the midſt of the ſea. 28 And the waters returned and covered the chariots, and the horſmen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as one of them. 29 But the children of Iſrael walked upon dry-land in the midſt of the ſea: and the waters *were* a wall unto them on their right hand, and on their left. 30 Thus the Lord ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore. 31 And Iſrael ſaw that great work, which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord and his ſervant Moſes.

Speak unto the Children of Iſrael, that they turn and encamp before Pi-hahiroth, between Migdol and the Sea, over againſt Baal-zephon] In the 20th Verſe of the laſt Chapter, it is ſaid, that *they took their Journey from Succoth, and encamped in Etham.* Now, *Etham* lay in the direct Way to Mount *Horeb*, and was ſituated *South-Eaſt* of it; and thither they were ſhaping their Courſe, but by the expreſs Command of God, marched to the *South-Weſt*, and encamped between *Migdel* and the *Sea*, over-againſt *Baal-zephon*: So that now they were on the wrong Side of the *Red Sea*, in the Territories of *Egypt*, out of which they might have paſſed immediately from *Etham*; but in the Road they were ordered to take, they had impaſſible Mountains on their Right, and the Dominions of *Egypt* on their Left, and at their Back.

But why were they led out of their ſtreight Courſe into this round-about dangerous Road? This was done to purſue them, from the Proſpect he might have of the Advantage of the Place, where they were incloſed on all Sides, without any Poſſibility of an Eſcape. This was the divine Stratagem, that the Almighty might have the more glorious Triumph over this *Egyptian Tyrant*, who ſoon forgets the Almighty Power, which by

by a Succeſſion of Plagues, had ſo lately afflicted him and his People, and regardleſs of the Danger of providing againſt it, blindly purſued his own Fate, inſtead of the *Iſraelites*.

Before it ſhall ye encamp by the Sea] It is ſomewhat difficult to make out the Geography of the Places where the *Hebrews* encamp'd, between their parting from *Rameſes*, and their Arrival at the *Red-Sea*; but the Account of thoſe who have wrote upon the Subject is, — That tho' there are two Places named *Rameſes*, which are a little differently *pointed*; yet they are both one and the ſame, or, at the moſt, that they differ only in this, that the one was the *Province*, and the other the *chief City* of it: That *Succoth*, not far from *Rameſes*, in the Way to the *Red-Sea*, had its Name from the Tents (for ſo the *Hebrew* Word ſignifies) which the *Iſraelites* pitch'd there, as we find, upon the like Occaſion, another Place, between *Jordan* and the River *Jabbok*, ſo named: That *Etham* lay on the Confines of *Egypt* and *Arabia Petræa*, not far from the *Red-Sea*, and gave Denomination to the Wilderneſs adjacent: That *Pi-habiroth*, which in our *Engliſh*, and ſome other Tranſlations, is render'd as one proper Name, is by the *Septuagint* made Part of it, an Appellative, ſo as to ſignify a *Mouth* (for ſo the Word *Pi* may mean) or narrow Paſſage between two Mountains, lying not far from the Coaſt of the *Red-Sea*: That *Migdol* was probably a *Tower* or *Caſtle* (for the Word carries that Signification in it) upon the Top of one of theſe Mountains, which might give Denomination to the City, which (as *Herodotus* informs us) lay not far diſtant from it; and that *Baal-zephon* was by ſome learned Men thought to be an *Idol* ſet up to keep the Borders of the Country, and to hinder Slaves from making their Eſcape. *Baal* indeed, in the *Hebrew*, ſignifies *Lord*, and hence the Name is generally applied to the *Eaſtern* Idols; and the Word *Zephon* is thought to be deriv'd from the Radix *Zapah*, to *watch*, or *ſpy*; and from hence it is conjectur'd, that this Idol had its Temple on the Top of ſome adjacent Mountain, and that the ſacred Hiſtorian particularly takes Notice of it, to ſhew how unable it was (whatever Opinion the *Egyptians* might have of it) to hinder the *Egyptians* from going out of *Egypt*. There is but ſmall Certainty however to be gathered from the *Etymology* of Words; and therefore the Authority of *Euſebius* ſhould preponderate with us, who makes it not an *Idol*, but a *Town*, ſtanding upon the *Northern* Point of the *Red-Sea*, where the Antients, eſpecially the *Jews*, think that the *Iſraelites* paſs'd it, and where there ſtands, to this Day, a Chriſtian Monaſtery. See *Patrick*'s and *Calmet*'s Com. and *Well*'s Geogr.

And it was told the King of Egypt, that the People fled] It is not unlikely, ſays *Patrick*, that ſome of the *mixt Multitude* (Ex. xii. 38.) which went along with the *Iſraelites*, obſerving this Alteration in their *Route*, and not being able to ſee the Reaſon of it, might forſake them, and, returning to *Pharaoh*, inform him, that they had loſt their Way, and were *entangled* among the Mountains: Or (what is more likely) ſome *Spies*, which *Pharaoh* had upon them, ſeeing them leave the Way to *Horeb*, where they deſired to go three Day's Journey, in order to offer Sacrifices, concluded, that they never intended to return to *Egypt*, but were running quite away, and might therefore bring *Pharaoh* the News thereof (as we may ſuppoſe) upon the 18th Day.

And overtook them encamping by the Sea] The *Red-Sea*, call'd by the Antients *Sinus Arabicus*, and now *Gulfo de Mecca*, as Mr. *Wells* obſerves, is that Part or Branch of the *Southern* Sea, which interpoſes itſelf between *Egypt* on the *Weſt*; *Arabia Fælix*, and ſome Part of *Petræa* on the *Eaſt*; while the *northern* Bounds of it touch upon *Idumea*, or the Coaſt of *Edom*. *Edom*, in the *Hebrew* Tongue, ſignifies *Red*, and was the Nick-name given *Eſau* for ſelling his *Birthright for a Meſs of Pottage*. The Country, which his Poſterity poſſeſs'd, was call'd after his Name, and ſo was the Sea, which adjoin'd to it; but the *Greeks*, not underſtanding the Reaſon of the Appellation, tranſlated into their Tongue, and called it *eruthra Thalaſſe*; thence the *Latins Mare rubrum*, and we, the *Red-Sea*. The *Hebrews* call it the Sea of *Suph* or *Flags*, by Reaſon of the great Abundance of that Kind of Weed, which grows at the Bottom of it; and the *Arabs*, at this Day, name it *Buhr al Chalzem*, i. e. the *Sea* of *Clyſona*, from a Town ſituate on its *weſtern* Coaſt, much about the Place, where the *Iſraelites* paſſed over from the *Egyptian* to the *Arabian* Shore. But, as the Word *Clyſona* may denote a *drowning* or *overflowing with Water*, it is not improbable that the Town built in this Place, as well as this Part of the Sea, might have ſuch a Name given it, in Memory of the Fate of the *Egyptians*, who were drown'd herein.

In the Morning Watch the Lord looked unto the Hoſt of the Egyptians, through the Pillar of Fire, and of the Cloud, and troubled the Hoſt of the Egyptians]. To enforce the Strength of the Expreſſion, *God troubled the Hoſt of the Egyptians*, the *Jewiſh* Hiſtorian tells us, that, before God let looſe the Waves upon the *Egyptians*, fierce Winds and Tempeſts, Storms of Hail and Rain, terrible Thunderings and Lightnings, and whatever elſe could make their Condition horrible, were ſent down upon them from above; and therefore it is not without good Reaſon, that theſe Words of the *Pſalmiſt* have been apply'd to this Occaſion. *The Waters ſaw thee, O God, the Waters ſaw thee, and were afraid; the Depths alſo were troubled: The Clouds poured out Water, the Air thundered, and thine Arrows went abroad. The Voice of thy Thunder was heard round about, the Lightning ſhone upon the Ground, the Earth was moved, and ſhook withal. Thy Way is in the Sea, and thy Paths in the great Waters, and thy Footſteps are not known*: Whereupon it follows, *thou leadeſt thy People, like Sheep, by the Hand of Moſes and Aaron.*

But the Children of Iſrael walked upon dry Land in the midſt of the Sea] Some, objecting to the Reality of this Miracle, pretend, that there was no more in this Paſſage of the *Iſraelites*, than in that of *Alexander the Great* over the Sea of *Pamphylia*, as *Joſephus* himſelf ſeems to inſinuate. To this Mr. *Stackhouſe* anſwers, 'That the Paſſage of *Alexander the Great* over the Sea of *Pamphylia*, bears no Manner of Reſemblance to this of the *Iſraelites*. *Alexander*, as *Arrian* and others relate it, was to march from *Phaſelis* a Sea-port Town, to *Perga* an Inland City of *Pamphylia*. The Country near *Phaſelis*, upon the Shore of the *Pamphylian* Sea, was mountainous and rocky; ſo that he could not find a Paſſage for his Army, without either taking a great Compaſs round the Mountains, or attempting to go over the *Strand*, between the Rocks and the Sea. The Hiſtorian remarks, that there is no paſſing along this Place, unleſs when the Wind blows from the *North*; and therefore *Alexander*, when he came to *Phaſelis*, perceiving that the Wind blew from this Quarter, laid hold of the Opportunity, and, having ſent ſome of his Army over the Mountains, went himſelf with the reſt along the Shore. But now what Miracle was there in all this, unleſs we call the Wind's blowing *opportunely* for *Alexander*'s Purpoſe a Miracle? It is certain, that, according to *Plutarch*'s Account of the Thing, *Alexander* himſelf thought that there was nothing extraordinary in it; and therefore we may juſtly wonder at *Joſephus*'s comparing this Paſſage with that of the *Iſraelites*, when there is ſo manifeſt a Diſparity between them. The *Iſraelites* croſs'd over a Sea, where no Hiſtorian makes Mention of any Perſon's, but they, that ever found a Paſſage; whereas *Alexander* only march'd upon the Shore of the Sea of *Pamphylia*, where the ſeveral Hiſtorians, who moſt magnify the divine Providence in protecting him, do all freely allow, that any one may, at any Time, go when the Tide retreats, and the ſame Wind blows that favour'd him.

This memorable Event is generally thought to have happened on the 21*ſt* of the Month *Niſan*, that is, on the *ſeventh* Day of *unleavened Bread*, and *laſt* Day of the *Paſſover*, on which an *holy Convocation* was to be held. According to our Account, it fell out on *Saturday* the 17*th* of *April*, in the Year of the World 2513.

CHAP.

CHAP. XV.

The Song of Moſes *and the* Iſraelites *on their happy Deliverance. The People diſtreſſed for Water, cannot drink of thoſe of* Marah, *becauſe of their Bitterneſs, which he cures. At* Elim *they find Wells and Palm trees.*

Ver. 1. THEN ſang Moſes and the children of Iſrael this ſong unto the Lord, ſaying, I will ſing unto the Lord, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea. 2 The Lord *is* my ſtrength and ſong, and he is become my ſalvation: he *is* my God, and I will prepare him an habitation, my fathers God, and I will exalt him. 3 The Lord *is* a man of war: the Lord *is* his name. 4 Pharaohs chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red-ſea. 5 The depths have covered them: they ſank into the bottom as a ſtone. 6 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath daſhed in pieces the enemy. 7 And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble. 8 And with the blaſt of thy noſtrils the waters were gathered together: the floods ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea. 9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall deſtroy them. 10 Thou didſt blow with thy wind, the ſea covered them: they ſank as lead in the mighty waters. 11 Who *is* like unto thee, O Lord, amongſt the gods? who *is* like thee, glorious in holineſs, fearful *in* praiſes, doing wonders? 12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them. 13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation. 14 The people ſhall hear, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina. 15 Then the dukes of Edom ſhall be amazed, the mighty men of Moab, trembling ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away. 16 Fear and dread ſhall fall upon them, by the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone: till thy people paſs over, O Lord, till the people paſs over, *which* thou haſt purchaſed. 17 Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O Lord, *which* thou haſt made for thee to dwell in: *in* the ſanctuary, O Lord, *which* thy hands have eſtabliſhed. 18 The Lord ſhall reign for ever and ever. 19 For the horſe of Pharaoh went in with his chariots, and with his horſmen into the ſea, and the Lord brought again the waters of the ſea upon them: but the children of Iſrael went on dry-land in the midſt of the ſea. 20 And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances.

The *Iſraelites* were ſo wonderfully affected with the greatneſs and Strangeneſs of their Deliverance, that they unanimouſly joined in a ſolemn Thankſgiving to God for his Kindneſs and Protection. On this Occaſion *Moſes* compoſed a Song or Hymn, which, for Sublimity of Thought, and Dignity of Expreſſion, is not to be equalled by any poetical Compoſitions of the Antients.

The firſt Verſe ſeems to have been the *Chorus* of the Song; and, accordingly, we find it exactly and methodically ſung, at the Cloſe, by the *Propheteſs*, and her Choir of Women. To their Voices they joined the Sound of muſical Inſtruments, and accompanied theſe with proper Motions of the Body; by theſe outward Expreſſions diſcovering the inward Joy of their Hearts, and that ſincere Senſe they had of the divine Mercy and Goodneſs, ſo manifeſtly diſplayed, in their miraculous Paſſage through the *Red-Sea*.

21 And Miriam anſwered them, Sing ye to the Lord, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea. 22 So Moſes brought Iſrael from the Red ſea, and they went out into the wilderneſs of Shur: and they went three days in the wilderneſs, and found no water. 23 And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah. 24 And the people murmured againſt Moſes, ſaying, What ſhall we drink? 25 And he cried unto the Lord, and the Lord ſhewed him a tree, *which* when he had caſt into the waters, the waters were made ſweet: there he made for them a ſtatute and an ordinance, and there he proved them, 26 And ſaid, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes; I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians: for I *am* the Lord that healeth thee. 27 And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

They could not drink the Waters of Marah, for they were bitter] The Word *Marah*, in the *Hebrew* Language, ſignifies *Bitterneſs*; and it was from the Taſte of the Waters, that the Place received its Name. That there are ſeveral Fountains of bitter Water not far from the *Red-Sea*, at ſome ſmall Diſtance from the City *Arſinoë*, is atteſted by *Strabo*, *Diodorus*, and moſt modern Travellers; but then the Queſtion is, whether it was by the miraculous Power of God, or by the natural Virtue of the Wood, to which *Moſes* was directed, that theſe bitter Waters were at this Time made *ſweet*? The Author of that excellent Book, called *Eccleſiaſticus*, ſeems to be of the latter Opinion: For, having treated of the Honour and Eſteem due to a *Phyſician*, he adds, *the Lord has created Medicines out of the Earth, and he, that is wiſe, will not abhor them. Was not the Water made ſweet with Wood, that the Virtue thereof might be known?* Eccleſ. xxxviii. 5. But, notwithſtanding the Authority of this Writer, we have Reaſon to think, that there was no Tree in theſe Parts of this Virtue, becauſe, had its Virtues once been known, there is no Queſtion to be made, but that others, as well as *Moſes*, would have made uſe of it to the ſame Purpoſe; but that the Writers, who make Mention of theſe bitter Waters, would have told us at the ſame Time, of a Tree, or Trees, growing hard by, which had a *Medicinal* Quality to correct the Taſte of them; but ſince we meet with nothing of this Kind, we may reaſonably ſuppoſe, that the Author of *Eccleſiaſticus* (a Book of modern Compoſition, in Compariſon of *Moſes*'s Writings) ſpeculating in the Chapter upon the Medicines, which God had provided for Man's Uſe, offer'd this Hint purely from his own Fancy, and without any Authority for it; and conſe-

quently we may conclude, that the Correction of the Quality of this Water is to be aſcrib'd, not ſo much to the Virtue of the Wood, as to the Power of God, who us'd it, rather as a Sign to the *Iſraelites*, than as an Inſtrument to himſelf in doing it. See *Le Clerc*, *Pool*, and *Shuckford*.

And they came to Elim] In remarking the ſeveral Stations of the *Iſraelites*, from the *Red-Sea*, until they came to the Mount *Sinai*, we muſt obſerve, that *Moſes* does not ſet down every Place where they encamp'd (as he does in *Numbers*, Ch. xxxiii.) but only thoſe, where ſome remarkable Thing was done; that *Elim*, where they were now encamp'd, was eſteem'd a pleaſant and fruitful Place, at leaſt in Compariſon of the deſart and barren Parts about it; and that the *Deſart of Sin*, which was their *eighth* Station, and *Rephidim* their *tenth*, lay at equal Diſtances, in their Way to the *holy* Mountain. See *Wells*'s Geogr. of the O. T.

CHAP. XVI.

The Iſraelites *come to the Wilderneſs of* Sin; *murmur for Want of Bread.* Quails *and* Manna *ſent*; Manna *deſcribed*; *an* Omer *of it ordered to be laid up in the Tabernacle.*

Ver. 1. AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond month, after their departing out of the land of Egypt. 2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs. 3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we ſat by the fleſh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderneſs, to kill this whole aſſembly with hunger. 4 Then ſaid the Lord unto Moſes, Behold, I will rain bread from heaven for you; and the people ſhall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. 5 And it ſhall come to paſs, that on the ſixth day, they ſhall prepare *that* which they bring in; and it ſhall be twice as much as they gather daily. 6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even then ye ſhall know that the Lord hath brought you out from the land of Egypt. 7 And in the morning, then ye ſhall ſee the glory of the Lord; for that he heareth your murmurings againſt the Lord: And what *are* we, that ye murmur againſt us? 8 And Moſes ſaid, *This ſhall be* when the Lord ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur againſt him: And what *are* we? your murmurings *are* not againſt us, but againſt the Lord. 9 And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the Lord: for he hath heard your murmurings. 10 And it came to paſs as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and behold, the glory of the Lord appeared in the cloud. 11 And the Lord ſpake unto Moſes, ſaying, 12 I have heard the murmurings of the children of Iſrael; ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread: and ye ſhall know that I *am* the Lord your God. 13 And it came to paſs, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the hoſt. 14 And when the dew that lay was gone up, behold, upon the face of the wilderneſs *there lay* a ſmall round thing, *as* ſmall as the hoar-froſt on the ground. 15 And when the children of Iſrael ſaw *it*, they ſaid one to another, It *is* manna, for they wiſt not what it *was*. And Moſes ſaid unto them, This *is* the bread which the Lord hath given you to eat. 16 This *is* the thing which the Lord hath commanded, Gather of it every man according to his eating: an omer for every man, *according to* the number of your perſons, take ye every man for *them* which *are* in his tents. 17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſs. 18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating. 19 And Moſes ſaid, Let no man leave of it till the morning. 20 Notwithſtanding they hearkened not unto Moſes, but ſome of them left of it until the morning, and it bred worms and ſtank: And Moſes was wroth with them. 21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot, it melted. 22 And it came to paſs *that* on the ſixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moſes. 23 And he ſaid unto them, This *is that* which the Lord hath ſaid, To morrow *is* the reſt of the holy ſabbath unto the Lord: bake *that* which ye will bake, *to day*, and ſeethe that ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning. 24 And they laid it up till the morning, as Moſes bade: and it did not ſtink, neither was there any worm therein. 25 And Moſes ſaid, Eat that to day; for to day *is* a ſabbath unto the Lord: to day ye ſhall not find it in the field. 26 Six days ye ſhall gather it, but on the ſeventh day *which is* the ſabbath, in it there ſhall be none. 27 And it came to paſs, *that* there went out *ſome* of the people on the ſeventh day for to gather, and they found none. 28 And the Lord ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws? 29 See, for that the Lord hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day. 30 So the people reſted on the ſeventh day. 31 And the houſe of Iſrael called the name thereof Manna: and it *was* like coriander-ſeed, white; and the taſte of it *was* like wafers *made* with honey. 32 And Moſes ſaid, This *is* the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt. 33 And Moſes ſaid unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. 34 As the Lord commanded Moſes, ſo Aaron laid it up before the teſtimony, to be kept. 35 And the children of Iſrael did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the

land of Canaan. 36 Now an omer *is* the tenth *part* of an ephah.

For ye have brought us into this Wilderneſs, to kill this whole Aſſembly with Hunger] But had they not Cattle with them, which might have ſupplied all their Wants of this Kind? They had, but were unwilling to kill them; or if they had ſlaughtered them, they ſuppoſed they ſhould want Bread to eat with their Fleſh.

And it came to paſs, that Even, the Quails came up, and covered the Camp] The Word, which we render *Quail*, according to the Confeſſion of the *Jews* themſelves, is of uncertain Signification, and may denote a *Locuſt*, as well as a *Quail:* But what ſhould rather incline us to the latter Signification, is that Paſſage of the *Pſalmiſt* (lxxviii. 7.) where he tells us, that *God rained Fleſh upon them, as thick as Duſt, and feathered Fowls, like as the Sand of the Sea*; which cannot, with any tolerable Propriety, be apply'd to *Inſects*. But here we muſt remember, that this was done in the Middle of *April*, when theſe Birds are known to fly out of *Egypt* croſs the *Red-Sea*, in vaſt Quantities; ſo that the Sum of this Miracle will conſiſt, not ſo much in the prodigious Number of them that fell in the *Iſraelites* Camp, as in God's directing them thither, and in that very Evening too, according to his Promiſe, and his Servant *Moſes*'s Prediction. See *Univ. Hiſt.*

They ſaid; It is Manna; for they wiſt not what it was] Our Tranſlation, and ſome others, makes *Moſes* fall into a plain Contradiction, in relating this Story of the *Manna*, which they render thus: *And when the Children of Iſrael ſaw it, they ſaid one to another, It is Manna; for they wiſt not what it was*; whereas the *Septuagint*, and ſeveral Authors, both antient and modern, have tranſlated the Text according to the Original, *The Iſraelites ſeeing this, they ſaid one to another, what is this? For they knew not what it was:* For we muſt obſerve, that the Word, by which they aſk'd *(what is this?)* was, in their Language, *Man*, which ſignifies likewiſe *Meat ready prepared;* and therefore it was always afterwards called *Mann*, or *Manna*. Various are the Conceits which the *Jewiſh* Writers have entertain'd concerning the Taſte of this *Manna*, and ſome have not unlikely borrow'd from the Author of the Book of *Wiſdom*, where he tells us of *Manna*, *that it was able to content every Man's Delight, agreeing to every Taſte, and attempering itſelf to every Man's Liking*, Wiſd. xvi. 20, 21. Whereupon ſome have affirm'd, that it had the *Taſte* of any Sort of Fiſh or Fowl, according to the Wiſh of him that eat it; but theſe are idle Fancies; what we know of Certainty is this, — That, here in *Exodus*, *Moſes* tells us, that its *Taſte was like Wafers made with Honey*, and in *Numbers*, he ſays, that the Cakes made of it, had the *Taſte of freſh Oil*, Ch. xi. 8. So that we may conjecture, that it had a Sweetneſs when gather'd, which evaporated in the grinding, and baking. It taſted like *Honey*, when taken off the Ground, but the Cakes made of it were as Cakes of Bread kneaded with *Oil*. See *Eſſay for a New Tranſlation*, and *Shuckford*'s Com.

And Omer for every Man] An *Omer* contain'd a ſmall Matter above five Pints of our *Engliſh* Meaſure; or, as Bp *Cumberland* ſays, ſix Wine Pints, and a very little over.

This is that which the Lord hath ſaid, To-morrow is the Reſt of the holy Sabbath] This ſeems to be the firſt Time, that the *Reſt on the ſeventh Day* was ſolemnly appointed. God indeed, from the very firſt, intended to preſerve the Memory of the *Creation* in ſix Days, by appointing the *ſeventh Day* to be kept holy; but when, before the Flood, Men grew ſo wicked, as to neglect the Thoughts of God, they very little regarded the Diſtinction between this Day and others; and, after the Flood, the Diſperſion of Mankind very much blotted it out of their Minds, as it did many other good Things. In the Family of *Abraham* we may preſume, the Remembrance of it was preſerv'd, tho' not with ſuch a ſtrict Abſtinence from all Labour, as was afterwards enjoin'd; and therefore we read nothing of their reſting from their Travels upon that Day, before their coming out of *Egypt*. The Truth is, they were kept under ſuch ſevere Servitude, and Day and Night ſo preſs'd by their Taſk-maſters to hard Labour without Intermiſſion, that all Obſervation of the Sabbath was, very likely, laid aſide; but when God brought them out of Slavery, he renewed his Commandment for it with this Addition (in Memory of the *Egyptian* Bondage) that they ſhould reſt from all Manner of Labour upon that Day. See *Patrick*'s Com.

And the Children of Iſrael did eat Manna forty Years] Whether this *Manna* had thoſe extraordinary Qualities in it or no, which ſome imagine, it muſt be allow'd to be truly *miraculous*, upon the following Accounts: 1. That it fell but ſix Days in the Week. 2. That it fell in ſuch a prodigious Quantity, as ſuſtain'd almoſt three Millions of Souls. 3. That there fell a double Quantity of it every *Friday*, to ſerve them for the next Day, which was their *Sabbath*. 4. That what was gather'd on the firſt five Days ſtunk, and bred Worms, if kept above one Day, but that which was gather'd on *Friday*, kept ſweet for two Days. And, *laſtly*, that it continued falling while the *Iſraelites* abode in the Wilderneſs, but ceas'd as ſoon as they came out of it, and had got Corn to eat in the Land of *Canaan*. See *Univ. Hiſt.*

CHAP. XVII.

The People arrive at Rephidim, *and murmur for Water*; Moſes *ſtrikes the Rock at* Horeb, *which gave Water in Abundance.* Amalek *fights with, and is beaten by the* Iſraelites. Moſes *builds an Altar to God, and calls it* Jehovah Niſſi.

Ver. 1. AND all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and *there was* no water for the people to drink. 2 Wherefore the people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide you with me? wherefore do ye tempt the Lord? 3 And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore *is* this *that* thou haſt brought us up out of Egypt, to kill us and our children, and our cattel with thirſt? 4 And Moſes cried unto the Lord, ſaying, What ſhall I do unto this people? they be almoſt ready to ſtone me. 5 And the Lord ſaid unto Moſes, Go on before the people, and take with thee of the elders of Iſrael: and thy rod wherewith thou ſmoteſt the river, take in thine hand, and go. 6 Behold, I will ſtand before thee there upon the rock in Horeb, and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael. 7 And he called the name of the place, Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord among us, or not?

And there ſhall come Water out of it, that the People may drink] It was this ſame Water which ſerv'd the *Iſraelites*, not only in this Encampment of *Rephidim*, and in that of Mount *Sinai*, but in their other Encampments likewiſe, perhaps as far as *Cadeſh-Barnea*. For the *Jews* have a Tradition, that, as theſe Waters were granted for the Sake of the Merits of *Miriam*, *Moſes*'s Siſter; ſo they happen'd to fail as ſoon as ſhe died;

and hence it is, that the Encampment of *Cadeſh-Barnea*, which was ſoon after the Death of *Miriam*, we find the People falling into Murmurings again for Want of Water. St. *Paul*, ſpeaking of this miraculous Rock, which he makes the Type of *Jeſus Chriſt*, tells us, that *it follow'd them*, 1 Cor. x. 4. And from hence ſome have inferr'd, either that the Streams, which guſh'd out of the Rock, form'd themſelves into a Kind of River, which follow'd them through all their Encampments, or that they carried the Rock itſelf in a Cart, like a great Tun always full, and always open to thoſe that had an Inclination to drink. But theſe are idle Fictions, drawn from Words, that are not to be underſtood in a literal Senſe; what we may learn of certain from modern Travellers is, — That at the Foot of the Mount *Horeb*, there is ſtill to be ſeen a Brook of Water, but as for the Rock itſelf, which is a vaſt large Stone ſtanding by itſelf, there is no Water that now runs from it, tho' there are at preſent, to be ſeen twelve Holes, or Mouths, as it were, from whence the Water did flow. See *Calmet*'s Dict. and *Moriman*'s Voyages.

8 Then came Amalek, and fought with Iſrael in Rephidim. 9 And Moſes ſaid unto Joſhua, Chooſe us out men, and go out, fight with Amalek: to morrow I will ſtand on the top of the hill, with the rod of God in mine hand. 10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron, and Hur, went up to the top of the hill. 11 And it came to paſs when Moſes held up his hand, that Iſrael prevailed: and when he let down his hand, Amalek prevailed. 12 But Moſes hands *were* heavy, and they took a ſtone and put *it* under him, and he ſat thereon: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ſteady until the going down of the ſun. 13 And Joſhua diſcomfited Amalek and his people with the edge of the ſword. 14 And the Lord ſaid unto Moſes, Write this *for* a memorial in a book, and rehearſe *it* in the ears of Joſhua: for I will utterly put out the remembrance of Amalek from under heaven. 15 And Moſes built an altar, and called the name of it JEHOVAH-niſſi. 16 For he ſaid, Becauſe the Lord hath ſworn *that* the Lord *will have* war with Amalek from generation to generation.

Then came Amalek, and fought with Iſrael] The *Amalekites* were a People deſcended from *Amalek*, the Son of *Eliphaz*, the Son of *Eſau*, by a Concubine, *Gen.* xxxvi. 12. And the Ground of their Enmity againſt the *Iſraelites* is generally ſuppos'd to have been an innate Hatred, from the Remembrance of *Jacob*'s depriving their Progenitor both of his *Birthright* and *Bleſſing*. Their falling upon them however, and that without any Provocation, when they ſaw them reduc'd to ſo low a Condition by the Fatigue of their March, and the exceſſive Drought they labour'd under, was an inhuman Action, and juſtly deſerv'd the Defeat which *Joſhua* gave them: But then the Reaſon, why God thought fit to denounce a perpetual War againſt them, is to be reſolv'd into this, — That knowing the *Iſraelites* were pre-ordain'd by God to be put in Poſſeſſion of the Land of *Canaan*, they came againſt them with an armed Force, in Hopes of fruſtrating the Deſigns of Providence concerning them. And this is the Reaſon, which *Moſes* himſelf aſſigns for this Declaration of War; *becauſe his* (i. e. *Amalek's*) *Hand is againſt the Throne of God*, (i. e. againſt God himſelf) *therefore the Lord will wage War againſt him from one Generation to another*, Ver. 16. The Injury done the *Iſraelites* was not ſo much, as the Affront offer'd to the Divine *Majeſty*, and therefore God threatens utterly to extirpate the Deſigners of it. See *Univ. Hiſt.* and *Patrick*'s Com.

And it came to paſs when Moſes held up his Hand, that Iſrael prevailed; and when he let down his Hand, Amalek prevaiſed] Biſhop *Patrick* is of Opinion, that the lifting up his Hands is peculiarly noted in Scripture, becauſe he elevated in them the Rod of God, which was to be a Standard to the Hoſt of *Iſrael*. As to the Manner in which *Moſes* was ſupported by *Aaron* and *Hur*, the ſame learned Author has ſuggeſted a very reaſonable Conjecture, namely, That *Moſes* ſometimes held up his Rod in his Right-hand, and ſometimes in his Left (for he here ſpeaks only of one Hand being lift up and down) and *Aaron* ſtood on the one Side of him (ſuppoſe the Right-hand) and *Hur* ſtood on the other; who, by that Means, helped to uphold his Hands in that Poſture; for if they had done it both together, they might have been as weary as *Moſes* himſelf.

But who was this *Hur* here mentioned? Some think he was of the Tribe of *Judah*, the Son of *Caleb*, the Son of *Eſrom*; and that he was Grandfather to that celebrated Artiſt *Bezaleel*; but of this there is no Certainty. *Joſephus* tells us, that he was the Huſband of *Miriam*, *Moſes*'s Siſter; and ſome *Jews* affirm, that he was her Son, and tell us many ſtrange Stories about him. But as nothing certain can be gather'd from Scripture about him relating to this Matter, I ſhall only obſerve, that he appears to have been a Perſon of great Prudence and Piety, and one highly eſteemed by, and in great Confidence with *Moſes*. Some of the *Rabbins* ſay, that *Aaron* and *Hur* were the Counſellors of *Moſes*, and *Joſhua* his Lieutenant.

As to *Joſhua*, Archbiſhop *Uſher* judges he might be about thirty two Years of Age, when he gained this Victory; for as *Moſes* was fourſcore when he led the Children of *Iſrael* out of *Egypt*, it was neceſſary for him to have a Coadjutor in his Labours; and accordingly we find *Joſhua* afterwards, appointed to the moſt difficult and important Services.

And Moſes built an Altar, and called the Name of it JEHOVAH *Niſſi*] Different are the Opinions concerning the Uſe of this Altar. Some ſay he offered *Burnt-offerings* upon it, which is not unlikely. Others again, imagine, that he erected it only as a Monument, to preſerve the Memory of the Defeat of the *Amalekites*. Commentators differ likewiſe, as to the Application of the Word *Jehovah-Niſſi*; namely, Whether it belongs to the Altar, by Way of Inſcription, or whether the Prophet ſacrificing thereon, called on Almighty God by that Name: Tho' theſe Difficulties are not eaſily reſolv'd, yet it is as certain, that the Knowledge of them is not very material.

CHAP. XVIII.

Jethro having heard of the great Things God had done for Iſrael, *pays* Moſes *a Viſit, and brings with him* Moſes's *Wife and two Sons.* Jethro's *Advice, and Return to his own Country.*

Ver. 1. WHEN Jethro, the prieſt of Midian, Moſes father-in-law, heard of all that God had done for Moſes, and for Iſrael his people, *and* that the Lord had brought Iſrael out of Egypt: 2 Then Jethro, Moſes father-in-law, took Zipporah Moſes wife, after he had ſent her back, 3 And her two ſons, of which the name of the one was Gerſhom, (for he ſaid, I have been an alien in a ſtrange land) 4 And the name of the other *was* Eliezer, (for the God of my father, *ſaid he*, *was* mine help, and delivered me from the ſword of Pharaoh) 5 And Jethro, Moſes father in law, came with his ſons and his wife unto Moſes in the wilderneſs, where he encamped at the mount of God. 6 And he ſaid unto Moſes, I thy father-in-law Jethro am come unto thee, and thy wife, and her two ſons with

with her. 7 And Moſes went out to meet his father-in-law, and did obeiſance, and kiſſed him, and they aſked each other of *their* welfare: and they came into the tent. 8 And Moſes told his father in law all that the Lord had done unto Pharaoh, and to the Egyptians for Iſraels ſake, *and* all the travail that had come upon them by the way, and *how* the Lord delivered them. 9 And Jethro rejoyced for all the goodneſs which the Lord had done to Iſrael: whom he had delivered out of the hand of the Egyptians. 10 And Jethro ſaid, Bleſſed *be* the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. 11 Now I know that the Lord *is* greater than all gods: for in the thing wherein they dealt proudly, *he was* above them. 12 And Jethro, Moſes father-in-law, took a burnt-offering, and ſacrifices for God: and Aaron came, and all the elders of Iſrael to eat bread with Moſes father-in-law before God. 13 And it came to paſs on the morrow, that Moſes ſat to judge the people: and the people ſtood by Moſes, from the morning until the evening. 14 And when Moſes father-in-law ſaw all that he did to the people, he ſaid, What *is* this thing that thou doeſt to the people? Why ſitteſt thou thy ſelf alone, and all the people ſtand by thee from morning unto even? 15 And Moſes ſaid unto his father-in-law, Becauſe the people come unto me to enquire of God. 16 When they have a matter, they come unto me, and I judge between one and another, and I do make *them* know the ſtatutes of God and his laws. 17 And Moſes father-in-law ſaid unto him, The thing that thou doſt *is* not good. 18 Thou wilt ſurely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thy ſelf alone. 19 Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee: Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God: 20 And thou ſhalt teach them ordinances and laws, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do. 21 Moreover, thou ſhalt provide out of all the people, able men, ſuch as fear God, men of truth, hating covetouſneſs; and place *ſuch* over them, *to be* rulers of thouſands, *and* rulers of hundreds, rulers of fifties, and rulers of tens. 22 And let them judge the people at all ſeaſons: and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: So ſhall it be eaſier for thy ſelf, and they ſhall bear *the burden* with thee. 23 If thou ſhalt do this thing, and God command thee *ſo*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place in peace. 24 So Moſes hearkened to the voice of his father-in-law, and did all that he had ſaid. 25 And Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens. 26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves. 27 And Moſes let his father-in-law depart; and he went his way into his own land.

And Jethro, Moſes Father-in-law came with his Sons, and his Wife unto Moſes] When it was, ſays *Patrick*, that *Jethro* came from *Midian* to viſit his Son-in-law *Moſes*, whether immediately after the Fight with the *Amalekites*, as it is here ſet down, or ſome Time after, when the *Iſraelites* were better ſetled, is a Matter much controverted amongſt Interpreters. The *Jews* are generally agreed, and to them do ſeveral other great Names (as well as the learned *Uſher* and *Selden*) aſſent, that this Viſit happen'd after the Promulgation of the Law, in the firſt Year of their coming from *Egypt*, and in the Month of *Tiſri*, (ſay the *Jews*) above three Months after God gave *Moſes* the *ſecond* Tables; tho' others will have it to have been in the ſecond Year. It ſeems reaſonable to think however, that *Jethro* would take the firſt Opportunity to viſit *Moſes*, and to bring him, and ſo near Relations together, when once he had heard of their Departure from *Egypt*, and paſſing the *Red-Sea*; which he (as a Borderer upon the Wilderneſs) could not long be a Stranger to. It is to be obſerv'd farther, that, had the Law been given before *Jethro*'s Arrival in the *Iſraelitiſh* Camp, *Moſes* could hardly have eſcap'd ſaying ſomething of the moſt remarkable Paſſage of all others, God's glorious Appearance upon Mount *Sinai*, and the *Decalogue* which he pronounc'd from thence: Whereas, all that he relates at this Meeting, is, what God had done to *Pharaoh* and the *Egyptians*; in what Manner he had *deliver'd his People*; and *what Travail had come upon them by the Way*, which comprehend their Paſſage of the *Red-Sea*, their Want of Water and Bread, their Engagement with the *Amalekites*, and, in ſhort, whatever we read in the foregoing Chapters. But of the moſt momentous Thing of all, we find him making no Mention, nor *Jethro*, in the Congratulations which he gives him, taking any manner of Notice; which we can hardly ſuppoſe would, on either Side, have been omitted, had they been *prior* to this Interview; nor can we conceive for what Reaſon *Moſes* ſhould place the Account of this Interview in immediate Succeſſion, had it not follow'd the Fight with the *Amalekites*.

Every great Matter they ſhall bring unto thee, but every ſmall Matter they ſhall judge] From hence ſome have imagin'd, ſays *Patrick*, that there were ſeveral Sorts of Cauſes, that might not, at firſt, be brought before inferior Courts, and theſe they make to be four. 1. All *ſacred* Matters, or Things relating to God and Religion. 2. All Matters of *Equity*, where the Rigour of the Law was to be mitigated. 3. All capital Caſes: And, *laſtly*, all ſuch Caſes, as the *Rulers of Thouſands* referr'd to *Moſes*. What the other Rulers referr'd to him was indeed properly under his Cognizance, becauſe it ſuppos'd an Incapacity in them, either for the Want of ſome Law, or a Non-agreement among themſelves, to determine it; but, where nothing of this happened, they had a full Power to judge finally. Neither was it the People (when a Cauſe was thought intricate) that were to bring it *primarily* before *Moſes*, but, when any ſuch Difficulty aroſe, as they were not able to ſurmount, the *Judges* (as *Moſes* himſelf directs them, *Deut.* i. 17.) were the Perſons, that were to order the Appeal to him. *Bring it to me*, ſays he, *and I will hear it*; which ſhews that the Cauſe had been before the Bar of inferior Courts before, only they were not ſkilful enough to determine it. So that the Words in the Text do not intimate, that there were ſome Cauſes, which the other Judges might not try, if they were able; but only, where the *Cauſes were hard*, and they incompetent to decide them, theſe they were to refer to *Moſes*.

CHAP. XIX.

The Iſraelites *come into the Deſart of* Sinai, *and encamp before the Mount. God's Meſſage by* Moſes *to the People, who prepare themſelves againſt the third Day. The dreadful Appearance of God in the Mount.*

Ver.

Ver. 1. IN the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day came they *into* the wilderneſs of Sinai. 2 For they were departed from Rephidim, and were come *to* the deſart of Sinai, and had pitched in the wilderneſs, and there Iſrael camped before the mount. 3 And Moſes went up unto God, and the Lord called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael; 4 Ye have ſeen what I did unto the Egyptians, and *how* I bare you on eagles wings, and brought you unto myſelf. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth *is* mine. 6 And ye ſhall be unto me a kingdom of prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael. 7 And Moſes came and called for the elders of the people, and laid before their faces all theſe words which the Lord commanded him. 8 And all the people anſwered together, and ſaid, All that the Lord hath ſpoken, we will do. And Moſes returned the words of the people unto the Lord. 9 And the Lord ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever. And Moſes told the words of the people unto the Lord. 10 And the Lord ſaid unto Moſes, Go unto the people, and ſanctify them to day and to morrow, and let them waſh their clothes. 11 And be ready againſt the third day: for the third day the Lord will come down in the ſight of all the people, upon mount Sinai. 12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to your ſelves, *that ye* go *not* up into the mount, or touch the border of it: whoſoever toucheth the mount, ſhall be ſurely put to death. 13 There ſhall not an hand touch it, but he ſhall ſurely be ſtoned or ſhot through; whether *it be* beaſt or man, it ſhall not live: when the trumpet ſoundeth long, they ſhall come up to the mount. 14 And Moſes went down from the mount unto the people, and ſanctified the people, and they waſhed their clothes. 15 And he ſaid unto the people, Be ready againſt the third day: come not at *your* wives. 16 And it came to paſs on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp, trembled. 17 And Moſes brought forth the people out of the camp to meet with God, and they ſtood at the neither part of the mount. 18 And mount Sinai was altogether on a ſmoke, becauſe the Lord deſcended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake, and God anſwered him by a voice. 20 And the Lord came down upon mount Sinai, on the top of the mountain: and the Lord called Moſes *up* to the top of the mount, and Moſes went up. 21 And the Lord ſaid unto Moſes, Go down, charge the people, leſt they break through unto the Lord to gaze, and many of them periſh. 22 And let the prieſts alſo which come near to the Lord, ſanctify themſelves, leſt the Lord break forth upon them. 23 And Moſes ſaid unto the Lord, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctify it. 24 And the Lord ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee: but let not the prieſts and the people break through, to come up unto the Lord, leſt he break forth upon them. 25 So Moſes went down unto the people, and ſpake unto them.

And the Lord came down upon Mount Sinai] It muſt be obſerv'd here, as alſo in other Places of like Nature, ſuiting itſelf to Man's Way of Speaking, and Thinking, aſſigns ſuch Things to God, as are only proper to the *Effects*. Thus it is ſaid, that God *deſcended on the Mountain*, becauſe he made his Preſence more viſible there by ſenſible and ſurprizing Effects: And whereas it is ſaid by the *Protomartyr* St. *Stephen* (Acts vii. 53.) *that the Jews received the Law by the Diſpoſition of Angels*, and by St. *Paul* to the *Galatians*, iii. 19. *that the Law was ordained by Angels in the Hand of a Mediator*, there is, in theſe, and the like Paſſages, no Contradiction between the *New* and the *Old Teſtament*, which aſſigns all this Diſpenſation to God himſelf. For, tho' it was God, who deſcended (in the Senſe we have explain'd it) upon the Mount, yet the Angels, thoſe Courtiers of Heaven, attended him, and made up his Train; and tho' he himſelf pronounc'd the Law, yet the Thunder, and Lightning, and Noiſe reſembling the Sound of a Trumpet, which were preparatory to ſuch Pronunciation, may not improperly be aſcrib'd to the Miniſtry of Angels. The Intent, however, of theſe Paſſages in the *New Teſtament*, is only to oppoſe the *Goſpel* to the *Law* in this Reſpect, *viz.* that when God gave the *Law*, he was ſurrounded with an awful Hoſt of *Angels*, but when our Lord deliver'd the *Goſpel*, he was cloath'd in our Fleſh, and adapted himſelf to our Weakneſs. See *Howell*, and *Millar*'s Church Hiſtory.

That Fire and Lightning ſhould attend the Preſence of God, is a Notion ſo frequent in the moſt antient and oriental *Theology*, that it might poſſibly give Occaſion to the Worſhip of *Fire* among the *Chaldeans* and *Perſians*; to the *Magi* among the *Cappadocians*, call'd *Purrellii*, which *Strabo* mentions; and to the *Veſtal* Fires among the *Greeks* and *Romans*, as well as antient *Britons*. And as for *Earthquakes*, or ſhaking of Mountains, this is no more, than what all Nations ſuppoſe have ever come to paſs, upon God's manifeſting himſelf at any Time; for it is not only the *Pſalmiſt*, who tells us, that the *Earth ſhook, and the Heaven dropped at the Preſence of God*; but in the Deſcription, which *Virgil* gives us of the Approach of *Phœbus*, he does, in a Manner, tranſlate the Words of *Moſes*,

——*Tremere omnia viſa repente*, &c.

But might not *Moſes* deviſe this terrible Scene, in order to give the greater Sanction to the Laws he was about to promulgate? And might not the Thunderings and Lightnings be an Irruption of Fire, or a *Vulcano* on the Top of the Mountain, whereof *Moſes* knowing the Cauſe, took the Advantage, and palmed it upon the People for the tremendous Preſence of God, attended with his Hoſts of Angels?

That there is no Ground, ſays *Stackhouſe*, to ſuſpect any *Deceit* in this wonderful Occurrence, is manifeſt from *Moſes*'s dealing ſo openly with the People in this Matter, and ſuffering them to go up into the Mountain, after the Lord had departed from it. *When the Trumpet ſoundeth long, they ſhall come to the Mount.* This is the *Signal* which God himſelf gives them, whereas, had there been any Fallacy in the *Phænomenon*, *Moſes* would have debarr'd them from going up for ever. And therefore, as we need not doubt, but

that ſeveral, upon this Signal, went up; we cannot but think, that the Cheat would have been ſoon diſcover'd, had there been any Marks of a *natural Irruption* of Fire diſcernible on the Top of the Mountain.

Thoſe, who give us an Account of *Vulcanos*, or burning Mountains, do all agere in this (as the Nature of the Thing ſeems to require it) that, on their Tops they have always an open *Mouth*, (which the Antients called *Crater*) through which they belch out their Flames; and that, after the Fire is expended, it will ſtill appear in the Form of a monſtrous *Gap*, even unto the End of the World. And therefore, ſince all *Travellers*, both antient and modern, who have taken an accurate Survey of the Mount *Sinai*, could never diſcern the leaſt Appearance of any ſuch Gap, but, on the contrary, a continued Surface, whereon there ſtands at preſent, a little Chapel of St. *Catherine*; all this ſuppoſed Contrivance of *Moſes*, to make a natural *Vulcano* paſs upon the People for the *majeſtick Preſence* of God upon the ſacred Mount, can be deem'd no other than a crude, nonſenſical Fiction, wherein the Lovers of Infidelity are found to ſhew their Ignorance, as well as their Malice, when they pretend to tax this Relation of *Moſes*, repreſenting God's Appearance in a Flame of Fire, in Thunder and Lightning, *&c.* with any Incongruity, or invent any groundleſs Stories to account for it; ſince nothing can be more agreeable to the antient *Divinity*, or common Notions of the *Heathen* World, than that the Apparition of their Gods, whenever they deſcend upon the Earth, is uſually attended with ſuch like Harbingers.

CHAP. XX.

The Ten Commandments. The People are terrified, but comforted by Moſes. *Worſhip of Idols forbidden. Directions for building an Altar.*

Ver. 1. AND God ſpake all theſe words, ſaying, 2 I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage. 3 Thou ſhalt have no other gods before me. 4 Thou ſhalt not make unto thee any graven image; or any likeneſs *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth. 5 Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the Lord thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me. 6 And ſhewing mercy unto thouſands of them that love me, and keep my commandments. 7 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs, that taketh his name in vain. 8 Remember the ſabbath-day, to keep it holy. 9 Six days ſhalt thou labour, and do all thy work. 10 But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that *is* within thy gates. 11 For *in* ſix days the Lord made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath day, and hallowed it. 12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. 13 Thou ſhalt not kill. 14 Thou ſhalt not commit adultery. 15 Thou ſhalt not ſteal. 16 Thou ſhalt not bear falſe witneſs againſt thy neighbour. 17 Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbours.

Sundry Law-givers, no doubt, ſays *Stackhouſe*, have pretended to a *Familiarity* with their reſpective Deities, as well as *Moſes* did with the God of *Iſrael*; but, (beſides the Atteſtation of *Miracles* in his Favour, which none of them had any Claim to) we may venture to put his Character upon this Iſſue, *viz.* the Excellency of his Laws, above what *Athens*, or *Lacedemon*, even *Rome* itſelf, ever had to produce. For, what a compleat Syſtem of all Religions and ſocial Virtues do the *Ten Commandments*, deliver'd on the Mount, contain, taking them (as we ought to do) in their *poſitive*, as well as *negative* Senſe! In the *ſecond* of theſe indeed, there is a Paſſage, of *God's viſiting the Sins of the Fathers upon the Children*, which ſeems to bear a little hard upon his Mercy and Juſtice; but this is entirely owing to the Miſtake of our Tranſlation. For, if the Prepoſition *Lamed*, and *Hal*, which we there render *upon*, may, according to the Senſe of ſome *Criticks*, be render'd *by*, or *in favour of*, then may the Words, now under Conſideration, be properly tranſlated, *God's puniſhing the Wickedneſs of the Father*, BY, *or* IN FAVOUR *of the Children*. In the former of theſe Senſes, *David's* Murther and Adultery was juſtly puniſh'd *by* his favourite, but wicked Son *Abſalom*; and, in the latter, the Meaning will be, that God frequently inflicts remarkable Judgments upon a wicked Father, in order to deter his Children, even to the *third and fourth Generation*, from the like Provocations.

18 And all the people ſaw the thundrings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoaking: and when the people ſaw *it*, they removed, and ſtood afar off. 19 And they ſaid unto Moſes, Speak thou with us, and we will hear: but let not God ſpeak with us, leſt we die. 20 And Moſes ſaid unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye ſin not. 21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*, 22 And the Lord ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven. 23 Ye ſhall not make with me gods of ſilver, neither ſhall ye make unto you gods of gold. 24 An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bleſs thee. 25 And if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewen ſtone: for if thou lift up thy tool upon it, thou haſt polluted it. 26 Neither ſhalt thou go up by ſteps unto mine altar, that thy nakedneſs be not diſcovered thereon.

An Altar of Earth ſhalt thou make unto me] The Deſign of which was, no doubt, to obliterate thoſe groſs and carnal Conceptions of the Deity, and of the Worſhip which was to be paid to him, which, 'tis likely, the *Iſraelites* had contracted, from a Diſuſe of their religious Rites, and their Acquaintance with the People of *Egypt*. To the ſame Purpoſe they are cautioned againſt introducing Images of Gold and Silver, which by their ſubſequent Error, in relation to the *Golden Calf*, we find they were exceedingly prone to; and it ſeems alſo very rational to believe, that this Command was given them, that they might not be without an external Form of Worſhip until the Tabernacle was erected; which left them void of Excuſe in the Crime of framing the Golden Image, againſt which they

they receiv'd ſuch expreſs Prohibitions from God himſelf, as well as from his Prophet. The whole Tenor of this Inſtruction plainly proves, that Sincerity, and not Magnificence, the Heart, and not the Hands, were required by *Jehovah*, in the publick Acts of Devotion paid to him.

CHAP. XXI.

Laws relating to Servants; and divers other Things.

Ver. 1. NOW theſe *are* the judgments which thou ſhalt ſet before them. 2 If thou buy an Hebrew ſervant, ſix years he ſhall ſerve: and in the ſeventh he ſhall go out free for nothing. 3 If he came in by himſelf, he ſhall go out by himſelf: if he were married, then his wife ſhall go out with him. 4 If his maſter have given him a wife, and ſhe have borne him ſons or daughters; the wife and her children ſhall be her maſters, and he ſhall go out by himſelf. 5 And if the ſervant ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free: 6 Then his maſter ſhall bring him unto the judges: he ſhall alſo bring him to the door, or unto the door-poſt: and his maſter ſhall bore his ear through with an aul; and he ſhall ſerve him for ever. 7 And if a man ſell his daughter to be a maid-ſervant, ſhe ſhall not go out as the men-ſervants do. 8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelf then ſhall he let her be redeemed: To ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her. 9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters. 10 If he take him another *wife*; her food, her raiment, and her duty of marriage ſhall he not diminiſh. 11 And if he do not theſe three unto her, then ſhall ſhe go out free without money. 12 He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death. 13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he ſhall flee. 14 But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine altar, that he may die. 15 And he that ſmiteth his father, or his mother, ſhall be ſurely put to death. 16 And he that ſtealeth a man, and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death. 17 And he that curſeth his father, or his mother, ſhall ſurely be put to death. 18 And if men ſtrive together, and one ſmite another with a ſtone, or with *his* fiſt, and he die not, but keepeth *his* bed: 19 If he riſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote *him*, be quit: only he ſhall pay *for* the loſs of his time, and ſhall cauſe *him* to be throughly healed. 20 And if a man ſmite his ſervant, or his maid with a rod, and he die under his hand; he ſhall be ſurely puniſhed. 21 Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed: for he *is* his money. 22 If men ſtrive, and hurt a woman with child, ſo that her fruit depart *from her*, and yet no miſchief follow: he ſhall be ſurely puniſhed, according as the womans huſband will lay upon him; and he ſhall pay as the judges *determine*. 23 And if *any* miſchief follow, then thou ſhalt give life for life. 24 Eye for eye, tooth for tooth, hand for hand, foot for foot. 25 Burning for burning, wound for wound, ſtripe for ſtripe. 26 And if a man ſmite the eye of his ſervant, or the eye of his maid, that it periſh: he ſhall let him go free for his eyes ſake. 27 And if he ſmite out his man-ſervants tooth, or his maid-ſervants tooth; he ſhall let him go free for his tooths ſake. 28 If an ox gore a man or a woman, that they die: then the ox ſhall be ſurely ſtoned, and his fleſh ſhall not be eaten; but the owner of the ox *ſhall be* quit. 29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox ſhall be ſtoned, and his owner alſo ſhall be put to death. 30 If there be laid on him a ſum of money, then he ſhall give for the ranſome of his life, whatſoever is laid upon him. 31 Whether he have gored a ſon, or have gored a daughter, according to this judgment ſhall it be done unto him. 32 If the ox ſhall puſh a man-ſervant, or maid ſervant; he ſhall give unto their maſter thirty ſhekels of ſilver, and the ox ſhall be ſtoned. 33 And if a man ſhall open a pit, or if a man ſhall dig a pit, and not cover it, and an ox or an aſs fall therein; 34 The owner of the pit ſhall make *it* good, *and* give money unto the owner of them, and the dead *beaſt* ſhall be his. 35 And if one mans ox hurt anothers that he die, then they ſhall ſell the live ox, and divide the money of it, and the dead *ox* alſo they ſhall divide. 36 Or if it be known that the ox hath uſed to puſh in time paſt, and his owner hath not kept him in; he ſhall ſurely pay ox for ox, and the dead ſhall be his own.

While *Moſes* was in the Mount, he received from God (in Addition to the *Decalogue*) ſeveral other Laws, both *ceremonial* and *political*, which ſeem to have been calculated with a wiſe Deſign to preſerve the People in Obedience to God, to prevent their Intermixture with other Nations, and to advance the Welfare of their *Common-wealth*, by ſecuring to all the *Members* of it a *quiet* Enjoyment of their *Lives* and *Properties*.

Eye for Eye, Tooth for Tooth] This, to us, who live under a milder Diſpenſation, may ſeem a very rigid and ſevere Decree; but it is no more than what was thought reaſonable in other Nations; and obtained a Place among the celebrated *Roman* Laws of the *Twelve Tables*. It was, in ſome Meaſure, neceſſary to reſtrain quarrelſome and unruly Tempers from Violence; and, in Caſe that Death did not enſue, the Law was always mitigated, and the ſpecifick Puniſhment commuted for a pecuniary Mulct.

CHAP. XXII.

Laws concerning Theft; Damage done by Beaſts; Miſchief by Fire, and various other Matters.

Ver. 1. IF a man ſhall ſteal an ox or a ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep. 2 If a thief be found breaking up, and be ſmitten that he die, *there ſhall* no blood *be ſhed* for him. 3 If the ſun be riſen upon him, *there ſhall be* blood *ſhed* for him: *for* he ſhould make full reſtitution; if he have nothing, then he ſhall be ſold for his theft. 4 If the theft be certainly found in his hand alive, whether it be ox, or aſs, or ſheep; he ſhall reſtore double. 5 If a man ſhall

ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another mans field: of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution. 6 If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding corn, or the field be conſumed *therewith*; he that kindled the fire ſhall ſurely make reſtitution. 7 If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the mans houſe; if the thief be found, let him pay double. 8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbours goods. 9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges; *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour. 10 If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing it: 11 *Then* ſhall an oath of the Lord be between them both, that he hath not put his hand unto his neighbours goods: and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good. 12 And if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof. 13 If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn. 14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good. 15 *But* if the owner thereof *be* with it he ſhall not make *it* good: if it *be* an hired *thing*, it came for his hire. 16 And if a man entice a maid that is not betrothed, and lie with her; he ſhall ſurely endow her to be his wife. 17 If her father utterly refuſe to give her unto him, he ſhall pay money according to the dowry of virgins. 18 Thou ſhalt not ſuffer a witch to live. 19 Whoſoever lieth with a beaſt, ſhall ſurely be put to death. 20 He that ſacrificeth unto *any* god, ſave unto the Lord only, he ſhall be utterly deſtroyed. 21 Thou ſhalt neither vex a ſtranger nor oppreſs him: for ye were ſtrangers in the land of Egypt. 22 Ye ſhall not afflict any widow, or fatherleſs child. 23 If thou afflict them in any wiſe, and they cry at all unto me: I will ſurely hear their cry; 24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs. 25 If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury. 26 If thou at all take thy neighbours raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down: 27 For that *is* his covering only, it *is* his raiment for his ſkin: wherein ſhall he ſleep? And it ſhall come to paſs, when he crieth unto me, that I will hear: for I *am* gracious. 28 Thou ſhalt not revile the gods, nor curſe the ruler of thy people. 29 Thou ſhalt not delay *to offer* the firſt of thy ripe fruits and of thy liquors: the firſt born of thy ſons ſhalt thou give unto me. 30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam; on the eighth day thou ſhalt give it me. 31 And ye ſhall be holy men unto me: neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye ſhall caſt it to the dogs.

He ſhall reſtore five Oxen for an Ox, and four Sheep for a Sheep] But why was the Puniſhment for ſtealing an Ox, more ſevere than that for ſtealing a Sheep? Becauſe the Loſs of an Ox is a greater Damage to the Owner, than the Loſs of a Sheep; for in loſing an Ox, a Man loſes his Service, together with his Carcaſs; but in a Sheep, he loſes only the Body.

If the Sun be riſen upon him, there ſhall Blood be ſhed] But why was not the killing of a Thief in the Night, puniſhable with Death, as it was if committed in the Day Time? Becauſe the Darkneſs, which the Thief had choſen to do evil Deeds in, render'd the Uſe of the Judgment impracticable, and hindered a Man from containing himſelf within the Moderation of a barely neceſſary Defence; and becauſe the publick Safety requires this Security, as againſt ſuch whom the Law has already condemned, by declaring them Enemies to civil Society. And the Law of Nature and Reaſon ſuffers one to oppoſe Violence with Violence, when the Aſſiſtance of publick Authority cannot be procured in Time, as it may well be ſuppoſed it cannot be in the Night. And, finally, as the worſt Extremities may be feared from a Thief, ſo one may oppoſe him without Reſtraint or Reſpect.

Thou ſhalt not delay to offer the firſt of thy ripe Fruits, and of thy Liquors] The *Hebrew* Word, tranſlated *ripe Fruits*, ſignifies *Fulneſs*; and it appears by *Numb.* xviii. 27. *Deut.* xxii. 9. that it here means the Vintage with which are filled the Veſſels, and the Liquor whereof runs plentifully out of the Wine-preſſes, or Fats. Now this is here particularly mentioned, becauſe the Offerings of the Firſt-fruits of Corn had their aſſigned Day at *Pentecoſt*, Exod. xxxiii. 16. and xxxiv. 22. *Numb.* xxviii. 26. but not thoſe of Liquors, which therefore, God commands, ſhould not maliciouſly, or negligently, be delayed.

CHAP. XXIII.

Divers other Laws. Of the Year of Reſt. Three principal Feaſts to be kept in the Year. Of Sacrifices. Bleſſings promiſed. Forbidden to covenant with the Heathen, or their Gods, or to let them dwell among them.

Ver. 1. THOU ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs. 2 Thou ſhalt not follow a multitude to *do* evil; neither ſhalt thou ſpeak in a cauſe, to decline after many, to wreſt *judgment:* 3 Neither ſhalt thou countenance a poor man in his cauſe. 4 If thou meet thine enemies ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again. 5 If thou ſee the aſs of him that hateth thee, lying under his burden, and wouldeſt forbear to help him; thou ſhalt ſurely help with him. 6 Thou ſhalt not wreſt the judgment of thy poor in his cauſe. 7 Keep thee far from a falſe matter: and the innocent and righteous ſlay thou not: for I will not juſtify the wicked. 8 And thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the righteous. 9 Alſo thou ſhalt not oppreſs a ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt. 10 And ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof: 11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill; that the poor of thy people may eat: and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy oliveyard. 12 Six days thou

thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy hand-maid, and the ſtranger may be refreſhed. 13 And in all *things* that I have ſaid unto you, be circumſpect: and make no mention of the names of other gods, neither let it be heard out of thy mouth. 14 Three times thou ſhalt keep a feaſt unto me in the year. 15 Thou ſhalt keep the feaſt of unleaved bread: thou ſhalt eat unleavened bread ſeven days, as I commanded thee, in the time appointed of the month Abib: for in it thou cameſt out from Egypt: and none ſhall appear before me empty: 16 And the feaſt of harveſt, the firſt fruits of thy labours, which thou haſt ſown in the field: and the feaſt of in-gathering *which is* in the end of the year, when thou haſt gathered in thy labours out of the field. 17 Three times in the year all thy males ſhall appear before the Lord God. 18 Thou ſhalt not offer the blood of my ſacrifice with leavened bread, neither ſhall the fat of my ſacrifice remain until the morning. 19 The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the Lord thy God. Thou ſhalt not ſeethe a kid in his mothers milk. 20 Behold, I ſend an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions: for my name *is* in him. 22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak; then I will be an enemy unto thine enemies, and an adverſary unto thine adverſaries. 23 For mine Angel ſhall go before thee, and bring thee in unto the Amorites, and the Hittetes, and the Perizzites, and the Canaanites; *and* the Hivites, and the Jebuſites: and I will cut them off. 24 Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: but thou ſhalt utterly overthrow them, and quite break down their images. 25 And ye ſhall ſerve the Lord your God, and he ſhall bleſs thy bread, and thy water: and I will take ſickneſs away from the midſt of thee. 26 There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfil. 27 I will ſend my fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their backs unto thee. 28 And I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee. 29 I will not drive them out from before thee in one year; leſt the land become deſolate; and the beaſt of the field multiply againſt thee. 30 By little and little I will drive them out from before thee, until thou be increaſed, and inherit the land. 31 And I will ſet thy bounds from the Red-ſea even unto the ſea of the Philiſtines, and from the deſart unto the river: for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee. 32 Thou ſhalt make no covenant with them, nor with their gods. 33 They ſhall not dwell in thy land, leſt they make thee ſin againſt me: for if thou ſerve their gods, it will ſurely be a ſnare unto thee.

Three Times ſhalt thou keep a Feaſt unto me in the Year] The firſt of theſe Feaſts, is that of *unleavened Bread*, which is the ſame with that of the *Paſſover*, on which the *Paſchal* Lamb was eaten; the other ſeven Days, were called the Days of *unleavened Bread*. At the *Feaſt of Harveſt* they were enjoined to offer two Loaves, for the Firſt-Fruits of Harveſt, *Levit.* xxiii. 17. This Feaſt was afterwards called *Pentecoſt*, it falling fifty Days after the *Paſſover*. During the Time of this Feaſt, God gave the *Ten Commandments*; and afterwards he ſent the *Holy Ghoſt*, at the ſame Time of the Year, upon the Apoſtles, *Acts* ii. The Feaſt of the Firſt-fruits came in the ſeventh Month of the Year, beginning the fifteenth, and laſting ſeven Days. This Feaſt was likewiſe called the *Feaſt of Tabernacles*, or *Leaf-huts*, Levit. xxiii. 34. *Deut.* xvi. 13. On theſe three ſolemn Feſtivals, every Male was to appear before the Lord, unleſs hindered by ſome Impediment, Infirmity, or Inability.

And I will ſend Hornets before thee] Some imagine that theſe *Hornets* were a large and fierce Kind of Waſps, mentioned by *Pliny* in his natural Hiſtory; who ſays, they ſeldom ſting without infuſing ſuch a *Venom* as creates a Fever. Others are of Opinion, that theſe were too weak Auxiliaries, to aſſiſt the Children of *Iſrael* in expelling the *Canaanites*, and therefore have Recourſe to Allegories and uncouth Derivations of the *Hebrew* Word; but the learned *Bochart* has fully refuted this Notion; and has, by various Quotations from Authors of unqueſtionable Credit, ſhewn that *Waſps* have really expelled a People from their Habitations; and *Joſh.* xxiv. 12. we are told, that *Jehovah* did actually ſend this Aid to his choſen People, and that they forced the *Canaanites* to fly before them.

And I will ſet thy Bounds from the Red-Sea, even unto the Sea of the Philiſtines, and from the Deſart unto the River] They were to extend from the *Red-Sea*, to the Sea of the *Philiſtines*, that is, the *Mediterranean*; and from the Deſart of *Arabia*, unto the River *Euphrates*. Now, tho' all this Tract of Country was never actually poſſeſſed, that is, divided among the Deſcendants of *Jacob*, yet, the Inhabitants were ſubdued and made Tributaries to them. Thus, tho' *Moſes* lived not to aſſign the Children of *Iſrael* their Poſſeſſions in the promiſed Land, yet he inform'd them exactly, as to the general Boundaries of *Canaan*, that they might not engage in unneceſſary Wars, or injure Nations, againſt whom God had not ſent them.

CHAP. XXIV.

The Elders ordered to go up into the Mount, where they ſee the Glory of the Lord. Moſes *forty Days in the Mount.*

Ver. 1. AND he ſaid unto Moſes, Come up unto the Lord, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael: and worſhip ye afar off. 2 And Moſes alone ſhall come near the Lord: but they ſhall not come nigh, neither ſhall the people go up with him. 3 And Moſes came and told the people all the words of the Lord, and all the judgments: and all the people anſwered with one voice, and ſaid, All the words, which the Lord hath ſaid, will we do. 4 And Moſes wrote all the words of the Lord, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Iſrael. 5 And he ſent young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the Lord. 6 And Moſes took half of the blood, and put *it* in baſons; and half of the blood he ſprinkled on the altar. 7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, All that the Lord hath ſaid, will

we do, and be obedient. 8 And Moſes took the blood, and ſprinkled *it* on the people, and ſaid, Behold the blood of the covenant which the Lord hath made with you, concerning all theſe words. 9 Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael. 10 And they ſaw the God of Iſrael: and *there was* under his feet, as it were a paved work of a ſapphire-ſtone, and as it were the body of heaven in *his* clearneſs. 11 And upon the nobles of the children of Iſrael he laid not his hand: alſo they ſaw God, and did eat and drink. 12 And the Lord ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee tables of ſtone, and a law, and commandments which I have written; that thou mayeſt teach them. 13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God. 14 And he ſaid unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them. 15 And Moſes went up into the mount, and a cloud covered the mount. 16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud. 17 And the ſight of the glory of the Lord *was* like devouring fire on the top of the mount, in the eyes of the children of Iſrael. 18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and Moſes was in the mount forty days, and forty nights.

And Moſes took the Blood, and ſprinkled it on the People, and ſaid, Behold the Blood of the Covenant] It was a very early and extenſive Cuſtom, as appears from the Hiſtory of all Nations, to ſacrifice upon the Concluſion and Ratification of a Covenant; and the *ſprinkling of the Blood* ſignified, that whoever of the contracting Parties was guilty of breaking that Covenant, ſhould have his Blood ſpilt in the ſame Manner.

And they ſaw the God of Iſrael; and there was under his Feet as it were a paved Work of a Sapphire-ſtone, and as it were the Body of Heaven in its Clearneſs] The beſt *Jewiſh* and *Chriſtian* Commentators are agreed, That he beheld that Brightneſs which accompanied the Preſence of God; *For himſelf hath no Man ſeen.*

And I will give thee Tables of Stone, and a Law, and Commandments which I have written] To perpetuate the Memory of any Thing, the Cuſtom of Writing on Stone, or Brick, was certainly very antient, and (as *Joſephus*, in the Caſe of *Seth*'s Pillars, tells us) elder than the Time of the Flood. The Words of the *Decalogue*, ſpoken by God himſelf, were ſuch, as deſerv'd to be had in everlaſting Remembrance; and therefore God was willing to have them engrav'd upon durable Matter; but then the Queſtion is, Whether it was God himſelf, with *his own Finger*, as we ſay, or ſome other Perſon, from God's Mouth, who wrote them. In *Exod.* xxxiv. 27, 28. we are told, that *the Lord ſaid unto Moſes, write thou theſe Words, for after the Tenour of theſe Words, have I made a Covenant with thee, and with Iſrael*; and that, accordingly, *he wrote upon the Tables the Words of the Covenant*, even *the Ten Commandments.* Now ſince it is a common Form of Speech, that what a Superior commands to be done, that he does himſelf; the Meaning can be no more, than that the Words of the *Decalogue* were written by the Hand of *Moſes*, but by the Direction and Dictation of God. See *Howell*'s, and Univ. Hiſt.

CHAP. XXV.

Moſes *is commanded to collect from the People a free-will Offering for the Erection of a Sanctuary; the Form and Materials of it preſcribed.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, that they bring me an offering: of every man that giveth it willingly with his heart, ye ſhall take my offering. 3 And this *is* the offering which ye ſhall take of them; gold, and ſilver, and braſs. 4 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*, 5 And rams ſkins died red, and badgers-ſkins, and ſhittim-wood, 6 Oyl for the light, ſpices for anointing oyl and for ſweet incenſe, 7 Onyx-ſtones, and ſtones to be ſet in the ephod and in the breaſt-plate. 8 And let them make me a ſanctuary; that I may dwell amongſt them. 9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*. 10 And they ſhall make an ark *of* ſhittim-wood: two cubits and an half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it: and ſhalt make upon it a crown of gold round about. 12 And thou ſhalt caſt four rings of gold for it, and put *them* in the four corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it. 13 And thou ſhalt make ſtaves *of* ſhittim-wood, and overlay them with gold. 14 And thou ſhalt put the ſtaves into the rings, by the ſides of the ark, that the ark may be borne with them. 15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it. 16 And thou ſhalt put into the ark the teſtimony which I ſhall give thee. 17 And thou ſhalt make a mercy-ſeat *of* pure gold: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof. 18 And thou ſhalt make two cherubims *of* gold: *of* beaten work ſhalt thou make them, in the two ends of the mercy ſeat. 19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-ſeat ſhall ye make the cherubims on the two ends thereof. 20 And the cherubims ſhall ſtretch forth *their* wings on high, covering the mercy-ſeat with their wings, and their faces *ſhall look* one to another: toward the mercy-ſeat ſhall the faces of the cherubims be. 21 And thou ſhalt put the mercy-ſeat above upon the ark, and in the ark thou ſhalt put the teſtimony that I ſhall give thee. 22 And there I will meet with thee, and I will commune with thee, from above the mercy-ſeat, from between the two cherubims which *are* upon the ark of the teſtimony, of all *things* which I will give thee in commandment unto the children of Iſrael. 23 Thou ſhalt alſo make a table *of* ſhittim-wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24 And thou ſhalt overlay it with pure gold, and make thereto a crown of gold round about. 25 And thou ſhalt make unto it a border of an hand-breadth round about, and thou ſhalt make a golden crown to the border thereof round about. 26 And

26 And thou ſhalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof. 27 Over againſt the border ſhall the rings be for places of the ſtaves to bear the table. 28 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold, that the table may be borne with them. 29 And thou ſhalt make the diſhes thereof, and ſpoons thereof, and covers thereof, and bowls thereof, to cover withall: *of* pure gold ſhalt thou make them. 30 And thou ſhalt ſet upon the table, ſhew-bread before me alway. 31 And thou ſhalt make a candleſtick *of* pure gold: *of* beaten work ſhall the candleſtick be made: his ſhaft, and his branches, his bowls, his knops, and his flowers ſhall be of the ſame. 32 And ſix branches ſhall come out of the ſides of it: three branches of the candleſtick out of the one ſide, and three branches of the candleſtick out of the other ſide. 33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: ſo in the ſix branches that come out of the candleſtick. 34 And in the candleſtick *ſhall be* four bowls made like unto almonds, *with* their knops and their flowers. 35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches that proceed out of the candleſtick. 36 Their knops and their branches ſhall be of the ſame: all it *ſhall be* one beaten work *of* pure gold. 37 And thou ſhalt make the ſeven lamps thereof: and they ſhall light the lamps thereof, that they may give light over againſt it. 38 And the tongs thereof, and the ſnuff-diſhes thereof, *ſhall be of* pure gold. 39 *Of* a talent of pure gold ſhall he make it, with all theſe veſſels. 40 And look that thou make *them* after their pattern, which was ſhewed thee in the mount.

And let them make me a Sanctuary] The *Sanctuary*, or *Tabernacle*, which *Moſes* was order'd to build, was a Sort of moveable Temple, and deſigned as a peculiar Place of Worſhip, during their Peregrinations in the Wilderneſs, till they ſhould be ſettled in their promiſed Poſſeſſions; where a more ſpacious Building ſhould afterwards be erected for publick Service.

And they ſhall make an Ark of Shittim-wood] It was a Kind of Wood very little ſubject to corrupt or decay; the Tree of it has Leaves like a White-thorn, but grows as high and as thick as a Cedar.

And thou ſhalt make two Cherubims] What the particular Figure of theſe Cherubims was, is very difficult to deſcribe at this Diſtance. *Grotius* indeed, and ſome others, have ingeniouſly conjectur'd, from the Creatures ſeen by *Ezekiel* in his Viſion, Ch. i. 5. and x. 15. which he calls *Cherubim*, that they had the Face of a Man, the Wings of an Eagle, the Mane of a Lyon, and the Feet of an Ox; and by this they will have the Diſpenſations of divine Providence, by the Miniſtry of Angels, ſymbolically repreſented; the *Lyon* exhibiting the Severity of his Juſtice; the *Eagle*, the Celerity of his Bounty; the *Man*, his Goodneſs and Mercy; and the *Ox*, the Slowneſs of his Puniſhment, which comes (as the *Greek* Proverb ſays) with an Ox's Foot.

Moſes's Deſign in placing theſe Figures of imaginary Beings on the *Mercy-ſeat*, ſeems to have been, to ſet them in Oppoſition to the *Egyptian* Idolatry. For, whereas their Temples were generally filled with the Images of Monkeys, Calves, Serpents, &c. the Repreſentations of real Animals, which, according to the natural Deiſm of thoſe Times, they fancied to be Parts and Exhibitions of the Deity, *Moſes* here orders Figures to be made, which had little or no Reſemblance of any Thing in the World, and were expreſſive of the angelical Nature only, which every one knew was ſubordinate to God's.

Of a Talent of pure Gold ſhall he make it] A Talent was 3000 Shekels, and a Shekel half an Ounce, of twelve Ounces to the Pound; according to which, a Talent weighed 125 Pounds.

The myſtical and ſymbolical Meaning of many Things in this Chapter, is explained, and the Reference of them to Things ſpiritual, aptly applied, in the xith Chapter of the *Epiſtle* to the *Hebrews*.

CHAP. XXVI.

Directions for Moſes *in making the Curtains to the Tabernacle, the Cover, the Veil for the Ark, and the Hanging-Door.*

Ver. 1. MOreover, thou ſhalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims of cunning work ſhalt thou make them. 2 The length of one curtain *ſhall be* eight and twenty cubits, and the breadth of one curtain, four cubits: and every one of the curtains ſhall have one meaſure. 3 The five curtains ſhall be coupled together one to another: and *other* five curtains *ſhall be* coupled one to another. 4 And thou ſhalt make loops of blue upon the edge of the one curtain, from the ſelvedge in the coupling: and likewiſe ſhalt thou make in the uttermoſt edge of *another* curtain, in the coupling of the ſecond. 5 Fifty loops ſhalt thou make in the one curtain, and fifty loops ſhalt thou make in the edge of the curtain that *is* in the coupling of the ſecond; that the loops may take hold one of another. 6 And thou ſhalt make fifty taches of gold, and couple the curtains together with the taches: and it ſhall be one tabernacle. 7 And thou ſhalt make curtains *of* goats *hair* to be a covering upon the tabernacle: eleven curtains ſhalt thou make. 8 The length of one curtain *ſhall be* thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains *ſhall be all* of one meaſure. 9 And thou ſhalt couple five curtains by themſelves, and ſix curtains by themſelves, and ſhalt double the ſixth curtain in the fore-front of the tabernacle. 10 And thou ſhalt make fifty loops on the edge of the one curtain *that is* outmoſt in the coupling, and fifty loops in the edge of the curtain which coupleth the ſecond. 11 And thou ſhalt make fifty taches of braſs, and put the taches into the loops, and couple the tent together that it may be one. 12 And the remnant that remaineth of the curtain of the tent, the half curtain that remaineth, ſhall hang over the back-ſide of the tabernacle. 13 And a cubit on the one ſide, and a cubit on the other ſide of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of the tabernacle, on this ſide, and on that ſide to cover it. 14 And thou ſhalt make a covering for the tent, *of* rams ſkins died red, and a covering above *of* badgers ſkins. 15 And thou ſhalt make boards for the tabernacle, *of* ſhittim-wood, ſtanding up. 16 Ten cubits *ſhall be* the length of a board, and a cubit and a half *ſhall be* the breadth of one board.

17 Two

17 Two tenons *ſhall there be* in one board, ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle. 18 And thou ſhalt make the boards for the tabernacle, twenty boards on the ſouth-ſide, ſouth-ward. 19 And thou ſhalt make forty ſockets of ſilver, under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons. 20 And for the ſecond ſide of the tabernacle on the north-ſide, *there ſhall be* twenty boards, 21 And their forty ſockets *of* ſilver: two ſockets under one board, and two ſockets under another board. 22 And for the ſides of the tabernacle weſt-ward, thou ſhalt make ſix boards. 23 And two boards ſhalt thou make for the corners of the tabernacle in the two ſides. 24 And they ſhall be coupled together beneath, and they ſhall be coupled together above the head of it unto one ring; thus ſhall it be for them both; they ſhall be for the two corners. 25 And they ſhall be eight boards, and their ſockets *of* ſilver, ſixteen ſockets: two ſockets under one board, and two ſockets under another board. 26 And thou ſhalt make bars *of* ſhittim-wood: five for the boards of the one ſide of the tabernacle, 27 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the ſide of the tabernacle for the two ſides weſt-ward. 28 And the middle bar in the mids of the boards ſhall reach from end to end. 29 And thou ſhalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou ſhalt overlay the bars with gold. 30 And thou ſhalt rear up the tabernacle according to the faſhion thereof, which was ſhewed thee in the mount. 31 And thou ſhalt make a vail *of* blue, and purple, and ſcarlet, and fine twined linen of cunning work: with cherubims ſhall it be made. 32 And thou ſhalt hang it upon four pillars of ſhittim-*wood*, overlaid with gold: their hooks *ſhall be* of gold, upon the four ſockets of ſilver. 33 And thou ſhalt hang up the vail under the taches, that thou mayeſt bring in thither within the vail, the ark of the teſtimony: and the vail ſhall divide unto you, between the holy *place* and the moſt holy. 34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy *place*. 35 And thou ſhalt ſet the table without the vail, and the candleſtick over againſt the table on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north-ſide. 36 And thou ſhalt make an hanging for the door of the tent, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needlework. 37 And thou ſhalt make for the hanging, five pillars *of* ſhittim-*wood*, and overlay them with gold, *and* their hooks *ſhall be of* gold: and thou ſhalt caſt five ſockets of braſs for them.

As the Account of the ſeveral Parts and Utenſils of the Tabernacle and Ark, here given, can afford us but little Inſtruction, except in their figurative Meaning, an Explanation thereof, as taken in a typical Senſe, may be of ſome Uſe.

The Temple, then, was partly a Figure of our Saviour Chriſt, and partly of his Church; for when the Son of God ſuffered the Temple of his Body to be deſtroyed, and was riſen again from the Dead, then he raiſed up to us the Chriſtian Church, which is the true ſpiritual Houſe and Temple wherein God dwells.

The Gold and precious Stones ſignified the Deity of Chriſt. The Shittim-wood and Cedar, were not ſubject to Putrefaction, nor to be eaten by Worms; thus the human Nature of Chriſt was not ſubject to Corruption or Putrefaction.

The two Cherubims repreſented the *Old and new Teſtament*; for, as their Wings touch'd one another, ſo the *Old* and *New Teſtament* are joined togetehr; where the firſt ended the Second began; and both had Relation to Chriſt, to whom the Miniſtry of God was committed.

The Veil of the Temple ſignified the Son of God, Jeſus Chriſt, hanging upon the Altar of the Croſs, as the true Veil between God and us, ſhadowing with his Wounds and precious Blood, the Multitude of our Offences, that ſo we might be made acceptable to the Father.

Two Things were held out to us under the Figure of the Ark of the Covenant, *viz.* Our Saviour Chriſt, and the Hearts of the Faithful. The Tables of the Law move us to mutual Love and Obedience. The Myſtery of the Golden Altar compaſſed about with a Crown of Gold, repreſents the Union of the Humanity and Deity of Chriſt.

The Golden Candleſtick ſignified Chriſt and his Miniſters. Chriſt is the Foundation, and the Teachers are the Branches by whom Chriſt enlightens his Church with the ſound and incorruptible Doctrine of the Goſpel. As all the Branches are united into the Body of the Goſpel, ſo every Miniſter and faithful Servant of God ought to be united into the Body of Chriſt without Diſſenſion or Separation.

The Lights and Lamps admoniſh all godly Miniſters to a diligent Care, that the Light of God's divine Word ſhould not be diminiſhed or aboliſhed, but be purged and preſerved.

The Golden Table, whereon was the Shew-bread, intimate the Miniſtry of the Goſpel; and the Bread exhibited to us, is Chriſt, that Bread which deſcended from Heaven, and is myſtically offered to us in the Sacrament of the Lord's Supper.

The Oblations and Sacrifices were Types and Figures of our Saviour; that as they were ſlain for the Performance of the Ceremonial Law, ſo Chriſt, for the Salvation of Man was ſlain, and made a Free-will Offerings; by whoſe moſt precious Blood and Mediation the Sins of Man are pardoned, and he made capable of eternal Life.

All this demonſtrates to us, that the Temple of God, thoſe publick Places appointed for divine Worſhip, ſhould be decently kept with Dignity and Reſpect.

CHAP. XXVII.

The Appointment of the Brazen Altar; the Court of the Tabernacle; and the Oil for the Candleſtick.

Ver. 1. AND thou ſhalt make an altar *of* ſhittim-wood, five cubits long, and five cubits broad: the altar ſhall be four-ſquare, and the height thereof *ſhall be* three cubits. 2 And thou ſhalt make the horns of it upon the four corners thereof: his horns ſhall be of the ſame: and thou ſhalt overlay it with braſs. 3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pans: all the veſſels thereof thou ſhalt make *of* braſs. 4 And thou ſhalt make for it a grate of net-work of braſs; and upon the net ſhalt thou make four braſen rings in the four corners thereof. 5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar. 6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood and overlay them with braſs.

braſs. 7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it. 8 Hollow with boards ſhalt thou make it: as it was ſhewed thee in the mount, ſo ſhall they make *it*. 9 And thou ſhalt make the court of the tabernacle for the ſouth-ſide, ſouthward: *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long, for one ſide. 10 And the twenty pillars thereof, and their twenty ſockets *ſhall be of* braſs: the hooks of the pillars, and their fillets *ſhall be of* ſilver. 11 And likewiſe for the north-ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty ſockets *of* braſs: the hooks of the pillars, and their fillets *of* ſilver. 12 And for the breadth of the court, on the weſt-ſide, *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten. 13 And the breadth of the court on the eaſt-ſide, eaſt-ward *ſhall be* fifty cubits. 14 The hangings of one ſide *of the gate, ſhall be* fifteen cubits: their pillars three, and their ſockets three. 15 And on the other ſide *ſhall be* hangings, fifteen *cubits*: their pillars three, and their ſockets three. 16 And for the gate of the court, *ſhall be* an hanging of twenty cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four. 17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be* of ſilver, and their ſockets *of* braſs. 18 The length of the court *ſhall be* an hundred cubits, and the breadth fifty every where, and the height five cubits, *of* fine twined linen, and their ſockets *of* braſs. 19 All the veſſels of the tabernacle in all the ſervice thereof, and all the pins thereof, and all the pins of the court *ſhall be of* braſs. 20 And thou ſhalt command the children of Iſrael, that they bring thee pure oyl-olive beaten, for the light, to cauſe the lamp to burn always. 21 In the tabernacle of the congregation, without the vail, which *is* before the teſtimony, Aaron and his ſons ſhall order it from evening to morning before the Lord: *it ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

I ſee nothing in this Chapter that wants Explanation; ſo ſhall proceed to the next.

CHAP. XXVIII.

Aaron and his Sons called to the Prieſts Office; the Ephod; the curious Girdle; the two Stones on which the Names of the Twelve Tribes were to be engraved; the Breaſt-plate; Urim *and* Thummim; *Robe of the Ephod; embroider'd Coat; and Garments for* Aaron's *Sons.*

Ver. 1. AND take thou unto thee Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſts office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons ſons. 2 And thou ſhalt make holy garments for Aaron thy brother, for glory and for beauty. 3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aarons garments to conſecrate him, that he may miniſter unto me in the prieſts office. 4 And theſe *are* the garments which they ſhall make; a breaſt-plate, and an ephod, and a robe, and a broider'd coat, a mitre, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons, that he may miniſter unto me in the prieſts office. 5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen. 6 And they ſhall make the ephod *of* gold, *of* blue, and *of* purple, *of* ſcarlet, and fine twined linen, with cunning work. 7 It ſhall have the two ſhoulder pieces thereof joined at the two edges thereof; and *ſo* it ſhall be joined together. 8 And the curious girdle of the ephod which *is* upon it, ſhall be of the ſame, according to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen. 9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael: 10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone according to their birth. 11 With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones, with the names of the children of Iſrael: thou ſhalt make them to be ſet in ouches of gold. 12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *for* ſtones of memorial unto the children of Iſrael. And Aaron ſhall bear the names before the Lord, upon his two ſhoulders for a memorial. 13 And thou ſhalt make ouches *of* gold; 14 And two chains *of* pure gold at the ends: *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches. 15 And thou ſhalt make the breaſt-plate of judgment, with cunning work after the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it. 16 Four-ſquare it ſhall be *being* doubled; a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof. 17 And thou ſhalt ſet in it ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be* a ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row. 18 And the ſecond row *ſhall be* an emerald, a ſapphire, and a diamond. 19 And the third row a ligure, an agate, and an amethyſt. 20 And the fourth row, a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their incloſings. 21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names; *like* the engravings of a ſignet, every one with his name ſhall they be according to the twelve tribes. 22 And thou ſhalt make upon the breaſt-plate chains at the ends, *of* wreathen work, *of* pure gold. 23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two ends of the breaſt-plate. 24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate. 25 And *the other* two ends of the two wreathen *chains*, thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it. 26 And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward. 27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod, underneath towards the fore-part thereof, over againſt the *other* coupling thereof, above the curious

rious girdle of the ephod. 28 And they shall bind the breast-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod. 29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment, upon his heart, when he goeth in unto the holy *place*, for a memorial before the Lord continually. 30 And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aarons heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart, before the Lord continually. 31 And thou shalt make the robe of the ephod all *of* blue. 32 And there shall be an hole in the top of it, in the mids thereof: it shall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent. 33 And *beneath* upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet round about the hem thereof; and bells of gold between them round about. 34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the Lord, and when he cometh out; that he die not. 36 And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD. 37 And thou shalt put it on a blue lace, that it might be upon the mitre: upon the fore-front of the mitre it shall be. 38 And it shall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be always upon his forehead, that they may be accepted before the Lord. 39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework. 40 And for Aarons sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priests office. 42 And thou shalt make them linen breeches to cover their nakedness: from the loins even unto the thighs they shall reach. 43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not inquity, and die. *It shall be* a statute for ever unto him, and his seed after him.

And they shall make the Ephod of Gold, &c.] The *Ephod* was a Kind of Garment girded or tied to the Body; a Sort of Surtout of about a Cubit long, made of two square Pieces, the one before, the other behind, laced on the Shoulders, and on the Sides, without any Seams, and girded about the Waist. There were two Sorts of them, one of several Colours and Stuffs, which was peculiar to the High-Priest; the other, of pure Linnen, which was common for all Priests, or for other Persons in any sacred Solemnities; but to the High-Priest's Ephod there was to be a curious Girdle, brought twice round his Middle, and then falling down to his Feet.

And Aaron shall bear their Names before the Lord, upon his two Shoulders for a Memorial] This was an emblematical Representation of Christ, who, after he had offered himself, went up into Heaven, and to carry and present his Church before the Face of God; which by God's Appointment is wholly comprehended in the two Jewels of his Priesthood, which are his perfect Righteousness and absolute Satisfaction.

And thou shalt put in the Breast-plate of Judgment, the Urim and Thummim] These two *Hebrew* Words signify *Lights and Perfections*. It's not certainly known what it was; but it's manifest it was not made by any of the Workmen, but put in by *Moses* himself. Whatever it was, it represented the two chief Virtues of every Servant of God, and especially Christ's most perfect Wisdom and Righteousness, who, by Virtue of them, presents himself to God the Father, in behalf of his whole Church, 1 *Cor.* i. 30.

And Bells of Gold] The Use of these Bells, in all Probability, was, to give Notice that he was going into the Sanctuary; for, as in the King of *Persia*'s Court, no one was suffer'd to enter the Apartments, without giving Notice thereof by the Sound of something; so the High-Priest, out of Respect to the Divine Presence, residing in *the Holy of Holies*, did, by the Sound of little Bells, fastened to the Bottom of his Robe, desire as it were Permission to enter, *that the Sound of the Bells might be heard, and he not punished with Death* for an unmannerly Intrusion.

CHAP. XXIX.

Directions for consecrating Aaron *and the Priests; and the Offerings and Sacrifices appointed on that Occasion.*

Ver. 1. AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priests office: Take one young bullock, and two rams without blemish, 2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them. 3 And thou shalt put them in one basket, and bring them in the basket, with the bullock and the two rams. 4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. 5 And thou shall take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod: 6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. 7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him. 8 And thou shalt bring his sons, and put coats upon them. 9 And thou shalt gird them with girdles (Aaron and his sons) and put the bonnets on them: and the priests office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. 10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. 11 And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation. 12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. 13 And thou shalt take

take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. 14 But the fleſh of the bullock, and his ſkin and his dung ſhalt thou burn with fire without the camp: it *is* a ſin-offering. 15 Thou ſhalt alſo take one ram, and Aaron and his ſons ſhall put their hands upon the head of the ram. 16 And thou ſhalt ſlay the ram, and thou ſhalt take his blood, and ſprinkle *it* round about upon the altar. 17 And thou ſhalt cut the ram in pieces, and waſh the inwards of him, and his legs, and put *them* unto his pieces, and unto his head. 18 And thou ſhalt burn the whole ram upon the altar: it *is* a burnt-offering unto the Lord: it *is* a ſweet ſavour, an offering made by fire unto the Lord. 19 And thou ſhalt take the other ram, and Aaron and his ſons ſhalt put their hands upon the head of the ram. 20 Then ſhalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his ſons, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſprinkle the blood upon the altar round about. 21 And thou ſhalt take of the blood that *is* upon the altar, and of the anointing oil, and ſprinkle *it* upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and he ſhall be hallowed, and his garments, and his ſons, and his ſons garments with him. 22 Alſo thou ſhalt take of the ram, the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right ſhoulder; for it *is* a ram of conſecration: 23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the baſket of the unleavened bread, that *is* before the Lord. 24 And thou ſhalt put all in the hands of Aaron, and in the hands of his ſons; and ſhalt wave them *for* a wave-offering before the Lord. 25 And thou ſhalt receive them of their hands, and burn *them upon* the altar for a burnt-offering, for a ſweet ſavour before the Lord: it *is* an offering made by fire unto the Lord. 26 And thou ſhalt take the breaſt of the ram, of Aarons conſecrations, and wave it *for* a wave offering, before the Lord: and it ſhall be thy part. 27 And thou ſhalt ſanctify the breaſt of the wave-offering, and the ſhoulder of the heave-offering, which is waved, and which is heaved up of the ram of the conſecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his ſons. 28 And it ſhall be Aarons and his ſons by a ſtatute for ever, from the children of Iſrael: for it *is* an heave-offering: and it ſhall be an heave-offering from the children of Iſrael of the ſacrifice of their peace-offerings, *even* their heave-offering unto the Lord. 29 And the holy garments of Aaron ſhall be his ſons after him, to be anointed therein, and to be conſecrated in them. 30 *And* that ſon that is prieſt in his ſtead ſhall put them on ſeven days, when he cometh into the tabernacle of the congregation to miniſter in the holy *place*. 31 And thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place. 32 And Aaron and his ſons ſhall eat the fleſh of the ram, and the bread that *is* in the baſket, by the door of the tabernacle of the congregation. 33 And they ſhall eat thoſe things, wherewith the atonement was made, to conſecrate *and* to ſanctify them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy. 34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning: then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy. 35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them. 36 And thou ſhalt offer every day a bullock *for* a ſin offering, for atonement: and thou ſhalt cleanſe the altar when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctify it. 37 Seven days thou ſhalt make an atonement for the altar, and ſanctify it: and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy. 38 Now this *is that* which thou ſhalt offer upon the altar; two lambs of the firſt year, day by day continually. 39 The one lamb thou ſhalt offer in the morning: and the other lamb thou ſhalt offer at even. 40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine *for* a drink offering. 41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the Lord. 42 *This ſhall be* a continual burnt offering throughout your generations, *at* the door of the tabernacle of the congregation, before the Lord: where I will meet you, to ſpeak there unto thee. 43 And there I will meet with the children of Iſrael, and *the tabernacle* ſhall be ſanctified by my glory. 44 And I will ſanctify the tabernacle of the congregation, and the altar: I will ſanctify alſo both Aaron and his ſons, to miniſter to me in the prieſts office. 45 And I will dwell amongſt the children of Iſrael, and will be their God. 46 And they ſhall know that I *am* the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them: I *am* the Lord their God.

And thou ſhalt cauſe a Bullock to be brought before the Tabernacle of the Congregation; and Aaron and his Sons ſhall put their Hands on the Head of the Bullock] This Ceremony intimated, *firſt*, That the Beaſt was wholly dedicated and appropriated to God. *Secondly*, That the Prieſt did transfer to it his, and the Offerer's Sins: A Figure of Chriſt, whom the Father hath conſecrated, and who hath burdened himſelf with our Iniquities, *Iſa.* liii. 4, 6.

And take of his Blood, and put it upon the Tip of the right Ear of Aaron and his Sons, and upon the Thumb of their right Hand, and upon the great Toe of their right Foot] This ſignified, that every Miniſter in ſacred Things ought to be ſanctified by God's Spirit, to *believe*, *work*, and *perſevere*; to the firſt, the Ear hath Reference; to the ſecond, the Hand; and to the third, the Foot.

A tenth Deal of Flour] A *Tenth Deal* was an *Omer*, which contained about a *Pottle* of our Meaſure.

CHAP. XXX.

God commands the making the Incenſe Altar, with the Ceremonies about it. Half a Shekel required for the Ranſom of their Souls. The Brazen Laver, and anointing Oil, &c.

Ver. 1. AND thou ſhalt make an altar to burn incenſe upon: *of* ſhittim wood ſhalt thou make it. 2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof (four-ſquare ſhall it be) and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the ſame. 3 And thou ſhalt overlay it with pure gold, the top thereof, and the ſides thereof round about, and the horns thereof: and thou ſhalt make unto it a crown of gold round about. 4 And two golden rings ſhalt thou make to it under the crown of it, by the two corners thereof, upon the two ſides of it ſhalt thou make *it:* and they ſhall be for places for the ſtaves to bear it withal. 5 And thou ſhalt make the ſtaves *of* ſhittim wood, and overlay them with gold. 6 And thou ſhalt put it before the vail, that *is* by the ark of the teſtimony; before the mercy-ſeat, that *is* over the teſtimony, where I will meet with thee. 7 And Aaron ſhall burn thereon ſweet incenſe every morning: when he dreſſeth the lamps he ſhall burn incenſe upon it. 8 And when Aaron lighteth the lamps at even, he ſhall burn incenſe upon it; a perpetual incenſe before the Lord, throughout your generations. 9 Ye ſhall offer no ſtrange incenſe thereon, nor burnt-ſacrifices, nor meat-offering; neither ſhall ye pour drink-offering thereon. 10 And Aaron ſhall make an atonement upon the horns of it once in a year, with the blood of the ſin-offering of atonements: once in the year ſhall he make atonement upon it, throughout your generations: it *is* moſt holy unto the Lord. 11 And the Lord ſpake unto Moſes, ſaying, 12 When thou takeſt the ſum of the children of Iſrael, after their number; then ſhall they give every man a ranſom for his ſoul unto the Lord, when thou numbreſt them: that there be no plague amongſt them, when *thou* numbreſt them. 13 This they ſhall give, every one that paſſeth among them that are numbered; half a ſhekel after the ſhekel of the ſanctuary (A ſhekel is twenty gerahs) an half ſhekel *ſhall be* the offering of the Lord. 14 Every one that paſſeth among them that are numbred from twenty years old and above, ſhall give an offering unto the Lord. 15 The rich ſhall not give more, and the poor ſhall not give leſs than half a ſhekel, when *they* give an offering unto the Lord, to make an atonement for your ſouls. 16 And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memorial unto the children of Iſrael before the Lord, to make an atonement for your ſouls. 17 And the Lord ſpake unto Moſes ſaying, 18 Thou ſhalt alſo make a laver *of* braſs, and his foot *alſo of* braſs, to waſh *withall:* and thou ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water therein. 19 For Aaron and his ſons ſhall waſh their hands and their feet thereat. 20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come near to the altar to miniſter, to burn offering made by fire unto the Lord. 21 So they ſhall waſh their hands and their feet, that they die not: and it ſhall be a ſtatute for ever to them, *even* to him and to his ſeed throughout their generations. 22 Moreover the Lord ſpake unto Moſes, ſaying, 23 Take thou alſo unto thee principal ſpices, of pure myrrhe five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus two hundred and fifty *ſhekels*, 24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oil olive an hin. 25 And thou ſhalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it ſhall be an holy anointing oil. 26 And thou ſhalt anoint the tabernacle of the congregation therewith, and the ark of the teſtimony, 27 And the table and all his veſſels, and the candleſtick and all his veſſels, and the altar of incenſe. 28 And the altar of burnt-offering with all his veſſels, and the laver and his foot. 29 And thou ſhalt ſanctify them, that they may be moſt holy: whatſoever toucheth them, ſhall be holy. 30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſts office. 31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oil unto me, throughout your generations. 32 Upon mans fleſh ſhall it not be poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you. 33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger, ſhall even be cut off from his people. 34 And the Lord ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum; *theſe* ſweet ſpices with pure frankincenſe: of each ſhall there be a like *weight*. 35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy. 36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy. 37 And *as for* the perfume which thou ſhalt make, you ſhall not make to yourſelves according to the compoſition thereof: it ſhall be unto thee holy for the Lord. 38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

This they ſhall give, every one that paſſeth among them that are numbered, half a Shekel after the Shekel of the Sanctuary] This was a Kind of Tribute paid to God their Sovereign Lord, to ranſom them from the Puniſhment deſerved, for not performing their Duty; or becauſe the Tabernacle was built with that Money, *Exod.* xxxviii. 25. and afterwards the daily Offerings were bought therewith, and thoſe for holy Days, and the other Offerings for the Atonement of all the People in general, 2 *Chron.* xxxi. 3. which was a Figure of the Redemption of Souls by Chriſt.

After the Shekel of the Sanctuary: A Shekel is twenty Gerahs] The *Shekel of the Sanctuary* was valued at two common Shekels; and the *Gerah* (20 of which made a *Shekel*) was worth *Three Half-pence* at the rate of *five Shillings* the Ounce of Silver; ſo that the *Half-Shekel*, which was ten *Gerahs*, was *Two Shillings and Sixpence*.

Whoſoever compoundeth any like it, or whoſoever putteth any of it upon a Stranger, ſhall even be cut off from his People] This intimates the Reverence that is due to ſacred Things; and to teach us, that it is not lawful for Man, according to his own Fancy, to frame to himſelf any other Means of Sanctification, than by the Spirit of God, nor any other Interceſſion with God, but through our bleſſed Saviour Jeſus Chriſt.

CHAP

CHAP. XXXI.

Bezaleel *and* Aholiab *nominated by God for making the Tabernacle and its Furniture. The Obſervation of the Sabbath again commanded. Moſes receives from God the two Tables of the Law.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 See, I have called by name, Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah: 3 And I have filled him with the ſpirit of God in wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip, 4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs, 5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip. 6 And I, behold, I have given with him, Aholiab the ſon of Ahiſamach of the tribe of Dan; and in the hearts of all that are wiſe-hearted I have put wiſdom; that they may make all that I have commanded thee: 7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that *is* thereupon, and all the furniture of the tabernacle, 8 And the table and his furniture, and the pure candleſtick with all his furniture, and the altar of incenſe, 9 And the altar of burnt-offering with all his furniture, and the laver and his foot. 10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſts office, 11 And the anointing oil, and ſweet incenſe for the holy *place*: according to all that I have commanded thee, ſhall they do. 12 And the Lord ſpake unto Moſes, ſaying, 13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep: for it *is* a ſign between me and you, throughout your generations; that *ye* may know that I *am* the Lord, that doth ſanctify you. 14 Ye ſhall keep the ſabbath therefore: for it *is* holy unto you. Every one that defileth it, ſhall ſurely be put to death: for whoſoever doth *any* work therein, that ſoul ſhall be cut off from amongſt his people. 15 Six days may work be done, but in the ſeventh *is* the ſabbath of reſt, holy to the Lord: whoſoever doth *any* work in the ſabbath-day, he ſhall ſurely be put to death. 16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetual covenant. 17 It *is* a ſign between me, and the children of Iſrael for ever: for *in* ſix days the Lord made heaven and earth, and on the ſeventh day he reſted, and was refreſhed. 18 And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony, tables of ſtone, written with the finger of God.

The *Sabbath* is here again commanded to be *kept holy*: But what is the Reaſon that this Command is ſo frequently repeated? In anſwer to this it has been obſerv'd, that the Lord declares the *Sabbath* to be a Sign between himſelf and the Children of *Iſrael*; namely, a ſacred Document, which he ſet down for his Church, to put her continually in Mind of the Benefits which ſhe received from him, regenerating of her through his Spirit, that reſting from fleſhly Works, ſhe may apply herſelf to thoſe of the Spirit, which is the true ſpiritual Sabbath; and this Ceremony being moſt religiouſly obſerv'd by the Church, ſhews that, ſhe, on her Part, conſents thereto, and religiouſly obſerves it.

CHAP. XXXII.

While Moſes *was abſent in the Mount, the People oblige* Aaron *to make them a* golden Calf *to worſhip.* Moſes, *returning from the Mount with the two Tables in his Hand, ſeeing the Idolatry of the People, throws the Tables on the Ground, and breaks them, reduces the Calf to Powder, throws it on the Water, and makes the People drink of it.*

Ver. 1. AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron and ſaid unto him, Up, make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him. 2 And Aaron ſaid unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your ſons, and of your daughters, and bring *them* unto me. 3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron. 4 And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt. 5 And when Aaron ſaw *it*, he built an altar before it, and Aaron made proclamation and ſaid, To morrow *is* a feaſt to the Lord. 6 And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people ſat down to eat and to drink, and roſe up to play. 7 And the Lord ſaid unto Moſes, Go, get thee down: for thy people which thou broughteſt out of the land of Egypt, have corrupted *themſelves*. 8 They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt. 9 And the Lord ſaid unto Moſes, I have ſeen this people, and behold, it *is* a ſtiff-necked people. 10 Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation. 11 And Moſes beſought the Lord his God, and ſaid, Lord, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand? 12 Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people. 13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaideſt unto them, I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever. 14 And the Lord repented of the evil which he thought to do unto his people. 15 And Moſes turned, and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their

on the one ſide and on the other *were* they written. 16 And the tables were the work of God, and the writing *was* the writing of God graven upon the tables. 17 And when Joſhua heard the noiſe of the people as they ſhouted he ſaid unto Moſes, *There is* a noiſe of war in the camp. 18 And he ſaid, *It is* not the voice of *them that* ſhout for maſtery, neither *is it* the voice of *them that* cry for being overcome: *but* the noiſe of *them that* ſing do I hear. 19 And it came to paſs aſſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes anger waxed hot, and he caſt the tables out of his hands and brake them beneath the mount. 20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ſtrawed *it* upon the water, and made the children of Iſrael drink of *it*. 21 And Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſin upon them? 22 And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people that they *are ſet* on miſchief. 23 For they ſaid unto me, Make us gods, which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him. 24 And I ſaid unto them, Whoſoever hath any gold let them break it off: ſo they gave *it* me: then I caſt it into the fire, and there came out this calf. 25 And when Moſes ſaw that the people *were* naked (for Aaron had made them naked unto *their* ſhame, amongſt their enemies) 26 Then Moſes ſtood in the gate of the camp, and ſaid, Who *is* on the Lords ſide? *let him come* unto me. And all the ſons of Levi gathered themſelves together unto him. 27 And he ſaid unto them, Thus ſaith the Lord God of Iſrael, Put every man his ſword by his ſide, and go in and out from gate to gate throughout the camp, and ſlay every man his brother, and every man his companion, and every man his neighbour. 28 And the children of Levi did according to the word of Moſes: and there fell of the people that day about three thouſand men. 29 For Moſes had ſaid, Conſecrate yourſelves to day to the Lord, even every man upon his ſon, and upon his brother; that he may beſtow upon you a bleſſing this day. 30 And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the Lord; peradventure I ſhall make an atonement for your ſin. 31 And Moſes returned unto the Lord, and ſaid, Oh, this people have ſinned a great ſin, and have made them gods of gold. 32 Yet now if thou wilt, forgive their ſin: and if not, blot me, I pray thee, out of thy book which thou haſt written. 33 And the Lord ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my book. 34 Therefore now go, lead the people unto *the place* of which I have ſpoken unto thee: Behold, mine angel ſhall go before thee: Nevertheleſs, in the day when I viſit, I will viſit their ſin upon them. 35 And the Lord plagued the people, becauſe they made the calf, which Aaron made.

And all the People brake off the golden Ear-rings which were in their Ears, and brought them unto Aaron; and he received them at their Hand, and faſhion'd it with a graving Tool, after he had made it a molten Calf.]

Here ſeems to be a great Miſtake in moſt Verſions, as well as *our own*, and what but few Criticks and Expoſitors have yet eſpied. For it may very well be aſk'd, who taught *Aaron* to engrave, or how could this *Idol* be engraven ſo ſoon, ſince it is ſaid, that *Aaron* preſented it to the People on *the Morrow*? If the Cuſtom of engraving molten Work was then known, how comes it, that we hear nothing of it even in *Solomon*'s Time, ſince it may be preſum'd, that the Furniture of *Solomon*'s Temple was wrought with much more Art, than the Figure of *Aaron*'s Calf? The whole Foundation of this Miſtake ſeems to lie in the Ambiguity of the *Hebrew* Word *Tſour*, which ſometimes ſignifies to *faſhion*, and ſometimes to *bind* or *tie*, and of the Word *Chereth*, which ſignifies a *Graving-tool*, and ſometimes a *Sack* or *Bag*, 2 Kings v. 23. And therefore the Nature and Circumſtances of the Thing here ſpoken of, might have directed the Tranſlators to think of putting the great Quantity of Ear-rings, which were brought to *Aaron*, *into a Bag*; which would have prevented the Incongruity, that the *Geneva* Verſion has incurr'd, of engraving the *Calf*, before it was molted; for ſo it runs, *he faſhion'd the Ear-rings with a Graving Tool, and made a molten Calf of them.* See *Eſſay for a new Tranſlation.*

The Word, which we render *Calf*, does, in other Places of Scripture ſignify an *Ox*: And as an Ox's Head was, in ſome Countries, an Emblem of Strength, and the Horns a common Sign of kingly Power, ſo Bp *Patrick*, deſiring to apologize for *Aaron*, is willing to inſinuate, that his Deſign of making an Ox the Symbol of the Divine Preſence, was to remind the *Iſraelites* of the Power of God, and to expreſs the great Tokens, which they had ſeen of it, in their wonderful Deliverance: But how ingenious ſoever this *Hypotheſis* may be, it wants this Foundation for its Support, that this *Hieroglyphick* of the Divine Power was in Uſe in the Time of *Moſes*; for if it was, we cannot imagine, why *Aaron*, when called to an Account by his Brother, ſhould forget to plead it in Excuſe for himſelf; or why God ſhould be incenſed againſt him, had his Deſign been only to exhibit a *Symbol* of the divine Power and Authority.

Archbiſhop *Tenniſon*, equally inclined to excuſe this Action of *Aaron*'s, ſuppoſes that he took his Pattern from Part of what he ſaw in the Holy Mount, when the *Schechinah* of God came down upon it, attended with Angels, ſome of which were Cherubims, or Angels appearing in the Form of Oxen: But this Opinion is inconſiſtent with the great Care that was taken on Mount *Sinai*, not to furniſh any Pretext for Idolatry, and the Caution which *Moſes* gives the People for that Purpoſe. *Take ye therefore good heed to yourſelves (for ye ſaw no Manner of Similitude, on the Day that the Lord ſpake unto you in Horeb, out of the Midſt of the Fire) leſt ye corrupt yourſelves, and make you a graven Image, the Similitude of any Figure*, &c. *Deut.* iv. 15, *&c.* where the Holy Spirit enumerates Animals of all Kinds, and poſitively aſſures, that none of their Forms or Figures appeared on Mount *Sinai*.

Why, then, did *Aaron* make Choice of the Figure of an *Ox* or *Calf*, on this Occaſion? It was, no doubt, in Compliance with the Prejudice of the People, and becauſe that Creature was worſhipped in *Egypt*. That the *Iſraelites* were ſorely infected with the Idolatry of the *Egyptians*, is demonſtrable from Scripture; that all Sorts of Animals were worſhipped by the *Egyptians*, and among the *Terreſtrial*, more eſpecially the Ox, is acknowledged by all Authors who have treated of the Affairs of *Egypt*; and that the Idolatry of Animals, and more eſpecially of the Ox, was eſtabliſhed in *Egypt*, during the Reſidence of the *Iſraelites* in that Land, is more than probable from theſe Words of *Moſes* to *Pharaoh*, *If we ſacrifice the Abomination of the Egyptians before their Eyes*; that is, if we ſacrifice to our God, Oxen, Sheep, and Goats, which the *Egyptians* worſhip, and conſequently make an Abomination to the Lord, *will they not ſtone us?* So that it ſeems moſt rational to ſuppoſe, that this Image was in Compliance with the giddy Humour of the People, who, upon the

the ſuppoſed Death of *Moſes*, were probably all for returning back again, and, in Imitation of the *Egyptians*, who worſhipped their Idol *Apis*, or *Serapis*, not only in a *living Ox*, but in an Image made after the Similitude of an Ox, bethought themſelves of the like Repreſentation of a Deity, to go before them. The only Queſtion is, Whether the Worſhip of the *Egyptian Apis*, was *prior* to the Formation of the *Golden Calf*; which is a Point wherein the Learned are not agreed.

The People ſat down to eat, and to drink, and roſe up to play] Some have ſuppos'd the Senſe of theſe Words to be, ſays *Patrick*, that, after the *Iſraelites* had eaten of the Sacrifices offer'd to this new *Idol*, and drank very plentifully, they committed *Fornication*, after the Manner of *Heathen* Worſhippers, and, as in After-Ages, they were induc'd to do in the Caſe of *Baal-Peor*, Numb. xxv. 1, 2. It cannot be denied indeed, but that thoſe *ſacrifical* Feaſts, among the Heathens, were uſually attended with Drunkenneſs and Laſciviouſneſs, which generally go together; and that the Word, which we render *Play*, is the ſame which *Potiphar's* Wife makes uſe of, when ſhe tells her Huſband, that his *Hebrew* Slave came in to *mock her*, i. e. to violate her Chaſtity; but ſince there is no Intimation of this in the Story, but only of *their Singing and Dancing*, it is hardly preſumable, that they could become ſo very profligate the very firſt Day of their ſetting up Idol-Worſhip. Much more reaſonable is it therefore to ſuppoſe, that all this Merriment of theirs was in Imitation of the *Egyptians*, who, when they had found out their God *Apis*, (whereof this *Golden Calf* was deſign'd for an *Emblem*) were us'd to bring him, in ſolemn Pomp, to *Memphis*, the royal City, with Children going before in Proceſſion, and all the Company ſinging a Song of Praiſe to the Deity.

And he took the Calf which they had made, and burned it in the Fire, and ground it to Powder, and ſtrawed it upon the Water, and made the Children of Iſrael drink of it] This Action of *Moſes*, in melting, [illegible] and pounding the *golden Calf*, in order to [illegible] the People *drink it*, is by ſome thought contrary [illegible] preſent Philoſophy, and the Account which *Alchymiſts* give us of the Nature of Gold. Nothing is more commonly receiv'd, than the Notion, that Gold cannot be *deſtroy'd*; and yet the Royal Academy at *Paris* have a Burning-glaſs, that will vitrify it in an Inſtant, by evaporating all the Sulphur of it, which crackles, and flies up in a thick Smoak, whilſt the *Glaſs*, that remains, can never be reduced into any other Form. That Gold can be reduc'd into a fine Powder, every Gold-beater can inform us; and who can tell, but that *Moſes* might have ſome particular Secret for doing this, which we know nothing of? By the Help of a File, however, he might grate it into Duſt, as fine as Flour that is ground in a Mill. But the *Rabbinical* Reaſon, for his giving the People this *Gold-powder* to drink, *viz.* that he might diſtinguiſh the *Idolaters* from the reſt (becauſe as ſoon as they had drank, the Beards of the former turn'd red) is a little too whimſical to be regarded. See *Univ. Hiſt.*

When Moſes ſaw that the People were naked, for Aaron had made them naked] By being *naked*, is meant, either becauſe *Aaron* had ſtripped them of their Ornaments, or that by their Sin they had loſt the Preſence of God, expreſſed by a Cloud, wherewith they may be truly ſaid to be covered and protected; and this in a wild and deſolate Country, all around them Enemies, and ready on the firſt Opportunity to attack them, in the ſame Manner as the *Amalekites* had done.

And there fell of the People that Day about three thouſand Men] This may be thought too hazardous an Undertaking, and, for a few *Levites* to kill 3000 of the People, impracticable; but as they had God's Warrant for what they did, and knew, at the ſame Time, how timorous Guilt is apt to make Men, they might be confident, that none would have Courage to oppoſe them. Before that *Moſes* call'd any *Avengers* to his Aſſiſtance, the Text tells us, that *he ſaw that the People were naked, for Aaron had made them naked to their Shame*; where, if by *Nakedneſs* we are (with ſome Expoſitors) to underſtand their Want of *Arms*, which they had laid aſide, that they might be more light and nimble to dance about the Idol, it is plain that the *Levites* might have leſs Trouble in ſlaying ſuch a Number of People, loaded with Liquor perhaps, and (as it uſually happens in the Concluſion of a Feſtival) weary with Dancing and Sports, and without any Weapons about them, to make Reſiſtance.

Ye have ſinned a great Sin; and now I will go up unto the Lord, peradventure I ſhall make an Atonement for your Sin] *Moſes*, indeed, was by Lineage and Deſcent, of the Tribe of *Levi*, which, though it forfeited the *Primogeniture* and *Regalia*, by being concern'd in the Blood of the *Shechemites*, was nevertheleſs dignified with the Prieſthood, which gave him a Right of approaching God, as an *Interceſſor* for a rebellious and backſliding People. *Aaron*, in Strictneſs, was both the High-Prieſt and elder Brother, but, beſides that, he, by his imprudent Compliance in the Buſineſs of the *Golden Calf*, had, at this Time, not only forfeited the Honour of *Mediation*, but ſtood himſelf in Need of an Atonement: There ſeems to be ſomething in the Character, that is given of *Moſes*'s ſingular *Meekneſs*, that might entitle him to the Spirit of Interceſſion, and make the younger in this Office, be preferr'd before the elder. See *Biblioth. Bibl.*

Yet now, if thou wilt, forgive their Sin, and if not, blot me, I pray thee, out of thy Book, which thou haſt written] *Moſes*, no doubt, ſays *Stackhouſe*, was a good Governor, and zealouſly affected for the Welfare of his People; but we injure his Memory much, if we think him either ſo ignorant of a future State, or ſo negligent of his own Salvation, as to wiſh himſelf *damn'd*, in his Deprecation of God's Judgments, for their Salvation. The Caſe is this — The *Iſraelites*, in making a golden Calf to worſhip, had highly offended God: God renounces all Relation to them, and, in his Diſpleaſure threatens, either to abandon, or deſtroy them, and among others, makes uſe of this in the Text above cited, where he deſires God to *blot him out of his Book which he had written*. Not that God ſtands in need of a Book, wherein to regiſter or record any of his Purpoſes; but the Scripture makes uſe of this Form of Expreſſion, in Alluſion to the Cuſtom of numbering the People, and ſetting down their Names in a Scroll, or Regiſter, as *Moſes* did, at their coming out of the Land of *Egypt*. The ſame Method was likewiſe obſerved at the Return from the *Babyloniſh* Captivity, as may be ſeen in the Books of *Ezra* and *Nehemiah*; and thoſe, who were inroll'd in this Book are ſaid, *to be written for Life*, or *among the Living*, Iſa. iv. 3. becauſe, every Year, they blotted out of this Catalogue the Names of thoſe that were dead.

According to this Conſtruction of the Phraſe, (and this is certainly the true Conſtruction) *Moſes* can by no Means be ſuppoſed to wiſh his own Damnation, which would look like an enthuſiaſtick Rant, rather than divine Inſpiration; which would be impious in him to aſk, and unrighteous for God to do; but only that, rather than live to ſee the Calamities, which would befal the People, in caſe God ſhould either deſert or deſtroy them, he deſires to be diſcharg'd from Life, that ſo he may eſcape the Shock of ſo terrible, ſo woful a Spectacle.

Bp *Stillingfleet*, after ſeveral others, has proved, that *Moſes* had not the leaſt Thought of Damnation. No ſuch Thing goes before, or after; and beſides, the whole Deſign of this Chapter is quite oppoſite to this Sentiment, and runs all on temporal Puniſhments. This may be gathered from a like Prayer of *Moſes*, on another Occaſion; *If thou deal thus with me, kill me, I pray thee, out of Hand*, Numb. xi. 15. The *Hebrew* Word alſo, which is render'd to *blot out*, ſignifies to *kill* or *deſtroy*. It is therefore evident, that to be *written in the Book of Life*, ſignifies to be under the Favour and Protection of God, and that *to be blotted out of it*, ſignifies, *to loſe Life* by a juſt Puniſhment, as moſt of the Learned allow.

CHAP. XXXIII.

The Lord refuſeth to go with the People; for which they mourn, and lay aſide their Ornaments. Moſes *orders the Tabernacle to be ſet without the Camp; he goes into it, and God ſpeaks with him. He deſires to ſee the Glory of God; and is indulged ſo far, as to be ſhewn his Back parts.*

Ver. 1. AND the Lord ſaid unto Moſes, depart, *and* go up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, Unto thy ſeed will I give it: 2 And I will ſend an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite: 3 Unto a land flowing with milk and honey: for I will not go up in the midſt of thee, for thou *art* a ſtiff-necked people: leſt I conſume thee in the way. 4 And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments. 5 For the Lord had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff necked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. 6 And the children of Iſrael ſtript themſelves of their ornaments, by the mount Horeb. 7 And Moſes took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to paſs, *that* every one that ſought the Lord, went out unto the tabernacle of the congregation, which *was* without the camp. 8 And it came to paſs, when Moſes went unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent-door, and looked after Moſes until he was gone into the tabernacle. 9 And it came to paſs, as Moſes entred into the tabernacle, the cloudy pillar deſcended, and ſtood at the door of the tabernacle, and *the* LORD talked with Moſes. 10 And all the people ſaw the cloudy pillar ſtand at the tabernacle door: and all the people roſe up and worſhipped, every man in his tent door. 11 And the Lord ſpake unto Moſes face to face, as a man ſpeaketh unto his friend. And he turned again into the camp; but his ſervant Joſhua the ſon of Nun, a young man, departed not out of the tabernacle. 12 And Moſes ſaid unto the Lord, See, thou ſayeſt unto me, Bring up this people: and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by name, and thou haſt alſo found grace in my ſight. 13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way, that I may know thee, that I may find grace in thy ſight: and conſider that this nation *is* thy people. 14 And he ſaid, My preſence ſhall go *with thee*, and I will give thee reſt. 15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence. 16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? So ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth. 17 And the Lord ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name. 18 And he ſaid, I beſeech thee, ſhew me thy glory. 19 And he ſaid, I will make all my goodneſs paſs before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy. 20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and live. 21 And the Lord ſaid, Behold, *there is* a place by me, and thou ſhalt ſtand upon a rock. 22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a cliſt of the rock; and will cover thee with my hand while I paſs by. 23 And I will take away mine hand, and thou ſhalt ſee my back-parts: but my face ſhall not be ſeen.

And called it the Tabernacle of the Congregation] Moſt Writers on the *Hebrew Republick* inform us, that *Moſes* either in his own Tent, or in one contiguous thereto, adminiſter'd Juſtice, gave Audience, and diſpatched other weighty Affairs incident to his Office, from whence it derived the Name of the *Tent of the Congregation*. This was the Tent which *Moſes* removed out of the Camp, after he perceived that the Almighty had withdrawn his Preſence from them. By which Means, every one who ſought the Lord, was obliged to go to this Tabernacle without the Camp; and when *Moſes* enter'd it, the *cloudy Pillar*, in which the Lord uſed to appear, deſcended, and ſtood at the Door of the *Tabernacle*, while *Jehovah* converſed with his Servant; and all the People in the Camp beheld this marvellous Event, and were ſo ſtruck with the Sight thereof, that as often as they ſaw it deſcend, they bowed themſelves every Man as he ſtood in the Door of his Tent.

I will put thee in a Cleft of the Rock, and will cover thee with my Hand while I paſs by. And I will take away mine Hand, and thou ſhalt ſee my back Parts; but my Face ſhall not be ſeen] *Moſes* borrows Expreſſions, when ſpeaking of the divine Nature and Attributes, from corporeal Beings, the better to accommodate the Loftineſs of the Subject to the Comprehenſion of human Underſtanding: For, unleſs we could contrive an entire Sett of *new* Words, there is no ſpeaking at all of the Deity without uſing our *old* one in a *figurative* Senſe. *Providence* and *Mercy*, for Inſtance, are two known Attributes of God; but, if we reſpect their *original* Uſe, and do not take them in a *metaphorical* Meaning, they are altogether as abſurd when applied to God, as are his *Eye*, his *Hand*, his *Back-parts*, in their groſſeſt Senſe. For, how improper is it, literally ſpeaking, to ſay, that God *looks before him* like Men, when they act cautiouſly; or, that he has that *relenting of Heart*, or *yearning of Bowels* which merciful Men feel at the Sight of a miſerable Object. The Truth is, Languages were compoſed to maintain an Intercourſe with one another, and not to treat of the Nature of that Being, who dwelleth in *Light that is inacceſſible*. No Form of Words, be they never ſo exquiſite and well choſen, can reach thoſe tranſcendant Perfections, that are unutterable; and therefore, if we conſider the low Capacity of the People, to whom, the great Poverty of the Language in which, and the vaſt Sublimity of the Subject about which *Moſes* wrote, we ſhall have leſs Occaſion to blame his *metaphorical* Way of expreſſing the Divine Nature, which upon Experiment, he certainly found beſt adapted, both to inform the Underſtanding, and animate the Affections of the People.

Interpreters, indeed, are at ſome Variance what we are to underſtand by the *Hand*, *Face*, and *hinder Parts* of God. 'The *Face of God*, ſays an ingenious Gloſſary, ſignifies his Eſſence, before the Beginning of 'the World, and his *hinder Parts*, his Creation and 'Providence in the Government of the World.' But *Maimonides* is of Opinion, that theſe Words may be interpreted

interpreted according to the *Targums*; thus: That God made his Majesty, that is, an exceedingly bright Representation of himself (tho' not in its full Glory) pass before *Moses*, in so much Splendor as human Nature could bear, which may be termed his *Back-parts*; but not in his unveiled Brightness, which may signify his *Face*, and, as the Apostle speaks, is *inaccessible*; and the *Hand*, wherewith God covered him, while he *passed by*, may probably denote a Cloud, which God cast about him, that he might not be struck dead by the inconceivable Brightness of those Rays, which came from the *Face*, or full Lustre of the Divine Majesty.

As far as Mortality could endure the dazling Brightness of God's Glory, the *Hebrew* Leader was indulged in his Demand; and all was to be shewn him, that was either necessary to fill his Soul with Joy or Admiration, to excite his Love, or to elevate his Reverence of the Deity, who is a pure Spirit, eternal, and omnipresent.

CHAP. XXXIV.

Moses is order'd to hew two new Tables of Stone, and to come up again into the Mount. The Name of the Lord proclaimed. God renews his Covenant with them. Moses, *after forty Days Stay in the Mount, comes down with the Tables. His Face shines, and he covers it with a Veil.*

Ver. 1. AND the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables which thou brakest. 2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, in the top of the mount. 3 And no man shall come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount. 4 And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. 5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. 6 And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth *generation*. 8 And Moses made haste, and bowed his head toward the earth, and worshipped. 9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go amongst us (for it *is* a stiff-necked people) and pardon our iniquity and our sin, and take us for thine inheritance. 10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people amongst which thou *art*, shall see the work of the Lord: for it *is* a terrible thing that I will do with thee. 11 Observe thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee. 13 But ye shall destroy their altars, break their images, and cut down their groves. 14 For thou shalt worship no other god: for the Lord, whose name *is* Jealous, *is* a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice, 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 17 Thou shalt make thee no molten gods. 18 The feast of unleavened bread shalt thou keep: Seven days shalt thou eat unleavened bread, as I commanded thee in the time of the month Abib: for in the month Abib thou camest out from Egypt. 19 All that openeth the matrix *is* mine: and every firstling among thy cattle, *whether* ox or sheep, *that is male*. 20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem: and none shall appear before me empty. 21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. 22 And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the years end. 23 Thrice in the year shall all your men-children appear before the Lord God, the God of Israel. 24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year. 25 Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of passover be left unto the morning. 26 The first of the first-fruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a kid in his mothers milk. 27 And the Lord said unto Moses, Write thou these words: for after the tenour of these words I have made a covenant with thee and with Israel. 28 And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments. 29 And it came to pass when Moses came down from mount Sinai (with the two tables of testimony in Moses hand, when he came down from the mount) that Moses wist not that the skin of his face shone, while he talked with him. 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him. 31 And Moses called unto them; and Aaron, and all the rulers of the congregation returned unto him: and Moses talked with them. 32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. 33 And *till* Moses had done speaking with them, he put a vail on his face. 34 But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out and spake unto the children of Israel, *that* which he was commanded. 35 And the children of Israel saw the face of Moses, that the skin of Moses face shone: and Moses put the vail

vail upon his face again until he went in to speak with him.

And the Lord descended in a Cloud] That is, He shewed himself present in the Cloud, in a Manner as if he had descended down into it from Heaven the Place of his immediate Presence and Glory, *Exod.* xix. 11, 18, 20. Or else the Meaning is, that the Cloud itself descended; for ordinarily the Cloud was raised up high in the Air, and came lower down when God was pleased audibly to speak to *Moses*, Ch. xxxiii. 9.

And he was there with the Lord forty Days, and forty Nights] In this State of Infirmity indeed, says *Stackhouse*, we are oblig'd to repair the gradual Decays of our Bodies with a Supply of daily Food, but in that of a greater Perfection, there will be no Occasion for these weak Supports of human Nature. In the mean Time we are assured, that *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*, Matt. iv. 4. by whose Command our natural *Perspiration* may be so shut up, and the Instruments of our *Digestion* so retarded, as to make a small Quantity of Meat subsist us for a considerable Time. *Elijah*, we read, had but *a Cake baked on the Coals*, and a *Cruse of Water* for his whole Repast, even when he was going to undertake a long Journey; and yet we find, that both under the Fatigue of Body, and Expence of Spirits, which Travelling must necessarily occasion, he was enabled to *go in the Strength of that Meat forty Days and forty Nights*. And for the like Reasons we may suppose, that *Moses* being now receiv'd within the Cloud on Mount *Sinai*, might find no uneasy Cravings of Appetite, during his Stay, and long Conversation with God.

Moses wist not that the Skin of his Face shone] The Word *Karan*, which our Translators have made *shining*, is, says *Stackhouse*, by the *Vulgat* render'd *cornutus*, or *horned*; and, from this Misapplication of Ideas, Painters, very probably, have been induc'd to draw *Moses* with a Pair of Horns branching, as it were, out of his Forehead; whereas the proper Representation of him should be, with a *Glory* covering his Head, in the Manner that the Saints are painted in the Roman Church: For, it is not improbable, that the Hairs of the Head were interspers'd with Rays of Light, at the same Time that a certain beauteous Lustre proceeded from his Face, and dazled the Eyes of its Beholders.

Moses was certainly in this, as in many other Things, an eminent *Type* of our Saviour *Christ*, and the Change of his Countenance of our Lord's *Transfiguration* upon the Mount, when his *Face* (as the *Evangelist* relates the Matter) did *shine as the Sun, and his Garment was white as Light*. In both Cases, it was the glorious *Being* within the Cloud, that transfus'd this radiant Splendor around his *Son* and *Servant*. But the Reason, why *Moses*, at his first Time of his being upon the Mount, and conversing with God, did not contract this wonderful Brightness, seems to be this; — That he had not then seen the *Divine Majesty* in so great a Splendor, as he did now. He was oblig'd then to keep at a more awful Distance from the tremendous *Throne* of God, and not come within the *Circle* of its Refulgency, but now, upon his humble Petition, God was pleased to vouchsafe him such a Sight of *Glory*, as his human Nature could bear. So that, being permitted to come within the Circumference of it, he carried off (tho' unknown to himself) such a *beamy Lustre* from the divine *Refulgency*, as (like the *lambent Fire*, wherewith the Poets adorn the Temples of their *Heroes*) *play'd* about his Head and Face, and there was permanent for some considerable Time. For, *Moses* being now to bring down the Tables of the *Covenant* from the Mount, that the People might not suspect him of any Fallacy or Collusion, or think that his Pretence to a Correspondence with the *Deity* (as that of some subsequent Lawgivers prov'd) was vain and fictitious, God was pleas'd to send along with him this *Testimony*, as it were, of his having held Communion with God. For the miraculous *Radiancy*, wherewith he was adorn'd, shew'd in what Company he had been during his Absence; confirm'd his Message to the People; and, in every Respect, carried new *Credentials* in it.

He put a Veil on his Face] To shew, that it was sufficient that this Splendor added some Credit and Authority to his Ministry, being not willing, however, that the People thereby should be induced to any excessive or idolatrous Veneration. The Allegory which St. *Paul* draws from hence, See 2 *Cor.* iii. 13.

CHAP. XXXV.

The Sabbath again commanded to be observed. The Free-will Offering for the Tabernacle. Bezaleel, and Aholiab appointed to make the Ark.

Ver. 1. AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the Lord hath commanded, that ye should do them. 2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doth work therein, shall be put to death. 3 Ye shall kindle no fire throughout your habitations upon the sabbath-day. 4 And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the Lord commanded, saying, 5 Take ye from amongst you an offering unto the Lord: Whosoever *is* of a willing heart, let him bring it an offering of the Lord; gold, and silver, and brass, 6 And blue, and purple, and scarlet, and fine linen, and goats *hair*, 7 And rams skins died red, and badgers skins, and shittim-wood, 8 And oyl for the light, and spices for anointing oyl, and for the sweet incense, 9 And onyx-stones, and stones to be set for the ephod, and for the breast-plate. 10 And every wise-hearted among you, shall come and make all that the Lord hath commanded; 11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, 12 The ark and the staves thereof, with the mercy-seat, and the vail of the covering, 13 The table and his staves, and all his vessels, and his shew-bread, 14 The candlestick also for the light, and his furniture, and his lamps, with the oyl for the light. 15 And the incense-altar, and his staves, and the anointing oyl, and the sweet incense, and the hanging for the door at the entring in of the tabernacle. 16 The altar of burnt-offering with his brasen grate, his staves, and all his vessels, the laver and his foot. 17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court. 18 The pins of the tabernacle, and the pins of the court, and their cords, 19 The clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons to minister in the priests office. 20 And all the congregation of the children of Israel departed from the presence of Moses. 21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the Lords offering to the work of the tabernacle of the congregation, and for all his service and for the holy garments. 22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the Lord. 23 And every man with whom



Exodus Chap: XXXV. Verses 20, & 21.

And all the Congregation of the Children of Israel departed from the presence of Moses.
And they brought the Lords Offering to the Work of the Tabernacle of the Congregation.



Exodus Chap: XXXVI. Verse 1.

Then wrought Bezaleel & Aholiab and every wise hearted Man in whom the Lord put Wisdom & understanding, to know how to work all manner of Work for the Service of the Sanctuary, according to all that the Lord hath commanded.

whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red ſkins of rams, and badgers ſkins, brought *them*. 24 Every one that did offer an offering of ſilver and braſs, brought the Lords offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*. 25 And all the women that were wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun, *both* of blue, and of purple, *and* of ſcarlet, and of fine linen. 26 And all the women whoſe heart ſtirred them up in wiſdom, ſpun goats *hair*. 27 And the rulers brought onyx-ſtones, and ſtones to be ſet for the ephod, and for the breaſt-plate. 28 And ſpice, and oyl for the light, and for the anointing oil, and for the ſweet incenſe. 29 The children of Iſrael brought a willing offering unto the Lord, every man and woman whoſe heart made them willing to bring for all manner of work: which the Lord had commanded to be made, by the hand of Moſes. 30 And Moſes ſaid unto the children of Iſrael, See, the Lord hath called by name Bazaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah: 31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip; 32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs, 33 And in the cutting of ſtones to ſet *them*, and in carving of wood to make any manner of cunning work. 34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſon of Ahiſamach of the tribe of Dan. 35 Them hath he filled with wiſdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

This Chapter conſiſts of two Parts; the firſt contains Directions for keeping the Sabbath; the ſecond, in what Manner, and with what Materials, and with what Workmen to build the Tabernacle. As to the Workmen, *Bezaleel* and *Aholiab*, it is ſaid, Ver. 35. *Them hath he filled with Wiſdom of Heart, to work all Manner of Work.* By which we are only to conceive, that the Almighty gave them a perfect Comprehenſion of all the Particulars committed to their Care, and enabled them thereby to make them to an exact Reſemblance with what the Prophet had ſeen in the Mount.

Bezaleel, ſay ſome of the *Jewiſh* Doctors, was the Son of *Hur*, by *Miriam* the Siſter of *Moſes*; but this is mere Conjecture. The Inhabitants of *Sidon* preſerve an high Eſteem for his Memory, and, without the Walls of their Town, ſhew a Tomb, under which they affirm him to be interred.

As to *Aholiab*, who was join'd in Commiſſion with *Bezaleel*, in the Province of overlooking the Materials for the Tabernacle, nothing more is ſaid of him (that we find any where related) than what is here recorded.

CHAP. XXXVI.

Bezaleel *and* Aholiab *enter upon their Work. The People's Liberality reſtrained. The various Materials of which the Work conſiſted.*

Ver. 1. THEN wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the Lord put wiſdom and underſtanding, to know how to work all manner of work for the ſervice of the ſanctuary, according to all that the Lord had commanded. 2 And Moſes called Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the Lord had put wiſdom, *even* every one whoſe heart ſtirred him up to come unto the work to do it. 3 And they received of Moſes all the offering which the children of Iſrael had brought, for the work of the ſervice of the ſanctuary, to make it *withall*. And they brought yet unto him free-offerings every morning. 4 And all the wiſe men that wrought all the work of the ſanctuary, came every man from his work which they made. 5 And they ſpake unto Moſes, ſaying, The people bring much more then enough for the ſervice of the work which the Lord commanded to make. 6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary. So the people were reſtrained from bringing. 7 For the ſtuff they had was ſufficient for all the work to make it, and too much. 8 And every wiſe-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: with cherubims of cunning work made he them. 9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ciſe. 10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another. 11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain, in the coupling of the ſecond. 12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one *curtain* to another. 13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle. 14 And he made curtains *of* goats *hair*, for the tent over the tabernacle: eleven curtains he made them. 15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ciſe. 16 And he coupled five curtains by themſelves, and ſix curtains by themſelves. 17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the ſecond. 18 And he made fifty taches *of* braſs to couple the tent together, that it might be one. 19 And he made a covering for the tent, *of* rams ſkins died red, and a covering *of* badgers ſkins above *that*. 20 And he made boards for the tabernacle, *of* ſhittim-wood, ſtanding up. 21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. 22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle. 23 And he made boards for the tabernacle: twenty boards for the ſouth-ſide ſouth-ward. 24 And forty ſockets of ſilver he made under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons. 25 And for the other ſide of the tabernacle *which is* toward the north-corner,

he made twenty boards. 26 And their forty ſockets of ſilver: two ſockets under one board, and two ſockets under another board. 27 And for the ſides of the tabernacle weſt-ward, he made ſix boards. 28 And two boards made he for the corners of the tabernacle in the two ſides. 29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. 30 And there were eight boards, and their ſockets *were* ſixteen ſockets of ſilver, under every board two ſockets. 31 And he made bars *of* ſhittim-wood: five for the boards of the one ſide of the tabernacle. 32 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the tabernacle for the ſides weſtward. 33 And he made the middle bar to ſhoot through the boards from the one end to the other. 34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold. 35 And he made a vail *of* blue, and purple, and ſcarlet, and fine twined linen: *with* cherubims made he it of cunning work. 36 And he made thereunto four pillars of ſhittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he caſt for them four ſockets of ſilver. 37 And he made an hanging for the tabernacle-door, *of* blue, and purple, and ſcarlet, and fine twined linen, of needle work. 38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were of* braſs.

Every Morning the Free-will Offerings were preſented, and given by *Moſes* to the Workmen; and ſo zealous were the People in general on this Occaſion, that *Moſes*, when he found there was ſufficient, was oblig'd to iſſue a Proclamation to reſtrain them from bringing any more. This was a very ſtrong Inſtance of the Affection of the People, in general, for the exterior Rites of Religion, tho' without any juſt Senſe of its moral and eſſential Precepts; ſince we behold them, in a few Weeks, breaking through thoſe Laws which had been given by God himſelf, in the moſt conſpicuous, as well as the moſt tremendous Manner; and that in a Point which brought them no temporal Advantage whatever, and, in a very inconſiderable Space after this, haſtening with eager Obedience, to give up their moſt valuable Effects, to adorn the Tabernacle of that infinite Being, whoſe Commands they had deſpiſed.

As every Part of this ſacred Edifice was meaſured by the Cubit, it may be neceſſary to inform the Reader, that a Cubit was about twenty-two Inches of *Engliſh* Meaſure.

CHAP. XXXVII.

A Deſcription of the Ark, Mercy-ſeat, Table of Shew-bread, Golden Candleſtick, Altar of Incenſe, anointing Oil, Incenſe, or Perfume.

Ver. 1. AND Bezaleel made the ark *of* ſhittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it. 2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about. 3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it. 4 And he made ſtaves *of* ſhittim-wood, and overlaid them with gold. 5 And he put the ſtaves into the rings by the ſides of the ark, to bear the ark. 6 And he made a mercy-ſeat *of* pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof. 7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-ſeat: 8 One cherub on the end on this ſide, and another cherub on the *other* end on that ſide: out of the mercy-ſeat made he the cherubims on the two ends thereof. 9 And the cherubims ſpread out *their* wings on high, *and* covered with their wings over the mercy-ſeat, with their faces one to another; *even* to the mercy-ſeat-ward were the faces of the cherubims. 10 And he made the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 11 And he overlaid it with pure gold, and made thereunto a crown of gold round about. 12 Alſo he made thereunto a border of an hand breadth, round about: and made a crown of gold for the border thereof round about. 13 And he caſt for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. 14 Over againſt the border were the rings, the places for the ſtaves, to bear the table. 15 And he made the ſtaves of ſhittim-wood, and overlaid them with gold, to bear the table. 16 And he made the veſſels which *were* upon the table, his diſhes, and his ſpoons, and his bowls, and his covers to cover withall, *of* pure gold. 17 And he made the candleſtick *of* pure gold: *of* beaten work made he the candleſtick, his ſhaft and his branch, his bowls, his knops, and his flowers were of the ſame. 18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof. 19 Three bowls made after the faſhion of almonds, in one branch, a knop and a flower; and three bowls, made like almonds, in another branch, a knop and a flower: ſo throughout the ſix branches, going out of the candleſtick. 20 And in the candleſtick *were* four bowls made like almonds, his knops and his flowers. 21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it. 22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold. 23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, *of* pure gold. 24 *Of* a talent of pure gold made he it, and all the veſſels thereof. 25 And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* four ſquare) and two cubits was the height of it; the horns thereof were of the ſame. 26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about. 27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withall. 28 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold. 29 And he made the holy anointing oil, and the pure incenſe of ſweet ſpices, according to the work of the apothecary.

Nothing

The Tables & all ỳ Vessels thereof: & ỳ Shew-bread, ỳ pure Candlestick. wth

Exod. Chap. XXXIX. Ver. 36: 38.

ỳ Lamps thereof & ỳ golden Alter & ỳ anointing Oil, & ỳ sweet Incense

The brazen Altar & his Grate of Brass his Staves & all his Vessels the

Exod: Chap: XXXIX. Ver. 39: 40.

Lavers & his Foot ỳ Hanging of ỳ Court his Pillars & his Sockets

The holy Garments for the

Exod. Chap: LX. Ver: 13.

High Priests and ỳ Levites

Nothing in this Chapter, I think, wants Explanation, unleſs it be the *Table of Shew-bread*. On this Table were twelve Cakes or Loaves to ſtand continually, from whence they were called *Shew-bread*, that is, *Shewn*, or *ſet to View* before the Lord. Theſe Loaves were new every Week, being ſet in two Rows, ſix in each Row, with Frankincenſe over them. The old Bread was taken away every Sabbath Day, and new Bread laid in the Room of it; and it was not lawful for any but the Prieſts to eat of that Bread.

CHAP. XXXVIII.

The Altar for the Burnt-offering, with its Furniture. The Brazen Laver with his Foot. The People numbered and taxed.

Ver. 1. AND he made the altar of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof (*it was* four-ſquare) and three cubits the height thereof. 2 And he made the horns thereof on the four corners of it: the horns thereof were of the ſame, and he overlaid it with braſs. 3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks and the fire-pans: all the veſſels thereof made he *of* braſs. 4 And he made for the altar a braſen-grate of net-work, under the compaſs thereof, beneath unto the midſt of it. 5 And he caſt four rings for the four ends of the grate of braſs, *to be* places for the ſtaves. 6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs. 7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withall; he made the altar hollow with boards. 8 And he made the laver *of* braſs, and the foot of it, *of* braſs, of the looking-glaſſes of *the women* aſſembling, which aſſembled at the door of the tabernacle of the congregation. 9 And he made the court: on the ſouth-ſide ſouthward, the hangings of the court *were of* fine twined linen, an hundred cubits. 10 Their pillars *were* twenty, and their braſen ſockets twenty: the hooks of the pillars and their fillets *were of* ſilver. 11 And for the north-ſide *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars, and their fillets *of* ſilver. 12 And for the weſt-ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets, *of* ſilver. 13 And for the eaſt-ſide eaſt-ward fifty cubits. 14 The hangings of the one ſide *of the gate were* fifteen cubits, their pillars three, and their ſockets three. 15 And for the other ſide of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets three. 16 All the hangings of the court round about, *were* of fine twined linen. 17 And the ſockets for the pillars *were of* braſs; the hooks of the pillars, and their fillets, *of* ſilver; and the overlaying of their chapiters *of* ſilver; and all the pillars of the court *were* filleted with ſilver. 18 And the hanging for the gate of the court was needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court. 19 And their pillars *were* four, and their ſockets *of* braſs four, their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets, *of* ſilver. 20 And all the pins of the tabernacle, and of the court round about, *were of* braſs. 21 This is the ſum of the tabernacle, *even* of the tabernacle of teſtimony, as it was counted, according to the commandment of Moſes, *for* the ſervice of the Levites, by the hand of Ithamar, ſon to Aaron the prieſt. 22 And Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah, made all that the Lord commanded Moſes. 23 And with him *was* Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in ſcarlet, and fine linen. 24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary. 25 And the ſilver of them that were numbred of the congregation, *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel of the ſanctuary. 26 A bekah for every man, *that is*, half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbered, from twenty years old and upward, for ſix hundred thouſand and three thouſand and five hundred and fifty *men*. 27 And of the hundred talents of ſilver, were caſt the ſockets of the ſanctuary, and the ſockets of the vail; an hundred ſockets of the hundred talents, a talent for a ſocket. 28 And of the thouſand ſeven hundred ſeventy and five *ſhekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them. 29 And the braſs of the offering *was* ſeventy talents, and two thouſand and four hundred ſhekels. 30 And therewith he made the ſockets to the door of the tabernacle of the congregation, and the braſen altar, and the braſen grate for it, and all the veſſels of the altar. 31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

A Bekah of every Man, that is, half a Shekel, after the Shekel of the Sanctuary, for every one that went to be numbered, from twenty Years old and upwards, for ſix hundred thouſand, and three thouſand, and five hundred and fifty Men] The Total of this Tax, in *Hebrew* Money, amounted to 31,775 Shekels, which was equal to an hundred Talents, and 1775 Shekels over; from whence it appears, that a Talent contained 3000 Shekels, and the Produce of this Tax in our Money, came to 34,421 *l.* 4 *s.* 6 *d.*

CHAP. XXXIX.

The officiating and holy Garments of the Prieſts, with their various Ornaments, being all finiſh'd, are brought to Moſes, *who approves the Work, and bleſſes the People.*

Ver. 1. AND of the blue, and purple, and ſcarlet, they made clothes of ſervice, to do ſervice in the holy *place*, and made the holy garments for Aaron; as the Lord commanded Moſes. 2 And he made the ephod, *of* gold, blue, and purple, and ſcarlet, and fine twined linen. 3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linen, *with* cunning work. 4 They made

made ſhoulder pieces for it, to couple *it* together: by the two edges was it coupled together. 5 And the curious girdle of his ephod that *was* upon it, *was* of the ſame, according to the work thereof; *of* gold, blue, and purple, and ſcarlet, and fine twined linen; as the Lord commanded Moſes. 6 And they wrought onyx-ſtones encloſed in ouches of gold, graven as ſignets are graven, with the names of the children of Iſrael. 7 And he put them on the ſhoulders of the ephod, *that they ſhould be* ſtones for a memorial to the children of Iſrael; as the Lord commanded Moſes. 8 And he made the breaſt-plate of cunning work, like the work of the ephod; *of* gold, blue, and purple, and ſcarlet, and fine twined linen. 9 It was four-ſquare, they made the breaſt-plate double: a ſpan *was* the length thereof, and a ſpan the breadth thereof *being* doubled. 10 And they ſet in it four rows of ſtones: *the firſt* row *was* a ſardius, a topaz and a carbuncle: this *was* the firſt row. 11 And the ſecond row an emeraud, a ſapphire, and a diamond. 12 And the third row, a ligure, an agate, an amethyſt. 13 And the fourth row, a beryll, an onyx, and a jaſper: *they were* incloſed in ouches of gold in their encloſings. 14 And the ſtones *were* according to the names of the children of Iſrael, twelve according to their names, like the engravings of a ſignet, every one with his name, according to the twelve tribes. 15 And they made upon the breaſt-plate chains, at the ends, *of* wreathen work *of* pure gold. 16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate. 17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate. 18 And the two ends of the two wreathen chains they faſtened in the two ouches, and put them on the ſhoulder-pieces of the ephod, before it. 19 And they made two rings of gold, and put *them* on the two ends of the breaſt-plate upon the border of it, which *was* on the ſide of the ephod inward. 20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the fore-part of it, over againſt the *other* coupling thereof, above the curious girdle of the ephod. 21 And they did bind the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod; as the Lord commanded Moſes. 22 And he made the robe of the ephod *of* woven work, all *of* blue. 23 And *there was* a hole in the midſt of the robe, as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rent. 24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and ſcarlet, *and* twined *linen*. 25 And they made bells *of* pure gold, and put the bells between the pomiegranates, upon the hem of the robe, round about between the pomegranates. 26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to miniſter *in*; as the Lord commanded Moſes. 27 And they made coats *of* fine linen, *of* woven work, for Aaron and for his ſons, 28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen, 29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet, *of* needle-work; as the Lord commanded Moſes. 30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a ſignet, HOLINESS TO THE LORD. 31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre; as the Lord commanded Moſes. 32 Thus was all the work of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they. 33 And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets, 34 And the covering of rams ſkins died red, and the covering of badgers ſkins, and the vail of the covering, 35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat, 36 The table, *and* all the veſſels thereof, and the ſhew-bread, 37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oil for light. 38 And the golden altar, and the anointing oil, and the ſweet incenſe, and the hanging for the tabernacle-door, 39 The braſen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver and his foot, 40 The hangings of the court, his pillars, and his ſockets, and the hangings for the court-gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation, 41 The clothes of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſts office. 42 According to all that the Lord commanded Moſes, ſo the children of Iſrael made all the work. 43 And Moſes did look upon all the work, and behold, they had done it as the Lord had commanded, even ſo had they done it: And Moſes bleſſed them.

Every Thing here mentioned, has been treated of in the foregoing Chapters; and therefore we proceed to the next.

CHAP. XL.

Moſes, *as he is commanded, rears up the Tabernacle, and puts in it the Ark, and ſets up the Tables, Candleſtick, Golden and Brazen-Altar, and Laver. All Things being in order, the Glory of God fills the Place.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 On the firſt day of the firſt month, ſhalt thou ſet up the tabernacle of the tent of the congregation: 3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail. 4 And thou ſhalt bring in the table, and ſet in order the things that are to be ſet in order upon it, and thou ſhalt bring in the candleſtick and light the lamps thereof. 5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle. 6 And thou ſhalt ſet the altar of the burnt-offering before the door of the tabernacle of the tent of the congregration. 7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein. 8 And thou ſhalt ſet up the court round about, and hang up the hang-

hanging at the court gate. 9 And thou ſhalt take the anointing-oyl, and anoint the tabernacle and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy. 10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctify the altar: and it ſhall be an altar moſt holy. 11 And thou ſhalt anoint the laver, and his foot, and ſanctify it. 12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water. 13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctify him; that he may miniſter unto me in the prieſts office. 14 And thou ſhalt bring his ſons, and cloath them with coats: 15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſts office: for their anointing ſhall ſurely be an everlaſting prieſthood, throughout their generations: 16 Thus did Moſes: according to all that the Lord commanded him, ſo did he. 17 And it came to paſs, in the firſt month in the ſecond year, on the firſt *day* of the month, *that* the tabernacle was reared up. 18 And Moſes reared up the tabernacle, and faſtned his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars. 19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moſes. 20 And he took and put the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy ſeat above upon the ark. 21 And he brought the ark into the tabernacle, and ſet up the vail of the covering, and covered the ark of the teſtimony; as the Lord commanded Moſes. 22 And he put the table in the tent of the congregation, upon the ſide of the tabernacle, north-ward, without the vail. 23 And he ſet the bread in order upon it, before the Lord; as the Lord had commanded Moſes. 24 And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouth-ward. 25 And he lighted the lamps before the Lord, as the Lord commanded Moſes. 26 And he put the golden altar in the tent of the congregation, before the vail. 27 And he burnt ſweet incenſe thereon, as the Lord commanded Moſes. 28 And he ſet up the hanging, at the door of the tabernacle. 29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat-offering; as the Lord commanded Moſes. 30 And he ſet the laver between the tent of the congregation, and the altar, and put water there to waſh *withal*. 31 And Moſes and Aaron and his ſons, waſhed their hands and their feet thereat. 32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed: as the Lord commanded Moſes. 33 And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court gate: ſo Moſes finiſhed the work. 34 Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. 35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glory of the Lord filled the tabernacle. 36 And when the cloud was taken up from over the tabernacle, the children of Iſrael went onward in all their journeys: 37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up. 38 For the cloud of the Lord *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

The Glory of the Lord filled the Tabernacle] *The Glory of the Lord* (what the *Jews* call'd *Schechinah*) was a particular Manifeſtation of the Divine Preſence, appearing uſually in the Shape of a *Cloud*, but ſometimes breaking out into a bright and refulgent Fire. For we muſt not ſuppoſe that the *Cloud*, and the *Glory of God*, were two *different* Things, but one and the ſame, even as the *Pillar of Cloud* and *Fire* were; for, *outwardly*, it was a Cloud, and, *inwardly*, a Fire. And, in like Manner here, the external Part of it cover'd the *Tabernacle* without, while the inward Part of it ſhone in full Glory within the *Houſe*; in which Senſe the Account of this *Appearance* (Exod. xvi. 10.) is to be underſtood: The Glory of *the Lord abode upon Mount* Sinai, *and the Cloud cover'd it* (i. e. cover'd *the Glory of the Lord*, and not *the Mount*) *ſix* Days; for, on the *ſeventh* Day this Glory broke through the Cloud, and appear'd like a devouring Fire in the Sight of all the People, *Exod.* xxiv. 17. This wonderful Appearance, whether occaſion'd by the Preſence of *Angels*, or (as others imagine) by the Reſidence of *the ſecond Perſon* in the ever bleſſed *Trinity*, took Poſſeſſion of the Tabernacle, on the Day of its Conſecration, and (as the *Jews* believe) paſs'd into the *Sanctuary* of *Solomon*'s Temple, on its *Dedication*, where it continued to the Deſtruction of *Jeruſalem* and the Temple by the the *Chaldeans*; after which it was never more ſeen. See *Calmet*'s Dict. and *Patrick*'s Com.

Moſes has been very particular in his Deſcription of the *Tabernacle*: Upon which ſome have ſtarted a Queſtion, whether any Thing of this Kind was ever erected for the publick Worſhip of God before the *Moſaic* Inſtitution? To this it has been anſwered, That from the very firſt Beginning of Time, God had always ſome Place appropriated to the ſolemn Duties of religious Worſhip. Even during the ſmall Space of his Continuance in Paradiſe, *Adam* had where to *preſent* himſelf before the Lord; and after his Expulſion from thence, *his Sons*, in like Manner, had whither to *bring* their Oblations and Sacrifices. The *Patriarchs*, both before and after the Flood, uſed Altars, and Mountains, and Groves, for the ſelf-ſame Purpoſe. Here they had their *Proſeuchæ*, or Places for Prayer, which were certain Plats of Ground, encompaſſed with a Wall, or ſome other Encloſure, and opened above. But the firſt Place of this Kind, that made any conſiderable Figure, was the *Tabernacle*, which God ordered *Moſes* to erect in the Wilderneſs, as an Habitation for his majeſtick Preſence to reſide in.

As the *High-prieſt* was an Officer of the higheſt Rank and Authority under the *Levitical-Law*, ſome Account may be here expected of his peculiar Privileges and Authority. The *High-prieſt* was at the Head of all religious Affairs, and the ordinary Judge of all the Difficulties that related to them. He only had the Privilege of entering into the *Sanctuary* once in a Year, which was on the Day of *ſolemn Expiation*, to make Atonement for the Sins of the whole People.

The Buſineſs of the *ordinary Prieſts* was, to attend the Service of the Tabernacle: They kept up a *perpetual Fire* upon the Altar of *Burnt-offering*; lighted and extinguiſhed the Lamps of the Golden Candleſtick; made the Loaves of Shew-bread; offered them on the Golden Altar in the Sanctuary; changed them every Sabbath-day; and every Day at Night and Morning, carried in a ſmoaking Cenſer of Incenſe, and placed it on the Golden Table, which upon this Account, was likewiſe called the *Altar of Incenſe*.

As

As we ſhall ſoon have Occaſion to mention Sacrifices of various Kinds, it will not be impertinent, I think, here to give an Account of the ſeveral Sorts of Sacrifices under the Law.

The *Jewiſh* Sacrifices were of four Kinds. Firſt, the *Burnt-offering*, which was totally conſumed by Fire upon the Altar, after that the Feet and Entrails had been waſhed.

Secondly, the *Peace-offering*, whereof the inward Fat, or Tallow, made up with the Liver and Kidneys, was all burnt upon the Altar. The Breaſt and right Shoulder were the *Perquiſite* of the Prieſts, who were obliged to eat them in the *Holy Place*, and the Remainder belonged to the Perſon who offered the Sacrifice.

Thirdly, the *Sacrifice for Sin*, committed either *wilfully* or *ignorantly*; and in this the Prieſt took ſome of the Blood of the Victim, dipped his Finger in it, and ſprinkled it ſeven Times towards the Veil of the *Sanctuary*. The ſame Parts of the Victim were burnt on the Altar, in *this*, as in the former Sacrifice. The reſt (if the Sacrifice was offered for the Sins of the High-Prieſt, or the People) was carried without the Camp and there burnt; but, if it was for a *private* Perſon, the Victim was divided (as was ſaid before) between the Prieſt and the Offerer.

Fourthly, the *Sacrifice of Oblation*, which was either fine Flour, or Incenſe. Cakes of fine Flour and Oil baked, or the firſt Fruits of new Corn. Oil, Salt, Wine, and Frankincenſe went always along with every Thing that was offered. All the Frankincenſe was caſt into the Fire; but of the other Things, the Prieſt only burnt a Part, and the reſt he reſerved to himſelf.

Now what the Ends and Uſes were for which theſe Things were inſtituted, St. *Paul* informs us, when he ſays, that *the Law was our School-maſter to bring us unto Chriſt*, Gal. iii. 24. *Having only a Shadow of good Things to come, and not the very Image of the Things, it could never, with thoſe Sacrifices which were offered, Year by Year continually, make the Comers thereunto perfect*, Heb. x. 1.

The ſame Apoſtle, in his *Epiſtle* to the *Hebrews*, Ch. vii. 19. has inform'd us, *that the Law made nothing perfect, but the bringing in of a better Hope, by which we draw nigh unto God.* The *Jewiſh* High-Prieſt was a Type of our Saviour, and his Entrance into the *Holy of Holies*, of our Lord's Aſcenſion into Heaven, after his Reſurrection. The Sacrifices, which were offered under the *Levitical* Law, were previous Repreſentations of the Death of Chriſt; and the Redemption of Mankind by the Effuſion of his Blood was exhibited, every Day, in the ſeveral Obligations in the Tabernacle: *For if the Blood of Bulls and of Goats, and the Aſhes of an Heifer, ſprinkling the Unclean, ſanctifieth to the purifying of the Fleſh; how much more ſhall the Blood of Chriſt, who, through the Eternal Spirit, offer'd himſelf without Spot to God, purge the Conſcience from dead Works, to ſerve the living God?* Heb. ix. 13. Now, beſides the Arguments which might be drawn from the *Groſſneſs* of the *Jews* Underſtanding, and their Incapacity to receive a more *ſpiritual* Diſpenſation, God might have this farther Deſign in ſetting before them the *Myſtery* of Man's Redemption under ſuch *typical* Repreſentations, *viz.* that thereby he might excite their Induſtry, and give a fuller Scope to the Exercise of their Faith. For, that the Faith and Hope, and other Graces of the Patriarchs, and devout *Jews*, were more effectually prov'd by the Exhibition of Things ambiguous and obſcure, than if they had been altogether open'd in the fulleſt and plaineſt Propoſitions, is a Matter that can hardly be conteſted. To reſt aſſured, that God would bring to paſs what he had expreſly and circumſtantially foretold, ſhew'd indeed a ſincere and true Faith *in general*; but to be perſuaded, that faint Reſemblances, and the remoteſt Hints were pregnant with Certainty and Solidity, and would, in their proper Time, be glorioufly compleated (how unintelligible ſoever they might be at preſent) was (if we may ſo call it) a *ſpecial Advance of heroic Faith*, and render'd their Dependance and Reſignation as complete as poſſible. And, accordingly, the *Apoſtle*, having enumerated ſeveral antient *Worthies*, who, by Faith extended their Views, and look'd upon the Diſpenſation they were under, as no more than a *Syſtem of Types and Shadows of the good Things to come*, concludes their Character in the following Manner: *And theſe all, having obtained a good Report through Faith, received not the Promiſe: God having provided ſome better Thing for us, that they without us, ſhould not be made perfect*, Heb. xi. 39, 40. So that the *Jewiſh* Religion and Worſhip was, in ſome Reſpects, adapted to the Capacity and Genius both of the *Learned* and *Ignorant*: Of the *Ignorant*, as being made up of Pomp and Shew enough to attract their *Attention*; and of the *Learned*, as abounding with *Shadows*, and *Emblems* of higher Matters, enough to exerciſe their deepeſt *Contemplation*.

A N

AN EXPOSITION OF The Third Book of *Moſes* called *LEVITICUS.*

The ARGUMENT.

The Name of Leviticus, *given by the* Greek *Interpreters to this Book, intimates the Subject-matter treated of therein; namely, the various Rules and Forms of ceremonial Worſhip, which God preſcribed to the People in the Deſart, after the Tabernacle was framed and erected; eſpecially about the Offerings and Sacrifices to be adminiſter'd by the Family of* Levi. *Offerings and Sacrifices had been eſtabliſhed by God from the Beginning after Man's Sin; and the Promiſe that he ſhould be reſtored to Grace by the* Meſſias; *and had been continually uſed in the Church; and were of two Sorts, and for two Ends. The one Sort was expiatory, or propitiatory; the other were euchariſtical, or of Thankſgiving, to make a publick Acknowledgment of God's Benefits, as well general, as particular. But after the* Iſraelites *were come out of* Egypt, *the Almighty, willing to give a firm and perpetual Form to his Service, and to baniſh all arbitrary Licence, and to ſhew that he is pleaſed with nothing but Obedience, by which alone he can and ought to be lawfully ſerved; both Kinds of Sacrifices were regulated by certain Laws and Circumſtances, of Rites, Times, and Places; and eſpecially by appointing certain Perſons conſecrated and pleaſing to God, according to his free Choice, by which he took the Tribe of* Levi *in general for his Service; and out of that Tribe,* Aaron, *and his Deſcendants, particularly, to offer Sacrifices, whereof the Elders, from Father to Son, ſhould ſucceſſively hold the Place of High-Prieſt.*

Beſides this firſt and principal Part, this Book alſo contains the Ceremonial Laws concerning the Diſtinctions of Meats, clean and unclean, lawful and unlawful, which were given as well for an Exerciſe and abſolute Proof of ſincere Obedience to God, as for a Document of holy Diſcretion, which Believers ought to uſe in abſtaining from every Thing with which God is diſpleaſed, or which may ſtain the Conſcience.

Farther; Moſes, *in this Book, deſcribes all ceremonial Uncleanneſſes, by Meats, corporal Infirmities, and Accidents; and the Purification required in every one of them particularly; together with the Appointment of a general Purgation or Atonement to be made once a Year, of all the People's Uncleanneſſes.*

In this Book are alſo eſtabliſhed the Laws of Affinity and Conſanguinity, forbidden in Marriages, and divers other Precepts of Juſtice; Charity and Piety, the Purity required in Prieſts; of Feaſts; of the Reſting of the Earth after ſeven Years; of the Jubilee; Vows; Things conſecrated to God, and the Ranſom of them; Things which were uſed in antient Times, for an Order of Eccleſiaſtical Diſcipline, and have likewiſe ſome reaſonable Correſpondency with the Myſteries of the Goſpel; of which Things the Levites *were the ordinary Teachers, ſacred Miniſters, and publick Expounders. Finally, all theſe Commandments were ſealed by God, with excellent Promiſes to them that ſhould keep them, and rigorous Threatnings to the Breakers of them.*

CHAP. I.

Laws concerning the ſlaughtering the Burnt-offering in the Tabernacle; whether the Offering conſiſt of the Herd, Flock, or Fowl.

Ver. 1. AND the Lord called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, If any man of you bring an offering unto the Lord, ye ſhall bring your offering of the cattel, even of the herd, and of the flock. 3 If his offering *be* a burnt-ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord. 4 And he ſhall put his hand upon the head of the burnt-offering: and it ſhall be accepted for him to make atonement for him. 5 And he ſhall kill the bullock before the Lord: and the prieſts Aarons ſons ſhall bring the blood, and ſprinkle the blood round about upon the altar, that *is* by the door of the tabernacle of the congregation. 6 And he ſhall flay the burnt-offering, and cut it into his pieces. 7 And the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood

wood in order upon the fire. 8 And the prieſts Aarons ſons ſhall lay the parts, the head, and the fat in order upon the wood that *is* on the fire which *is* upon the altar. 9 But his inwards and his legs ſhall he waſh in water: and the prieſt ſhall burn all on the altar, *to be* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord. 10 And if his offering be of the flocks, *namely* of the ſheep, or of the goats, for a burnt-ſacrifice; he ſhall bring it a male without blemiſh. 11 And he ſhall kill it on the ſide of the altar north-ward before the Lord: and the prieſts Aarons ſons ſhall ſprinkle his blood round about upon the altar. 12 And he ſhall cut it into his pieces, with his head and his fat: and the prieſt ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar. 13 But he ſhall waſh the inwards and the legs with water: and the prieſt ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt-ſacrifice, an offering made by fire of a ſweet ſavour unto the Lord. 14 And if the burnt-ſacrifice for his offering to the Lord *be* of fowls, then he ſhall bring his offering of turtle doves, or of young pigeons. 15 And the prieſt ſhall bring it unto the altar, and wring off his head, and burn *it* on the altar: and the blood thereof ſhall be wrung out at the ſides of the altar. 16 And he ſhall pluck away his crop with his feathers, and caſt it beſide the altar on the eaſt-part, by the place of the aſhes. 17 And he ſhall cleave it, with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord.

Some have made it a Queſtion, why the firſt Verſe of this Chapter, and Book, begins with the Word *And*, as if it was connected with Something foregoing? To this the *Jewiſh* Commentators, who are great Obſervers of Words, Letters, Phraſes, and ſuch like, have anſwer'd, That by the Word *And* beginning the Book, is intimated, that it is immediately connected with, and joined to, the latter End of *Exodus*; in which, as we apprehend, they are not miſtaken; for the Thread of the Narration does, indeed, paſs on from one Book to the other, as the Reader may eaſily perceive, by comparing the *fortieth* Chapter of *Exodus* with the *firſt* of *Leviticus*.

The Reſt of this Chapter wants no Explanation.

CHAP. II.

Laws concerning the Meat-offerings, which were of Flour; Leaven and Honey not to be mixed with it. All Offerings to be ſalted. Of the Firſt Fruits.

Ver. 1. AND when any will offer a meat-offering unto the Lord, his offering ſhall be *of* fine flour; and he ſhall pour oil upon it, and put frankincenſe thereon. 2 And he ſhall bring it to Aarons ſons the prieſts: and he ſhall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincenſe thereof; and the prieſt ſhall burn the memorial of it upon the altar, *to be* an offering made by fire, of a ſweet ſavour unto the Lord. 3 And the remnant of the meat-offering *ſhall be* Aarons and his ſons: *it is* a thing moſt holy of the offerings of the Lord made by fire. 4 And if thou bring an oblation of a meat-offering baken in the oven, *it ſhall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. 5 And if thy oblation *be* a meat-offering *baken* in a pan, it ſhall be *of* fine flour unleavened, mingled with oil. 6 Thou ſhalt part it in pieces, and pour oil thereon: it *is* a meat-offering. 7 And if thy oblation *be* a meat-offering *baken* in the frying-pan, it ſhall be made *of* fine flour with oil. 8 And thou ſhalt bring the meat-offering, that is made of theſe things, unto the Lord: and when it is preſented unto the prieſt, he ſhall bring it unto the altar. 9 And the prieſt ſhall take from the meat-offering a memorial thereof, and ſhall burn *it* upon the altar: *it is* an offering made by fire of a ſweet ſavour unto the Lord. 10 And that which is left of the meat-offering, *ſhall be* Aarons and his ſons: *it is* a thing moſt holy, of the offerings of the Lord made by fire. 11 No meat-offering, which ye ſhall bring unto the Lord, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the Lord made by fire. 12 As for the oblation of the firſt fruits, ye ſhall offer them unto the Lord: but they ſhall not be burnt on the altar for a ſweet ſavour. 13 And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt. 14 And if thou offer a meat-offering of thy firſt-fruits unto the Lord, thou ſhalt offer for the meat-offering of thy firſt-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears. 15 And thou ſhalt put oil upon it, and lay frankincenſe thereon: it *is* a meat-offering. 16 And the prieſt ſhall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the Lord.

No Meat-offering which ye ſhall bring unto the Lord, ſhall be made with Leaven] By which is ſignified, that all Leaven of Malice, Hypocriſy, and Pride, in all the ſpiritual Offerings, or good Works of the Faithful, *Luke* xii. 1. ſhall be laid aſide.

For ye ſhall burn no Leaven, nor any Honey, in any Offering of the Lord made by Fire] The Reaſon why Honey is forbidden, is, becauſe, notwithſtanding the Sweetneſs of it, it hath that Quality, that it will make the Dough, or Paſte it is mixed with, ſour, to riſe, and become puffy. Or, it may be, God would intimate, that the Sweets and Pleaſures of the Fleſh, ſpoil the Study of good Works.

And every Oblation of thy Meat-offering, ſhalt thou ſeaſon with Salt] *Salt* is a Sign of Confirmation of the Covenant with God; a Phraſe taken from the common Saying, that *familiar Friends uſe the ſame Salt*, that is, feed at one Table. Salt was likewiſe antiently a Sign or Token of Friendſhip; alſo of an *Inferior's* Duty whereby he was bound to his *Superior*, whence comes the Word *Salary*, or Wages, *Ezra* iv. 14. *Now becauſe we have Maintenance from the King's Palace*; or as it is in the Margin, *we are ſalted with the Salt of the Palace*. *Salt* was likewiſe to remind us to lead an undefiled and uncorrupt Life. *Mark* iv. 19.

CHAP. III.

Laws to regulate the Manner of offering the Peace-offerings of Bullocks, Sheep, and Goats. Eating of Fat and Blood expreſly forbidden, as the Statute made perpetual.

Chap. 3.

Ver. 1. AND if his oblation *be* a ſacrifice of peace-offering, if he offer it of the herd, whether *it be* a male or female; he ſhall offer it without blemiſh before the Lord. 2 And he ſhall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aarons ſons the prieſts ſhall ſprinkle the blood upon the altar round about. 3 And he ſhall offer of the ſacrifice of the peace-offering, an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards. 4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away. 5 And Aarons ſons ſhall burn it on the altar upon the burnt ſacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire of a ſweet ſavour unto the Lord. 6 And if his offering for a ſacrifice of peace-offering unto the Lord be *of* the flock, male or female; he ſhall offer it without blemiſh. 7 If he offer a lamb for his offering, then ſhall he offer it before the Lord. 8 And he ſhall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons ſons ſhall ſprinkle the blood thereof round about upon the altar. 9 And he ſhall offer of the ſacrifice of the peace-offering, an offering made by fire unto the Lord: the fat thereof *and* the whole rump, it ſhall he take off hard by the back-bone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards. 10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away. 11 And the prieſt ſhall burn it upon the altar: *it is* the food of the offering made by fire unto the Lord. 12 And *if* his offering *be* a goat, then he ſhall offer it before the Lord. 13 And he ſhall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the ſons of Aaron ſhall ſprinkle the blood thereof upon the altar round about. 14 And he ſhall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards. 15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away. 16 And the prieſt ſhall burn them upon the altar: *it is* the food of the offering made by fire, for a ſweet ſavour. All the fat is the Lords. 17 *It ſhall be* a perpetual ſtatute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

And if his Oblation be a Sacrifice of Peace-offering] The Word in the *Hebrew* for *Peace-offering*, ſignifies *Welfare*, *Proſperity*, or *Requital*; implying ſuch Sacrifice whereby Men requite God with Thankſgiving for all the Welfare and Proſperity, Peace and Bleſſings he beſtows upon them; in which Regard it might likewiſe be termed a *Requite-offering*.

The Difference between the *Peace-offering* and the *Burnt-offering* is this: The *Burnt-offering* might conſiſt of *Doves* or *Pigeons*, where the Circumſtances of the Offerer were narrow; but *Peace-offerings* were only to be made Bullocks, Sheep, or Goats; the *Burnt-offering* was to be a Male, the Peace-offering either Male or Female, ſo it was without Blemiſh; of the *Burnt-offering* the Prieſts had nothing but the Skins, whereas the *Peace-offerings* were divided into three Parts, namely, *one*, which was burnt on the Altar, conſiſting of the Fat covering the Inwards, and the Rumps of Sheep or Lambs; *another* belonged to the Prieſt, namely, the Shoulder and Breaſt; of the Remainder, the Offerer and his Friends made a Feaſt, and rejoiced together.

It is the Food of the Offering] To ſhew that God took Delight therein, and required them as his Part of the Sacrifices.

CHAP. IV.

Of Sacrifices for the Sins of Ignorance, committed either by the High-prieſt, the whole Congregation, by a Prince or Ruler, or by a private and ordinary Man.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, ſaying, if a ſoul ſhall ſin through ignorance againſt any of the commandments of the Lord (*concerning things* which ought not to be done) and ſhall do againſt any of them: 3 If the prieſt that is anointed, do ſin according to the ſin of the people: then let him bring for his ſin which he hath ſinned, a young bullock without blemiſh, unto the Lord for a ſin-offering. 4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and ſhall lay his hand upon the bullocks head, and kill the bullock before the Lord. 5 And the prieſt that is anointed, ſhall take of the bullocks blood, and bring it to the tabernacle of the congregation. 6 And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the Lord, before the vail of the ſanctuary. 7 And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the Lord, which *is* in the tabernacle of the congregation; and ſhall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation. 8 And he ſhall take off from it all the fat of the bullock for the ſin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards. 9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away. 10 As it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſt ſhall burn them upon the altar of the burnt-offering. 11 And the ſkin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung, 12 Even the whole bullock ſhall he carry forth without the camp, unto a clean place, where the aſhes are poured out, and burn him on the wood with fire: where the aſhes are poured out, ſhall he be burnt. 13 And if the whole congregation of Iſrael ſin through ignorance, and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the Lord, *concerning things* which ſhould not be done, and are guilty: 14 When the ſin which they have ſinned againſt it, is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation. 15 And the elders of the congregation ſhall lay their hands upon the head of the bullock before the Lord: and the bullock ſhall be killed before the Lord. 16 And the prieſt that is anointed, ſhall bring of the bullocks blood

blood to the tabernacle of the congregation. 17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the Lord, *even* before the vail. 18 And he ſhall put *ſome* of the blood upon the horns of the altar, which *is* before the Lord, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation. 19 And he ſhall take all his fat from him, and burn *it* upon the altar. 20 And he ſhall do with the bullock as he did with the bullock for a ſin offering, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them. 21 And he ſhall carry forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſin-offering for the congregation. 22 When a ruler hath ſinned, and done *ſomewhat* through ignorance *againſt* any of the commandments of the Lord his God, *concerning things* which ſhould not be done, and is guilty; 23 Or if his ſin, wherein he hath ſinned, come to his knowledge: he ſhall bring his offering, a kid of the goats, a male without blemiſh. 24 And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it *is* a ſin-offering. 25 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering. 26 And he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace-offerings: and the prieſt ſhall make an atonement for him as concerning his ſin, and it ſhall be forgiven him. 27 And if any one of the common people ſin through ignorance, while he doth *ſomewhat againſt* any of the commandments of the Lord, *concerning things* which ought not to be done, and be guilty; 28 Or if his ſin, which he hath ſinned, come to his knowledge: then he ſhall bring his offering, a kid of the goat, a female without blemiſh, for his ſin which he hath ſinned. 29 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay the ſin offering in the place of the burnt-offering. 30 And the prieſt ſhall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar. 31 And he ſhall take away all the fat thereof, as the fat is taken away from off the ſacrifice of peace-offerings; and the prieſt ſhall burn *it* upon the altar, for a ſweet ſavour unto the Lord: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him. 32 And if he bring a lamb for a ſin-offering, he ſhall bring it a female without blemiſh. 33 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay it for a ſin-offering, in the place where they kill the burnt-offering. 34 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar. 35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar, according to the offerings made by fire unto the Lord: and the prieſt ſhall make an atonement for his ſin that he hath committed, and it ſhall be forgiven him.

If a Soul ſhall ſin through Ignorance] The Intent of an Offering for a Sin of Ignorance, was to make Atonement for ſome particular Sin, inadvertently committed, or ignorantly ſuppoſed to be no Sin, or falling into any Sin through Unadviſedneſs, unwarily, in Haſte, or Paſſion, not being ſenſible of the Sinfulneſs of it, till after the Treſpaſs committed; ſuch a Tranſgreſſor was to offer the Sacrifices here preſcribed.

And ſhall lay his Hand upon the Bullock's Head] This was a very proper Ceremony to put him in Mind, that he deſerved the Death that the Creature was a-going to ſuffer; and, at the ſame Time, to ſupport the Spirits of the Penitents, God, who had commanded ſuch a Service, promiſed he would moſt certainly accept of it for the Pardon of their Sins, until a more perfect Satisfaction ſhould be made.

From the Manner of Atonement made by theſe Sacrifices, may be inferr'd, that the Mercy and Goodneſs of God are exceeding great. Man by Sin had merited Death; God promiſed him, in his own Time, a *Redeemer* to ſatisfy his Juſtice; till that *Redeemer* ſhould come, he was pleaſed to accept of the Life of an Animal.

CHAP. V.

The different Kinds of Offering for the Sins of concealing of Swearing; touching unwarily any unclean Thing; vain Swearing; Treſpaſſes in holy Things.

Ver. 1. AND if a ſoul ſin, and hear the voice of ſwearing, and *is* a witneſs, whether he hath ſeen or known *of it*; if he do not utter *it*, then he ſhall bear his iniquity. 2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hidden from him; he alſo ſhall be unclean, and guilty. 3 Or if he touch the uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withall, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty. 4 Or if a ſoul ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty in one of theſe. 5 And it ſhall be, when he ſhall be guilty in one of theſe *things*, that he ſhall confeſs that he hath ſinned in that *thing*. 6 And he ſhall bring his treſpaſs-offering unto the Lord for his ſin which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſin-offering: and the prieſt ſhall make an atonement for him concerning his ſin. 7 And if he be not able to bring a lamb, then he ſhall bring for his treſpaſs which he hath committed, two turtle-doves or two young pigeons, unto the Lord; one for a ſin-offering, and the other for a burnt-offering. 8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſin-offering firſt, and wring off his head from his neck, but ſhall not divide *it* aſunder. 9 And he ſhall ſprinkle of the blood of the ſin-offering upon the ſide of the altar; and the reſt of the blood ſhall be wrung out at the bottom of the altar: it *is* a ſin-offering. 10 And he ſhall offer the ſecond *for* a burnt offering, according to the manner: and the prieſt ſhall make an atonement for

for him, for his ſin which he had ſinned, and it ſhall be forgiven him. 11 But if he be not able to bring two turtle-doves, or two young pigeons; then he that ſinned, ſhall bring for his offering the tenth part of an ephah of fine flour for a ſin-offering: he ſhall put no oyl upon it, neither ſhall he put *any* frankincenſe thereon: for it *is* a ſin-offering. 12 Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the Lord: it *is* a ſin-offering. 13 And the prieſt ſhall make an atonement for him, as touching his ſin that he hath ſinned in one of theſe, and it ſhall be forgiven him: and *the remnant* ſhall be the prieſts, as a meat-offering. 14 And the Lord ſpake unto Moſes, ſaying, 15 If a ſoul commit a treſpaſs, and ſin through ignorance, in the holy things of the Lord; then he ſhall bring for his treſpaſs unto the Lord, a ram without blemiſh out of the flocks, with thy eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuary, for a treſpaſs-offering. 16 And he ſhall make amends for the harm that he hath done in the holy thing, and ſhall add the fifth part thereto, and give it unto the prieſt: and the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, and it ſhall be forgiven him. 17 And if a ſoul ſin, and commit any of theſe things which are forbidden to be done by the commandments of the Lord; though he wiſt *it* not, yet is he guilty, and ſhall bear his iniquity. 18 And he ſhall bring a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering, unto the prieſt: and the prieſt ſhall make an atonement for him concerning his ignorance wherein he erred and wiſt *it* not; and it ſhall be forgiven him. 19 It *is* a treſpaſs-offering: he hath certainly treſpaſſed againſt the Lord.

Shall bring for his Offering the tenth Part of an Ephah of fine Flour; he ſhall put no Oil upon it, neither ſhall he put any Frankincenſe thereon] The Reaſon of this Prohibition is declared *Numb.* v. 15. becauſe this Offering cauſed a Remembrance of Iniquity, before the Lord; and not the Sweetneſs and Pleaſantneſs of voluntary Service.

CHAP. VI.

Laws concerning thoſe who purloined any Thing from their Neighbours. The Law of the Burnt-offering. The Offering at the Conſecration of a Prieſt; and ſeveral other Offerings.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 If a ſoul ſin, and commit treſpaſs againſt the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour; 3 Or have found that which was loſt, and lieth concerning it, and ſweareth falſly; in any of all theſe that a man doeth, ſinning therein: 4 Then it ſhall be, becauſe he hath ſinned and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found, 5 Or all that about which he hath ſworn falſly; he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his treſpaſs-offering. 6 And he ſhall bring his treſpaſs-offering unto the Lord, a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering, unto the prieſt. 7 And the prieſt ſhall make an atonement for him, before the Lord: and it ſhall be forgiven him, for any thing of all that he hath done, in treſpaſſing therein. 8 And the Lord ſpake unto Moſes, ſaying, 9 Command Aaron and his ſons, ſaying, This *is* the law of the burnt-offering: (It *is* the burnt-offering, becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it) 10 And the prieſt ſhall put on his linen garment, and his linen breeches ſhall he put upon his fleſh, and take up the aſhes which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them beſides the altar. 11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp, unto a clean place. 12 And the fire upon the altar ſhall be burning in it, it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings. 13 The fire ſhall ever be burning upon the altar: it ſhall never go out. 14 And this *is* the law of the meat offering: the ſons of Aaron ſhall offer it before the Lord, before the altar. 15 And he ſhall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar, *for* a ſweet ſavour, *even* the memorial of it unto the Lord. 16 And the remainder thereof ſhall Aaron and his ſons eat: with unleavened bread ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it. 17 It ſhall not be baken with leaven: I have given it *unto them for* their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſin-offering, and as the treſpaſs-offering. 18 All the males among the children of Aaron ſhall eat of it: *it ſhall be* a ſtatute for ever in your generations concerning the offerings of the Lord made by fire: Every one that toucheth them ſhall be holy. 19 And the Lord ſpake unto Moſes, ſaying, 20 This *is* the offering of Aaron, and of his ſons, which they ſhall offer unto the Lord, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night. 21 In a pan it ſhall be made with oil, *and when it is* baken, thou ſhalt bring it in: *and* the baken pieces of the meat-offering ſhalt thou offer *for* a ſweet ſavour unto the Lord. 22 And the prieſt of his ſons that is anointed in his ſtead, ſhall offer it: *It is* a ſtatute for ever unto the Lord, it ſhall be wholly burnt. 23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten. 24 And the Lord ſpake unto Moſes, ſaying, 25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-offering: In the place where the burnt-offering is killed, ſhall the ſin-offering be killed before the Lord: it *is* moſt holy. 26 The prieſt that offereth it for ſin, ſhall eat it: in the holy place ſhall it be eaten, in the court

of the tabernacle of the congregation. 27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the blood thereof upon any garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place. 28 But the earthen veſſel wherein it is ſodden, ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured, and rinſed in water. 29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy. 30 And no ſin-offering whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place* ſhall be eaten: it ſhall be burnt in the fire.

The ſeven firſt Verſes of this Chapter, are, by ſome, made to cohere with the preceding Chapter, according to the Partition in the *Hebrew* Text, and that not without Reaſon, ſince they treat of the Treſpaſs-offering.

Here we have ſeveral Injunctions in relation to our ſinning againſt our Neighbour; which may furniſh us with ſuch Reflections as theſe: That the Majeſty of God is violated by our treſpaſſing againſt our Neighbour, *not only* becauſe Man is his Creature, and belongs to him; but alſo, that God hath commanded us to love our Neighbour, and not to do him Hurt; beſides, the Name of the Lord is often abuſed in and about the Treſpaſſes which are committed againſt our Neighbour. In theſe Caſes the Offender was obliged to offer a Sacrifice for his Guilt, for his Expiation, and to make an Atonement with God, and alſo to make Satisfaction to his Neighbour.

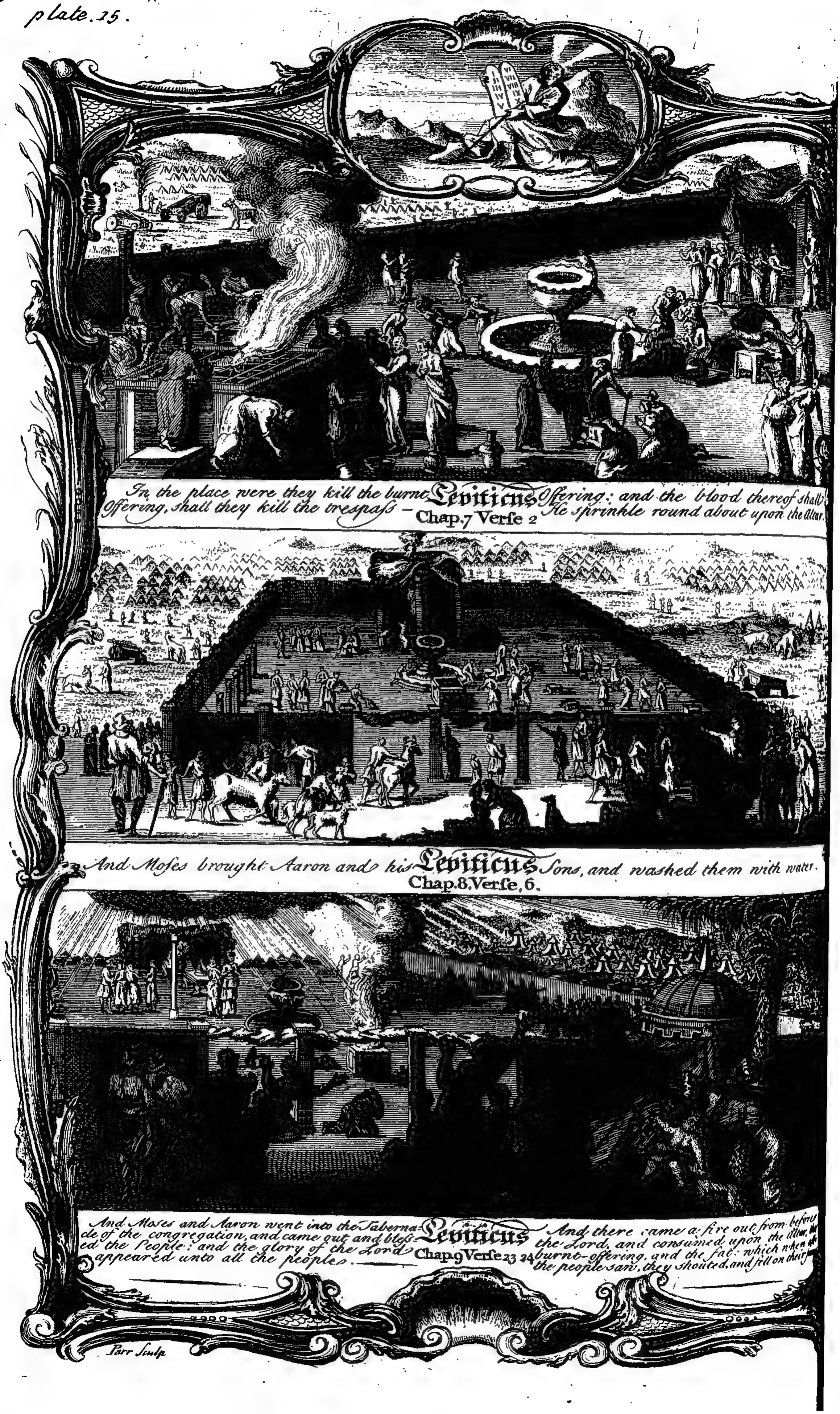
In the Court of the Tabernacle of the Congregation they ſhall eat it] This Law was grounded on three Reaſons. 1. That the Things once hallowed might not be ſlighted through common Uſe. 2. That the ſame might not be abuſed afterwards by or among the People, for Pride, Shew, Gluttony, or any otherwiſe. 3. That the Prieſts who miniſter'd at the Altar, might live by the Altar, 1 *Cor.* ix. 13.

CHAP. VII.

The Law of the Treſpaſs offering; Thank-offering; Praiſe-Offering; Free-will Offering. The Fat and Blood forbid to be eaten. The Prieſts Portion in the Peace-offering.

Ver. 1. LIkewiſe this *is* the law of the treſpaſs-offering: it *is* moſt holy. 2 In the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering: and the blood thereof ſhall he ſprinkle round about upon the altar. 3 And he ſhall offer of it all the fat thereof; the rump and the fat that covereth the inwards. 4 And the two kidneys and the fat that *is* on them, which *is* by the flank, and the caul *that is* above the liver, with the kidneys, *it* ſhall he take away. 5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the Lord: it *is* a treſpaſs-offering. 6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy. 7 As the ſin-offering is, ſo is the treſpaſs-offering: *there is* one law for them: the prieſt that maketh atonement therewith, ſhall have it. 8 And the prieſt that offereth any mans burnt-offering, *even* the prieſt ſhall have to himſelf the ſkin of the burnt-offering which he hath offered. 9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and in the pan, ſhall be the prieſts that offereth it. 10 And every meat-offering mingled with oil, and dry, ſhall all the ſons of Aaron have, one *as much* as another. 11 And this *is* the law of the ſacrifice of peace-offerings which he ſhall offer unto the Lord. 12 If he offer it for a thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving, unleavened cakes mingled with oyl, and unleavened wafers anointe with oyl, and cakes mingled with oyl, of fine flour fried. 13 Beſides the cakes, he ſhall offer *for* his offering, leavened bread, with the ſacrifice of thankſgiving, of his peace-offerings. 14 And of it he ſhall offer one out of the whole oblation, *for* an heave-offering unto the Lord, *and* it ſhall be the prieſts that ſprinkleth the blood of the peace-offerings. 15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day that it is offered: he ſhall not leave any of it until the morning. 16 But if the ſacrifice of his offering *be* a vow or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten, 17 But the remainder of the fleſh of the ſacrifice on the third day, ſhall be burnt with fire. 18 And if *any* of the fleſh of the ſacrifice of his peace-offering be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it, ſhall bear his iniquity. 19 And the fleſh that toucheth any unclean *things*, ſhall not be eaten, it ſhall be burnt with fire: and as for the fleſh, all that be clean ſhall eat thereof. 20 But the ſoul that eateth *of* the fleſh of the ſacrifice of peace-offerings that *pertain* unto the Lord, having his uncleanneſs upon him, even that ſoul ſhall be cut off from his people. 21 Moreover, the ſoul that ſhall touch any unclean *thing*, *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which *pertain* unto the Lord, even that ſoul ſhall be cut off from his people. 22 And the Lord ſpake unto Moſes ſaying, 23 Speak unto the children of Iſrael, ſaying, ye ſhall eat no manner fat, of ox, or of ſheep, or of goat. 24 And the fat of the beaſt that dieth of it ſelf, and the fat of that which is torn with beaſts, may be uſed in any other uſe: but ye ſhall in no wiſe eat of it. 25 For whoſoever eateth the fat of the beaſt of which men offer an offering made by fire unto the Lord, even the ſoul that eateth *it*, ſhall be cut off from his people. 26 Moreover, ye ſhall eat no manner of blood *whether it be* of fowl or of beaſt, in any of your dwellings. 27 Whatſoever ſoul *it be* that eateth any manner of blood, even that ſoul ſhall be cut off from his people. 28 And the Lord ſpake unto Moſes ſaying, 29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the Lord, ſhall bring his oblation unto the Lord of the ſacrifice of his peace-offerings. 30 His own hand ſhall bring the offerings of the Lord made by fire, the fat with the breaſt, it ſhall he bring, that the breaſt may be waved *for* a wave-offering before the Lord. 31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſons. 32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heave-offering of the ſacrifices of your peace-offerings. 33 He among the ſons of Aaron, that offereth the blood of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part. 34 For

plate. 15.



In the place were they kill the burnt Offering, shall they kill the trespass Offering: and the blood thereof shall he sprinkle round about upon the Altar.
Leviticus Chap. 7 Verse 2

And Moses brought Aaron and his Sons, and washed them with water.
Leviticus Chap. 8. Verse, 6.

And Moses and Aaron went into the Tabernacle of the congregation, and came out and blessed the People: and the glory of the Lord appeared unto all the people.
Leviticus Chap. 9 Verse 23 24
And there came a fire out from before the Lord, and consumed upon the Altar the burnt-offering, and the fat: which when all the people saw, they shouted, and fell on their

Parr Sculp

the wave breaſt, and the heave-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute for ever from among the children of Iſrael. 35 This *is the portion* of the anointing of Aaron, and of the anointing of his ſons, out of the offerings of the Lord, made by fire, in the day *when* he preſented them, to miniſter unto the Lord in the prieſts office: 36 Which the Lord commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever, throughout their generations. 37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering, and of the conſecrations, and of the ſacrifice of the peace-offerings: 38 Which the Lord commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the Lord in the wilderneſs of Sinai.

Beſides the Cakes, he ſhall offer for his Offering, leavened Bread, with the Sacrifice of Thankſgiving of the Peace-offerings] *Leaven*, it has been obſerved, was only permitted in *Thank-offerings*; becauſe, that in thoſe Offerings, the Offerer was not queſtioned about the Purity and Sincerity required in him; but was only to acknowledge God's Benefits, among which that of convenient feeding a Man's Body with *Leavened Bread* was to be numbered.

Here are ſeveral Sorts of Sacrifices mentioned which were not for Expiation of Sin, but for a Kind of Homage to God, and an Acknowledgment for Benefits received at his Hands; and of theſe there were three Kinds. 1. Voluntary, for God's Benefits in general. 2. Of Praiſe, for ſome remarkable peculiar Favour. 3. Upon a Vow, when the Benefit was obtained after and by Means of ſome ſingular Vow made.

The *Breaſt* and the *right Shoulder* (Ver. 31, 32.) were allotted to the Prieſt; to intimate the two principal Parts of a ſacred Miniſter's Office; namely, ſignified by the Shoulder; and Diligence, Zeal, and Affection figured by the Breaſt: And therefore the High-Prieſt did, to the ſame End, wear the Names of the Tribes of *Iſrael* upon his *Shoulders*, and upon his *Breaſt*.

The Breaſt is called *wave*, and the Shoulder *heave* (Ver. 34.) becauſe the Breaſt was *waved* or moved by the Prieſts towards the four Quarters of the World, at the Time of its being offered; and the Shoulder *heaved*, or lifted up on high by the Prieſt in the offering it.

CHAP. VIII.

Moſes conſecrates Aaron *and his Sons, cloaths them with the ſacred Garments, and anoints the Tabernacle and its Furniture, and the holy Garments. Sacrifices offered for them; other Ceremonies and Injunctions relating to them.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Take Aaron and his ſons with him, and the garments, and the anointing oil, and a bullock for the ſin-offering, and two rams, and a baſket of unleavened bread. 3 And gather thou all the congregation together unto the door of the tabernacle of the congregation. 4 And Moſes did as the Lord commanded him, and the aſſembly was gathered together unto the door of the tabernacle of the congregation. 5 And Moſes ſaid unto the congregation, This *is* the thing which the Lord commanded to be done. 6 And Moſes brought Aaron and his ſons, and waſhed them with water. 7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith. 8 And he put the breaſtplate upon him: alſo he put in the breaſt-plate the Urim and Thummim. 9 And he put the mitre upon his head; alſo upon the mitre, *even* upon his forefront did he put the golden plate, the holy crown; as the Lord commanded Moſes. 10 And Moſes took the anointing oil, and anointed the tabernacle and all that *was* therein, and ſanctified them. 11 And he ſprinkled thereof upon the altar ſeven times, and anointed the altar, and all his veſſels, both the laver and his foot, to ſanctify them. 12 And he poured of the anointing oil upon Aarons head, and anointed him to ſanctify him. 13 And Moſes brought Aarons ſons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moſes. 14 And he brought the bullock for the ſin-offering: and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-offering. 15 And he ſlew *it*, and Moſes took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and ſanctified it, to make reconciliation upon it. 16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar. 17 But the bullock and his hide, his fleſh and his dung, he burnt with fire without the camp; as the Lord commanded Moſes. 18 And he brought the ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the ram. 19 And he killed *it*, and Moſes ſprinkled the blood upon the altar round about. 20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces, and the fat. 21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ram upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the Lord; as the Lord commanded Moſes. 22 And he brought the other ram, the ram of conſecration: and Aaron and his ſons laid their hands upon the head of the ram. 23 And he ſlew *it*, and Moſes took of the blood of it, and put *it* upon the tip of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. 24 And he brought Aarons ſons, and Moſes put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moſes ſprinkled the blood upon the altar round about. 25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right ſhoulder. 26 And out of the baſket of unleavened bread, that *was* before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right ſhoulder. 27 And he put all upon Aarons hands, and upon his ſons hands, and waved them *for* a wave-offering before the Lord. 28 And Moſes took them from off their hands, and burnt

them

them on the altar, upon the burnt-offering: they *were* conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the Lord. 29 And Moſes took the breaſt and waved it *for* a wave-offering before the Lord: *for* of the ram of conſecration it was Moſes part; as the Lord commanded Moſes. 30 And Moſes took of the anointing oil, and of the blood which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſons, and upon his ſons garments with him: and ſanctified Aaron *and* his garments, and his ſons, and his ſons garments with him. 31 And Moſes ſaid unto Aaron, and to his ſons, Boyl the fleſh at the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it. 32 And that which remaineth of the fleſh and of the bread, ſhall ye burn with fire. 33 And ye ſhall not go out of the door of the tabernacle of the congregation *in* ſeven days, until the days of your conſecration be at an end: for ſeven days ſhall he conſecrate you. 34 As he hath done this day, *ſo* the Lord hath commanded to do, to make an atonement for you. 35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and keep the charge of the Lord, that ye die not: for ſo I am commanded. 36 So Aaron and his ſons did all things which the Lord commanded by the hand of Moſes.

Every Thing in this Chapter, relating to the Conſecration of *Aaron* and his Sons, is ſo plain and intelligible, that there ſeems no Manner of Occaſion for an Explanation; let us therefore go on to the next.

CHAP. IX.

Aaron *is charged to begin the Functions of his prieſtly Office; accordingly he offers for himſelf firſt, and then for the People. The Glory of the Lord appears, and a miraculous Fire deſcends upon the Altar, and conſumes the Burnt-offering*, &c.

Ver. 1. AND it came to paſs on the eighth day, *that* Moſes called Aaron and his ſons, and the elders of Iſrael; 2 And he ſaid unto Aaron, Take thee a young calf for a ſin-offering, and a ram for a burnt-offering, without blemiſh, and offer *them* before the Lord. 3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a kid of the goats for a ſin-offering: and a calf, and a lamb, *both* of the firſt year, without blemiſh, for a burnt-offering; 4 Alſo a bullock and a ram, for peace-offerings to ſacrifice before the Lord: and a meat-offering mingled with oil: for to day the Lord will appear unto you. 5 And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew near and ſtood before the Lord. 6 And Moſes ſaid, This *is* the thing which the Lord commanded that ye ſhould do: and the glory of the Lord ſhall appear unto you. 7 And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſin-offering, and thy burnt-offering, and make an atonement for thy ſelf and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded. 8 Aaron therefore went unto the altar, and ſlew the calf of the ſin-offering, which *was* for himſelf. 9 And the ſons of Aaron brought the blood unto him; and he dipt his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar. 10 But the fat and the kidneys, and the caul *above* the liver of the ſin-offering he burnt upon the altar; as the Lord commanded Moſes. 11 And the fleſh and the hide he burnt with fire, without the camp. 12 And he ſlew the burnt-offering; and Aarons ſons preſented unto him the blood, which he ſprinkled round about upon the altar. 13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar. 14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar. 15 And he brought the peoples offering, and took the goat which *was* the ſin-offering for the people and ſlew it, and offered ir for ſin, as the firſt. 16 And he brought the burnt-offering, and offered it according to the manner. 17 And he brought the meat-offering, and took an handful thereof, and burnt *it* upon the altar, beſide the burnt-ſacrifice of the morning. 18 He ſlew alſo the bullock and the ram, *for* a ſacrifice of peace offering, which *was* for the people: and Aarons ſons preſented unto him the blood (which he ſprinkled upon the altar round about) 19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver. 20 And they put the fat upon the breaſts, and he burnt the fat upon the altar: 21 And the breaſts and the right ſhoulder Aaron waved *for* a wave-offering before the Lord; as Moſes commanded. 22 And Aaron lift up his hand towards the people, and bleſſed them; and came down from offering of the ſin-offering, and the burnt offering and peace-offerings. 23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people: and the glory of the Lord appeared unto all the people. 24 And there came a fire out from before the Lord and conſumed upon the altar the burnt-offering, and the fat: *which* when all the people ſaw, they ſhouted, and fell on their faces.

And there came a Fire out from before the Lord, and conſumed upon the Altar, the Burnt-offering and the Fat] The Fire, thus miraculouſly kindled, was, by the divine Command, (*Levit.* vi. 12, 13.) to be perpetually burning. But how could this Fire be preſerv'd, when both the *Tabernacle* and the *Altar* on which it burnt, were in Motion? (as they evidently were, when the *Iſraelites* journey'd in the Wilderneſs.) To which it is anſwered, that there ſeems no Reaſon, why we may not ſuppoſe, that, upon theſe Occaſions, there might be a certain *portable Conſervatory* of this *ſacred Fire*, diſtinct from the *Altar*: And that there was ſome ſuch Veſſel made uſe of, ſeems manifeſt from the Injunction, that, at ſuch Times, *the Aſhes ſhould be removed off the Altar, and a purple Cloth ſpread over it*, Numb. iv. 8. See *Biblioth. Bibl.*

CHAP. X.

Nadab *and* Abihu, *for offering ſtrange Fire, are burnt by Fire.* Aaron *and his Sons are forbid to mourn for them, as alſo to drink Wine or ſtrong Drink, when they went into the Tabernacle of the Congregation. The Law about eating the holy*

holy Things; Aaron's *Excuſe for tranſgreſſing it.*

Ver. 1. AND Nadab and Abihu, the ſons of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereon, and offered ſtrange fire before the Lord, which he commanded them not. 2 And there went out fire from the Lord and devoured them, and they died before the Lord. 3 Then Moſes ſaid unto Aaron, This *is it* that the Lord ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. 4 And Moſes called Miſhael and Elzaphan, the ſons of Uzziel the uncle of Aaron, and ſaid unto them, Come near, carry your brethren from before the ſanctuary out of the camp. 5 So they went near, and carried them in their coats out of the camp; as Moſes had ſaid. 6 And Moſes ſaid unto Aaron, and unto Eleazar, and unto Ithamar his ſons, Uncover not your heads, neither rend your clothes; leſt you die, and leſt wrath come upon all the people: but let your brethren, the whole houſe of Iſrael, bewail the burning which the Lord hath kindled. 7 And ye ſhall not go out from the door of the tabernacle of the congregation, leſt you die: for the anointing oil of the Lord *is* upon you. And they did according to the word of Moſes. 8 And the Lord ſpake unto Aaron, ſaying, 9 Do not drink wine nor ſtrong drink, thou, nor thy ſons with thee, when ye go into the tabernacle of the congregation; leſt ye die: *It ſhall be* a ſtatute for ever throughout your generations: 10 And that ye may put difference between holy and unholy, and between unclean and clean: 11 And that ye may teach the children of Iſrael all the ſtatutes which the Lord hath ſpoken unto them by the hand of Moſes. 12 And Moſes ſpake unto Aaron, and unto Eleazar, and unto Ithamar his ſons that were left, Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beſide the altar: for it *is* moſt holy. 13 And ye ſhall eat it in the holy place, becauſe it is thy due and thy ſons due of the ſacrifices of the Lord made by fire: for ſo I am commanded. 14 And the wave-breaſt and heave-ſhoulder ſhall ye eat in a clean place; thou, and thy ſons, and thy daughters with thee; for *they be* thy due, and thy ſons due, *which* are given out of the ſacrifices of peace-offerings of the children of Iſrael. 15 The heave-ſhoulder, and the wave-breaſt ſhall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the Lord, and it ſhall be thine, and thy ſons with thee, by a ſtatute for ever; as the Lord had commanded. 16 And Moſes diligently ſought the goat of the ſin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the ſons of Aaron, *which were* left *alive*, ſaying, 17 Wherefore have ye not eaten the ſin-offering in the holy place, ſeeing it *is* moſt holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? 18 Behold, the blood of it was not brought in, within the holy *place*: ye ſhould indeed have eaten it in the holy *place*, as I commanded. 19 And Aaron ſaid unto Moſes, Behold, this day have they offered their ſin-offering, and their burnt-offering before the Lord; and ſuch things have befallen me: And *if* I had eaten the ſin-offering to day, ſhould it have been accepted in the ſight of the Lord? 20 And when Moſes heard *that*, he was content.

And Nadab and Abihu, the Sons of Aaron — offered ſtrange Fire before the Lord, which he commanded them not] What the Sin of *offering ſtrange Fire before the Lord was*, and upon what Account it raiſed the divine Indignation againſt *Nadab* and *Abihu*, the two Sons of *Aaron*, will beſt appear, ſays *Stackhouſe*, by attending a little to the Occaſion of it. After the Conſecration of *Aaron* and his Sons to the prieſtly Office, we are told, that a miraculous *Fire from the Lord*, i. e. a Fire, which either came immediately down from Heaven, or out of the Cloud, which cover'd the *Tabernacle*, conſum'd the firſt Victim which *Aaron* offered for a Burnt-offering; that God had expreſly commanded, that *the Fire, which was upon the Altar*, ſhould not be ſuffer'd *to go out*, Levit. vi. 12. which (according to the Conſent of moſt Interpreters) ſignifies, that the ſaid *miraculous* Fire, which had confirm'd the Inſtallation of *Aaron* and his Sons after ſo ſurprizing a Manner, ſhould be kept *alive*, and burning with the utmoſt Care; and that, as, at this very Time *Aaron* was required to light the *Incenſe* which he offered to God *in the moſt holy Place*, on the great *Day of Expiation*; ſo may we take it for granted, that the like Injunction was impos'd on the *inferior* Prieſts, with relation to the Incenſe which they were to offer every Day in the *holy Place*. We have indeed no Mention made of ſuch a Law, but the Hiſtory, we are commenting upon, gives us ſtrong Preſumption, that the Uſe of this Fire was only permitted; and therefore the Words in the Text, *which he commanded them not*, are thought to imply an expreſs Prohibition of *any other*.

The Crime then of *Nadab* and *Abihu* conſiſted in kindling the *Incenſe*, which their Office of Prieſts oblig'd them to offer every Morning and Evening, with Fire, different from that which was continually on the Altar of Burnt-offering, and conſequently, different from what God had ordered them to uſe. Other Offences indeed have been laid to their Charge. *Shuckford* ſuppoſes, that God, as yet, had given no Law for the offering of Incenſe in *Cenſers*; all that had been commanded about it, was, that *Aaron* ſhould burn it upon *the Altar of Incenſe* every Morning and every Evening, but theſe Men took upon them to begin, and introduce a Service in Religion, which was not appointed, and which, if it had been ſuffer'd, would have opened a Door to great Irregularities; and therefore, God, by an exemplary Judgment upon the firſt Offenders, put an effectual Stop to it. Some pretend, that they endeavour'd to intrude into the *moſt holy Place*, which was not permitted them to enter; becauſe, immediately after a Recital of the Manner of their Death, *Moſes* in another Place relates, that God commanded him to ſpeak unto *Aaron*, *that he ſhould not come, at all Times, into the holy Place, within the Veil, before the Mercy-ſeat, that he died not*, Levit. xvi. 2. But others inſinuate, that they were guilty of Intemperance, at the Entertainment at their *Inſtallation*, becauſe, after the Account of their fatal End, *Moſes*, by God's Order, gives this Injunction to *Aaron*, and the Remainder of his Sons: *Do not drink Wine, nor ſtrong Drink, thou, nor thy Sons with thee, when ye go into the Tabernacle of the Congregation, leſt ye die. It ſhall be a Statute for ever through your Generations, that ye may put Difference between Holy and Unholy, between Unclean and Clean*, Lev. x. 9, 10. But theſe are no more than bare Surmiſes, that have no proper Foundation in the foregoing Texts, nor is there Occaſion to hunt out for Paſſages to augment theſe Offenders Crime.

Nadab and *Abihu* had not only been admitted in common with the reſt of their Brethren, to the Honour of the *Prieſthood*, which, among the *Jews* was a Dignity of no ſmall Eſteem; but had particular Motives, which the others had not, to the Obſervance of all God's Commandments, as having had the Privilege of

ſeeing the *Symbols* of the Divine Preſence, (on the *formidable* Mount, from whence his Laws were promulged) without being *conſum'd*. The higher therefore their Station was, and the more diſtinguiſhing the Favours they had receiv'd, the more provoking was their Affront, in attempting to adulterate an Ordinance of God's Inſtitution. *Common Fire*, they thought, might ſerve the Purpoſe of burning Incenſe, as well as that which was held more *ſacred*: At leaſt, in the *Gaiety*, or rather *Naughtineſs* of their Hearts, they were minded to make the Experiment, even in Oppoſition to the Divine Command; and therefore it was juſt and requiſite in God, ſays *Le Clerc*, (eſpecially in the Beginning of the Prieſthood, and when one Alteration of a divine Precept might, in Proceſs of Time, be productive of any more) to inflict an *exemplary* Puniſhment, that others might *hear and fear, and not commit the like Abomination*.

And for this Reaſon, *viz.* the Injection of Terror into others, *Aaron* is commanded to make no Lamentation or funeral Pomp for them; which, among the *Jews*, who, of all other Nations were ſo very ſumptuous in their *Obſequies* of their deceas'd Friends, was accounted a ſore Judgment. In the Caſe of *Jehoiakim* the King of *Judah*, the Commination of God is thought very terrible. *They ſhall not lament for him*, ſaying, *ah my Brother, or ah my Siſter: They ſhall not lament for him*, ſaying, *ah Lord, or ah his Glory. He ſhall be buried with the Burial of an Aſs, drawn, and caſt forth beyond the Gates of Jeruſalem*, Jer. xxii. 18, 19. Temporal Judgments however are not always ſure Indications of the final Condemnation of the Perſons on whom they fall, and therefore *Aaron* had no Occaſion utterly to deſpond: On the contrary, he might preſume, that the Juſtice of God being ſatisfied with the *preſent* Puniſhment of his Sons, might be appeas'd, with relation to their eternal State; and that, tho' their *Fleſh was deſtroy'd, yet their Spirits might be ſaved in the Day of the Lord*, 1 Cor. v. 5. He knew too, how much himſelf had offended in the Matter of the *golden Calf*, and might juſtly think, that God had call'd his Sin to Remembrance in the Deſtruction of his two Sons. He acknowledg'd therefore the Righteouſneſs of God, in all that he had brought upon him, and, in the Phraſe of Scripture, *was dumb, and opened not his Mouth, becauſe it was the Lord's doing*, Pſ. xxxix. 9.

CHAP. XI.

What Beaſts, Fiſh, Fowl, and creeping Things might, and might not be eaten.

Ver. 1. AND the Lord ſpake unto Moſes, and to Aaron, ſaying unto them, 2 Speak unto the children of Iſrael, ſaying, Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the earth. 3 Whatſoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beaſts, that ſhall ye eat. 4 Nevertheleſs, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. 5 And the coney, becauſe he cheweth the cud, but divideth not the hoof: he *is* unclean unto you. 6 And the hare, becauſe he cheweth the cud, but divideth not the hoof: he *is* unclean unto you. 7 And the ſwine, though he divide the hoof, and be cloven-footed; yet he cheweth not the cud: he *is* unclean unto you. 8 Of their fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch: they *are* unclean to you. 9 Theſe ſhall ye eat, of all that *are* in the waters: whatſoever hath fins and ſcales in the waters, in the ſeas, and in the rivers; them ſhall ye eat. 10 And all that have not fins nor ſcales in the ſeas, and in the rivers, of all that move in the waters, and of any living thing, which *is* in the waters; they *ſhall be* an abomination unto you. 11 They ſhall be even an abomination unto you: ye ſhall not eat of their fleſh, but you ſhall have their carcaſes in abomination. 12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you. 13 And theſe *are they which* ye ſhall have in abomination among the fowls, they ſhall not be eaten, they *are* an abomination: the eagle, and the oſſifrage, and the oſpray, 14 And the vulture, and the kite, after his kind: 15 Every raven after his kind: 16 And the oil, and the night-hawk, and the cuckcow, and the hawk after his kind, 17 And the little owl, and the cormorant, and the great owl, 18 And the ſwan, and the pelican, and the gier-eagle, 19 And the ſtork, the heron after her kind, and the lapwing, and the bat. 20 All fowls that creep, going upon *all* four, *ſhall be* an abomination unto you. 21 Yet theſe may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth; 22 *Even* theſe of them ye may eat: the locuſt after his kind, and the bald-locuſt after his kind, and the beetle after his kind, and the graſs-hopper after his kind. 23 But all *other* flying creeping things, which have four feet, *ſhall be* an abomination unto you, 24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them, ſhall be unclean until the even. 25 And whoſoever beareth *ought* of the carcaſe of them, ſhall waſh his clothes, and be unclean until the even. 26 *The carcaſes* of every beaſt which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, ſhall be unclean. 27 And whatſoever goeth upon his paws, among all manner of beaſts, that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe, ſhall be unclean until the even. 28 And he that beareth the carcaſe of them ſhall waſh his clothes, and be unclean until the even: they *are* unclean unto you. 29 Theſe alſo *ſhall be* unclean unto you among the creeping things that creep upon the earth: the weaſel, and the mouſe, and the tortoiſe after his kind, 30 And the ferret, and the chameleon, and the lizard, and the ſnail, and the mole. 31 Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even. 32 And upon whatſoever *any* of them, when they are dead doth fall, it ſhall be unclean; whether *it be* any veſſel of wood, or raiment, or ſkin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean until the even; ſo it ſhall be cleanſed. 33 And every earthen veſſel, whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean; and ye ſhall break it. 34 Of all meat which may be eaten, *that* on which *ſuch* water cometh, ſhall be unclean: and all drink that may be drunk in every *ſuch* veſſel, ſhall be unclean. 35 And every *thing* whereupon any *part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you. 36 Nevertheleſs, a fountain or pit, *wherein there is* plenty of water, ſhall be clean: but that which toucheth their carcaſe, ſhall be unclean. 37 And if *any part* of their carcaſe



Numbers Chap XI. Ver. 31.

And there went forth a wind from the Lord, and brought quails from y^e sea, and let them fall by the camp, as it were a day's journey on this side & as it were a day's journey on ye other side, round about ye camp, & as it were two cubits high upon the face of the earth.

Numbers Chap XIII. Ver. 28.

Nevertheless, the people be strong that dwell in ye land, and ye cities are walled, and very great: and moreover, we saw the children of Anak there.

carcaſe fall upon any ſowing-ſeed which is to be ſown; it *ſhall be* clean. 38 But if *any* water be put upon the ſeed, and *any part* of their carcaſe fall thereon; it *ſhall be* unclean unto you. 39 And if any beaſt of which ye may eat, die; he that toucheth the carcaſe thereof, ſhall be unclean until the even. 40 And he that eateth of the carcaſe of it, ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſe of it, ſhall waſh his clothes, and be unclean until the even. 41 And every creeping thing that creepeth upon the earth, *ſhall be* an abomination: it ſhall not be eaten. 42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* four, or whatſoever hath more feet among all creeping things that creep upon the earth; them ye ſhall not eat, for they *are* an abomination. 43 Ye ſhall not make your ſelves abominable with any creeping thing that creepeth, neither ſhall ye make your ſelves unclean with them, that ye ſhould be defiled thereby. 44 For I *am* the Lord your God: ye ſhall therefore ſanctify your ſelves, and ye ſhall be holy: for I *am* holy: neither ſhall ye defile your ſelves with any manner of creeping thing that creepeth upon the earth. 45 For I *am* the Lord that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I *am* holy. 46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: 47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten, and the beaſt that may not be eaten.

Here we have a Catalogue of the Beaſts, Fiſhes and Fowls, which God either permitted, or prohibited the *Iſraelites* to eat. From his firſt having made Choice of them, God's Purpoſe was to diſtinguiſh them from other Nations, and more eſpecially from the *Egyptians*, among whom they had long liv'd, had contracted their Manners, and were too tenacious of their Cuſtoms: And therefore, ſays *Stackhouſe*, in Oppoſition to theſe, he enjoined them to eat ſuch Creatures, as were worſhipped in *Egypt*, which would be an effectual Means to render the Pretences of theſe *ſham* Deities contemptible; as, on the contrary, he ordered them to abſtain from thoſe that were held in the greateſt Delicacy among them. And, becauſe the *Egyptians* would have nothing to do with ſuch Animals as had *Hoofs* and *Horns*; the *Jews* were allowed to eat none, but what *parted the Hoof*, as well as *chew'd the Cud*.

It is to be obſerved farther, that in the very *Make* and *Nature* of ſome Animals, there are certain *Qualities* which prejudice Mankind againſt them, and ſeem, as it were, to *defecrate* their Uſe; that ſome, for Inſtance, are monſtrouſly big, others very ugly and deform'd; ſome come from *heterogeneous* Mixtures, others feed upon dead Bodies; and to others moſt Men have an in-bred Antipathy; ſo that, in the Main, what the Law forbad the *Jews*, in this Regard, was Nature's Averſion before: But then the Queſtion is — Why the Things which they were naturally averſe to, and would have refrained without it, were made the Matter of a divine *Interdiction?*

Now, if we trace the Hiſtory of theſe People, we ſhall find, that they had their Seaſons of Affliction and Scarcity, as well as of Proſperity and Plenty. At the very Time, when theſe Prohibitions were given them, they were travelling, and were to continue travelling many Years in a waſte and barren *Deſart*, which, being deſtitute of the Conveniencies and Neceſſaries of Life, might tempt them to make Experiment upon the Fleſh of ſome of thoſe Animals that they naturally abhorr'd; but, upon this Occaſion, as they thought, might innocently make uſe of: And therefore, to ſet a ſtronger Guard upon human Nature, God thought proper to confirm this their innate Averſion, by the Sanction and Eſtabliſhment of Laws, which were to laſt beyond the Term of their Continuance in the Wilderneſs.

But there is a farther Reaſon, ariſing from the Quality of Animals, why God might enact a Diſcrimination of Meats, and that is — to give his People therein a *myſtical Syſtem of Morality*. Thus the Birds, which were allow'd to be eaten, (the Pigeon, the Dove, the Partridge, for Inſtance) were either tame, or of gentle Nature, feeding on Grain, or Pulſe; whereas all the *Species* that liv'd on Prey, and ſuch as gorge themſelves with Fleſh and Blood, were utterly forbidden, thereby to bring into Reputation, Juſtice, and Mercy, and Moderation, and, at the ſame Time, to diſcountenance the contrary Diſpoſition to Rapine, Oppreſſion, and Cruelty. It is a noted *Allegory*, That in *Homer*, of *Circe*'s changing *Ulyſſes's* Friends into Hogs. By *Circe*, the Poet intends we ſhould underſtand *ſenſual Pleaſures*; by *Ulyſſes*, *Reaſon* and *Diſcretion*; and by his Retinue, the inferior Faculties and Powers: And, in like Manner, the Prohibition of Swine's Fleſh was deſign'd to reſtrain the *Jews* from ſuch Luſts as *war againſt the Spirit*, as pollute and debaſe human Nature, like another Creature's *wallowing* in the Mire: For (as the learned *Spencer* obſerves) the *Jewiſh* Law was more remarkably ſtrict in its Prohibition of Things that were ſordid and ſlovenly; wherein it ſeems to have had an eſpecial Aim to the training and forming of a People that had liv'd uncultivated, by Reaſon of their long Slavery in *Egypt*, and their dirty Work in Clay and Bricks, to an Elegancy and Politeneſs of Manners, as well as a Deteſtation of all filthy and brutal *Luſts*, that *being ſet free from Sin* (as the Apoſtle expreſſes it) *they might glorify God in Purity and Holineſs, both in their Bodies; and in their Spirits, which were his.*

CHAP. XII.

Of the Uncleanneſs and Purification of a Woman after Child-birth; her Offerings thereupon, whether ſhe was rich or poor.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, ſaying, If a woman have conceived ſeed, and borne a man-child: then ſhe ſhall be unclean ſeven days; according to the days of the ſeparation for her infirmity ſhall ſhe be unclean. 3 And in the eighth day, the fleſh of his fore-ſkin ſhall be circumciſed. 4 And ſhe ſhall then continue in the blood of her purifying three and thirty days: ſhe ſhall touch no hallowed thing, nor come into the ſanctuary, until the days of her purifying be fulfilled. 5 But if ſhe bear a maid-child, then ſhe ſhall be unclean two weeks, as in her ſeparation: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix days. 6 And when the days of her purifying are fulfilled, for a ſon, or for a daughter; ſhe ſhall bring a lamb of the firſt year for a burnt-offering, and a young pigeon, or a turtle dove for a ſin-offering, unto the door of the tabernacle of the congregation, unto the prieſt: 7 Who ſhall offer it before the Lord, and make an atonement for her, and ſhe ſhall be cleanſed from the iſſue of her blood. This *is* the law for her that hath borne a male or a female. 8 And if ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a ſin-offering: and the prieſt ſhall make an atonement for her, and ſhe ſhall be clean.

She

She ſhall bring a Lamb of the firſt Year for a Burnt-offering, and a young Pigeon, or a Turtle Dove for a Sin-offering] The *Burnt-offering* was a Sacrifice for the Party's Sins in general; as the *Sin-offering* was for particular Sins of Ignorance or Error; and theſe are the two Sins of the Fathers, which may be imputed to the Children; and for which the *Expiation* of *Chriſt* by his Blood is required, to cleanſe Poſterity by the Gift of *Juſtification* and *Regeneration*; for the *Sin-offering* had a ſpecial Regard to *original Sin*, wherein as well the *Mother*, as the Fruit of her Womb, was conceived and born, none excepted, but only our Lord and Saviour *Jeſus Chriſt*. See *Pool*'s Annot.

CHAP. XIII.

The Laws and Tokens which the Prieſt was to obſerve in diſcerning Leproſy, either in human Bodies, or in Garments, &c.

Ver. 1. AND the Lord ſpake unto Moſes and Aaron, ſaying, 2 When a man ſhall have in the ſkin of his fleſh, a riſing, a ſcab, or bright ſpot, and it be in the ſkin of his fleſh *like* the plague of leproſy; then he ſhall be brought unto Aaron the prieſt, or unto one of his ſons the prieſts. 3 And the prieſt ſhall look on the plague in the ſkin of the fleſh: and *when* the hair in the plague is turned white, and the plague in ſight *be* deeper than the ſkin of his fleſh; it *is* a plague of leproſy: and the prieſt ſhall look on him, and pronounce him unclean. 4 If the bright ſpot *be* white in the ſkin of his fleſh, and in ſight *be* not deeper than the ſkin, and the hair thereof be not turned white; then the prieſt ſhall ſhut up *him that hath* the plague ſeven days. 5 And the prieſt ſhall look on him the ſeventh day: and behold, *if* the plague in his ſight be at a ſtay, *and* the plague ſpread not in the ſkin; then the prieſt ſhall ſhut him up ſeven days more. 6 And the prieſt ſhall look on him again the ſeventh day: and behold, *if* the plague *be* ſomewhat dark, and the plague ſpread not in the ſkin; the prieſt ſhall pronounce him clean: it *is but* a ſcab: and he ſhall waſh his clothes, and be clean. 7 But if the ſcab ſpread much abroad in the ſkin, after that he hath been ſeen of the prieſt for his cleanſing; he ſhall be ſeen of the prieſt again. 8 And *if* the prieſt ſee, that behold, the ſcab ſpreadeth in the ſkin; then the prieſt ſhall pronounce him unclean: it *is* a leproſy. 9 When the plague of leproſy is in a man, then he ſhall be brought unto the prieſt: 10 And the prieſt ſhall ſee *him*: and behold, *if* the riſing *be* white in the ſkin, and it have turned the hair white, and *there be* quick raw fleſh in the riſing; 11 It *is* an old leproſy in the ſkin of his fleſh, and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up: for he *is* unclean. 12 And if a leproſy break out abroad in the ſkin, and the leproſy cover all the ſkin of *him that hath* the plague, from his head even to his foot, whereſoever the prieſt looketh; 13 Then the prieſt ſhall conſider: and behold, *if* the leproſy have covered all his fleſh, he ſhall pronounce *him* clean *that hath* the plague: it is all turned white, he *is* clean. 14 But when raw fleſh appeareth in him, he ſhall be unclean. 15 And the prieſt ſhall ſee the raw fleſh, and pronounce him to be unclean, *for* the raw fleſh *is* unclean: it *is* a leproſy. 16 Or if the raw fleſh turn again, and be changed into white; he ſhall come unto the prieſt: 17 And the prieſt ſhall ſee him: and behold, *if* the plague be turned into white; then the prieſt ſhall pronounce *him* clean *that hath* the plague; he *is* clean. 18 The fleſh alſo, in which *even* in the ſkin thereof, was a bile and is healed, 19 And in the place of the bile there be a white riſing, or a bright ſpot white, and ſomewhat reddiſh, and it be ſhewed to the prieſt; 20 And if when the prieſt ſeeth it, behold, it *be* in ſight lower than the ſkin, and the hair thereof be turned white; the prieſt ſhall pronounce him unclean: it *is* a plague of leproſy broken out of the bile. 21 But if the prieſt look on it, and behold, *there be* no white hairs therein, and *if* it *be* not lower than the ſkin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days. 22 And if it ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean; it *is* a plague. 23 But if the bright ſpot ſtay in his place, *and* ſpread not, it *is* a burning bile: and the prieſt ſhall pronounce him clean. 24 Or if there be *any* fleſh, in the ſkin whereof *there is* a hot burning, and the quick *fleſh* that burneth have a white bright ſpot, ſomewhat reddiſh, or white; 25 Then the prieſt ſhall look upon it: and behold, *if* the hair in the bright ſpot be turned white, and it *be* in ſight deeper than the ſkin; it *is* a leproſy broken out of the burning: wherefore the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy. 26 But if the prieſt look on it, and behold, *there be* no white hair on the bright ſpot, and it *be* no lower than the *other* ſkin, but *it is* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days. 27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy. 28 And if the bright ſpot ſtay in his place, *and* ſpread not in the ſkin, but it *be* ſomewhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean: for it *is* an inflammation of the burning. 29 If a man or woman hath a plague upon the head or the beard; 30 Then the prieſt ſhall ſee the plague: and behold, if it *be* in ſight deeper than the ſkin, and *there be* in it a yellow thin hair; then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſy upon the head or beard. 31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the ſkin, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall, ſeven days. 32 And in the ſeventh day the prieſt ſhall look on the plague: and behold, *if* the ſcall ſpread not, and there be in it no yellow hair, and the ſcall *be* not in ſight deeper than the ſkin; 33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall, ſeven days more. 34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be not ſpread in the ſkin, nor be in ſight deeper than the ſkin; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes, and be clean. 35 But if the ſcall ſpread much in the ſkin after his cleanſing; 36 Then the prieſt ſhall look on him: and behold, if the ſcall be ſpread in his ſkin, the prieſt ſhall not ſeek for yellow hair; he *is* unclean. 37 But if the ſcall be in his ſight at a ſtay, and *that* there is black hair grown up therein; the ſcall is healed, he *is* clean: and the prieſt ſhall pronounce *him*

him clean. 38 If a man alſo or a woman have in the ſkin of their fleſh bright ſpots, *even* white bright ſpots; 39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the ſkin of their fleſh *be* darkiſh white; it *is* a freckled ſpot *that* groweth in the ſkin; he *is* clean. 40 And the man whoſe hair is fallen off his head, he *is* bald: *yet is* he clean. 41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald: *yet is* he clean. 42 And if there be in the bald head, or bald forehead, a white reddiſh ſore; it *is* a leproſy ſprung up in his bald head, or his bald forehead. 43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore *be* white reddiſh in his bald head, or in his bald forehead, as the leproſy appeareth in the ſkin of the fleſh; 44 He is a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean, his plague *is* in his head. 45 And the leper in whom the plague *is*, his clothes ſhall be rent, and his head bare, and he ſhall put a covering upon his upper lip, and ſhall cry, Unclean, unclean. 46 All the days wherein the plague *ſhall be* in him, he ſhall be defiled; he *is* unclean: he ſhall dwell alone, without the camp *ſhall* his habitation *be*. 47 The garment alſo that the plague of leproſy *is* in, *whether it be* a woollen garment, or a linnen garment. 48 Whether it *be* in the warp, or woof, of linen or of woollen, whether in a ſkin, or in any thing made of ſkin: 49 And if the plague be greeniſh or reddiſh in the garment, or in the ſkin, either in the warp, or in the woof, or in any thing of ſkin; it *is* a plague of leproſy, and ſhall be ſhewed unto the prieſt. 50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague, ſeven days. 51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a ſkin, *or* in any work that is made of ſkin; the plague *is* a fretting leproſy: it *is* unclean. 52 He ſhall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of ſkin, wherein the plague is: for it *is* a fretting leproſy; it ſhall be burnt in the fire. 53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the garment, either in the warp, or in the woof, or in any thing of ſkin; 54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more. 55 And the prieſt ſhall look on the plague after that it is waſhed: and behold, *if* the plague have not changed his colour, and the plague be not ſpread; it *is* unclean, thou ſhalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without. 56 And if the prieſt look, and behold, the plague be ſomewhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the ſkin, or out of the warp, or out of the woof. 57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of ſkin; it *is* a ſpreading *plague*: thou ſhalt burn that wherein the plague *is*, with fire. 58 And the garment, either warp, or woof, or whatſoever thing of ſkin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it ſhall be waſhed the ſecond time, and ſhall be clean. 59 This *is* the law of the plague of leproſy in a garment of woollen or linen, either in the warp, or woof, or any thing of ſkins, to pronounce it clean, or to pronounce it unclean.

The *Leproſy* in *Garments* or *Houſes*, was not like the Infection of the *Plague* in Cloaths, Utenſils, or Houſes infected by ſome Exhalation of the Air, Breath, Sweat, or other Excrements, lying upon the Superficies of thoſe Things, which make an Impreſſion in the common Air, and may be purified and cleanſed divers Ways; but was a Corruption peculiar to thoſe Places and Times, grafted into the very Subſtance of thoſe Things, rotting and gnawing them; and ſpreading abroad as it were, in a living Body.

CHAP. XIV.

Rites and Sacrifices in cleanſing a Leper. Of Leproſy in Houſes, and the cleanſing of them.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 This ſhall be the law of the leper, in the day of his cleanſing: He ſhall be brought unto the prieſt: 3 And the prieſt ſhall go forth out of the camp: and the prieſt ſhall look, and behold, *if* the plague of leproſy be healed in the leper; 4 Then ſhall the prieſt command to take for him that is to be cleanſed, two birds alive, *and* clean, and cedar-wood, and ſcarlet, and hyſſop. 5 And the prieſt ſhall command that one of the birds be killed in an earthen veſſel, over running water. 6 As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them and the living bird, in the blood of the bird *that was* killed over the running water. 7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſy, ſeven times, and ſhall pronounce him clean, and ſhall let the living bird looſe into the open field. 8 And he that is to be cleanſed ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf in water, that he may be clean: and after that he ſhall come into the camp, and ſhall tarry abroad out of his tent ſeven days. 9 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head and his beard, and his eye-brows, even all his hair he ſhall ſhave off: and he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean. 10 And on the eighth day he ſhall take two he-lambs without blemiſh, and one ew-lamb of the firſt year, without blemiſh, and three tenth-deals of fine flour *for* a meat-offering, mingled with oil, and one log of oil. 11 And the prieſt that maketh *him* clean, ſhall preſent the man that is to be made clean, and thoſe things before the Lord, *at* the door of the tabernacle of the congregation: 12 And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-offering, and the log of oil, and wave them *for* a wave-offering before the Lord. 13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-offering, and the burnt-offering, in the holy place: for as the ſin-offering, *is* the prieſts, *ſo is* the treſpaſs-offering: it *is* moſt holy. 14 And the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and the prieſt ſhall put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot. 15 And the prieſt ſhall take *ſome* of the log of oil, and pour *it* into the palm of his own left hand: 16 And the prieſt ſhall dip his right finger in

the oil that *is* in his left hand, and ſhall ſprinkle of the oil with his finger, ſeven times before the Lord. 17 And of the reſt of the oil that is in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the treſpaſs-offering. 18 And the remnant of the oil that *is* in the prieſts hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the Lord. 19 And the prieſt ſhall offer the ſin-offering, and make an atonement for him that is to be cleanſed from his uncleanneſs, and afterward he ſhall kill the burnt-offering. 20 And the prieſt ſhall offer the burnt offering, and the meat-offering upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean. 21 And if he *be* poor, and cannot get ſo much; then he ſhall take one lamb *for* a treſpaſs-offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil, for a meat-offering, and a log of oil. 22 And two turtle-doves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſin-offering, and the other a burnt-offering. 23 And he ſhall bring them on the eighth day, for his cleanſing, unto the prieſt, unto the door of the tabernacle of the congregation, before the Lord. 24 And the prieſt ſhall take the lamb of the treſpaſs-offering, and the log of oil, and the prieſt ſhall wave them *for* a wave-offering before the Lord. 25 And he ſhall kill the lamb of the treſpaſs-offering, and the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot. 26 And the prieſt ſhall pour of the oil into the palm of his own left hand. 27 And the prieſt ſhall ſprinkle with his right finger, *ſome* of the oil that *is* in his left hand, ſeven times before the Lord. 28 And the prieſt ſhall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place of the blood of the treſpaſs-offering. 29 And the reſt of the oil that *is* in the prieſts hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the Lord. 30 And he ſhall offer the one of the turtle-doves, or of the young pigeons, ſuch as he can get: 31 *Even* ſuch as he is able to get, the one *for* a ſin-offering, and the other for a burnt-offering, with the meat-offering. And the prieſt ſhall make an atonement for him that is to be cleanſed, before the Lord. 32 This *is* the law *of him* in whom *is* the plague of leproſy, whoſe hand is not able to get *that which pertaineth* to his cleanſing. 33 And the Lord ſpake unto Moſes, and unto Aaron, ſaying, 34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and I put the plague of leproſy in a houſe of the land of your poſſeſſion; 35 And he that oweth the houſe ſhall come and tell the prieſt, ſaying, It ſeemeth to me *there is* as it were a plague in the houſe: 36 Then the prieſt ſhall command that they empty the houſe, before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe. 37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe, with hollow ſtrakes, greeniſh or reddiſh, which in ſight *are* lower than the wall; 38 Then the prieſt ſhall go out of the houſe to the door of the houſe, and ſhut up the houſe ſeven days. 39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and behold, *if* the plague be ſpread in the walls of the houſe; 40 Then the prieſt ſhall command that they take away the ſtones, in which the plague *is*, and they ſhall caſt them into an unclean place without the city. 41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall pour out the duſt that they ſcrape off, without the city into an unclean place. 42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other mortar, and ſhall plaiſter the houſe. 43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered; 44 Then the prieſt ſhall come, and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean. 45 And he ſhall break down the houſe, the ſtones of it, and the timber thereof, and all the mortar of the houſe: and he ſhall carry *them* forth out of the city into an unclean place. 46 Moreover, he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean until the even. 47 And he that lieth in the houſe, ſhall waſh his clothes: and he that eateth in the houſe, ſhall waſh his clothes. 48 And if the prieſt ſhall come in, and look *upon it*, and behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtered: then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed. 49 And he ſhall take to cleanſe the houſe two birds, and cedar-wood, and ſcarlet, and hyſſop. 50 And he ſhall kill the one of the birds in an earthen veſſel, over running water. 51 And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the running water and ſprinkle the houſe ſeven times. 52 And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſſop, and with the ſcarlet, 53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean. 54 This *is* the law for all manner plague of leproſy, and ſcall, 55 And for the leproſy of a garment, and of an houſe, 56 And for a riſing, and for a ſcab, and for a bright ſpot: 57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leproſy.

The ceremonial Expiations and Cleanſings, in regard to the *Leproſy*, and treated of at large in this Chapter, to be done after the Diſeaſe was cured, in order to receive him that had been leprous into the Fellowſhip of the People, were Types and Figures of the Obſervations of the Eccleſiaſtical Diſcipline, in reſtoring ſuch as are penitent into the Peace of the Church, after they had been ſequeſter'd from it for ſome Sin.

And the Prieſt ſhall take one he Lamb, and offer him for a Treſpaſs-offering] Which ſhould ſeem to intimate, as if there was ſomething ſinful in the Diſeaſe. But, tho'

tho' there was no Treſpaſs in the Diſeaſe itſelf, but rather a Miſery; yet, Sin being the Cauſe of all theſe Diſeaſes, God would have, together with the Cleanſing of the Body, the Purification of the Soul to be alſo ſought for by Means of this Sacrifice. Farther, theſe Diſeaſes being Figures of the Infections of the Soul, theſe ceremonial Sacrifices repreſented alſo the internal Expiation.

Then the Prieſt ſhall command that they empty the Houſe, before the Prieſt go into it to ſee the Plague, that all that is in the Houſe be not made unclean] The Reaſon of which Injunction ſeems to have been this: Before the Prieſt had judged of it, the Houſe could not pollute the Stuff, nor the Perſons; and therefore the Sore being yet uncertain, it was proper to enter the Houſe, for fear leſt the Houſhold-ſtuff ſhould alſo be comprehended within the Contamination of it, when the Prieſt ſhould pronounce the Sentence; a Law of Equity, and likewiſe a figurative Inſtruction, to teach us to prevent God's laſt Judgment, ſequeſtring ourſelves betimes from the Contagion of Sinners; and alſo to inſtruct us, that God will paſs over, and forgive the Sins and Faults of his Children, which they commit through mere Ignorance; but not thoſe Treſpaſſes which they commit rebelliouſly againſt their Conſcience, and the expreſs Manifeſtation of his Will. See *Pool*'s Annot.

CHAP. XV.

The Uncleanneſs of Men and Women in their Iſſues, and their reſpective Cleanſings.

Ver. 1. AND the Lord ſpake unto Moſes and to Aaron, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When any man hath a running iſſue out of his fleſh, becauſe of his iſſue he *is* unclean. 3 And this ſhall be his uncleanneſs in his iſſue: whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it *is* his uncleanneſs. 4 Every bed whereon he lieth that hath the iſſue, is unclean: and every thing whereon he ſitteth, ſhall be unclean. 5 And whoſoever toucheth his bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 6 And he that ſitteth on *any* thing whereon he ſat that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 7 And he that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 9 And what ſaddle ſoever he rideth upon, that hath the iſſue, ſhall be unclean. 10 And whoſoever toucheth any thing that was under him, ſhall be unclean until the even: and he that beareth *any of* thoſe things, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 11 And whomſoever he toucheth that hath the iſſue, (and hath not rinſed his hands in water) he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 12 And the veſſel of earth, that he toucheth which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinſed in water. 13 And when he that hath an iſſue, is cleanſed of his iſſue; then he ſhall number to himſelf ſeven days for his cleanſing, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean. 14 And on the eighth day he ſhall take to him two turtle-doves, or two young pigeons, and come before the Lord, unto the door of the tabernacle of the congregation, and give them unto the prieſt. 15 And the prieſt ſhall offer them, the one *for* a ſin-offering, and the other *for* a burnt offering; and the prieſt ſhall make an atonement for him before the Lord, for his iſſue. 16 And if any mans ſeed of copulation go out from him, then he ſhall waſh all his fleſh in water, and be unclean until the even. 17 And every garment, and every ſkin whereon is the ſeed of copulation, ſhall be waſhed with water, and be unclean until the even. 18 The woman alſo with whom man ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelves* in water, and be unclean until the even. 19 And if a woman have an iſſue, *and* her iſſue in her fleſh be blood, ſhe ſhall be put apart ſeven days: and whoſoever toucheth her, ſhall be unclean until the even. 20 And every thing that ſhe lieth upon in her ſeparation, ſhall be unclean: every thing alſo that ſhe ſitteth upon, ſhall be unclean. 21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 22 And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 23 And if it *be* on *her* bed, or on any thing whereon ſhe ſitteth, when he toucheth it; he ſhall be unclean until the even. 24 And if any man lie with her at all, and her flowers be upon him, he ſhall be unclean ſeven days: and all the bed whereon he lieth, ſhall be unclean. 25 And if a woman have an iſſue of her blood many days out of the time of her ſeparation, or if it run beyond the time of her ſeparation; all the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation: ſhe *ſhall be* unclean. 26 Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the bed of her ſeparation: and whatſoever ſhe ſitteth upon, ſhall be unclean, as the uncleanneſs of her ſeparation. 27 And whoſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even. 28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall number to her ſelf ſeven days, and after that ſhe ſhall be clean. 29 And on the eighth day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the prieſt, to the door of the tabernacle of the congregation. 30 And the prieſt ſhall offer the one *for* a ſin-offering, and the other *for* a burnt-offering: and the prieſt ſhall make an atonement for her before the Lord, for the iſſue of her uncleanneſs. 31 Thus ſhall ye ſeparate the children of Iſrael from their uncleanneſs; that they die not in their uncleanneſs, when they defile my tabernacle that *is* among them. 32 This *is* the law of him that hath an iſſue, and *of him* whoſe ſeed goeth from him, and is defiled therewith: 33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man, and of the woman, and of him that lieth with her which is unclean.

This Chapter is, in general, an Exhortation to Cleanlineſs, which is highly commendable in both Sexes; eſpecially as God requires of his People Purity and Cleanneſs; and as we cannot be his, except the Filth of Sin be purged with the Blood of that immaculate Lamb, Jeſus Chriſt, whoſe Doctrine teaches us to deteſt all Sin and Uncleanneſs.

CHAP.

CHAP. XVI.

Directions to Aaron *in what Manner he muſt enter the Holy Place; the Sin offering for himſelf, and for the People. The Scape-goat. The yearly Feaſt of Expiations.*

Ver. 1. AND the Lord ſpake unto Moſes, after the death of the two ſons of Aaron, when they offered before the Lord, and died: 2 And the Lord ſaid unto Moſes, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail, before the mercy-ſeat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-ſeat. 3 Thus ſhall Aaron come into the holy *place:* with a young bullock for a ſin-offering, and a ram for a burnt-offering. 4 He ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with the linen girdle, and with the linen mitre ſhall he be attired: theſe *are* holy garments, therefore ſhall he waſh his fleſh in water, and *ſo* put them on. 5 And he ſhall take of the congregation of the children of Iſrael, two kids of the goats for a ſin-offering, and one ram for a burnt-offering. 6 And Aaron ſhall offer his bullock of the ſin-offering, which *is* for himſelf, and make an atonement for himſelf, and for his houſe. 7 And he ſhall take the two goats, and preſent them before the Lord, at the door of the tabernacle of the congregation. 8 And Aaron ſhall caſt lots upon the two goats; one lot for the Lord, and the other lot for the ſcape-goat. 9 And Aaron ſhall bring the goat upon which the Lords lot fell, and offer him *for* a ſin-offering. 10 But the goat on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the Lord, to make an atonement with him, *and* to let him go for a ſcape-goat into the wilderneſs. 11 And Aaron ſhall bring the bullock of the ſin-offering, which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering, which *is* for himſelf. 12 And he ſhall take a cenſer full of burning coals of fire from off the altar before the Lord, and his hands full of ſweet incenſe beaten ſmall, and bring *it* within the vail. 13 And he ſhall put the incenſe upon the fire before the Lord, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not. 14 And he ſhall take of the blood of the bullock, and ſprinkle *it* with his finger upon the mercy-ſeat eaſt-ward: and before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times. 15 Then ſhall he kill the goat of the ſin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat. 16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſs of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhall he do for the tabernacle of the congregation that remaineth among them, in the midſt of their uncleanneſs. 17 And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael. 18 And he ſhall go out unto the altar that *is* before the Lord, and make an atonement for it; and ſhall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. 19 And he ſhall ſprinkle of the blood upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſs of the children of Iſrael. 20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat: 21 And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat, and ſhall ſend *him* away by the hand of a fit man into the wilderneſs. 22 And the goat ſhall bear upon him all their iniquities, unto a land not inhabited: and he ſhall let go the goat in the wilderneſs. 23 And Aaron ſhall come into the tabernacle of the congregation, and ſhall put off the linen garments, which he put on when he went into the holy *place*, and ſhall leave them there. 24 And he ſhall waſh his fleſh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people. 25 And the fat of the ſin-offering ſhall he burn upon the altar. 26 And he that let go the goat for the ſcape goat, ſhall waſh his clothes, and bathe his fleſh in water, and afterward come into the camp. 27 And the bullock *for* the ſin-offering, and the goat *for* the ſin-offering, whoſe blood was brought in to make atonement in the holy *place*, ſhall *one* carry forth without the camp, and they ſhall burn in the fire their ſkins and their fleſh, and their dung. 28 And he that burneth them, ſhall waſh his clothes, and bathe his fleſh in water, and afterward he ſhall come into the camp. 29 And this ſhall be a ſtatute for ever unto you: *that* in the ſeventh month, on the tenth *day* of the month, ye ſhall afflict your ſouls, and do no work at all, *whether it be* one of your own country, or a ſtranger that ſojourneth among you. 30 For on that day ſhall *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſins before the Lord. 31 It *ſhall be* a ſabbath of reſt unto you, and ye ſhall afflict your ſouls by a ſtatute for ever. 32 And the prieſt whom he ſhall anoint, and whom he ſhall conſecrate to miniſter in the prieſts office in his fathers ſtead, ſhall make the atonement, and ſhall put on the linen clothes, *even* the holy garments. 33 And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation. 34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſins, once a year. And he did as the Lord commanded Moſes.

But the Goat, on which the Lot fell to be the Scape-goat, ſhall be preſented alive before the Lord, to make an Atonement with him, and to let him go for a Scape-

goat into the Wilderneſs] The *Scape goat*, was undoubtedly a Figure of Jeſus Chriſt, in that he bears the Sins of the People. *Surely he hath borne our Griefs, and carried our Sorrows, yet we did eſteem him of God, and afflicted. But he was wounded for our Tranſgreſſions; the Chaſtiſement of our Peace was upon him, and with his Stripes we are healed. All we like Sheep have gone aſtray; we have turned every one to his own Way, and the Lord hath laid on him the Iniquity of us all,* Iſa. liii. 4, 5, 6. and many other Places, both in the *Old* and *New Teſtament*, might be quoted to the ſame Purpoſe.

In the ſeventh Month, on the tenth Day of the Month, ye ſhall afflict yourſelves, &c.] This was the very Day, as learned Men have computed, on which *Adam* ſinned, and was turned out of Paradiſe.

CHAP. XVII.

The Blood of ſlain Beaſts to be offer'd only at the Door of the Tabernacle. Sacrifices to Devils forbidden; as alſo the Eating of Blood. That which dieth alone, or is torn, not to be eaten.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto Aaron, and unto his ſons and unto all the children of Iſrael, and ſay unto them, This *is* the thing which the Lord hath commanded, ſaying, 3 What man ſoever *there be* of the houſe of Iſrael, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp. 4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood ſhall be imputed unto that man, he hath ſhed blood; and that man ſhall be cut off from among his people: 5 To the end that the children of Iſrael may bring their ſacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation unto the prieſt, and offer them *for* peace-offerings unto the Lord. 6 And the prieſt ſhall ſprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a ſweet ſavour unto the Lord. 7 And they ſhall no more offer their ſacrifices unto devils, after whom they have gone a whoring: This ſhall be a ſtatute for ever unto them throughout their generations. 8 And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering or ſacrifice. 9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man ſhall be cut off from among his people. 10 And whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of blood; I will even ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people. 11 For the life of the fleſh *is* in the blood, and I have given it to you upon the altar, to make an atonement for your ſouls: for it *is* the blood *that* maketh an atonement for the ſoul. 12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you, eat blood. 13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, which hunteth and catcheth any beaſt or fowl that may be eaten; he ſhall even pour out the blood thereof, and cover it with duſt. 14 For *it is* the life of all fleſh, the blood of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the blood of no manner of fleſh: for the life of all fleſh *is* the blood thereof: whoſoever eateth it, ſhall be cut off. 15 And every ſoul that eateth that which died *of it ſelf*, or that which was torn *with beaſts (whether it be* one of your own country, or a ſtranger) he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean until the even: then ſhall he be clean. 16 But if he waſh *them* not, nor bathe his fleſh; then he ſhall bear his iniquity.

In the 3d and 4th Verſes, *Sacrifices* are forbidden to be offered any where, but at *the Door of the Tabernacle*; the Reaſon of which was, that the *Iſraelites* might have no Opportunity to practiſe that *Idolatry*, which they had learnt of the *Egyptians*.

And they ſhall no more offer their Sacrifices unto Devils] By *Devils* are to be underſtood *Idols*; in which Kind of Worſhip, whether the Idolater had ſuch an Intent or no, the Devil was ſerved under divers Names and Reſemblances, he ſeconding and confirming them in their Error. Of this falſe Service by Apparitions, Oracles, and deluſive Miracles, ſee *Deut.* xxxii. 17. 2 *Chron.* xi. 15. *Pſ.* cvi. 37. 1 *Cor.* x. 20. *Rev.* ix. 20. The *Hebrew* Word ſignifies *hairy*, or *briſtly*, becauſe the Devil, as it was thought, ordinarily appear'd in ſuch ugly Shapes to them that ſerved him.

After whom they have gone a whoring] *Idolatry* is called *Whoredom* in a ſpiritual Senſe; becauſe thereby Faith towards God is broken.

I will even ſet my Face againſt that Soul] That is, I will declare myſelf to be his Adverſary, and will perſecute him in my Wrath, by the Hands of Men, by the Way of Juſtice, or by my own Judgments.

CHAP. XVIII.

Laws relating to Matrimony. Of unlawful Luſts, with which the Egyptians *and* Canaanites *profaned themſelves.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael and ſay unto them, I *am* the Lord your God. 3 After the doings of the land of Egypt wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances. 4 Ye ſhall do my judgments, and keep mine ordinances, to walk therein: I *am* the Lord your God. 5 Ye ſhall therefore keep my ſtatutes and my judgments: which if a man do, he ſhall live in them: I *am* the Lord. 6 None of you ſhall approach to any that is near of kin to him, to uncover *their* nakedneſs: I *am* the Lord. 7 The nakedneſs of thy father, or the nakedneſs of thy mother, ſhalt thou not uncover: ſhe *is* thy mother, thou ſhalt not uncover her nakedneſs. 8 The nakedneſs of thy fathers wife ſhalt thou not uncover: it *is* thy fathers nakedneſs. 9 The nakedneſs of thy ſiſter, the daughter of thy father, or daughter of thy mother, *whether ſhe be* born at home, or born abroad, *even* their nakedneſs thou ſhalt not uncover. 10 The nakedneſs of thy ſons daughter, or of thy daughters daughter, *even* their nakedneſs thou ſhalt not uncover: for theirs *is* thine own nakedneſs. 11 The nakedneſs of thy fathers wives daughter, begotten of thy father, (ſhe *is* thy ſiſter) thou ſhalt not uncover her nakedneſs. 12 Thou ſhalt not uncover the nakedneſs of thy fa-

thers ſiſter: ſhe *is* thy fathers near kinſwoman. 13 Thou ſhalt not uncover the nakedneſs of thy mothers ſiſter: for ſhe *is* thy mothers near kinſwoman. 14 Thou ſhalt not uncover the nakedneſs of thy fathers brother, thou ſhalt not approach to his wife: ſhe *is* thine aunt. 15 Thou ſhalt not uncover the nakedneſs of thy daughter-in-law: ſhe *is* thy ſons wife, thou ſhalt not uncover her nakedneſs. 16 Thou ſhalt not uncover the nakedneſs of thy brothers wife: it *is* thy brothers nakedneſs. 17 Thou ſhalt not uncover the nakedneſs of a woman and her daughter, neither ſhalt thou take her ſons daughter, or her daughters daughter, to uncover her nakedneſs; *for* they *are* her near kinſwomen: it *is* wickedneſs. 18 Neither ſhalt thou take a wife to her ſiſter, to vex *her*, to uncover her nakedneſs beſides the other in her life-*time*. 19 Alſo thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs. 20 Moreover thou ſhalt not lie carnally with thy neighbours wife, to defile thy ſelf with her. 21 And thou ſhalt not let any of thy ſeed paſs through *the fire* to Molech, neither ſhalt thou profane the name of thy God: I *am* the Lord. 22 Thou ſhalt not lie with mankind, as with woman-kind: it *is* abomination. 23 Neither ſhalt thou lie with any beaſt to defile thy ſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto: it *is* confuſion. 24 Defile not you your ſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you. 25 And the land is defiled: therefore I do viſit the iniquity thereof upon it, and the land it ſelf vomiteth out her inhabitants. 26 Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit *any* of theſe abominations; *neither* any of your own nation, nor any ſtranger that ſojourneth among you: 27 (For all theſe abominations have the men of the land done, which *were* before you, and the land is defiled) 28 That the land ſpue not you out alſo, when ye defile it, as it ſpued out the nations that *were* before you. 29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them*, ſhall be cut off from among their people. 30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtoms, which were committed before you, and that ye defile not your ſelves therein: I *am* the Lord your God.

Thou ſhalt not let any of thy Seed paſs through the Fire to Molech] The *Rabbins* aſſure us, that the Idol *Molech* was made of Braſs, ſitting upon a Throne of the ſame Metal, having the Head of a Calf, adorned with a royal Crown, and his Arms extended as it were to embrace any Thing: But what the Childrens *paſſing through the Fire means*, they are not ſo well agreed. Some of them are of Opinion, that Parents in the Worſhip of this Idol, did not actually burn their Children, but only cauſed them to leap through the Fire that was lighted before it, or paſs between two Fires, placed oppoſite to each other, by Way of Luſtration; but the Expreſſions of *David* are a little too ſtrong to admit of this Interpretation. For, when he tells us, that they ſacrificed their Sons and Daughters unto Devils, and *that they ſhed innocent Blood, even the Blood of their Sons and Daughters, whom they ſacrificed to the Idols of Canaan*, Pſ. cvi. 37, 38. we cannot but infer, but they did actually murther their Children in this execrable Way. When any Infants were to be ſacrificed, the Idol was to be made hot, by kindling a great Fire in the Inſide of it; and when it was heated to a moſt intenſe Degree, the miſerable Victim was put into its Arms, and ſoon conſumed by the Violence of the Heat: But, that the Cries of the Children might not be heard in their Extremities, the People were wont to make a great Noiſe with Drums, and other Inſtruments, about the Idol.

CHAP. XIX.

A Repetition of ſundry Laws.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, Ye ſhall be holy: for I the Lord your God *am* holy. 3 Ye ſhall fear every man his mother and his father, and keep my ſabbaths: I *am* the Lord your God. 4 Turn ye not unto idols, nor make to yourſelves molten gods: I *am* the Lord your God. 5 And if ye offer a ſacrifice of peace-offerings unto the Lord; ye ſhall offer it, at your own will. 6 It ſhall be eaten the ſame day ye offer it, and on the morrow; and if ought remain until the third day, it ſhall be burnt in the fire. 7 And if it be eaten at all on the third day, it *is* abominable; it ſhall not be accepted. 8 Therefore *every one* that eateth it ſhall bear his iniquity, becauſe he hath profaned the hallowed thing of the Lord: and that ſoul ſhall be cut off from among his people. 9 And when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt. 10 And thou ſhalt not glean thy vineyard, neither ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poor and ſtranger: I *am* the Lord your God. 11 Ye ſhall not ſteal, neither deal falſly, neither lie one to another. 12 And ye ſhall not ſwear by my name falſly, neither ſhalt thou profane the name of thy God: I *am* the Lord. 13 Thou ſhalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired, ſhall not abide with thee all night until the morning. 14 Thou ſhalt not curſe the deaf, nor put a ſtumbling-block before the blind, but ſhalt fear thy God: I *am* the Lord. 15 Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour. 16 Thou ſhalt not go up and down *as a* tale-bearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I *am* the Lord. 17 Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him. 18 Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thy ſelf: I *am* the Lord. 19 Ye ſhall keep my ſtatutes: Thou ſhalt not let thy cattel gender with a diverſe kind: Thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linen and woollen come upon thee. 20 And whoſoever lieth carnally with a woman that *is* a bond-maid betrothed to an huſband, and not at all redeemed, nor freedom given her; ſhe ſhall be ſcourged: they ſhall not be put to death, becauſe ſhe was not free. 21 And he ſhall bring his treſpaſs-offering before the Lord, unto the door of the tabernacle of the congregation, *even* a ram for a treſpaſs-offering,

fering. 22 And the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, before the Lord, for his ſin which he hath done: and the ſin which he hath done, ſhall be forgiven him. 23 And when ye ſhall come into the land, and ſhall have planted all manner of trees for food; then ye ſhall count the fruit thereof as uncircumciſed: three years ſhall it be as uncircumciſed unto you: it ſhall not be eaten of. 24 But in the fourth year all the fruit thereof ſhall be holy to praiſe the Lord *withal*. 25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof: I *am* the Lord your God. 26 Ye ſhall not eat *any thing* with the blood: neither ſhall ye uſe inchantment, nor obſerve times. 27 Ye ſhall not round the corners of your heads, neither ſhalt thou mar the corners of thy beard. 28 Ye ſhall not make any cuttings in your fleſh for the dead, nor print any marks upon you: I *am* the Lord. 29 Do not proſtitute thy daughter, to cauſe her to be a whore: leſt the land fall to whoredom, and the land become full of wickedneſs. 30 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the Lord. 31 Regard not them that have familiar ſpirits, neither ſeek after wizards to be defiled by them: I *am* the Lord your God. 32 Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord. 33 And if a ſtranger ſojourn with thee in your land, ye ſhall not vex him. 34 *But* the ſtranger that dwelleth with you, ſhall be unto you as one born amongſt you, and thou ſhalt love him as thy ſelf; for ye were ſtrangers in the land of Egypt: I *am* the Lord your God. 35 Ye ſhall do no unrighteouſneſs in judgment, in mete-yard, in weight, or in meaſure. 36 Juſt balances, juſt weights, a juſt ephah, and a juſt hin ſhall ye have: I *am* the Lord your God, which brought you out of the land of Egypt. 37 Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I *am* the Lord.

Thou ſhalt not avenge, nor bear any Grudge againſt the Children of thy People, but thou ſhalt love thy Neighbour as thy ſelf] By this it ſhould ſeem, as if the *Iſraelites* were confined in their Acts of Love and Kindneſs to the People of that Nation only: No, but this injunction was given to direct their Behaviour to the Inhabitants of *Canaan*, who were to be accurſed, and to be deſtroyed without Mercy, *Deut.* vii. 16. and alſo to ſhew, that private Revenges are the Overthrow of civil Society, which is preſerved by publick Authority and Juſtice, and by private Good-will one towards another.

Thou ſhalt not ſow thy Field with mingled Seed; neither ſhall a Garment mingled of Linen and Woollen come upon thee] As ſowing the Ground with *mixed Seeds*, in ſome Mens Opinion, is an effectual Way to wear it out, it was therefore a Practice prohibited, in Commiſeration (if I may ſo ſay) to our Mother *Earth*, as well as to ſet Bounds to the Huſbandman's Covetouſneſs. With reſpect to the wearing of *Linſey Woolſey*, it was probably a proud fantaſtical Humour of the *Hebrews* at that Time, which the *Hebrews* were forbid to imitate.

And whoſoever lieth carnally with a Woman that is a Bond-maid — ſhe ſhall be ſcourged] Or, as it is in the Margin, *there ſhall be a Scourging*. To violate a free Maid was capital Puniſhment, *Deut.* xxii. 25. Now the Difference is grounded upon this, that theſe Conjunctions with Bond-maids that were not made free, were not held for true and perfect Marriages; in which the Condition of Freedom is required, as well to contract them, as to participate of the Huſband's Eſtate and Condition, according to God's firſt and fundamental Inſtitution; and they were really like Concubines with ſome ſlight Kind of Tie.

CHAP. XX.

Puniſhments of ſuch as give their Seed to Molech; *of Wizards*; *of Curſers of Parents*; *Adultery*; *Inceſt*; *Sodomy*; *Beſtiality*; *Uncleanneſs.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech; he ſhall ſurely be put to death; the people of the land ſhall ſtone him with ſtones. 3 And I will ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name. 4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not: 5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. 6 And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people. 7 Sanctify your ſelves therefore, and be ye holy: for I *am* the Lord your God. 8 And ye ſhall keep my ſtatutes, and do them: I *am* the Lord which ſanctify you. 9 For every one that curſeth his father or his mother, ſhall be ſurely put to death: he hath curſed his father or his mother; his blood *ſhall be* upon him. 10 And the man that committeth adultery with *another* mans wife, *even he* that committeth adultery with his neighbours wife, the adulterer and the adultereſs ſhall ſurely be put to death. 11 And the man that lieth with his fathers wife, hath uncovered his fathers nakedneſs: both of them ſhall ſurely be put to death; their blood *ſhall be* upon them. 12 And if a man lie with his daughter-in-law, both of them ſhall ſurely be put to death: they have wrought confuſion; their blood *ſhall be* upon them. 13 If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death; their blood *ſhall be* upon them. 14 And if a man take a wife and her mother, it *is* wickedneſs: they ſhall be burnt with fire, both he and they; that there be no wickedneſs among you. 15 And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt. 16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death: their blood *ſhall be* upon them. 17 And if a man ſhall take his ſiſter, his fathers daughter, or his mothers daughter, and ſee her nakedneſs, and ſhe ſee his nakedneſs; it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſters nakedneſs, he ſhall bear his iniquity. 18 And if a man ſhall lie with a woman having her ſickneſs, and ſhall uncover her nakedneſs; he hath

hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. 19 And thou shalt not uncover the nakedness of thy mothers sister, nor of thy fathers sister: for he uncovereth his near kin: they shall bear their iniquity. 20 And if a man shall lie with his uncles wife, he hath uncovered his uncles nakedness: they shall bear their sin, they shall die childless. 21 And if a man shall take his brothers wife, it *is* an unclean thing: he hath uncovered his brothers nakedness, they shall be childless. 22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, spue you not out. 23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. 24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the Lord your God, which have separated you from *other* people. 25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. 26 And ye shall be holy unto me: for I the Lord *am* holy, and have severed you from *other* people, that ye should be mine. 27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

And if a Man shall lie with his Uncle's Wife, — they shall die childless] That is, let them be put to Death speedily, that there be no execrable Issue of such damnable Conjunctions; it being unfitting that the Fruit of holy Matrimony should be common to such abominable Mixtures.

From a View of the horrible Crimes forbidden in this Chapter, we may see how wicked the World was (notwithstanding their natural Reason, which some boast of as a sufficient Guide) and would have continued so, had not God restrained them by his Law, and by his Punishments.

CHAP. XXI.

In what Manner the Priests were to mourn; their Holiness; Estimation; Marriages, and Blemishes.

Ver. 1. AND the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people. 2 But for his kin, that is near unto him, *that is* for his mother, and for his father, and for his son, and for his daughter, and for his brother. 3 And for his sister a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled. 4 *But* he shall not defile himself, *being* a chief man among his people, to profane himself. 5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. 6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, *and* the bread of their God do they offer: therefore they shall be holy. 7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God. 8 Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord which sanctify you, *am* holy. 9 And the daughter of any priest, if she profane her self by playing the whore, she profaneth her father: she shall be burnt with fire. 10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rent his clothes: 11 Neither shall he go in to any dead body, nor defile himself for his father or for his mother: 12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the Lord. 13 And he shall take a wife in her virginity. 14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife. 15 Neither shall he profane his seed among his people: for I the Lord do sanctify him. 16 And the Lord spake unto Moses, saying, 17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations, that hath *any* blemish, let him not approach to offer the bread of his God: 18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, 19 Or a man that is broken-footed, or broken-handed, 20 Or crook-backt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken: 21 No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God. 22 He shall eat the bread of his God, *both* of the most holy, and of the holy. 23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them. 24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

Thou shalt not sanctify him] This is spoken to *Moses* in this Sense: Teach and command them to observe all Purity and Holiness; or to the People, in this Sense, Reverence the sacred Office of my Ministers, bear an inviolable Honour to their Persons, who represent my sacred Majesty towards you, in labouring for your Satisfaction by my Word and Sacraments, which they administer unto you.

CHAP. XXII.

Priests in their Uncleanness required to abstain from the holy Things. Laws for Free-will Offerings. Sacrifices No Beast to be offered with its Dam. Sacrifices must be without Blemish. The Age of the Sacrifice. The Law of eating the Sacrifice of Thanksgiving.

Ver. 1. AND the Lord spake unto Moses, saying, 2 Speak unto Aaron, and to his sons, that they separate themselves from the

the holy things of the children of Iſrael, and that they profane not my holy name, *in thoſe things* which they hallow unto me: I *am* the Lord. 3 Say unto them, Whoſoever *he be* of all your ſeed, among your generations, that goeth unto the holy things, which the children of Iſrael hallow unto the Lord, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence: I *am* the Lord. 4 What man ſoever of the ſeed of Aaron *is* a leper, or hath a running iſſue; he ſhall not eat of the holy things, until he be clean. And whoſo toucheth any *thing that is* unclean *by* the dead, or a man whoſe ſeed goeth from him: 5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath: 6 The ſoul which hath touched any ſuch ſhall be unclean until even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water. 7 And when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things, becauſe it *is* his food. 8 That which dieth of itſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the Lord. 9 They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they profane it: I the Lord do ſanctify them. 10 There ſhall no ſtranger eat *of* the holy thing: a ſojourner of the prieſt, or an hired ſervant ſhall not eat *of* the holy thing. 11 But if the prieſt buy *any* ſoul with his money, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat. 12 If the prieſts daughter alſo be *married* unto a ſtranger, ſhe may not eat of an offering of the holy things. 13 But if the prieſts daughter be a widow, or divorced, and have no child, and is returned unto her fathers houſe, as in her youth, ſhe ſhall eat of her fathers meat; but there ſhall no ſtranger eat thereof. 14 And if a man eat *of* the holy thing unwittingly, then he ſhall put the fifth *part* thereof unto it, and ſhall give *it* unto the prieſt, with the holy thing. 15 And they ſhall not profane the holy things of the children of Iſrael which they offer unto the Lord: 16 Or ſuffer them to bear the iniquity of treſpaſs, when they eat their holy things: for I the Lord do ſanctify them. 17 And the Lord ſpake unto Moſes, ſaying, 18 Speak unto Aaron, and to his ſons, and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his free-will offerings, which they will offer unto the Lord for a burnt-offering: 19 *Ye ſhall offer* at your own will a male without blemiſh of the beeves, of the ſheep, or of the goats. 20 *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you. 21 And whoſoever offereth a ſacrifice of peace-offerings unto the Lord, to accompliſh *his* vow, or a free will offering in beeves, or ſheep, it ſhall be perfect, to be accepted: there ſhall be no blemiſh therein. 22 Blind, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the Lord, nor make an offering by fire of them upon the altar unto the Lord. 23 Either a bullock, or a lamb that hath any thing ſuperfluous or lacking in his parts, that mayeſt thou offer *for* a free-will offering; but for a vow, it ſhall not be accepted. 24 Ye ſhall not offer unto the Lord that which is bruiſed, or cruſhed, or broken, or cut; neither ſhall you make *any* offering *thereof* in your land. 25 Neither from a ſtrangers hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you. 26 And the Lord ſpake unto Moſes, ſaying, 27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day and thenceforth, it ſhall be accepted for an offering made by fire unto the Lord: 28 And *whether it be* cow or ew, ye ſhall not kill it and her young both in one day. 29 And when ye will offer a ſacrifice of thankſgiving unto the Lord, offer *it* at your own will. 30 On the ſame day it ſhall be eaten up, ye ſhall leave none of it until the morrow: I *am* the Lord. 31 Therefore ſhall ye keep my commandments, and do them: I *am* the Lord. 32 Neither ſhall ye profane my holy name, but I will be hallowed among the children of Iſrael: I *am* the Lord which hallow you. 33 That brought you out of the land of Egypt, to be your God: I *am* the Lord.

Speak unto Aaron, and to his Sons, that they ſeparate themſelves from the holy Things] That is, when they ſhall be unclean, by ſome ceremonial Pollution, they ſhall forbear officiating in holy Things, till that Uncleanneſs be remov'd.

I the Lord do ſanctify them] I have choſen, and called them to an Office, the Holineſs of which depends upon myſelf; and therefore the Profanation of it is both againſt my Command, and againſt my Honour, and conſequently deſerves the greater Puniſhment.

Neither ſhall ye profane my holy Name, but I will be hallowed among the Children of Iſrael: I am the Lord which hallow you] Which Words may be thus paraphras'd: *Neither ſhall ye profane*, that is, contemn my Majeſty, by violating my Commandments. *I will be hallowed*; that is, I will be made venerable, and cauſe myſelf to be acknowledg'd holy and inviolable in my Majeſty, through my Judgments, *Levit.* x. 3. *Iſa.* xxvi. 15. *I am the Lord which hallow you*, that is, who have given you a Rule in my Law, of all Purity and Innocence, and the Form of inward Holineſs, by my Spirit, and will alſo revenge, as a moſt juſt and holy God, the Tranſgreſſion of the one, and the rejecting of the other.

CHAP. XXIII.

The Jewiſh *Feaſts and Feſtivals*; *the Sabbath*; *the Paſſover*; *the Sheaf of Firſt fruits*; *Pentecoſt*. *Gleanings of the Harveſt to be left for the Poor*. *Feaſt of Trumpets*; *Day of Atonement*; *Feaſt of Tabernacles*.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, *Concerning* the feaſts of the Lord, which ye ſhall proclaim *to be* holy convocations, *even* theſe *are* my feaſts. 3 Six days ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein:* it *is* the ſabbath of the Lord in all your dwellings. 4 Theſe *are* the feaſts of the Lord, *even* holy convocations, which ye ſhall proclaim in their ſeaſons. 5 In the fourteenth *day* of the firſt month at even, *is* the Lords paſſover. 6 And on the fifteenth day of the ſame month, *is* the feaſt of unleavened

bread unto the Lord: ſeven days ye muſt eat unleavened bread. 7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no ſervile work therein. 8 But ye ſhall offer an offering made by fire unto the Lord ſeven days: in the ſeventh day *is* an holy convocation: ye ſhall do no ſervile work *therein*. 9 And the Lord ſpake unto Moſes, ſaying, 10 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheaf of the firſt-fruits of your harveſt unto the prieſt: 11 And he ſhall wave the ſheaf before the Lord, to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it. 12 And ye ſhall offer that day when ye wave the ſheaf, an he-lamb without blemiſh, of the firſt year, for a burnt-offering unto the Lord. 13 And the meat-offering thereof *ſhall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord *for* a ſweet ſavour: and the drink-offering thereof *ſhall be* of wine, the fourth *part* of an hin. 14 And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day that ye have brought an offering unto your God: *It ſhall be* a ſtatute for ever throughout your generations, in all your dwellings. 15 And ye ſhall count unto you from the morrow after the ſabbath, from the day that ye brought the ſheaf of the wave-offering; ſeven ſabbaths ſhall be compleat: 16 Even unto the morrow after the ſeventh ſabbath, ſhall ye number fifty days, and ye ſhall offer a new meat-offering unto the Lord. 17 Ye ſhall bring out of your habitations two wave-loaves, of two tenth-deals: they ſhall be of fine flour, they ſhall be baken with leaven, *they are* the firſt-fruits unto the Lord. 18 And ye ſhall offer with the bread ſeven lambs without blemiſh, of the firſt year, and one young bullock and two rams: they ſhall be *for* a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, *even* an offering made by fire of ſweet ſavour unto the Lord. 19 Then ye ſhall ſacrifice one kid of the goats, for a ſin-offering, and two lambs of the firſt year, for a ſacrifice of peace-offerings. 20 And the prieſt ſhall wave them with the bread of the firſt-fruits, *for* a wave-offering before the Lord, with the two lambs: they ſhall be holy to the Lord for the prieſt. 21 And ye ſhall proclaim on the ſelf-ſame day, *that* it may be an holy convocation unto you; ye ſhall do no ſervile work *therein*: *It ſhall be* a ſtatute for ever in all your dwellings throughout your generations. 22 And when ye reap the harveſt of your land, thou ſhalt not make clean riddance of the corners of thy field when thou reapeſt, neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poor, and to the ſtranger: I *am* the Lord your God. 23 And the Lord ſpake unto Moſes, ſaying, 24 Speak unto the children of Iſrael, ſaying, In the ſeventh month, in the firſt *day* of the month ſhall ye have a ſabbath, a memorial of blowing of trumpets, an holy convocation. 25 Ye ſhall do no ſervile work *therein*; but ye ſhall offer an offering made by fire unto the Lord. 26 And the Lord ſpake unto Moſes, ſaying, 27 Alſo on the tenth *day* of this ſeventh month, *there ſhall be* a day of atonement, it ſhall be an holy convocation unto you, and ye ſhall afflict your ſouls, and offer an offering made by fire unto the Lord. 28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement to make an atonement for you before the Lord your God. 29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people. 30 And whatſoever ſoul *it be* that doth any work in that ſame day, the ſame ſoul will I deſtroy from among his people. 31 Ye ſhall do no manner of work: *It ſhall be* a ſtatute for ever throughout your generations in all your dwellings. 32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls in the ninth *day* of the month at even: from even unto even ſhall ye celebrate your ſabbath. 33 And the Lord ſpake unto Moſes, ſaying, 34 Speak unto the children of Iſrael, ſaying, The fifteenth day of this ſeventh month *ſhall be* the feaſt of tabernacles *for* ſeven days unto the Lord. 35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein*. 36 Seven days ye ſhall offer an offering made by fire unto the Lord: on the eighth day ſhall be an holy convocation unto you, and ye ſhall offer an offering made by fire unto the Lord; it *is* a ſolemn aſſembly, *and* ye ſhall do no ſervile work *therein*. 37 Theſe *are* the feaſts of the Lord, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a ſacrifice, and drink-offerings, every thing upon his day: 38 Beſide the ſabbaths of the Lord, and beſide your gifts, and beſide all your vows, and beſide all your free-will offerings, which ye give unto the Lord. 39 Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the Lord ſeven days: on the firſt day *ſhall be* a ſabbath, and on the eighth day *ſhall be* a ſabbath. 40 And ye ſhall take you on the firſt day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoice before the Lord your God ſeven days. 41 And ye ſhall keep it a feaſt unto the Lord ſeven days in the year: *It ſhall be* a ſtatute for ever in your generations, ye ſhall celebrate it in the ſeventh month. 42 Ye ſhall dwell in booths ſeven days; all that are Iſraelites born, ſhall dwell in booths: 43 That your generations may know that I have made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt: I *am* the Lord your God. 44 And Moſes declared unto the children of Iſrael the feaſts of the Lord.

On the Morrow after the Sabbath the Prieſt ſhall wave it] By the *Sabbath* here, is to be underſtood the Feaſt of the *Paſſover*, or *Eaſter*, as appears from ver. 5. For by the Name of *Sabbath* were called all the Feaſts that were made holy.

In the ſeventh Month, in the firſt Day of the Month, ſhall ye have a Sabbath, a Memorial of blowing of Trumpets] In the *ſeventh Month* (which with us is *September*) the *Feaſt of Trumpets* was order'd to be kept; the Blowing, or Sound of which, was to put them in Remembrance of the manifold Feaſts which were in that Month, and to exhort all the People to give Thanks and Praiſes to the Almighty for all his Benefits which they had enjoyed the Year paſt; and to prepare themſelves by acknowledging and confeſſing their Sins, and Sorrow for them, againſt the Day of *Expiation*, which

which was appointed on the tenth of the Month.

CHAP. XXIV.

The Oil for the Lamps. The Shew-bread. Shelomith's *Son blaſphemes. The Law concerning Blaſphemy. Of Murder. The Law of Retaliation. The Blaſphemer ſtoned.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Command the children of Iſrael, that they bring unto thee pure oil-olive, beaten, for the light, to cauſe the lamps to burn continually. 3 Without the vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning, before the Lord continually: *It ſhall be* a ſtatute for ever in your generations. 4 He ſhall order the lamps upon the pure candleſtick before the Lord continually. 5 And thou ſhalt take fine flour, and bake twelve cakes thereof: two tenth-deals ſhall be in one cake. 6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table before the Lord. 7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord. 8 Every ſabbath he ſhall ſet it in order before the Lord continually, *being taken* from the children of Iſrael by an everlaſting covenant. 9 And it ſhall be Aarons and his ſons, and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings of the Lord made by fire, by a perpetual ſtatute. 10 And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went out among the children of Iſrael; and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp; 11 And the Iſraelitiſh womans ſon blaſphemed the Name *of the LORD*, and curſed: and they brought him unto Moſes (and his mothers name *was* Shelomith, the daughter of Dibri, of the tribe of Dan) 12 And they put him in ward, that the mind of the Lord might be ſhewed them. 13 And the Lord ſpake unto Moſes, ſaying, 14 Bring forth him that hath curſed, without the camp, and let all that heard *him*, lay their hands upon his head, and let all the congregation ſtone him. 15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall bear his ſin. 16 And he that blaſphemeth the name of the Lord, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaſphemeth the Name *of the LORD*, ſhall be put to death. 17 And he that killeth any man, ſhall ſurely be put to death. 18 And he that killeth a beaſt, ſhall make it good; beaſt for beaſt. 19 And if a man cauſe a blemiſh in his neighbour; as he hath done, ſo ſhall it be done unto him: 20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again*. 21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death. 22 Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the Lord your God. 23 And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the Lord commanded Moſes.

And the Son of an Iſraelitiſh Woman, whoſe Father was an Egyptian, went out among the Children of Iſrael; and this Son of the Iſraelitiſh Woman, and a Man of Iſrael ſtrove together in the Camp. And the Iſraelitiſh Woman's Son blaſphemed the Name of the Lord] The Criminal and his Offence, are only thus recorded by *Moſes*; but the *Jews*, in explaining theſe Words, have follow'd either that ſuperſtitious Reſpect, which they pay to the Name JEHOVAH, or their wonted Humour of ſupplying the Silence of the ſacred Hiſtory with Circumſtances, no where to be found, but in their own Imaginations. In Purſuance to their *Superſtition*, they fancy, that the Crime of this *Blaſphemer* conſiſted ſimply in his pronouncing the Name JEHOVAH, for as much as they ſuppoſe, that there can be no Blaſphemy without ſuch Pronunciation; and, in purſuance to their Humour of ſupplying the *Silence* of Scripture, they have invented a *Genealogy* for this Blaſphemer. For they tell us, that he was the Son of one of thoſe Taſk-maſters, who were ſet over the *Iſraelites* in *Egypt*, and of that very Taſk-maſter, who, by perſonating her Huſband, violated the Chaſtity of that *Jewiſh* Matron *Shelomith*, and was afterwards ſlain by *Moſes*, for uſing the ſame Huſband with great Barbarity; that the Son, who is here mentioned, quarrelling with a Man of the Tribe of *Dan*, becauſe he would not let him encamp in the ſame Diſtrict, brought his Cauſe before *Moſes*; but that, being condemn'd at his *Tribunal*, he began out of mere Rage and Madneſs, to *blaſpheme*. Of all this however *Moſes* ſays nothing, out of a Scruple (as we may well ſuppoſe) to relate the Circumſtances of a Crime, which his very Thoughts deteſted. See *Saurin*'s Diſſert. 58.

Let all they that heard him, lay their Hands upon his Head] This was to intimate, that they thereby confirmed the Evidence they had before given againſt him, and that the Puniſhment due to his Sin might be inflicted on him; but if they accuſed him unjuſtly, that then the ſame Puniſhment might fall on their own Heads.

The Execution was done in the ſame Manner it was afterwards practiſed by the *Hebrews*; that is, the Witneſſes laid their Hands on his Head, and averred what they teſtified was true; then they gave the Criminal the firſt Stroke on the Loins, and, if he died not thereby, then the reſt of the People threw Stones on him, till he expired.

CHAP. XXV.

Of the Sabbatical Year. The Jubilee. Of Oppreſſion. A Bleſſing on Obedience. The Redemption of Land. Of Houſes. Compaſſion of the Poor. Uſage of Bond-men. Redemption of Servants.

Ver. 1. AND the Lord ſpake unto Moſes in mount Sinai, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land keep a ſabbath unto the Lord. 3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof. 4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the Lord: thou ſhalt neither ſow thy field, nor prune thy vineyard. 5 That which groweth of its own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes of thy vine undreſſed: *for* it is a year of reſt unto the land. 6 And the ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired-ſervant, and for thy ſtranger that ſojourneth with thee, 7 And for thy cattel, and for the beaſt that *are* in thy land, ſhall all the

the increaſe thereof be meat. 8 And thou ſhalt number ſeven ſabbaths of years unto thee, ſeven times ſeven years, and the ſpace of the ſeven ſabbaths of years ſhall be unto thee forty and nine years. 9 Then ſhalt thou cauſe the trumpet of the jubile to ſound, on the tenth *day* of the ſeventh month; in the day of atonement ſhall ye make the trumpet ſound throughout all your land. 10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof: it ſhall be a jubile unto you, and ye ſhall return every man unto his poſſeſſion, and ye ſhall return every man to his family. 11 A jubile ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of it ſelf in it, nor gather *the grapes* in it of thy vine undreſſed. 12 For it *is* the jubile, it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field. 13 In the year of this jubile ye ſhall return every man unto his poſſeſſion. 14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbours hand; ye ſhall not oppreſs one another. 15 According to the number of years after the jubile, thou ſhalt buy of thy neighbour, *and* according to the number of years of the fruits he ſhall ſell unto thee: 16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the fruits doth he ſell unto thee. 17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: For I *am* the Lord your God. 18 Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety. 19 And the land ſhall yield her fruit, and ye ſhall eat your fill, and dwell therein in ſafety. 20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe: 21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years. 22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit, until the ninth year; until her fruits come in, ye ſhall eat *of* the old *ſtore*. 23 The land ſhall not be ſold for ever: for the land *is* mine, for ye *are* ſtrangers and ſojourners with me. 24 And in all the land of your poſſeſſion, ye ſhall grant a redemption for the land. 25 If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold. 26 And if the man have none to redeem it, and himſelf be able to redeem it: 27 Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion. 28 But if he be not able to reſtore *it* to him, then that which is ſold, ſhall remain in the hand of him that hath bought it, until the year of jubile; and in the jubile it ſhall go out, and he ſhall return unto his poſſeſſion. 29 And if a man ſell a dwelling-houſe, in a walled city, then he may redeem it within a whole year after it is ſold: *within* a full year may he redeem it. 30 And if it be not redeemed within the ſpace of a full year; then the houſe that *is* in the walled city, ſhall be eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubile. 31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the country: they may be redeemed, and they ſhall go out in the jubile. 32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time. 33 And if a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the year of jubile: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael. 34 But the field of the ſuburbs of their cities may not be ſold, for it *is* their perpetual poſſeſſion. 35 And if thy brother be waxen poor, and fallen in decay with thee; then thou ſhalt relieve him: *yea, though he be* a ſtranger, or a ſojourner; that he may live with thee. 36 Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee. 37 Thou ſhalt not give him thy money upon uſury, nor ſend him thy victuals for increaſe. 38 I *am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God. 39 And if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee; thou ſhalt not compel him to ſerve as a bond-ſervant: 40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and* ſhall ſerve thee unto the year of jubile. 41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return. 42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold as bond-men. 43 Thou ſhalt not rule over him with rigour, but ſhalt fear thy God. 44 Both thy bond-men, and thy bond-maids, which thou ſhalt have, *ſhall be* of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids. 45 Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land: and they ſhall be your poſſeſſion. 46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion, they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour. 47 And if a ſojourner or ſtranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtrangers family: 48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him; 49 Either his uncle, or his uncles ſon may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himſelf. 50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubile: and the price of his ſale ſhall be according unto the number of years, according to the time of an hired ſervant ſhall it be with him. 51 If *there be* yet many years *behind*; according unto them he ſhall give again the price of his redemption, out of the money that he was bought for. 52 And if there remain but few years unto the year of jubile, then he ſhall count with him, *and* accord-

ing unto his years ſhall he give him again the price of his redemption. 53 *And* as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy ſight. 54 And if he be not redeemed in theſe *years*, then he ſhall go out in the year of jubile, *both* he, and his children with him. 55 For unto me the children of Iſrael *are* ſervants, they *are* my ſervants, whom I brought forth out of the land of Egypt: I *am* the Lord your God.

When ye come into the Land which I give you, then ſhall the Land keep a Sabbath unto the Lord] The firſt ſabbatical Year was held the ſixth Year after the People's coming into the Land of *Canaan*, and when the Land was divided, as appears from *Joſh.* xiv. 7, 10. and from the forty-ſixth Year of their leaving *Egypt*.

The Expreſſion, *then ſhall the Land keep a Sabbath unto the Lord*, is not to be underſtood in a natural or œcumenical Reſpect, to let the tired Land get Strength, as is commonly practiſed among Huſbandmen; but of a holy and religious Reſt dedicated to the Service of God, for Inſtruction, and more expreſs Remembrance (beſides the Sabbath of Days) of the eternal Reſt from all the Employments of this Life, peculiar to every Believer at his Death; which was figured by this Reſt at every ſeventh Year's End; and then general to all at the happy Reſurrection; at which Time ſhall be the univerſal Releaſement and Infranchiſement of all the Children of God, and their Re-inſtalment in their heavenly Inheritance; which was repreſented by the Jubilee at every fifty Year's End.

Then ſhalt thou cauſe the Trumpet of the Jubilee to ſound, on the tenth Day of the ſeventh Month] The ſeventh Month was the firſt of the Civil Year, *Exod.* xii. 2. *Lev.* xxiii. 24. according to whoſe Months they counted the Times of publick Affairs, to the Order of which the Jubilee was for the moſt Part referred; tho' not without ſome Uſe of Inſtruction for divine and eternal Things; and therefore the ſeventh Month is here taken for the Beginning of the Civil Year, *Exod.* xxiii. 16. and xxxiv. 22.

And ye ſhall hallow the fiftieth Year] That is, ye ſhall diſtinguiſh it from all other common Years, to execute in it all thoſe Commandments which I enjoin you; and it ſhall be a ſacred Sign unto you of the acceptable Year of the Lord, under the *Meſſias*, Iſa. xli. 2. 1 *Cor.* vi. 2.

If every ſeventh was a Sabbatical Year, the 49th muſt be one, and the 50th, or Year of Jubilee, immediately ſucceeding, it follows, that there were then two Years of Reſt to the Land; which ſeems improbable. This Objection has been anſwer'd, by obſerving, that it is true, that the *Jews* always reckoned by the ſeventh Sabbatical Year, that is, the fiftieth incluſively, comprehending the Year of the precedent Jubilee, as is uſually obſerved in ſuch Kind of Accounts; for otherwiſe indeed, from one Jubilee to another, there were but forty nine Years.

The Word *Jubilee* is by many interpreted to ſignify a *Ram's-horn*, to ſound with. But it ſeems rather to ſignify a Concert of many ſuch Horns, Trumpets, Cornets, Hautboys, and ſuch like ſounding Inſtruments, called *Jubal*, Gen. iv. 21. *Exod.* xix. 13. *Joſh.* vi. 4.

The Land ſhall not be ſold for ever; for the Land is mine] By *For ever*, is meant *abſolutely*, without leaving any Hope to the Seller ever to redeem it. *For the Land is mine*; or, I reſerve to my ſelf the Right of Propriety in it, and grant you nothing but the bare Uſe of it; therefore I would not have you alienate it at Pleaſure, neither will I ſuffer you to bargain for any Thing abſolutely, but only for the Fruits; for as to the Land itſelf, it muſt always remain to be perpetually improved unto thoſe Perſons and Families to whom I have given it; and not to be ſold, without reſerving a Power in the Seller to redeem it.

But the Field of the Suburbs of their Cities may not be ſold, for it is their perpetual Poſſeſſion] Theſe Fields were certain Parcels of Land, of about a thouſand Cubits in Circumference, in the Suburbs or Places adjoining to their Cities, for the *Levites* to retire to, and keep and feed their Cattle in, *Numb.* xxxv. 4. which being all undivided, and lying in common, no particular Perſon had any Right to make any Bargain for it, as he might for his Houſe which was his own. Yet it ſeems, by *Jer.* xxxii. 7, 8. that this Law was alter'd in enſuing Ages.

Thou ſhalt relieve him, yea, tho' he be a Stranger, or a Sojourner, that he may live with thee. Take thou no Uſury of him] The *Stranger* was either ſome *Iſraelite* who had travelled from ſome diſtant Part of the Land; or ſome Stranger, a Proſelite who was converted to Judaiſm: For otherwiſe, God ſuffered them to take Uſe for Money lent to Strangers either of Nation, or Religion, *Deut.* xxiii. 20.

It has been obſerv'd, that the *Sabbath of the ſeventh Year* in which all the Land was to reſt, and the Obedience paid to it, is an evident Proof that *this Inſtitution* was from God: For he alone could command Obedience to ſuch a *Law*, and his Providence alone could ſupply their Neceſſities at ſuch a Juncture, and ſave them from Famine.

CHAP. XXVI.

Idolatry forbidden. The Sabbaths and publick Worſhip to be pioufly obſerved. Bleſſings promiſed to thoſe who keep the Commandments, and a Curſe threatned to thoſe that break them; great Indulgencies to Penitents.

Ver. 1. YE ſhall make you no idols, nor graven image, neither rear you up a ſtanding image, neither ſhall ye ſet up *any* image of ſtone in your land, to bow down unto it: for I *am* the Lord your God. 2 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the Lord. 3 If ye walk in my ſtatutes, and keep my commandments, and do them; 4 Then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit. 5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing-time: and ye ſhall eat your bread to the full, and dwell in your land ſafely. 6 And I will give peace in the land, and ye ſhall lie down, and none ſhall make *you* afraid: and I will rid evil beaſts out of the land, neither ſhall the ſword go through your land. 7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword. 8 And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword. 9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you. 10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new. 11 And I will ſet my tabernacle amongſt you: and my ſoul ſhall not abhor you. 12 And I will walk among you, and will be your God, and ye ſhall be my people. 13 I *am* the Lord your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men, and I have broken the bands of your yoke, and made you go upright. 14 But if ye will not hearken unto me, and will not do all theſe commandments; 15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgments, ſo that ye will not do all my commandments, *but*

that ye break my covenant: 16 I alſo will do this unto you, I will even appoint over you terror, conſumption, and the burning-ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it. 17 And I will ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you, and ye ſhall flee when none purſueth you. 18 And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins. 19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as braſs: 20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits. 21 And if ye walk contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you, according to your ſins. 22 I will alſo ſend wild beaſts among you, which ſhall rob you of your children, and deſtroy your cattel, and make you few in number, and your *high*-ways ſhall be deſolate. 23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me: 24 Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins. 25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy. 26 *And* when I have broken the ſtaff of your bread, ten women ſhall bake your bread in one oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat and not be ſatisfied. 27 And if ye will not for all this hearken unto me, but walk contrary unto me: 28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins. 29 And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters, ſhall ye eat. 30 And I will deſtroy your high places, and cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you. 31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours. 32 And I will bring the land into deſolation: and your enemies which dwell therein, ſhall be aſtoniſhed at it. 33 And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte. 34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths. 35 As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your ſabbaths when ye dwelt upon it. 36 And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a ſhaken leaf ſhall chaſe them; and they ſhall flee; as fleeing from a ſword: and they ſhall fall when none purſueth. 37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies. 38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up. 39 And they that are left of you, ſhall pine away in their iniquity in your enemies land; and alſo in the iniquities of their fathers ſhall they pine away with them. 40 If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs, which they treſpaſſed againſt me, and that alſo they have walked contrary unto me; 41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity: 42 Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember, and I will remember the land. 43 The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity; becauſe, even becauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes. 44 And yet for all that, when they be in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them: for I *am* the Lord their God. 45 But I will for their ſakes remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt, in the ſight of the heathen, that I might be their God: I *am* the Lord. 46 Theſe *are* the ſtatutes, and judgments, and laws, which the Lord made between him and the children of Iſrael, in mount Sinai, by the hand of Moſes.

That the Deſcendants of *Jacob* might chearfully persevere in their Duty, and willingly perform their Part of the Covenant, between them and the God of their Fathers, *Jehovah* ſets before them the mighty Advantages, the glorious Bleſſings, the diſtinguiſhing Rewards, which he would beſtow on them; and that Fear might have an Awe on thoſe on whoſe Hearts Love, Gratitude, or Hope, could not prevail, he denounces the Woes, the Judgments, and fearful Calamities, which their Neglect of his Laws would bring upon them. In this divine Oration, the Sublimity of the Sentiments, the Dignity of the Expreſſions, and the marvellous Energy of the Arguments uſed therein, conſpire to fill the Mind with ſo rational a Reverence, as that it may be very juſtly conſider'd as the very Baſis of the Religion of the *Hebrews*.

If ye walk in my Statutes, and keep my Commandments and do them, then I will give you Rain in due Seaſon, &c.] The Bleſſings here promiſed are ſuch as were proper to be given to the *Iſraelites*, a People that deſired nothing ſo much as carnal Enjoyments, and therefore were moſt likely to be encouraged in their Duty by ſuch; which, as they were extenſive in their Nature, ſo alſo were they various in their Kind, exactly ſuited to the Nation to whom they were given, and to the Soil and Climate wherein they were to be beſtowed. Thus, *Rains* were neceſſary to render *Canaan* fruitful, which had no ſuch Rivers as the *Nile*, to enrich it with the Slime coming along with the Torrent; and hence, in another Place, we find, that the former and the latter Rains are promiſed, from whence the Fruitfulneſs of this happy Land was to be derived.

Next to the Happineſs of a plentiful Proviſion, and pleaſant Habitations, nothing could be more deſirable than *Peace* and *Security*, without which the former good Gifts could not be truly taſted or enjoyed.

That *War*, in Caſe they were engaged in it, might not affright them too much, they are aſſured of conſtant and eaſy *Victories* over their Enemies, whoſe *large Armies* ſhould fly before the ſmalleſt of their *Parties*.

They are told, that God would continually look upon them, and make them fruitful, ſo that they ſhould multiply into a very numerous People; and they are promiſed

promiſed ſuch a copious Supply of good Things, that they ſhould lay them up in Store-houſes for a long Time, and not to be able to conſume them, before they wanted Room for the New.

Jehovah ſet up his *Tabernacle* or *Tent* among them, whither they might continually repair for Counſels and Directions, and receive ſenſible Demonſtration of his Preſence, who delivered them from the Tyranny of the *Egyptians*, broke the Yoke off from their Shoulders, and made them walk upright and free. That under theſe temporal good Things, ſpiritual Enjoyments were typified, and that the World to come, was to be underſtood by the promiſed Land, without Diminution of the literal Senſe, is highly probable, and is ſo admitted by the moſt learned and candid among the *Jewiſh* Writers.

As, by extraordinary Promiſes, the Lord drew his People to the Love of their Duty, ſo, by Threatnings as extraordinary, he gave them juſt Cauſe to be afraid of offending. As to the Nature of the Evils threatned, they are ſo clear, that they need no Explanation, except as to the Names of *Diſeaſes*, which are ſomewhat differently render'd; but it would be miſpending Time to repeat *Conjectures*. It is evident, that the Maladies, whatſoever they were, would weaken and bring them low, which was the eſſential Part of the Judgment. They were alſo to fly before their Enemies, and to be conquered and ſubdued by thoſe that hated them.

The latter Part of this Chapter undoubtedly relates to the Diſperſion and Recalling of the *Jews*. This Prophecy of their Diſperſion was written above three thouſand Years ago: They ſubſiſt to this Day, in the Land of their Enemies, and in all Places of the World. This is a convincing Proof of the Inſpiration of ſacred Writ; and affords a ſtrong Argument, that the Prophecies in the *New Teſtament*, concerning their *Call* and *Converſion*, will one Day be fulfilled; which God of his infinite Mercy ſoon grant! *Amen.*

CHAP. XXVII.

Laws concerning ſingular Vows; Eſtimation of Perſons; of Beaſts; Houſes; Fields or Grounds. What Things were not to be vowed, and being vowed, might, or might not be redeemed. Of the redeeming the Tenths both of Fruits and Cattle.

1 AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael and ſay unto them, When a man ſhall make a ſingular vow, the perſons *ſhall be* for the Lord, by thy eſtimation. 3 And thy eſtimation ſhall be, of the male from twenty years old, even unto ſixty years old; even thy eſtimation ſhall be fifty ſhekels of ſilver, after the ſhekel of the ſanctuary. 4 And if it *be* a female, then thy eſtimation ſhall be thirty ſhekels. 5 And if *it be* from five years old, even unto twenty years old; then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels. 6 And if *it be* from a month old, even unto five years old; then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhall be* three ſhekels of ſilver. 7 And if *it be* from ſixty years old, and above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels. 8 But if he be poorer than thy eſtimation; then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him: according to his ability that vowed, ſhall the prieſt value him. 9 And if *it be* a beaſt whereof men bring an offering unto the Lord; all that *any man* giveth of ſuch unto the Lord, ſhall be holy. 10 He ſhall not alter it, nor change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt; then it, and the exchange thereof ſhall be holy. 11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the Lord; then he ſhall preſent the beaſt before the prieſt: 12 And the prieſt ſhall value it, whether it be good or bad: as thou valueſt it *who art* the prieſt, ſo ſhall it be. 13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation. 14 And when a man ſhall ſanctify his houſe *to be* holy unto the Lord; then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand. 15 And if he that ſanctified it, will redeem his houſe, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be his. 16 And if a man ſhall ſanctify unto the Lord *ſome part* of a field of his poſſeſſion; then thy eſtimation ſhall be according to the ſeed thereof: an homer of barley-ſeed *ſhall be valued* at fifty ſhekels of ſilver. 17 If he ſanctify his field from the year of jubile, according to thy eſtimation it ſhall ſtand. 18 But if he ſanctify his field after the jubile; then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it ſhall be abated from thy eſtimation. 19 And if he that ſanctified the field, will in any wiſe redeem it; then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him. 20 And if he will not redeem the field, or if he have ſold the field to another man; it ſhall not be redeemed any more. 21 But the field, when it goeth out in the jubile, ſhall be holy unto the Lord, as a field devoted: the poſſeſſion thereof ſhall be the prieſts. 22 And if *a man* ſanctify unto the Lord a field which he hath bought, which *is* not of the fields of his poſſeſſion; 23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, *even* unto the year of the jubile: and he ſhall give thine eſtimation in that day, *as* a holy thing unto the Lord. 24 In the year of the jubile, the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong*. 25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary: twenty gerahs ſhall be the ſhekel. 26 Only the firſtling of the beaſts, which ſhould be the Lords firſtling, no man ſhall ſanctify it; whether *it be* ox, or ſheep: it *is* the Lords. 27 And if *it be* of an unclean beaſt, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation. 28 Notwithſtanding, no devoted thing that a man ſhall devote unto the Lord, of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing is moſt holy unto the Lord. 29 None devoted, which ſhall be devoted of men, ſhall be redeemed: *but* ſhall ſurely be put to death. 30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the Lords: *it is* holy unto the Lord. 31 And if a man will at all redeem ought of his tithes, he ſhall add thereto the fifth *part* thereof. 32 And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the rod; the tenth ſhall be holy unto the Lord. 33 He ſhall not

not ſearch whether it be good or bad, neither ſhall he change it: and if he change it at all, then both it and the change thereof ſhall be holy; it ſhall not be redeemed. 34 Theſe *are* the commandments which the Lord commanded Moſes, for the children of Iſrael, in mount Sinai.

When a Man ſhall make a ſingular Vow] A *Singular* Vow ſeems to ſignify an expreſs Vow of an eſpecial Conſecration to God, and not a bare Promiſe of ſome general Sanctification or Devotion, which every Believer may and ought to make of himſelf and Family.

And thy Eſtimation ſhall be; of the Male, &c.] The Baſis of all the Precepts reſpecting *Vows* and *Things devoted*, was this; That Men would be deſirous of purchaſing a *Redemption* from Things, which, in the Height of Zeal they might have promiſed. For this Reaſon the High-Prieſt had Power given him to ſet a Value on the Things *vowed*, and to allot a Sum of Money in lieu thereof. From the Variety of Caſes happening on this Account, theſe Regulations came to be varied, that they might leave nothing doubtful, diſputable, or uncertain.

1. As to Perſons, the Value of Men, Women, Youths, and Children was expreſly ſetled, and the Prieſt was to accept the Sum mentioned in the Law, inſtead of the perſonal Service of ſuch as vowed to devote themſelves or their Children to attend continually about the *Tabernacle*; and in reſpect to the Poor this ſetled Rate might be leſſened.

2. As to *Beaſts* devoted to God, if they were *clean* they were not to be changed; if they were *unclean*, the Prieſt was to ſet a Value on them, and he who redeemed, was to add a *fifth* Part, over and above that Price.

3. Houſes might be redeemed in the ſame Manner; but if the *Redemption* was not made before the Year of *Jubilee*, the Prieſts were to have them for ever.

4. The People were cautioned not to dedicate or devote the *Firſt-born of clean Beaſts*, becauſe that they by a former Law, belonged to *Jehovah*, and conſequently they had no Right over it.

5. A Diſtinction of Things abſolutely devoted to God; for they were neither to be ſold or redeemed, but were to be eſteemed in a high Degree ſacred; and as to the Nations devoted to Deſtruction, they were, without Mercy, to be put to Death.

Laſtly, They were commanded to regard the *Tyth* of their Lands, as *a holy Portion*, which if they would redeem, they were to add a *fifth* Part of its Value, and if they attempted, in numbering their Cattle, to commit any Fraud, by changing the *tythed Beaſt*, then were they to loſe both it, and that which was put in its Place.

Now, whether the prevailing Piety, which at this Time reigned in the Camp of *Iſrael*, put the People on *vowing*, or devoting Things to the Service of *Jehovah*, cannot be abſolutely aſcertain'd; but it makes for the Probability of this Opinion, that this laſt Chapter of *Leviticus* is wholly taken up with Regulations on this Subject; eſpecially becauſe they are ſeparated from other *Laws*, in placed, in a Manner, diſtinct, and by themſelves; tho' various Occaſions might have offer'd Room for them among the *Statutes* given to the People; and if this be not admitted, there can be no viſible *Reaſon* found, why they ſhould be recorded here, rather than among the following Precepts, in the remaining Books.

Writers have conſider'd the divine written Law in theſe following Views. 1. With reſpect to the Dignity and Worth of the Law. 2. The Majeſty of the Lawgiver. 3. The Property and Peculiarity of the People receiving it. 4. The Efficacy and Power thereof. 5. The Differences and Agreement of the *Old* and *New Teſtament*. 6. The End and Uſe of the Law. 7. The Underſtanding of the Law. 8. The Durance and Continuance thereof.

The Difference between the *Moſaic* and *Chriſtian* Inſtitution was this: The Author of the Law was *Moſes*, mere Man; but the Author of the *Goſpel* was *Jeſus Chriſt*, both *God* and *Man*. The Law indeed was ordained by the Miniſtry of *Angels*, in the Hand of a *Mediator*, who was *Moſes*, the *Mediator* between God and the *Iſraelites*; but *Jeſus Chriſt*, the Son of God, firſt promulged the Goſpel with his own Mouth.

A N

AN EXPOSITION OF

The Fourth Book of *Moſes* called *NUMBERS.*

The ARGUMENT.

This Book continues the Hiſtory of the Children of Iſrael *during their forty Years Travels in the Wilderneſs. In the firſt Chapter we have a general Muſter of the People, of ſuch as were fit to bear Arms; namely, from twenty Years old and upwards; but out of this Muſter was excluded the Tribe of* Levi, *which was to attend the Service of the Tabernacle, and to guard it from the Approaches and Profanations of Strangers. In the next Place is ſet down the new Form of Government eſtabliſhed, by adding* ſeventy Elders *to aſſiſt* Moſes *in judging and ruling the People. The Authority of theſe Elders God maintained and confirmed, as he did likewiſe that of* Moſes, *notwithſtanding the Oppoſition of* Aaron *and* Miriam. Aaron's *prieſtly Dignity is likewiſe aſſerted againſt the violent Faction of* Korah, Dathan *and* Abiram. *Afterwards is related, that the People being come upon the Confines of* Canaan, Moſes *ſent out twelve Men to diſcover the Country; Ten of whom, at their Return, terrified the People with the Report they gave of the vaſt Hazards they run in the propoſed Enterprize of attacking the* Canaanites; *and tho'* Caleb *and* Joſhua *endeavoured to convince them of the little Reaſon they had to be afraid, and that God was able to ſubdue all Difficulties and Dangers for them; yet they reſolved to return to* Egypt: *For which rebellious Inſurrection, both the People and the ten Spies are ſeverely puniſhed, and thoſe of them who came out of* Egypt, *are ſentenced to die in the Wilderneſs, and for that Purpoſe are order'd to turn back into the Deſart, where they wander'd for the Space of thirty eight Years. At the Expiration of forty Years from their leaving* Egypt, *they came again to the Borders of* Canaan, *where God gave them many Victories over the Inhabitants of the Country; however, they are perverted to Idolatry by intermixing with the* Moabitiſh *Women. The Country which they ſubdued, was divided between Two Tribes and a Half; who, yet, muſt go with their Brethren over* Jordan. *The People are again numbered, aud none are left alive of thoſe upon the laſt Muſter, but* Moſes, Joſhua, *and* Caleb.

CHAP. I.

Moſes *is commanded to number the People. The Number of them according to their reſpective Tribes. The* Levites *being dedicated to the Service of the Tabernacle, are not numbered with the reſt.*

Ver. 1. AND the Lord ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt *day* of the ſecond month, in the ſecond year, after they were come out of the land of Egypt, ſaying, 2 Take ye the ſum of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their poll: 3 From twenty years old and upward, all that are able to go forth to war in Iſrael; thou and Aaron ſhall number them by their armies. 4 And with you there ſhall be a man of every tribe; every one *is* head of the houſe of his fathers. 5 And theſe *are* the names of the men that ſhall ſtand with you: Of *the tribe of* Reuben; Elizur the ſon of Shedeur. 6 Of Simeon; Shelumiel the ſon of Zuriſhaddai. 7 Of Judah; Nahiſhon the ſon of Amminadab. 8 Of Iſſachar; Nethaneel the ſon of Zuar. 9 Of Zebulun; Eliab the ſon of Helon. 10 Of the children of Joſeph; of Ephraim, Eliſhama the ſon of Ammihud; of Manaſſeh, Gamaliel, the ſon of Pedahzur. 11 Of Benjamin; Abidan the ſon of Gideoni. 12 Of Dan; Ahiezer the ſon of Ammiſhaddai. 13 Of Aſher; Pagiel the ſon of Ocran. 14 Of Gad; Eliaſaph the ſon of Deuel. 15 Of Naphtali; Ahira the ſon of Enan. 16 Theſe *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thouſands in Iſrael. 17 And Moſes and Aaron took theſe men, which are expreſſed by *their* names. 18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, by their poll. 19 As the Lord commanded Moſes, ſo he numbred them in the wilderneſs of Sinai. 20 And

the children of Reuben Iſraels eldeſt ſon, by their generations, after their families, by the houſe of their fathers, according to the number of the names, by their poll, every male from twenty old, and upward, all that were able to go forth to war; 21 Thoſe that were numbred of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred. 22 Of the children of Simeon by their generations, after their families, by the houſe of their fathers, thoſe that were numbred of them, according to the number of their names by their polls, every male from twenty years old and upward, all that were able to go forth to war; 23 Thoſe that were numbred of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred. 24 Of the children of Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 25 Thoſe that were numbred of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty. 26 Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 27 Thoſe that were numbred of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred. 28 Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 29 Thoſe that were numbred of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred. 30 Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 31 Thoſe that were numbred of them, *even* of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred. 32 Of the children of Joſeph, *namely*, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 33 Thoſe that were numbred of them, *even* of the tribe of Ephraim, *were* forty thouſand and five hundred. 34 Of the children of Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 35 Thoſe that are numbred of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred. 36 Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 37 Thoſe that were numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred. 38 Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of their names, from twenty years old and upward, all that were able to go forth to war; 39 Thoſe that were numbred of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred. 40 Of the children of Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 41 Thoſe that were numbred of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred. 42 Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 43 Thoſe that were numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred. 44 Theſe *are* thoſe that were numbred, which Moſes and Aaron numbred, and the princes of Iſrael *being* twelve men: each one was for the houſe of his fathers. 45 So were all thoſe that were numbred of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael; 46 Even all they that were numbred, were ſix hundred thouſand and three thouſand and five hundred and fifty. 47 But the Levites, after the tribe of their fathers, were not numbered among them. 48 For the Lord had ſpoken unto Moſes, ſaying, 49 Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael: 50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle. 51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the ſtranger that cometh nigh, ſhall be put to death. 52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts. 53 But the Levites ſhall pitch round about the tabernacle of teſtimony; that there be no wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony. 54 And the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they.

Take ye the Sum of all the Congregation of the Children of Iſrael] This Muſter was made in the ſecond Year from their leaving *Egypt*; and notwithſtanding they had been ever ſince in a travelling Condition, had been engaged in Battle with the *Amalekites*, and had loſt above 3000 Men on Account of their golden Calf; yet, upon comparing the two Muſters, they were conſiderably increaſed. For, when they came out of *Egypt*, they were computed to be about 600,000 Men, including the Tribe of *Levi*, Exod. xii. 37. and now they are 603,550 Men, excluſive of the *Levites*, who being numbered by themſelves, were 22,000 Males of a Month old and upwards, *Numb.* iii. 39.

But the Levites after the Tribe of their Fathers, were not numbered among them] This was, becauſe God had deſigned them to the peculiar Service of the Tabernacle; not only to take the Charge thereof, and of all the Veſſels belonging to it, but to take it down upon every Remove, and to carry the Whole, till their next Encampment. They were therefore ordered to pitch their Tents round the Tabernacle in ſuch a Manner,

Manner, as to hinder the People from licentiouſly or profanely coming near, or touching it; whereby they might be grievouſly puniſhed by God for their impious Preſumption.

CHAP. II.

The Order to be obſerved by the Twelve Tribes in their Encampment round the Tabernacle; and the Manner of their Marches.

Ver. 1. AND the Lord ſpake unto Moſes, and unto Aaron, ſaying, 2 Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of their fathers houſe: far off about the tabernacle of the congregation ſhall they pitch. 3 And on the eaſt-ſide toward the riſing of the ſun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſon of Amminadab *ſhall be* captain of the children of Judah. 4 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and fourteen thouſand and ſix hundred. 5 And thoſe that do pitch next unto him, *ſhall be* the tribe of Iſſachar: and Nethaneel the ſon of Zuar *ſhall be* captain of the children of Iſſachar. 6 And his hoſt, and thoſe that were numbred thereof, *were* fifty and four thouſand and four hundred. 7 *Then* the tribe of Zebulun: and Eliab the ſon of Helon, *ſhall be* captain of the children of Zebulun. 8 And his hoſt, and thoſe that were numbred thereof, *were* fifty and ſeven thouſand, and four hundred. 9 All that were numbred in the camp of Judah, *were* an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred throughout their armies: theſe ſhall firſt ſet forth. 10 On the ſouth ſide *ſhall be* the ſtandard of the camp of Reuben, according to their armies: and the captain of the children of Reuben, *ſhall be* Elizur the ſon of Shedeur. 11 And his hoſt, and thoſe that were numbred thereof, *were* forty and ſix thouſand and five hundred. 12 And thoſe which pitch by him, *ſhall be* the tribe of Simeon: and the captain of the children of Simeon, *ſhall be* Shelumiel the ſon of Zuriſhaddai. 13 And his hoſt, and thoſe that were numbred of them, *were* fifty and nine thouſand and three hundred. 14 Then the tribe of Gad: and the captain of the ſons of Gad, *ſhall be* Eliaſaph the ſon of Reuel. 15 And his hoſt, and thoſe that were numbred of them, *were* forty and five thouſand and ſix hundred and fifty. 16 All that were numbred in the camp of Reuben, *were* an hundred thouſand, and fifty and one thouſand and four hundred and fifty, throughout their armies: and they ſhall ſet forth in the ſecond rank. 17 Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards. 18 On the weſt-ſide *ſhall be* the ſtandard of the camp of Ephraim, according to their armies: and the captain of the ſons of Ephraim, *ſhall be* Eliſhama the ſon of Ammihud. 19 And his hoſt, and thoſe that were numbred of them, *were* forty thouſand and five hundred. 20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh, *ſhall be* Gamaliel the ſon of Pedahzur. 21 And his hoſt, and thoſe that were numbred of them, *were* thirty and two thouſand and two hundred. 22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin, *ſhall be* Abidan the ſon of Gideoni. 23 And his hoſt, and thoſe that were numbered of them, *were* thirty and five thouſand and four hundred. 24 All that were numbred of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank. 25 The ſtandard of the camp of Dan *ſhall be* on the north-ſide by their armies: and the captain of the children of Dan, *ſhall be* Ahiezer the ſon of Amiſhaddai. 26 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and two thouſand and ſeven hundred. 27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran. 28 And his hoſt, and thoſe that were numbred of them, *were* forty and one thouſand and five hundred. 29 Then the tribe of Naphtali: and the captain of the children of Naphtali, *ſhall be* Ahira the ſon of Enan. 30 And his hoſt, and thoſe that were numbred of them, *were* fifty and three thouſand and four hundred. 31 All they that were numbred in the camp of Dan, *were* an hundred thouſand and fifty and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards. 32 Theſe *are* thoſe which were numbred of the children of Iſrael by the houſe of their fathers; all thoſe that were numbred of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty. 33 But the Levites were not numbred among the children of Iſrael; as the Lord commanded Moſes. 34 And the children of Iſrael did according to all that the Lord commanded Moſes: ſo they pitched by their ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

Every Man of the Children of Iſrael ſhall pitch by his own Standard] Each Standard is ſuppoſed by ſome to have been of the Colour of the Stone in *Aaron*'s *Pectoral*, upon which the Name of the Tribe, to which it belonged, was written. But farther; the Figures on the Standards of the four principal Tribes, are theſe: In that of *Judah* was borne a Lion; in that of *Ephraim*, an Ox; in that of *Reuben*, the Head of a Man; and in that of *Dan*, an Eagle with a Serpent in his Talons, which are indeed the four moſt perfect Animals. The Lion is the moſt noble among wild Beaſts; the Ox among Beaſts of Labour; the Eagle among Birds; and the Man among all Creatures.

The ſame four Creatures are uſed, *Ezek.* i. 10. to deſcribe the Nature of *Angels*. Every *Cherubim* is ſaid to have four Faces; the Face of a Man, to ſhew his Underſtanding; of a Lion, to ſhew his Power; of an Ox, to ſet forth his miniſterial Office; of an Eagle, to declare his Swiftneſs in the Execution of God's Will. See alſo the ſame Deſcription, *Rev.* iv. 6.

By the ſame Four, in the Opinion of many of the antient Fathers, are ſhadowed the *Four Evangeliſts*. The Man typifies St. *Matthew*, becauſe he begins his Goſpel with the Generation of *Chriſt*, according to his Humanity; the Lion, St. *Mark*, becauſe he begins his Goſpel with the Voice of a Lion roaring in the Wilderneſs; the Ox, St. *Luke*, becauſe he begins with *Zacharias* the Prieſt; and the Eagle, St. *John*, who, ſoaring aloft, begins with the Divinity of our bleſſed Saviour and Redeemer *Jeſus Chriſt*.

CHAP. III.

Divers Regulations with reſpect to the Levites. *The Place and Charge of* Moſes *and* Aaron. *The Firſt-born of the Children of* Iſrael *being more numerous than the* Levites, *the reſt are redeemed, and the Money given to* Aaron.

Ver. 1. THeſe alſo *are* the generations of Aaron and Moſes, in the day *that* the Lord ſpake with Moſes in mount Sinai. 2 And theſe *are* the names of the ſons of Aaron; Nadab the firſt-born, and Abihu, Eleazar, and Ithamar. 3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, whom he conſecrated to miniſter in the prieſts office. 4 And Nadab and Abihu died before the Lord, when they offered ſtrange fire before the Lord, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſts office, in the ſight of Aaron their father. 5 And the Lord ſpake unto Moſes, ſaying, 6 Bring the tribe of Levi near, and preſent them before Aaron the prieſt, that they may miniſter unto him. 7 And they ſhall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the ſervice of the tabernacle. 8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle. 9 And thou ſhalt give the Levites unto Aaron and to his ſons: they *are* wholly given unto him out of the children of Iſrael. 10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office: and the ſtranger that cometh nigh, ſhall be put to death. 11 And the Lord ſpake unto Moſes, ſaying, 12 And I, behold, I have taken the Levites from among the children of Iſrael, in ſtead of all the firſt-born that openeth the matrice among the children of Iſrael: therefore the Levites ſhall be mine, 13 Becauſe all the firſt-born *are* mine; *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt, mine they ſhall be: I *am* the Lord. 14 And the Lord ſpake unto Moſes in the wilderneſs of Sinai, ſaying, 15 Number the children of Levi, after the houſe of their fathers, by their families: every male from a month old and upward, ſhalt thou number them. 16 And Moſes numbred them according to the word of the Lord, as he was commanded. 17 And theſe were the ſons of Levi, by their names; Gerſhon, and Kohath, and Merari. 18 And theſe *are* the names of the ſons of Gerſhon by their families; Libni, and Shimei. 19 And the ſons of Kohath by their families; Amram, and Izeher, Hebron, and Uzziel. 20 And the ſons of Merari by their families: Mahli, and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers. 21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe *are* the families of the Gerſhonites. 22 Thoſe that were numbered of them, according to the number of all the males, from a month old and upward, *even* thoſe that were numbred of them, *were* ſeven thouſand and five hundred. 23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſt-ward. 24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſon of Lael. 25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation: 26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the ſervice thereof. 27 And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites. 28 In the number of all the males, from a month old and upward, *were* eight thouſand and ſix hundred, keeping the charge of the ſanctuary. 29 The families of the ſons of Kohath ſhall pitch on the ſides of the tabernacle ſouthward. 30 And the chief of the houſe of the father of the families of the Kohathites, *ſhall be* Elizaphan the ſon of Uzziel. 31 And their charge *ſhall be* the ark, and the table, and the candleſtick, and the altar, and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof. 32 And Eleazar the ſon of Aaron the prieſt, *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary. 33 Of Merari *was* the family of the Mahlites, and the family of the Muſhites: theſe *are* the families of Merari. 34 And thoſe that were numbred of them, according to the number of all the males from a month old and upward, *were* ſix thouſand and two hundred. 35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle north-ward. 36 And *under* the cuſtody and charge of the ſons of Merari, *ſhall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto, 37 And the pillars of the court round about, and their ſockets, and their pins, and their cords. 38 But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſt-ward, *ſhall be* Moſes and Aaron, and his ſons, keeping the charge of the ſanctuary, for the charge of the children of Iſrael; and the ſtranger that cometh nigh, ſhall be put to death. 39 All that were numbred of the Levites, which Moſes and Aaron numbred at the commandment of the Lord, throughout their families, all the males from a month old and upward, *were* twenty and two thouſand. 40 And the Lord ſaid unto Moſes, Number all the firſt-born of the males of the children of Iſrael, from a month old and upward, and take the number of their names. 41 And thou ſhalt take the Levites for me (I *am* the Lord) in ſtead of all the firſt-born of the children of Iſrael; and the cattel of the Levites, in ſtead of all the firſtlings among the cattel of the children of Iſrael. 42 And Moſes numbred, as the Lord commanded him, all the firſt-born among the children of Iſrael. 43 And all the firſt-born males, by the number of names, from a month old and upward, of thoſe that were numbred of them, were twenty and two thouſand two hundred and threeſcore and thirteen. 44 And the Lord

Lord ſpake unto Moſes, ſaying, 45 Take the Levites in ſtead of all the firſt-born among the children of Iſrael, and the cattel of the Levites in ſtead of their cattel, and the Levites ſhall be mine: I *am* the Lord. 46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites; 47 Thou ſhalt even take five ſhekels apiece by the poll, after the ſhekel of the ſanctuary ſhalt thou take *them:* the ſhekel is twenty gerahs. 48 And thou ſhalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron, and to his ſons. 49 And Moſes took the redemption money of them that were over and above them that were redeemed by the Levites. 50 Of the firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary. 51 And Moſes gave the money of them that were redeemed, unto Aaron, and to his ſons, according to the word of the Lord, as the Lord commanded Moſes.

These are the Generations of Aaron and Moſes] It's very probable, that by the Generations of *Moſes* and *Aaron*, might be underſtood and meant their Succeſſors in the Office of Prieſthood, which having been jointly executed by *Moſes* and *Aaron*, was afterwards exerciſed by the Sons of *Aaron* only, *Pſ.* xcix. 6.

And they ſhall keep his Charge] In the *Hebrew* it is, *obſerve his obſerving*; that is, they ſhall be as the Hands and Helpers of *Aaron*, in the inferior Places of God's Houſe; and ſhall repreſent the whole People in the Miniſtry, performed by them in his Name; which before was performed by all the Firſt-born indifferently, *Exod.* xix. 22. and xxiv. 5. *Numb.* viii. 16. but now the *Levites* are inſtalled therein inſtead of them.

And the Stranger that cometh nigh, ſhall be put to Death] Every Perſon who was not of *Aaron's* Stock and Lineage (which alone was conſecrated by the divine Anointing and Calling) was a *Stranger*: Whereby is ſignified, that God has in Abomination, all other Satisfaction and Interceſſion beſides Chriſt's, who only hath the Unction of God's Calling to the Prieſthood, and who alone hath from him receiv'd the Fulneſs of Gifts requiſite to his Office.

Number the Children of Levi, after the Houſe of their Fathers, by their Families; every Male from a Month old and upward ſhalt thou number them] The *Numbering* of the *Levites* was three-fold. *Firſt*, from one Month old and upwards; as here mentioned. *Secondly*, from twenty-five Years old and upwards, when they were admitted as *Novices*, to adminiſter in the common Service of this Temple, *Numb.* xxxviii. 24. *Thirdly*, from thirty Years old and upwards, who were the Principal, not only in the Adminiſtration of the Tabernacle, but likewiſe in the Carriage of it and its Furniture, *Numb.* iv. 3. When they attained to their fiftieth Year, they were exempted from farther Attendance of this Kind, and only obliged to aſſiſt the reſt with their Authority, Inſpection, Direction and Advice, *Numb.* viii. 25, 26.

And for thoſe that are to be redeemed of the two hundred threeſcore and thirteen, of the firſt-born of the Children of Iſrael, which are more than the Levites; thou ſhalt even take five Shekels a-piece] Which Sum amounted to 115*l.* 14*s.* of our Money; which, by divine Command, *Moſes* ordered to be paid into the Hands of *Aaron*.

CHAP. IV.

The Age and Time of the Levites *Service. The Charges of the Prieſts touching the Removal of the Tabernacle.*

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Ver. 1. AND the Lord ſpake unto Moſes, and unto Aaron, ſaying, 2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers; 3 From thirty years old and upward, even until fifty years old, all that enter into the hoſt, to do the work in the tabernacle of the congregation. 4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things. 5 And when the camp ſetteth forward, Aaron ſhall come and his ſons, and they ſhall take down the covering vail, and cover the ark of teſtimony with it: 6 And ſhall put thereon the covering of badgers ſkins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof. 7 And upon the table of ſhew-bread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and covers to cover withal: and the continual bread ſhall be thereon. 8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers ſkins, and ſhall put in the ſtaves thereof. 9 And they ſhall take a cloth of blue, and cover the candleſtick of the light, and his lamps, and his tongs and his ſnuff-diſhes, and all the oil-veſſels thereof, wherewith they miniſter unto it. 10 And they ſhall put it and all the veſſels thereof within a covering of badgers ſkins, and ſhall put *it* upon a bar. 11 And upon the golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers ſkins, and ſhall put to the ſtaves thereof. 12 And they ſhall take all the inſtruments of miniſtry, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers ſkins, and ſhall put *them* on a bar. 13 And they ſhall take away the aſhes from the altar, and ſpread a purple cloth thereon: 14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers ſkins, and put to the ſtaves of it. 15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward; after that, the ſons of Kohath ſhall come to bear *it:* but they ſhall not touch *any* holy thing, leſt they die. Theſe *things are* the burden of the ſons of Kohath, in the tabernacle of the congregation. 16 And to the office of Eleazar the ſon of Aaron the prieſt, *pertaineth* the oil for the light, and the ſweet incenſe, and the daily meat-offering, and the anointing oil, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof. 17 And the Lord ſpake unto Moſes, and unto Aaron, ſaying, 18 Cut ye not off the tribe of the families of the Kohathites, from among the Levites. 19 But thus do unto them, that they may live and not die, when they approach unto the moſt holy things; Aaron and his ſons ſhall go in, and appoint them every one to his ſervice, and to his burden. 20 But they ſhall not go in to ſee when the holy things are covered, leſt they die. 21 And the Lord ſpake unto Moſes, ſaying, 22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers by their families; 23 From thirty years old and

upward, until fifty years old ſhalt thou number them; all that enter in to perform the ſervice, to do the work in the tabernacle of the congregation. 24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for burdens. 25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers ſkins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation, 26 And the hangings of the court, and the hanging for the door of the gate of the court which *is* by the tabernacle and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve. 27 At the appointment of Aaron and his ſons, ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burdens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens. 28 This *is* the ſervice of the families of the ſons of Gerſhon, in the tabernacle of the congregation: and their charge *ſhall be* under the hand of Ithamar the ſon of Aaron the prieſt. 29 As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers; 30 From thirty years old and upward, even unto fifty years old ſhalt thou number them, every one that entreth in to the ſervice, to do the work of the tabernacle of the congregation. 31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof, 32 And the pillars of the court round about, and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and by name ye ſhall reckon the inſtruments of the charge of their burden. 33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt. 34 And Moſes and Aaron and the chief of the congregation numbred the ſons of the Kohathites, after their families, and after the houſe of their fathers; 35 From thirty years old, and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation: 36 And thoſe that were numbred of them by their families, were two thouſand ſeven hundred and fifty. 37 Theſe *were* they that were numbred of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation; which Moſes and Aaron did number, according to the commandment of the Lord by the hand of Moſes. 38 And thoſe that were numbred of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers; 39 From thirty years old and upward, even unto fifty years old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation: 40 Even thoſe that were numbred of them, throughout their families, by the houſes of their fathers, were two thouſand and ſix hundred and thirty. 41 Theſe *are* they that were numbred of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle, of the congregation, whom Moſes and Aaron did number, according to the commandment of the Lord. 42 And thoſe that were numbred of the families of the ſons of Merari, throughout their families, by the houſe of their fathers; 43 From thirty years old and upward, even unto fifty years old, every one that entreth in to the ſervice for the work in the tabernacle of the congregation: 44 Even thoſe that were numbred of them after their families, were three thouſand and two hundred. 45 Theſe *be* thoſe that were numbred of the families of the ſons of Merari, whom Moſes and Aaron numbred according to the word of the Lord by the hand of Moſes. 46 All thoſe that were numbred of the Levites, whom Moſes and Aaron and the chief of Iſrael numbred, after their families, and after the houſe of their fathers; 47 From thirty years old and upward, even unto fifty years old, every one that came to do the ſervice of the miniſtry, and the ſervice of the burden in the tabernacle of the congregation; 48 Even thoſe that were numbred of them were eight thouſand and five hundred and fourſcore. 49 According to the commandment of the Lord, they were numbred by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbred of him, as the Lord commanded Moſes.

All that enter in to the Hoſt] That is, all that are not hindered by any natural or bodily Impediments, or Defects, *Lev.* xii. 17. or, unable for theſe laborious Services. The ſame Rule was alſo obſerved in muſtering the other Tribes, when called out to War, *Numb.* i. 3. The Words, *in to the Hoſt*, in the *Hebrew* ſignify *War*, or *military Profeſſion*: For this great Number of miniſtring Officers were diſtributed into ſeveral Troops or Squadrons, to do Service by Turns, in Order, under their particular Heads, as in War.

CHAP. V.

All unclean Perſons to be removed out of the Camp. Of reſtoring Things purloined or hallowed. The Trial of Jealouſy.

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Command the children of Iſrael, that they put out of the camp every leper, and every one that hath an iſſue, and whoſoever is defiled by the dead. 3 Both male and female ſhall ye put out without the camp ſhall ye put them; that they defile not their camps in the midſt whereof I dwell. 4 And the children of Iſrael did ſo, and put them out without the camp: as the Lord ſpake unto Moſes, ſo did the children of Iſrael. 5 And the Lord ſpake unto Moſes, ſaying, 6 Speak unto the children of Iſrael, When a man or woman ſhall commit any ſin that men commit, to do a treſpaſs againſt the Lord, and that perſon be guilty; 7 Then they ſhall confeſs the ſin which they have done: and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* againſt whom he hath treſpaſſed. 8 But if the man have no kinſman to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto the Lord, *even* to the prieſt; beſide the ram of the atonement, whereby an atonement ſhall be made for him. 9 And every offering of all the holy things of the children of Iſrael, which they bring unto the prieſt, ſhall be his. 10 And every mans hallowed things ſhall be his: whatſoever any man giveth the prieſt,

it ſhall be his. 11 And the Lord ſpake unto Moſes, ſaying, 12 Speak unto the children of Iſrael, and ſay unto them, If any mans wife go aſide, and commit a treſpaſs againſt him. 13 And a man lie with her carnally, and it be hid from the eyes of her huſband, and be kept cloſe, and ſhe be defiled, and *there be* no witneſs againſt her, neither ſhe be taken *with the manner*; 14 And the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be defiled; or if the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be not defiled: 15 Then ſhall the man bring his wife unto the prieſt, and he ſhall bring her offering for her, the tenth *part* of an ephah of barly-meal; he ſhall pour no oil upon it, nor put frankincenſe thereon, for it *is* an offering of jealouſy, an offering of memorial, bringing iniquity to remembrance. 16 And the prieſt ſhall bring her near, and ſet her before the Lord. 17 And the prieſt ſhall take holy water in an earthen veſſel, and of the duſt that is in the floor of the tabernacle the prieſt ſhall take, and put *it* into the water. 18 And the prieſt ſhall ſet the woman before the Lord, and uncover the womans head, and put the offering of memorial in her hands, which *is* the jealouſy-offering: and the prieſt ſhall have in his hand the bitter water that cauſeth the curſe. 19 And the prieſt ſhall charge her by an oath, and ſay unto the woman, If no man have lien with thee, and if thou haſt not gone aſide to uncleanneſs *with another* in ſtead of thy huſband, be thou free from this bitter water that cauſeth the curſe: 20 But if thou haſt gone aſide *to another* in ſtead of thy huſband, and if thou be defiled, and ſome man hath lien with thee beſide thine huſband: 21 Then the prieſt ſhall charge the woman with an oath of curſing, and the prieſt ſhall ſay unto the woman, The Lord make thee a curſe and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to ſwell; 22 And this water that cauſeth the curſe ſhall go into thy bowels, to make *thy* belly to ſwell, and *thy* thigh to rot: And the woman ſhall ſay, Amen, Amen. 23 And the prieſt ſhall write theſe curſes in a book, and he ſhall blot *them* out with the bitter water: 24 And he ſhall cauſe the woman to drink the bitter water that cauſeth the curſe: and the water that cauſeth the curſe ſhall enter into her, *and become* bitter. 25 Then the prieſt ſhall take the jealouſy-offering out of the womans hand, and ſhall wave the offering before the Lord, and offer it upon the altar. 26 And the prieſt ſhall take an handful of the offering, *even* the memorial thereof, and burn it upon the altar, and afterward ſhall cauſe the woman to drink the water. 27 And when he hath made her to drink the water, then it ſhall come to paſs, *that* if ſhe be defiled, and have done treſpaſs againſt her huſband; that the water that cauſeth the curſe ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be a curſe among her people. 28 And if the woman be not defiled, but be clean; then ſhe ſhall be free and ſhall conceive ſeed. 29 This *is* the law of jealouſies, when a wife goeth aſide *to another* in ſtead of her huſband, and is defiled; 30 Or when the ſpirit of jealouſy cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the Lord, and the prieſt ſhall execute upon her all this law. 31 Then ſhall the man be guiltleſs from iniquity, and this woman ſhall bear her iniquity.

The removing all Uncleanneſs from the Congregation, commanded in the Beginning of this Chapter, exhibits a clear and excellent Type of Goſpel Purity, and Chriſtian Church Diſcipline.

If ſhe be defiled, and have done Treſpaſs againſt her Huſband, the Water that cauſeth the Curſe, ſhall enter into her, and become bitter, and her Belly ſhall ſwell, and her Thigh ſhall rot] The Water did not naturally produce this Operation; but it was effected by the Providence of God, who, according to the Effect of this Water, either executed his juſt Judgment upon the guilty Perſon, or mercifully cleared the ſuſpected Innocence of the Guiltleſs.

Thus the Faith and Peace of Matrimony were preſerved, either by the Manifeſtation of the Woman's Lewdneſs, or by freeing her from the violent Paſſion of her Huſband's Jealouſy, which are two Evils that break the Harmony of conjugal Society.

CHAP. VI.

The Law concerning Nazarites. *The Form of bleſſing the People.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When either man or woman ſhall ſeparate *themſelves* to vow a vow of a Nazarite, to ſeparate *themſelves* unto the Lord: 3 He ſhall ſeparate *himſelf* from wine, and ſtrong drink, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes or dried. 4 All the days of his ſeparation ſhall he eat nothing that is made of the vine-tree, from the kernels even to the huſk. 5 All the days of the vow of his ſeparation, there ſhall no razor come upon his head: until the days be fulfilled in the which he ſeparateth *himſelf* unto the Lord, he ſhall be holy; *and* ſhall let the locks of the hair of his head grow. 6 All the days that he ſeparateth *himſelf* unto the Lord, he ſhall come at no dead body. 7 He ſhall not make himſelf unclean for his father, or for his mother, for his brother, or for his ſiſter, when they die: becauſe the conſecration of his God *is* upon his head. 8 All the days of his ſeparation he *is* holy unto the Lord. 9 And if any man die very ſuddenly by him, and he hath defiled the head of his conſecration; then he ſhall ſhave his head in the day of his cleanſing, on the ſeventh day ſhall he ſhave it. 10 And on the eighth day he ſhall bring two turtles, or two young pigeons to the prieſt, to the door of the tabernacle of the congregation. 11 And the prieſt ſhall offer the one for a ſin-offering, and the other for a burnt-offering, and make an atonement for him, for that he ſinned by the dead, and ſhall hallow his head that ſame day. 12 And he ſhall conſecrate unto the Lord the days of his ſeparation, and ſhall bring a lamb of the firſt year for a treſpaſs-offering: but the days that were before ſhall be loſt, becauſe his ſeparation was defiled. 13 And this *is* the law of the Nazarite: When the days of his ſeparation are fulfilled, he ſhall be brought unto the door of the tabernacle of the congregation. 14 And he ſhall offer his offering unto the Lord, one he-lamb of the firſt year without blemiſh,

blemiſh, for a burnt-offering, and one ew-lamb of the firſt year without blemiſh, for a ſin-offering, and one ram without blemiſh, for peace-offerings. 15 And a baſket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings. 16 And the prieſt ſhall bring *them* before the Lord, and ſhall offer his ſin-offering, and his burnt-offering. 17 And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the Lord, with the baſket of unleavened bread: the prieſt ſhall offer alſo his meat-offering, and his drink-offering. 18 And the Nazarite ſhall ſhave the head of his ſeparation, at the door of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation, and put *it* in the fire which *is* under the ſacrifice of the peace-offerings. 19 And the prieſt ſhall take the ſodden ſhoulder of the ram, and one unleavened cake out of the baſket, and one unleavened wafer; and ſhall put *them* upon the hands of the Nazarite, after *the hair of* his ſeparation is ſhaven. 20 And the prieſt ſhall wave them *for* a wave-offering before the Lord; this *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that, the Nazarite may drink wine. 21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the Lord for his ſeparation, beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation. 22 And the Lord ſpake unto Moſes, ſaying, 23 Speak unto Aaron and unto his ſons, ſaying, On this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them, 24 The Lord bleſs thee, and keep thee: 25 The Lord make his face ſhine upon thee, and be gracious unto thee: 26 The Lord lift up his countenance upon thee, and give thee peace. 27 And they ſhall put my name upon the children of Iſrael, and I will bleſs them.

When either Man or Woman ſhall ſeparate themſelves to vow a Vow of a Nazarite] The Word *Nazarite*, ſignifies, *ſevered*, or *abſtinent*. Now under the Law were divers religious *Abſtinencies*, either by Vow or otherwiſe; as from the Pleaſures of eating and drinking; from the Company of Women; from common Converſation with other Men; and from many Things indifferent of themſelves, for a Help to Meditation, Prayer, Mortification, and internal Sanctification.

The Abſtinence of *Nazarites* had a certain Kind of ſolemn publick Profeſſion, and longer Laſtingneſs and ſtricter Rules of noble Purity, than common Votaries were obliged to. The Vows of the *Nazarites* were of two Sorts, the one was for Life, the other only for a certain Time, the laſt of which is deſcribed in this Chapter.

All the Days of his Separation, he is holy unto the Lord] That is, inviolable, untouched, upon whom no Man ought to lay his Hands, to take any Thing from him; as thoſe Things were which were conſecrated to God, *Lev.* xxv. 5. A Figure of Chriſt's perfect Holineſs, who was a true *Nazarite* of the Lord, *Matt.* ii. 23. and alſo of the Vow of entire Sanctification in the Faithful, in whom there is no Part ſo baſe or feeble which they may not, or muſt not, conſecrate to God's Service. And alſo, as the cutting and ſhaving off the Hair, was a Sign of Mourning and Ignominy, *Lev.* xxi. 5. *Ezra.* ix. 3. *Job* i. 20. *Ezek.* vii. 18. and contrariwiſe, the nouriſhing of the Locks a Sign of Glory and Joy. So the Holineſs of the Faithful is the Crown of their Joy and Glory, which fills them with Comfort inwardly, and Reſpect outwardly.

When the Days of the *Nazarites* Separation were fulfilled, he was commanded to offer ſeveral Sorts of Sacrifices; the Burnt-offering was a Kind of expiatory Sacrifice for all the Sins of the whole Perſon, as the Sin-offering was for the Defect of Action. By this was ſignified, that in every Exerciſe, there are always two Defects, the one in the Perſon, the other in the Action, which have need of Chriſt's Interceſſion and Expiation, *Exod.* xxviii. 38. As for the third Offering of Thankſgiving, the *Nazarite* thereby made an Acknowledgment to God, for all the Good, Strength, and Grace, in enabling him to keep the Vow he had made to Holineſs. Thus ought every faithful Man to give Thanks to God for his ſpiritual Gifts of Sanctification.

In the four laſt Verſes of the Chapter we have the Form of a ſolemn Benediction which *Aaron* was to pronounce on the People; an Example worthy Imitation under the Goſpel. For, it would be prophane to imagine, that the Goſpel Miniſtry is not attended with the ſame and greater Power and Bleſſing than was the *Aaronic* Diſpenſation. Let us therefore highly value, and with Reverence receive the Bleſſing pronounced by the Miniſters of God, who has promiſed that he will bleſs us.

CHAP. VII.

The Offerings of the Princes at the Dedication of the Tabernacle, and of the Altar. God ſpeaks to Moſes *from the Mercy-ſeat.*

Ver. 1. AND it came to paſs on the day that Moſes had fully ſet up the tabernacle, and had anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof, and had anointed them, and ſanctified them; 2 That the princes of Iſrael, heads of the houſe of their fathers (who *were* the princes of the tribes, and were over them that were numbred) offered: 3 And they brought their offering before the Lord, ſix covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle. 4 And the Lord ſpake unto Moſes, ſaying, 5 Take *it* of them, that they may be to do the ſervice of the tabernacle of the congregation; and thou ſhalt give them unto the Levites, to every man according to his ſervice. 6 And Moſes took the waggons and the oxen, and gave them unto the Levites. 7 Two waggons and four oxen he gave unto the ſons of Gerſhon, according to their ſervice. 8 And four waggons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, under the hand of Ithamar the ſon of Aaron the prieſt. 9 But unto the ſons of Kohath he gave none: becauſe the ſervice of the ſanctuary belonging to them, *was that* they ſhould bear upon their ſhoulders. 10 And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar. 11 And the Lord ſaid unto Moſes, They ſhall offer their offering each prince on his day, for the dedicating of the altar. 12 And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab, of the tribe of Judah. 13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them

ere full of fine flour mingled with oil, for a
neat-offering: 14 One ſpoon of ten *ſhekels* of
old, full of incenſe: 15 One young bullock,
ne ram, one lamb of the firſt year, for a burnt-
ffering: 16 One kid of the goats for a ſin-of-
ering: 17 And for a ſacrifice of peace-offerings,
wo oxen, five rams, five he-goats, five lambs of
e firſt year. This *was* the offering of Nahſhon
he ſon of Amminadab. 18 On the ſecond day
ethaneel the ſon of Zuar, the prince of Iſſachar,
id offer. 19 He offered *for* his offering one
lver charger, the weight whereof *was* an hun-
red and thirty *ſhekels*, one ſilver bowl of ſeventy
ekels, after the ſhekel of the ſanctuary, both of
em full of fine flour mingled with oil, for a
eat-offering: 20 One ſpoon of gold of ten
kels, full of incenſe: 21 One young bullock,
ne ram, one lamb of the firſt year, for a burnt-
ffering: 22 One kid of the goats for a ſin-offer-
g: 23 And for a ſacrifice of peace-offerings,
o oxen, five rams, five he-goats, five lambs
the firſt year. This *was* the offering of Ne-
aneel the ſon of Zuar. 24 On the third day
liab the ſon of Helon, prince of the children of
ebulun, *did offer*. 25 His offering *was* one
ver charger, the weight whereof *was* an hun-
ed and thirty *ſhekels*, one ſilver bowl of ſeventy
ekels after the ſhekel of the ſanctuary, both of
em full of fine flour mingled with oil, for a
eat-offering: 26 One golden ſpoon of ten *ſhe-*
ls, full of incenſe: 27 One young bullock, one
n, one lamb of the firſt year, for a burnt-of-
ring: 28 One kid of the goats for a ſin-offer-
g: 29 And for a ſacrifice of peace-offerings,
o oxen, five rams, five he-goats, five lambs
the firſt year. This *was* the offering of Eliab
e ſon of Helon. 30 On the fourth day Elizur
e ſon of Shedeur, prince of the children of
euben, *did offer*. 31 His offering *was* one ſil-
r charger, of an hundred and thirty *ſhekels*, one
ver bowl of ſeventy ſhekels after the ſhekel of
e ſanctuary, both of them full of fine flour
ingled with oil, for a meat-offering: 32 One
lden ſpoon of ten *ſhekels*, full of incenſe: 33
ne young bullock, one ram, one lamb of the
ſt year, for a burnt-offering: 34 One kid of
e goats for a ſin-offering: 35 And for a ſacri-
e of peace-offerings, two oxen, five rams, five
-goats, five lambs of the firſt year. This *was*
e offering of Elizur the ſon of Shedeur. 36
n the fifth day Shelumiel the ſon of Zuriſhad-
i, prince of the children of Simeon, *did offer*.
His offering *was* one ſilver charger, the
eight whereof *was* an hundred and thirty *ſhe-*
ls, one ſilver bowl of ſeventy ſhekels after the
ekel of the ſactuary, both of them full of fine
ur mingled with oil, for a meat-offering: 38
ne golden ſpoon of ten *ſhekels*, full of incenſe:
One young bullock, one ram, one lamb of
e firſt year, for a burnt-offering: 40 One kid
the goats for a ſin-offering: 41 And for a ſa-
ifice of peace-offerings, two oxen, five rams,
ve he-goats, five lambs of the firſt year. This
as the offering of Shelumiel the ſon of Zuriſhad-
i. 42 On the ſixth day Eliaſaph the ſon of
euel, prince of the children of Gad, *offered*.
His offering *was* one ſilver charger, of the
eight of an hundred and thirty *ſhekels*, a ſilver
owl of ſeventy ſhekels after the ſhekel of the
nctuary, both of them full of fine flour mingled
with oil, for a meat-offering: 44 One golden
ſpoon of ten *ſhekels*, full of incenſe: 45 One
young bullock, one ram, one lamb of the firſt
year, for a burnt-offering: 46 One kid of the
goats for a ſin-offering: 47 And for a ſacrifice
of peace-offerings, two oxen, five rams, five he-
goats, five lambs of the firſt year. This *was* the
offering of Eliaſaph the ſon of Deuel. 48 On
the ſeventh day Eliſhama the ſon of Ammihud,
prince of the children of Ephraim, *offered*. 49
His offering *was* one ſilver charger, the weight
whereof *was* an hundred and thirty *ſhekels*, one
ſilver bowl of ſeventy ſhekels after the ſhekel of
the ſanctuary, both of them full of fine flour
mingled with oil, for a meat-offering: 50 One
golden ſpoon of ten *ſhekels*, full of incenſe: 51
One young bullock, one ram, one lamb of the
firſt year, for a burnt-offering: 52 One kid of
the goats for a ſin-offering: 53 And for a ſacri-
fice of peace-offerings, two oxen, five rams, five
he-goats, five lambs of the firſt year. This *was*
the offering of Eliſhama the ſon of Ammihud.
54 On the eighth day *offered* Gamaliel the ſon of
Pedahzur, prince of the children of Manaſſeh.
55 His offering *was* one ſilver charger of an
hundred and thirty *ſhekels*, one ſilver bowl of ſe-
venty ſhekels after the ſhekel of the ſanctuary,
both of them full of fine flour mingled with oil,
for a meat-offering: 56 One golden ſpoon of
ten *ſhekels*, full of incenſe: 57 One young bul-
luck, one ram, one lamb of the firſt year, for a
burnt-offering: 58 One kid of the goats for a
ſin-offering: 59 And for a ſacrifice of peace-of-
ferings, two oxen, five rams, five he-goats, five
lambs of the firſt year. This *was* the offering of
Gamaliel the ſon of Pedahzur. 60 On the ninth
day Abidan the ſon of Gideoni, prince of the
children of Benjamin, *offered*. 61 His offering
was one ſilver charger, the weight whereof *was*
an hundred and thirty *ſhekels*, a ſilver bowl of
ſeventy ſhekels after the ſhekel of the ſanctuary,
both of them full of fine flour mingled with oil,
for a meat-offering: 62 One golden ſpoon of
ten *ſhekels*, full of incenſe: 63 One young bul-
lock, one ram, one lamb of the firſt year, for a
burnt-offering: 64 One kid of the goats for a
ſin-offering: 65 And for a ſacrifice of peace-
offerings, two oxen, five rams, five he-goats,
five lambs of the firſt year. This *was* the offer-
ing of Abidan the ſon of Gideoni. 66 On the
tenth day Ahiezer the ſon of Amiſhaddai, prince
of the children of Dan, *offered*. 67 His offering
was one ſilver charger, the weight whereof *was*
an hundred and thirty *ſhekels*, one ſilver bowl of
ſeventy ſhekels after the ſhekel of the ſanctuary,
both of them full of fine flour mingled with oil,
for a meat-offering: 68 One golden ſpoon of ten
ſhekels, full of incenſe: 69 One young bullock,
one ram, one lamb of the firſt year, for a burnt-
offering: 70 One kid of the goats for a ſin-
offering: 71 And for a ſacrifice of peace-offerings,
two oxen, five rams, five he-goats, five lambs of
the firſt year. This *was* the offering of Ahiezer
the ſon of Amiſhaddai. 72 On the eleventh
day Pagiel the ſon of Ocran, prince of the chil-
dren of Aſher, *offered*. 73 His offering *was* one
ſilver charger, the weight whereof *was* an hun-
dred and thirty *ſhekels*, one ſilver bowl of ſeventy
ſhekels after the ſhekel of the ſanctuary, both of
them full of fine flour mingled with oil, for a

meat-offering: 74 One golden ſpoon of ten *ſhekels*, full of incenſe: 75 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 76 One kid of the goats for a ſin-offering: 77 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Pagiel the ſon of Ocran. 78 On the twelfth day Ahira the ſon of Enan, prince of the children of Naphtali, *offered*. 79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering: 80 One golden ſpoon of ten *ſhekels*, full of incenſe: 81 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering: 82 One kid of the goats for a ſin-offering: 83 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahira the ſon of Enan. 84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold; 85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy: all the ſilver veſſels *weighed* two thouſand and four hundred *ſhekels*, after the ſhekel of the ſanctuary. 86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* apiece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*. 87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering: and the kids of the goats for ſin-offering, twelve. 88 And all the oxen for the ſacrifice of the peace-offerings, *were* twenty and four bullocks, the rams ſixty, the he-goats ſixty, the lambs of the firſt year ſixty. This *was* the dedication of the altar, after that it was anointed. 89 And when Moſes was gone into the tabernacle of the congregation, to ſpeak with him; then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the two cherubims: and he ſpake unto him.

And the Princes offered for dedicating the Altar] It's evident from what has been before related, that a conſiderable Space of Time was ſpent, after the Tabernacle was erected, in putting all Things in order for the due Celebration of divine Service therein; in order to which the *Tabernacle* itſelf, and its *Utenſils* were ſanctified, the *Prieſts* conſecrated, and many Sacrifices offer'd on that Occaſion; as alſo, of the Reception of the *Levites* into their Office. Hitherto the *Tribes* had not offered, as indeed they could not, till theſe Preliminaries were fully ſetled and adjuſted; and then the *Princes* of *Iſrael* both preſented to the Lord, and offered Sacrifices of all Kinds; and therefore *Moſes* calls this the *Dedication of the Altar*.

And his Offering was one ſilver Charger, &c.] Each *Oblation* conſiſted of the Particulars and Value following; namely, one Silver Diſh, of the Value of 14*l.* 16*s.* 6*d.* one Silver Baſon, its Value 7*l.* 19*s.* 8*d.* *Farthing*; each of theſe was filled with fine Flour mingled with Oil for a Meat-offering. A Gold Spoon, of the Value of 18*l.* 5*s.* this Spoon was full of Incenſe. Theſe Preſents ſeem to have been deſigned for the following Purpoſes, namely, the two Firſt, for the Altar of Burnt-offering, and the Latter for the Altar of Incenſe. The Value of the whole Preſent from the twelve Princes in Gold and Silver, amounted to 492*l.* 14*s.* 3*d.* of our Money. Beſides which, each of the Princes brought a young *Bullock*, a *Ram*, and a *Lamb* of the *firſt Year*, for a *Burnt-offering*, a *He-Goat* for a *Sin-offering*, and *two Oxen*, *five Rams*, *five He-Goats* of the *firſt Year*, for a *Peace-offering*.

It is not very clear, whether theſe Princes offer'd for themſelves, or for the Tribes, over which they preſided. The Words of *Moſes* may be underſtood, literally, of each Prince making his own *Oblation*; but, if the Value of the *Gifts* be conſider'd, they ſeem too large for a ſingle Perſon to beſtow; the Certainty of which, as it is difficult to determine, ſo it is not very material to know.

CHAP. VIII.

Aaron *directed in what Manner to light the Lamps. The Conſecration of the* Levites. *The Age and Time of their Service.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto Aaron, and ſay unto him, When thou lighteſt the lamps, the ſeven lamps ſhall give light over againſt the candleſtick. 3 And Aaron did ſo; he lighted the lamps thereof over againſt the candleſtick; as the Lord commanded Moſes. 4 And this work of the candleſtick *was of* beaten gold, unto the ſhaft thereof, unto the flowers thereof *was* beaten work: according unto the pattern which the Lord had ſhewed Moſes, ſo he made the candleſtick. 5 And the Lord ſpake unto Moſes, ſaying, 6 Take the Levites from among the children of Iſrael, and cleanſe them. 7 And thus ſhalt thou do unto them, to cleanſe them: Sprinkle water of purifying upon them, and let them ſhave all their fleſh, and let them waſh their cloths, and *ſo* make themſelves clean. 8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil, and another young bullock ſhalt thou take for a ſin-offering. 9 And thou ſhalt bring the Levites before the tabernacle of the congregation; and thou ſhalt gather the whole aſſembly of the children of Iſrael together: 10 And thou ſhalt bring the Levites before the Lord, and the children of Iſrael ſhall put their hands upon the Levites: 11 And Aaron ſhall offer the Levites before the Lord, *for* an offering of the children of Iſrael; that they may execute the ſervice of the Lord. 12 And the Levites ſhall lay their hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſin-offering, and the other *for* a burnt-offering unto the Lord, to make an atonement for the Levites. 13 And thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them for an offering unto the Lord. 14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be mine. 15 And after that, ſhall the Levites go in, to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering. 16 For they *are* wholly given unto me from among the children of Iſrael; in ſtead of ſuch as open every womb, *even in ſtead of* the firſt-born of all the children of Iſrael, have I taken them unto me. 17 For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for my ſelf. 18 And I have taken the Levites for

for all the firſt-born of the children of Iſrael. 19 And I have given the Levites *as* a gift to Aaron, and to his ſons from among the children of Iſrael; to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and to make an atonement for the children of Iſrael: that there be no plague among the children of Iſrael, when the children of Iſrael come nigh unto the ſanctuary. 20 And Moſes and Aaron, and all the congregation of the children of Iſrael did to the Levites according to all that the Lord commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them. 21 And the Levites were purified, and they waſhed their clothes: and Aaron offered them *as* an offering before the Lord; and Aaron made an atonement for them to cleanſe them. 22 And after that went the Levites in, to do their ſervice in the tabernacle of the congregation before Aaron and before his ſons: as the Lord had commanded Moſes concerning the Levites, ſo did they unto them. 23 And the Lord ſpake unto Moſes, ſaying, 24 This *is it* that *belongeth* unto the Levites: from twenty and five years old, and upward, they ſhall go in to wait upon the ſervice of the tabernacle of the congregation: 25 And from the age of fifty years they ſhall ceaſe waiting upon the ſervice *thereof*, and ſhall ſerve no more: 26 But ſhall miniſter with their brethren in the tabernacle of the congregation, to keep the charge, and ſhall do no ſervice. Thus ſhalt thou do unto the Levites touching their charge.

And thou ſhalt bring the Levites before the Lord, and the Children of Iſrael ſhall put their Hands on the Heads of the Levites] The Words, *they ſhall put*, ſignify, *they ſhall lift up*, and ſtretch forth their Hands towards them; wherein the People imitated that which was done in Sacrifices, where the Perſon that offered, laid his Hand upon the Offering, as well to dedicate it to God, as to transfer the Puniſhment of Death upon it, to which the Perſon himſelf was ſubject; ſo the People conſenting to the Conſecration of the *Levites*, and diſburden themſelves from doing the Service of God, which otherwiſe every one was bound to yield unto him in their own proper Perſons.

The *Waſhings*, *Cleanſings*, and *Sprinklings* of the *Levites*, ſerv'd to fill them with a religious Awe of the God of *Jacob*, and taught them to conceive very high Thoughts of his Purity, ſince ſuch Lavations were required to render Men fit for his Service.

From twenty five Years old, and upwards, they ſhall go in to wait upon the Service of the Tabernacle of the Congregation] In Ch. iv. 3, 47. they were to be of the Age of *thirty*, when they entered upon that Service; and therefore here ſeems a Contradiction. But this Difference may be thus reconcil'd: *Firſt*, In that all Parts of Service are ſpoken of in this Place; but in the other, only the bearing of the Ornaments; and here the *Levites* only enter into the Service. From the Whole it may be inferred, that for the Space of five Years they ſhould be, as it were, Probationers; and that at the Age of thirty, they were admitted to the Complete Function of their Miniſtry.

CHAP. IX.

The Paſſover again commanded. A ſecond Paſſover allowed to them who were unclean, or abſent from the firſt. The Cloud guides the Removes and Encampments of the Iſraelites.

V. 1. AND the Lord ſpake unto Moſes in the wilderneſs of Sinai, in the firſt month of the ſecond year, after they were come out of the land of Egypt, ſaying, 2 Let the children of Iſrael alſo keep the paſſover at his appointed ſeaſon. 3 In the fourteenth day of this month at even, ye ſhall keep it in his appointed ſeaſon: according to all the rites of it, and according to all the ceremonies thereof ſhall ye keep it. 4 And Moſes ſpake unto the children of Iſrael, that they ſhould keep the paſſover. 5 And they kept the paſſover on the fourteenth day of the firſt month at even, in the wilderneſs of Sinai: according to all that the Lord commanded Moſes, ſo did the children of Iſrael. 6 And there were certain men who were defiled by the dead body of a man, that they could not keep the paſſover on that day: and they came before Moſes, and before Aaron that day. 7 And thoſe men ſaid unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering unto the Lord in his appointed ſeaſon among the children of Iſrael? 8 And Moſes ſaid unto them, Stand ſtill, and I will hear what the Lord will command concerning you. 9 And the Lord ſpake unto Moſes, ſaying, 10 Speak unto the children of Iſrael, ſaying, If any man of you or of your poſterity ſhall be unclean by reaſon of a dead body, or *be* in a journey afar off, yet he ſhall keep the paſſover unto the Lord. 11 The fourteenth day of the ſecond month at even they ſhall keep it, *and* eat it with unleavened bread and bitter *herbs*. 12 They ſhall leave none of it until the morning, nor break any bone of it: according to all the ordinances of the paſſover, they ſhall keep it. 13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the paſſover; even the ſame ſoul ſhall be cut off from his people, becauſe he brought not the offering of the Lord in his appointed ſeaſon: that man ſhall bear his ſin. 14 And if a ſtranger ſhall ſojourn among you, and will keep the paſſover unto the Lord, according to the ordinance of the paſſover, and according to the manner thereof, ſo ſhall he do: ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land. 15 And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the teſtimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. 16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night. 17 And when the cloud was taken up from the tabernacle; then after that the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents. 18 At the commandment of the Lord the children of Iſrael journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle, they reſted in the tents. 19 And when the cloud tarried long upon the tabernacle many days, then the children of Iſrael kept the charge of the Lord, and journeyed not. 20 And *ſo* it was when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. 21 And *ſo* it was when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night

that

that the cloud was taken up, they journeyed. 22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Iſrael abode in their tents, and journeyed not: but when it was taken up, they journeyed. 23 At the commandment of the Lord they reſted in their tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moſes.

And they kept the Paſſover on the fourteenth Day of the firſt Month at Even, in the Wilderneſs of Sinai] During the Sojourning of the Children of *Iſrael* in the Wilderneſs, they ſeem to have had a divine Diſpenſation from obſerving the Ordinances both of the Circumciſion, and the Paſſover. *Circumciſion* did not conſiſt with their itinerant Courſe of Life; and for the Celebration of the *Paſſover*, they had not, in every Encampment, all the Materials that were neceſſary: But, having now reſted in the Confines of the Holy Mount for almoſt the Space of a whole Year, after the Tabernacle was ſet up, the High-Prieſt conſecrated, and his firſt Oblation honour'd with a gracious Acceptance, God thought it not an improper Time to re-ordain the Celebration of the Paſſover, that ſo remarkable a Deliverance, as their Eſcape out of *Egypt* (which by their repeated Deſires of returning thither, ſeem'd in a great Meaſure to have been forgotten) might not altogether be obliterated. And if it ſhould be aſk'd, whence they could have a Sufficiency of Lambs and Kids for ſo vaſt a Multitude to feaſt on? there is no Reaſon to deny (even ſuppoſing they had not a Supply of their own) but that they might traffick with the *Iſhmaelites*, and antient *Arabs* inhabiting theſe Parts, for ſuch a Number of ſmall Cattle, and being not far diſtant from *Midian*, (Exod. iii. 1.) by the Intereſt of *Jethro*, might from thence be furniſh'd with ſuch a Quantity of Meal for unleavened Bread, as this one Paſſover (as this was the only one they kept in the Wilderneſs) may be preſum'd to require. See *Le Clerc*'s Com. and *Pool*'s Annot.

CHAP. X.

Silver Trumpets to be made; when and how to be uſed. The Iſraelites *remove from* Sinai *to* Paran; *and the Order of their March.* Moſes *perſuades* Hobab *to accompany him. The Prayer and Bleſſing of* Moſes, *on the Removal and ſetting down of the Ark.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Make thee two trumpets of ſilver; of one whole piece ſhalt thou make them: that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps. 3 And when they ſhall blow with them, all the aſſembly ſhall aſſemble themſelves to thee, at the door of the tabernacle of the congregation. 4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thouſands of Iſrael, ſhall gather themſelves unto thee. 5 When ye blow an alarm, then the camps that lie on the eaſt-part ſhall go forward. 6 When ye blow an alarm the ſecond time, then the camps that lie on the ſouth-ſide, ſhall take their journey: they ſhall blow an alarm for their journeys. 7 But when the congregation is to be gathered together; you ſhall blow, but you ſhall not ſound an alarm. 8 And the ſons of Aaron the prieſts ſhall blow with the trumpets; and they ſhall be to you for an ordinance for ever throughout your generations. 9 And if ye go to war in your land againſt the enemy that oppreſſeth you, then ye ſhall blow an alarm with the trumpets; and ye ſhall be remembred before the Lord your God, and ye ſhall be ſaved from your enemies. 10 Alſo in the day of your gladneſs, and in your ſolemn days, and in the beginnings of your months, ye ſhall blow with the trumpets over your burnt-offerings, and over the ſacrifices of your peace-offerings; that they may be to you for a memorial before your God: I *am* the Lord your God. 11 And it came to paſs on the twentieth *day* of the ſecond month, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony. 12 And the children of Iſrael took their journeys out of the wilderneſs of Sinai; and the cloud reſted in the wilderneſs of Paran. 13 And they firſt took their journey, according to the commandment of the Lord by the hand of Moſes. 14 In the firſt *place* went the ſtandard of the camp of the children of Judah according to their armies: and over his hoſt *was* Nahſhon the ſon of Amminadab. 15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel the ſon of Zuar. 16 And over the hoſt of the tribe of the children of Zebulun, *was* Eliab the ſon of Helon. 17 And the tabernacle was taken down; and the ſons of Gerſhon and the ſons of Merari ſet forward, bearing the tabernacle. 18 And the ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur. 19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſon of Zuriſhaddai. 20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel. 21 And the Kohathites ſet forward, bearing the ſanctuary; and *the other* did ſet up the tabernacle againſt they came. 22 And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud. 23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur. 24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni. 25 And the ſtandard of the camp of the children of Dan ſet forward, *which was* the rereward of all the camps thoughout their hoſts: and over his hoſt *was* Ahiezer the ſon of Amiſhaddai. 26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran. 27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan. 28 Thus *were* the journeyings of the children of Iſrael, according to their armies, when they ſet forward. 29 And Moſes ſaid unto Hobab, the ſon of Raguel the Midianite, Moſes father-in-law, We are journeying unto the place of which the Lord ſaid, I will give it you: come thou with us, and we will do thee good: for the Lord hath ſpoken good concerning Iſrael. 30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred. 31 And he ſaid, Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us in ſtead of eyes. 32 And it ſhall be, if thou go with us, yea it ſhall be, that what goodneſs the Lord ſhall do unto us, the ſame will we do unto thee. 33 And they departed from the mount of the Lord three days journey: and the ark of the covenant of the Lord

Lord went before them in the three days journey, to ſearch out a reſting-place for them. 34 And the cloud of the Lord *was* upon them by day, when they went out of the camp. 35 And it came to paſs when the ark ſet forward, that Moſes ſaid, Riſe up, Lord, and let thine enemies be ſcattered; and let them that hate thee, flee before thee. 36 And when it reſted, he ſaid, Return O Lord, unto the many thouſands of Iſrael.

And Moſes ſaid unto Hobab the Son of Raguel the Midianite, Moſes Father-in-law] This ſame Name is found, *Judg.* iv. 11. and ſome imagine that he was *Jethro*, who, after he had returned into his own Country, *Exod.* xviii. 27. might pay another Viſit to *Moſes* during his Encampment in the Wilderneſs, which was near to the Country of *Midian*; and farther, that he would alſo ſuffer himſelf to be perſuaded to ſtay with the People, together with his Family; the Progeny of which was afterwards propagated amongſt the People of *Iſrael*, Judg. i. 16. and iv. 11. 1 *Sam.* vi. 6. Others believe that this *Hobab* was the Son of *Jethro*, and Brother to *Zipporah*, and that here, and *Judg.* iv. 11. the Word tranſlated *Father-in-law*, may alſo be underſtood for *Brother-in-law*, and that *Reuel* was a ſecond Name of *Jethro*.

And thou mayeſt be to us inſtead of Eyes] That is, direct and guide us. For, tho' the Cloud determin'd them to a general Place, yet many Particulars might be uncertain and unknown to *Moſes*, wherein *Hobab*, having long lived in thoſe Parts, might be able to adviſe him; as concerning the Conveniency of Water for their Cattle; the Safety or Dangers of the ſeveral Parts, by Reaſon of Serpents, or wild Beaſts, or Enemies, in the Parts adjoining to them, that alſo they might the better guard themſelves againſt them: Or this is to be underſtood, not ſo much of his directing them in the Way, as about great and difficult Matters, wherein the Counſel *Moſes* had from God did not exclude the Advice of Men. *Hobab*, however, could not be prevail'd upon to go any farther with them.

CHAP. XI.

The People murmur; for which many are conſumed with Fire; and the Place called Taberah. Moſes's *Complaint and Prayer. The People luſt; Fleſh promiſed. God deſcends in a Cloud and inſpires the Elders with the Gift of Prophecy,* Eldad *and* Medad *propheſy in the Camp. Quails ſent in Abundance; a Plague enſues.*

Ver. 1. AND *when* the people complained, it diſpleaſed the Lord: and the Lord heard *it*; and his anger was kindled; and the fire of the Lord burnt among them, and consumed *them that were* in the uttermoſt parts of the camp. 2 And the people cried unto Moſes; and when Moſes prayed unto the Lord, the fire was quenched. 3 And he called the name of the place Taberah: becauſe the fire of the Lord burnt among them. 4 And the mixt multitude that *was* among them fell a luſting: and the children of Iſrael alſo wept again, and ſaid, Who ſhall give us fleſh to eat? 5 We remember the fiſh which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: 6 But now our ſoul is dried away; *there is* nothing at all, beſides this manna, before our eyes. 7 And the manna *was* as coriander-ſeed, and the colour thereof as the colour of bdellium. 8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taſte of it was as the taſte of freſh oil. 9 And when the dew fell upon the camp in the night, the manna fell upon it. 10 Then Moſes heard the people weep, throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moſes alſo was diſpleaſed. 11 And Moſes ſaid unto the Lord, Wherefore haſt thou afflicted thy ſervant: and wherefore have I not found favour in thy ſight, that thou layeſt the burden of all this people upon me? 12 Have I conceived all this people? have I begotten them, that thou ſhouldeſt ſay unto me, Carry them in thy boſom, as a nurſing-father beareth the ſucking child, unto the land which thou ſwareſt unto their fathers? 13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh, that we may eat. 14 I am not able to bear all this people alone, becauſe *it is* too heavy for me. 15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſs. 16 And the Lord ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee. 17 And I will come down and talk with thee there: and I will take of the ſpirit which *is* upon thee, and will put it upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thy ſelf alone. 18 And ſay thou unto the people, Sanctify your ſelves againſt to-morrow, and ye ſhall eat fleſh (for you have wept in the ears of the Lord, ſaying, Who ſhall give us fleſh to eat? for *it was* well with us in Egypt) therefore the Lord will give you fleſh, and ye ſhall eat. 19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; 20 *But* even a whole month, until it come out at your noſtrils, and it be lothſome unto you: becauſe that ye have deſpiſed the Lord which *is* among you, and have wept before him, ſaying, Why came we forth out of Egypt? 21 And Moſes ſaid, The people amongſt whom I *am*, *are* ſix hundred thouſand foot-men; and thou haſt ſaid, I will give them fleſh, that they may eat a whole month. 22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them? 23 And the Lord ſaid unto Moſes, Is the Lords hand waxed ſhort? Thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not. 24 And Moſes went out, and told the people the words of the Lord, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle. 25 And the Lord came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſs *that* when the ſpirit reſted upon them, they propheſied, and did not ceaſe. 26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them (and they *were* of them that were written, but went not out unto the tabernacle) and they propheſied in the camp. 27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the

camp. 28 And Joshua the son of Nun, the servant of Moses, *one* of his young men answered and said, My lord Moses, forbid them. 29 And Moses said unto him, Envieſt thou for my sake? would God that all the Lords people were prophets, *and* that the Lord would put his Spirit upon them. 30 And Moses gat him into the camp, he and the elders of Israel. 31 And there went forth a wind from the Lord, and brought quails from the sea, and let *them* fall by the camp, as it were a days journey on this side, and as it were a days journey on the other side, round about the camp, and as it were two cubits *high*, upon the face of the eath. 32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten homers: and they spread *them* all abroad for themselves round about the camp. 33 And while the flesh *was* yet between their teeth, ere it was chewed; the wrath of the Lord was kindled againſt the people, and the Lord smote the people with a very great plague. 34 And he called the name of that place, Kibroth-hattaavah: becauſe there they buried the people that luſted. 35 *And* the people journeyed from Kibroth-hataavah, unto Hazeroth: and abode at Hazeroth.

And the Fire of the Lord burnt among them and consumed them that were in the uttermoſt Parts of the Camp] The Fire which God sent upon the *Israelites*, came either immediately from *Heaven*, or issued from the Pillar of the Cloud, which went before the Tabernacle, or (according to the Conjecture of a learned Commentor) that, which is here called *Fire*, might be an hot burning Wind, in these desart Places not unusual, and many Times very pestilential, and, on this Occasion, preternaturally raised in the Rear of the Army, to punish the Straglers, and such, as out of a Pretence of Weariness, lagged behind.

And the mixed Multitude that were among them, fell a luſting] The *mixed Multitude* consisted of *Egyptians* and other *Strangers*, who being affected with God's miraculous Works in *Egypt*, and thereupon believing the Promise of God to carry the *Israelites* to a plentiful Land, for their own Advantage joined themselves to them, and finding that yet their Hopes and Expectations were not answered, they discover'd their evil Minds.

And the Lord said unto Moses, Gather unto me seventy Men of the Elders of Israel] It may be suppos'd indeed, that *Moses* had no Occasion for any more *assisting* Magistrates, after what had been constituted by the Advice of *Jethro*, his Father-in-law: But it is highly probable, that those of *Jethro*'s advising were appointed to hear and judge only in smaller Causes, whereas all weighty and difficult Points, as well as last Appeals in smaller Matters, still were left upon *Moses*; and that it was to ease himself of this Burthen, that he made Choice of the *Seventy*, as Men of superior Capacity and Understanding, and who were to be assisted by the Spirit of God in their Judgments and Determinations. This Assembly of the *seventy* Elders, not only the *Jews*, but even *Grotius*, and some other *Christians*, will needs have to be the same with that famous *Council*, which afterwards obtain'd the Name of SANHEDRIM. The *Rabbins* have left no Stone unturn'd to prove that the *Sanhedrim* did constantly subsist ever since its first Institution by *Moses*, and that the Members of it always assembled themselves before the Tabernacle wherever that was set up either in the Wilderness, or in the promis'd Land, till the erecting of the Temple by *Solomon*, who, at the same Time, built them a stately Room or Hall to convene in. They add farther, that this *supreme* Court was continued in *Babylon*, during their Captivity there, and that, at their Return, it had the same Place rebuilt in the second Temple, and so continued till its total Extinction under the *Romans*: But as they bring no Authority for these and many other Particulars relating to this Assembly, but merely their own *Traditions*, they are justly rejected by the major Part of *Christians*, who can find no Footsteps of any such high Court, either in the Times of *Joshua*, of the *Judges*, or of the *Kings*, nor indeed after the *Babyloniſh* Captivity, till the Time of the *Maccabees*. See *Calmet*'s Dissert. and Univ. Hist.

Shall the Flocks and the Herds be slain for them to suffice t'em? or shall all the Fiſh of the Sea be gather'd together for them to suffice them] That *Moses* speaks this as doubting and distrusting God's Word, is evident enough; and that he was not remarkably punished for this, as he was afterwards in the same Sin (*Numb.* xx.) next to God's Pleasure, may be imputed to the different Circumstances of *this* and *that* Sin. *This* was the first great Offence of that Kind, and therefore more easily pass'd by; *That* was after Warning and Experience of God's Mercy. *This* seems to have been spoken seriously in the Breast of *Moses*, *That* openly and publickly before the People, and to their Scandal; and therefore it was fit to be openly and severely punished to prevent the Contagion of that Example.

And there went forth a Wind from the Lord, and brought Quails from the Sea, and let them fall by the Camp] This is the second Time of their being fed with the same Food: But wou'd not the Miracle have appear'd more extraordinary, had it been varied to some other Kind of Flesh? *Answ.* God did not repeat to them the same kind of Food because he was destitute of other Provision, (*for all the Beasts of the Forest are his, and so are the Cattle upon a thousand Hills; he knows all the Fowls upon the Mountains, and the wild Beasts of the Field are in his Sight*, Ps. l. 10, 11.) but for this very Reason — That how willing soever he might be to supply his People's Necessities, he had no Design to pamper their Appetites with a needless Variety, or to multiply Miracles without Occasion. And therefore as both these Events happened in the *Spring*, when Quails (which are found in great Quantities upon the Coasts of the *Red Sea*) are accustom'd to pass from *Asia* into *Europe*, God caus'd a Wind to arise, which, in their Flight, drove them towards the Camp of the *Israelites*, and (as the Eastern Tradition has it) was so very violent, that it broke their Wings, and made them fall at a convenient Distance, and in a proper Condition to be taken up.

That Quails among us, are very excellent Food, cannot be denied; but the same Tradition informs us, that these Birds, in *Arabia Felix*, do vastly surpass all others, and, as our Author expresses it, have *neither Veins, nor Sinews in them*, i. e. are very fat and tender, something like our *Fig-peckers*, or *Ortolans*. And therefore, tho' God refus'd to gratify their Palates with a profuse Variety of Dainties, yet there is no Fault to be found with his Provision, since the Food he sent them was delicious in its Kind, and a whole Year had now interven'd between the former and latter Flight of Quails, to whet their Appetites, and prevent any Danger of being cloy'd with the same Dish.

Something however there was in their Behaviour which provok'd God, in this their *latter*, more than their *former* Complaint for want of Flesh, to punish them so severely. The Desire of Flesh for Food is, in itself, both *natural*, and, absolutely speaking, far from being *criminal*, or provoking to the Author of Nature, who created every Appetite of Man, as well as his Understanding: But when this breaks out into Murmuring, Mutiny and Disorder, the Case is then entirely alter'd. In the *former* of these Cases, the People were in want of Bread, and really pinched with Hunger; but in the *latter*, they had *Bread from Heaven* in Abundance, and therefore may be said to complain, not out of *Need*, but *Wantonness*. Their Discontent in the former Case was express'd comparatively, in modest Terms; but here their Tone is, *Who shall give us Flesh to eat? We remember the Fish, which we did eat in Egypt freely, the Cucumbers, and the Melons, and the Leeks, and the Onions, and the Garlick; but now our Soul is dried away; there is nothing at all, besides this Manna, before our Eyes*, Ver.

Ver. 5, &c. This ſame Contempt of the *Manna*, which God ſo miraculouſly ſent from Heaven, eſpecially, in Perſons ſo well inſtructed in the divine Will, was ſuch an Inſtance of Baſeneſs and Ingratitude, as juſtly deſerv'd the Puniſhment it met with.

In the former Time of their complaining God wink'd at their Ignorance, and pitied their Diſtreſs. He had not then given them his Laws for the Rule of their Actions and Appetites, and therefore, never looking to *reap where he had not ſowed*, he was not ſo *extream as to mark what they had done amiſs*; but, after he had publiſh'd his Precepts from the *holy Mount*, and many more Inſtructions from the *Tabernacle*, he then expected their Obedience ſhould keep pace with their Knowledge, and was more provok'd at their Backſlidings than before, becauſe they proceeded not from the Ignorance of their *Minds*, but the Perverſeneſs of their *Wills*: For this was the true and the juſt Cauſe of their *Condemnation, that* even when *Light* was *come into the World, they loved Darkneſs rather than Light, becauſe their Deeds were evil*, John iii. 19. See an elegant Deſcription both of their Crime and Puniſhment, *Pſ.* lxxviii. 17 to 44. See *Stackhouſe*'s Diſſert.

CHAP. XII.

Miriam *and* Aaron *murmur againſt* Moſes; *are rebuked, and* Miriam *becomes a Leper, but is healed by* Moſes's *Interceſſion for her, and is ſhut out of the Camp ſeven Days.*

Ver. 1. AND Miriam and Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. 2 And they ſaid, Hath the Lord indeed ſpoken only by Moſes? hath he not ſpoken alſo by us? And the Lord heard *it*. 3 (Now the man Moſes, *was* very meek, above all the men which *were* upon the face of the earth) 4 And the Lord ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. 5 And the Lord came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron, and Miriam: and they both came forth. 6 And he ſaid, hear now my words: If there be a prophet among you, *I* the Lord will make myſelf known unto him in a viſion, *and* will ſpeak unto him in a dream. 7 My ſervant Moſes *is* not ſo, who *is* faithful in all mine houſe. 8 With him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the Lord ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes? 9 And the anger of the Lord was kindled againſt them, and he departed. 10 And the cloud departed from off the tabenacle, and behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous. 11 And Aaron ſaid unto Moſes, alas my lord, I beſeech thee, lay not the ſin upon us, wherein we have done fooliſhly, and wherein we have ſinned. 12 Let her not be as one dead; of whom the fleſh is half conſumed, when he cometh out of his mother's womb. 13 And Moſes cried unto the Lord, ſaying, Heal her now, O God, I beſeech thee. 14 And the Lord ſaid unto Moſes, If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be ſhut out from the camp ſeven days, and after that let her be received in *again*. 15 And Miriam was ſhut out from the camp ſeven days, and the people journeyed not till Miriam was brought in *again*. 16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of Paran.

And Miriam and Aaron ſpoke againſt Moſes, becauſe of the Ethiopian Woman, whom he had married] What the Occaſion of the Difference between *Moſes* and his Brother *Aaron*, and his Siſter *Miriam* was, ſays *Stackhouſe*, is not ſo very evident. The Hiſtory indeed tells us, that *they ſpake againſt Moſes, becauſe of the* Ethiopian, *or rather* Arabian *Woman, whom he had married*. The Generality of Interpreters ſuppoſe this Woman to be *Zipporah* the Daughter of *Jethro*, whom he married in *Midian*; for thoſe who imagine her to have been another, can hardly get over this Difficulty — Why *Moſes* ſhould ſet ſo bad an Example, as to marry, at two ſeveral Times, a *Foreigner*, rather than one of the Daughters of his People. The firſt Time indeed that he did ſo, was, when he liv'd in a State of Exile, but was nevertheleſs kindly receiv'd in a Family of the beſt Diſtinction in the Place, which might be Inducement enough to match himſelf with one of the Daughters, ſince no expreſs Precept againſt Matches of this Kind was then in Force. But now, that he was ſet at the Head of a People, who were to be ſeparated from the reſt of Mankind, and was conducting him into the Country, with whoſe Inhabitants they were to have no *matrimonial* Intercourſe for fear of introducing Idolatry, it wou'd have been highly indecent, and unpopular, an Affront upon his own Country-women, as well as a dangerous Inlet to Impiety, for him to have married into an *idolatrous* Nation; nor wou'd his Brother and Siſter have been the only Perſons to clamour againſt him, but the whole Congregation wou'd have riſen up in Arms, upon ſo notorious a Provocation. Since therefore we hear of no ſuch Commotion, we may reaſonably conclude, that this *Cuſhite*, or *Arabian* Woman was the ſame *Zipporah* whom he had married ſome forty Years before. But then why they ſhould quarrel with him upon her Account, at this Time, and no ſooner, is the Difficulty.

Now to reſolve this, we muſt obſerve, that when *Jethro* his Father-in-law, was in the Camp, it was by his Advice, that *Moſes* inſtituted Judges to determine leſſer Cauſes; and that he found his Son *Hobab* ſo very ſerviceable to him in the Capacity of a *Camp-maſter-general*, that he earneſtly entreated him to continue with him, and receiv'd him no Doubt, into great Confidence. It is to be obſerv'd farther, that, in the foregoing Chapter, we have an Account of the Creation of *ſeventy Elders* to aſſiſt in the Adminiſtration, and that theſe Elders were nominated by *Moſes*, without ever conſulting either *Aaron* or *Miriam*. As therefore this Story of their quarrelling with him is immediately ſubjoin'd, it ſeems very likely that, taking themſelves to be neglected, in ſo great an Alteration made in the Government without their Advice, they were very angry; but, not daring to charge *Moſes* directly, they fell foul upon his Wife, giving her opprobious Names, and complaining to the People very probably, that ſhe, and her Brother, had too much Power and Influence over *Moſes*.

Now the Man Moſes was very meek, above all the Men that were upon the Face of the Earth] It has been objected, that *Moſes*, by commending himſelf, endangers the Authenticknes of his Writings. But why might not he inſert this, when it was no more than what was due to his Character, and perhaps, at that Time, neceſſary for his own Vindication? St. *Paul*, to clear himſelf from ſome Aſperſions, which the Malice of his Enemies had caſt upon him, enters upon his own Commendation tho' it be with ſome Reluctancy, and to give it a better Gloſs, tries all the Powers of Eloquence to work it up. *Whereinſoever any one is bold*, ſays he, *I ſpeak fooliſhly, I am bold alſo. Are they Hebrews? ſo am I*, &c. 2 *Cor.* xi. 21, *&c.* Theſe are the Words of our Apoſtle, ſetting off the faithful Diſcharge of his Miniſtry; and yet none ever ſuſpected the *Genuineneſs* of this

this Epiſtle to the *Corinthians* on that Account: As little Reaſon have we therefore to call in Queſtion the *Authentickneſs* of this Book of *Moſes*, becauſe we find a Paſſage or two that ſpeaks favourably of him.

That all Hiſtorians, both antient and modern, when they come to ſpeak of the Part and Concern they had in ſuch and ſuch Actions as are commonly accuſtom'd to ſpeak in the *third* Perſon; and that the modeſteſt Man upon Earth may ſometimes ſee Occaſion to magnify his Office, or vindicate himſelf, without deſerving the Imputation of Vanity or Arrogance, cannot be denied. Now conſidering what Share it was, that *Moſes* himſelf bore in the Facts which he relates, and the Narrations, Laws, and Admonitions which he recorded, were not deſign'd for that Age only, but directed to all ſucceeding Generations in the World; and withal conſidering that the ſeditious and turbulent Behaviour of his Brother and Siſter, at that Time, oblig'd him to juſtify and clear himſelf; there was no imaginable Way more proper for him to expreſs himſelf in, than that which he made uſe of, even had it been a Matter of his own Study and Contrivance: But then, if we ſuppoſe that he wrote by divine Inſpiration, the Commendation that is given of his Lenity and good Nature, muſt be look'd upon, rather as the *Holy Ghoſt*'s Teſtimony concerning *Moſes*, than *Moſes*'s Teſtimony concerning himſelf.

If there be a Prophet among you, I the Lord will make myſelf known unto him in a Viſion, and will ſpeak unto him in a Dream. My Servant Moſes is not ſo, who is faithful in all my Houſe. With him will I ſpeak Mouth to Mouth] The *Jewiſh* Commentators, ſays *Patrick*, make the Difference between *Moſes* and other Prophets, to conſiſt in theſe Particulars, 1. That God ſpake to others by a *Mediator*, i. e. (as they explain it) by ſome Angel; but to him by himſelf, without the Intervention of any other. 2. That they never propheſy'd, but their Senſes were all bound up either in Viſions, or in Dreams; whereas he was perfectly awake, as we are, when we diſcourſe one with another. 3. That after the Viſion was over, they were, oftentimes, left ſo weak and feeble, that they cou'd ſcarcely ſtand upon their Feet, (as appears from *Dan.* viii. 18.) whereas *Moſes* ſpoke with the Divine Majeſty without any Conſternation, or Alteration. And, 4thly, That no Prophet, but he, cou'd know the Mind of God, when he pleas'd, becauſe he communicated himſelf to them only when he thought proper; whereas *Moſes* might at any Time have Recourſe to God to enquire of him, and receive an Anſwer.

Miriam became leprous] A *Leproſy*, as well as other Diſtempers (ſuch as the *Scurvy*, *Ring-worm*, *Itch*, &c.) which bear Reſemblance to it, does proceed originally from a previous ill Diſpoſition both in the Blood and Juices, but the more immediate Cauſe of it is an Infinity of ſmall *imperceptible Worms* that inſinuate themſelves between the Fleſh and Skin, which firſt prey upon the *Scarf-Skin*, then upon the *inner Skin*, and afterwards upon the Extremities of the *Nerves* and *Muſcles*, from whence ariſes a Corruption of the whole Maſs of Blood, and all the other Symptoms attending it. But the Leproſy here inflicted upon *Miriam* was ſudden and inſtantaneous. The Juices of her Body were not corrupted by a gradual Decay, but turn'd at once into theſe corroding *Animals*. And, as this was a fit Puniſhment for her Pride and Detraction, ſo, by its being inflicted on her, and not on *Aaron*, it ſeems not improbable, that ſhe was *firſt* in the Tranſgreſſion, and drew *Aaron* (who ſeems, in ſome Inſtances, to be a Perſon of too much *Facility*) over to her Party. *Aaron*, indeed, by his Office, was appointed to judge of Leproſy, which he cou'd not have done, had himſelf been infected with it; and as he was lately conſecrated his High-Prieſt, God, for the Preſervation of his Authority, might not think it proper to make him ſo ſoon become vile and contemptible in the Eyes of his People, as this Diſtemper was known to make Men. See *Calmet*'s Diſſert. and *Patrick*'s Com.

If her Father had but ſpit in her Face, ſhould ſhe not be aſhamed ſeven Days? Let her be ſhut out from the Camp ſeven Days, and after that let her be received in again] The Senſe of which Words is this: If *Miriam* had offended againſt an earthly Parent, in as groſs Manner as ſhe has done againſt the God of *Iſrael*, ſhe would not have been immediately pardoned, and received to Favour; therefore ſome Marks of Penitence and Humiliation ſhould be ſhewn, and then the Lord wpuld deal mercifully with her. On this Account ſhe was, by the Prophet's Command, put out of the Camp for ſeven Days, the Time preſcribed by God, as an unclean and defiled Perſon, unfit to be converſed with by the Congregation of the Choſen. So, tho' God healed her at *Moſes*'s Requeſt, yet he would have her publickly bear the Blame of her Sin, and be a Warning to others to keep them from the ſame Tranſgreſſion.

CHAP. XIII.

Moſes *ſends Spies to ſearch the Land of* Canaan; *their Inſtructions, Return, aud Report. The People murmur, but are encouraged by* Caleb, *but diſheartened by the other Ten.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them. 3 And Moſes by the commandment of the Lord, ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael. 4 And theſe *were* their names; Of the tribe of Reuben, Shammua the ſon of Zaccur. 5 Of the tribe of Simeon, Shaphat the ſon of Hori. 6 Of the tribe of Judah, Caleb the ſon of Jephunneh. 7 Of the tribe of Iſſachar, Igal the ſon of Joſeph. 8 Of the tribe of Ephraim, Oſhea the ſon of Nun. 9 Of the tribe of Benjamin, Palti the ſon of Raphu. 10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi. 11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi. 12 Of the tribe of Dan, Ammiel the ſon of Gemalli. 13 Of the tribe of Aſher, Sethur the ſon of Michael. 14 Of the tribe of Naphtali, Nahbi the ſon of Vothſi. 15 Of the tribe of Gad, Geuel the ſon of Machi. 16 Theſe *are* the names of the men which Moſes ſent to ſpy out the land. And Moſes called Oſhea the ſon of Nun, Jehoſhua. 17 And Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them, Get you up this *way* ſouthward, and go up into the mountain: 18 And ſee the land what it is, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many; 19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds; 20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be of good courage, and bring of the fruit of the land. (now the time *was* the time of the firſt-ripe grapes) 21 So they went up and ſearched the land, from the wilderneſs of Zin unto Rehob, as men come to Hamath. 22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of Anak *were* (now Hebron was built ſeven years before Zoan in Egypt) 23 And they came unto the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of

of the figs. 24 The place was called the brook Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence. 25 And they returned from ſearching of the land after forty days. 26 And they went and came to Moſes and to Aaron, and to all the congregation of the children of Iſrael unto the wilderneſs of Paran, to Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land. 27 And they told him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with milk and honey; and this *is* the fruit of it. 28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we ſaw the children of Anak there. 29 The Amalekites dwell in the land of the ſouth: and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan. 30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it. 31 But the men that went up with him, ſaid, We be not able to go up againſt the people, for they *are* ſtronger than we. 32 And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land that eateth up the inhabitants thereof; and all the people that we ſaw in it, *are* men of a great ſtature. 33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

And they came unto the Brook of Eſhcol, and cut down from thence a Branch with one Cluſter of Grapes, and they bare it between two upon a Staff] That there are Vines and Grapes of a prodigious Bigneſs in theſe *Eaſtern* and *Southern* Parts of the World, is a Matter recorded by ſeveral Writers. *Strabo* tells, that in *Margiana*, and other neighbouring Countries, there were Vines ſo very thick about, that two Men cou'd ſcarce fathom them, and that they produced Bunches of Grapes of two Cubits long. *Pliny* informs us, that in the *Inland* Parts of *Africa* there are Bunches of Grapes bigger than young Children. *Olearius*, in his Travels into *Perſia* acquaints us, that, not far from *Aſtracan*, he ſaw Vines which a Man cou'd hardly graſp with both his Arms; and the learned *Huetius* affirms, that in *Crete*, *Chios*, and other Islands in the *Archipelago*, there are Bunches of Grapes, from ten, to forty Pounds in Weight. See *Le Clerc*'s Com.

CHAP. XIV.

The People murmur at the News brought by the Spies. Moſes, Aaron, Caleb *and* Joſhua, *endeavour to appeaſe the People, for which they are threaten'd to be ſtoned. God is highly provoked, and declares that the Murmurers ſhall not inherit the promiſed Land; ſends a Plague among them. The People attempting to invade the Land, without God's Permiſſion, are ſmitten.*

1 AND all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderneſs. 3 And wherefore hath the Lord brought us unto this land, to fall by the ſword, that our wives, and our children ſhould be a prey; were it not better for us to return into Egypt? 4 And they ſaid one to another, Let us make a captain, and let us return into Egypt. 5 Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael. 6 And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, rent their clothes. 7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land. 8 If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. 9 Only rebel not ye againſt the Lord, neither fear ye the people of the land: for they *are* bread for us: their defence is departed from them, and the Lord *is* with us: fear them not. 10 But all the congregation bade ſtone them with ſtones: and the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Iſrael. 11 And the Lord ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them? 12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they. 13 And Moſes ſaid unto the Lord, Then the Egyptians ſhall hear *it* (for thou broughteſt up this people in thy might from among them) 14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou Lord *art* among this people, that thou Lord art ſeen face to face, and *that* thy cloud ſtandeth over them, and *that* thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night. 15 Now *if* thou ſhalt kill *all* this people, as one man; then the nations which have heard the fame of thee, will ſpeak, ſaying, 16 Becauſe the Lord was not able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs. 17 And now I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying, 18 The Lord *is* long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, viſiting the inquity of the fathers upon the children, unto the third and fourth *generation*. 19 Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people, from Egypt, even until now. 20 And the Lord ſaid, I have pardoned according to thy word: 21 But *as* truly *as* I live, all the earth ſhall be filled with the glory of the Lord. 22 Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkened to my voice; 23 Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them that provoked me, ſee it: 24 But my ſervant Caleb, becauſe he had another ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſs it. 25 (Now the Amalekites, and the Canaanites

dwelt in the valley) To morrow turn you, and get you into the wilderneſs, by the way of the Red-ſea. 26 And the Lord ſpake unto Moſes, and unto Aaron, ſaying, 27 How long *ſhall I bear with* this evil congregation which murmur againſt me? I have heard the murmurings of the children of Iſrael, which they murmur againſt me. 28 Say unto them, *As truly as* I live, ſaith the Lord, as ye have ſpoken in mine ears, ſo will I do to you: 29 Your carcaſes ſhall fall in this wilderneſs; and all that were numbred of you, according to your whole number, from twenty years old and upward, which have murmured againſt me. 30 Doubtleſs ye ſhall not come into the land *concerning* which I ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun. 31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed. 32 But *as for* you, your carcaſes they ſhall fall in this wilderneſs. 33 And your children ſhall wander in the wilderneſs forty years, and bear your whoredoms until your carcaſes be waſted in the wilderneſs. 34 After the number of the days in which ye ſearched the land, *even* forty days (each-day for a year) ſhall ye bear your iniquities, *even* forty years, and ye ſhall know my breach of promiſe. 35 I the Lord have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſs they ſhall be conſumed, and there they ſhall die. 36 And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmur againſt him, by bringing up a ſlander upon the land; 37 Even thoſe men that did bring up the evil report upon the land, died by the plague before the Lord. 38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill*. 39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly. 40 And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we *be here*, and will go up unto the place which the Lord hath promiſed: for we have ſinned. 41 And Moſes ſaid, Wherefore now do you tranſgreſs the commandment of the Lord? but it ſhall not proſper. 42 Go not up, for the Lord *is* not among you; that ye be not ſmitten before your enemies. 43 For the Amalekites, and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the Lord; therefore the Lord will not be with you. 44 But they preſumed to go up unto the hill-top: nevertheleſs, the ark of the covenant of the Lord, and Moſes departed not out of the camp. 45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and diſcomfited them, *even* unto Hormah.

And they ſaid one to another, let us make a Captain and let us return into Egypt] Tho' they might, ſays *Patrick*, in their raging Fits, ſpeak of returning into *Egypt*, yet it is an amazing Thing that they ſhould continue in their Madneſs and deliberate about it, nay, actually appoint them a *Leader*, as *Nehem.* ix. 17. ſays they did. For how cou'd they get thither without Food, which they cou'd not expect that God wou'd ſend from Heaven, when they had thus ſhamefully forſaken him? How cou'd they hope to find the Way, when the Cloud, which directed them, was withdrawn from them, or think of *coping* with ſuch Nations, as wou'd oppoſe their Paſſage, in caſe they ſhou'd hit upon the right Way? And, after all, if they came into *Egypt*, what Reception cou'd they expect from a People, whoſe King, and Princes, and Firſt-born had lately been deſtroy'd upon their Accounts? Nothing can be ſaid in Anſwer to theſe Queſtions, but that outrageous Diſcontent infatuates Mens Minds, and will not ſuffer them to conſider any Thing, but that which grieves them.

After the Number of Days in which ye ſearched the Land, even forty Days (each Day for a Year) ſhall ye bear your Iniquities, even forty Years] *Moſes* here makes uſe of a round Number, in Alluſion to the forty Days of the Spies ſearching the Land; tho' it is plain, that the *Children* did enter into the Land of *Canaan* in leſs than thirty-nine Years, after this Sentence was pronounc'd againſt their *Fathers*. The Truth is, *Moſes* reckons the Time paſt ſince they came firſt into the Wilderneſs, which was a Year and an Half; ſo that the Meaning of the Sentence is, — That they ſhould wander for forty Years in all, before they went out of the Wilderneſs; which however is not to be underſtood ſo preciſely, as to want nothing at all of it: For, ſince they came out of *Egypt* on the 15th Day of the *firſt Month*, and arriv'd in *Canaan*, and pitch'd their Tents in *Gilgal* on the 10th Day of the *firſt Month* of the one and fortieth Year after their Departure out of *Egypt*, Joſh. iv. 19. it is plain that there wanted five Days of full forty Years. See *Univ. Hiſt.* and *Patrick*'s Com.

CHAP. XV.

Of ſeveral Kinds of Offerings. The Stranger under the ſame Law. Of Sins of Ignorance, and Preſumption. The Violater of the Sabbath ſtoned. The Iſraelites *commanded to wear Fringes on their Garments, and for what Uſe.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations, which I give unto you. 3 And will make an offering by fire unto the Lord, a burnt-offering or a ſacrifice in performing a vow, or in a free-will offering, or in your ſolemn feaſts, to make a ſweet ſavour unto the Lord, of the herd or of the flock: 4 Then ſhall he that offereth his offering unto the Lord, bring a meat-offering of a tenth-deal of flour mingled with the fourth *part* of an hin of oil. 5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering or ſacrifice, for one lamb. 6 Or for a ram, thou ſhalt prepare *for* a meat offering two tenth-deals of flour mingled with the third *part* of an hin of oil. 7 And for a drink-offering, thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the Lord. 8 And when thou prepareſt a bullock *for* a burnt-offering, or *for* a ſacrifice in performing a vow, or peace-offerings unto the Lord: 9 Then ſhall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil. 10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the Lord. 11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid. 12 According to the number that ye ſhall prepare, ſo ſhall ye do to every one, according to their number. 13 All that are born of the country, ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the Lord. 14 And

And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the Lord: as ye do, ſo he ſhall do. 15 One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the Lord. 16 One law, and one manner ſhall be for you, and for the ſtranger that ſojourneth with you. 17 And the Lord ſpake unto Moſes, ſaying, 18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you. 19 Then it ſhall be, that when ye eat of the bread of the land, ye ſhall offer up an heave-offering unto the Lord. 20 Ye ſhall offer up a cake of the firſt of your dough, *for* an heave-offering: as *ye do* the heave-offering of the threſhing-floor, ſo ſhall ye heave it. 21 Of the firſt of your dough ye ſhall give unto the Lord, an heave-offering in your generations. 22 And if ye have erred, and not obſerved all theſe commandments which the Lord hath ſpoken unto Moſes, 23 *Even* all that the Lord hath commanded you by the hand of Moſes, from the day that the Lord commanded *Moſes*, and henceforward among your generations: 24 Then it ſhall be, if *ought* be committed by ignorance without the knowledge of the congregation; that all the congregation ſhall offer one young bullock for a burnt-offering, for a ſweet ſavour unto the Lord, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a ſin-offering. 25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them, for it *is* ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the Lord, and their ſin-offering before the Lord, for their ignorance. 26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them; ſeeing all the people were in ignorance. 27 And if any ſoul ſin through ignorance, then he ſhall bring a ſhe-goat of the firſt year for a ſin-offering. 28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance before the Lord, to make an atonement for him; and it ſhall be forgiven him. 29 You ſhall have one law for him that ſinneth through ignorance, *both for* him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them. 30 But the ſoul that doth *ought* preſumptuouſly (*whether he be* born in the land, or a ſtranger) the ſame reproacheth the Lord; and that ſoul ſhall be cut off from among his people. 31 Becauſe he hath deſpiſed the word of the Lord, and hath broken his commandments; that ſoul ſhall utterly be cut off: his iniquity *ſhall be* upon him. 32 And while the children of Iſrael were in the wilderneſs, they found a man that gathered ſticks on the ſabbath-day. 33 And they that found him gathering ſticks, brought him unto Moſes and unto Aaron, and unto all the congregation. 34 And they put him in ward, becauſe it was not declared what ſhould be done to him. 35 And the Lord ſaid unto Moſes, The man ſhall be ſurely put to death; all the congregation ſhall ſtone him with ſtones without the camp. 36 And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died; as the Lord commanded Moſes. 37 And the Lord ſpake unto Moſes, ſaying, 38 Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue. 39 And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring: 40 That ye may remember, and do all my commandments, and be holy unto your God. 41 I *am* the Lord your God, which brought you out of the land of Egypt, to be your God: I *am* the Lord your God.

In the 24th Verſe is a Law concerning the Sin of Ignorance, and the Offerings to be made for the ſame; and in *Levit.* iv. 13, *&c.* the Ceremonial of the Atonement for the ſame Sin is different. By this Diverſity in the divine Command, it ſeems, that either God had expounded and aggravated his Law, to make the People more circumſpect; or that it is not ſpoken in both Places of the ſame Faults committed by Ignorance. That in *Leviticus* is ſpoken of Errors, and Faults in common Courſe of Life; and here of thoſe only which are committed in Actions, which belong to God's Service.

Bid them that they make them Fringes in the Borders of their Garments — and that they put upon the Borders a Ribband of Blue] Theſe Fringes were compoſed of a great Number of ſcattered and waving Threads, repreſenting the Changes and Fluctuations of Mens Thoughts and Actions, which ought to be reſtrained under the Obedience of God's heavenly Law, figured by that Sky-coloured Ribbon by which theſe Fringes were bound, *Pſ.* cxix. 119.

Seek not after your own Heart] That is, Have your Thoughts and Will ſet upon my Commandments, and not ſuffer them to be drawn away by the evil Suggeſtions of the Heart, and Incitements of the Senſes.

And your own Eyes] That is, you ſhall not ſeek after the Devices and Inventions of your own Minds and Hearts, as *Nadab* and *Abihu* did when they offered ſtrange Fire, as you juſt now did, when you pretended to pleaſe and ſerve God by going up the Hill, and towards *Canaan*, without and againſt his Order; nor after the Example and Invention of others which your Eyes ſee, as you did when you were ſet upon worſhipping a Calf after the Manner of *Egypt*.

After which ye uſe to go a whoring] That is, to depart from me, and to prefer your own Fancies before my Commands, and to live only by preſent Sight or Senſe, and not at all by Faith in my Promiſes.

CHAP. XVI.

The Sedition of Korah, Dathan, *and* Abiram, *and their Puniſhment. The People murmur againſt* Moſes *and* Aaron; *the Plague begins, and is ſtopt by* Aaron.

Ver. 1. NOW Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi; and Dathan and Abiram the ſon of Eliab, and On the ſon of Peleth, ſons of Reuben, took *men*. 2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, famous in the congregation, men of renown. 3 And they gathered themſelves together againſt Moſes, and againſt Aaron, and ſaid unto them, *Ye take* too much upon you, ſeeing all the congregation *are* holy

ever

every one of them, and the Lord *is* among them: wherefore then lift you up your ſelves above the congregation of the Lord. 4 And when Moſes heard *it*, he fell upon his face: 5 And he ſpake unto Korah, and unto all his company, ſaying, Even to-morrow the Lord will ſhew who *are* his, and *who is* holy; and will cauſe *him* to come near unto him: even *him* whom he hath choſen, will he cauſe to come near unto him. 6 This do; take you cenſers, Korah, and all his company; 7 And put fire therein, and put incenſe in them before the Lord to-morrow: and it ſhall be *that* the man whom the Lord doth chooſe, he *ſhall be* holy: *ye take* too much upon you, ye ſons of Levi. 8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi: 9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the Lord, and to ſtand before the congregation, to miniſter unto them? 10 And he hath brought thee near *to him*, and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo? 11 For which cauſe *both* thou, and all thy company *are* gathered together againſt the Lord: and what *is* Aaron, that ye murmur againſt him? 12 And Moſes ſent to call Dathan and Abiram the ſons of Eliab: which ſaid, We will not come up. 13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thy ſelf altogether a prince over us? 14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of theſe men? we will not come up. 15 And Moſes was very wroth, and ſaid unto the Lord, Reſpect not thou their offering: I have not taken one aſs from them, neither have I hurt one of them. 16 And Moſes ſaid unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron to-morrow: 17 And take every man his cenſer, and put incenſe in them, and bring ye before the Lord every man his cenſer, two hundred and fifty cenſers; thou alſo and Aaron each *of you* his cenſer. 18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron. 19 And Korah gathered all the congregation againſt them, unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation. 20 And the Lord ſpake unto Moſes, and unto Aaron, ſaying, 21 Separate your ſelves from among this congregation, that I may conſume them in a moment. 22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation? 23 And the Lord ſpake unto Moſes, ſaying, 24 Speak unto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. 25 And Moſes roſe up and went unto Dathan and Abiram; and the elders of Iſrael followed him. 26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins. 27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents, and their wives, and their ſons, and their little children. 28 And Moſes ſaid, Hereby ye ſhall know that the Lord hath ſent me to do all theſe works: for *I have* not *done them* of mine own mind. 29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men; *then* the Lord hath not ſent me. 30 But if the Lord make a new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye ſhall underſtand that theſe men have provoked the Lord. 31 And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them. 32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all their goods. 33 They, and all that *appertained* to them, went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation. 34 And all Iſrael that were round about them, fled at the cry of them: for they ſaid, Leſt the earth ſwallow us up *alſo*. 35 And there came out a fire from the Lord, and conſumed the two hundred and fifty men that offered incenſe. 36 And the Lord ſpake unto Moſes, ſaying, 37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed. 38 The cenſers of theſe ſinners againſt their own ſouls, let them make them broad plates *for* a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they ſhall be a ſign unto the children of Iſrael. 39 And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar: 40 *To be* a memorial unto the children of Iſrael, that no ſtranger, which *is* not of the ſeed of Aaron, come near to offer incenſe before the Lord; that he be not as Korah, and as his company: as the Lord ſaid to him by the hand of Moſes. 41 But on the morrow, all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the Lord. 42 And it came to paſs when the congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the Lord appeared. 43 And Moſes and Aaron came before the tabernacle of the congregation. 44 And the Lord ſpake unto Moſes, ſaying, 45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces. 46 And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make atonement for them: for there is wrath gone out from the Lord; the plague is begun. 47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation; and behold, the plague was begun among the people: and he put on incenſe, and made an atonement for the people.

ple. 48 And he ſtood between the dead and the living, and the plague was ſtayed. 49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah. 50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.

And they gathered themſelves together againſt Moſes and againſt Aaron] At what Time, and in what Encampment, this Rebellion of *Korah* and his Adherents happened, the ſacred Hiſtory has not inform'd us; but, as the general Opinion is, that the Cauſe of the Mutiny was his Reſentment upon the Advancement of *Aaron*, and his Family, to the Office of High-Prieſt; ſo we find *Joſephus* introducing him, as addreſſing himſelf to his Accomplices in Words to this Purpoſe: 'A Scandal it is, and a Thing not to be endur'd, for *Moſes* to take upon him at this Rate; to carry on his Ambition thus, under the Maſk of Holineſs and Religion, and by that Means to raiſe *himſelf* a Reputation to the Wrong of other Men. He gave lately the Prieſthood and other Dignities to his Brother *Aaron*, without any Right or Colour for it. No Conſent of the People was aſk'd, nor any Pretence of Authority produc'd, ſave only his own arbitrary Will and Pleaſure: --- For, what has he to ſay for himſelf for ſo doing? If God has annex'd the Honour to the Tribe of *Levi*, I myſelf may pretend a Right to the Preference, being of the ſame Stock with *Moſes*, and his Superior both in Riches and Years: Or, if it be to paſs by *Seniority*, it belongs to the Tribe of *Reuben*, *viz.* to *Dathan*, *Abiram*, and *Phalu*, who are the *Seniors* of that Tribe, and Men of eminent Credit every Way among them.' See *Jewiſh* Antiq. L. 4. C. 2.

Wilt thou put out the Eyes of theſe Men] The *Hebrew* Word, here render'd *put out*, ſignifies *bore out*; Wilt thou *bore out* the Eyes of thoſe who are confederate with us, and of all the People who are of our Mind? Wilt thou make them blind, or perſuade them that they are blind, and that they do not ſee what is viſible to all that have Eyes, that thou haſt deceived them, and broken thy Faith and Promiſe given to them? Or wilt thou lead them about like blind Men whither thou pleaſeſt, one Time towards *Canaan*, and another Time towards *Egypt* again?

And Moſes was very wroth, and ſaid unto the Lord, Reſpect not thou their Offering] *Moſes* was wroth, not for his own Sake, for he had learnt to bear Iniquities, *Numb.* i. 2. as for God's Sake, who was highly diſhonoured, blaſphemed, and provoked, by theſe Speeches and Behaviours, in which Caſe he ought to be angry, as Chriſt was, *Mark* iii. 5.

Reſpect not thou their Offering; that is, Accept not their Incenſe which they are now going to offer, but ſhew ſome manifeſt Diſlike of it. He calls it *their Offering*, tho' it was offered by *Korah* and his Companions, becauſe it was offered in the Name and by the Conſent of all the Conſpirators, for the Deciſion of the preſent Controverſy between them and *Moſes*.

And Moſes ſaid unto Korah, Be thou and all thy Company before the Lord] Not in the *Tabernacle*, which was not capable of containing ſo many Perſons ſeverally offering Incenſe; but at the Door of the Tabernacle, Ver. 18. which Place is often ſaid to be before the Lord, *Exod.* xxix. 42. *Levit.* i. 10, *&c.* where they might now lawfully offer it by *Moſes*'s Direction on this extraordinary Occaſion and Neceſſity, becauſe this Work could not be done in that Place, which alone was allowed for offering up of Incenſe, not only for its Smallneſs, but alſo becauſe none but Prieſts might enter to do this Work. Here alſo the People, who were to be inſtructed by this Trial, might ſee the Proof and Succeſs of it.

And the Elders of Iſrael followed him] Theſe *Elders* were the *ſeventy Rulers*, who were appointed to aſſiſt *Moſes* in the Adminiſtration of the Government; they went with *Moſes* on this Occaſion for the greater Solemnity of the Action, and for his own better Vindication from the Calumnies with which he had been aſperſed, and to encourage them in their Work, notwithſtanding the obſtinate and untractable Temper of the People they were to govern.

And they go down quick into the Pit] That is, into the Grave which God was now about to open for them. The *Hebrew* Word *Scheol* ſometimes ſignifies *Hell*, and ſometimes the *Grave*, as *Gen.* xxxvii. 35. *Pſ.* iv. 15.

And the Earth opened her Mouth, and ſwallowed them up, and their Houſes, and all the Men that appertained unto Korah] That is, his Company who were his Confederates in the Sedition; as alſo all his Family then preſent, Women, Children, and Servants. His Sons indeed were ſpared, being then abſent upon ſome Service of the *Tabernacle*, or on ſome other Occaſion, it being ſo ordered by Providence, either becauſe they diſliked their Father's Act, or on the Interceſſion of *Moſes* for them, or for ſome other Reaſon. Theſe Words may likewiſe intimate, that *Korah* himſelf was not here, but that he continued with his 250 Men before the Lord, Ver. 18, 19. where they were waiting for God's Deciſion of the Controverſy; nor is it probable that their chief Captain would deſert them, and leave them ſtanding there without an Head, eſpecially, when *Aaron*, his great Adverſary, abode there ſtill, and did not go with *Moſes* to *Dathan*, &c. Ver. 25. And *Korah* may ſeem to have been conſumed with thoſe 250, Ver. 35. tho' he is not there mentioned, but is eaſily underſtood by comparing that Verſe with Ver. 16, 17, 18. and from the Nature of the Thing itſelf; for no Doubt the Deſtruction which befel the Acceſſaries, did likewiſe involve the Principal. And ſo much is intimated, Ver. 40. *that no Stranger come near to offer Incenſe before the Lord, that he be not as* Korah *and his Company*; that is, deſtroyed as they were, by Fire from the Lord. And when the *Pſalmiſt* relates this Hiſtory, *Pſ.* cvi. the Earth's ſwallowing them up is confined to *Dathan* and *Abiram*, Ver. 17. and for all the reſt of that Conſpiracy, it is added, Ver. 18. *And a Fire was kindled in their Company, the Flame burnt up the Wicked.*

The Cenſers of theſe Sinners againſt their own Souls, let them make them broad Plates for a Covering of the Altar; for they offered them before the Lord, therefore they are hallowed] The two hundred and fifty Princes, had not, as yet, offer'd any Incenſe, becauſe they were prevented by Death; however it may be preſum'd, that they had lighted their Cenſers at the *holy Fire*, by which they obtain'd (at leaſt in the Opinion of the People) a Kind of *Conſecration*: And therefore to keep up among them a Reputation and Eſteem for Things *conſecrated*, as well as to ſhew the Difference between his own Inſtitution, and Mens Contrivances, God order'd all theſe brazen Cenſers to be wrought into broad Plates, and to cover the Altar with them; that being poliſh'd bright, they might, by their Luſtre, put the People in Mind of the Offence of thoſe, who were Owners of them, and ſo caution others againſt the like Offence. See *Howell*'s Hiſt. of the Bible.

CHAP. XVII.

God confirms his Calling of Aaron *to the Prieſthood, by the Budding and Bloſſoming of his Rod, which is order'd to be laid up for a Memorial and Terror to Rebels. The People, terrified thereby, apply to* Moſes *for Succour and Direction.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and take of every one of them a rod according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every mans name upon his rod. 3 And thou ſhalt write Aarons name upon

upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers. 4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, where I will meet with you. 5 And it ſhall come to paſs, *that* the mans rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you. 6 And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron was among their rods. 7 And Moſes laid up the rods before the Lord, in the tabernacle of witneſs. 8 And it came to paſs that on the morrow Moſes went into the tabernacle of witneſs; and behold, the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds. 9 And Moſes brought out all the rods from before the Lord unto all the children of Iſrael: and they looked, and took every man his rod. 10 And the Lord ſaid unto Moſes, Bring Aarons rod again, before the teſtimony, to be kept for a token againſt the rebels; and thou ſhalt quite take away their murmurings from me, that they die not. 11 And Moſes did *ſo*: as the Lord commanded him, ſo did he. 12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh. 13 Whoſoever cometh any thing near unto the tabernacle of the Lord ſhall die: Shall we be conſumed with dying?

Every one of their Princes gave him a Rod a-piece, for each Prince one] Theſe Rods, ſays *Pool*, were either, 1. The ordinary Sticks, which were made uſe of in walking; or, 2. *Badges of Diſtinction*, or *Enſigns of Authority*. The latter of theſe ſeems the more probable.

The Rod of Aaron for the Houſe of Levi was budded, and brought forth Buds, and bloomed Bloſſoms, and yielded Almonds] Some will needs have this Rod of *Aaron*'s to be the ſame with that of *Moſes*, wherewith he wrought ſo many Miracles in *Egypt*, and at the *Red-Sea*; but there is this Argument againſt them, that the Miracle of its *Bloſſoming* had not been a ſufficient Conviction to the *Iſraelites*, if ſo be that *Aaron*'s Rod had not been of the ſame Kind with the reſt. For, whatever had come to paſs, they might have aſcrib'd it to the ſingular Quality and Virtue of the Rod (eſpecially had it been *Moſes*'s *wonder-working* Rod) and not to the ſpecial Hand of God interpoſing to eſtabliſh the Authority of *Aaron*; whereas, on the contrary, we find that the Miracle had its intended Effect, and ſilenc'd forever the Pretences of other People to the Prieſthood. It is preſumed therefore by ſome learned Men, that the Rods, which the ſeveral Princes brought *Moſes*, were neither their common *Walking Staves*, nor any ſuch *Wands* as were a Badge of their Power and Authority in their reſpective Tribes, but rather certain *Twigs* that were cut off from ſome *Almond-tree*, and not improbably from one and the ſame Tree, that there might be no Manner of Difference between them. The Difference, however, next Morning appeared in this: --- That on the *Twig*, which bore *Aaron*'s Name, there was, in ſome Places, an Appearance of Buds coming forth; in others, the Buds were opened, and ſhot forth Bloſſoms; and in others, the Bloſſoms were knotted, and grown into Almonds. See *Le Clerc*'s and *Patrick*'s Com.

Mr. *Stackhouſe* anſwers an Objection, which ſome have made, that as this Affair of the *Rod*, was wholly under *Moſes*'s Management, he might, by Slight of Hand, have eaſily ſubſtituted an Almond-branch in the Room of *Aaron*'s Rod, thus: That altho' ſome of the Vulgar and leſs Curious might perhaps, at a curſory View, have been impos'd upon, by a ſham Appearance of theſe Things painted on *Aaron*'s Rod; for *Moſes* knew very well that he had the *Heads* of each Tribe to deal with; Men of Sagacity and Obſervation, and who were too nearly concern'd in the *Experiment* to let any Pretence to a Miracle go unexamin'd: And therefore we may very well imagine, that when he brought forth all the Rods the next Morning, they ſurveyed every one very carefully, and made diligent Search into the Alteration which had paſſed upon that which belong'd to *Aaron*; and had they found any Deception in it, would have expos'd the two Brothers to Contempt and Ridicule; or rather have depos'd them from all Rule and Power for the future, as a Couple of vile and impious *Impoſtors*. But, inſtead of that, we find that this Miracle ſilenced all Cavils for ever after againſt *Aaron* and his Family; confirmed the Authority of *Moſes*; and made the People (when he told them, that, by God's Appointmeut, he had laid up *Aaron*'s Rod to be a Witneſs againſt them, that, if they murmured any more, they ſhould moſt certainly be deſtroyed) break out into this doleful Complaint, Ver. 12, 13. *Behold we die, we periſh, we all periſh, and ſhall be conſumed with dying*: For they began now to believe God's Threatnings, and to fear, that at one Time or other they ſhould experience ſome heavy and ſevere Puniſhment, as, by this *new Sign*, he had convinced them, that they juſtly deſerved it.

And the Lord ſaid unto Moſes, Bring Aaron's Rod again before the Teſtimony] It has been made a Matter of ſome Enquiry, ſays *Calmet*, whether this Rod of *Aaron*'s was put *within* the Ark of the Covenant, or only *by* it? God commanded *Moſes* to put it only in the Tabernacle, Ver. 4. to be preſerv'd there; but St. *Paul*, in *Heb.* ix. 4. ſays, that it was placed within the Ark, with the Pot of Manna, and the Table of the Law Others affirm, that it was not put *within*, but only *by the Side* of the Ark; and for their Opinion they alledge a Paſſage, in 1 *Kings* viii. 9. which ſeems to intimate, that there was nothing in the Ark, but the Tables of the Law: But then their Adverſaries contend, that St. *Paul*, in that Paſſage to the *Hebrews*, is to be underſtood *literally*; that there could be no Hindrance for its being put into the Ark, ſince the Ark was five Foot long, and could not but be of Capacity enough to hold it; and therefore, when the Scripture ſays, that there was nothing in the Ark but the Tables of the Law, they conceive that it may be underſtood with this Limitation, --- That nothing elſe was *originally* in it, becauſe the Ark was *primarily* intended for that Uſe; but this need not hinder but that, afterwards, other Things might likewiſe be put in it. How long this wonderful Rod continued in this *Repoſitory*, is no where mentioned in Scripture. When the Ark was brought into *Solomon*'s Temple, 1 *Kings* viii. 9. there is no Notice taken of it; and yet it ſeems reaſonable to think, that it ſhould have been preſerved for ſome conſiderable Time, and preſerv'd in that very *Verdure*, wherein it now appeared, with its Buds, Bloſſoms, and Fruit, for the Conviction of Poſterity.

CHAP. XVIII.

God ſhews to Aaron, *his Sons, and the* Levites, *their reſpective Offices; alſo the Maintenance for each of them. The* Levites *commanded to give Tenths of their Tenths to the High-Prieſt.*

Ver. 1. AND the Lord ſaid unto Aaron, Thou and thy ſons and thy fathers houſe with thee ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood. 2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and miniſter unto thee: but thou and thy ſons with thee, ſhall

miniſter before the tabernacle of witneſs. 3 And they ſhall keep thy charge, and the charge of all the tabernacle: only they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor you alſo die. 4 And they ſhall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger ſhall not come nigh unto you. 5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar; that there be no wrath any more upon the children of Iſrael. 6 And I, behold, I have taken your brethren the Levites from among the children of Iſrael: to you *they are* given *as* a gift for the Lord to do the ſervice of the tabernacle of the congregation. 7 Therefore thou and thy ſons with thee, ſhall keep your prieſts office for every thing of the altar, and within the vail, and ye ſhall ſerve: I have given your prieſts office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh, ſhall be put to death. 8 And the Lord ſpake unto Aaron, Behold, I alſo have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſons by an ordinance for ever. 9 This ſhall be thine of the moſt holy things, *reſerved* from the fire: every oblation of theirs, every meat-offering of theirs, and every ſin-offering of theirs, and every treſpaſs-offering of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſons. 10 In the moſt holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee. 11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Iſrael: I have given them unto thee, and to thy ſons, and to thy daughters with thee, by a ſtatute for ever: every one that is clean in thy houſe, ſhall eat of it. 12 All the beſt of the oil, and all the beſt of the wine, and of the wheat, the firſt-fruits of them which they ſhall offer unto the Lord, them have I given thee. 13 *And* whatſoever is firſt-ripe in the land, which they ſhall bring unto the Lord, ſhall be thine; every one that is clean in thine houſe, ſhall eat *of* it. 14 Every thing devoted in Iſrael, ſhall be thine. 15 Every thing that openeth the matrice in all fleſh, which they bring unto the Lord, *whether it be* of men or beaſts, ſhall be thine: nevertheleſs, the firſt-born of man ſhalt thou ſurely redeem, and the firſt-ling of unclean beaſts ſhalt thou redeem. 16 And thoſe that are to be redeemed, from a month old ſhalt thou redeem according to thine eſtimation, for the money of five ſhekels, after the ſhekel of the ſanctuary, which *is* twenty gerahs. 17 But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat thou ſhalt not redeem, they *are* holy: thou ſhalt ſprinkle their blood upon the altar, and ſhalt burn their fat *for* an offering made by fire, for a ſweet ſavour unto the Lord. 18 And the fleſh of them ſhall be thine, as the wave-breaſt and as the right-ſhoulder are thine. 19 All the heave-offerings of the holy things, which the children of Iſrael offer unto the Lord, have I given thee, and thy ſons, and thy daughters with thee, by a ſtatute for ever: it *is* a covenant of ſalt for ever, before the Lord, unto thee and to thy ſeed with thee. 20 And the Lord ſpake unto Aaron, Thou ſhalt have no inheritance in their land, neither ſhalt thou have any part among them: I *am* thy part, and thine inheritance among the children of Iſrael. 21 And behold, I have given the children of Levi all the tenth in Iſrael, for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation. 22 Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation, leſt they bear ſin, and die. 23 But the Levites ſhall do the ſervice of the tabernacle of the congregation, and they ſhall bear their iniquity: *It ſhall be* a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance. 24 But the tithes of the children of Iſrael, which they offer *as* an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhall have no inheritance. 25 And the Lord ſpake unto Moſes, ſaying, 26 Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tithes which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the Lord, *even* a tenth *part* of the tithe. 27 And *this* your heave-offering ſhall be reckoned unto you, as though *it were* the corn of the threſhing-floor, and as the fulneſs of the wine-preſs. 28 Thus you alſo ſhall offer an heave-offering unto the Lord, of all your tithes which ye receive of the children of Iſrael: and ye ſhall give thereof the Lords heave-offering to Aaron the prieſt. 29 Out of all your gifts ye ſhall offer every heave-offering of the Lord, of all the beſt thereof, *even* the hallowed part thereof, out of it. 30 Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites, as the increaſe of the threſhing-floor, and as the increaſe of the wine-preſs. 31 And ye ſhall eat it in every place, ye and your houſholds: for it *is* your reward for your ſervice, in the tabernacle of the congregation. 32 And ye ſhall bear no ſin, by reaſon of it, when ye have heaved from it the beſt of it: neither ſhall ye pollute the holy things of the children of Iſrael, leſt ye die.

And the Lord ſaid unto Aaron, Thou, and thy Sons, and thy Father's Houſe with thee, ſhall bear the Iniquity of the Sanctuary] That is, you ſhall ſuffer the Puniſhment of all the Uſurpations, or Pollutions of the Sanctuary, or the Holy Things by the *Levites*, or any of the People, becauſe you have Authority and Power from me to keep them all within their Bounds, and I expect you uſe it to that End. Thus the People are in a good Meaſure ſecured againſt their Fears, expreſſed Ch. xvii. 12, 13. Alſo they are informed that *Aaron*'s high Dignity was attended with great Burdens, having not only his own, but the People's Sins to anſwer for; and therefore they had no ſuch Reaſon to envy him as they might think, if the Benefits, Incumbrances, and Dangers were equally conſidered.

In the moſt holy Place ſhalt thou eat it] By the *moſt holy Place* here, is meant the *Court of the Prieſts*, where there were Places for this Uſe, *Levit.* vi. 16, 17, 26. and is called the *moſt holy Place*, not ſimply and abſolutely, as the Place within the Veil was, but in reſpect of the Thing ſpoken of, becauſe this was the moſt holy Place of all the Places appointed for eating of holy Things, whereof ſome might be eaten in any clean Place in the Camp, *Levit.* x. 14. or in their own Houſes. And as the moſt holy Place is ſometimes called

ſimply *holy*, ſo it is not ſtrange if any holy Place be called *moſt holy*, eſpecially this Place, which was ſo near the Altar of Burnt-offerings, which is called *moſt holy*, and made all that touched it holy, *Exod.* xxix. 37. And God would have theſe Things eaten by them in an holy Place, as in God's Preſence, that they might be obliged to the greater Caution, and not to abuſe God's good Creatures, eſpecially holy Things, to Intemperance, and that they might eat this as their Food, with Thankfulneſs to God the Giver of it, and with reſpect to his Service and Glory; which was afterwards preſcribed to Chriſtians, 1 *Cor.* x. 31. 1 *Tim.* iv. 3.

CHAP. XIX.

The Water of Separation; the Uſe of it. Laws concerning the Deſpiſers of Cleanſing.

Ver. 1. AND the Lord ſpake unto Moſes, and unto Aaron, ſaying, 2 This *is* the ordinance of the law which the Lord hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a red heifer without ſpot, wherein *is* no blemiſh, *and* upon which never came yoke. 3 And ye ſhall give her unto Eleazar the prieſt, that he may bring her forth without the camp, and *one* ſhall ſlay her before his face. 4 And Eleazar the prieſt ſhall take of her blood with his finger, and ſprinkle of her blood directly before the tabernacle of the congregation ſeven times. 5 And *one* ſhall burn the heifer in his ſight; her ſkin, and her fleſh, and her blood, with her dung, ſhall he burn. 6 And the prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet, and caſt *it* into the midſt of the burning of the heifer. 7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even. 8 And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even. 9 And a man *that is* clean ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water of ſeparation: it *is* a purification for ſin. 10 And he that gathereth the aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever. 11 He that toucheth the dead body of any man, ſhall be unclean ſeven days. 12 He ſhall purify himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean. 13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the Lord; and that ſoul ſhall be cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean; his uncleanneſs *is* yet upon him. 14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days. 15 And every open veſſel which hath no covering bound upon it; *is* unclean. 16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days. 17 And for an unclean *perſon* they ſhall take of the aſhes of the burnt heifer of purification for ſin, and running water ſhall be put thereto in a veſſel: 18 And a clean perſon ſhall take hyſſop, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave: 19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purify himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even. 20 But the man that ſhall be unclean, and ſhall not purify himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the Lord, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean. 21 And it ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation, ſhall be unclean until the even. 22 And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth *it*, ſhall be unclean until the even.

The *Water of Separation* and *Cleanſing*, treated of in this Chapter, was a Token of the Cleanſing and Purification from Sin, made, or to be made, only by the *Blood* of the *Meſſiah*, our Lord and Saviour *Jeſus Chriſt*, the ſame being ſprinkled upon, that is, imputed and appropriated to the Souls of all true Believers, whereof all this Ceremony was but a Type and Figure. *For if the Blood of Bulls, of Goats, and the Aſhes of an Heifer, ſprinkling the Unclean, ſanctifieth to the purifying of the Fleſh; how much more ſhall the Blood of Chriſt, who through the eternal Spirit offered himſelf without Spot to God, purge your Conſciences from dead Works, to ſerve the living God?*

CHAP. XX.

The Children of Iſrael *come into the Deſart of* Zin, *where* Miriam *dies. They murmur for Want of Water.* Moſes *ſmites the Rock, whoſe Waters iſſued out abundantly, but God is diſpleaſed at his Behaviour.* Iſrael *denied a Paſſage through* Edom. Aaron *reſigns his Office to his Son* Eleazar, *and dies; and the People mourn for him.*

Ver. 1. THEN came the children of Iſrael, *even* the whole congregation, into the deſart of Zin, in the firſt month: and the people abode in Kadeſh; and Miriam died there, and was buried there. 2 And there was no water for the congregation: and they gathered themſelves together againſt Moſes, and againſt Aaron. 3 And the people chode with Moſes, and ſpake, ſaying, Would God that we had died when our brethren died before the Lord. 4 And why have ye brought up the congregation of the Lord, into this wilderneſs, that we and our cattle ſhould die there? 5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink. 6 And Moſes and Aaron went from the preſence of the aſſembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them. 7 And the Lord ſpake unto Moſes, ſaying, 8 Take the rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes, and it ſhall give forth his water, and tho

thou ſhalt bring forth to them water out of the rock: ſo thou ſhalt give the congregation, and their beaſts drink. 9 And Moſes took the rod from before the Lord, as he commanded him. 10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels; muſt we fetch you water out of this rock? 11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank, and their beaſts *alſo*. 12 And the Lord ſpake unto Moſes and Aaron, Becauſe ye believed me not, to ſanctify me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them. 13 This *is* the water of Meribah, becauſe the children of Iſrael ſtrove with the Lord: and he was ſanctified in them. 14 And Moſes ſent meſſengers from Kadeſh, unto the king of Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath befallen us: 15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us, and our fathers. 16 And when we cried unto the Lord, he heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border. 17 Let us paſs, I pray thee, through thy country: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the kings *high*-way, we will not turn to the right-hand nor to the left, until we have paſſed thy borders. 18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword. 19 And the children of Iſrael ſaid unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *elſe*) go through on my feet. 20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people; and with a ſtrong hand. 21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael turned away from him. 22 And the children of Iſrael, *even* the whole congregation, journeyed from Kadeſh, and came unto mount Hor. 23 And the Lord ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying, 24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah. 25 Take Aaron and Eleazar his ſon, and bring them up unto mount Hor: 26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered *unto his people*, and ſhall die there. 27 And Moſes did as the Lord commanded: and they went up into mount Hor, in the ſight of all the congregation. 28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and Aaron died there in the top of the mount: and Moſes and Eleazar came down from the mount. 29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

Then came the Children of Iſrael, even the whole Congregation, into the Deſart of Zin, in the firſt Month] That is, in the fortieth Year, as is evident; becauſe the next Station to this, was in Mount *Hor*, where *Aaron* died, Ver. 22, &c. which happened in the fifth Month of the fortieth Year, Ch. xxxiii. 38. So that here is manifeſtly a Vacancy in the *Moſaic* Account of 37 Years, during which the *Iſraelites* moved about from Place to Place, in the Deſart, as we may ſee in *Numb.* xxxiii. where their Journeys and Encampments are particularly related. *Moſes* does not give us an exact Journal of all their Occurrences, but only of thoſe which were moſt remarkable, eſpecially of thoſe which happened in the *firſt* and *ſecond*, and in the *fortieth Year*.

And Miriam died there, and was buried there] *Miriam*, or *Mary*, was older than either *Aaron* or *Moſes*. *Moſes* was the youngeſt: And, when he was born, ſhe might probably be about twelve Years of Age; becauſe when he was expos'd upon the Banks of the River *Nile*, ſhe, we find, had Addreſs enough to offer her Service to *Pharaoh*'s Daughter to go and fetch her a Nurſe, which can hardly be ſuppoſed of one younger. Some of the antient Fathers were of Opinion, that ſhe dy'd a *Virgin*, and was the *Lagiſtratrix*, or Governeſs of the *Jewiſh* Women, as *Moſes* was of the Men; but the more probable Opinion is, that ſhe was married to *Hur*, a Man of chief Note in the Tribe of *Judah*, and on ſeveral Occaſions a Perſon of great Confidence with *Moſes*; but it does not appear that ſhe had any Children by him. She was buried, as *Joſephus* tells us, with great Solemnity, at the Charge of the Publick, and her Sepulchre (as *Euſebius* reports) was extant in his Time at *Kadeſh*, not far diſtant from the City *Petra*, the Metropolis of *Arabia Petræa*. See Univer. Hiſt. and *Calmet*'s Dict.

And Moſes took the Rod from before the Lord] Mr. *Le Clerc*, from the literal Senſe of the Words in the Original, ſuppoſes this to have been the *Rod* of *Aaron*, which, after its miraculouſly bringing forth *Almonds*, was laid up before the Lord in the holy Place. But Biſhop *Patrick* thinks this was *Moſes*'s *Rod*, wherewith he did his former Miracles, and that it was to be laid up, as well as *Aaron*'s, before the Lord; but in this, Scripture is ſilent. It is alledged againſt the firſt Supoſition, that the *green Rod* of *Aaron*, full of Bloſſoms, Buds, and Almonds, was a very unfit Thing to ſtrike the Rock with. But to this it may be anſwered, that he was not commanded to ſtrike at all. But then it may be aſked, To what Purpoſe was the Rod taken? To this, indeed, it is not eaſy to reply, unleſs the Remembrance of the Wonders, heretofore done thereby, might be ſuppoſed to make ſome Impreſſion on the Minds of the *Iſraelites*, to diſpoſe them to expect quietly the *Gift of Water*, from him who had ſo often relieved them.

But, however dubious this Thing may be, yet it ſeems highly probable, that the Prophet uſually carried his Rod in his Hand (as from many Places ſeems likely) and that he had it now, while the Lord was ſpeaking to him; and then the Mandate of God amounted to this, Go, take the Rod, that is, *as thou wa'ſt wont to do*; and the Phraſe, *He took the Rod from before the Lord*, will mean no more, than that he went out from the Preſence of *Jehovah*, with his Rod in his Hand, in order to do what he was directed, which is very agreeable to the Manner of his being commiſſioned to do Miracles in *Egypt*.

Becauſe ye believed me not, to ſanctify me in the Eyes of the Children of Iſrael, therefore ye ſhall not bring this Congregation in to the Land which I have given them] Several *Chriſtian* as well as *Jewiſh* Expoſitors think, that the Tranſgreſſion of *Moſes* lay in ſmiting the Rock, when his Inſtructions were to ſpeak to it only; and for the Support of this they alledge, that God is an abſolute Sovereign, expecting an abſolute Obedience, and exacting Puniſhment even of his greateſt Favourites, when they pretend to vary from his Commands, or to mix their own Conceptions with

his Directions. But tho' there ſeems to be ſomething in this, yet it is not eaſy to conceive, for what Purpoſe God order'd him to take his Rod with him, if he was not to ſmite the Rock with it, as he had done before.

It is certain that the divine Writers, who have touched upon this Hiſtory, have made Mention of two Faults in *Moſes*, viz. his *Impatience* and *Infidelity*. And therefore we may ſuppoſe, that (the Water now ceaſing at the Time when his Siſter *Miriam* died) he was exceedingly troubled on both theſe Accounts; that being unexpectedly aſſaulted by the People, who ought to have paid him more Reverence, eſpecially in a Time of *Mourning*, he fell into a greater Commotion of Anger and Indignation, than was uſual in him; and that his Anger gave ſuch a Diſturbance to his Mind, and ſo diſordered his Thoughts, that when God bade him *take his Rod, and go, and ſpeak to the Rock*, he fell into ſome Doubt, whether the divine Goodneſs would grant the People the ſame Favour he had done before; that therefore he ſtruck the Rock with Diffidence, believing it improbable that ſuch worthleſs and rebellious Wretches ſhould deſerve a Miracle, and that the Water not iſſuing out at the firſt Stroke, his Diffidence increaſed into Unbelief, and a ſetled Perſuaſion, that they ſhould have none at all.

There is one Conjecture more of a very learned Man, *viz.* that *Moſes* began to diſtruſt God's Promiſe of entering into the Land of *Canaan* at the End of forty Years, and to imagine, that, if he brought Water out of the Rock, it muſt follow them, and engage them again in the like Wanderings; and therefore the Comment which he makes upon the Words of *Moſes* is this: *What! ye Rebels, muſt we bring Water out of the Rock, as we did at* Horeb? *Are all our Hopes and Expectations of getting out of the Wilderneſs come to this? We never fetched Water out of the Rock but once, and that was, becauſe we were to ſtay a long Time in the Wilderneſs; and muſt we begin our Abode here again, when we thought we had attained to the End of our Travels?* And, with that, he ſmote the Rock in a Paſſion twice, whereas God had only commanded him to ſpeak to it. Whichſoever of theſe Conjectures we are inclined to think moſt plauſible, there are few Writers, who are not diſpoſed to extenuate the Fault of *Moſes*, as not deſerving ſo ſevere a Puniſhment, had not God, in paſſing the Sentence of Excluſion upon him, conſidered the Eminence and Dignity of a Perſon, in whom a Tranſgreſſion of any Kind could not but be far more grievous and inexcuſable, than in an ordinary Man.

And they went up into the Mount Hor — and Aaron died there in the Top of the Mount] Mount *Hor* was on the Coaſt of the Land of *Edom* towards the *Eaſt*, in ſome Part of that Tract which was afterwards denoted by the Mount *Seir*. In *Deut.* xi. 12. we are told expreſly, that *the Horims dwelt in Seir before-time*, and, accordingly, we read, *Gen.* xiv. 6. that *Chedorlaomar*, King of *Edom*, with his Confederates, ſmote *the Horites in their Mount Seir*. Now it ſeems very probable, that, as Places, at firſt, were wont to take their Names from their Inhabitants, both this Place, and the People, might derive their Names from one *Hor*, whom they deſcended from, and who in the early Ages of the World, inhabited this Country; and that tho', in Proceſs of Time, the Name of Mount *Seir* came to be uſed to denote the ſame Tract, yet the old Name of Mount *Hor* was preſerved in that Part of it, where ſtood the Mountain, here ſo called by *Moſes*, and on which *Aaron* died. There ſeems to be however, no ſmall Difficulty in reconciling this Paſſage in *Numb.* xx. 23 — 28. with what we read in *Deut.* x. 6. That *the Children of Iſrael took their Journey from Beeroth, of the Children of Joakan, to Moſera; there Aaron died, and there he was buried:* So that *Moſes* ſeems to have forgot himſelf, when, in one Place, he tells us, that his Brother *Aaron* was buried on Mount *Hor*, and in another in *Moſera*. To reconcile this ſome have ſuppoſed, that Mount *Hor* was ſo near to *Moſera*, where the *Iſraelites* had their Encampment, when *Aaron* died, that either Place might, with Propriety enough, be called the Place of his Death, and of his Interment. It ſeems however, from the Account which we have of their Encampment in *Numb.* xxxiii. very plain, that Mount *Hor* and *Moſera* were two diſtinct Places; and therefore others have maintained, that the 6th and 7th Verſes in the 10th Chapter of *Deuteronomy*, in the *common Hebrew* Text, makes the Account in *Deut.* x. 6, 7. exactly agree with the Order of the Encampment, mentioned in *Numb.* xxxiii. 32, 38. and there it is ſaid, *that Aaron died, and was buried in Mount Hor.*

CHAP. XXI.

The Canaanites *fight againſt* Iſrael, *but are at length overcome, and their Cities deſtroyed. The People murmur, and are plagued with fiery Serpents; they repent and are healed by looking to the brazen Serpent. Their Hymn for Water given at* Beer. *They requeſt of the* Amorites *a Paſſage; are denied; fight, and overcome them, and dwell in their Cities. Proverbial Sayings concerning it.* Og, *his Sons and People, are deſtroyed, and their Land poſſeſſed by the* Iſraelites.

Ver. 1. AND *when* king Arad the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came by the way of the ſpies; then he fought againſt Iſrael, and took *ſome* of them priſoners. 2 And Iſrael vowed a vow unto the Lord, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities. 3 And the Lord hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them and their cities: and he called the name of the place Hormah. 4 And they journeyed from mount Hor, by the way of the Red-ſea, to compaſs the land of Edom: and the ſoul of the people was much diſcouraged becauſe of the way. 5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſs? for *there is* no bread, neither *is there any* water, and our ſoul lotheth this light bread. 6 And the Lord ſent fiery ſerpents among the people; and they bit the people, and much people of Iſrael died. 7 Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the Lord, and againſt thee, pray unto the Lord that he take away the ſerpents from us: and Moſes prayed for the people. 8 And the Lord ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live. 9 And Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived. 10 And the children of Iſrael ſet forward, and pitched in Oboth. 11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderneſs which *is* before Moab, toward the ſun-riſing. 12 From thence they removed, and pitched in the valley of Zared. 13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites. 14 Wherefore it is ſaid in the

the book of the wars of the Lord, What he did in the Red-ſea, and in the brooks of Arnon, 15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab. 16 And from thence *they went* to Beer: that *is* the well whereof the Lord ſpake unto Moſes, Gather the people together, and I will give them water. 17 Then Iſrael ſang this ſong, Spring up, O well, ſing ye unto it: 18 The princes digged the well, the nobles of the people digged it, by *the direction of* the law-giver, with their ſtaves. And from the wilderneſs *they went* to Mattanah: 19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: 20 And from Bamoth *in* the valley that *is* in the country of Moab, to the top of Piſgah, which looketh toward Jeſhimon. 21 And Iſrael ſent meſſengers, unto Sihon king of the Amorites, ſaying, 22 Let me paſs through thy land: we will not turn into the fields, or into the vineyards, we will not drink *of* the waters of the well: *but* we will go along by the kings *high*-way, until we be paſt thy borders. 23 And Sihon would not ſuffer Iſrael to paſs through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz and fought againſt Iſrael. 24 And Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* ſtrong. 25 And Iſrael took all theſe cities: and Iſrael dwelt in all the cities of the Amorites, in Heſhbon, and in all the villages thereof. 26 For Heſhbon *was* the city of Sihon the king of the Amorites, who had fought againſt the former king of Moab, and taken all his land out of his hand, even unto Arnon. 27 Wherefore they that ſpeak in proverbs, ſay, Come into Heſhbon, let the city of Sihon be built and prepared. 28 For there is a fire gone out of Heſhbon, a flame from the city of Sihon: it hath conſumed Ar of Moab, *and* the lords of the high places of Arnon. 29 Wo to thee, Moab; thou art undone, O people of Chemoſh: he hath given his ſons that eſcaped, and his daughters, into captivity unto Sihon king of the Amorites. 30 We have ſhot at them; Heſhbon is periſhed even unto Dibon, and we have laid them waſte even unto Nophah, which *reacheth* unto Medeba. 31 Thus Iſrael dwelt in the land of the Amorites. 32 And Moſes ſent to ſpy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there. 33 And they turned and went up by the way of Baſhan: and Og the king of Baſhan went out againſt them, he, and all his people, to the battel of Edrei. 34 And the Lord ſaid unto Moſes, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou ſhalt do to him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon. 35 So they ſmote him and his ſons, and all his people, until there was none left him alive: and they poſſeſſed his land.

And when King Arad the Canaanite] It ſhould rather be, ſays *Pool*, *the Canaanite King of Arad*: For, *Arad* is not the Name of a Man, but of a City or Territory, as ſeems evident from *Joſh.* xii. 14. *Judg.* i. 16. if at leaſt this was the ſame Place with that.

Heard tell, that Iſraël came by the Way of the Spies] Not thoſe whom *Moſes* ſent to ſpy out the Land, *Numb.* xiii. 17. for that was done 38 Years before this; and they went ſo privately, that the *Canaanites* took no Notice of them, nor knew which Way they came or went, of the Spies which he himſelf ſent out to obſerve the Marches and Motions of the *Iſraelites*. But the Words may be otherwiſe rendered, either thus, *in the Manner of Spies*, and ſo the Senſe is, when he heard that divers of the *Iſraelites* came into, or towards the Country in the Nature of Spies, to prepare the Way for the reſt: Or thus, *by the Way of Atharim*, a Place ſo called, as the *ſeventy Interpreters* here take it; and this ſeems not improbable.

And they utterly deſtroyed them and their Cities; and he called the Name of the Place Hormah] But when were theſe Cities deſtroyed? Either, 1. Some Time after this under *Joſhua*, who ſubdued, among others, the King of *Arad*, Joſh. xii. 14. and ſo this is mentioned here by Way of Anticipation, that the Vow being now made and mentioned, the Effect or Performance might be recorded, tho' out of its Place; and ſo this Verſe muſt be ſuppoſed to be added by ſome of the Prophets, and inſerted into *Moſes*'s Hiſtory as ſome other Paſſages ſeem to be. Or, 2. At this Time; and ſo this is not the ſame *Arad* with that, *Joſh.* xii. 14. nor this the ſame *Hormah* with that there mentioned, but another of the ſame Name, which is very frequent both in Perſons and Places in Scripture. And this is the more probable, becauſe that *Arad* and *Hormah*, Joſh. xii. 14. are two diſtinct Places, and had divers Kings; whereas the ſame Place here is called both *Arad* and *Hormah*; and becauſe that *Arad* ſeems to be at ſome Diſtance from this, and more within the Country, and more Northward, as may be gathered from the other Places joined with it, *Joſh.* xii. whereas this *Arad* was near *Edom*, Ver. 4. and *in the South*, Ver. 1.

But neither *Moſes*, nor the whole Body of the People did this Exploit, but a ſelect Number ſent for this Purpoſe to puniſh that King and People, who were ſo fierce and malicious, that they came out of their own Country to fight with the *Iſraelites* in the Wilderneſs.

But why did not the whole Body of *Iſrael* now go into *Canaan*, ſince by this Victory an Entrance was opened for them? Becauſe God would not permit it, there being yet ſeveral Works to be done. Other People muſt be conquered, the *Iſraelites* muſt be farther humbled, tried, and purged, *Moſes* muſt die, and then they ſhall enter, and that in a more glorious Manner, even over *Jordan*, which ſhall be miraculouſly dried up to give them Paſſage.

And the Lord ſent fiery Servants among the People] Some Authors are of Opinion, ſays *Bochart*, that theſe Serpents were only little Worms which bred in the Skin, and were of ſo venomous a Nature, that they immediately poiſon'd thoſe who were infected among them. But it is very evident, that not only the original Words *Necaſhim Seraphim*, ſignify a *burning* or *winged* Serpent, but that theſe Creatures are very common both in *Egypt* and *Arabia*, inſomuch that there wou'd be no living in thoſe Countries, if theſe Serpents had not by Providence been debarr'd from *multiplying*, as other Serpents do. For the *Arabians* tell us, that after they have coupled together, the *Female* never fails to kill the *Male*, and that her *young ones* kill her, as ſoon as they are hatch'd. *Herodotus*, who had ſeen ſeveral of theſe Serpents, tells us, that they very much reſemble thoſe which the *Greeks* and *Latins* call *Hydræ*; and *Bochart* quotes a great Number of both antient and modern Authors to prove, that they really are the *Hydræ*. They are but ſhort, are ſpotted with divers Colours, and have Wings like thoſe of a *Bat*. The *Ibis* is their mortal Enemy; and *Herodotus* tells us, that, at *Butos* in *Egypt*, he had ſeen a vaſt Quantity of their *Skeletons*, whoſe Fleſh theſe Birds had devoured. They love ſweet Smells, frequent ſuch Trees as bear Spices, and the Marſhes, where the *aromatick* (or *Caſſia*) grows; and therefore, when the *Arabians* go to gather *Caſſia*, they clothe themſelves with Skins, and

cover all their Heads over, except their Eyes, becauſe their Biting is very dangerous.

And Moſes made a Serpent of Braſs] This *brazen Serpent*, ſays *Calmet*, continued among the *Jews* above 700 Years, even to the Time of *Hezekiah*, King of *Judah*; but, when it came to be made an Object of *Idolatry*, and the People for ſome Time, had paid their Incenſe and Adoration to it, that pious Prince cauſed it to be broken in Pieces; and, by Way of Contempt, call'd it *Nehuſhtan*, that is, *a brazen Bauble*, or *Trifle*. At *Milan* however, in the Church of St. *Ambroſe*, they pretend to ſhew you a Serpent made of Braſs, which they tell you is the ſame with that of *Moſes*.

And Iſrael ſent Meſſengers unto Sihon King of the Amorites, ſaying, Let me paſs through thy Land] It may be here propos'd as a Difficulty, how *Moſes* came to offer the *Amorites* Terms of Peace, conſidering that the *Iſraelites* were commanded to deſtroy them, and to take Poſſeſſion of the Country. But to this it has been anſwer'd by ſome learned Men, that, notwithſtanding God had expreſly doom'd this People to an Extermination, yet *Moſes* thought himſelf at liberty to indulge his uſual Meekneſs, and to begin with gentle and amicable Meaſures, tho' he might at the ſame Time be perſuaded, that they wou'd avail nothing, and this probably at the Suggeſtion of God himſelf, to cut off all Occaſions or Pretence of Complaint from the *Amorites*, as if they had not been honourably and fairly dealt with, and that the Equity and Righteouſneſs of God's Proceeding with a Prince of ſo ſavage and obſtinate Temper might appear in a ſtronger Light, when the Conſequences of his refuſing a free Paſſage to the *Iſraelites*, and bringing his Army into the Field, againſt them, ſhould happen to be his own Defeat and Deſtruction.

And they turned and went up by the Way of Baſhan] The Land of *Baſhan* was one of the moſt fertile Cantons of *Canaan*, which reached on the Eaſt to the River *Jordan*, on the Weſt to the Mountain of *Gilead*, on the South to the Brook *Jabbock*, and on the North to the Land of *Geſhur*. The whole Kingdom took its Name from the Hill of *Baſhan*, which is ſituate in it, and has ſince been called *Batanæa*. It had no leſs than ſixty walled Towns in it, beſides Villages. It afforded an excellent Breed of Cattle and ſtately Oaks, and was in ſhort a plentiful and populous Country.

And Og the King of Baſhan, went out againſt them] The Deſcription of this gigantick King, who was the laſt of the *Rephaims*, or vaſt, prodigious Men, we have in *Deut.* iii. 11. and from the Size of his Bed (which was preſerved a long Time in the City of *Rabbal*, the Capital of the *Amorites*) we may gueſs at his Stature. It was nine Cubits long, and four Cubits broad, *i. e.* fifteen Feet four Inches and an half long, and ſix Feet ten Inches broad. But the *Jewiſh* Doctors, not content with ſuch *pigmy* Wonders, have improved the Story to their own Liking. For they tell us, that this Bed of nine Cubits could be no more than his Cradle, ſince himſelf was ſixſcore Cubits high when full grown; that he lived before the Flood, and that the Waters of it, when at the higheſt, reached only up to his Knees; that however, that he thought proper to get upon the Roof of the Ark where *Noah* ſupplied him with Proviſion, not out of any Compaſſion to him, but that the Men who came after the Deluge, might ſee how great the Power of God was, who had deſtroyed ſuch Monſters from the Face of the Earth.

CHAP. XXII.

The Iſraelites encamp in the Plains of Moab. Balak *ſends for* Balaam *to curſe* Iſrael. *He is forbidden to go, but on a ſecond Meſſage is permitted. The Story of the Angel and the Aſs.* Balak *meets, receives, and expoſtulates with* Balaam, *who declares he cannot ſpeak contrary to the Will of God.*

Ver. 1. AND the children of Iſrael ſet forward, and pitched in the plains of Moab, on this ſide Jordan by Jericho. 2 And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites. 3 And Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed, becauſe of the children of Iſrael. 4 And Moab ſaid unto the elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time. 5 He ſent meſſengers therefore unto Balaam the ſon of Beor, to Pethor, which *is* by the river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over againſt me. 6 Come now therefore, I pray thee, curſe me this people, for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt, *is* bleſſed, and he whom thou curſeſt, is curſed. 7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and ſpake unto him the words of Balak. 8 And he ſaid unto them, Lodge here this night, and I will bring you word again as the Lord ſhall ſpeak unto me: And the princes of Moab abode with Balaam. 9 And God came unto Balaam, and ſaid, What men *are* these with thee? 10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*, 11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out. 12 And God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they *are* bleſſed. 13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the Lord refuſeth to give me leave to go with you. 14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us. 15 And Balak ſent yet again princes, more, and more honourable than they. 16 And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: 17 For I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me: Come therefore, I pray thee, curſe me this people. 18 And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God, to do leſs or more. 19 Now therefore, I pray you, tarry ye alſo here this night, that I may know what the Lord will ſay unto me more. 20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, *and* go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do. 21 And Balaam roſe up in the morning, and ſaddled his aſs, and went with the princes of Moab. 22 And Gods anger was kindled, becauſe he went: and the angel of the Lord ſtood in the way for an adverſary againſt him: Now he was riding upon his aſs, and his two ſervants *were* with him. 23 And the aſs ſaw the angel

of the Lord ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the field: and Balaam ſmote the aſs to turn her into the way. 24 But the angel of the Lord ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide. 25 And when the aſs ſaw the angel of the Lord, ſhe thruſt her ſelf unto the wall, and cruſht Balaams foot againſt the wall: and he ſmote her again. 26 And the angel of the Lord went further, and ſtood in a narrow place, where *was* no way to turn, either to the right hand or to the left. 27 And when the aſs ſaw the angel of the Lord, ſhe fell down under Balaam: and Balaams anger was kindled, and he ſmote the aſs with a ſtaff. 28 And the Lord opened the mouth of the aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times? 29 And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee. 30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, upon which thou haſt ridden ever ſince *I was* thine, unto this day? was I ever wont to do ſo unto thee? and he ſaid, Nay. 31 Then the Lord opened the eyes of Balaam, and he ſaw the angel of the Lord ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and fell flat on his face. 32 And the angel of the Lord ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? behold, I went out to withſtand thee, becauſe *thy* way is perverſe before me. 33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive. 34 And Balaam ſaid unto the angel of the Lord, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I will get me back again. 35 And the angel of the Lord ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak: So Balaam went with the princes of Balak. 36 And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which is in the utmoſt coaſt. 37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? Wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour? 38 And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak. 39 And Balaam went with Balak, and they came unto Kirjath-huzoth. 40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him. 41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt *part* of the people.

He ſent Meſſengers therefore to Balaam the Son of Beor] In 2 *Pet.* ii. 15. *Balaam* is ſaid to be *the Son of* BOSOR, according to our Verſion; but as the Words, *the Son*, are not found in the Original, but were inſerted by the Tranſlators, to ſupply the Senſe, as they imagined; the Word *Boſor* may denote a *Place*, as well as a *Perſon*; and accordingly, *Grotius* underſtands *Peter*'s Words, not as if *Boſor* was the *Father*, but the City of *Balaam*: For what was antiently called *Pethor*, the *Syrians*, in after-ages, called *Boſor*, by an eaſy Change of two Letters, which is a Thing not unuſual.

Come now therefore, I pray thee, curſe me this People] In order to have a right Underſtanding in this Matter, we are to obſerve, that it was a received Opinion in thoſe Days, that *the Guardian tiſulary Gods* of any People, muſt be overcome or drawn over, before the Nation under their Protection could be deſtroyed; and, that there were Methods of effecting ſuch Things, known to certain wiſe and inquiſitive Perſons, who conſequently were eſteemed to have a Power of *bleſſing* or *curſing*, and alſo of rendering *fortunate* or *unfortunate*; by the Force of their *Prayers* and *Imprecations*; of this there are many Proofs in Scripture. This was the Opinion of *Eſau*, and this made him ſo earneſt with his Father, after he had been circumvented by his Brother *Jacob*; *Bleſs me, even me alſo, O my Father. Rachel*, that ſhe might hinder her Father *Laban* from bringing them back, carried away his *Teraphim*. *Joſhua*, exhorting his Nation to go up couragiouſly againſt the *Canaanites*, tells them, their *Shadow was departed from them*; that is, they had loſt the divine Protection; and the *Amorite* Poet, in the Fragment quoted in the laſt Chapter, upbraids the *Moabites* with the Inability of their God *Chemoſh* to protect them.

Lodge here this Night, and I will bring you Word again as the Lord ſhall ſpeak unto me] Of the Number of *thoſe, who ſerved not God*, ſays *Stackhouſe*, *Balaam* was certainly one; and yet we have Reaſon to preſume, that he nevertheleſs was a *real* Prophet. The *Jews* indeed are generally of Opinion, that he was a buſy and pretending *Aſtrologer*, who, obſerving when Men were under a bad Aſpect of the Stars, pronounc'd a Curſe upon them; which ſometimes coming to paſs, gain'd him, in ſome neighbouring Nations, a Reputation in his Way. Several of the antient Fathers ſuppoſe him to be no more than a common Soothſayer, who undertook to foretel future Events, and diſcover Secrets, *&c.* but by no good and juſtifiable Arts. *Origen* will needs have it, that he was no *Prophet*, but only one of the *Devil*'s Sorcerers; and that of him he went to enquire, but God was pleaſed to prevent him, and to put what Anſwers he pleaſed into his Mouth. It cannot be denied however, but that the Scripture expreſly calls him a *Prophet*; and therefore ſome later Writers have imagined, that he had been once a good Man, and a true Prophet, till, *loving the Wages of Iniquity*, and proſtituting the Honour of his Office to Covetouſneſs, he apoſtatiz'd from God, and, betaking himſelf to *idolatrous* Practices, fell under the Deluſion of the *Devil*, of whom he learnt all his *magical Enchantments*; tho', at this Juncture, when the Preſervation of his People was concerned, it might conſiſt with God's Wiſdom to appear to him, and vouchſafe his Revelations.

Balaam indeed was a Man of no great Probity, and might by Profeſſion be a *Diviner*; but, by the free Acceſs he had to God, it ſeems to be apparent, that he was no common *Sorcerer*, or Prophet of the Devil: For did ever any Sorcerer addreſs his Prayers to the ſupreme God, and receive Anſwers and Inſtructions from him? Did ever any Sorcerer preſcribe a Law to himſelf, *to ſay nothing, leſs or more*, than what the Spirit of God ſhould dictate? The Spirit of God, when did it ever *come upon* an *Enchanter?* Or was it ever known that an Oracle, upon a remote Event, and what God alone was capable of revealing, ſhould be declared by a mere *Magician?*

When God was pleaſed to give Anſwer to his Enquiries, to make his Angel appear to him, and, to put the Word of *Prophecy* in his Mouth, on all theſe Occaſions, we find him expreſſing no Surprize at all, as if he had been perfectly well acquainted with theſe ſeveral Ways of divine Communication; and therefore, bad as he was, and a Slave to his Paſſions, he muſt nevertheleſs be deemed a true Prophet of God. The only ſuſpicious Paſſage in his Conduct, is, his having Recourſe to *Enchantments*; for *what Concord hath God*

with Belial? Or what Service could he poſſibly promiſe himſelf by making uſe of theſe? But to this it may be replyed, that, the Arts of *Magicians*, and their Incantations to procure Oracles, and Prodigies, were, by the greateſt Philoſophers of theſe Times, held in great Veneration, and by them reputed to be true. Tho' therefore this *Balaam* was really a Prophet, yet, as a Man of Learning, he might not be a Stranger to the *Theory* of what human Science, and the then reputed natural Knowledge had advanced upon theſe Subjects: And as *Saul*, tho' he had before *put away thoſe that had familiar Spirits, and the Wizards out of the Land*, 1 Sam. xxviii. 3, *&c.* was yet induced, *when the Lord anſwered him not, neither by Dreams, nor by Urim, nor by Prophets, to go to a Woman, that had a familiar Spirit, and enquire of her*; ſo *Balaam*, finding nothing but a full Diſappointment in all his Views, in the ſeveral Revelations which God was pleaſed to make to him, and being warmly inclined to purchaſe (if he might with any Colour be able to do it) the Advancement which *Balak* had offered him, was tempted to try what might be the Event, if he uſed ſome of the Arts, which moſt Nations held in the higheſt Repute, and eſteemed to be of the greateſt Efficacy: He try'd, but *found no Enchantment againſt Jacob, nor any Divination againſt Iſrael.*

To enter therefore into the Character of this true *Prophet* and *Enchanter* both, we muſt obſerve, 1. That before the Giving of the Law, and the Conqueſt of the promiſed Land, there were other true Worſhippers of God, beſides the Deſcendants of *Abraham*, diſperſed over the Face of the Earth. Thus *Job* and his Friends dwelt in *Arabia*; *Jethro* and his Poſterity, in the Country of *Midian*; and *Abraham*'s Abode in *Meſopotamia* (where *Balaam* lived) might leave behind him ſome *Proſelites* to the true Religion. 2. That this Worſhip of God was frequently mixed with Superſtition and Idolatry, even among them who profeſſed to adore that one God of Heaven and Earth. The *Teraphim* of *Laban* proves this. 3. That this odious Mixture did not hinder God from revealing himſelf to thoſe, who practiſed ſuch a monſtrous and motly Religion. *Abimelech*, and *Nebuchadnezzar*, are Inſtances of this, *Gen.* xxvi. and *Dan.* ii. 1. 4. That *ſupernatural* Gifts in general, and thoſe of *Prophecy* in *particular*, tho' they enlightened the Minds of the Prophets, yet, many Times, did not ſanctify their Hearts and Affections, *Mic.* iii. 11. And, 5. That the greateſt Weakneſs or Wickedneſs of Prophets never went ſo far, as to make them pronounce Oracles, contrary to what was dictated to them by the Spirit of God: *If Balak would give me his Houſe full of Silver and Gold, I cannot go beyond the Word of the Lord, to do good or bad of my own Mind, but what the Lord ſaith, that muſt I ſpeak*, Ch. xxiv. 13.

It is not to be queſtioned therefore, but that *Balaam* was conſcious of his own Inſpiration, and did *knowingly* obey the divine Will; but ſtill he could have wiſhed, for *Balak*'s Sake, as well as his own, that he might have been permitted to pronounce different Things, to what he did; even as the Prophets of *Iſrael*, in future Ages, when ordered to denounce Judgments againſt the People, would have deſired Liberty, no doubt, to propheſy Things of a more grateful Reliſh; but as they could not have that Permiſſion, they obeyed, (tho' with ſome Reluctancy) and, when they came to the Point, did nevertheleſs pronounce boldly.

And God came unto Balaam at Night, and ſaid unto him, If the Men come to call thee, riſe up, and go with them — And God's Anger was kindled becauſe he went] What! angry at what himſelf commanded him to do? Our Tranſlators indeed thus render the Text, but the *Hebrew* Words are clear of this Abſurdity; for they tell us, that God's *Anger was kindled*, not *ci halak*, *becauſe he went*, but *ci halak hua*, becauſe *he went of himſelf*, i. e. without ſtaying for *Balak*'s Meſſengers to come in the Morning to call him. He had told them over Night, that *an Houſe full of Silver and Gold* could not tempt him to go counter to what God ſhould direct him to do; and by this vaunting Speech they might poſſibly think their Maſter's Offers were neglected, and be tempted to go away the next Morning without him; but ſo full were his Head and Heart of Expectations from the Journey, that he would not run the Hazard of their calling; but roſe up early in the Morning, went himſelf to them, which was acting exactly contrary to God's expreſs Order, for which Reaſon he ſent his *Angel to ſtand in his Way for an Adverſary againſt him.* By the Mouth of his Angel however, God permitted him to go, as knowing very well that his Journey would turn to his Confuſion, and the Manifeſtation of his People's Glory. For, tho' there was nothing but Malice in the Prophet's Heart, and a fixed Determination to do all the Harm he could to the *Iſraelites*; yet God, by his over-ruling Providence, directed his Words ſo, as to make them, upon every Eſſay to *curſe*, pregnant with Bleſſings. Had not God forbidden the Prophet to go upon his firſt Application for Leave, he had not declared his Averſion to *Balak*'s wicked Project: Had he not allowed him to go upon his farther Importunity, he had not expoſed his Folly and *Madneſs*, as well as the Weakneſs of his magick Arts, ſo effectually. But now, in the wiſe Method he took, he defeated the Deſigns of the Wicked, and *made the Wrath of Man to praiſe him*; he hath ſhewn him, that no *Enchantments*, no Machinations can prevail, where he undertakes to protect; and has left us this Leſſon of Inſtruction, 'That when Men are fooliſh and ſelf-willed, and in Purſuit of their corrupt 'Views, will follow their own Ways, notwithſtanding many kind Hints and Admonitions to the contrary; God then abandons them to their own Imaginations, which, in the Event, very frequently prove 'their Ruin.'

And the Lord opened the Mouth of the Aſs, and ſhe ſaid unto Balaam ---] This is ſo wonderful an Incident, that ſeveral of the *Jewiſh* Doctors, who, upon other Occaſions, are fond enough of Miracles, ſeem as if they would hardly be induced to aſſent to this. *Philo*, in his Life of *Moſes*, paſſes it over in Silence; and *Maimonides* pretends, that it only happened to *Balaam* in a *prophetick Viſion.* An inſpired Writer in the *New Teſtament* aſſures us, that it was real Fact, as *Moſes* relates it. *Moſes* ſays, that *the Lord opened the Mouth of the Aſs, and ſhe ſaid unto Balaam*; and St. *Peter* tells us, that the *Aſs, ſpeaking with Man's Voice, forbad the Madneſs of the Prophet*; an human Voice came out of the Mouth of the Aſs, but I do not apprehend that this Voice proceeded from her own Sentiments. Her Tongue was miraculouſly moved, not by any Power of her's, ſo to move it, and it ſpake what it was moved to utter, without any Connection of her Words and Sentiments, and without her underſtanding the very Words ſhe uſed upon this Occaſion. This ſeems to have been the Fact, and the ſevereſt Philoſophy, I hope, cannot deny, that God is as able to make Creatures, deſtitute of Underſtanding, pronounce articulate and *rational* Words, as it is for a *Muſician*, by the different Touches he gives any Inſtrument, to make it expreſs a Variety of Notes.

It may ſeem a little ſtrange indeed, that *Balaam* ſhould be in no Kind of Surprize, when he heard his Aſs ſpeak like an human Creature: But to this ſome reply, That *Balaam* might probably have imbibed the Doctrine of *Tranſmigration of Souls*, (which was certainly very common in the *Eaſt*) and from thence might be leſs aſtoniſhed to hear any Brute ſpeak; whereas others ſuppoſe, that he was in ſuch a Rage and Fury at the ſuppoſed Perverſeneſs of his Beaſt *cruſhing his Foot*, and *falling down under him*, that, for the preſent, he could think of nothing elſe; tho' the Conciſeneſs of *Moſes*'s Narration, that muſt be preſumed to have omitted many Circumſtances, which, if rightly known, would diſpel *this*, and many more Difficulties that may be imagined in this Tranſaction, does certainly furniſh us with a better and a more ſatisfactory Anſwer. For, tho' we could not aſſign a ſufficient Reaſon, why God thought fit to work this Miracle, yet who ſhall dare to infer that it was never wrought? The Account, which we have here even of the moſt ar-

ient Times, is very short; nor can we rightly form a Judgment what the prevailing Sentiments of the World might be, in the Age when *Balaam* lived. The Counels of God are likewise a *great Deep*, nor can any Man so far penetrate into them, as to pronounce what s proper or improper for him to do. Upon this Occaion, however, there seems to be some Reason for his giving the Ass the Faculty of Speech, *viz.* that thereby he might convince the Princes of *Moab*, (who are supposed to be in Company with *Balaam*) how easy a Thing it was for him, who had *opened the Mouth* of his dumb Creature, to stop *that* of its Owner, or to direct his Words to what Purposes he pleased; and how weak and impotent was the Man, in whom they confided, when, with all his Curses and Imprecations, he could not get the better of a poor Brute, and much ess then of the People so immediately under the divine Protection?

Balak took Balaam, and brought him up into the igh Places of Baal] The Word *Baal*, says *Patrick*, ignifies *Lord*, and was the Name of several *Gods*, both *Male* and *Female*, as *Selden (de Diis Syris)* shews. The God of the *Moabites* was *Chemosh*, but here very robably is called by the common Name of *Baal*: And, as all Nations worshipped their Gods upon high Places, so this God of *Moab*, having more Places of Worship than one, *Balak* carried *Balaam* to them all, hat from thence he might take the most advantageous Prospect of the *Israelites*. These high Places were full f Trees, and shady Groves, which made them comodious both for the solemn Thoughts, and Prayers of uch as were *devout*, and for the filthy Inclinations nd abominable Practices of such as affected to be *picked*.

CHAP. XXIII.

Balak and Balaam *sacrifice. God meets* Balaam *and blesses* Israel. Balak *is troubled. They go to another Place, but the Event is the same. They sacrifice a third Time.*

er. 1. AND Balaam said unto Balak, Build me here seven altars, and prepare e here seven oxen, and seven rams. 2 And alak did as Balaam had spoken; and Balak and alaam offered on *every* altar a bullock and a ram. And Balaam said unto Balak, Stand by the urnt-offering, and I will go: peradventure the ord will come to meet me: and whatsoever he eweth me, I will tell thee. And he went to an igh place. 4 And God met Balaam; and he id unto him, I have prepared seven altars, and have offered upon *every* altar a bullock and a am. 5 And the Lord put a word in Balaams outh, and said, Return unto Balak, and thus hou shalt speak. 6 And he returned unto him, nd lo, he stood by his burnt-sacrifice, he, and ll the princes of Moab. 7 And he took up his arable, and said, Balak the king of Moab hath rought me from Aram, out of the mountains f the east, *saying*, Come, curse me Jacob, and ome, defy Israel. 8 How shall I curse whom od hath not cursed? or how shall I defy, *whom* he Lord hath not defied? 9 For from the top f the rocks I see him, and from the hills I beold him: lo, the people shall dwell alone, and hall not be reckoned among the nations. 10 Who can count the dust of Jacob, and the numer of the fourth *part* of Israel? Let me die the eath of the righteous, and let my last end be like is. 11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse ine enemies, and behold, thou hast blessed hem altogether. 12 And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth? 13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. 14 And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. 15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder. 16 And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. 17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken. 18 And he took up his parable, and said, Rise up Balak, and hear; hearken unto me thou son of Zippor; 19 God *is* not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good? 20 Behold, I have received *commandment* to bless; and he hath blessed, and I cannot reverse it. 21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God *is* with him, and the shout of a king *is* among them. 22 God brought them out of Egypt; he hath as it were the strength of an unicorn. 23 Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob, and of Israel, What hath God wrought! 24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain. 25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all. 26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh that I must do? 27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God, that thou mayest curse me them from thence. 28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. 29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams. 30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

And Balaam said unto Balak, Build me here seven Altars] According to the Account which both *Festus* and *Servius* give us of antient Times, the Heathens sacrificed to the *Celestial* Gods only upon *Altars*: To the *Terrestrial*, they sacrificed upon the *Earth*; and to the *Infernal*, in Holes digged in the Earth. And tho' the Number *seven* was much observed among the *Hebrews*, even by God's own Appointment, *Levit.* iv. 6. yet we do not read of more than *one* Altar built by the *Patriarchs*, when they offered their Sacrifices, nor were there any more than one allowed by *Moses*: And therefore we may well suppose, that there was something of heathen Superstition in this Erection of *seven* Altars, and that the *Moabites*, in their Worship of the Sun, (which is here principally meant by *Baal*) did at the same Time sacrifice to the seven Planets. This was originally a Part of the *Egyptian* Theology; for as they worshipped at this Time the Lights of Heaven, so they first imagined the seven Days of the Week to be under

der the respective Influence of these seven Luminaries. *Belus*, and his *Egyptian* Priests, having obtained Leave to settle in *Babylon*, about half a Century before this Time, might teach the *Chaldeans* their Astronomy, and so introduced this *Egyptian* Notion of the Influence of the seven ruling Stars, which *Balaam*, being no Stranger to the Learning of the Age and Country he lived in, might pretend to *Balak* to proceed upon in his Divinations and Auguries.

And Balak and Balaam offered on every Altar a Bullock and a Ram] But, tho' it was customary, in those early Days, says *Patrick*, for Kings to officiate as Priests, yet it is rather to be supposed, that *Balak* only *presented* the Sacrifices, and that *Balaam* performed the Office of sacrificing them; but then it may be made a Question, to whom the Sacrifices were offered? And to this it may be answered, that they Both might have a different Intention; that *Balak* might supplicate *Baal*, while *Balaam* was making his Addresses to the Lord, tho' with such superstitious Ceremonies, as, it is likely, were used by the Worshippers of *Baal*. Or why may we not suppose, that *Balaam*, telling *Balak*, that he could effect nothing without the Lord, the God of *Israel*, persuaded him to join with him at that Time in his Worship, that they might more powerfully prevail with him to withdraw his Presence from the *Israelites?* For there is no Reason to imagine, that *Balaam* would go *to enquire of the Lord*, immediately after he had sacrificed to other Gods.

And Balaam said unto Balak, Stand by thy Burnt-offering, and I will go] The Custom in those Days was, that the Person offering the Sacrifice presented himself before the *Deity* to whom he offered it, in hopes of being favoured by that *Divinity*, and of receiving certain Tokens of Acceptance, by observing the Sacrifices while consuming; *Balaam* therefore directed *Balak* and his Nobles to perform the *Rite*, while he, retiring to a more solitary Place in the Mountain, sought by his Enchantments to procure a happy Issue for their Supplications, tho' he promises to deal with them sincerely, by relating in plain and precise Terms, what *Jehovah*, to whom these Sacrifices were offered, should reveal.

He hath not beheld Iniquity in Jacob, neither hath he seen Perverseness in Israel] The Word *Aven*, which we translate *Iniquity*, and the Word *Amal*, which we render *Perverseness*, says *Stackhouse*, do both very frequently signify in Scripture the highest Kind of Wickedness, *i. e. Idolatry*; and so the Reason which *Balaam* assigns, why God had *blessed* the *Israelites*, and would not *curse* them, is, that they had not as yet incurr'd the Sin of *Idolatry*. Some private Men might perhaps be guilty of it, but it was not yet become *National* and *Epidemical*; nor were there any Hopes, that God would ever deliver them into the Power of their Enemies, unless, some Way or other, they should be seduced into that Sin; and therefore *Balaam* advised the Prince of *Moab*, by the Allurements of some beautiful Women, to entice them into it, as the likeliest Way to deprive them of the divine Protection.

Others take the Words in a common Sense, to denote *Sin*, or *Wickedness* in general; but then, by the Words *see*, or *behold*, they understand such an Observation of this Wickedness, as marks it out for Punishment. According to this Observation, they make the Meaning of the Phrase to be, that, 'tho' the *Israelites* 'were confessedly guilty of many great Crimes, yet, 'since they were not *universally* so, God would have 'more Regard to his own Promises, than to the Sins 'of some Particulars, because he is a God of perfect 'Veracity, and the Unbelief and Impiety of ill Men, 'shall not have Force enough with him, to recal and 'annul his Promises to the Good.'

There is another Signification of the Word, which we render *behold*, and that is, to *look upon with Pleasure and Approbation*: And therefore, as the Particle *beth* does frequently signify *against*, as well as *in* (and so occurs in several Parts of Scripture) the Sense of the Words will naturally run thus, *God does not approve of any wicked Designs, or Practices against* Jacob; for the Words, which we render *Iniquity* and *Perverseness*, do equally signify *Outrage* or *Oppression*, *Deceit*, or Machinations of any Kind, which God declares he would not suffer to be attempted against his People. And therefore *Balaam*, upon a Review of the many Blessings and Deliverances, which God had vouchsafed them, breaks out into this Reflection, and therewith concludes his *prophetick* Speech: *Behold the People shall rise up as a great Lion, and lift up himself as a young Lion; he shall not lie down, until he eat of the Prey, and drink the Blood.*

CHAP. XXIV.

Balaam's *Prophecy concerning* Israel.

Ver. 1. AND when Balaam saw that it pleased the Lord to bless Israel, he went not as at other times, to seek for enchantments, but he set his face towards the wilderness. 2 And Balaam lift up his eyes, and he saw Israel abiding *in his tents* according to their tribes, and the Spirit of God came upon him. 3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open, hath said: 4 He hath said which heard the words of God, which saw the visions of the Almighty, falling *into a trance*, but having his eyes open: 5 How goodly are thy tents, O Jacob, and thy tabernacle, O Israel! 6 As the valleys are they spread forth, as gardens by the rivers side, as the trees of lign-aloes which the Lord hath planted, *and* as cedar-trees beside the waters. 7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher then Agag, and his kingdom shall be exalted. 8 God brought him forth out of Egypt, he hath as it were the strength of an unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows. 9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee. 10 And Balaks anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times. 11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the Lord hath kept thee back from honour. 12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, 13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; *but* what the Lord saith, that will I speak? 14 And now behold, I go unto my people: come *therefore, and* I will advertise thee, what this people shall do to thy people in the latter days. 15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open, hath said: 16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open: 17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18 And Edom shall

be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly. 19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the city. 20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* the firſt of the nations, but his latter end *ſhall be* that he periſh for ever. 21 And he looked on the Kenites; and took up his parable, and ſaid, Strong is thy dwelling place, and thou putteſt thy neſt in a rock. 22 Nevertheleſs, the Kenite ſhall be waſted until Aſſhur ſhall carry thee away captive. 23 And he took up his parable, and ſaid, Alas, who ſhall live when God doeth this! 24 And ſhips *ſhall come* from the coaſt of Chittim, and ſhall afflict Aſſhur, and ſhall afflict Eber, and he alſo ſhall periſh for ever. 25 And Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

I ſhall ſee him, but not now; I ſhall behold him, but not nigh; there ſhall come a Star out of Jacob, and a Sceptre ſhall riſe out of Iſrael, and ſhall ſmite the Corners of Moab, and deſtroy all the Children of Seth] All Opinions, ſays *Stackhouſe*, agree in this, that *Balaam* here ſpeaks of a King and Conqueror; and perhaps, in calling him a *Star*, accommodates himſelf to the long eſtabliſhed Notion, that the Appearance of *Comets* denoted, either the Exaltation or Deſtruction of Kingdoms: but the great Queſtion is, of what King or Conqueror is it that he ſpeaks.

Le Clerc has applyed the Prophecy entirely to *David*, the moſt illuſtrious of the *Jewiſh* Monarchs, who extended his Conqueſts far and wide. *Patrick* has applyed it entirely to the *Meſſiah*, ſuppoſing that the Metaphor of a *Star* comports better with him, and his celeſtial *Origin*, than with *David*; and that the main ſtrokes of the Prophecy reſemble an *heavenly*, more than an *earthly* Conqueror. The Matter however may be compromiſed, if we will but allow of a learned Man's Obſervation, *viz.* That the moſt remarkable Prophecies in the *Old Teſtament* bear uſually a twofold Senſe; one relating to the Times before the *Meſſiah*, and the other, either fulfilled in the Perſon of the *Meſſiah* or in the Members of his Body, the Church, of which Kind we may juſtly eſteem the preceding Prophecy. For, tho' its primary Aſpect may be towards *David*, yet whoever conſiders it attentively ſhall perceive, that its Ideas are too full to extend no farther, and muſt therefore, in a *ſecundary*, and more exalted Senſe, refer us to Chriſt, *whoſe Kingdom ruleth over all, and to whom all Things are put in Subjection under his Feet.* In this Senſe the Generality of *Jews*, as well as *Chriſtians*, have all along underſtood it; and 'tis no improbable Conjecture (whatever ſome may think of it) that by the Strength of this Prophecy, kept upon Record among the *Oriental Archives*, the *Magi* of that Country, at our Saviour's Nativity, were directed to *Jeruſalem*, and enquired, *where is the King of the Jews, for we have ſeen his Star in the Eaſt?* And, upon a farther Suppoſition, that theſe very *Magi* were deſcended from *Balaam* in a direct Line, he might then, with Propriety enough, pronounce of the *Meſſiah*, *I ſhall ſee him*, i. e. *ſee him* in my Poſterity, *but not now*; I ſhall *behold him, but not near.*

CHAP. XXV.

The Iſraelites *commit Whoredom and Idolatry.* Zimri *and* Cozbi *ſlain.*

Ver. 1. AND Iſrael abode in Shittim, and the people began to commit whoredom with the daughters of Moab. 2 And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their gods. 3 And Iſrael joyned himſelf unto Baal-peor: and the anger of the Lord was kindled againſt Iſrael. 4 And the Lord ſaid unto Moſes, Take all the heads of the people, and hang them up before the Lord againſt the ſun, that the fierce anger of the Lord may be turned away from Iſrael. 5 And Moſes ſaid unto the judges of Iſrael, Slay ye every one his man, that were joyned unto Baal-peor. 6 And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* weeping before the door of the tabernacle of the congregation. 7 And when Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand; 8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman through her belly: So the plague was ſtayed from the children of Iſrael. 9 And thoſe that died in the plague, were twenty and four thouſand. 10 And the Lord ſpake unto Moſes, ſaying, 11 Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſy. 12 Wherefore ſay, Behold, I give unto him my covenant of peace. 13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſthood; becauſe he was zealous for his God, and made an atonement for the children of Iſrael. 14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince of a chief houſe among the Simeonites. 15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur; he *was* head over a people, *and* of a chief houſe in Midian. 16 And the Lord ſpake unto Moſes, ſaying, 17 Vex the Midianites, and ſmite them. 18 For they vex you with their wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peors ſake.

And Iſrael abode in Shittim, and the People began to commit Whoredom with the Daughters of Moab] The *Jewiſh* Doctors tell us, that, on a great Feſtival, which the *Moabites* made in Honour of their God *Baal-peor*, ſome *Iſraelites*, who happened to be there, caſting their Eyes upon their young Women, were ſmitten with their Beauty, and courted their Enjoyment; but, that the Women would not yield to their Motion upon any other Condition than that they would worſhip their Gods. Whereupon, pulling a little Image of *Peor* out of their Boſom, they preſented it to the *Iſraelites* to kiſs, and then deſired them to eat of the Sacrifices which had been offered to him. But *Joſephus* tells the Story otherwiſe, *viz.* That the Women, upon ſome Pretence or other, came into the *Iſraelitiſh* Camp, and, when they had enamoured the young *Hebrews*, according to their Inſtructions, they made a Pretence as tho' they muſt be gone; but, upon paſſionate Entreaties, accompanied with Vows and Oaths on the other Side, the ſubtle *Enchantreſſes* conſented to ſtay with them, and grant them every Thing that they deſired, upon Condition that they would embrace their Religion. See *Patrick*'s Com. and *Joſephus*.

And Iſrael joined himſelf unto Baal-peor] The *Jewiſh*

Doctors are generally of Opinion, that this *Baal-peor* was the same with *Priapus*, the Idol of *Turpitude*; and that the Worship of him consisted in such obscene Practices, or Postures at least, as were not fit to be named. Others have asserted, that this God was the same as *Saturn*, a Deity adored in *Arabia*; nor is it unlikely, that the Adventure related of *Saturn*, and his Castration by his own Son, may have introduced the Obscenities that are practised in the Worship of this Idol. But others, with great Assurance, maintain, that *Peor* was the same with *Adonis*, whose Feasts were celebrated in the Manner of Funerals, but the People, who observed them at that Time, committed a thousand dissolute Actions, particularly, when they were told, that *Adonis*, whom they mourned for as dead, was returned to Life again. However this be, it is very probable, that as *Peor* was the Name of a Mountain in the Country of *Moab*, the Temple of *Baal* stood upon it, and thence he was called *Baal-Peor*. See *Calmet*, *Patrick*, and *Selden*.

Take all the Heads of the People, and hang them up before the Lord against the Sun] This is God's Command to *Moses*: But unless we can suppose, that the *Heads* of each Tribe were guilty of this Lewdness and Idolatry, the Sentence here denounced would have been highly unjust: And, what others alledge, that they were guilty of a shameful Neglect in not opposing the growing Mischief, and punishing the Offenders; this might be very probably out of their Power, since even *Moses* himself, very frequently, found them too headstrong for him. It was somewhat strange therefore, that our Translators should take the Passage in this Sense, when the *Samaritan* Copy, the *Jerusalem Targum*, most of the antient *Translations*, and several later *Commentators* of great Note, have made the Word *Otham*, i. e. *them*, not to refer to the Heads of the *People*, but to such as had *joined themselves to* Baal-peor: And so the Meaning of the Command will be, that the Heads of the People should divide themselves into several Courts of Judgment, and examine who had committed Idolatry, and, after Conviction, cause them to be hanged, *i. e.* hanged after they were stoned; for among the *Hebrews* none were hanged alive, but in the Cases of Idolatry or Blasphemy, were first *stoned*, and then hanged up *against the Sun*; i. e. publickly and openly, that all the People might see, and fear to sin. See *Patrick*'s Com.

And he went after the Man of Israel into the Tent, and thrust both of them through] Upon this Fact the *Jews* found what they call *the Judgment of Zeal*, which authorized such as were full of this holy Fervour, to punish any violent Offenders, those, to wit, who blasphemed God, or profaned the Temple, *&c.* in the Presence of ten Men of *Israel*, without any formal Process. But this Example of *Phineas* countenances no such Practice; nor can this Action, done upon an extraordinary Occasion, by a Person in a publick Authority, moved thereto by a strong divine Impulse, and (what is a Circumstance which some People add) in a Common-wealth not perfectly setled, be made a *Precedent* for private Men, under a different Situation, to invade the Office of the Magistrate, and, with enthusiastick Rage, to persecute even those that are most innocent; as we plainly find it happened among the *Jews*, when, in the latter Times of their Government, they put this Precedent in Execution; of which *Stephen*, whom they inhumanly stoned, and St. *Paul*, whom they vowed to assassinate, without any Form of Justice are notorious Instances. See *Patrick*'s and *Le Clerc*'s Com.

Behold, I give unto him my Covenant of Peace. And he shall have it, and his Seed after him, even the Covenant of an everlasting Priesthood] This, however, is to be understood with a certain Limitation, because it is manifest, that, after some Successions in the Line of *Phineas*, the Priesthood came, for a while, into the Family of *Eli*, who was descended from *Ithamar*, the youngest Son of *Aaron*. The Reason of this Interruption is not mentioned in Scripture; but some great Sin, 'tis reasonable to suppose, provoked God to set aside the Line of *Eleazar* for some Years, till *Eli*'s Sons likewise became so wicked, that the Priesthood was taken from them, and restored, in the Days of *Solomon*, to the Posterity of *Phineas*, with whom it continued, as long as the Priesthood lasted. And this is enough to verify the Promise of an *everlasting Priesthood*, since the Words, *everlasting*, *perpetual*, and the like, in a general and indefinite Sense, denote no more than a *long Duration*. But there is another Way of solving this Difficulty: God had, before this Time, limited the Priesthood to *Aaron* and his Descendants, and to them it was to be an *everlasting Priesthood*, *throughout their Generations*, Exod. xl. 15. upon this Account it might probably enough be called, as limited to that Family, *the everlasting Priesthood*. So that, God does not here promise *Phineas*, *and his Seed after him*, *an everlasting Grant* of the Priesthood, as some Commentators take it; nor a Grant of *an everlasting Priesthood*, as our *English* Version renders it, but rather a Grant of *the everlasting Priesthood*, i. e. of the Priesthood limited to *Aaron* and his Descendants by that Application. See *Selden*, de Succes. Pontif. and *Shuckford*'s Com.

CHAP. XXVI.

The People numbered.

Ver. 1. AND it came to pass after the plague, that the Lord spake unto Moses, and unto Eleazar the son of Aaron the priest, saying, 2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers house, all that are able to go to war in Israel. 3 And Moses, and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying, 4 *Take the sum of the people*, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt. 5 Reuben the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites: 6 Of Hesron, the family of the Hesronites: of Carmi, the family of the Carmites. 7 These *are* the families of the Reubenites: and they that were numbred of them, were forty and three thousand and seven hundred and thirty. 8 And the sons of Pallu; Eliab. 9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord: 10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. 11 Notwithstanding the children of Korah died not. 12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: 13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites. 14 These *are* the families of the Simeonites, twenty and two thousand and two hundred. 15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: 16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites. 17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites. 18 These are the

the families of the children of Gad according to those that were numbred of them, forty thousand and five hundred. 19 The sons of Judah *were* Er and Onan, and Er and Onan died in the land of Canaan. 20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: Of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites: 21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. 22 These *are* the families of Judah according to those that were numbred of them, threescore and sixteen thousand and five hundred. 23 Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites: 24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. 25 These *are* the families of Issachar according to those that were numbred of them, threescore and four thousand and three hundred. 26 Of the sons of Zebulun after their families: Of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. 27 These *are* the families of the Zebulunites according to those that were numbred of them, threescore thousand and five hundred. 28 The sons of Joseph after their families, *were* Manasseh and Ephraim. 29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites. 30 These *are* the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: 31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites: 32 And of Shemidah the family of the Shemidaites: and of Hepher, the family of the Hepherites. 33 And Zelophehad the son of Hepher *had* no sons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah. 34 These *are* the families of Manasseh, and those that were numbred of them, fifty and two thousand and seven hundred. 35 These *are* the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. 36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites. 37 These *are* the families of the sons of Ephraim, according to those that were numbred of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families. 38 The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: 39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. 40 And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites. 41 These *are* the sons of Benjamin after their families: and they that were numbred of them, *were* forty and five thousand and six hundred. 42 These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families. 43 All the families of the Shuhamites according to those that were numbred of them, *were* threescore and four thousand and four hundred. 44 Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. 45 Of the sons of Beriah: Of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. 46 And the name of the daughter of Asher *was* Sarah. 47 These *are* the families of the sons of Asher according to those that were numbred of them, *who were* fifty and three thousand and four hundred. 48 Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: 49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. 50 These *are* the families of Naphtali according to their families: and they that were numbred of them, *were* forty and five thousand and four hundred. 51 These *were* the numbred of the children of Israel, six hundred thousand and a thousand seven hundred and thirty. 52 And the Lord spake unto Moses, saying, 53 Unto these the land shall be divided for an inheritance, according to the number of names. 54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given, according to those that were numbred of him. 55 Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. 56 According to the lot shall the possession thereof be divided, between many and few. 57 And these *are* they that were numbred of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. 58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites: and Kohath begat Amram. 59 And the name of Amrams wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron, and Moses, and Miriam their sister. 60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar. 61 And Nadab and Abihu died, when they offered strange fire before the Lord. 62 And those that were numbred of them, were twenty and three thousand, all males from a month old and upward: for they were not numbred among the children of Israel, because there was no inheritance given them among the children of Israel. 63 These *are* they that were numbred by Moses and Eleazar the priest, who numbred the children of Israel in the plains of Moab, by Jordan *near* Jericho. 64 But among these there was not a man of them whom Moses and Aaron the priest numbred, when they numbred the children of Israel in the wilderness of Sinai. 65 For the Lord had said of them, They shall surely die in the wilderness. And there was not a man left of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

It is proper to be remarked, that the People of *Israel* were now for the third Time computed since their coming out of *Egypt*, each Numeration having an apparent Cause, as the bare mentioning the Times when they were made, will sufficiently inform the Reader.

The

The first was, in order to their being assessed for the building of the Tabernacle. The second, on the first Day of the second Month, in the second Year after the *Exodus*, when their Camp lay before *Sinai*; and hence we are enabled to form the following Tables, in which the Increase and Decrease of their respective Tribes, and the Number of Families comprized under each Tribe may at one View be seen.

A TABLE *of the Tribes of* Israel, *their Families, and Number of Men, above twenty Years old.*

	Fam.		*Numb.*
1 *Reuben.*	4	Hanochites, Phalluites, Hezronites, and Garmites.	43730
2 *Simeon.*	5	Nemuelites, Jaminites, Jachinites, Zarhites, and Saulites.	22200
3 *Gad.*	7	Zephonites, Haggites, Shunites, Oznites, Erites, Arodites, and Arelites.	40500
4 *Judah.*	5	Shelanites, Pharzites, Zarhites, Hezronites, and Hamulites.	76500
5 *Issachar.*	4	Tolaites, Phunites, Jashubites, and Shimronites.	64300
6 *Zebulun.*	3	Sardites, Elonites, and Jahleelites.	60500
7 *Manasseh.*	8	Machirites, Gileadites, Jeezerites, Helekites, Asrielites, Shechemites, Shemidaites, and Hepherites.	52700
8 *Ephraim.*	4	Shuthalites, Bechrites, Tahanites, and Eranites.	32500
9 *Benjamin.*	7	Belaites, Ashbelites, Ahiramites, Shuphamites, Huphamites, Ardites, and Naamites.	45600
10 *Dan.*	1	Shuhamites.	64400
11 *Asher.*	5	Jimnaites, Jesuites, Beriites, Heberites, and Malchielites.	53400
12 *Naphtali.*	4	Jahzeelites, Gunites, Jezerites, and Shillemites.	45400
			601730

A TABLE, *shewing the Increase and Decrease of the respective Tribes of* Israel, *since their last Muster.*

	Increased.	Decreased
1 *Reuben*	——	2770
2 *Simeon*	——	37100
3 *Gad*	——	5150
4 *Judah*	1900	
5 *Issachar*	9900	
6 *Zebulun*	3100	
7 *Manasseh*	20500	
8 *Ephraim*	——	1800
9 *Benjamin*	10200	
10 *Dan*	1700	
11 *Asher*	11900	
12 *Naphtali*	——	8000
	59200	61020
		59200
		Decreased 1820

From these Tables it appears, that the Decrease of the *Israelites* lay in the Camp of *Reuben*, that Tribe and the Tribe of *Simeon* suffering severely; tho' it cannot with Certainty be affirmed, from what Cause this Punishment was inflicted. It is most likely, that the divine Wrath, for the Conspiracy of *Dathan*, *Abiram*, and their Associates, which occasioned the woeful Opening of the Earth, and the destroying Plague, consequent on their Murmurs, fell very heavily on *Reuben*'s Posterity, who were, as heretofore has been shewn, the Persons principally concerned in that Insurrection. As to *Simeon*, we know that *Zimri* was a Prince of that House, who so lately provoked the pious Indignation of *Phinehas*, by his profligate Debauchery; whence it has been, and we think not without Probability, conjectured, that a very great Number of those dissolute Wretches, who followed the Women of *Moab* and *Midian* were of this Tribe also, which therefore felt more severely the Plague wherewith *Israel* was chastised, for that heinous Offence; but tho' these Observations may be supported by various Arguments, yet they are only proposed here, and left to the Judgment of the Reader; for, where *Moses* has not expressly informed us, we cannot take upon us to assert.

But, tho' these Uncertainties occur, in endeavouring to assign the Causes of the diminishing certain Tribes, yet shall we find less Difficulty, in accounting for the Increase in the Rest. The Blessing of *Jacob* upon *Judah*, to whom the Principality was transferred from *Reuben*, seems to imply that his Descendants should be remarkably numerous and potent; this we find fully accomplished, as in the two former Reviews, so also in this; for the fighting Men of this Tribe appear, from this last Computation, to have been a Third more than those of the Tribe of *Reuben*; and as the Blessing on *Joseph*'s Offspring pointed out their growing to a vast and numerous People, so we find that the Increase of *Manasseh* was double the Increase of any other Tribe, amounting to no less than twenty thousand and five hundred Men. The *Levites*, as they were separated from their Brethren, and were to have no Portion in the promised Land assigned to their Tribe, so they were not mustered with the rest, but an Account was taken of them separately, whereby it was found, that they were now twenty three thousand Males from a Month old and upwards; so that they were increased a thousand, from the Time of their being last numbered. The Host in general, notwithstanding there were none now mustered but *Caleb* and *Joshua*, who were mustered before, falling short but one thousand eight hundred and twenty of its former Amount, and consisting intirely of Men in their Prime, from twenty Years to fifty seven Years old, or thereabouts; a manifest Proof of God's peculiar Care over this People.

CHAP. XXVII.

The Case of the Daughters of Zelophehad, *and the Law concerning Inheritances made thereupon.* Moses *being acquainted with his Death,* Joshua *is appointed his Successor.*

Ver. 1. THen came the daughters of Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah and Tirzah. 2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation by the door of the tabernacle of the congregation, saying, 3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons. 4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father. 5 And Moses brought their cause before the Lord. 6 And the Lord spake unto Moses, saying, 7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their fathers brethren; and thou shalt cause the

inheritance of their father to pass unto them. 8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. 9 And if he have no daughter, then ye shall give his inheritance unto his brethren. 10 And if he have no brethren, then ye shall give his inheritance unto his fathers brethren. 11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses.

And Moses brought their Cause before the Lord] Here, says *Campbel*, we have a very clear Instance of the Manner of Proceeding in extraordinary Cases, while the People of *Israel* continued in the Desart; and from hence it appears, how very cautious not only the inferior Judges were, in deciding Points intricate in their Nature, and unreducible to any already given Law, but also, how scrupulous even their highest Court was, nay, and the holy Prophet himself, in such a Case; for, instead of pronouncing such a Sentence, as in their Opinions seemed right in this Matter, *Moses* carries away the Cause to the dernier Resort of the *Hebrews*, the Judgment of *Jehovah*, that the divine Decree might fully settle the present Dispute, whereby the Right of Inheritance, in Case of the Failure of Heirs Male, might, beyond Controversy, be for the future adjusted.

12 And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. 13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. 14 For ye rebelled against my commandment (in the desart of Zin, in the strife of the congregation) to sanctify me at the water, before their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin. 15 And Moses spake unto the Lord, saying, 16 Let the Lord, the God of the spirits of all flesh, set a man over the congregation, 17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. 18 And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him. 19 And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight. 20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient. 21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him, after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation. 22 And Moses did as the Lord commanded him: and he took Joshua and set him before Eleazar the priest, and before all the congregation. 23 And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

And the Lord said unto Moses, Get thee up into this Mount Abarim, and see the Land which I have given unto the Children of Israel] The Time of the Prophet's Death, according to the Sentence pronounced against him by God, for his irreverent Behaviour at the Waters

of *Meribah*, drawing now very near, *Jehovah* graciously reminded him thereof; and, to alleviate his Afflictions, and lessen his melancholy Regret, the Lord informs him, that tho' he would not reverse the Judgment, or permit him to see the People whom he had conducted out of *Egypt*, setled in *Canaan*; yet he should have Leave to go up into the Summit of *Nebo*, one of the Mountains of *Abarim*, from which he might behold that rich and fruitful Country, which God had bestowed on the Descendants of *Jacob*; after which he was to be gathered to his People, as *Aaron* his Brother had been in his Presence. There is no Question to be made, but that *Moses* was heavily grieved, even with this gentle Admonition, concerning his approaching Death; for elsewhere he informs us, that he offered the most earnest Prayers and Supplications for obtaining Pardon, and avoiding that Punishment which he had already seen inflicted on his Brother. However, his Anxiety hindered not his Remembrance of the People he had so many Years conducted, or from considering the unhappy Condition to which they would be reduced, in Case of his dying, without appointing a proper Person to succeed him. Wherefore *Moses* took this Opportunity to beseech the Almighty, who, as he was the Governor of all Things, could at his Pleasure model the Minds and Dispositions of his Creatures, to appoint a Person in his Stead to govern his chosen People *Israel*, to command them, in Time of War, and to rule over them in Time of Peace, that they might not seem to be cast off at his Decease, or the Congregation of *Jehovah* be as Sheep without a Shepherd: For tho', as from former Passages it appears, *Joshua* had been pointed out as the Person whom God had selected, to perform what *Moses* should leave unfinished, yet this wise and pious Man was desirous, that the Appointment should be solemnly confirmed, to the End that the *Israelites* might the more readily yield him due Obedience.

CHAP. XXVIII.

Several Sorts of Offerings.

Ver. 1. AND the Lord spake unto Moses, saying, 2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season. 3 And thou shalt say unto them, This *is* the offering made by fire, which ye shall offer unto the Lord; two lambs of the first year without spot day by day, *for* a continual burnt-offering. 4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; 5 And a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil. 6 *It is* a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord. 7 And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the Lord *for* a drink-offering. 8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou shalt offer *it*, a sacrifice made by fire of a sweet savour unto the Lord. 9 And on the sabbath-day, two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering mingled with oil, and the drink-offering thereof. 10 *This is* the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering. 11 And in the beginnings of your months ye shall offer a burnt-offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot, 12

 And

And three tenth-deals of flour *for* a meat-offering mingled with oil for one bullock, and two tenth-deals of flour *for* a meat-offering mingled with oil for one ram, 13 And a several tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the Lord. 14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year. 15 And one kid of the goats for a sin-offering unto the Lord shall be offered, besides the continual burnt-offering and his drink-offering. 16 And in the fourteenth day of the first month *is* the passover of the Lord. 17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten. 18 In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*. 19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish. 20 And their meat-offering *shall be of* flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram, 21 A several tenth-deal shall thou offer for every lamb, throughout the seven lambs: 22 And one goat *for* a sin-offering, to make an atonement for you. 23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continual burnt-offering. 24 After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered beside the continual burnt-offering, and his drink-offering. 25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work. 26 Also in the day of the first-fruits, when ye bring a new meat-offering unto the Lord, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work. 27 But ye shall offer the burnt-offering for a sweet savour unto the Lord, two young bullocks, one ram, seven lambs of the first year: 28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram, 29 A several tenth-deal unto one lamb, throughout the seven lambs: 30 *And* one kid of the goats, to make an atonement for you. 31 Ye shall offer *them* besides the continual burnt-offering, and his meat-offering (they shall be unto you without blemish) and their drink-offerings.

Nothing in this Chapter occurs that wants Explanation.

CHAP. XXIX.

The Offerings to be made, and the Manner of celebrating the Feast of Trumpets, and the Feast of Tabernacles.

Ver. 1. AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work, it is a day of blowing the trumpets unto you. 2 And ye shall offer a burnt-offering for a sweet savour unto the Lord, one young bullock, one ram, *and* seven lambs of the first year without blemish: 3 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram, 4 And one tenth-deal for one lamb, throughout the seven lambs: 5 And one kid of the goats *for* a sin-offering, to make an atonement for you: 6 Beside the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord. 7 And ye shall have on the tenth *day* of this seventh month an holy convocation: and ye shall afflict your souls: ye shall not do any work *therein*. 8 But ye shall offer a burnt-offering unto the Lord *for* a sweet savour, one young bullock, one ram, *and* seven lambs of the first year, they shall be unto you without blemish: 9 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram. 10 A several tenth-deal for one lamb, throughout the seven lambs: 11 One kid of the goats *for* a sin-offering, beside the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings. 12 And on the fifteenth day of the seventh month, ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days. 13 And ye shall offer a burnt-offering, a sacrifice made by fire of a sweet savour unto the Lord; thirteen young bullocks, two rams, *and* fourteen lambs of the first year, they shall be without blemish: 14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams, 15 And a several tenth-deal to each lamb of the fourteen lambs: 16 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering. 17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot: 18 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: 19 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings. 20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish: 21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs *shall be* according to the number, after the manner: 22 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering. 23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish: 24 Their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: 25 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, his meat offering, and his drink-offering. 26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot: 27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according

ing to their number, after the manner: 28 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering. 29 And on the ſixth day eight bullocks, two rams, and fourteen lambs of the firſt year without blemiſh: 30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner: 31 And one goat *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering. 32 And on the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh: 33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner: 34 And one goat *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering. 35 On the eighth day ye ſhall have a ſolemn aſſembly: ye ſhall do no ſervile work *therein*. 36 But ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the Lord; one bullock, one ram, ſeven lambs of the firſt year without blemiſh: 37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *ſhall be* according to their number, after the manner: 38 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering. 39 Theſe *things* ye ſhall do unto the Lord in your ſet feaſts, beſides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings. 40 And Moſes told the children of Iſrael, according to all that the Lord commanded Moſes.

Having nothing to obſerve particularly on this Chapter, let us proceed to the next.

CHAP. XXX.

Of Vows, particularly thoſe of Maids, Widows, and Women divorced.

Ver. 1. AND Moſes ſpake unto the heads of the tribes, concerning the children of Iſrael, ſaying, This *is* the thing which the Lord hath commanded. 2 If a man vow a vow unto the Lord, or ſwear an oath to bind his ſoul with a bond; he ſhall not break his word, he ſhall do according to all that proceedeth out of his mouth. 3 If a woman alſo vow a vow unto the Lord, and bind *her ſelf* by a bond, *being* in her fathers houſe in her youth; 4 And her father hear her vow, and her bond wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her: then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound her ſoul, ſhall ſtand. 5 But if her father diſallow her in the day that he heareth; not any of her vows or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: and the Lord ſhall forgive her, becauſe her father diſallowed her. 6 And if ſhe had at all an huſband when ſhe vowed, or uttered ought out of her lips, wherewith ſhe bound her ſoul; 7 And her huſband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds wherewith ſhe bound her ſoul ſhall ſtand. 8 But if her huſband diſallow her on the day that he heard *it*; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect: and the Lord ſhall forgive her. 9 But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall ſtand againſt her. 10 And if ſhe vowed in her huſbands houſe, or bound her ſoul by a bond with an oath; 11 And her huſband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul, ſhall ſtand. 12 But if her huſband hath utterly made them void on the day he heard *them*; *then* whatſoever proceeded out of her lips concerning her vows, or concerning the bond of her ſoul ſhall not ſtand: her huſband hath made them void, and the Lord ſhall forgive her. 13 Every vow, and every binding oath to afflict the ſoul, her huſband may eſtabliſh it, or her huſband may make it void. 14 But if her huſband altogether hold his peace at her, from day to day; then he eſtabliſheth all her vows, or all her bonds which *are* upon her: he confirmeth them, becauſe he held his peace at her, in the day that he heard *them*. 15 But if he ſhall any ways make them void after that he hath heard *them*; then he ſhall bear her iniquity. 16 Theſe *are* the ſtatutes which the Lord commanded Moſes between a man and his wife, between the father and his daughter, *being yet* in her youth in her fathers houſe.

This Chapter treats of ſome particular Kinds of Vows: But as this Subject has been already handled in ſeveral Parts of this Work, we need only obſerve here, that whoever reads with Attention will ſee the Reaſonableneſs of the Injunctions here given, in relation both to the keeping and breaking of certain Vows after they have been made, without any farther Explanation of, or Comment upon them.

CHAP. XXXI.

The War with the Midianites; *their Deſtruction, and the Death of* Balaam; *the Spoil divided; and the Officers reproved for ſaving the Women alive.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Avenge the children of Iſrael of the Midianites: afterward ſhalt thou be gathered unto thy people. 3 And Moſes ſpake unto the people, ſaying, Arm ſome of your ſelves unto the war, and let them go againſt the Midianites, and avenge the Lord of Midian. 4 Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war. 5 So there were delivered out of the thouſands of Iſrael, a thouſand of *every* tribe, twelve thouſand armed for war. 6 And Moſes ſent them to the war, a thouſand of *every* tribe, them and Phinehas the ſon of Eleazar the prieſt, to the war, with the holy inſtruments, and the trumpets to blow, in his hand. 7 And they warred againſt the Midianites, as the Lord commanded Moſes; and they ſlew all the males. 8 And they ſlew the kings of Midian, beſide the reſt of them that were ſlain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam alſo the ſon of Beor they ſlew with the ſword. 9 And the children of Iſrael took *all* the women of Midian captives, and their little ones,

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and took the ſpoil of all their cattel, and all their flocks, and all their goods. 10 And they burnt all their cities wherein they dwelt, and all their goodly caſtles with fire. 11 And they took all the ſpoil, and all the prey, *both* of men and of beaſts. 12 And they brought the captives, and the prey, and the ſpoil unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho. 13 And Moſes, and Eleazar the prieſt, and all the princes of the congregation, went forth to meet them without the camp. 14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the battel. 15 And Moſes ſaid unto them, Have ye ſaved all the women alive? Behold, theſe cauſed the children of Iſrael, through the counſel of Balaam, to commit treſpaſs againſt the Lord in the matter of Peor, and there was a plague among the congregation of the Lord. 17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. 18 But all the women-children that have not known a man by lying with him, keep alive for your ſelves. 19 And do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and whoſoever hath touched any ſlain, purify *both* your ſelves and your captives, on the third day, and on the ſeventh day. 20 And purify all *your* raiment, and all that is made of ſkins, and all work of goats *hair*, and all things made of wood. 21 And Eleazar the prieſt ſaid unto the men of war which went to the battel, This *is* the ordinance of the law which the Lord commanded Moſes; 22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead, 23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and it ſhall be clean: nevertheleſs it ſhall be purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the water. 24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp. 25 And the Lord ſpake unto Moſes, ſaying, 26 Take the ſum of the prey that was taken, *both* of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation: 27 And divide the prey into two parts; between them that took the war upon them, who went out to battel, and between all the congregation. 28 And levy a tribute unto the Lord of the men of war, which went out to battel: one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep. 29 Take *it* of their half, and give *it* unto Eleazar the prieſt, *for* an heave-offering of the Lord. 30 And of the children of Iſraels half, thou ſhalt take one portion of fifty, of the perſons, of the beeves, of the aſſes, and of the flocks, of all manner of beaſts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord. 31 And Moſes and Eleazar the prieſt did as the Lord commanded Moſes. 32 And the booty *being* the reſt of the prey which the men of war had caught, was ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep, 33 And threeſcore and twelve thouſand beeves, 34 And threeſcore and one thouſand aſſes, 35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him. 36 And the half *which was* the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep; 37 And the Lords tribute of the ſheep was ſix hundred and threeſcore and fifteen. 38 And the beeves *were* thirty and ſix thouſand, of which the Lords tribute was threeſcore and twelve. 39 And the aſſes were thirty thouſand and five hundred, of which the Lords tribute *was* threeſcore and one. 40 And the perſons *were* ſixteen thouſand, of which the Lords tribute *was* thirty and two perſons. 41 And Moſes gave the tribute *which was* the Lords heave-offering, unto Eleazar the prieſt, as the Lord commanded Moſes. 42 And of the children of Iſraels half, which Moſes divided from the men that warred, 43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep, 44 And thirty and ſix thouſand beeves, 45 And thirty thouſand aſſes and five hundred, 46 And ſixteen thouſand perſons) 47 Even of the children of Iſraels half, Moſes took one portion of fifty, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moſes. 48 And the officers which *were* over thouſands of the hoſt, the captains of thouſands, and captains of hundreds, came near unto Moſes: 49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our charge, and there lacketh not one man of us. 50 We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls before the Lord. 51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels. 52 And all the gold of the offering that they offered up to the Lord, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels. 53 (*For* the men of war had taken ſpoil, every man for himſelf) 54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Iſrael before the Lord.

And Moſes ſent them to the War] *Calmet* obſerves, that the Scripture gives us no Account of the Order of Battle between theſe two Armies; but, in all Probability, they were diſpoſed according to the antient People of *Aſia*; and therefore we may range the *Iſraelites* upon one Line, formed of twelve *Corps*, conſiſting of a thouſand Men each, at the Head of which was the *Ark of the Covenant*, ſurrounded by the Prieſts and Levites, whoſe Buſineſs it was to ſound the Charge, as well as defend the Ark. The *Midianites*, we may ſuppoſe, were, in like Manner, ranged in a *Phalanx*, upon one Line, and, as the *Iſraelites* were doubtleſs much inferior in Number to their Enemies, they made much larger Intervals between the Corps of a thouſand Men each, in order to penetrate the Enemies Front in different Places. This was the conſtant Practice of the *Jews*, whenever they were inferior to their Enemies.

A thouſand of every Tribe, them and Phinehas the Son of Eleazar the Prieſt, to the War] Whether this *Phineas* was ſent to command the Troops, which were appointed by God to take Vengeance on the

Midianites, or whether he went along with the Army, only to perform ſuch *ſacred* Offices, as ſhould be required by the *General*, (who, with more probability perhaps, is thought to be *Joſhua*) are Queſtions ariſing from the Silence of Scripture concerning the chief Commander. *Phineas*, indeed, was a Man of Courage, and had lately performed a ſingular Piece of Service, which had gained him great Reputation; and from hence ſome have imagined, that he was the fitter Perſon to be ſent with an Army to *avenge the Lord of* Midian; as it is certain, that, in After-ages, the *Maccabees* (who were of the Family of the Prieſts) were appointed chief *Commanders*. But then it muſt be conſidered, that theſe *Maccabees* were the ſupreme Governors of the People, and, as ſuch, had a Right to the *military* Command; that, in the War with the *Amorites*, *Moſes* had ſent the Forces under *Joſhua*'s Conduct; and that *Phineas*, in ſhort, had another Province appointed him, which was to take Care of the *holy Inſtruments*: But what theſe Inſtruments were, is another Queſtion. Several Interpreters are of Opinion, that they were the *Urim* and *Thummim*, which *Phineas* might take along with him, in order to conſult God, in caſe of any Difficulty that might ariſe in the Management of the War; and to countenance this, they ſuppoſe that *Eleazar* was ſuper-annuated, and his Son ſubſtituted in his Room. But it may be juſtly doubted, whether *Phineas*, being the only Son of the High Prieſt, and not yet capable of that Office, could be ſubſtituted to perform this great Charge, which belonged to the High-Prieſt alone: Nor do we find any Warrant for *conſulting the Lord by* Urim *and* Thummim, but only before the Tabernacle. It ſeems therefore much more likely, that, by the *holy Inſtruments*, *Moſes* means the *Ark of the Covenant*, and what was included in it, which, in the following Ages, was wont to be carried into the Field, when the People went to fight againſt their Enemies. Nay, *Joſhua* himſelf, not long after this, ordered the Ark to be carried, with Prieſts blowing Trumpets before it, when he ſurrounded *Jericho* (Joſh. vi. 4, *&c.*) And therefore, ſince the *holy Inſtruments* are here joined with the *Trumpets*, it looks very probable, that they ſhould ſignify the *Ark*. Nor can we apprehend that *Moſes* ran any Riſque in venturing the Ark upon this Occaſion, becauſe God had aſſured his People, that they ſhould obtain a complete Victory over the *Midianites*. It muſt be confeſſed, however, that the Ark is never thus expreſſed in any other Part of Scripture, and therefore perhaps they give as true a Senſe of the Words as any, who make the *holy Inſtruments* and *Trumpets* to be one and the ſame Thing, and the latter no more than an Explanation of the former; which Trumpets the Prieſts were commanded to take with them, that they might ſound a Charge, when the Engagement begun, according to their Direction, *Numb.* x. 8, 9. and as the Practice was in future Ages, 2 *Chron.* xiii. 12.

Balaam alſo the Son of Beor they ſlew with the Sword] But how could this be, ſince he was returned to his own Place, Ch. xxiv. 25. which was *Aram*, or *Meſopotamia*? Thus; either he went Part of the Way thither, but in his Journey made ſome Stay in *Midian*; or, underſtanding the Succeſs of his wicked Counſel left with *Balak* in the Sin and Slaughter of the *Iſraelites*, he returned, partly to enjoy the Reputation and Reward of his Counſel, which he had loſt before, and partly to employ his helliſh Arts againſt *Iſrael*, now they were, as he thought, forſaken by their God and expoſed to his Malice. Here *Balaam* dies the Death of the Wicked, and not of the Righteous, as he deſired, Ch. xxiii. 10.

Now therefore kill every Male among the little ones; and kill every Woman that hath known Man by lying with him] *Moſes* ordered the Male Children to be ſlain, that thereby he might extirpate the whole Nation, as far as lay in his Power, and prevent their avenging the Death of their Parents, in caſe they were ſuffered to live to Man's Eſtate. For it is no hard Matter to conceive, how dangerous ſuch a Number of Slaves, conſcious that they were born free, and had loſt their Liberty with the Maſſacre of their Parents, might have proved to a Common-wealth, every where ſurrounded with Enemies. Why he was ſo ſevere againſt the Women we need not wonder, if we do but conſider, that, either by proſtituting themſelves or their Daughters, they had been the chief Inſtruments of drawing the *Iſraelites* to Idolatry. See *Biblioth. Bibl.* and *Le Clerc*'s Com.

But all the Women Children that have not known Man by lying with him, keep alive for yourſelves] The *Jews* have a Tradition, that, in order to find out who were real Virgins, the young Women were placed at a proper Diſtance with other Women, and all commanded to fix their Eyes upon the High-Prieſt's *Mitre*; whereupon thoſe who had *known Man*, turned inſtantly as pale as Aſhes, and thoſe that had not, became as red as Fire. But there ſeems to be no great Occaſion for this Miracle, when either the Appearance of an unqualified Age, or the Examination of ſome ſelect Matrons might determine the Matter as well. See *Biblioth. Bibl.*

We have therefore brought an Oblation for the Lord] The *Jeruſalem Targum* ſuppoſes, that, when theſe Officers made their Offerings, they addreſſed themſelves to *Moſes* in the following Manner: 'For as much as 'the Lord hath delivered the *Midianites* into our 'Hands, and we have ſubdued the Country, entered 'into their Chambers, and ſeen their fair and charming Daughters, took their Crowns of Gold from off 'their Heads, their Rings from their Ears and Fingers, 'their Bracelets from their Arms, and their Jewels 'from their Necks and Boſoms; therefore far be it 'from us to have turned our Eyes towards them. We 'had no Manner of Concern or Converſation with 'them, leſt we ſhould thereby die the Death of the 'Wicked in *Gehenna*. And let this be had in Remembrance on our Behalf, in the Day of the *great Judgment*, to make a *Reconciliation* for our Souls before 'the Lord.'

CHAP. XXXII.

The Tribes of Reuben *and* Gad *petition for their Inheritance on that Side of* Jordan; *which* Moſes *grants on Condition that they ſhould firſt aſſiſt in ſetling their Brethren in* Canaan.

Ver. 1. NOW the children of Reuben and the children of Gad had a very great multitude of cattel: and when they ſaw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattel; 2 The children of Gad, and the children of Reuben came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying, 3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon; 4 *Even* the country which the Lord ſmote before the congregation of Iſrael, *is* a land for cattel, and thy ſervants have cattel. 5 Wherefore, ſay they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan. 6 And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here? 7 And wherefore diſcourage ye the heart of the children of Iſrael from going over into the land which the Lord hath given them? 8 Thus did your fathers, when I ſent them from Kadeſhbarnea to ſee the land. 9 For when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the Lord hath given them. 10 And the Lords anger was kindled at the ſame time, and he ſware, ſaying, 11 Surely none of the men that came up out of Egypt, from twenty years old and upward,

ward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not wholly followed me: 12 Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the ſun of Nun: for they have wholly followed the Lord. 13 And the Lords anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the Lord was conſumed. 14 And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the Lord toward Iſrael. 15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and ye ſhall deſtroy all this people. 16 And they came near unto him, and ſaid, We will build ſheep-folds here for our cattel, and cities for our little ones. 17 But we our ſelves will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land. 18 We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance: 19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſt-ward. 20 And Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the Lord to war, 21 And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, 22 And the land be ſubdued before the Lord: then afterward ye ſhall return, and be guiltleſs before the Lord, and before Iſrael; and this land ſhall be your poſſeſſion before the Lord. 23 But if ye will not do ſo, behold, ye have ſinned againſt the Lord: and be ſure your ſin will find you out. 24 Build ye cities for your little ones, and folds for your ſheep, and do that which hath proceeded out of your mouth. 25 And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth. 26 Our little ones, our wives, our flocks and all our cattel, ſhall be there in the cities of Gilead. 27 But thy ſervants will paſs over, every man armed for war before the Lord to battel, as my lord ſaith. 28 So concerning them Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael: 29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battel before the Lord, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion: 30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan. 31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the Lord hath ſaid unto thy ſervants, ſo will we do. 32 We will paſs over armed before the Lord into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours. 33 And Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the country round about. 34 And the children of Gad built Dibon, and Ataroth, and Aroer, 35 And Atroth, Shophan, and Jaazer, and Jogbehah, 36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep. 37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim, 38 And Nebo, and Baal-meon (their names being changed) and Shibmah: and gave other names unto the cities which they builded. 39 And the children of Machir, the ſon of Manaſſeh went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it. 40 And Moſes gave Gilead unto Machir the ſon of Manaſſeh; and he dwelt therein. 41 And Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them Havoth-jair. 42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Wells has given us the following Geographical Deſcription of the Country on that Side *Jordan*, which the *Reubenites* and *Gadites* ſo earneſtly deſired for a Poſſeſſion. In the Diviſion of the Country, which the *Iſraelites* took from *Sihon* and *Og*, two vanquiſhed Kings, that lived on the Eaſt Side of *Jordan*, and whoſe Dominions extended from the River *Arnon*, even as far as Mount *Hermon*, Deut. iii. 8. *Moſes* gave to the Tribe of *Reuben* the *ſouthern*, or rather the *South-weſt* Part of the Country, ſo that they were bounded to the *South* by the River *Arnon*; to the *Weſt*, with *Jordan*; and to the *North* and *Eaſt*, with the Tribe of *Gad*. In this Tribe ſtood *Heſhbon*, the capital City of the Kingdom of *Sihon*, ſituate on the Hills over againſt *Jericho*, about 20 Miles diſtant from the River *Jordan*. The Tribe of *Gad* was bounded with the River *Jordan*, to the *Weſt*; with the half Tribe of *Manaſſeh*, to the *North*; with the *Ammonites* to the *Eaſt*; and with the Tribe of *Reuben* to the *South*. In this Tribe ſtood *Aſtaroth*, the capital City of *Og*, which very likely obtained its Name from an *Idol*, which was much worſhipped in thoſe Times and Parts. How the half Tribe of *Manaſſeh* came to chuſe to ſtay on the *Eaſt* Side of *Jordan*, the ſacred Hiſtory makes no Mention; but it is reaſonable to ſuppoſe, that, after they had found that the Tribes of *Reuben* and *Gad* had ſucceeded in their Petition, they might likewiſe repreſent to *Moſes* the great Stock of Cattle which they had; that the Country would be equally commodious for them, and was over-large for two Tribes alone to occupy: Nor is it to be doubted, but that *Moſes* was inclinable to liſten to their Allegation, becauſe the Sons of *Machir*, the Son of *Manaſſeh*, had, by their Valour, ſubdued a great Part of the Country, where they ſetled; which was bounded by the Tribe of *Gad*, to the *South*; with the Sea of *Cinnereth* (afterwards called the Lake of *Genneſareth*, or the Sea of *Galilee*) together with the Courſe of the River *Jordan*, from its Head to the Sea, to the *Weſt*; with Mount *Lebanon*, or more peculiarly Mount *Hermon*, to the *North*, and *North-eaſt*; and with the Mountains of *Gilead* to the *Eaſt*.

CHAP. XXXIII.

The Marches and Encampments of the Iſraelites *from* Egypt *to* Canaan. *They are commanded to drive out the* Canaanites, *deſtroy their Idols, and divide the Land by Lot. The* Canaanites, *if not diſpoſſeſſed, ſhould trouble and vex them, and uſe them as God thought to uſe their Enemies.*

Ver. 1. THeſe *are* the journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron. 2 And Moſes wrote their

their goings out according to their journeys, by the commandment of the Lord: and these *are* their journeys according to their goings out. 3 And they departed from Rameses in the first month on the fifteenth day of the first month: on the morrow after the passover, the children of Israel went out with an high hand in the sight of all the Egyptians. 4 (For the Egyptians buried all *their* first-born, which the Lord had smitten among them: upon their gods also the Lord executed judgments) 5 And the children of Israel removed from Rameses, and pitched in Succoth. 6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness. 7 And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol. 8 And they departed from before Pi-hahiroth, and passed through the midst of the sea, into the wilderness, and went three days journey in the wilderness of Etham, and pitched in Marah. 9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there. 10 And they removed from Elim, and encamped by the Red-sea. 11 And they removed from the Red-sea, and encamped in the wilderness of Sin. 12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah. 13 And they departed from Dophkah, and encamped in Alush. 14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. 15 And they departed from Rephidim, and pitched in the wilderness of Sinai. 16 And they removed from the desart of Sinai, and pitched at Kibroth-hattaavah. 17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth. 18 And they departed from Hazeroth, and pitched in Rithmah. 19 And they departed from Rithmah, and pitched at Rimmon-parez. 20 And they departed from Rimmon-parez, and pitched in Libnah. 21 And they removed from Libnah, and pitched at Rissah. 22 And they journeyed from Rissah, and pitched in Kehelathah. 23 And they went from Kehelathah, and pitched in mount Shapher. 24 And they removed from mount Shapher, and encamped in Haradah. 25 And they removed from Haradah, and pitched in Makheloth. 26 And they removed from Makheloth, and encamped at Tahath. 27 And they departed from Tahath, and pitched at Tarah. 28 And they removed from Tarah, and pitched in Mithcah. 29 And they went from Mithcah, and pitched in Hashmonah. 30 And they departed from Hashmonah, and encamped at Moseroth. 31 And they departed from Moseroth, and pitched in Bene-jaakan. 32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad. 33 And they went from Hor-hagidgad, and pitched in Jotbathah. 34 And they removed from Jotbathah, and encamped at Ebronah. 35 And they departed from Ebronah, and encamped at Ezion-gaber. 36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which *is* Kadesh. 37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. 38 And Aaron the priest went up into mount Hor, at the commandment of the Lord, and died there in the fortieth year, after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month. 39 And Aaron was an hundred and twenty and three years old, when he died in mount Hor. 40 And king Arad the Canaanite (which dwelt in the south, in the land of Canaan) heard of the coming of the children of Israel. 41 And they departed from mount Hor, and pitched in Zalmonah. 42 And they departed from Zalmonah, and pitched in Punon. 43 And they departed from Punon, and pitched in Oboth. 44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab. 45 And they departed from Iim, and pitched in Dibon-gad. 46 And they removed from Dibon-gad, and encamped in Almon-diblathaim. 47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. 48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan, *near* Jericho. 49 And they pitched by Jordan from Beth jesimoth, *even* unto Abel-shittim, in the plains of Moab.

As this Part of the Chapter contains nothing more than an Account of the various Movements and Restings of the *Israelites* during their Travels in the Wilderness, the Reader will find the best Explanation of it in the Map, where these Things are particularly described.

50 And the Lord spake unto Moses, in the plains of Moab, by Jordan *near* Jericho, saying, 51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan, into the land of Canaan; 52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places. 53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it. 54 And ye shall divide the land by lot, for an inheritance among your families, *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every mans *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers, ye shall inherit. 55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them, *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. 56 Moreover, it shall come to pass *that* I shall do unto you, as I thought to do unto them.

And ye shall divide the Land by Lot for an Inheritance] Nothing could be more prudently contrived, than this Partition of the Country by *Lot*, and making *Joshua* and the *High-Priest* Super-intendants of it, (as we find they were in the next Chapter) since it was the only Way that could effectually prevent all Murmurings and Quarrellings among such an obstinate People as the *Jews* were. However, as the Lots were to bear a Proportion to the Bigness of each Tribe and Family, it is supposed from what followed, that every Tribe first drew its Lot for its own Canton, and that there were proper Persons appointed to measure out a Quantity of Land for each Family, according to their Bigness.

Bigneſs. But whether this laſt was done by this or any other Method; whether the *Subdiviſions* between the Families were likewiſe carried on by Lot, or otherwiſe, ſure it is, that we read of no Broils or Jealouſies that it ever occaſioned among them. See *Univerſ. Hiſt.*

CHAP. XXXIV.

The Borders and Boundaries of their promiſed Inheritance deſcribed. Joſhua *and* Eleazar *at the Head, and a Commiſſioner for every Tribe, appointed to divide the Land.*

Ver. 1. AND the Lord ſpake unto Moſes, ſaying, 2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan (this *is* the land that ſhall fall unto you for an inheritance, *even* the land of Canaan with the coaſts thereof) 3 Then your ſouth quarter ſhall be from the wilderneſs of Zin, along by the coaſt of Edom, and your ſouth-border ſhall be the out-moſt coaſt of the ſalt-ſea eaſtward. 4 And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs on to Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and ſhall go on to Hazar-addar, and paſs on to Azmon. 5 And the border ſhall fetch a compaſs from Azmon unto the river of Egypt, and the goings out of it ſhall be at the ſea. 6 And *as for* the weſtern border, you ſhall even have the great ſea for a border: this ſhall be your weſt-border. 7 And this ſhall be your north-border; from the great ſea, you ſhall point out for you mount Hor. 8 From mount Hor you ſhall point out *your border* unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad. 9 And the border ſhall go on to Ziphron, and the goings out of it ſhall be at Hazar-enan: this ſhall be your north-border. 10 And ye ſhall point out your eaſt-border from Hazar-enan to Shepham. 11 And the coaſt ſhall go down from Shepham, to Riblah, on the eaſt ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the ſide of the ſea of Cinnereth eaſtward. 12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt-ſea: This ſhall be your land with the coaſts thereof round about. 13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe. 14 For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance. 15 The two tribes and the half tribe have received their inheritance on this ſide Jordan *near* Jericho, eaſt-ward, toward the ſun-riſing. 16 And the Lord ſpake unto Moſes, ſaying, 17 Theſe *are* the names of the men which ſhall divide the land unto you; Eleazar the prieſt, and Joſhua the ſon of Nun. 18 And ye ſhall take one prince of every tribe, to divide the land by inheritance. 19 And the names of the men *are* theſe: Of the tribe of Judah, Caleb the ſon of Jephunneh. 20 And of the tribe of the children of Simeon, Shemuel the ſon of Ammihud. 21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon. 22 And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli. 23 The prince of the children of Joſeph, for the tribe of the children of Manaſſeh, Hanniel the ſon of Ephod. 24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan. 25 And the prince of the tribe of the children of Zebulun, Elizaphan the ſon of Parnach. 26 And the prince of the tribe of the children of Iſſachar, Paltiel the ſon of Azzan. 27 And the prince of the tribe of the children of Aſher, Ahihud the ſon of Shelomi. 28 And the prince of the tribe of the children of Naphtali, Pedahel the ſon of Ammihud. 29 Theſe *are they* whom the Lord commanded to divide the inheritance unto the children of Iſrael in the land of Canaan.

And this ſhall be your north Border; from the great Sea you ſhall point out for you Mount Hor] This was not the ſame Mount *Hor* on which *Aaron* died, for that was Southward, Ch. xxxiii. 37, 38. and therefore it muſt be another Mountain, and, as it is conceived, the Mountain of *Libanus*, which is elſewhere mentioned as the northern Border of the Land, and which, in regard of divers Parts, or by divers People, is called by divers Names, as *Sirion* and *Shenir*, Deut. iii. 9. and *Sion*, Deut. iv. 48. and *Hermon*, Joſh. xiii. 5. and here *Hor*, which ſignifies a *Mountain*, and this may be called ſo by Way of Eminency. Certain it is, that as *Hor* here, ſo *Hermon*, Joſh. xiii. 5. is joined with the Entrance of *Hamath*, which makes it probable that they are one and the ſame Place.

CHAP. XXXV.

Forty-eight Cities given to the Levites. *Six Cities of Refuge aſſigned; the Uſe of them. Two Witneſſes required in capital Puniſhments.*

Ver. 1. AND the Lord ſpake unto Moſes in the plains of Moab, by Jordan *near* Jericho, ſaying, 2 Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion, cities to dwell in: and ye ſhall give *alſo* unto the Levites ſuburbs for the cities round about them. 3 And the cities ſhall they have to dwell in, and the ſuburbs of them ſhall be for their cattel, and for their goods, and for all their beaſts. 4 And the ſuburbs of the cities which ye ſhall give unto the Levites, *ſhall reach* from the wall of the city and outward, a thouſand cubits round about. 5 And ye ſhall meaſure from without the city on the eaſt-ſide two thouſand cubits, and on the ſouth-ſide two thouſand cubits, and on the weſt-ſide two thouſand cubits, and on the north-ſide two thouſand cubits: and the city *ſhall be* in the midſt: this ſhall be to them the ſuburbs of the cities. 6 And among the cities which ye ſhall give unto the Levites, *there ſhall be* ſix cities for refuge, which ye ſhall appoint for the man-ſlayer, that he may flee thither: and to them ye ſhall add forty and two cities. 7 *So* all the cities which ye ſhall give to the Levites, *ſhall be* forty and eight cities: them *ſhall ye give* with their ſuburbs. 8 And the cities which ye ſhall give *ſhall be* of the poſſeſſion of the children of Iſrael: from *them that have* many, ye ſhall give many; but from *them that have* few, ye ſhall give few: every one ſhall give of his cities unto the Levites, according to his inheritance which he inheriteth.

And the Suburbs of the Cities which ye ſhall give unto the Levites, ſhall reach from the Wall of the City and outward, a thouſand Cubits round about] But in the next Verſe it is *two thouſand*. To reconcile this, the *ſeventy Interpreters* read in both Places *two thouſand Cubits*; whence ſome ſuppoſe this to be an Error in the *Hebrew* Text, which, being in a Matter neither concerning Faith nor good Morals, is not prejudicial to the Authority of the holy Scripture.

But farther; the *one thouſand Cubits* may be in Length from the City, and the *two thouſand Cubits* in Breadth on each Side of the City, and ſo they well agree; for a Line of a thouſand Cubits being drawn in Length Eaſtward, and another Weſtward, another Northward, and another Southward, a Line, drawn at a thouſand Cubits diſtance from the City, from Eaſt to Weſt, muſt needs contain two thouſand Cubits, and ſo muſt the other Line from North to South, and ſo on every Side of the City there muſt be two thouſand Cubits.

Again; this Verſe and the next do not ſpeak to the ſame Thing. This ſpeaks of the Space or Place from whence the Suburbs ſhall be meaſured, the next Verſe ſpeaks of the Space unto which that Meaſure ſhall be extended; and the Words may be very well read thus, *And the Suburbs — ſhall be* (ſo it is only an *Ellipſis* of the Verb Subſtantive, which is moſt frequent, and the Meaning is, ſhall be taken or accounted) *from the Wall of the City*, and *from* (that Particle being ſupplied or underſtood from the foregoing Words, which is very uſual) *without it*, or, from *the outward Part of it*, (which being a general and indefinite Expreſſion, is limited and explained by the following Words) even *from a thouſand Cubits round about*. Which are mentioned not as the Thing meaſured, for as yet there is not a Word of *meaſuring*, but as the Term or Space from which the meaſuring Line ſhould begin. And then it follows, Ver. 5. *And ye ſhall meaſure from without the City*, (not *from the Wall of the City*, as was ſaid, Ver. 4. but *from without it*, that is, from the ſaid outward Part or Space of a thouſand Cubits without the Wall of the City round about) *on the Eaſt Side two thouſand Cubits*, &c. So that, really, there were three thouſand Cubits from the Wall of the City, whereof one thouſand were probably for Out-houſes, *Stalls* for Cattle, Gardens, Vineyards, and Olive-yards, and the like, and the other two thouſand for Paſture, which are therefore called the *Field of the Suburbs*, Levit. xxv. 34. by Way of Diſtinction from the Suburbs themſelves, which conſiſted of the firſt thouſand Cubits from the Wall of the City.

9 And the Lord ſpake unto Moſes, ſaying, 10 Speak unto the children of Iſrael, and ſay unto them, When ye be come over Jordan, into the land of Canaan: 11 Then ye ſhall appoint you cities, to be cities of refuge for you; that the ſlayer may flee thither which killeth any perſon at unawares. 12 And they ſhall be unto you cities for refuge from the avenger; that the man-ſlayer die not, until he ſtand before the congregation in judgment. 13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge. 14 Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge. 15 Theſe ſix cities ſhall be a refuge, *both* for the children of Iſrael, and for the ſtranger, and for the ſojourner among them: that every one that killeth any perſon unawares, may flee thither. 16 And if he ſmite him with an inſtrument of iron (ſo that he die) he *is* a murderer: the murderer ſhall ſurely be put to death. 17 And if he ſmite him with throwing a ſtone wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death. 18 Or *if* he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death. 19 The revenger of blood himſelf ſhall ſlay the murderer: when he meeteth him, he ſhall ſlay him. 20 But if he thruſt him of hatred, or hurl at him by laying of wait, that he die; 21 Or in enmity ſmite him with his hand, that he die: he that ſmote *him* ſhall ſurely be put to death; *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer, when he meeteth him. 22 But if he thruſt him ſuddenly without enmity, or have caſt upon him any thing without laying of wait; 23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy, neither ſought his harm: 24 Then the congregation ſhall judge between the ſlayer, and the revenger of blood, according to theſe judgments. 25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge, whither he was fled: and he ſhall abide in it unto the death of the high-prieſt, which was anointed with the holy oil. 26 But if the ſlayer ſhall at any time come without the border of the city of his refuge, whither he was fled; 27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer; he ſhall not be guilty of blood: 28 Becauſe he ſhould have remained in the city of his refuge until the death of the high-prieſt: but after the death of the high-prieſt, the ſlayer ſhall return into the land of his poſſeſſion. 29 So theſe *things* ſhall be for a ſtatute of judgment unto you, throughout your generations in all your dwellings. 30 Whoſo killeth any perſon, the murderer ſhall be put to death by the mouth of witneſſes: but one witneſs ſhall not teſtify againſt any perſon, *to cauſe him* to die. 31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which *is* guilty of death: but he ſhall be ſurely put to death. 32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the prieſt. 33 So ye ſhall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it. 34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the Lord dwell among the children of Iſrael.

When ye be come over Jordan, into the Land of Canaan; then ye ſhall appoint you Cities, to be Cities of Refuge for you] But had the Children of *Iſrael* no *Sanctuaries*, or Places of *Refuge*, before their Entrance into the Land of *Canaan? Anſw.* It is with great Aſſurance of Truth ſuppoſed, that the *Altar* was the only *Sanctuary*, whither he, who had unfortunately killed a Perſon, might flee for Shelter, which, as it ſtood in the Middle of the Camp, was equally near to any of the Tribes; and ſo it was appointed, that the *Cities of Refuge* ſhould be ſo ſituated, that he, who was driven to make uſe of them, might not have far to travel, leſt before he reached the City, the *Avenger of Blood* ſhould overtake him, and put him to Death: For this Reaſon, three were appointed on one Side the River *Jordan*, and three on the other; for, tho' the River did, by no Means, equally divide the Dominions of *Iſrael*, the Poſſeſſions of the Tribes of *Reuben*, *Gad*, and the *Half Tribe of Manaſſeh*, were equal in Length to thoſe of the *nine Tribes* and an *Half*; and conſe-

quently as many Cities were neceſſary.

The Reaſon why theſe Cities were aſſigned among the *Levites* was, becauſe they might be preſumed to be the moſt proper and impartial Judges between the *Man-ſlayers* and *Wilful Murderers*; their Preſence, Counſel, and Authority, we may reaſonably ſuppoſe, might more effectually bridle the Paſſions of the *Avenger of Blood*, who might purſue him thither; and might alſo ſignify, that it is only in *Chriſt* (whom the *Levitical Prieſts* repreſented) that Sinners find Refuge and Safety from the avenging Wrath of God.

CHAP. XXXVI.

The Princes of Manaſſeh *diſcovering an Inconvenience from the Decree paſſed in Favour of the Daughters of* Zelophehad, *that Law is explained, and the Inheritance of Daughters ſetled, and the Daughters of* Zelophehad *allowed to marry whom they think fit in their own Tribe.*

Ver. 1. AND the chief fathers of the families of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near, and ſpake before Moſes and before the princes the chief fathers of the children of Iſrael: 2 And they ſaid, The Lord commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother, unto his daughters. 3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael; then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe whereunto they are received; ſo ſhall it be taken from the lot of our inheritance. 4 And when the jubile of the children of Iſrael, ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers. 5 And Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſons of Joſeph hath ſaid well. 6 This *is* the thing which the Lord doth command concerning the daughters of Zelophehad, ſaying, Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry: 7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers. 8 And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers. 9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance. 10 Even as the Lord commanded Moſes, ſo did the daughters of Zelophehad. 11 For Mahlah, Tirzah, and Hoglah, and Milkah, and Noah, the daughters of Zelophehad, were married unto their fathers brothers ſons. 12 *And* they were married into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father. 13 These *are* the commandments and the judgments which the Lord commanded by the hand of Moſes, unto the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

The Law lately made in Favour of the Daughters of *Zelophehad*, we find here, is altered; and yet that Law was given by divine Direction: How are we to conceive of God's giving an imperfect Law? *Anſw.* God did not take particular Care about every particular Occurrence that happened, or might happen, but left divers Things to be found out by human Prudence, which being his own Gift, it was proper that Opportunities ſhould be left for the Exerciſe of it; and God thought fit to approve and ratify the prudent and profitable Inventions of Men by his own Law or Sanction; as in the Caſe of *Jethro*, Exod. xviii. of *Zelophehad's* Daughters, *Numb.* xxvii. and here of their Brethren. But it is obſervable, that God allowed this only in civil Affairs, but never in the Matters of Worſhip, where he utterly forbids it.

And every Daughter that poſſeſſeth an Inheritance in any Tribe of the Children of Iſrael, ſhall be Wife unto one of the Family of the Tribe of her Father] But was every Woman, by this Law, abſolutely forbidden to marry into any other Tribe than that ſhe belonged to? No; for the contrary may be reaſonably concluded from the Practice of ſo many Patriarchs, Kings, Prieſts, and other holy Men, who have married Women of other Tribes, yea, ſometimes of other Nations, which it is not likely they would have done, if this had been a Tranſgreſſion of God's Law. But by the firſt Clauſe of Ver. 8. here recited, *every Daughter that poſſeſſeth an Inheritance*, it ſeems reſtrained to Heireſſes, or ſuch as were likely to be ſo. See 1 *Chron.* xxiii. 22. But if they had Brethren, it's probable they were at Liberty to marry into any Tribe; yet ſo that, if their Brethren died, their Puniſhment was, the Inheritance went from them to the next a kin to their Father's Tribe and Family. And the principal Reaſon why God was ſo ſolicitous to preſerve Tribes and Families unmixed, was, that the Tribe and Family too, out of which the *Meſſiah* was to come, and by which he ſhould be known, might be evident and unqueſtionable.

AN EXPOSITION OF

The Fourth Book of *Moſes* called *DEUTERONOMY.*

The ARGUMENT.

Deuteronomy, *in* Greek, *ſignifies a* ſecond Law, *or* a Repetition of the Law, *which* Moſes *doth in this Book; making uſe of holy Exhortations, and perſuaſive Motives to that Purpoſe; ſo that it may be called* an Abridgment of the Law. *He wrote this Book during the two laſt Months of the* 40*th Year of the* Iſraelites *going out of* Egypt, *in the Plain of* Moab, *on the Frontiers of* Canaan, *and after that all the Rebellious were conſumed in the Deſart.*

This faithful Servant of the Lord ſpent the reſt of his Life in repreſenting to them the Paſſages that happened to them in the Deſart, thereby to inſtruct them in their Duty. Firſt, he repreſents to them the great and manifold Benefits God had beſtowed on them in their forty Years Travels, with the juſt Puniſhments the rebellious Murmurers had drawn upon them, thereby to bring them to a careful Obſervance of God's Laws. Then he re-iterates and explains to them, not only the Moral, *but alſo the* Ceremonial Laws, *reſpecting their Religion, and the outward Service of God required of them, and the* Judiciary *or* Civil Laws, *with ſeveral* Military Ordinances, *with the Duties of* Magiſtrates *and* Judges; *inſerting here and there ſome new Laws, with a very remarkable Prophecy of the chief Prophet, namely,* Jeſus Chriſt. *Then confirming all theſe with excellent* Promiſes *of wonderful* Bleſſings *if they obey; and with terrible* Menaces *and* Curſes, *if they ſhould break the* Covenant *he had made with them, as far as Ch.* xxxi. *And laſt of all, he appoints* Joſhua *to ſucceed him, and ſolemnly delivers the Book of the Law to the Prieſts and Levites, ordering it to be laid up, and kept in the Sanctuary, and to be read at certain Times to the People. He alſo compoſed and taught the* Iſraelites *an excellent* prophetical Hymn, *wherein he foretels what ſhould happen to them till the Coming of* Chriſt, *and the Calling of the* Gentiles. *He bleſſes the* Twelve Tribes, *and having taken a View of the* Holy Land *from the Top of Mount* Nebo, *he dies, and is buried there by the Lord. The* Iſraelites *mourn for him, and* Joſhua *(by God's Order) ſucceeds him.*

CHAP. I.

A Rehearſal of what had befallen the Iſraelites *during their forty Years Travel in the Wilderneſs.*

Ver. 1. THeſe be the words which Moſes ſpake unto all Iſrael, on this ſide Jordan in the wilderneſs, in the plain over againſt the Red-*ſea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. 2 (*There are* eleven days *journey* from Horeb by the way of mount Seir, unto Kadeſh-barnea) 3 And it came to paſs in the fortieth year, in the eleventh month, on the firſt *day* of the month, that Moſes ſpake unto the children of Iſrael, according unto all that the Lord had given him in commandment unto them; 4 After he had ſlain Sihon the king of the Amorites, which dwelt in Heſhbon, and Og the king of Baſhan, which dwelt at Aſtaroth in Edrei: 5 On this ſide Jordan, in the land of Moab, began Moſes to declare this law, ſaying, 6 The Lord our God ſpake unto us in Horeb, ſaying, Ye have dwelt long enough in this mount: 7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea-ſide, to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates. 8 Behold, I have ſet the land before you: go in and poſſeſs the land which the Lord ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them. 9 And I ſpake unto you at that time, ſaying, I am not able to bear you my ſelf alone: 10 The Lord your God hath multiplyed you, and behold, you *are* this day as the ſtars of heaven for multitude. 11 (The Lord God of your fathers make you a thouſand times ſo many more as ye *are*, and bleſs you as he hath promiſed you) 12 How can I my ſelf alone bear your cumbrance, and your burden, and your ſtrife? 13 Take ye wiſe men and underſtanding, and known among your tribes, and I will make them rulers over you. 14 And ye anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do. 15 So I took the chief of your tribes,

wiſe

wiſe men, and known, and made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. 16 And I charged your judges at that time, ſaying, Hear *the cauſes* between your brethren, and judge righteouſly between *every* man and his brother, and the ſtranger *that is* with him. 17 Ye ſhall not reſpect perſons in judgment, *but* you ſhall hear the ſmall as well as the great; you ſhall not be afraid of the face of man, for the judgment *is* Gods: and the cauſe that is too hard for you, bring *it* unto me, and I will hear it. 18 And I commanded you at that time all the things which ye ſhould do. 19 And when we departed from Horeb, we went through all that great and terrible wilderneſs, which you ſaw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadeſh-barnea. 20 And I ſaid unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. 21 Behold, the Lord thy God hath ſet the land before thee: go up *and* poſſeſs *it*, as the Lord God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged. 22 And ye came near unto me every one of you, and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again by what way we muſt go up, and into what cities we ſhall come. 23 And the ſaying pleaſed me well: And I took twelve men of you, one of a tribe. 24 And they turned and went up into the mountain, and came unto the valley of Eſhcol, and ſearched it out. 25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land, which the Lord our God doth give us. 26 Notwithſtanding, ye would not go up, but rebelled againſt the commandment of the Lord your God. 27 And ye murmured in your tents, and ſaid, Becauſe the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to deſtroy us. 28 Whither ſhall we go up? our brethren have diſcouraged our heart, ſaying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover we have ſeen the ſons of the Anakims there. 29 Then I ſaid unto you, Dread not, neither be afraid of them. 30 The Lord your God which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt before your eyes: 31 And in the wilderneſs, where thou haſt ſeen how that the Lord thy God bare thee as a man doth bear his ſon, in all the way that ye went, until ye came unto this place. 32 Yet in this thing ye did not believe the Lord your God, 33 Who went in the way before you to ſearch you out a place to pitch your tents *in*, in fire by night to ſhew you by what way ye ſhould go, and in a cloud by day. 34 And the Lord heard the voice of your words, and was wroth, and ſware, ſaying, 35 Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers; 36 Save Caleb the ſon of Jephunneh, he ſhall ſee it, and to him will I give the land that he hath troden upon, and to his children, becauſe he hath wholly followed the Lord. 37 Alſo the Lord was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither. 38 *But* Joſhua the ſon of Nun, which ſtandeth before thee, he ſhall go in thither. Encourage him: for he ſhall cauſe Iſrael to inherit it. 39 Moreover, your little ones, which ye ſaid ſhould be a prey, and your children which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it. 40 But *as for* you, turn ye, and take your journey into the wilderneſs, by the way of the Red-ſea. 41 Then ye anſwered and ſaid unto me, We have ſinned againſt the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. 42 And the Lord ſaid unto me, Say unto them, Go not up, neither fight, for I *am* not among you; leſt ye be ſmitten before your enemies. 43 So I ſpake unto you, and ye would not hear, but rebelled againſt the commandment of the Lord, and went preſumptuouſly up into the hill. 44 And the Amorites which dwelt in that mountain, came out againſt you, and chaſed you as bees do, and deſtroyed you in Seir, *even* unto Hormah. 45 And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you. 46 So ye abode in Kadeſh many days, according unto the days that ye abode *there*.

Theſe are the Words which Moſes ſpake unto all Iſrael on this Side Jordan] The Reaſons which induced *Moſes* to recapitulate the Tranſactions of the *Iſraelites* in the Wilderneſs, ſeem to be theſe. The whole Army of *Iſrael*, which now lay encamped in the Plains, on the Eaſt-Side of the River *Jordan*, conſiſted wholly of Perſons who (except the *Levites*) were not twenty Years old at the Time of the Sedition, which happened at *Kadeſh-barnea*; and, of Conſequence, were many of them ignorant of the Laws given to their Fathers. Hence they ſtood in great need of having thoſe Laws recapitulated to them, that they might know perfectly how to conduct themſelves, on their coming into the Land of *Canaan*; and eſpecially how to avoid falling into thoſe Errors which had ſubjected their Anceſtors to ſo ſevere a Judgment, and had even involved themſelves in many Years Fatigue and Dangers; it was therefore a Thing highly reaſonable and commendable, for *Moſes* to repeat to the People what he had before given, as Inſtructions to their Parents: and it was the more neceſſary, becauſe that, after his Death, the Laws promulgated by him were to remain unalterable, as a ſacred Code, which ſucceeding Judges might neither add to nor diminiſh.

It muſt be alſo obſerved, that the Prophet thro' the whole Courſe of his Adminiſtration, truſted neither to ſpeaking nor writing alone. The ſetling the Conſtitution, given by *Jehovah*, to his choſen People, was a Point of ſuch Importance, that he choſe to promulgate his Laws, firſt in a general Aſſembly, that all might know them; and be acquainted with their Tenor; and next, to reduce them into Writing, and put them into that Volume which was to be delivered to his Succeſſor; and to remain the Rule and Standard, as well of his Actions, as of the Behaviour of the Nation in general. Thus, were the Inconveniencies, conſequent from an *oral* or *unwritten Law*, perfectly guarded againſt and prevented, and, at the ſame Time, all Pretences were taken away from this mutinous People, of complaining, that they neither heard nor conſented to thoſe Laws by which they were governed: an Excuſe, it is highly probable, they would have pleaded, had not this excellent Method been all along purſued, whereby it was put out of their Power.

We are not particularly informed indeed, as to the Manner in which he delivered himſelf, in this his laſt Exhortation; but the *Jews* are of Opinion, and the Opinion is probable enough, that, from Day to Day, as other neceſſary Duties of his Office gave him Time and Opportunity, he returned to the Aſſembly, and continued his Recital.

As to the Oration itſelf, it is recorded with all the Simplicity natural to the moſt antient Writers, eſpecially the *Orientals*; its Contents, inaſmuch as they are of a mixed Nature, partly Narrative, partly Exhortative, are ſet down in the Manner they were declared to the People; and yet, notwithſtanding this Want of Method, they fail not at this Day, to ſtrike the Mind moſt affectingly; wherefore we need make no Queſtion, that the *Iſraelites* were very ſtrongly moved at the Time, when the Prophet pronounced this full and final Confirmation of the Statutes and Judgments, revealed to him for their Government, by their King and God, *Jehovah*.

CHAP. II.

The Recital is continued touching the Edomites, Moabites, *and* Ammonites, *and* Sihon *the* Amorite.

Ver. 1. THen we turned, and took our journey into the wilderneſs, by the way of the Red-ſea, as the Lord ſpake unto me: and we compaſſed mount Seir many days. 2 And the Lord ſpake unto me, ſaying, 3 Ye have compaſſed this mountain long enough: turn you northward. 4 And command thou the people, ſaying, Ye *are* to paſs through the coaſt of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heed unto your ſelves therefore. 5 Meddle not with them; for I will not give you of their land, no not ſo much as a foot-breadth, becauſe I have given mount Seir unto Eſau *for* a poſſeſſion. 6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink. 7 For the Lord thy God hath bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſs: theſe forty years the Lord thy God *hath been* with thee, thou haſt lacked nothing. 8 And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and paſſed by the way of the wilderneſs of Moab. 9 And the Lord ſaid unto me, Diſtreſs not the Moabites, neither contend with them in battel: for I will not give thee of their land *for* a poſſeſſion, becauſe I have given Ar unto the children of Lot *for* a poſſeſſion. 10 The Emims dwelt therein in times paſt, a people great and many, and tall as the Anakims; 11 Which alſo were accounted giants, as the Anakims, but the Moabites call them Emims. 12 The Horims alſo dwelt in Seir before-time, but the children of Eſau ſucceeded them when they had deſtroyed them from before them, and dwelt in their ſtead, as Iſrael did unto the land of his poſſeſſion, which the Lord gave unto them. 13 Now riſe up, *ſaid I*, and get you over the brook Zered: and we went over the brook Zered: 14 And the ſpace in which we came from Kadeſh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were waſted out from among the hoſt, as the Lord ſware unto them. 15 For indeed the hand of the Lord was againſt them, to deſtroy them from among the hoſt, until they were conſumed. 16 So it came to paſs, when all the men of war were conſumed and dead from among the people. 17 That the Lord ſpake unto me, ſaying, 18 Thou art to paſs over through Ar, the coaſt of Moab, this day. 19 And *when* thou comeſt nigh over againſt the children of Ammon, diſtreſs them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* poſſeſſion, becauſe I have given it unto the children of Lot *for* a poſſeſſion. 20 (That alſo was accounted a land of giants, giants dwelt therein in old time, and the Ammonites call them Zamzummims, 21 A people great, and many, and tall as the Anakims; but the Lord deſtroyed them before them, and they ſucceeded them, and dwelt in their ſtead: 22 As he did to the children of Eſau which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead even unto this day: 23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims which came forth out of Caphtor, deſtroyed them and dwelt in their ſtead) 24 Riſe ye up, take your journey, and paſs over the river Arnon: behold, I have given into thy hand Sihon the Amorite king of Heſhbon, and his land: begin to poſſeſs *it*, and contend with him in battel. 25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee. 26 And I ſent meſſengers out of the wilderneſs of Kedemoth, unto Sihon king of Heſhbon, with words of peace, ſaying, 27 Let me paſs through thy land: I will go along by the high-way, I will neither turn unto the right-hand nor to the left. 28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money, that I may drink: only I will paſs through on my feet: 29 (As the children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did unto me) until I ſhall paſs over Jordan, into the land which the Lord our God giveth us. 30 But Sihon king of Heſhbon, would not let us paſs by him: for the Lord thy God hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day. 31 And the Lord ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſs, that thou mayeſt inherit his land. 32 Then Sihon came out againſt us, he and all his people, to fight at Jahaz. 33 And the Lord our God delivered him before us, and we ſmote him, and his ſons, and all his people. 34 And we took all his cities at that time, and utterly deſtroyed the men, and the women, and the little ones of every city, we left none to remain: 35 Only the cattel we took for a prey unto our ſelves, and the ſpoil of the cities which we took. 36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too ſtrong for us: the Lord our God delivered all unto us. 37 Only unto the land of the children of Ammon thou cameſt not, *nor* unto any place of the river Jabbok, nor unto the cities in

the mountains, nor unto whatſoever the Lord our God forbad us.

Ye ſhall buy Meat of them for Money, that ye may eat; and ye ſhall alſo buy Water of them for Money, that ye may drink] But why ſo, ſince they had a daily Supply of *Manna* from Heaven? Altho' *Manna* did yet rain upon them, they are not forbidden to buy other Meats when Opportunity offered, but were forbidden to hunger greedily after them, when there was no human Poſſibility of obtaining them. As to Water, it was very ſcarce in thoſe Parts, and therefore private Perſons dug Wells for their own Uſe.

And dwelt in their Stead, as Iſrael did unto the Land of his Poſſeſſion, which the Lord gave unto them] This ſpeaks of *Iſrael* as if already in the Land of their Poſſeſſion; which could not literally be true. But the *paſt* Tenſe is here put for the *future*. Again; Things are often ſaid to be done, when they are only reſolved, or agreed, or attempted to be done; in which Senſe *Reuben* is ſaid to deliver *Joſeph*, Gen. xxxvii. 21. *Balak* to fight againſt *Iſrael*, Joſh. xxiv. 9. *Abraham* to have offered his Son, *Heb.* xi. 17. But farther, God may well be ſaid to have given it, not only becauſe he had purpoſed and promiſed to give it, but had already given them ſome Part of it, and that as an Earneſt of the Whole. And laſtly, This may be particularly underſtood of that Part of *Iſrael*'s Poſſeſſion which was beyond *Jordan*, which God had actually given to them, that is to ſome of them; for, even the Land of *Canaan*, on this Side *Jordan*, was not given to all of them, but only to ſome of the Tribes.

As the Children of Eſau which dwell in Seir — did unto me] Here it is intimated, that the *Edomites*, or the Children of *Eſau* did grant the *Iſraelites* a Paſſage through their Country; and yet it is ſaid, *Numb.* xx. that they abſolutely refuſed them this Favour. But, tho' they did not permit them to paſs through the Heart of their Couutry, yet they ſuffered them to paſs quietly by their Borders; and, in their Paſſage, the People ſold them Meat and Drink, being, it ſeems, more kind to them than their King would have had them; and therefore they here aſcribe this Favour, not to the King, but to the People, the Children of *Eſau*.

CHAP. III.

Og *and his People routed, and his Land diſtributed between the Two Tribes and a Half, on Condition that they aſſiſt their Brethren in conquering the promiſed Land.* Moſes *encourages* Joſhua; *entreats to go into the Land of* Canaan, *but is refuſed, yet is allowed a Proſpect of it.*

Ver. 1. THen we turned and went up the way to Baſhan: and Og the king of Baſhan came out againſt us, he and all his people, to battel at Edrei. 2 And the Lord ſaid unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou ſhalt do unto him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon. 3 So the Lord our God delivered into our hands Og alſo the king of Baſhan, and all his people: and we ſmote him until none was left to him remaining. 4 And we took all his cities at that time, there was not a city which we took not from them, threeſcore cities, all the region of Argob, the kingdom of Og in Baſhan. 5 All theſe cities *were* fenced with high walls, gates and bars, beſide unwalled towns a great many. 6 And we utterly deſtroyed them, as we did unto Sihon king of Heſhbon, utterly deſtroying the men, women, and children of every city. 7 But all the cattel, and the ſpoil of the cities, we took for a prey to our ſelves. 8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this ſide Jordan, from the river of Arnon unto mount Hermon: 9 (*Which* Hermon the Sidonians call Sirion: and the Amorites call it Shenir) 10 all the cities of the plain, and all Gilead, and all Baſhan, unto Salchah and Edrei, cities of the kingdom of Og in Baſhan: 11 For only Og king of Baſhan remained of the remnant of giants; behold, his bed-ſtead *was* a bed-ſtead of iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man. 12 And this land *which* we poſſeſſed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites. 13 And the reſt of Gilead, and all Baſhan, *being* the kingdom of Og, gave I unto the half-tribe of Manaſſeh; all the region of Argob, with all Baſhan, which was called the land of giants. 14 Jair the ſon of Manaſſeh, took all the country of Argob, unto the coaſts of Geſhuri, and Maachathi; and called them after his own name, Baſhan-havoth-jair, unto this day. 15 And I gave Gilead unto Machir. 16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon: 17 The plain alſo, and Jordan, and the coaſt *thereof* from Cinnereth even unto the ſea of the plain, *even* the ſalt-ſea, under Aſhdoth-piſgah eaſt-ward. 18 And I commanded you at that time, ſaying, The Lord your God hath given you this land to poſſeſs it: ye ſhall paſs over armed before your brethren the children of Iſrael, all *that are* meet for the war. 19 But your wives, and your little ones, and your cattel (*for* I know that ye have much cattel) ſhall abide in your cities which I have given you; 20 Until the Lord have given reſt unto your brethren, as well as unto you, and *until* they alſo poſſeſs the land which the Lord your God hath given them beyond Jordan: and *then* ſhall ye return every man unto his poſſeſſion which I have given you. 21 And I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the Lord your God hath done unto theſe two kings: ſo ſhall the Lord do unto all the kingdoms whither thou paſſeſt. 22 Ye ſhall not fear them: for the Lord your God he ſhall fight for you. 23 And I beſought the Lord at that time, ſaying, 24 O Lord God, thou haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might? 25 I pray thee let me go over, and ſee the good land that *is* beyond Jordan, that goodly mountain, and Lebanon. 26 But the Lord was wroth with me for your ſakes, and would not hear me: and the Lord ſaid unto me, Let it ſuffice thee, ſpeak no more unto me of this matter. 27 Get thee up in to the top of Piſgah, and lift up thine eyes weſt-ward, and north-ward, and ſouth-ward, and eaſt-ward, and behold *it* with thine eyes: for thou ſhalt not go over this Jordan. 28 But charge Joſhua, and encourage him, and ſtrengthen him: for he ſhall go over before this people, and he ſhall cauſe

him to inherit the land which thou ſhalt ſee. 29 So we abode in the valley over againſt Beth-peor.

I gave from Gilead, even unto the River Arnon, half the Valley] The Words, *half the Valley*, ſhould be read, *to the Middle of the River*; for the Word *Half* ſignifies commonly *Middle*; and the ſame *Hebrew* Word ſignifying both a Valley, and a Brook or River, it ſeems more reaſonable to underſtand it of a River, as the ſame Word is rendered in the next foregoing Clauſe of this Verſe, than of a *Valley*, which was not mentioned before; eſpecially ſeeing here is an Article added, which ſeems to be emphatical, and to note *that River*, namely, juſt mentioned. Add to this, that there was no ſuch *Valley*, much leſs any *half Valley*, belonging both to the *Reubenites* and *Gadites*. But according to the other Tranſlation, the Senſe is plain and agreeable to Truth, that their Land extended from *Gilead* unto *Arnon*, and, to ſpeak exactly, the Middle of that River; for as that River was the Border between them and others, ſo one Half of it belonged to them, as the other Half did to the others. And that this is the very Truth of the Matter, and the real Meaning of the Place, will appear by comparing this Text with two others. The firſt is that of *Joſh.* xii. 2. where the ſame Thing is expreſſed in the ſame Words in the *Hebrew* which are here, tho' our Tranſlators render the ſelf-ſame Words there, *from the Middle of the River*, which they here render *Half of the Valley*; and there the Bounds of *Sihon*'s Kingdom, which was the ſame Portion here mentioned, as given to *Reuben* and *Gad*, are thus deſcribed; *from Aroer, which is upon the Bank of the River Arnon, and from the Middle of the River, and from Half Gilead, even unto the River Jabbok, which is the Border of the Children of Canaan.* The other Text referred to is, *Deut.* ii. 36. *From Aroer, which is by the Brink of the River Arnon, and from the City which is by the River*, or rather, as the *Hebrew* has it, *in the River*, that is, from *Ar*, which was the chief City of the *Moabites*, and therefore denied to the *Iſraelites*, as is here implied, and more fully expreſſed, *Deut.* ii. 9. which City was ſeated in an Iland in the Middle of the River. So that here we have a juſt and full Reaſon, why the Border of this Land given to *Reuben* and *Gad*, is ſo exactly and critically deſcribed here, even to the Middle of a River, which altho' in Truth and Strictneſs it be the Bound of thoſe Lands which are divided by a River, yet is not uſually expreſſed in the Deſcription of Borders, either in Scriptures or other Authors, becauſe here was an eminent City of the *Moabites*, in the Middle of this River, which by this curious and exact Deſcription, is excepted from their Poſſeſſion, as God would have it to be.

I pray thee let me go over and ſee that good Land, that is beyond Jordan, that goodly Mountain, and Lebanon] That *goodly Mountain* may, by an Analogy of the Number, be put for thoſe goodly Mountains in *Canaan*, which were many. Thus *Moſes* proceeds gradually, in this Deſire and Deſcription, and prays that he may ſee in general that good Land that is beyond *Jordan*, and then particularly the goodly Mountains of it, and eſpecially that famous Mount of *Lebanon*, which was ſo celebrated for its tall large Cedars, and other Trees and excellent Plants. See *Pſ.* xxix. 5. *Iſa.* ii. 13. and xiv. 8.

CHAP. IV.

An Exhortation to Obedience. Moſes *appoints the Cities of Refuge on that Side* Jordan.

Ver. 1. NOW therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and poſſeſs the land which the Lord God of your fathers giveth you. 2 Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh *ought* from it, that ye may keep the commandment of the Lord your God which I command you. 3 Your eyes have ſeen what the Lord did becauſe of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath deſtroyed them from among you. 4 But ye that did cleave unto the Lord your God, *are* alive every one of you this day. 5 Behold, I have taught you ſtatutes and judgments, even as the Lord my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it. 6 Keep therefore and do *them*, for this *is* your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people. 7 For what nation *is there ſo* great, who *hath* God ſo nigh unto them, as the Lord our God *is* in all *things* that we call upon him for? 8 And what nation *is there ſo* great, that hath ſtatutes and judgments *ſo* righteous, as all this law which I ſet before you this day? 9 Only take heed to thy ſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons ſons: 10 *Specially* the day that thou ſtoodſt before the Lord thy God in Horeb, when the Lord ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children. 11 And they came near and ſtood under the mountain, and the mountain burnt with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs. 12 And the Lord ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, only *ye heard* a voice. 13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments, and he wrote them upon two tables of ſtone. 14 And the Lord commanded me at that time, to teach you ſtatutes and judgments, that ye might do them in the land whither ye go over to poſſeſs it. 15 Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day *that* the Lord ſpake unto you in Horeb, out of the midſt of the fire) 16 Leſt ye corrupt *your ſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female, 17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air, 18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth: 19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided unto all nations under the whole heaven. 20 But the Lord hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day. 21 Furthermore, the Lord was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the Lord thy God giveth thee *for* an inheritance. 22 But I

muſt

must die in this land, I must not go over Jordan: but ye shall go over and possess that good land. 23 Take heed unto your selves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, *or* the likeness of any *thing* which the Lord thy God hath forbidden thee. 24 For the Lord thy God *is* a consuming fire, *even* a jealous God. 25 When thou shalt beget children, and childrens children, and shalt have remained long in the land, and shall corrupt *your selves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the Lord thy God to provoke him to anger: 26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed. 27 And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. 28 And there ye shall serve gods, the work of mens hands, wood and stone, which neither see, nor hear, nor eat, nor smell. 29 But if from thence thou shalt seek the Lord thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul. 30 When thou art in tribulation, and all these things come upon thee, *even* in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice: 31 (For the Lord thy God *is* a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. 32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it? 33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? 34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? 35 Unto thee it was shewed, that thou mightiest know that the Lord he *is* God; *there is* none else beside him. 36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire. 37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt: 38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in to give thee their land *for* an inheritance, as *it is* this day. 39 Know therefore this day, and consider *it* in thine heart, that the Lord he *is* God in heaven above, and upon the earth beneath: *there is* none else. 40 Thou shalt keep therefore his statutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the Lord thy God giveth thee, for ever. 41 Then Moses severed three cities on this side Jordan, toward the sun-rising: 42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities, he might live: 43 *Namely*, Bezer in the wilderness, in the plain-country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites. 44 And this *is* the law which Moses set before the children of Israel: 45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt? 46 On this side Jordan in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote after they were come forth out of Egypt: 47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising? 48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon, 49 And all the plain on this side Jordan east-ward, even unto the sea of the plain, under the springs of Pisgah.

This preliminary Discourse of what had fallen out to the *Israelitish* Nation, from their removing before *Horeb* to that Time, the Record of which takes up the three first Chapters of *Deuteronomy*, being ended; *Moses*, in this Chapter, applies what he had hitherto been saying; and from the various Instances he had mentioned, of the Kindness and peculiar Providence of *Jehovah*, he takes Occasion to press the Obligation the Descendants of *Jacob* were under, from Gratitude as well as Duty, to yield a strict Obedience to the Commands which it pleased God to give them; and as the Basis of this strict Obedience, he tells them, that they should not presume to add or diminish from that Law, which in the Name, and by Revelation from the supreme Power, he himself delivered them, but these, and these only, they were to regard, as the sacred Statutes of *Jehovah*; and, as such, were to pay them implicit Submission.

In the next Place he proceeds to shew them, how wise and just a Thing it was for them, to act in this Manner, and that their steady Adherence to such a Conduct would procure Reverence and Respect, even from the neighbouring Nations, who would be constrained to acknowledge the mighty Power of the God of *Israel*. For, tho' the Generality of Heathen People, in the latter and degenerate Ages of the World, did, through inveterate Prejudice, and for their own Lusts and Interests, condemn the Laws of the *Hebrews*, as foolish and absurd, yet it is most certain, that many of the wisest Heathens did highly approve of them, so far, that they made use of divers of them, and translated them into their own Laws and Constitutions; and *Moses*, the Giver of those Laws, hath been mentioned with great Honour, for his Wisdom and Learning, by many of them; particularly, the old *Athenian Oracle* expressly said, *that the* Chaldeans, *or* Hebrews, *alone worshipped the* uncreated God, *were the* only wise Men.

CHAP. V.

The Covenant in Horeb. *The Ten Commandments. At the People's Request* Moses *receives the Law from God.*

Ver. 1. AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do

do them. 2 The Lord our God made a covenant with us in Horeb. 3 The Lord made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day. 4 The Lord talked with you face to face in the mount, out of the midſt of the fire. 5 (I ſtood between the Lord and you at that time, to ſhew you the word of the Lord: for ye were afraid by reaſon of the fire, and went not up into the mount) ſaying, 6 I *am* the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage. 7 Thou ſhalt have none other gods before me. 8 Thou ſhalt not make thee *any* graven image, *or* any likeneſs *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth. 9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the Lord thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me. 10 And ſhewing mercy unto thouſands, of them that love me and keep my commandments. 11 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain. 12 Keep the ſabbath-day to ſanctify it, as the Lord thy God hath commanded thee. 13 Six days thou ſhalt labour, and do all thy work: 14 But the ſeventh day is the ſabbath of the Lord thy God: in *it* thou ſhalt not do any work: thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou. 15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the Lord thy God brought thee out thence, through a mighty hand and a ſtretched out arm: therefore the Lord thy God commanded thee to keep the ſabbath-day. 16 Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. 17 Thou ſhalt not kill. 18 Neither ſhalt thou commit adultery. 19 Neither ſhalt thou ſteal. 20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour. 21 Neither ſhalt thou deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, or his maid ſervant, his ox, or his aſs, or any thing that *is* thy neighbours. 22 Theſe words the Lord ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs, with a great voice, and he added no more; and he wrote them in two tables of ſtone, and delivered them unto me. 23 And it came to paſs when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders. 24 And ye ſaid, Behold, the Lord our God hath ſhewed us his glory, and his greatneſs, and we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he liveth. 25 Now therefore why ſhould we die? for this great fire will conſume us. If we hear the voice of the Lord our God any more, then we ſhall die. 26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived? 27 Go thou near, and hear all that the Lord our God ſhall ſay; and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*. 28 And the Lord heard the voice of your words, when ye ſpake unto me; and the Lord ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken. 29 O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever. 30 Go ſay to them, Get you into your tents again. 31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it. 32 Ye ſhall obſerve to do therefore as the Lord your God hath commanded you: you ſhall not turn aſide to the right-hand or to the left. 33 You ſhall walk in all the ways which the Lord your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

It is to be obſerved, that the Almighty God of *Iſrael* delivered the *Decalogue*, or *Ten Commandments*, himſelf, but the reſt of the Laws were communicated to the People by his Servant *Moſes*. This God did to ſhew the Pre-eminence of that Law above the reſt, and its everlaſting Obligation.

The Lord made not this Covenant with our Fathers, but with us] Either, *firſt*, not only with them, the Word *only* being here underſtood, as it is, *Gen.* xxxiii. 28. and xxxv. 10. 1 *Sam.* viii. 7. Or, *ſecondly*, Not at all with them: But then the Word *Covenant* is not here to be taken for the Covenant of Grace in general, for ſo it was made with their Fathers, *Exod.* ii. 24. but for this particular and mixed Diſpenſation of the Covenant of *Sinai*, as appears both from the foregoing and following Words.

CHAP. VI.

The End of the Law is Obedience; an Exhortation thereto.

Ver. 1. NOW theſe *are* the commandments, the ſtatutes, and the judgments which the Lord your God commanded to teach you, that ye might do *them* in the land whither ye go to poſſeſs it: 2 That thou mightieſt fear the Lord thy God, to keep all his ſtatutes, and his commandments which I command thee; thou, and thy ſon, and thy ſons ſon, all the days of thy life, and that thy days may be prolonged. 3 Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may increaſe mightily, as the Lord God of thy fathers hath promiſed thee, in the land that floweth with milk and honey. 4 Hear, O Iſrael, The Lord our God *is* one Lord. 5 And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might. 6 And theſe words which I command thee this day, ſhall be in thine heart. 7 And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe,

and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up. 8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes. 9 And thou ſhalt write them upon the poſts of thy houſe, and on thy gates. 10 And it ſhall be when the Lord thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee great and goodly cities which thou buildedſt not, 11 And houſes full of all good *things*, which thou filledſt not, and wells digged which thou diggedſt not, vineyards and olive trees which thou plantedſt not, when thou ſhalt have eaten and be full; 12 *Then* beware leſt thou forget the Lord which brought thee forth out of the land of Egypt, from the houſe of bondage. 13 Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name. 14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you: 15 (For the Lord thy God *is* a jealous God among you) leſt the anger of the Lord thy God be kindled againſt thee, and deſtroy thee from off the face of the earth. 16 Ye ſhall not tempt the Lord your God, as ye tempted *him* in Maſſah. 17 You ſhall diligently keep the commandments of the Lord your God, and his teſtimonies, and his ſtatutes which he hath commanded thee. 18 And thou ſhalt do *that which is* right and good in the ſight of the Lord: that it may be well with thee, and that thou mayeſt go in and poſſeſs the good land which the Lord ſware unto thy fathers; 19 To caſt out all thine enemies from before thee, as the Lord hath ſpoken. 20 *And* when thy ſon aſketh thee in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, and the judgments which the Lord our God hath commanded you? 21 Then thou ſhalt ſay unto thy ſon, We were Pharaohs bond-men in Egypt, and the Lord brought us out of Egypt with a mighty hand. 22 And the Lord ſhewed ſigns and wonders, great and ſore, upon Egypt, upon Pharaoh and upon all his houſhold, before our eyes: 23 And he brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers. 24 And the Lord commanded us to do all theſe ſtatutes, to fear the Lord our God, for our good always, that he might preſerve us alive, as *it is* at this day. 25 And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments, before the Lord our God, as he hath commanded us.

And it ſhall be our Righteouſneſs] In the *Hebrew* it is, *Righteouſneſs ſhall be to us*; that is, we ſhall be owned and pronounced by God to be truly righteous and holy Perſons, if we ſincerely obey him, otherwiſe we ſhall be declared to be unrighteous and ungodly Perſons, and all our Profeſſion of Religion will appear to be Hypocriſy. In the *Greek* it is, *Mercy ſhall be to us*, or *with us*. For, as the *Hebrew* Word, rendered *Righteouſneſs*, is very often put for Mercy, as *Pſ.* xxiv. 5. and xxxvi. 10. and li. 14. *Prov.* x. 2. and xi. 4. *Dan.* ix. 16, *&c.* So this Senſe ſeems beſt to agree both with the Scripture Uſe of this Phraſe, in which *Righteouſneſs*, ſeldom or ever, but *Grace* or *Mercy* frequently, is ſaid to be *to us*, or *with us*, as 2 *Sam.* xv. 20. *Pſ.* lxxxix. 24. *Prov.* xiv. 22. *Gal.* vi. 16. and with the foregoing Verſe and Argument, God, ſaith he, Ver. 24. commanded theſe Things *for our Good*, *that he might preſerve us alive*, *as it is this Day*. *And*, ſaith he in this Verſe, this is not all; for, as he hath done us Good, ſo he will go on to do us more and more Good, and God's *Mercy ſhall be to us*, or *with us*, in the Remainder of our Lives, and forever, if *we obſerve to do all theſe Commandments*, *before the Lord our God*, *as he hath commanded us*.

CHAP. VII.

Iſrael *commanded to deſtroy the ſeven Nations of* Canaan, *and to hold no Communion with them, for Fear of falling into their Idolatry.*

Ver. 1. WHen the Lord thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier than thou; 2 And when the Lord thy God ſhall deliver them before thee: thou ſhalt ſmite them, *and* utterly deſtroy them, thou ſhalt make no covenant with them, nor ſhew mercy unto them: 3 Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon. 4 For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly. 5 But thus ſhall ye deal with them; ye ſhall deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. 6 For thou *art* a holy people unto the Lord thy God: the Lord thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that *are* upon the face of the earth. 7 The Lord did not ſet his love upon you, nor chooſe you, becauſe ye were more in number than any people (for ye *were* the feweſt of all people) 8 But becauſe the Lord loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the houſe of bond-men, from the hand of Pharaoh king of Egypt. 9 Know therefore that the Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations; 10 And repayeth them that hate him, to their face, to deſtroy them: he will not be ſlack to him that hateth him, he will repay him to his face. 11 Thou ſhalt therefore keep the commandments, and the ſtatutes, and the judgments, which I command thee this day, to do them. 12 Wherefore it ſhall come to paſs, if ye hearken to theſe judgments, and keep and do them; that the Lord thy God ſhall keep unto thee the covenant and the mercy which he ſware unto thy fathers. 13 And he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee. 14 Thou ſhalt be bleſſed above all people: there ſhall not be male or female barren among you, or among your cattle. 15 And the Lord will take away from thee all ſickneſs, and will put none of the evil diſeaſes of Egypt

Egypt (which thou knoweſt) upon thee; but will lay them upon all *them* that hate thee. 16 And thou ſhalt conſume all the people which the Lord thy God ſhall deliver thee, thine eyes ſhall have no pity upon them: neither ſhalt thou ſerve their gods, for that *will be* a ſnare unto thee. 17 If thou ſhalt ſay in thine heart, Theſe nations *are* more than I, how can I diſpoſſeſs them? 18 Thou ſhalt not be afraid of them: *but* ſhalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt; 19 The great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched-out arm, whereby the Lord thy God brought thee out: ſo ſhall the Lord thy God do unto all the people of whom thou art afraid. 20 Moreover, the Lord thy God will ſend the hornet among them, until they that are left and hide themſelves from thee, be deſtroyed. 21 *Thou ſhalt not be affrighted at them: for* the Lord thy God *is* among you, a mighty God and terrible. 22 And the Lord thy God will put out thoſe nations before thee by little and little: thou mayeſt not conſume them at once, leſt the beaſts of the field increaſe upon thee. 23 But the Lord thy God ſhall deliver them unto thee, and ſhall deſtroy them with a mighty deſtruction, until they be deſtroyed. 24 And he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, until thou have deſtroyed them. 25 The graven images of their gods ſhall ye burn with fire: thou ſhalt not deſire the ſilver or gold *that is* on them, nor take *it* unto thee, leſt thou be ſnared therein: for it *is* an abomination to the Lord thy God. 26 Neither ſhalt thou bring an abomination into thy houſe, leſt thou be a curſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it, for it *is* a curſed thing.

Ye ſhall deſtroy their Altars, and break down their Images, and cut down their Groves, and burn their graven Images with Fire] The Reaſon of this was, leſt any Remains of their Idolatry ſhould prove Snares to ſeduce the Sons of *Jacob*, whoſe Minds were very tractable on this Head, from the Service of *Jehovah*, or tempt them to mingle their Adorations of the true God, with the Service of thoſe *Pſeudo-Deities* (which afterwards they actually did) and, the more ſtrongly to impreſs this important and ſo often repeated Point upon them, he tells them, that they were a choſen and peculiar Nation, holy to the Lord; not ſelected for any Merit of their own, but taken purely thro' the Mercy and loving-kindneſs of God, who was graciouſly pleaſed to make certain Promiſes to their Fathers, which in a wonderful Manner, he had, and would continue, to perform to them; but ſtill on Condition that they kept his Covenant, and did thoſe Things which he commanded them; for that ſuch a Protection only was conſiſtent with the Divine Nature. *Jehovah* being infinitely juſt, as well as infinitely merciful and powerful; pouring forth Bleſſings continually, on ſuch as religiouſly obeyed him, and puniſhing, with the utmoſt Severity, thoſe who wickedly contemned, deſpiſed or neglected his Inſtructions ſo graciouſly given.

CHAP. VIII.

Iſrael exhorted to Obedience in Regard of God's gracious Dealings with them.

Ver. 1. ALL the commandments which I command thee this day, ſhall ye obſerve to do, that ye may live, and multiply, and go in and poſſeſs the land which the Lord ſware unto your fathers. 2 And thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldeſt keep his commandments, or no. 3 And he humbled thee, and ſuffered thee to hunger, and fed thee with manna (which thou knewſt not, neither did thy fathers know) that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live. 4 Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years. 5 Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon, *ſo* the Lord thy God chaſteneth thee. 6 Therefore thou ſhalt keep the commandments of the Lord *thy* God, to walk in his ways, and to fear him. 7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that ſpring out of valleys and hills, 8 A land of wheat and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive, and honey, 9 A land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any *thing* in it, a land whoſe ſtones *are* iron, and out of whoſe hills thou mayeſt dig braſs. 10 When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God, for the good land which he hath given thee. 11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his ſtatutes, which I command thee this day: 12 Leſt *when* thou haſt eaten and art full, and haſt built goodly houſes, and dwelt *therein*; 13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied: 14 Then thine heart be lifted up, and thou forget the Lord thy God (which brought thee orth out of the land of Egypt, from the houſe of bondage; 15 Who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint; 16 Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end) 17 And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth. 18 But thou ſhalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day. 19 And it ſhall be, if thou do at all forget the Lord thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtify againſt you this day, that ye ſhall ſurely periſh. 20 As the nations which the Lord deſtroyeth before your face, ſo ſhall ye periſh: becauſe ye would not be obedient unto the voice of the Lord your God.

One would think it was impoſſible that the *Iſraelites* ſhould ever forget the wonderful Things God had done for them; and therefore a Repetition of theſe Things ſhould ſeem needleſs. But the Prophet knew very well the Pride of Heart, Wilfulneſs and Stubbornneſs of the *Iſraelites*, and had Recourſe to various Arguments,

ments, and a Multitude of Incitements, to engage them to a ſteady Perſeverance in well-doing. We find him therefore in this Chapter earneſtly exhorting them to remember, when they ſhould come into, and poſſeſs that good Land, which, according to his Promiſe, God was about to give them, how, for forty Years together, they had been led up and down in the Wilderneſs, to humble them and debaſe their Spirits, to try and prove them, by the miraculous Protections, Deliverances, Proviſions and Inſtructions which God gave them, and withal the frequent and ſevere Puniſhments of their Diſobedience, that they might diſcover to themſelves and others, that Infidelity, Hypocriſy, Inconſtancy, Apoſtaſy, Rebellion and Perverſeneſs, which lay hid in their Hearts; the Diſcovery whereof was of ſingular Uſe both to them, and the Church of God in all ſucceeding Ages.

CHAP. IX.

Moſes *forewarns the People, that having ſubdued their Enemies, they ſhould by no Means conceive, that by their own Righteouſneſs they had merited ſo much Kindneſs at the Hand of God, but rather an Effect of his gracious Promiſes to their Forefathers. A Rehearſal of ſeveral of their Rebellions.*

Ver. 1. HEar, O Iſrael: Thou *art* to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thy ſelf, cities great and fenced up to heaven, 2 A people great and tall, the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay*, Who can ſtand before the children of Anak! 3 Underſtand therefore this day, that the Lord thy God *is* he which goeth over before thee *as* a conſuming fire: he ſhall deſtroy them, and he ſhall bring them down before thy face: ſo ſhalt thou drive them out, and deſtroy them quickly, as the Lord hath ſaid unto thee. 4 Speak not thou in thine heart, after that the Lord thy God hath caſt them out from before thee, ſaying, For my righteouſneſs the Lord hath brought me in to poſſeſs this land: but for the wickedneſs of theſe nations the Lord doth drive them out from before thee. 5 Not for thy righteouſneſs, or for the uprightneſs of thine heart doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord ſware unto thy fathers, Abraham, Iſaac, and Jacob. 6 Underſtand therefore, that the Lord thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs; for thou *art* a ſtiff-necked people. 7 Remember, *and* forget not how thou provokedſt the Lord thy God to wrath in the wilderneſs: from the day that thou didſt depart out of the land of Egypt, until ye came unto this place, ye have been rebellious againſt the Lord. 8 Alſo in Horeb ye provoked the Lord to wrath, ſo that the Lord was angry with you, to have deſtroyed you. 9 When I was gone up into the mount to receive the tables of ſtone, *even* the tables of the covenant which the Lord made with you, then I abode in the mount, forty days and forty nights, I neither did eat bread nor drink water: 10 And the Lord delivered unto me two tables of ſtone written with the finger of God, and on them *was written* according to all the words which the Lord ſpake with you in the mount, out of the midſt of fire, in the day of the aſſembly. 11 And it came to paſs at the end of forty days and forty nights, *that* the Lord gave me the two tables of ſtone, *even* the tables of the covenant. 12 And the Lord ſaid unto me, Ariſe, get thee down quickly from hence; for thy people which thou haſt brought forth out of Egypt, have corrupted *themſelves*: they are quickly turned aſide out of the way which I commanded them; they have made them a molten image. 13 Furthermore, The Lord ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people. 14 Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. 15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands. 16 And I looked, and behold, ye had ſinned againſt the Lord your God, *and* had made you a molten calf: ye had turned aſide quickly out of the way which the Lord had commanded you. 17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes. 18 And I fell down before the Lord, as at the firſt, forty days and forty nights; I did neither eat bread nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the Lord, to provoke him to anger. 19 (For I was afraid of the anger, and hot diſpleaſure wherewith the Lord was wroth againſt you to deſtroy you) But the Lord hearkened unto me at that time alſo. 20 And the Lord was very angry with Aaron to have deſtroyed him: and I prayed for Aaron alſo the ſame time. 21 And I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount. 22 *And at* Taberah, and at Maſſah, and at Kibroth-hattaavah, ye provoked the Lord to wrath. 23 Likewiſe when the Lord ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you; then you rebelled againſt the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice. 24 You have been rebellious againſt the Lord, from the day that I knew you. 25 Thus I fell down before the Lord forty days and forty nights, as I fell down *at the firſt*; becauſe the Lord had ſaid he would deſtroy you. 26 I prayed therefore unto the Lord, and ſaid, O Lord God, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand. 27 Remember thy ſervants Abraham, Iſaac, and Jacob; look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin: 28 Leſt the land whence thou broughteſt us out, ſay, Becauſe the Lord was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs. 29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power and by thy ſtretched out arm.

This Chapter ſeems to be the Beginning of a new Speech, that is, the Beginning of another Day's Con-

tion. *Moſes* obſerves to them, that now the Time they had ſo long wiſhed for, was indeed come, or at leaſt at Hand, when they ſhould finiſh their long and wearifome Journeyings through the *Deſart*, and ſhould go over into the *Land of Promiſe*; where, however, they were to fight againſt various, numerous, and warlike Nations, who were not only uſed to give Battle in the Field, but alſo to defend themſelves in their Cities and Places of Strength, which were well fortified, and capable of making a long and ſtout Reſiſtance. This the Prophet adds, partly, that they might not be ſurprized when they found them to be ſuch; partly that they might not truſt to their own Strength, but wholly rely on God's Help, for the deſtroying of them, and, after the Work was done, might aſcribe the Praiſe and Glory of it to God alone, and not to themſelves.

CHAP. X.

Moſes repeats God's Mercy in reſtoring the two Tables of the Law, and exhorts them to Obedience.

Ver. 1. AT that time the Lord ſaid unto me, Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood. 2 And I will write on the tables the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark. 3 And I made an ark *of* ſhittim-wood, and hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand. 4 And he wrote on the tables, according to the firſt writing, the ten commandments, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly: and the Lord gave them unto me. 5 And I turned my ſelf and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me. 6 And the children of Iſrael took their journey from Beeroth of the children of Jaakan, to Moſera: there Aaron died, and there he was buried; and Eleazar his ſon miniſtred in the prieſts office in his ſtead. 7 From thence they ſojourned unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters. 8 At that time the Lord ſeparated the tribe of Levi, to bear the ark of the covenant of the Lord, to ſtand before the Lord to miniſter unto him, and to bleſs in his name, unto this day. 9 Wherefore Levi hath no part nor inheritance with his brethren: the Lord *is* his inheritance, according as the Lord thy God promiſed him. 10 And I ſtayed in the mount, according to the firſt time, forty days and forty nights, and the Lord hearkened unto me at that time alſo, *and* the Lord would not deſtroy thee. 11 And the Lord ſaid unto me, Ariſe, take *thy* journey before the people, that they may go in, and poſſeſs the land which I ſware unto their fathers to give unto them. 12 And now Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thy heart and with all thy ſoul, 13 To keep the commandments of the Lord, and his ſtatutes which I command thee this day for thy good? 14 Behold, the heaven, and the heaven of heavens *is* the Lords thy God, the earth *alſo* with all that therein *is*. 15 Only the Lord had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day. 16 Circumciſe therefore the foreſkin of your heart, and be no more ſtiff-necked. 17 For the Lord your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not perſons, nor taketh reward. 18 He doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment. 19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt. 20 Thou ſhalt fear the Lord thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name. 21 He *is* thy praiſe, and he *is* thy God that hath done for thee theſe great and terrible things which thine eyes have ſeen. 22 Thy fathers went down into Egypt with threeſcore and ten perſons; and now the Lord thy God hath made thee as the ſtars of heaven for multitude.

In this Chapter *Moſes* repeats ſeveral Inſtances of God's peculiar Favour towards them; which he cloſes with a very pathetick Exhortation, which, if dreſſed in modern Language, would run thus: In Return for all theſe Benefits, ſays he, what is it that the Lord requires? Or on what Terms does he offer you the Continuance of his Protection? Why, only that you ſhould fear him, ſerve him with all your Heart, love him with all your Soul, and walk carefully in thoſe Ways which he has appointed for your Good. Theſe are the Things required of you, to render you acceptable to God, who knows the Secrets of the Mind, and judges Men by the Sincerity of their Actions; therefore let your Thoughts as well as your Deeds, be holy: *Circumciſe* therefore the ſuperfluous *Foreſkin* of your Hearts, and be no more ſtiff-necked; that is, reſt not in your *bodily Circumciſion*, but ſeriouſly ſet upon that ſubſtantial Work which is ſignified and deſigned thereby: Cleanſe your Hearts from all Filthineſs and Superfluity of Naughtineſs, which may be fitly compared to the Foreſkin, which if not cut off, make Perſons profane, unclean, and odious in the Sight of God.

CHAP. XI.

Moſes exhorts the People to Obedience, from the Conſideration of the great Things God had done for them, and for the Excellency of the Inheritance which he had promiſed them; warns them againſt Idolatry, and appoints Mount Gerizzim *a Place for Bleſſing, and* Ebal *for Curſing.*

Ver. 1. THerefore thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgments, and his commandments alway. 2 And know you this day: for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſement of the Lord your God, his greatneſs, his mighty hand, and his ſtretched-out arm, 3 And his miracles, and his acts which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land, 4 And what he did unto the army of Egypt, unto their horſes, and to their chariots, how he made the water of the Red-ſea to overflow them as they purſued after you, and *how* the Lord hath deſtroyed them unto this day, 5 And what he did unto you in the wilderneſs, until ye came into this place. 6 And what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben: how the earth opened her mouth, and ſwallowed them up, and their houſholds, and their tents, and all the ſubſtance that *was* in their poſſeſſion in the midſt of all Iſrael. 7 But your eyes have ſeen all the great

acts of the Lord, which he did. 8 Therefore shall ye keep all the commandments, which I command you this day, that ye may be strong, and go in and possess the land whither you go to possess it: 9 And that ye may prolong your days in the land which the Lord sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey. 10 For the land whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs: 11 But the land whither ye go to possess it *is* a land of hills and valleys, *and* drinketh water of the rain of heaven: 12 A land which the Lord thy God careth for: the eyes of the Lord thy God *are* always upon it, from the beginning of the year, even unto the end of the year. 13 And it shall come to pass, if you shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul; 14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. 15 And I will send grass in thy fields for thy cattel, that thou mayest eat and be full. 16 Take heed to your selves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them: 17 And then the Lords wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit, and *lest* ye perish quickly from off the good land which the Lord giveth you. 18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. 19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. 20 And thou shalt write them upon the door posts of thine house, and upon thy gates: 21 That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth. 22 For if ye shall diligently keep all these commandments which I command you to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; 23 Then will the Lord drive out all these nations from before you, and ye shall possess greater nations, and mightier than your selves. 24 Every place whereon the soles of your feet shall tread, shall be yours: from the wilderness, and Lebanon, from the river the river Euphrates, even unto the uttermost sea, shall your coast be. 25 There shall no man be able to stand before you: *for* the Lord your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon, as he hath said unto you. 26 Behold, I set before you this day a blessing and a curse: 27 A blessing, if ye obey the commandments of the Lord your God which I command you this day: 28 And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known. 29 And it shall come to pass when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. 30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champion over against Gilgal, beside the plains of Moreh? 31 For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it and dwell therein. 32 And ye shall observe to do all the statutes and judgments which I set before you this day.

For the Land whither thou goest in to possess it, is not as the Land of Egypt, from whence ye came out, where thou sowedst thy Seed, and wateredst it with thy Foot, as a Garden of Herbs] In *Egypt* they took great Pains to water the Ground, by going up and down to fetch Water, and dispersing it, with digging Furrows with their Feet, and using Engines for dispersing the Water, which Engines they thrust with their Feet. For, tho' the River *Nile* did once in a Year overflow the Grounds, and made them fruitful, yet it often failed or scanted them, and then they were put to great Pains about their Ground; and when it did overflow sufficiently, and left its Mud upon the Earth, yet that Mud was in a little Time hardened, and wanted another Watering, and much Digging and Labour both of the Hands and Feet, especially in Places somewhat higher, or more remote from that River, which Inconvenience *Canaan* was freed from.

A Land which the Lord thy God careth for; the Eyes of the Lord thy God are always upon it, from the Beginning of the Year, even unto the End of the Year] The Land of *Canaan* was, undoubtedly, at that Time, productive of all Kinds of Blessings that were necessary for the Pleasure or Support of human Life; but its Fruitfulness was suspended upon the Obedience of the People; and therefore 'tis no Wonder that the Land of *Canaan* is now, (as Travellers report) for a great Part of it, a barren Soil; which is so far from being an Objection to the Authority of the holy Scriptures, in which its Fruitfulness is declared, that it is a great Confirmation of it; its Barrenness being but an Effect of that Threatning, that would *turn a fruitful Land into Barrenness, for the Wickedness of those that dwell in it*, Ps. cvii. 34. and elsewhere; and the Wickedness of the *Israelites* in succeeding Ages being notorious, it is but just and fit that the Barrenness of their Land should be as evident as they were infamous.

Take heed to your selves, that your Heart be not deceived] The People are commanded to beware of themselves, and not to be deceived by the specious Pretences of Idolaters, who would plead the general Consent of all Nations, except the *Hebrews*, for the Worship of Creatures, and that they worship in and by them: This, and the like Arguments, being commonly alledged by the Heathens for their Idolatries, as their own Writers declare, might possibly seduce an unwary *Israelite*; and therefore they are here cautioned against such Deceit; and withal it is implied, that if a Man's Mind be corrupted and deceived, so as he believes Idolatry to be lawful, this will not excuse him in the Sight of God.

CHAP. XII.

All Relicts and Monuments of Idolatry are to be destroyed, and the Worship of God to be performed only in the Place of his Appointment. Blood forbidden to be eat.

Ver. 1. THese *are* the statutes and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth thee to possess

poſſeſs it, all the days that ye live upon the earth. 2 Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs ſerved their gods, upon the high mountains, and upon the hills, and under every green tree. 3 And you ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and you ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place. 4 Ye ſhall not do ſo unto the Lord your God. 5 But unto the place which the Lord your God ſhall chooſe out of all your tribes, to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come: 6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings, and the firſtlings of your herds, and of your flocks. 7 And there ye ſhall eat before the Lord your God, and ye ſhall rejoice in all that you put your hand unto, ye and your houſholds, wherein the Lord thy God hath bleſſed thee. 8 Ye ſhall not do after all *the things* that we do here this day, every man whatſoever *is* right in his own eyes. 9 For ye are not as yet come to the reſt, and to the inheritance which the Lord your God giveth you. 10 But *when* ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* he giveth you reſt from all your enemies round about ſo that ye dwell in ſafety: 11 Then there ſhall be a place which the Lord your God ſhall chooſe to cauſe his name to dwell there, thither ſhall ye bring all that I command you; your burnt-offerings, and your ſacrifices, your tithes, and the heave-offerings of your hand, and all your choice vows which ye vow unto the Lord. 12 And ye ſhall rejoice before the Lord your God, ye and your ſons, and your daughters, and your men-ſervants, and your maid-ſervants, and the Levite that *is* within your gates: foraſmuch as he hath no part nor inheritance with you. 13 Take heed to thy ſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt. 14 But in the place which the Lord ſhall chooſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt do all that I command thee. 15 Notwithſtanding thou mayeſt kill and eat fleſh in all thy gates whatſoever thy ſoul luſteth after, according to the bleſſing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart. 16 Only ye ſhall not eat the blood; ye ſhall pour it upon the earth as water. 17 Thou mayeſt not eat within thy gates, the tithe of thy corn, or of thy wine, or of thy oyl, or the firſtlings of thy herds, or of thy flock, nor any of thy vows which thou voweſt, nor thy free will-offerings, or heave-offerings of thine hand: 18 But thou muſt eat them before the Lord thy God in the place which the Lord thy God ſhall chooſe, thou and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoice before the Lord thy God in all that thou putteſt thine hands unto. 19 Take heed to thy ſelf that thou forſake not the Levite as long as thou liveſt upon thy earth. 20 When the Lord thy God ſhall enlarge thy border, as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh (becauſe thy ſoul longeth to eat fleſh) thou mayeſt eat fleſh whatſoever thy ſoul luſteth after. 21 If the place which the Lord thy God hath choſen to put his name there be too far from thee; then thou ſhalt kill of thy herd, and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after. 22 Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat *of* them alike. 23 Only be ſure that thou eat not the blood: for the blood *is* the life, and thou mayeſt not eat the life with the fleſh. 24 Thou ſhalt not eat it; thou ſhalt pour it upon the earth as water. 25 Thou ſhalt not eat it; that it may go well with thee, and with thy children after thee, when thou ſhalt do *that which is* right in the ſight of the Lord. 26 Only thy holy things which thou haſt, and thy vows, thou ſhalt take, and go unto the place which the Lord ſhall chooſe: 27 And thou ſhalt offer thy burnt-offerings, the fleſh and the blood, upon the altar of the Lord thy God: and the blood of thy ſacrifices ſhall be poured out upon the altar of the Lord thy God, and thou ſhalt eat the fleſh. 28 Obſerve and hear all theſe words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doeſt *that which is* good and right in the ſight of the Lord thy God. 29 When the Lord thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſs them, and thou ſucceedeſt them, and dwelleſt in their land: 30 Take heed to thy ſelf that thou be not ſnared by following them, after that they be deſtroyed from before thee, and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe. 31 Thou ſhalt not do ſo unto the Lord thy God: for every abomination to the Lord which he hateth, have they done unto their gods: for even their ſons and their daughters they have burnt in the fire to their gods. 32 What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.

But unto the Place which the Lord your God ſhall chuſe of all your Tribes to put his Name there; even unto his Habitation ſhall ye ſeek, and thither thou ſhalt come] In fixing the Sacrifices to one Place, and ſo frequently ſhewing a Diſpleaſure againſt ſacrificing in high Places, we may contemplate the wonderful Contrivance of Providence. *Jeſus Chriſt* was to ſuffer, and to give his Life a Ranſom for them and all Mankind in *Jeruſalem*; ſo that when that City and their Temple ſhould, for their Sin, be deſtroyed, there was an End of all legal Sacrifices; *there could then be no more Sacrifices for Sin*, as the Apoſtle obſerves; which Conſideration induced all well diſpoſed People among the *Jews*, to embrace the Goſpel.

CHAP. XIII.

Directions how to behave to a falſe Prophet. Enticers to Idolatry to be ſtoned to Death. An idolatrous City to be burnt.

Ver. 1. IF there ariſe among you a prophet, or a dreamer of dreams, and giveth thee a ſign or a wonder. 2 And the ſign or the wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other gods (which thou

thou haſt not known) and let us ſerve them; 3 Thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your ſoul. 4 Ye ſhall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and you ſhall ſerve him, and cleave unto him. 5 And that prophet, or that dreamer of dreams ſhall be put to death (becauſe he hath ſpoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the Lord thy God commanded thee to walk in) ſo ſhalt thou put the evil away from the midſt of thee. 6 If thy brother the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which *is* as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods (which thou haſt not known, thou, nor thy fathers; 7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth) 8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him. 9 But thou ſhalt ſurely kill him; thine hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the people. 10 And thou ſhalt ſtone him with ſtones, that he die: becauſe he hath ſought to thruſt thee away from the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage. 11 And all Iſrael ſhall hear, and fear, and ſhall do no more any ſuch wickedneſs as this is among you. 12 If thou ſhalt hear *ſay* in one of thy cities, which the Lord thy God hath given thee to dwell there, ſaying, 13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, ſaying, Let us go and ſerve other gods (which ye have not known) 14 Then ſhalt thou enquire and make ſearch, and aſk diligently: and behold *if it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you: 15 Thou ſhalt ſurely ſmite the inhabitants of that city with the edge of the ſword, deſtroying it utterly, and all that *is* therein, and the cattel thereof, with the edge of the ſword. 16 And thou ſhalt gather all the ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the city, and all the ſpoil thereof every whit, for the Lord thy God: and it ſhall be an heap for ever, it ſhall not be built again. 17 And there ſhall cleave nought of the curſed thing to thine hand: that the Lord may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers; 18 When thou ſhalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the Lord thy God.

If there ariſe among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, and the Sign or the Wonder come to paſs --- thou ſhalt not hearken unto the Words of that Prophet] For, when ſuch a Sign or Wonder foretold, did not follow or come to paſs, it was a Sign of a falſe Prophet, as is ſaid, *Deut.* xviii. 22. yet when it did come to paſs, it was no ſufficient or infallible Sign of a true one, eſpecially in ſuch a Caſe, when he brings in new Gods. The Reaſon of this Difference is, becauſe many Cauſes muſt concur to make a Thing good and true, but any one Failure is ſufficient to make a Thing bad or falſe. Particularly, there are many Signs, ſuch as Men may think to be Wonders, which may be wrought by Evil Spirits, God ſo permitting it, for divers wiſe and juſt Reaſons, not only for the Trial of the Good, as it here follows, but alſo for the Puniſhment of ungodly Men, who would not receive divine Truths, tho' atteſted by many evident and unqueſtionable Miracles, and therefore are moſt juſtly expoſed to thoſe Temptations to believe Lies.

But was not God's permitting of evil Men, and evil Spirits to do Signs and Wonders, a hard Trial upon the People? Not in the leaſt; becauſe they had numerous Miracles to convince them, that the God they worſhipped was the true God; and therefore they would be inexcuſable, if they ſhould be led into Idolatry by any Signs which God might permit for the Trial of their Sincerity.

CHAP. XIV.

Heatheniſh Rites of Mourning prohibited, and the eating of any abominable Thing. Of Tithes.

Ver. 1. YE *are* the children of the Lord your God: ye ſhall not cut your ſelves nor make any baldneſs between your eyes for the dead. 2 For thou *art* an holy people unto the Lord thy God, and the Lord hath choſen thee to be a peculiar people unto himſelf, above all the nations that *are* upon the earth. 3 Thou ſhalt not eat any abominable thing. 4 Theſe *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat, 5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois. 6 And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongſt the beaſts; that ye ſhall eat. 7 Nevertheleſs theſe ye ſhall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you. 8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſe. 9 Theſe ye ſhall eat of all that *are* in the waters: all that have fins and ſcales ſhall ye eat: 10 And whatſoever hath not fins and ſcales, ye may not eat: it *is* unclean unto you. 11 *Of* all clean birds ye ſhall eat. 12 But theſe *are they* of which ye ſhall not eat: the eagle, and the oſſifrage, and the oſpray, 13 And the glede, and the kite, and the vulture after his kind, 14 And every raven after his kind, 15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind, 16 The little owl and the great owl, and the ſwan, 17 And the pelican, and the gier-eagle, and the cormorant, 18 And the ſtork, and the heron after her kind, and the lapwing, and the bat. 19 And every creeping thing that flieth *is* unclean unto you: they ſhall not be eaten. 20 *But of* all clean fowls ye may eat. 21 Ye ſhall not eat *of* any thing that dieth of it ſelf: thou ſhalt give it unto the ſtranger that *is* in thy gates, that he may eat it,

it, or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the Lord thy God.. Thou ſhalt not ſeethe a kid in his mothers milk. 22 Thou ſhalt truly tithe all the increaſe of thy ſeed, that the field bringeth forth year by year. 23 And thou ſhalt eat before the Lord thy God, in the place which he ſhall chooſe to place his name there, the tithe of thy corn, of thy wine, and of thine oyl, and the firſtlings of thy herds, and of thy flocks: that thou mayeſt learn to fear the Lord thy God always. 24 And if the way be too long for thee, ſo that thou art not able to carry it, *or* if the place be too far from thee which the Lord thy God ſhall chooſe to ſet his name there, when the Lord thy God hath bleſſed thee: 25 Then ſhalt thou turn *it* into money, and bind up the money in thine hand, and ſhalt go unto the place which the Lord thy God ſhall chooſe. 26 And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after, *for* oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul deſireth: and thou ſhalt eat there before the Lord thy God, and thou ſhalt rejoyce, thou and thine houſhold. 27 And the Levite that *is* within thy gates, thou ſhalt not forſake him: for he hath no part nor inheritance with thee. 28 At the end of three years thou ſhalt bring forth all the tithe of thine increaſe the ſame year, and ſhalt lay *it* up within thy gates. 29 And the Levite (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſs, and the widow, which *are* within thy gates, ſhall come, and ſhall eat and be ſatisfied; that the Lord thy God may bleſs thee in all the work of thine hand which thou doeſt.

Thou ſhalt truly tithe all the Increaſe of thy Seed, that the Field bringeth forth Year by Year] This is to be underſtood of the ſecond Tithes, which ſeem to be the ſame with the Tithes of the third Year, mentioned Ver. 28. and *Deut.* xxvi. 12. and to confirm this Opinion (tho' I would not lay too great a Streſs on Criticiſms) yet I cannot but obſerve, that this Tything is ſpoken of only as the People's Act here, and *Deut.* xxvi. 12. and the Levites are not at all mentioned in either Place as Receivers or Takers of them, together with the Owners, and therefore they are ſo ſeverely charged here upon their Conſciences, *thou ſhalt truly tithe all thine Increaſe*, becauſe the Execution of this was left wholly to themſelves; whereas the firſt Tithes were received wholly by the Levites, who therefore are ſaid to take or receive thoſe Tithes, *Numb.* xviii. 26. *Neh.* x. 38. *Heb.* vii. 5.

CHAP. XV.

The ſeventh Year a Year of Releaſe to their Brethren only. God promiſes to bleſs them in the Land of Canaan, *and commands them to lend freely to the Poor. The Firſtlings to be ſanctified and eaten before the Lord.*

Ver. 1. AT the end of *every* ſeven years thou ſhalt make a releaſe. 2 And this is the manner of the releaſe: Every creditor that lendeth *ought* unto his neighbour, ſhall releaſe *it*, he ſhall not exact *it* of his neighbour, or of his brother, becauſe it is called the Lords releaſe. 3 Of a foreigner thou mayeſt exact *it again*: but *that* which is thine with thy brother, thine hand ſhall releaſe: 4 Save when there ſhall be no poor among you: for the Lord ſhall greatly bleſs thee in the land which the Lord thy God giveth thee *for* an inheritance to poſſeſs it: 5 Only if thou carefully hearken unto the voice of the Lord thy God, to obſerve to do all theſe commandments which I command thee this day. 6 For the Lord thy God bleſſeth thee, as he promiſed thee, and thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee. 7 If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother: 8 But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth. 9 Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe is at hand, and thine eye be evil againſt thy poor brother, and thou giveſt him nought: and he cry unto the Lord againſt thee, and it be ſin unto thee. 10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto. 11 For the poor ſhall never ceaſe out of the land: therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land. 12 *And* if thy brother an Hebrew man or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee. 13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty: 14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy floor, and out of thy wine-preſs: *of that* wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him. 15 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day. 16 And it ſhall be if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee) 17 Then thou ſhalt take an aul, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever: and alſo unto thy maid-ſervant thou ſhalt do likewiſe. 18 It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee; for he hath been worth a double hired ſervant *to thee* in ſerving thee ſix years: and the Lord thy God ſhall bleſs thee in all that thou doeſt. 19 All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctify unto the Lord thy God: thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtling of thy ſheep. 20 Thou ſhalt eat it before the Lord thy God year by year, in the place which the Lord ſhall chooſe, thou and thy houſhold. 21 And if there be *any* blemiſh therein, *as if it be* lame or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the Lord thy God. 22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, as the roe-buck, and as the hart. 23 Only thou ſhalt not eat the blood thereof: thou ſhalt pour it upon the ground as water.

Every Creditor that lendeth ought unto his Neighbour, ſhall releaſe it] The Creditor was not abſolutely and finally to forgive the Debtor, but forbear it that Year; as may appear, 1. Becauſe the Word doth not ſignify a total Diſmiſſion or acquitting, but an Intermiſſion for a Time, as *Exod.* xxiii. 11. *He ſhall not exact it*; that is, he ſhall not force it from him by Courſe of Law or otherwiſe, *viz.* that Year, which is eaſily underſtood from the whole Context. 2. Becauſe the Perſon *releaſing* is called a *Creditor*, and his communicating to him what he deſires and needs, is called here *lending*; whereas it would be *giving*, and the Perſon *giving* could be no *Creditor*, but a *Donor*, if it were to be wholly given. 3. Becauſe the Reaſon of this Law is temporary and peculiar to that Year, wherein there being no Sowing or Reaping, they were not in a Capacity to pay their Debts. 4. Becauſe it ſeems unjuſt and unreaſonable, and contrary to other Parts of Scripture, which require Men to pay what they borrow, as *Pſ.* xxxvii. 21. In Caſe of Poverty, indeed, the Debt was to be wholly forgiven, but then it was not by Virtue of this Law, but of other Commands of God, for his Honour, and as an Acknowledgment of his Right in their Eſtates, and of his Kindneſs in giving and continuing them. If they were unwilling to releaſe their Debts for their Brother's Sake, they were to do it for the Sake of God, their Lord, their chief *Creditor*.

Save when there ſhall be no Poor among you] Theſe Words ſeem an Exception to the laſt Clauſe of the foregoing Verſe, *viz. That which is thine with thy Brother, thy Hand ſhall releaſe*, and ſo are reſtrained to the Poor, and imply, that if his Brother was rich, he might exact his Debt of him in that Year. And indeed this Law ſeems chiefly, if not wholly, deſigned and given in Favour of the Poor, and to the Borrower, as is manifeſt from Ver. 6. to 11. But the Words are and may be rendred thus, as in the Margin of our Bibles, *To the End that there may be no Poor among you.* And ſo they contain a Reaſon of this Law; namely, that none be impoveriſhed or ruined by a rigid and unſeaſonable Exaction of Debts. They may alſo be tranſlated thus; *Nevertheleſs of a Truth*, or *aſſuredly*, (as the Particle *Chi* is often uſed) *there ſhall be no Poor among you*; and the Senſe may be this: Tho' I impoſe this Law upon you, which may ſeem hard and grievous, yet the Truth is, ſuppoſing your Performance of the Conditions of God's Covenant, you ſhall not have any great Occaſion to exerciſe your Charity and Kindneſs in this Matter, for God will greatly bleſs you, *&c.* So as you ſhall be in a Capacity of lending, and few or none of you will have need to borrow, and thereby to expoſe his Brethren to the Inconvenience of this Law. Thus the Connexion is plain and eaſy, both with the foregoing and following Words.

But it is ſaid, Ver. 11. *the Poor ſhall never ceaſe.* That is alſo true, and affirmed by God; becauſe he foreſaw they would not perform their Duty, and therefore would bereave themſelves of the promiſed Bleſſings.

CHAP. XVI.

The Feaſt of the Paſſover, the ſeven Weeks and their Weeks, and the Feaſt of Tabernacles, how to be obſerved. All the Males to appear before the Lord three Times in a Year. Judges and Officers appointed. Groves and Images forbidden.

Ver. 1. OBſerve the month of Abib, and keep the paſſover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. 2 Thou ſhalt therefore ſacrifice the paſſover unto the Lord thy God, of the flock and the herd, in the place which the Lord ſhall chooſe to place his name there. 3 Thou ſhalt eat no leavened bread with it: ſeven days ſhalt thou eat unleavened bread therewith, *even* the bread of affliction: (for thou cameſt forth out of the land of Egypt in haſte) that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt, all the days of thy life. 4 And there ſhall be no leavened bread ſeen with thee in all thy coaſts ſeven days, neither ſhall there any *thing* of the fleſh which thou ſacrificedſt the firſt day at even, remain all night until the morning. 5 Thou mayeſt not ſacrifice the paſſover within any of thy gates which the Lord thy God giveth thee. 6 But at the place which the Lord thy God ſhall chooſe to place his name in, there thou ſhalt ſacrifice the paſſover at even, at the going down of the ſun, at the ſeaſon that thou cameſt forth out of Egypt. 7 And thou ſhalt roaſt and eat *it* in the place which the Lord thy God ſhall chooſe: and thou ſhalt turn in the morning, and go unto thy tents. 8 Six days thou ſhalt eat unleavened bread, and on the ſeventh day *ſhall be* a ſolemn aſſembly to the Lord thy God: thou ſhalt do no work *therein*. 9 Seven weeks ſhalt thou number unto thee: begin to number the ſeven weeks from *ſuch time as* thou beginneſt *to put* the ſickle to the corn. 10 And thou ſhalt keep the feaſt of weeks unto the Lord thy God with a tribute of a free-will-offering of thine hand, which thou ſhalt give *unto the LORD thy God*, according as the Lord thy God hath bleſſed thee. 11 And thou ſhalt rejoyce before the Lord thy God, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates, and the ſtranger, and the fatherleſs, and the widow, that *are* among you, in the place which the Lord thy God hath choſen to place his name there. 12 And thou ſhalt remember that thou waſt a bondman in Egypt: and thou ſhalt obſerve and do theſe ſtatutes. 13 Thou ſhalt obſerve the feaſt of tabernacles ſeven days, after that thou haſt gathered in thy corn, and thy wine. 14 And thou ſhalt rejoyce in thy feaſt, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, the ſtranger, and the fatherleſs, and the widow, that *are* within thy gates. 15 Seven days ſhalt thou keep a ſolemn feaſt unto the Lord thy God, in the place which the Lord ſhall chooſe: becauſe the Lord thy God ſhall bleſs thee in all thy increaſe, and in all the works of thine hands, therefore thou ſhalt ſurely rejoyce. 16 Three times in a year ſhall all thy males appear before the Lord thy God, in the place which he ſhall chooſe: in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles: and they ſhall not appear before the Lord empty. 17 Every man *ſhall give* as he is able, according to the bleſſing of the Lord thy God which he hath given thee. 18 Judges and officers ſhalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes: and they ſhall judge the people with juſt judgment. 19 Thou ſhalt not wreſt judgment, thou ſhalt not reſpect perſons, neither take a gift: for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous. 20 That which is altogether juſt ſhalt thou follow, that thou mayeſt live, and inherit the land which the Lord thy God giveth thee. 21 Thou ſhalt not plant thee a grove of any trees near unto the altar of the Lord

ord thy God, which thou ſhalt make thee. 22 Neither ſhalt thou ſet thee up *any* image, which he Lord thy God hateth.

In order to inforce the Duty of keeping the Sabbath, *Moſes* tells them, Ver. 1. God brought them forth out f *Egypt by Night*; whereas they came out of *Egypt* y *Day*, and in the Morning, as appears from *Exod.* ii. 22. and xiii. 3. and *Numb.* xxxiii. 3. *Anſw.* They re ſaid to be brought out of *Egypt* by Night, becauſe the Night *Pharaoh* was forced to give them Leave o depart, and accordingly they made Preparation for heir Departure, and in the Morning they perfected the Work.

Judges and Officers ſhalt thou make thee in all thy ates] The Adminiſtration of Juſtice being a Point f the utmoſt Conſequence, *Moſes* directs, that in each f their Cities, they ſhould have chief Magiſtrates to xamine and determine Cauſes and Differences, and fficers inferior and ſubordinate to the other, to bring auſes and Perſons before them, to acquaint the People ith the Mind and Sentence of the Judges, and to xecute their Sentence. Theſe the Prophet ſtrictly enoins to take juſt Care of themſelves, and not to fail the ſtrict Performance of all that their Offices requir; particularly, that they ſhould not, by any Means, ke Gifts; becauſe a Gift will blind the Eyes of the Viſe, and pervert the Words of the Juſt; but, in eir Judgment, avoiding all Prejudices and Partiality, ey were to decide equitably between ſuch as preſent Suits before them; not to give Sentence according o the Quality of the Perſons before them, his Riches Poverty, Friendſhip or Enmity, but according to e Juſtice of the Cauſe: For ſuch Deciſions were not mply good Deeds and pleaſing to God, but alſo Inruments of publick Bleſſings, and the beſt Means for onciliating the Favour of the Lord to their whole lation; by which, as they obtained, ſo now, by it, a Tenure, they were to hold the *promiſed Land*; at is, the Land of *Canaan*; of which here, and elſehere, he gives his Audience frequent Notice.

CHAP. XVII.

heir Sacrifices to be without without Blemiſh. The Puniſhment of idolatrous Worſhippers. Dubious Points to be reſolved by the Judges. The Election and Duty of a King.

Ver. 1. THou ſhalt not ſacrifice unto the Lord thy God *any* bullock, or ſheep, wherein is blemiſh, *or* any evil-favouredneſs: for that s an abomination unto the Lord thy God. 2 If here be found among you within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedneſs in the ſight of the Lord thy God, in tranſgreſſing his covenant, 3 And hath gone and ſerved other gods, and worſhipped them, either the ſun, or moon, or any of the hoſt of heaven, which I have not commanded; 4 And it be told thee, and thou haſt heard *of it*, and enquired diligently, and behold, *it be* true, *and* the thing certain, *that* ſuch abomination is wrought in Iſrael: 5 Then ſhalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, even that man or that woman, and ſhalt ſtone them with ſtones, till they die. 6 At the mouth of two witneſſes, or three witneſſes, ſhall he that is worthy of death, be put to death; *but* at the mouth of one witneſs he ſhall not be put to death. 7 The hands of the witneſſes ſhall be firſt upon him to put him to death, and afterward the hands of all the people: ſo thou ſhalt put the evil away from among you. 8 If there ariſe a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between ſtroke and ſtroke, *being* matters of controverſy within thy gates: then ſhalt thou ariſe, and get thee up into the place which the Lord thy God ſhall chooſe; 9 And thou ſhalt come unto the prieſts the Levites, and unto the judge that ſhall be in thoſe days, and enquire; and they ſhall ſhew thee the ſentence of judgment. 10 And thou ſhalt do according to the ſentence which they of that place (which the Lord ſhall chooſe) ſhall ſhew thee, and thou ſhalt obſerve to do according to all that they inform thee: 11 According to the ſentence of the law which they ſhall teach thee, and according to the judgment which they ſhall tell thee thou ſhalt do: thou ſhalt not decline from the ſentence which they ſhall ſhew thee, to the right hand nor to the left. 12 And the man that will do preſumptuouſly, and will not hearken unto the prieſt (that ſtandeth to miniſter there before the Lord thy God) or unto the judge, even that man ſhall die: and thou ſhalt put away the evil from Iſrael. 13 And all the people ſhall hear, and fear, and do no more preſumptuouſly. 14 When thou art come unto the land which the Lord thy God giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein, and ſhalt ſay, I will ſet a king over me, like as all the nations that *are* about me: 15 Thou ſhalt in any wiſe ſet *him* king over thee whom the Lord thy God ſhall chooſe: *one* from among thy brethren ſhalt thou ſet king over thee: thou mayeſt not ſet a ſtranger over thee, which *is* not thy brother. 16 But he ſhall not multiply horſes to himſelf, nor cauſe the people to return to Egypt, to the end that he ſhould multiply horſes: foraſmuch as the Lord hath ſaid unto you, Ye ſhall henceforth return no more that way. 17 Neither ſhall he multiply wives to himſelf, that his heart turn not away: neither ſhall he greatly multiply to himſelf ſilver and gold. 18 And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law in a book, out of *that which is* before the prieſts the Levites. 19 And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and theſe ſtatutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aſide from the commandment to the right hand or to the left: to the end that he may prolong *his* days in his kingdom; he, and his children in the midſt of Iſrael.

And thou ſhalt come unto the Prieſts the Levites, and unto the Judge that ſhall be in thoſe Days, and enquire] The *Judge* was either, 1. The ſupreme civil Magiſtrate, who was appointed by God the Keeper of both Tables, and by his Office was to take Care of the right Adminiſtration both of Juſtice and Religion, and to determine Cauſes and Suits by his own Skill and Authority in civil Matters, and by the Prieſts Direction in ſpiritual or ſacred Cauſes. But it's objected, that this Judge was obliged to dwell in the Place of God's Worſhip, which the civil Magiſtrate was not, and frequently did not. Therefore others ſuppoſe, 2. That this Judge was one whoſe Office it was to expound and teach others the Law of God, as Ver. 11. and therefore not the civil Magiſtrate. Or, 3. The High-Prieſt, who was obliged to live in this Place, to whom it belonged to determine ſome, at leaſt, of thoſe Controverſies mentioned, Ver. 8. and to teach and expound the Law of God. And he may be diſtinctly named, tho' he be one of the Prieſts, partly, becauſe of his Eminency and Superiority over the reſt of them; and, partly,

partly, to ſhew, that amongſt the Prieſts he eſpecially was to be conſulted. But to this it is objected, that the High-Prieſt is never, in Scripture, called the *Judge*, but is generally ſtiled *the Prieſt*, *the High-Prieſt*, or *the Chief Prieſt*, or the like; beſides, divers Controverſies were not to be decided by the High-Prieſt, but by other Perſons, as appears, *Exod.* xviii. 22. *Deut.* i. 16, 17. Or, 4. The *Sanhedrim*, or the Supreme Council, which had the chief and final Determination of all the above ſaid Controverſies, was a mixed Aſſembly conſiſting of wiſe and good Men, ſome Eccleſiaſtical and ſome Secular; as it was highly reaſonable it ſhould be, becauſe many of the Cauſes brought before them were of a mixed Nature. And tho' the Word *Judge* be in the ſingular Number, and may ſeem to denote one Perſon, yet it is only an Enallage, and Change of the ſingular Number for the Plural, *Judges*, which is moſt frequent, as *Gen.* iii. 27. and xliii. 6. 1 *Sam.* xxxi. 1, *&c.* And this Senſe ſeems the more probable, becauſe for the *Judge* here, is put the *Judges*, *Deut.* xix. 17. where we have the ſame Phraſe uſed upon the ſame or a like Occaſion; *the Men between whom the Controverſy is, ſhall ſtand before the Lord, before the Prieſts and the Judges which ſhall be in thoſe Days.* And it's very reaſonable, that ſo many Perſons, united all in one Body, to give Judgment or Sentence by the Conſent of All, or the major Part, ſhould be here called by the Name of one *Judge*, as indeed they were; and for that Reaſon the Prieſts are ſpoken of in the Plural Number, becauſe they were many, as alſo the other Members of that Aſſembly were; and the *Judge* in the ſingular Number, becauſe they all conſtituted but one Judge.

Neither ſhall he greatly multiply to himſelf Silver and Gold] The King was forbidden to amaſs great Sums of Money and vaſt Riches; leſt this ſhould lift up his Heart in Confidence and Pride, which God abhors, and beget in him a Contempt of his People; and leſt it ſhould induce or engage him to burden his People with immoderate Exactions. They are not ſimply forbidden to be rich, if God made them ſo, either by the *voluntary Gifts* of their *Subjects*, or by the *Spoils* of their Enemies, which was the Caſe of *David*, *Solomon*, *Jehoſaphat*, &c. but they are forbidden either inordinately to deſire, or irregularly to procure great Riches, by grinding the Faces of their poor People, or by other wicked Arts and Courſes, as the Manner of their neighbouring Kings was.

It has been a Matter of ſome Diſpute among the Learned, Whether the Laws and Conſtitutions of other Nations, were not as agreeable to Reaſon and natural Equity, as thoſe promulged by *Moſes?* To which it has been anſwered, That there is this eſſential Difference between the Laws delivered by *Moſes*, and thoſe which have been compiled by other *Legiſlators*; that the former were not only adapted to the Condition of the People to whom they were given, in a Country, to the Poſſeſſion of which they were to come after the Death of the Prophet, but alſo to the various Alterations which happened to that Nation, and their Affairs in the Courſe of ſucceeding Ages; whereas, *Conſtitutions* the beſt contrived by human Wit, in the Space of far leſs Time, betray many Imperfections, and make Room for various Accidents, to diſorder and at laſt to overturn them. This, if duly conſidered, will be thought no inconſiderable Proof of the *divine Inſpiration* of their *Divulger*; ſince it belongs to him alone, who formed the Minds of *Men*, and governs the Univerſe, to know and provide for the Diſpoſitions of a People, at ſuch a Diſtance of Time.

CHAP. XVIII.

God is the Inheritance of the Prieſts and Levites; their Due from the People. Chriſt *promiſed. The preſumptuous Prophet to be puniſhed with Death.*

Ver. 1. THE prieſts the Levites, *and* all the tribe of Levi, ſhall have no part nor inheritance with Iſrael: they ſhall eat the offerings of the Lord made by fire, and his inheritance. 2 Therefore ſhall they have no inheritance among their brethren: the Lord *is* their inheritance, as he hath ſaid unto them. 3 And this ſhall be the prieſts due from the people, from them that offer a ſacrifice, whether *it be* ox or ſheep; and they ſhall give unto the prieſts the ſhoulder, and the two cheeks, and the maw. 4 The firſt-fruit *alſo* of thy corn, of thy wine, and of thy oil, and the firſt of the fleece of thy ſheep ſhall thou give him. 5 For the Lord thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of the Lord, him and his ſons forever. 6 And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, and come with all the deſire of his mind unto the place which the Lord ſhall chooſe; 7 Then he ſhall miniſter in the name of the Lord his God, as all his brethren the Levites *do*, which ſtand there before the Lord. 8 They ſhall have like portions to eat, beſide that which cometh of the ſale of his patrimony. 9 When thou art come into the land which the Lord thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations. 10 There ſhall not be found among you *any one* that maketh his ſon or his daughter to paſs through the fire, *or* that uſeth divination, *or* an obſerver of times, or an enchanter, or a witch, 11 Or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer. 12 For all that do theſe things *are* an abomination unto the Lord: and becauſe of theſe abominations, the Lord thy God doth drive them out from before thee. 13 Thou ſhalt be perfect with the Lord thy God. 14 For theſe nations which thou ſhalt poſſeſs, hearkened unto obſervers of times and unto diviners: but as for thee, the Lord thy God hath not ſuffered thee ſo *to do*. 15 The Lord thy God will raiſe up unto thee, a prophet from the midſt of thee, of thy brethren, like unto me, unto him ye ſhall hearken. 16 According to all that thou deſiredſt of the Lord thy God in Horeb, in the day of the aſſembly, ſaying, Let me not hear again the voice of the Lord my God; neither let me ſee this great fire any more, that I die not. 17 And the Lord ſaid unto me, They have well *ſpoken that* which they have ſpoken. 18 I will raiſe them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him. 19 And it ſhall come to paſs, *that* whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require *it* of him. 20 But the prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die. 21 And if thou ſay in thine heart, how ſhall we know the word which the Lord hath not ſpoken? 22 When a prophet ſpeaketh in the name of the Lord, if the thing follow not nor come to paſs, that *is* the thing which the Lord hath not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

And they ſhall give unto the Prieſt the Shoulder, and the two Cheeks, and the Maw] But how does this agree with other Texts, in which the *Shoulder* and the *Breaſt*, and thoſe Parts only, are the Prieſt's Due, not the

the *Cheeks* and *Maw?* To this it might be ſufficient to anſwer, who ſhall tie God's Hands? What if he makes an Addition, and enlarges the Prieſts Commons? Nothing more uſual than for one Scripture to ſupply what is lacking in another, and for a latter Law of God to add to a former. But farther; the *Breaſt* may be here omitted, becauſe it is comprehended under the *Shoulder*, to which it is commonly joined, and with which it was waved before the Lord. Again, the *Hebrew* Word, here render'd *Maw* or *Stomach*, which the Antients reckon'd among their Dainties, is not, to my Remembrance, uſed elſewhere; and therefore it may have another Signification; and ſome render it the *Breaſt*; others take it for the uppermoſt Part of the Stomach, which lies under the Breaſt.

The Lord thy God will raiſe up unto thee a Prophet from the Midſt of thee, of thy Brethren, like unto me; unto him ſhall ye hearken] Theſe Words may be underſtood ſecondarily concerning the Succeſſion of Prophets, which God would raiſe for the Succeſſion of his Church, both becauſe this is alledg'd as an Argument why they need not conſult with *Diviners*, &c. becauſe they ſhould have *Prophets* at Hand, whenſoever it was needful, to adviſe them, and becauſe *this Prophet* is oppoſed to the *falſe Prophet*, and a general Rule is given, for the Diſcovery of all ſucceeding *Prophets*, whether true or falſe, as in Ver. 20, 21, 22. But they are chiefly to be underſtood of *Chriſt*, as the following Words ſhew, which do not fully agree to any other; particularly, where he is ſaid *to be like unto Moſes*, which ſimply is denied concerning all other *Prophets*, Deut. xxxiv. 10. And therefore it is not probable, that it ſhould be affirmed concerning all true Prophets ſucceeding him. But *Chriſt* was truly and in all commendable Parts like him, in being both a *Prophet*, *King*, and *Prieſt*, and a *Mediator* as *Moſes* was, in the Excellency of his Miniſtry and Work, in the Glory of his Miracles, in his familiar and intimate Converſe with God, *&c.* And this Place is expounded of *Chriſt* alone by God himſelf in the *New Teſtament*, Acts iii. 22. and vii. 37. *John* i. 45. and vi. 14.

CHAP. XIX.

Three Cities of Refuge appointed, and under what Regulations. No old Land-marks to be removed. The Puniſhment of falſe Witneſſes.

Ver. 1. WHen the Lord thy God hath cut off the nations, whoſe land the Lord thy God giveth thee, and thou ſucceedeſt them, and dwelleſt in their cities, and in their houſes; 2 Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the Lord thy God giveth thee to poſſeſs it. 3 Thou ſhalt prepare thee a way, and divide the coaſts of thy land (which the Lord thy God giveth thee to inherit) into three parts, that every ſlayer may flee thither. 4 And this *is* the caſe of the ſlayer, which ſhall flee thither, that he may live: whoſo killeth his neighbour ignorantly, whom he hated not in time paſt, 5 As when *a man* goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour, that he die; he ſhall flee unto one of thoſe cities, and live: 6 Leſt the avenger of the blood purſue the ſlayer, while his heart is hot, and overtake him, becauſe the way is long, and ſlay him, whereas he *was* not worthy of death, in as much as he hated him not in time paſt. 7 Wherefore I command thee, ſaying, thou ſhalt ſeparate three cities for thee. 8 And if the Lord thy God enlarge thy coaſts (as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers; 9 (If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways) then ſhalt thou add three cities more for thee, beſide theſe three: 10 That innocent blood be not ſhed in thy land which the Lord thy God giveth thee *for* an inheritance, and *ſo* blood be upon thee. 11 But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him mortally that he die, and fleeth into one of theſe cities: 12 Then the elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. 13 Thine eye ſhall not pity him, but thou ſhalt put away *the guilt of* innocent blood from Iſrael, that it may go well with thee. 14 Thou ſhalt not remove thy neighbours *land-mark*, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the Lord thy God giveth thee to poſſeſs it. 15 One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed. 16 If a falſe witneſs riſe up againſt any man, to teſtify againſt him *that which is* wrong: 17 Then both the men between whom the controverſy *is*, ſhall ſtand before the Lord, before the prieſts, and the judges, which ſhall be in thoſe days. 18 And the judges ſhall make diligent inquiſition: and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſly againſt his brother: 19 Then ſhall ye do unto him, as he had thought to have done unto his brother: ſo ſhalt thou put the evil away from among you. 20 And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you. 21 And thine eyes ſhall not pity, *but* life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

I find nothing in this Chapter, but what is plain and eaſy to be underſtood; and as I ſhall never meddle with any Thing but what I apprehend has ſome Difficulty as to its true Meaning, the Senſe dubious, or what I think may be farther illuſtrated by the Sentiments of learned Men; and as nothing of this Kind occurs here, let us proceed to the next Chapter.

CHAP. XX.

The Prieſt directed to encourage the People when they go forth to Battle. The Officers Proclamation with Reſpect to ſuch as were to be diſmiſſed from the War. Peace to be offer'd to a City before attacked. What Trees to be cut down in a Siege.

Ver. 1. WHen thou goeſt out to battle againſt thine enemies, and ſeeſt horſes and chariots, *and* a people more than thou, be not afraid of them: for the Lord thy God *is* with thee which brought thee up out of the land of Egypt. 2 And it ſhall be when ye are come nigh unto the battle, that the prieſt ſhall approach and ſpeak unto the people, 3 And ſhall ſay unto them, Hear, O Iſrael, you approach this day unto battel againſt your enemies: let not your hearts faint, fear not and do not tremble, neither be ye terrified becauſe of them. 4 For the Lord your God *is* he that goeth with you, to fight for you againſt your enemies to ſave you. 5 And the

officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not dedicated it? let him go and return to his houſe, leſt he die in the battle, and another man dedicate it. 6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *alſo* go and return unto his houſe, leſt he die in the battle and another man eat of it. 7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in battle, and another man take her. 8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, What man *is there that is* fearful and faint-hearted? let him go and return unto his houſe, leſt his brethrens heart faint as well as his heart. 9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies to lead the people. 10 When thou comeſt nigh unto a city to fight againſt it, then proclaim peace unto it. 11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be *that* all the people *that is* found therein ſhall be tributaries unto thee, and they ſhall ſerve thee. 12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege it. 13 And when the Lord thy God hath delivered it into thine hands, thou ſhalt ſmite every male thereof with the edge of the ſword. 14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the ſpoil thereof, ſhalt thou take unto thy ſelf: and thou ſhalt eat the ſpoil of thine enemies, which the Lord thy God hath given thee. 15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe nations. 16 But of the cities of theſe people which the Lord thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth: 17 But thou ſhalt utterly deſtroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the Lord thy God hath commanded thee: 18 That they teach you not to do after all their abominations, which they have done unto their gods, ſo ſhould ye ſin againſt the Lord your God. 19 When thou ſhalt beſiege a city a long time, in making war againſt it to take it. thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them: for thou mayeſt eat of them, and thou ſhalt not cut them down (for the tree of the field *is* mans *life*) to employ *them* in the ſiege. 20 Only the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down; and thou ſhalt build bulwarks againſt the city that maketh war with thee, until it be ſubdued.

What Man is there that hath built a new Houſe, and hath not dedicated it] A Houſe was *dedicated* by Feaſting and Thankſgiving to God; therefore if any Man had failed to do it, he was to return, leſt his Heart ſhould be ſet upon it, and he thereby be negligent or timorous in the Battle, to the Scandal and Prejudice of *others*; and ſo he ſhould loſe, and another get the Fruit of his Labours, which might ſeem unjuſt or hard; thus God provides even for Mens Infirmities. But this and the following Exception, of Planting a Vineyard, are underſtood only of a War allowed by God, not in a War commanded by God, not in the approaching War with the *Canaanites*, from which even the Bridegroom was not exempted, as the *Jewiſh* Writers note.

When thou comeſt nigh unto a City to fight againſt it, then proclaim Peace unto it] This ſeems to be underſtood, not of the Cities of the *Canaanites*, as is manifeſt from the 16th, 17th, and 18th Verſes of this Chapter, who were under an abſolute Sentence of utter Deſtruction. When a City was taken, the Women and Children were to be ſpared on Account of their Sex and Age, as not involved in the Guilt, or being unlikely to revenge the Quarrel.

CHAP. XXI.

The Manner of expiating an uncertain Murder. The Uſage of a Captive taken to Wife. The Firſt-born is not to be diſinherited upon private Affection. A ſtubborn Son to be ſtoned to Death. He that is hanged is accurſed of God.

Ver. 1. IF *one* be found ſlain in the land which the Lord thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him: 2 Then thy elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain. 3 And it ſhall be *that* the city *which is* next unto the ſlain man, even the elders of that city ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke. 4 And the elders of that city ſhall bring down the heifer unto a rough valley, which is neither eared nor ſown, and ſhall ſtrike off the heifers neck, there in the valley. 5 And the prieſts the ſon of Levi, ſhall come near (for them the Lord thy God hath choſen to miniſter unto him, and to bleſs in the name of the Lord) and by their word ſhall every controverſy and every ſtroke be *tried*. 6 And all the elders of that city *that are* next unto the ſlain *man*, ſhall waſh their hands over the heifer that is beheaded in the valley. 7 And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither *have* our eyes ſeen *it*. 8 Be merciful, O Lord, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood unto thy people of Iſraels charge. And the blood ſhall be forgiven them. 9 So ſhalt thou put away the *guilt of* innocent blood from among you, when thou ſhalt do *that which is* right in the ſight of the Lord. 10 When thou goeſt forth to war againſt thine enemies, and the Lord thy God hath delivered them into thine hands, and thou haſt taken them captive, 11 And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her that thou wouldeſt have her to thy wife: 12 Then thou ſhalt bring her home to thine houſe, and ſhe ſhall ſhave her head, and pare her nails. 13 And ſhe ſhall put the raiment of her captivity from off her, and ſhall remain in thine houſe, and bewail her father and her mother a full month: and after that, thou ſhalt go in unto her, and be her huſband, and ſhe ſhall be thy wife. 14 And it ſhall be if thou have no delight in her, then thou ſhalt let her go whither ſhe will, but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her, becauſe thou haſt humbled her. 15 If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firſt-born ſon be hers that was hated; 16 Then it ſhall be when he maketh his ſon

ſons to inherit *that* which he hath, *that* he may not make the ſon of the beloved firſt-born, before the ſon of the hated, *which is indeed* the firſt-born: 17 But he ſhall acknowledge the ſon of the hated *for* the firſt born, by giving him a double portion of all that he hath: for he *is* the beginning of his ſtrength, the right of the firſt-born is his. 18 If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and *that* when they have chaſtened him, will not hearken unto them: 19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place: 20 And they ſhall ſay unto the elders of his city, This our ſon *is* ſtubborn and rebellious, he will not obey our voice; *he is* a glutton and a drunkard. 21 And all the men of his city ſhall ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall hear and fear. 22 And if a man have committed a ſin worthy of death, and he be to be put to death, and thou hang him on a tree: 23 His body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day (for he that is hanged, *is* accurſed of God) that thy land be not defiled, which the Lord thy God giveth thee *for* an inheritance.

In the nine firſt Verſes of this Chapter, is ſhewn the manner of expiating an uncertain Murder committed in the Field; and the Ceremony uſed on this Occaſion might inſinuate ſuch Inſtructions as theſe, *viz.* that the Heifer was a fit *Repreſentative* of the *Murderer*, in whoſe ſtead it was killed, who by this Act hath ſhewn himſelf to be a Son of *Belial*, who would not bear the Yoke of God's Law. The Heifer was to be conducted to a rough Valley, neither eared nor ſown, to repreſent the hard, unprofitable, untutored *Heart* of the *Murderer*, and that ſuch a deſart and horrid Place might beget a Horror of *Murder* and of the *Murderer*. The Heifer's Head was ſtruck off, to ſhew what the *Murderer* deſerved, and what the People would have done to him, if they had found him.

By their Words ſhall every Controverſy and every Stroke be tried] Not of all Manner of Controverſies that could ariſe, as if their (the Prieſts) Word were to determine whether there were a God or Providence or no, whether God ſhould be worſhipped, and his Commands obſerved; whether *Moſes* was a true Prophet or an Impoſtor; whether apoſtate or idolatrous *Iſraelites* were to be puniſhed or no; which is apparently abſurd and ridiculous: But every ſuch Controverſy as might ariſe about the Matter here ſpoken of; nothing being more uſual than to underſtand univerſal Expreſſions in a limited Senſe; and indeed this is limited and explained by the following Words, *and every Stroke*, the Particle *and* being put expoſitively; of which Inſtances have been formerly given; that is, every Controverſy which ſhall ariſe about any Stroke, ſuch a mortal Stroke as is here ſpoken of; a Murder, which may well be called a *Stroke*, as to *ſmite* is often uſed for to *kill*, as *Gen.* iv. 15, *&c.*

If a Man have a ſtubborn and rebellious Son — then ſhall his Father and his Mother lay hold on him — and all the Men of his City ſhall ſtone him] Here is a ſufficient Caution to preſerve Children from the Malice of any hard-hearted Parents, becauſe the Elders of his City were firſt to examine the Cauſe with all Exactneſs, and then to pronounce the Sentence. The Conſent of both Father and Mother is required, to prevent the Abuſe of this Law to Cruelty; and it cannot reaſonably be ſuppoſed, that both would agree without manifeſt Neceſſity, and the Son's abominable and incorrigible Wickedneſs; in which Caſe it ſeems a fit and righteous Law; becauſe the Crime of Rebellion againſt his own Parents, was ſo high in itſelf, and did ſo fully ſignify, what a pernicious Member and Son of *Belial* he would be in the Common-wealth of *Iſrael*, who had diſſolved all his Ties of filial Duty.

The Puniſhment allotted to the Offender, was to be ſtoned, which was the Puniſhment appointed for Blaſphemers and Idolaters; which if it ſeems ſevere, it is to be conſidered, that Parents are in God's ſtead, and entruſted in a great Meaſure with his Authority over their Children, and that Children are the Matter and Foundation of the Church and Common-wealth, and they who are bad Members and rebellious Children do commonly prove the Bane and Plague of the Publick, and therefore they ought to be nipped in the Bud.

His Body ſhall not remain all Night on the Tree] This Puniſhment was not inflicted but only for great and publick Offences, which provoked the Wrath of God upon all the People, and were to be purged by the Puniſhment of the Guilty, or of thoſe Perſons whom God himſelf had pointed out; (*Numb.* xxv. 4. *Joſh.* x. 26. 2 *Sam.* xxi. 6.) and the Bodies of ſuch ought to be taken away out of the Sight of Men, as execrable and blaſted by God's Judgment. Now all this was a Figure of *Chriſt*, made a Curſe for us, that we might be freed from that of the Law, (*Gal.* iii. 13. who therefore made Choice of this Kind of expiatory Death, and was alſo buried the ſame Day (*Matt.* xxvii. 57.) after he had yielded the Satisfaction due to God's Juſtice, *John* xix. 30.

CHAP. XXII.

Of a Humanity towards a Brother's Cattle. Laws about Apparel. Of Birds and their Neſts. Battlements of Houſes. Of Seeds. Of Adultery; Rape; Fornication, and Inceſt.

Ver. 1. THou ſhalt not ſee thy brothers ox or his ſheep go aſtray, and hide thy ſelf from them: thou ſhalt in any caſe bring them again unto thy brother. 2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again. 3 In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment, and with all loſt things of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thy ſelf. 4 Thou ſhalt not ſee thy brothers aſs or his ox fall down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift *them* up again. 5 The women ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a womans garment, for all that do ſo *are* abomination unto the Lord thy God. 6 If a birds neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young. 7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* days. 8 When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thine houſe, if any man fall from thence. 9 Thou ſhalt not ſow thy vineyard with divers ſeeds: leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled. 10 Thou ſhalt not plow with an ox and an aſs together. 11 Thou ſhalt not wear a garment of divers ſorts, *as* of woollen and linen together. 12 Thou ſhalt make

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thee fringes upon the four quarters of thy veſture, wherewith thou covereſt *thy ſelf*. 13 If any man take a wife, and go in unto her, and hate her, 14 And give occaſion of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid: 15 Then ſhall the father of the damſel and the mother, take and bring forth *the tokens of* the damſels virginity unto the elders of the city in the gate. 16 And the damſels father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her, 17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughters virginity: and they ſhall ſpread the cloth before the elders of the city. 18 And the elders of that city ſhall take that man and chaſtiſe him. 19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his days. 20 But if this thing be true, *and the tokens of* virginity be not found for the damſel: 21 Then they ſhall bring out the damſel to the door of her fathers houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her fathers houſe: ſo ſhalt thou put evil away from among you. 22 If a man be found lying with a woman married to an husband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael. 23 If a damſel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her: 24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel becauſe ſhe cried not, *being* in the city; and the man becauſe he hath humbled his neighbours wife: ſo thou ſhalt put away evil from among you. 25 But if a man find a betrothed damſel in the field, and a man force her, and lie with her: then the man only that lay with her ſhall die. 26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour and ſlayeth him, even ſo *is* this matter. 27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her. 28 If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found: 29 Then the man that lay with her, ſhall give unto the damſels father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days. 30 A man ſhall not take his fathers wife, nor diſcover his fathers ſkirt.

The Woman ſhall not wear that which pertaineth unto a Man, neither ſhall a Man put on a Womans Garment] The promiſcuous Uſe of Apparel was forbidden the two Sexes for Decency's Sake, that Men might not confound, nor ſeem to confound thoſe Sexes which God hath diſtinguiſhed, and that all Appearances of Evil might be avoided; ſuch Change of Garments carrying a manifeſt Umbrage or Sign of Softneſs and Effeminacy in the Man, of Arrogance and Impudence in the Woman, of Lightneſs and Petulancy on both. Beſides this Practice opens a wide Door to the Commiſſion of many and abominable Crimes.

Thou ſhalt not take the Dam with the Young] This is a Document of Humanity, not to deprive the poor Dam of her young ones, and of her Life at one Time; and of Equity, Moderation and Goodneſs, leaving the Dam alive (whoſe little ones thou haſt taken away) to bring forth young ones for others.

When thou buildeſt a Houſe, thou ſhalt make a Battlement for thy Roof] The Roofs of Houſes in thoſe Days were open *Terraſſes* for *Meetings*. See 1 Sam. ix. 25. *Neh.* viii. 16. *Jer.* xix. 13. *Matt.* x. 17. *Luke* xvii. 31. Therefore the *Fence* or *Breaſt-work* was to be ſet up, to prevent any Man's falling over, and to hinder any dreadful Miſhap in the Houſe, whereby the Owner, through Careleſſneſs, might bring a Judgment upon himſelf and Houſe.

Thou ſhalt not ſow thy Vineyard with divers Seeds] Either, *firſt*, with divers Kinds of Seeds mixed and ſowed together between the Rows of Vines in the Vineyard, which was forbidden to be done in the Field, (*Levit.* xix. 19.) and here in the Vineyard; or, *ſecondly*, with any Kind of Seed differing from that of the Vine, which would produce either Herbs, Corn, or Fruit-bearing Trees, whoſe Fruit might be mingled with the Fruits of the Vine. This and the two following Precepts, tho' in themſelves ſmall and trivial, are given according to the Time and State of the Church, for Documents and Inſtructions in greater Matters; and particularly to recommend to them Simplicity and Sincerity in all their Carriage towards God and Men, and to forbid all Mixture of their Inventions with God's Inſtitutions in Doctrine or Worſhip.

Thou ſhalt make thee Fringes upon the four Quarters of thy Veſture] This was to bring the Commands of God to their Remembrance, as it is expreſſed, *Numb.* xv. 38. and as a publick Profeſſion of their Nation and Religion, whereby they might be diſcerned and diſtinguiſhed from Strangers, that ſo they might be the more circumſpect to behave themſelves as became the People of God, and that they ſhould not be aſhamed to own their God and Religion before all the World.

But if this Thing be true, and the Tokens of Virginity be not found for the Damſel; then they ſhall bring out the Damſel to the Door of her Father's Houſe, and the Men of her City ſhall ſtone her with Stones till ſhe die] Becauſe this is not now evident, the Enemies of Scriptures take Occaſion to quarrel with this Law, as unreaſonable and unjuſt, and ſuch as might oppreſs the Innocent, and hence take Occaſion to reject the Holy Scripture. It were much more reaſonable for thoſe Men either to expound this Place metaphorically of producing thoſe Proofs and Teſtimonies of her Virginity, which ſhould be as ſatisfactory as if that Cloth was produced, as ſome of the *Jews* underſtand it, or modeſtly acknowledge their own Ignorance in this, as they are forced to do in many other Things, and not imprudently conclude it is inſoluble, becauſe they cannot ſolve it.

But there is no need of ſuch general Anſwers, many Things may be particularly ſaid for the Vindication of this Law; as, 1. That it was neceſſary for that People, becauſe of their Hard-heartedneſs towards their Wives. 2. That either this Trial, or at leaſt the Proof of her Virginity, was to be taken preſently after the Day of Marriage, and that Proof was afterwards to be admitted upon Occaſion. 3. That this Law was ſeldom or never put in Execution, as the *Jews* remark, and ſeems to be made for Terror and Caution to Husbands and Wives, as many other Laws have been in like Caſes. 4. That the God who gave this Law, did by his Providence govern all Affairs, and rule the Tongues and Hearts of Men, and doubtleſs would therefore take Care ſo to order Matters, that the Innocent ſhould not ſuffer by this Means, which he could prevent many Ways. 5. That there is a great Difference in Times and Climates. Who knows not that there are many Things now by our Moderns thought uncertain or falſe, which by the antient Phyſicians were thought and affirmed to be true and certain in their Times and Countries; and that many Signs of Diſeaſes, and

and other Things, do generally hold true in thoſe more ſouthernly and warmer Parts of the World, which are oftentimes deceitful in our northern and colder Climates. 6. That this very Way of Trial of Virginity hath been uſed not only by the *Jews*, but alſo by the *Arabians* and *Egyptians*, as is affirmed by divers learned Writers, among whom it was yet more doubtful and hazardous than among the *Jews*, who might promiſe to themſelves, that God would guide the Execution of his own Law to a good and juſt Iſſue. 7. That this Sign, if it was uncertain in Perſons of riper Years, yet it may be reaſonably thought certain in Virgins of young and tender Age; and that the *Jews* did ordinarily marry their Daughters when they were about twelve or thirteen Years old, as is confeſſed, and making haſte to take away that Reproach which they thought there was in an unmarried State.

But why ſhould ſhe die, when her Crime was only *Fornication*, which was not puniſhed in a Woman with Death, as appears from *Exod.* xxii. 16, 17? Becauſe there was not only *Fornication* in this Caſe, but it was accompanied with deep Diſſimulation and Injury to her Huſband, in the falſe Profeſſion of her Virginity; and it might be preſumed ſhe committed this Folly after ſhe was betrothed to him, and therefore ſo obſtinately denied it, as knowing the Danger of it in that Caſe. Or, God ſo ordered it for the Honour and Safeguard of the Matrimonial Bed, that ſhe, who being defiled before ſhe was married or betrothed, and therefore not puniſhable by Death, yet preſuming to carry her Defilement into the married State, with a Pretence of Virginity, ſhould then be put to Death.

CHAP. XXIII.

Who might, and who might not, enter into the Congregation of the Lord. Laws concerning fugitive Servants; Filthineſs; abominable Sacrifices; Uſury, and Vows.

Ver. 1. HE that is wounded in the ſtones, or hath his privy member cut off, ſhall not enter into the congregation of the Lord. 2 A baſtard ſhall not enter into the congregation of the Lord: even to his tenth generation ſhall he not enter into the congregation of the Lord. 3 An Ammonite or Moabite ſhall not enter into the congregation of the Lord; even to their tenth generation ſhall they not enter into the congregation of the Lord for ever: 4 Becauſe they met you not with bread and with water in the way, when ye came forth out of Egypt; and becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee. 5 Nevertheleſs, the Lord thy God would not hearken unto Balaam: but the Lord thy God turned the curſe into a bleſſing unto thee, becauſe the Lord thy God loved thee. 6 Thou ſhalt not ſeek their peace, nor their proſperity all thy days for ever. 7 Thou ſhalt not abhor an Edomite, for he *is* thy brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land. 8 The children that are begotten of them, ſhall enter into the congregation of the Lord, in their third generation. 9 When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing. 10 If there be among you any man that is not clean, by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp. 11 But it ſhall be when evening cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*. 12 Thou ſhalt have a place alſo without the camp, whither thou ſhalt go forth abroad. 13 And thou ſhalt have a paddle upon thy weapon: and it ſhall be when thou wilt eaſe thy ſelf abroad, thou ſhalt dig therewith, and ſhalt turn back, and cover that which cometh from thee. 14 For the Lord thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee; therefore ſhall thy camp be holy, that he ſee no unclean thing in thee, and turn away from thee. 15 Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee. 16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe, in one of thy gates where it liketh him beſt: thou ſhalt not oppreſs him. 17 There ſhall be no whore of the daughters of Iſrael, nor a Sodomite of the ſons of Iſrael. 18 Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the Lord thy God for any vow: for even both theſe *are* abomination unto the Lord thy God. 19 Thou ſhalt not lend upon uſury to thy brother, uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury. 20 Unto a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury; that the Lord thy God may bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it. 21 When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it: for the Lord thy God will ſurely require it of thee; and it would be ſin in thee. 22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee. 23 That which is gone out of thy lips, thou ſhalt keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth. 24 When thou comeſt into thy neighbours vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure; but thou ſhalt not put *any* in thy veſſel. 25 When thou comeſt into the ſtanding-corn of thy neighbours, then thou mayeſt pluck the ears with thine hand: but thou ſhalt not move a ſickle unto thy neighbours ſtanding corn.

A Baſtard ſhall not enter into the Congregation of the Lord, even to his tenth Generation] This Law, tho' ſeemingly harſh and ſevere, will not appear ſo, if we conſider, 1. That it was an Excluſion from Government, which was a tolerable Burden. Or, 2. That it was a neceſſary Caution to prevent and brand the Sin of Uncleanneſs, to which the *Jews* were exceſſively prone. But *Pharez* and *Jepthah*, both Baſtards, were advanced to great Honour and Authority. To this it's anſwered, That God gives Laws to us, and not to himſelf; and therefore he might, when he ſaw fit, confer what Favour or Power he pleaſed upon any ſuch Perſon, as he did to theſe. But ſome add, that the *Hebrew* Word *Mamzer* ſignifies not every Baſtard, but one born of a ſtrange Woman, as the Word may ſeem to intimate; and as ſuch Perſons generally ſeem to have been, becauſe of that general Proviſion, that there ſhould be *no Whore of the Daughters of Iſrael*, as it is here, Ver. 17.

By the *Congregation of the Lord* may be underſtood, either, 1. That they ſhould not be incorporated into the Body of *Iſrael*, by Marriage; for ſo this Phraſe may ſeem to have been underſtood by the whole Congregation of *Iſrael*, Nehem. xiii. 1, 2, 3, &c. altho' at that Time the Government was partly in the Hands of ſuch Perſons as are here mentioned, Ver. 3. or of their Children, ſince it is apparent from *Ezra* x. that many Prieſts and Levites, and other Officers and Rulers

lers of *Israel* were married to ſtrange Women, whoſe Iſſue are, by this Law, excluded from all Share in the Government, and that among other Reaſons *Nehemiah* ſeparated them from *Iſrael*, by Virtue of the Law here following. Or, 2. That they ſhould not be admitted to Honour and Offices, either in the Church or Commonwealth of *Iſrael*; and ſo *the Congregation of the Lord* does not here ſignify, as it uſually does, the Body of the People, but the Society of the Elders, or Rulers of the People, who, as they repreſent the whole Congregation, and act in their Name, and for their Service, ſo are they called ſometimes by the Name of *the Congregation*, as *Numb.* xxxv. 12, 24, 25, *&c.* and of *the Congregation of God*, as it is in the *Hebrew* of *Pſ.* lxxxii. 3. But as they are often called *the Congregation*, they may very well, in a ſpecial Manner, be called *the Congregation of the Lord*, becauſe they were appointed by God, and acted in his Name and Stead, and for his Work and Service, and did often aſſemble near the Tabernacle, where God was eminently preſent. Add to this, that the *Hebrew* Word *Kahal*, generally ſignifies a *Congregation*, or *Company met together*; and therefore this cannot ſo conveniently be meant of all the Body of the People, which could never meet in one Place, but of the chief Rulers, who frequently did ſo. Nor is it ſtrange, that Eunuchs are excluded from Government, partly, becauſe ſuch Perſons are commonly obſerved to want that Courage which is neceſſary for a Governor, *Exod.* xviii. 12. and, partly, becauſe, as ſuch Perſons were ordinarily deſpicable, ſo the Office and Authority in their Hands was likely to be expoſed to the ſame Contempt.

Thou ſhalt not deliver up unto his Maſter, the Servant which is eſcaped from his Maſter unto thee] This is not to be underſtood univerſally, as if all Servants that fly from their Maſters, tho' without any ſufficient Cauſe, or Colour of Juſtice, might be detained from them by any Perſon to whom they fled for Refuge; for this is apparently contrary to all the Laws of Religion, Juſtice, and Charity, and would open a Door to infinite Diſorders and Miſchiefs; but it is to be underſtood, 1. Of the *Servants of Strangers*, becauſe it follows, *he ſhall dwell with you, even among you*, which ſhews that he had dwelt with and belonged to another People. 2. Of ſuch as belonged to the *Canaanites*, or other neighbouring Nations, becauſe if he had lived in remote Countries, it is not probable he would fly ſo far to avoid his Maſter, or that his Maſter would follow ſo far to recover him. For the *Canaanites* this Sentence was moſt juſt, becauſe they and theirs were all forfeited to God and *Iſrael*, and whatſoever they enjoyed was by ſpecial Indulgence. For the other Neighbours it may ſeem juſt likewiſe becauſe ſome of them were within the larger Limits of the Land, belonging to *Iſrael*, by God's *Grant*, or *Deed of Gift*, Gen. xv. 18. *Joſh.* i. 4. Beſides, by their hoſtile Carriage, they had given *Iſrael* a Right to much more of theirs, than a few Servants who might poſſibly run away from their Maſters; and eſpecially becauſe both Servants and Maſters of theſe and other Nations are unqueſtionably at the Diſpoſal of the Lord their Maker, and ſovereign Ruler. 3. Of ſuch as upon Enquiry appear to have been unjuſtly oppreſſed by their Maſters, as is implied by that Phraſe of his, *making an Eſcape*, which ſuppoſes a Deliverance from Danger or Vexation. Now it is not ſtrange or unjuſt, if the great God, who hates all Tyrants, and ſtiles himſelf the *Refuge* of the Oppreſſed, does interpoſe his Authority, and help to reſcue ſuch Perſons from their cruel Maſters, who otherwiſe would be too ſtrong for them. 4. Of ſuch as came to them out of a Deſire to embrace the *true Religion*, which poſſibly his Maſter perceiving, endeavoured by Force to reſtrain him from, as it may be probably thought by his chuſing and liking to live among the *Iſraelites*. Now if this *great* and *ſupreme Maſter*, to whom all other *Maſters* are but *Servants*, and they and theirs are abſolutely in his Power, ſhall receive and protect one who gives himſelf up to his Service, againſt the Will of the *Under-maſter*, who in this Caſe rebels againſt his ſovereign Lord, what Shadow of Injuſtice is there in the Caſe?

Thou ſhalt not lend upon Uſury to thy Brother. Unto a Stranger thou mayeſt lend upon Uſury] The Reaſon of this Law ſeems to be, That the *Iſraelites* generally employed themſelves in the Management of Land and Cattle, and therefore could not make any Advantage of borrowed Money, to ballance the Uſe they ſhould pay for it, and conſequently it might be preſumed that they would not borrow Money upon Uſe, but for Want and Poverty; and in that Caſe, and principally for that Reaſon, *Uſury* ſeems to be forbidden to them, as may be thought from *Levit.* xxv. 35, 36. But the *Strangers* made uſe of their Money in way of Trade and Traffick with the *Iſraelites*, which was more gainful, and could much better bear the Burden of Uſury, and reap Advantage from Money ſo borrowed; and thoſe *Strangers* here ſpoken of, are ſuppoſed to be competently *rich*, and not *poor*, as may appear by comparing this Place with *Levit.* xxv. 35. where they are leſs forbidden to take Uſury of a *Stranger*, than of a *Brother*, in Caſe of *Poverty*.

CHAP. XXIV.

Of Divorce; Pawns and Pledges; Man-ſtealers, Leproſy; Day-wages. None to be puniſhed for another's Offence. Of Juſtice and Love towards Widows, Fatherleſs, and Strangers.

Ver. 1. WHen a man hath taken a wife and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her: then let him write her a bill of divorcement, and give it in her hand, and ſend her out of his houſe. 2 And when ſhe is departed out of his houſe, ſhe may go and be another mans *wife*. 3 And if the latter huſband hate her and write her a bill of divorcement, and giveth *it* in her hand, and ſendeth her out of his houſe: or if the latter huſband die, which took her *to be* his wife; 4 Her former huſband which ſent her away, may not take her again to be his wife, after that ſhe is defiled: for that *is* an abomination before the Lord, and thou ſhalt not cauſe the land to ſin, which the Lord thy God giveth thee *for* an inheritance. 5 When a man hath taken a new wife, he ſhall not go out to war, neither ſhall he be charged with any buſineſs: *but* he ſhall be free at home one year, and ſhall cheer up his wife which he hath taken. 6 No man ſhall take the nether or the upper millſtone to pledge: for he taketh *a mans* life to pledge. 7 If a man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandiſe of him, or ſelleth him; then that thief ſhall die, and thou ſhalt put evil away from among you. 8 Take heed, in the plague of leproſy, that thou obſerve diligently, and do according to all that the prieſts the Levites ſhall teach you: as I commanded them, *ſo* ye ſhall obſerve to do. 9 Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt. 10 When thou doſt lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge. 11 Thou ſhalt ſtand abroad, and the man to whom thou doſt lend ſhall bring out the pledge abroad unto thee. 12 And if the man *be* poor, thou ſhalt not ſleep with his pledge. 13 In any caſe thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his own raiment, and bleſs thee: and it ſhall be righteouſneſs unto thee before the Lord thy God. 14 Thou ſhalt not oppreſs an hired ſervant *that is poor* and needy, *whether he be*

thy brethren; or of thy ſtrangers that *are* in thy land within thy gates. 15 At his day thou ſhalt give *him* his hire, neither ſhall the ſun go down upon it, for he *is* poor, and ſetteth his heart upon it: leſt he cry againſt thee unto the Lord, and it be ſin unto thee. 16 The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers: every man ſhall be put to death for his own ſin. 17 Thou ſhalt not pervert the judgment of the ſtranger, *nor* of the fatherleſs, nor take a widows raiment to pledge. 18 But thou ſhalt remember that thou waſt a bond-man in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing. 19 When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhall be for the ſtranger, for the fatherleſs, and for the widow: that the Lord thy God may bleſs thee in all the work of thine hands. 20 When thou beateſt thine olive-tree, thou ſhalt not go over the boughs again: it ſhall be for the ſtranger, for the fatherleſs, and for the widow. 21 When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean *it* afterward: it ſhall be for the ſtranger, for the fatherleſs, and for the widow. 22 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt: therefore I command thee to do this thing.

Then let him write her a Bill of Divorcement, and give it in her Hand, and ſend her out of his Houſe] This is not an abſolute Command to divorce them, as ſome of the *Jews* underſtood it, nor an Allowance and Approbation, as plainly appears, not only from the *New Teſtament*, Matt. v. 31, 32. and xix. 8, 9. but alſo from the *Old Teſtament*, Gen. ii. 24. *Mal.* ii. 16. it merely a Permiſſion or Toleration of that Practice, a Prevention of greater Miſchiefs and Cruelties of that hard-hearted People towards their Wives, and this only for a Seaſon, even until the *Time of Reformation*, as it is called *Heb.* ix. 10. that is, till the Coming of the *Meſſias*, when Things were to return to their firſt Inſtitution, and pureſt Condition. The Huſband is not here commanded to put her away, but he is commanded *to write and give her a Bill of Divorcement*, before he *ſend her out of his Houſe*. And tho' it be true, as our Saviour obſerves, that *Moſes* did ſuffer theſe Divorces, that is, without puniſhing them, which alſo is here implied, yet it muſt be acknowledged, that if we conſult the *Hebrew* Words, thoſe three Verſes may only ſeem to be a Suppoſition; and the Words rendered, *then let him write her*, in the *Hebrew* runs thus, *and hath written her*; and ſo it follows, Ver. 2. *and ſhe is departed out of his Houſe, and be gone, and become another Man's Wife*; then follows, Ver. 3. which, even according to our Tranſlation, carries on the Suppoſition, *And if the latter Huſband hate her*, &c. Then follows the Poſition or Prohibition, Ver. 4.

CHAP. XXV.

Judges muſt act uprightly. Stripes not to exceed forty. The Ox that treads out the Corn not to be muzled. Of raiſing Seed to a Brother. The Puniſhment of an immodeſt Woman. His Weights and Meaſures. The Memory of Amalek *to be blotted out.*

1 IF there be a controverſy between men, and they come unto judgment, that *the* judges may judge them, then they ſhall juſtify the righteous, and condemn the wicked. 2 And it ſhall be, if the wicked man *be* worthy to be beaten, that the judge ſhall cauſe him to lie down, and to be beaten before his face, according to his fault, by a certain number. 3 Forty ſtripes he may give him, *and* not exceed: leſt *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee. 4 Thou ſhalt not muzzle the ox when he treadeth out *the corn*. 5 If brethren dwell together, and one of them die, and have no child, the wife of the dead ſhall not marry without unto a ſtranger: her huſbands brother ſhall go in unto her, and take her to him to wife, and perform the duty of an huſbands brother unto her. 6 And it ſhall be *that* the firſt-born which ſhe beareth, ſhall ſucceed in the name of his brother, *which is* dead, that his name be not put out of Iſrael. 7 And if the man like not to take his brothers wife, Then let his brothers wife go up to the gate, unto the elders, and ſay, My huſbands brother refuſeth to raiſe up unto his brother a name in Iſrael, he will not perform the duty of my huſbands brother. 8 Then the elders of his city ſhall call him, and ſpeak unto him: and *if* he ſtand *to it*, and ſay, I like not to take her: 9 Then ſhall his brothers wife come unto him in the preſence of the elders, and looſe the ſhoe from off his foot, and ſpit in his face, and ſhall anſwer, and ſay, So ſhall it be done unto that man that will not build up his brothers houſe. 10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed. 11 When men ſtrive together one with another, and the wife of the one draweth near for to deliver her huſband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets: 12 Then thou ſhalt cut off her hand, thine eye ſhall not pity *her*. 13 Thou ſhalt not have in thy bag divers weights, a great and a ſmall. 14 Thou ſhalt not have in thine houſe divers meaſures, a great and a ſmall. 15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthned in the land which the Lord thy God giveth thee. 16 For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the Lord thy God. 17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: 18 How he met thee by the way, and ſmote the hindmoſt of thee, *even* all *that were* feeble behind thee, when thou *waſt* faint and weary; and he feared not God. 19 Therefore it ſhall be, when the Lord thy God hath given thee reſt from all thine enemies round about, in the land which the Lord thy God giveth thee *for* an inheritance, to poſſeſs it, *that* thou ſhalt blot out the remembrance of Amalek from under heaven; thou ſhalt not forget *it*.

Forty Stripes he may give him, and not exceed] It ſeems not a ſuperſtitious, but a prudent Caution, that the *Jews* ſhould not exceed *thirty nine Stripes*, 2 Cor. ii. 24. leſt through Miſtake, Forgetfulneſs, or Eagerneſs, they ſhould go beyond their Bounds which they were commanded to keep, but they were not obliged to go to the utmoſt Extent of them. Beſides; exceſſive Beating would render an *Iſraelite* contemptible to his Brethren, as if he were a *Slave* or *brute Beaſt*; alſo the Danger of Deformity, or Infirmity of the Body, which cruel Uſage might effect.

Thou ſhalt not muzzle the Ox when he treadeth out the Corn] The Ox is ſaid to *threſh*, when he is made to tread out the Corn with his Feet, or (as the *Jews* ſay)

ſay) to draw the *Harrow*, which, at the Bottom of it, was full of hard Knobs, Branches, or Notches, about over it, to ſeparate the Corn from the Straw, and to make the Straw to be Food for the Beaſts. Hereby God taught them Humanity and Kindneſs, even to their Beaſts that ſerved them, and much more to their Servants or other Men who laboured for them, and eſpecially to their Miniſters, 1 *Cor.* ix. 9.

Her Huſband's Brother ſhall go in unto her, and take her to him to Wife] In the *Eaſt* dying *childleſs*, and conſequently having one's Name left out in the *Genealogies*, was looked upon as the greateſt Misfortune that could befal a Man; and therefore it was ordained, that the Brother of him who died childleſs, ſhould take his Widow for a Wife, and that the Firſt-born of this Marriage ſhould be accounted the Child of the Deceaſed, that his Name might not be blotted out of *Iſrael*.

And looſe his Shoe from off his Foot, and ſpit in his Face] The *looſing* of the *Shoe* was a Sign of the Man's Reſignation of all his Right to the Woman, and to her Huſband's Inheritance: For as the *Shoe* was a Sign of one's Power and Right, ſo the parting with the Shoe was a Token of the *Alienation* of ſuch Right, and that he would not, nor might not henceforth enter upon his Brother's Land; and partly as a Note of Infamy, to ſignify that by this unnatural and ungenerous Action, he was unworthy to be among Freemen, and fit to be reduced to the Condition of the meaneſt Captives, who uſed to go barefoot. The Woman *ſpit* in the *Face* of the Man, in Token, that as he ſcorned to take her to Wife, ſhe deſpiſed him, and renounced him for ever, by that publick Indignity.

CHAP. XXVI.

Firſt fruits to be offered on their entring the promiſed Land, with the Confeſſion, Thankſgiving and Rejoicing of the Offerer. The Third Year's Tithes how to be beſtowed. The Covenant between God and his People ratified.

Ver. 1. AND it ſhall be when thou *art* come in unto the land which the Lord thy God giveth thee *for* an inheritamce, and poſſeſſeſt it, and dwelleſt therein. 2 That thou ſhalt take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the Lord thy God giveth thee, and ſhalt put *it* in a baſket, and ſhalt go unto the place which the Lord thy God ſhall chooſe to place his name there. 3 And thou ſhalt go unto the prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the Lord thy God, that I am come unto the country, which the Lord ſware unto our fathers for to give us. 4 And the prieſt ſhall take the baſket out of thine hand, and ſet it down before the altar of the Lord thy God. 5 And thou ſhalt ſpeak and ſay before the Lord thy God, A Syrian ready to periſh *was* my father, and he went down into Egypt, and ſojourned there with a few, and became there a nation great, mighty, and populous. 6 And the Egyptians evil intreated us and afflicted us, and laid upon us hard bondage. 7 And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppreſſion. 8 And the Lord brought us forth out of Egypt with a mighty hand, and with an out-ſtretched arm, and with great terribleneſs, and with ſigns and with wonders. 9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey. 10 And now behold, I have brought the firſt-fruits of the land, which thou, O Lord, haſt given me: and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God. 11 And thou ſhalt rejoice in every good *thing* which the Lord thy God hath given unto thee, and unto thine houſe, thou, and the Levite, and the ſtranger that *is* among you. 12 When thou haſt made an end of tithing all the tithes of thine increaſe, the third year, which *is* the year of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled: 13 Then thou ſhalt ſay before the Lord thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments, which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*. 14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof, for *any* unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkned to the voice of the Lord my God, *and* have done according to all that thou haſt commanded me. 15 Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſweareſt unto our fathers, a land that floweth with milk and honey. 16 This day the Lord thy God hath commanded thee to do theſe ſtatutes and judgments: thou ſhalt therefore keep and do them with all thine heart and with all thy ſoul. 17 Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice. 18 And the Lord hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that *thou* ſhouldſt keep all his commandments: 19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the Lord thy God as he hath ſpoken.

A Syrian ready to periſh was my Father] *Jacob* was a *Syrian*, partly by Original, as being born of Syrian Parents, for ſuch were *Abraham* and *Rebecca*, both of *Chaldea* or *Meſopotamia*, which was Part of Syria largely ſo called, as is confeſſed by *Strabo* and *Pliny*; partly by his Education and Converſation, for the ſame Reaſon as Chriſt is called a *Nazarite* and *Capernaite*; and partly by his Relations, his Wives being ſuch, and his Children too by their Mothers.

But was *Jacob* ever in the Condition here ſpoken of, ready to periſh? *Jacob* was undoubtedly more than once, reduced to very great Streights; ſee *Gen.* xxxii. 11, 20. and xxxii. 10. alſo when he was under terrible Apprehenſions of his Brother *Eſau*, and likewiſe from the Treachery and Cruelty of *Laban* his Father-in-law.

Nor given ought thereof for the Dead] The Jews had a Cuſtom, that when any was newly dead, the Kinſmen, Acquaintance, and Neighbours, went to be Partakers of the Mourning, and carried Food ready dreſſed to the Poor Man's Family, to comfort and refreſh them, exhorting them to take Food, and not give themſelves over to Grief ſo far as to neglect the Care of their own Perſons. Now, all theſe Meats, and whoſoever did participate thereof, were unclean for ſeven Days, by Reaſon of that dead Body, Num. xix. 11, 14. and therefore the Uſe of theſe Tithes in ſuch Caſes had been a double Fault, both for the defiling of ſacred Food, and the employing thoſe Proviſions upon ſorrowful Occaſions, which by God's expreſs Command were to be eaten with Rejoicing, Deut. xiv. 26.

CHAP.

CHAP. XXVII.

Iſrael *ordered to ſet up Stones on the Banks of* Jordan *when they had paſſed it. Bleſſing to be pronounced from* Gerizzim, *and Curſing from* Ebal.

Ver. 1. AND Moſes with the elders of Iſrael, commanded the people, ſaying, Keep all the commandments which I command you this day. 2 And it ſhall be on the day when you ſhall paſs over Jordan unto the land which the Lord thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter. 3 And thou ſhalt write upon them all the words of this law, when thou art paſſed over, that thou mayeſt go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey: as the Lord God of thy fathers hath promiſed thee. 4 Therefore it ſhall be when ye be gone over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal, and thou ſhalt plaiſter them with plaiſter. 5 And there ſhalt thou build an altar unto the Lord thy God, an altar of ſtones: thou ſhalt not lift up *any* iron *tool* upon them. 6 Thou ſhalt build the altar of the Lord thy God of whole ſtones: and thou ſhalt offer burnt-offerings thereon unto the Lord thy God. 7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoice before the Lord thy God. 8 And thou ſhalt write upon the ſtones all the words of this law, very plainly. 9 And Moſes, and the prieſts the Levites ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael, this day thou art become the people of the Lord thy God. 10 Thou ſhalt therefore obey the voice of the Lord thy God, and do his commandments and his ſtatutes which I command thee this day. 11 And Moſes charged the people the ſame day, ſaying; 12 Theſe ſhall ſtand upon mount Gerizzim to bleſs the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin. 13 And theſe ſhall ſtand upon mount Ebal to curſe; Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali. 14 And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice, 15 Curſed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftſman, and putteth *it* in *a* ſecret *place*: and all the people ſhall anſwer and ſay, Amen. 16 Curſed *be* he that ſetteth light by his father or his mother: and all the people ſhall ſay, Amen. 17 Curſed *be* he that removeth his neighbours land-mark: and all the people ſhall ſay, Amen. 18 Curſed *be* he that maketh the blind to wander out of the way: and all the people ſhall ſay, Amen. 19 Curſed *be* he that perverteth the judgment of the ſtranger, fatherleſs, and widow: and all the people ſhall ſay, Amen. 20 Curſed *be* he that lieth with his fathers wife; becauſe he uncovereth his fathers ſkirt: and all the people ſhall ſay, Amen. 21 Curſed *be* he that lieth with any manner of beaſt: and all the people ſhall ſay, Amen. 22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: and all the people ſhall ſay, Amen. 23 Curſed *be* he that lieth with his mother-in-law: and all the people ſhall ſay, Amen. 24 Curſed *be* he that ſmiteth his neighbour ſecretly: and all the people ſhall ſay, Amen. 25 Curſed *be* he that taketh reward to ſlay an innocent perſon: and all the people ſhall ſay, Amen. 26 Curſed *be* he that confirmeth not *all* the words of this law to do them: and all the people ſhall ſay, Amen.

And thou ſhalt write upon them all the Words of this Law] By *this Law*, is meant either, 1. All the Words of this Book of *Deuteronomy*; but that ſeems too large for this Place. Or, 2. The Bleſſings and Curſes here following. But they are mentioned as a different Thing. Or, 3. The *Law* properly ſo called; that is, the Sum and Subſtance of the Precepts of the Laws of *Moſes*, eſpecially ſuch as were moral and general, as may be conjectured from the following Part of the Chapter, where the *Curſes* pronounced againſt *all that confirm not all the Words of this Law to do them*, are particularly applied unto the Tranſgreſſions of moral Laws only, Ver. 15, 16, &c. and eſpecially the *Decalogue*, which often goes under that Name.

Theſe ſhall ſtand on Mount Gerizzim to bleſs the People — and theſe ſhall ſtand on Mount Ebal to curſe] The Tribes that were to ſtand on Mount *Gerizzim* were the Deſcendants of the free Women, *Leah* and *Rachel*, to ſhew both the Dignity of the Bleſſings above the Curſes, and that the Bleſſings belong only to thoſe who are evangelically ſuch, as this is expounded and applied, *Gal.* iv. 22, &c. even to thoſe that receive the Spirit of Adoption and Liberty. *Joſeph* is here put for both his Sons and Tribes, *Manaſſeh* and *Ephraim*, which here are reckoned as one Tribe, becauſe *Levi* is here numbered; but when *Levi* is omitted, as it is where the Diviſion of the Land is made, there *Manaſſeh* and *Ephraim* paſs for two Tribes.

Of thoſe Tribes that ſtood on Mount *Ebal* to curſe, four were the Deſcendants of the Bond-women, to ſhew, that the Curſe belongs to thoſe of ſervile and diſingenuous Spirits and Behaviour towards God. With theſe are joined *Reuben*, who by his ſhameful Sin fell from his Dignity, *Gen.* xlix. 4. and *Zebulun*, as the youngeſt of *Leah*'s Children, who was neceſſary to be joined with thoſe, that the Numbers might be equal.

But can any Reaſon be given, why this Practice of pronouncing a Set of Curſes, ſhould be continued in the *Chriſtian Church*, as it is every *Aſh-wedneſday?* The Reaſon is, becauſe *Chriſtians* are as liable to the *Curſes* of the Law as the *Jews* were; and therefore they ought to acknowledge this Solemnity, as they hope to eſcape the divine Vengeance.

However, this pious Office hath been traduced as a *wicked* and a *fooliſh* Thing; but I believe it hath not been conſidered, that God himſelf commanded this Manner of anſwering. And tho' ſome Circumſtances in reciting theſe Curſes among the *Jews* might be ceremonial; yet the Main of the Duty, and the End for which it was preſcribed, was truly moral, tending to the Honour of God and his Laws, and the promoting of true Piety. And the ſaying *Amen*, does not here ſignify *wiſhing*, but *affirming* and *declaring* the Truth of what God hath revealed; and thus *Amen* is often in the Goſpel tranſlated *verily*; and *Jeſus*, who is the Truth, is called *Amen*; ſo that *Amen* is no more than a Declaration, that he whom God bleſſeth is bleſſed, and he whom God curſeth is curſed: And theſe Curſes are like our *Saviour*'s *Woes* in the Goſpel, not Procurers of Evil, but compaſſionate Predictions of it, in order to prevent it.

It is true, our Saviour, by Virtue of his Sacrifice, made Satisfaction for Sin, and bore that Curſe which belonged to us; and thereby acquitted and cleared all thoſe that believe in him from the Guilt of thoſe Sins, for which there was no Way of Expiation provided by the Law of *Moſes*, that is, of preſumptuous Sins for which there was no Sacrifice, but the Man was to be cut off. But ſtill this Redemption that was purchaſed for us, was upon the Condition of Repentance; ſo that impenitent Sinners are ſtill the Object of God's Wrath; and tho' Pardon and Forgiveneſs of Sins was procured for us by the Death of *Chriſt*, yet Repentance is neceſſary

ceſſary to qualify us to receive the Benefit of it. It being certain ſtill, that Sinners, while they remain ſuch, are really accurſed; and to convince them of this, and make them own it, is the trueſt Bleſſing the Church can procure for them.

CHAP. XXVIII.

The Bleſſings of Obedience promiſed; and Curſes on Diſobedience threatned and foretold.

Ver. 1. AND it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the Lord thy God, to obſerve *and* to do all his commandments which I command thee this day; that the Lord thy God will ſet thee on high above all nations of the earth. 2 And all theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt hearken unto the voice of the Lord thy God. 3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field. 4 Bleſſed *ſhall be* the fruit of thy body and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep. 5 Bleſſed *ſhall be* thy baſket and thy ſtore. 6 Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out. 7 The Lord ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways. 8 The Lord ſhall command the bleſſing upon thee in thy ſtore-houſes, and in all that thou ſetteſt thine hand unto: and he ſhall bleſs thee in the land which the Lord thy God giveth thee. 9 The Lord ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the Lord thy God, and walk in his ways. 10 And all people of the earth ſhall ſee that thou art called by the name of the Lord, and they ſhall be afraid of thee. 11 And the Lord ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord ſware unto thy fathers to give thee. 12 The Lord ſhall open unto thee his good treaſure, the heaven to give the rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow. 13 And the Lord ſhall make thee the head, and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the Lord thy God, which I command thee this day to obſerve and to do *them*: 14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods, to ſerve them. 15 But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee. 16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field. 17 Curſed *ſhall be* thy baſket and thy ſtore. 18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep. 19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out. 20 The Lord ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto, for to do; until thou be deſtroyed, and until thou periſh quickly; becauſe of the wickedneſs of thy doings whereby thou haſt forſaken me. 21 The Lord ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land, whither thou goeſt to poſſeſs it. 22 The Lord ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ſword, and with blaſting, and with mildew: and they ſhall purſue thee until thou periſh. 23 And thy heaven that *is* over thy head ſhall be braſs, and the earth that *is* under thee *ſhall be* iron. 24 The Lord ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, until thou be deſtroyed. 25 The Lord ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them: and ſhalt be removed into all the kingdoms of the earth: 26 And thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhall fray *them* away. 27 The Lord will ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed. 28 The Lord ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart. 29 And thou ſhalt grope at noon-days, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways: and thou ſhalt be only oppreſſed, and ſpoiled evermore, and no man ſhall ſave *thee*. 30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and thou ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof. 31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs *ſhall be* violently taken away from before thy face, and ſhall not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them*. 32 Thy ſons and thy daughters *ſhall be* given unto another people, and thine eyes ſhall look, and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand. 33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not, eat up; and thou ſhalt be only oppreſſed and cruſhed alway: 34 So that thou ſhalt be mad, for the ſight of thine eyes which thou ſhalt ſee. 35 The Lord ſhall ſmite thee in the knees, and in the legs with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head. 36 The Lord ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou, nor thy fathers have known; and there ſhalt thou ſerve other gods, wood and ſtone. 37 And thou ſhalt become an aſtoniſhment, a proverb, and a by-word among all nations whither the Lord ſhall lead thee. 38 Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in: for the locuſt ſhall conſume it. 39 Thou ſhalt plant vineyards and dreſs *them*, but ſhalt neither drink *of* the wine, nor gather *the grapes*: for the worms ſhall eat them. 40 Thou ſhalt have olive-trees throughout all thy coaſts, but thou ſhalt not anoint *thy ſelf* with the oyl: for thine olive ſhall caſt *his fruit*. 41 Thou ſhalt beget ſons and daughters, but thou ſhalt not enjoy them: for they ſhall go into captivity. 42 All thy trees and fruit of thy land ſhall the locuſt conſume. 43 The ſtranger that *is*

within thee ſhall get up above thee very high; and thou ſhalt come down very low. 44 He ſhall lend to thee, and thou ſhall not lend to him: he ſhall be the head, and thou ſhalt be the tail. 45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed: becauſe thou hearkenedſt not unto the voice of the Lord thy God, to keep his commandments and his ſtatutes which he commanded thee. 46 And they ſhall be upon thee for a ſign and for a wonder, and upon thy ſeed for ever. 47 Becauſe thou ſervedſt not the Lord thy God with joyfulneſs and with gladneſs of heart, for the abundance of all *things*; 48 Therefore ſhalt thou ſerve thine enemies which the Lord ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all *things*: and he ſhall put a yoke of iron upon thy neck, until he have deſtroyed thee. 49 The Lord ſhall bring a nation againſt thee from far, from the end of the earth, *as ſwift* as the eagle flieth, a nation whoſe tongue thou ſhalt not underſtand: 50 A nation of fierce countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young. 51 And he ſhall eat the fruit of thy cattel, and the fruit of thy land, until thou be deſtroyed: which *alſo* ſhall not leave thee *either* corn, wine, or oil, *or* the encreaſe of thy kine, or flocks of thy ſheep, until he have deſtroyed thee. 52 And he ſhall beſiege thee in all thy gates, until thy high and fenced walls come down, wherein thou truſtedſt, throughout all thy land, and he ſhall beſiege thee in all thy gates, throughout all thy land which the Lord thy God hath given thee. 53 And thou ſhalt eat the fruit of thine own body, the fleſh of thy ſons and of thy daughters (which the Lord thy God hath given thee) in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee: 54 *So that* the man *that is* tender among you and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and toward the remnant of his children which he ſhall leave: 55 So that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates. 56 The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhall be evil towards the huſband of her boſom, and towards her ſon, and towards her daughter, 57 And towards her young one that cometh out from between her feet, and towards her children which ſhe ſhall bear: for ſhe ſhall eat them for want of all *things* ſecretly in the ſiege and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in thy gates. 58 If thou wilt not obſerve to do all the words of this law *that* are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD. 59 Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed, even great plagues, and of long continuance, and ſore ſicknéſſes, and of long continuance. 60 Moreover, he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of; and they ſhall cleave unto thee. 61 Alſo every ſickneſs, and every plague which *is* not written in the book of this law, them will the Lord bring upon thee, until thou be deſtroyed. 62 And ye ſhall be left few in number, whereas ye were as the ſtars of heaven for multitude: becauſe thou wouldeſt not obey the voice of the Lord thy God. 63 And it ſhall come to paſs, *that* as the Lord rejoiced over you to do you good, and to multiply you: ſo the Lord will rejoice over you to deſtroy you, and to bring you to nought; and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it. 64 And the Lord ſhall ſcatter thee among all people, from the one end of the earth even unto the other; and there thou ſhalt ſerve other gods, which neither thou nor thy fathers have known, *even* wood and ſtone. 65 And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt: but the Lord ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind. 66 And thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life. 67 In the morning thou ſhalt ſay, Would God it were even: and at even thou ſhalt ſay, Would God it were morning, for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee. 68 And the Lord ſhall bring thee into Egypt again, with ſhips, by the way whereof I ſpeak unto thee, Thou ſhalt ſee it no more again: and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy *you*.

In this Chapter we find a long Roll of Curſes, which ſeem to be but little more than a Repetition of what he had before declared to them on ſeveral Occaſions. This he did for the following Reaſons. 1. If the headſtrong, ſtubborn, and rebellious Nature of this People, to whom *Moſes* ſpoke, be conſidered, we cannot wonder at his taking frequent Occaſions of applying the only Remedy which ſeems to have worked any good upon them; for, as they were inſenſible of the Mercies afforded by the gracious Providence of God, ſo they were never recovered to a juſt Senſe of their Sin, but by feeling the Weight of his Vengeance; whence it follows, that the Threatnings of dreadful Plagues and devouring Peſtilences were the only Means, which, in all Probability, could be expected to reſtrain them from falling into the ſame Courſes, in future Times.

2. If we reflect on the Command given, as to the ſolemn Benedictions and Execrations, which were to be pronounced by the Prieſts, and aſſented to by the People, we ſhall eaſily perceive, that it has nothing to do with the Time preſent; but was in the Nature of a Covenant, whereby as, on the one Hand, *Iſrael* laid Claim to the Bleſſings which were promiſed by the Lord, ſo on the other Hand they ſubmitted to his Curſes, in Caſe they walked contrary to his Commandments: Wherefore, *Moſes* being now near his End, and every Thing he ſaid being more regarded than at any other Time, he with great Propriety, lays before his Nation, the dreadful Evils which the Almighty would ſhower down, if on the Performance of his Promiſes, they relapſed into Tranſgreſſion.

3. Theſe Threatnings were to remain, as the ſtrongeſt Arguments of the divine Inſpiration of him, by whom they were delivered, ſeeing, at a vaſt Diſtance of Time, they have been fully and exactly fulfilled, in the *Babyloniſh* Captivity, the Deſtruction of *Jeruſalem* by the *Romans*, and now in their laſt and long Diſperſion.

CHAP. XXIX.

Iſrael *reminded of God's Mercies to them; the Covenant betwixt God and them.*

Ver.

Ver. 1. THeſe *are* the words of the covenant which the Lord commanded Moſes to make with the children of Iſrael, in the land of Moab, beſide the covenant which he made with them in Horeb. 2 And Moſes called unto all Iſrael, and ſaid unto them, Ye have ſeen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land; 3 The great temptations which thine eyes have ſeen, the ſigns and thoſe great miracles: 4 Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day. 5 And I have led you forty years in the wilderneſs: your cloaths are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot. 6 Ye have not eaten bread, neither have you drunk wine, or ſtrong drink: that ye might know that I *am* the Lord your God. 7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battle, and we ſmote them. 8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manaſſeh. 9 Keep therefore the words of this covenant and do them, that ye may proſper in all that ye do. 10 Ye ſtand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, *with* all the men of Iſrael, 11 Your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water: 12 That thou ſhouldeſt enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day. 13 That he may eſtabliſh thee to day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob. 14 Neither with you only do I make this covenant and this oath; 15 But with *him* that ſtandeth here with us this day before the Lord our God, and alſo with *him* that *is* not here with us this day: 16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye paſſed by. 17 And ye have ſeen their abominations, and their idols, wood and ſtone, ſilver and gold, which *were* among them) 18 Leſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the Lord our God, to go *and* ſerve the gods of theſe nations; leſt there ſhould be among you a root that beareth gall and wormwood, 19 And it come to paſs when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt: 20 The Lord will not ſpare him, but then the anger of the Lord, and his jealouſy ſhall ſmoak againſt that man, and all the curſes *that are* written in this book ſhall lie upon him, and the Lord ſhall blot out his name from under heaven. 21 And the Lord ſhall ſeparate him unto evil out of all the tribes of Iſrael, according to all the curſes of the covenant, *that are* written in this book of the law: 22 So that the generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes which the Lord hath laid upon it; 23 *And that* the whole land thereof *is* brimſtone, and ſalt, *and* burning, *that* it is not ſown, nor beareth, nor any graſs groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath: 24 Even all nations ſhall ſay, Wherefore hath the Lord done thus unto this land? what *meaneth* the heat of this great anger? 25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: 26 For they went and ſerved other gods, and worſhipped them, gods whom they knew not, and *whom* he had not given unto them. 27 And the anger of the Lord was kindled againſt this land, to bring upon it all the curſes *that are* written in this book. 28 And the Lord rooted them out of their land in anger and in wrath and in great indignation, and caſt them into another land, as *it is* this day. 29 The ſecret *things belong* unto the Lord our God: but thoſe *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

The great Temptations which thine Eyes have ſeen, the Signs, and thoſe great Miracles: Yet the Lord hath not given you an Heart to perceive, and Eyes to ſee.] Here it is ſaid, *thine Eyes have ſeen*; and it is added, *the Lord hath not given you a Heart to perceive, and Eyes to ſee*; which ſeems a manifeſt Contradiction. To reconcile this, we are to conſider, that the laſt Clauſe comes in by Way of Correction, or Exception, to that foregoing, in this Manner; *Ye have ſeen*, &c. but I muſt recall my Words, for in truth ye have not ſeen; in ſeeing you have not ſeen, and perceiving you have not perceived: You have perceived and ſeen them with the Eyes of your Body, but not with your Minds and Hearts; you have not ſeen them to any Purpoſe; you have not yet rightly learned to underſtand the Words and Works of God, ſo as to know them for your Good, and to make a right Uſe of them, and to comply with them.

But if the Lord had not given them *a Heart to perceive*, &c. wherein were they culpable? But this did not excuſe their Wickedneſs, but was partly a Direction to them what Courſe to take, and to whom they muſt have Recourſe for the amending of their former Errors, and for a good Underſtanding and Improvement of God's Works; and, partly, to aggravate their Sin, and to intimate, that altho' the hearing Ear, the ſeeing Eye, and the underſtanding Heart, be the Workmanſhip of God, *Prov.* xxii. 12. and the Effects of his ſpecial Grace, *Deut.* xxx. 6. *Jer.* xxxi. 33. and xxxii. 39, &c. yet their Want of this Grace was their own Fault, and the juſt Puniſhment of their former Sins; their preſent Caſe being like thoſe in *Iſaiah*'s Time, who firſt ſhut their Eyes and Ears that they might not ſee and hear, and would not underſtand, and then by the tremendous, but righteous Judgment of God, had their Hearts made fat, and their Eyes and Ears cloſed that they ſhould not be able to ſee and hear, and underſtand, as is manifeſt from the Hiſtory of their Behaviour in the Wilderneſs.

And I have led you forty Years in the Wilderneſs, your Cloaths are not waxen old upon you] The Jews who ſometimes love to magnify Miracles beyond their proper Bounds, have a current Tradition, that the Childrens Cloaths grew bigger, according as the Children themſelves increaſed in Bulk and Stature. But there is no Occaſion for any ſuch Suppoſition as this, ſince the Younger, in their proper Degrees, might ſucceed to the Veſtments of the Elder, and the Miracle ſtill remain wonderful enough, that God ſhould pre-

ſerve theſe Veſtments from decaying, or their Feet, by ſo long travelling in hot and ſtony Places, from ſwelling (as it is Ch. viii. 4.) or being *callous* (as ſome tranſlate it) for the Space of forty Years. Some indeed will have the Phraſe to denote, that their Feet were not ſenſible of any Uneaſineſs, or Fatigue, through the whole vaſt Length of their Journey; but this Conſtruction is plainly repugnant to the Scripture Account we have of their Travels. And therefore the eaſier Interpretation will be, if, by Way of *Metonymy*, we take the Shoe for the Foot, and make the latter agree with the former Part of the Verſe, and bring the Whole to this Meaning, *viz.* that as their Cloaths, which covered the whole Body, did not become uſeleſs through Age; ſo neither did their Shoes decay, or burſt, or grow out of Shape, (for in all theſe Senſes may the original Word be taken) though they were engaged in ſo tedious a March.

It is to be obſerved however, that the *Hebrews* wanted neither Flocks nor Herds in the Wilderneſs; and the Hangings, and other Works belonging to the *Tabernacle*, ſufficiently ſhew, that they were no Strangers to the Art of Weaving. But, ſuppoſing they did not manufacture their own Cloaths, they might however purchaſe them from the *Arabians*, and other neighbouring Nations, and could therefore be under no Want of a ſufficient Supply of this Kind of Neceſſaries: And from theſe Conſiderations a learned Commentator concludes, that the Senſe of the Words *thy Raiment waxed not old upon thee*, muſt be — that, in the Deſarts of *Arabia*, the *Iſraelites* had ſo great a Plenty of Cloaths, and ſo many Changes of Raiment, that they were under no more Neceſſity to wear them tatter'd, or thread-bare, than if they had lived in one of the moſt plentiful, rich, and cloth-working Countries. *And thy Feet did not ſwell*, or grow *callous*, as poor People's Feet are wont to do, when the Soles of their Shoes are worn out, and they forced to tread on the hard Ground; for as it is explained here, *thy Shoe did not wax old upon thy Feet*, i. e. thy Poverty did not oblige thee (as poor People do) till they were old and grown ſo thin, that, by hard and ſtony Ways, they hurt thy Feet, and made them ſwell. Poverty, we know, neceſſarily occaſions Meanneſs of Apparel, but Men of large Fortunes have a Variety of Suits, and commonly caſt their Cloaths off, before they are too far worn: And, in like Manner, the Hiſtorian's Deſign is (in this Inſtance of Raiment) to ſignify to us, that the *Iſraelites*, while they abode in a barren Wilderneſs, lived like Men of Affluence, *for the Lord their God was with them* (as he tells us elſewhere) and they *lacked nothing*.

The ſecret Things belong unto the Lord our God; but thoſe Things which are revealed, belong unto us, and to our Children for ever, that we may do all the Words of this Law] Having juſt mentioned the dreadful and amazing Judgments of God upon the whole Land and People of *Iſrael*, and foreſeeing by the Spirit of Prophecy their utter Extirpation and Deſtruction for their Wickedneſs, he breaks out into this pathetical Exclamation, either to bridle their Curioſity, who, hearing this, would be apt to enquire into the Time and Manner of ſo great an Event; or to quiet his own Mind, and ſatisfy the Scruples of others, who perceiving God to deal ſo ſeverely with his own People, when in the mean Time he ſuffered thoſe Nations which were guilty of groſſer Atheiſm and Idolatry, or Impiety, than the Generality of the *Jewiſh* People were, to live and proſper in the World, might thence take Occaſion to deny or reproach his Providence, or queſtion the Equity of his Proceeding. To this he anſwers, that the Ways and Judgments of God, tho' never ſo ſeemingly unjuſt, are often ſecret and hidden from us, unſearchable by our ſhallow Capacities, and are the Objects of Admiration, rather than of our curious Enquiry. But the Things that are revealed by God and his Word, theſe are the proper Subjects of our Enquiry and Studies, that thereby we may come to the Knowledge of our Duty, by the Practice whereof we may be kept from ſuch terrible Puniſhments and Calamities as theſe below mentioned.

CHAP. XXX.

A gracious Promiſe of Deliverance to the Jews *upon their Repentance. The Law of God manifeſt and juſt. Life and Death ſet before them.*

Ver. 1. AND it ſhall come to paſs when all theſe things are come upon thee, the bleſſing and the curſe which I have ſet before thee, and thou ſhalt call *them* to mind among all the nations whither the Lord thy God hath driven thee, 2 And ſhalt return unto the Lord thy God, and ſhalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy ſoul: 3 That then the Lord thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath ſcattered thee. 4 If *any* of thine be driven out unto the utmoſt *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. 5 And the Lord thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it: and he will do thee good, and multiply thee above thy fathers. 6 And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thine heart, and with all thy ſoul, that thou mayeſt live. 7 And the Lord thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee. 8 And thou ſhalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. 9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoyce over thee for good, as he rejoyced over thy fathers: 10 If thou ſhalt hearken unto the voice of the Lord thy God to keep his commandments and his ſtatutes *which are* written in this book of the law, *and* if thou turn unto the Lord thy God with all thine heart, and with all thy ſoul. 11 For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. 12 It *is* not in heaven, that thou ſhouldeſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither *is* it beyond the ſea, that thou ſhouldeſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it? 14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt do it. 15 See, I have ſet before thee this day life and good, and death and evil. 16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his ſtatutes, and his judgments, that thou mayeſt live and multiply: and the Lord thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it. 17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away and worſhip other gods, and ſerve them: 18 I denounce unto you this day, that ye ſhall ſurely periſh, *and that* ye ſhall not prolong your days upon the land whither thou paſſeſt over Jordan to go to poſſeſs it. 19 I call heaven and earth to record this day againſt you, *that* I have ſet before

you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live: 20 That thou mayeſt love the Lord thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him (for he *is* thy life, and the length of thy days) that thou mayeſt dwell in the land which the Lord ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

This Commandment which I command thee this Day] He either ſpeaks of the Law in general, or of that particular Command of loving or obeying God, mentioned here, Ver. 2, 6, 10, 16. which is the Sum of the Law, of which yet he does not here ſpeak ſimply, or as it is in itſelf, but as it is mollified and accompanied with the Grace of the Goſpel, whereby God circumciſes Mens Hearts to do this, as is expreſſed, Ver. 6. The Meaning is, that altho' the Practice of God's Law, ſtrictly and ſeverely, be now far from us, and above our Strength, yet, conſidering the Advantage of Goſpel Grace, whereby God, *in ſome* Meaſure, enables us to do our Duty, and accepts of our ſincere Endeavours inſtead of Perfection, and imputes Chriſt's perfect Righteouſneſs unto us that believe, now it is near and eaſy to us. And ſo this Place well agrees with *Rom.* v. 6, *&c.* where St. *Paul* expounds or applies this Place to the Righteouſneſs of Faith; by which alone the Law is ſuch as it is here deſcribed.

It is not hidden from thee] In the *Hebrew* it is, *is not too wonderful for thee*, as *Deut.* xvii. 8. *Prov.* xxx. 18. *Jer.* xxxii. 17. that is, not too hard for thee to know and do; the Will of God, which is but darkly manifeſted, *Acts* xvii. 27. is clearly and fully revealed unto thee; thou canſt not pretend Ignorance or invincible Difficulty; *it is not far off*, that is, out of thy Reach.

CHAP. XXXI.

Moſes *declares his approaching Death, and encourages the People and* Joſhua. *His Charge to the Prieſts.* Joſhua *inveſted in his Office. The future Diſobedience and Miſery of the People foretold.* Moſes's *Charge to the Levites.*

Ver. 1. AND Moſes went and ſpake theſe words unto all Iſrael. 2 And he ſaid unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: alſo the Lord hath ſaid unto me, Thou ſhalt not go over this Jordan. 3 The Lord thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, as the Lord hath ſaid. 4 And the Lord ſhall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he deſtroyed. 5 And the Lord ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. 6 Be ſtrong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he *it is* that doth go with thee, he will not fail thee, nor forſake thee. 7 And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the Lord hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it. 8 And the Lord, he *it is* that doth go before thee, he will be with thee, he will not fail thee, neither forſake thee: fear not, neither be diſmayed. 9 And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Iſrael. 10 And Moſes commanded them, ſaying, At the end of every ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of tabernacles, 11 When all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chooſe: thou ſhalt read this law before all Iſrael, in their hearing. 12 Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and obſerve to do all the words of this law: 13 And *that* their children which have not known *any thing*, may hear and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it. 14 And the Lord ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent your ſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation. 15 And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud ſtood over the door of the tabernacle. 16 And the Lord ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers, and this people will riſe up and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them. 17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall befall them, ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe our God *is* not amongſt us? 18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought in that they are turned unto other gods. 19 Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael. 20 For when I ſhall have brought them into the the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, and waxen fat; then will they turn unto other gods, and ſerve them, and provoke me, and break my covenant. 21 And it ſhall come to paſs when many evils and troubles are befallen them, that this ſong ſhall teſtifie againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination which they go about, even now before I have brought them into the land which I ſware. 22 Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael. 23 And he gave Joſhua the ſon Nun a charge, and ſaid, Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee. 24 And it came to paſs when Moſes had made an end of writing the words of this law in a book, until they were finiſhed; 25 That Moſes commanded the Levites which bare the ark of the covenant of the Lord, ſaying, 26 Take this book of the law, and put it in the ſide of the ark of the covenant of the Lord your God, that it may be there for a witneſs againſt thee. 27 For

For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the Lord; and how much more after my death? 28 Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them. 29 For I know, that after my death ye will utterly corrupt *your ſelves*, and turn aſide from the way which I have commanded you: and evil will befall you in the latter days, becauſe ye will do evil in the ſight of the Lord, to provoke him to anger through the work of your hands. 30 And Moſes ſpake in the ears of all the congregation of Iſrael the words of this ſong, until they were ended.

At the End of every ſeven Years --- thou ſhalt read this Law before all Iſrael] Nothing could be more wiſe and prudent, in the Eyes of human Underſtanding, than this Statute concerning the rehearſing of the Law; for, as the *ſeventh* Day was a Day of Reſt unto the Lord, that is, a Day wherein they abſtained from Labour, and dedicated themſelves to his Service, ſo the *ſeventh* Year was a ſabbath of Years, wherein the Land was to lie untilled, and the People had, thereby, Leiſure given them to aſſemble in the Place choſen by *Jehovah*, there to hear his Law read from the very *Original*, written by the Hand of *Moſes*, who received it from the Mouth of God. The People were at this Time freed from Debts and Troubles, and the Cares of the World, and therefore fitted to attend upon God and his Service.

CHAP. XXXII.

Moſes's Song. His Exhortation to the People. He is order'd to go up Mount Nebo, *to view the promiſed Land.*

Ver. 1. GIve ear, O ye heavens, and ſpeak; and hear, O earth, the words of my mouth. 2 My doctrine ſhall drop as the rain: my ſpeech ſhall diſtil as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs. 3 Becauſe I will publiſh the name of the Lord: aſcribe ye greatneſs unto our God. 4 *He is* the rock, his work *is* perfect: for all his ways *are* judgment; a God of truth, and without iniquity, juſt and right *is* he. 5 They have corrupted themſelves, their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation. 6 Do ye thus requite the Lord, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not made thee, and eſtabliſhed thee? 7 Remember the days of old, conſider the years of many generations: aſk thy father, and he will ſhew thee, thy elders, and they will tell thee. 8 When the moſt high divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael. 9 For the Lords portion *is* his people: Jacob *is* the lot of his inheritance. 10 He found him in a deſart land, and in the waſte howling wilderneſs: he led him about, he inſtructed him, he kept him as the apple of his eye. 11 As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings; 12 *So* the Lord alone did lead him, and *there was* no ſtrange god with him. 13 He made him ride on the high places of the earth, that he might eat the increaſe of the fields, and he made him to ſuck honey out of the rock, and oyl out of the flinty rock. 14 Butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan, and goats, with the fat of kidneys of wheat, and thou didſt drink the pure blood of the grape. 15 But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs*; then he forſook God *which* made him, and lightly eſteemed the rock of his ſalvation. 16 They provoked him to jealouſy with ſtrange *gods*, with abominations provoked they him to anger. 17 They ſacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not. 18 Of the rock *that* begat thee thou art unmindful, and haſt forgotten God that formed thee. 19 And when the Lord ſaw *it*, he abhorred *them*, becauſe of the provoking of his ſons, and of his daughters. 20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be*: for they *are* a very froward generation, children in whom *is* no faith. 21 They have moved me to jealouſy with *that which is* not God, they have provoked me to anger with their vanities: and I will move them to jealouſy with *thoſe which are* not a people, I will provoke them to anger with a fooliſh nation. 22 For a fire is kindled in my anger, and ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains. 23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them. 24 *They ſhall be* burnt with hunger, and devoured with burning heat, and with bitter deſtruction: I will ſend the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt. 25 The ſword without, and terror within ſhall deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of gray hairs. 26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men: 27 Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay, Our hand *is* high, and the Lord hath not done all this. 28 For they *are* a nation void of counſel, neither *is there any* underſtanding in them. 29 O that they were wiſe, *that* they underſtood this, *that* they would conſider their latter end! 30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the Lord had ſhut them up? 31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges. 32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter. 33 Their wine *is* the poiſon of dragons, and the cruel venome of aſps. 34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures? 35 To me *belongeth* vengeance and recompence, their foot ſhall ſlide in *due* time; for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte. 36 For the Lord ſhall judge his people, and repent himſelf for his ſervants; when he ſeeth that *their* power is gone, and *there is* none ſhut up, or left. 37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted, 38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings? let them riſe up and help you, *and* be your protection. 39 See now that I, *even* I *am* he,

he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal; neither *is there any* that can deliver out of my hand. 40 For I lift up my hand to heaven, and say, I live for ever. 41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. 42 I will make mine arrows drunk with blood (and my sword shall devour flesh) *and that* with the blood of the slain, and of the captives from the beginning of revenges upon the enemy. 43 Rejoice, O ye nations *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people. 44 And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun. 45 And Moses made an end of speaking all these words to all Israel: 46 And he said unto them, Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe to do, all the words of this law. 47 For it *is* not a vain thing for you: because it *is* your life; and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it. 48 And the Lord spake unto Moses that self-same day, saying. 49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession. 50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: 51 Because ye trespassed against me among the children of Israel, at the waters of Meribah-kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. 52 Yet thou shalt see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

In this divine Song of *Moses*, God himself, and his exceeding great Mercies to the *Israelites* are exalted, and on the contrary, their abominable Unthankfulness and stubborn Temper are most vehemently rebuked, God's Wrath and future Judgments are propounded, yet without sparing the Abominations of the Enemies of his People. The Almighty again comforts his People, promising to be revenged on his and their idolatrous Enemies, to reconcile his Church unto himself, to clear, to enlarge, to extend it wide among the Heathens. *Moses* concludes with calling upon the Nations to rejoice, and bless God for his Favours, and especially for the last wonderful Deliverance, which shall be given to the *Jews*, when they shall be converted unto the Gospel, in the last Days; which they have all Reason to do, not only from that Sympathy which they owe to all People, and especially to God's antient People, whereby they are to *rejoice with them that rejoice*, but because of that singular Advantage and Happiness which all Nations will have at that Time, and upon that Occasion.

CHAP. XXXIII.

The Majesty of God. Moses *blesses the Twelve Tribes.* *The Excellency of* Israel.

Ver. 1. AND this *is* the blessing wherewith Moses the man of God blessed the children of Israel before his death. 2 And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them. 3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words. 4 Moses commanded us a law: even the inheritance of the congregation of Jacob. 5 And he was king in Jeshurun, when the heads of the people, *and* the tribes of Israel were gathered together. 6 Let Reuben live, and not die; and let *not* his men be few. 7 And this *is the blessing* of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou an help *to him* from his enemies. 8 And of Levi he said, *Let* thy Thummin and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah; 9 Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. 10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifices upon thine altar. 11 Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again. 12 *And* of Benjamin he said, The beloved of the Lord shall dwell in safety by him; *and the* LORD shall cover him all the day long, and he shall dwell between his shoulders. 13 And of Joseph he said, Blessed of the Lord *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, 14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon, 15 And for the chief things of the antient mountains, and for the precious things of the lasting hills, 16 And for the precious things of the earth, and fulness thereof, and for the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. 17 His glory *is like* the firstlings of his bullock; and his horns *are like* the horns of unicorns: with them he shall push the people together, to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh. 18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and Issachar, in thy tents. 19 They shall call the people unto the mountain, there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand. 20 And of Gad he said, Blessed *be* he that enlarged Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. 21 And he provided the first part for himself, because there, *in* a portion of the law-giver, *was he* seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel. 22 And of Dan he said, Dan *is* a lions whelp: he shall leap from Bashan. 23 And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south. 24 And of Asher he said, Let Asher *be* blessed with children; let him be ac-

ceptable to his brethren, and let him dip his foot in oyl. 25 Thy ſhoes *ſhall be* iron and braſs; and as thy days, *ſo ſhall* thy ſtrength *be*. 26 *There* is none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellency on the skie. 27 The eternal God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them*. 28 Iſrael then ſhall dwell in ſafety alone: the fountain of Jacob *ſhall be* upon a land of corn and wine, alſo his heavens ſhall drop down dew. 29 Happy *art* thou, O Iſrael: who *is* like unto thee, O people ſaved by the Lord, the ſhield of thy help, and who *is* the ſword of thy excellency! and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

Moſes the Man of God] By this he means the Servant, or Prophet, or Miniſter of God, as this Phraſe ſignifies, 1 *Sam.* ix. 6, 7. 1 *Tim.* vi. 11. to acquaint them that the following Prophecies were not his own invention, but divine Inſtitutions.

Moſes, in bleſſing the Tribes, omits that of *Simeon*; either, 1. In Deteſtation of their Anceſtor *Simeon's* bloody and wicked Behaviour, for which *Jacob* alſo gives that Tribe a Curſe rather than a Bleſſing, *Gen.* xlix. But as for *Levi*, who was joined with him in that Curſe, and particularly bleſſed for a ſingular and valuable Reaſon, expreſſed Ver. 8, 9. whereas *Simeon's* Tribe had been ſo far from expiating their Father's Crime, that they added new ones, their Prince being guilty of another notorious Offence, *Numb.* xxv. 6, 14. and his Tribe concurring with him too much in ſuch Actions, as Interpreters gather from the great Diminution of the Numbers of that Tribe, which were 59,300 in *Numb.* i. 23. and but 22,000 in *Numb.* xxvi. 14. which was near forty Years after. Or, 2. Becauſe that Tribe had no diſtinct Inheritance, but was to have his Portion in the Tribe of *Judah*, as he had *Joſh.* xix. 1. and therefore he muſt needs partake with them in their Bleſſings.

The Lord came from Sinai, and roſe up from Seir] That is, he appeared, or ſhewed himſelf, as the Sun does at his Riſing --- *Seir*, i. e. from the Mountain or Land of *Edom*, which is called *Seir*, Gen. xxxii. 3. and xxxvi. 8. *Deut.* ii. 4. to which Place the *Iſraelites* came, *Numb.* xx. 14, *&c.* and from thence God led them on towards the Land of Promiſe, and then glorioufly appeared for them in ſubduing *Sihon* and *Og* before them, and giving their Countries unto them. Which glorious Work of God is particularly celebrated, *Judg.* v. 4. But becauſe the Land of *Seir* or *Edom* is ſometimes taken more largely, and reaches even to the Red-Sea, as appears from 1 *Kings* ix. 26. and therefore Mount *Seir* was near to it, and becauſe *Paran*, which here follows, was alſo near *Sinai*, as being the next Station to which they came from the Wilderneſs of *Sinai*, where that glorious Light which ſhone upon Mount *Sinai*, did, very probably, directly ſcatter its Beams into adjacent Parts, ſuch as *Seir* and *Paran* were; and ſo is this only a poetical and prophetical Variation of the Phraſe and Expreſſion of the ſame Thing in divers Words; and God *coming*, or *riſing*, or *ſhining from*, *to*, or *in Sinai*, and *Seir*, and *Paran*, note one and the ſame illuſtrious Action of God, appearing there with *ten thouſand of his Saints* or holy Angels, and there giving a *fiery Law to them*, as it here follows. And this Interpretation may receive ſome Strength from *Hab.* iii. 4. where this glorious March of God before his People is remembered, only *Teman*, which ſignifies the *South*, is put for *Seir*, which is here poſſibly to ſignify that the *Seir* here mentioned was to be underſtood of the ſouthern Part of the Country of *Seir*, or *Edom*, which was that Part adjoining to the Red-Sea. Others refer this Appearance of God at *Seir* to the Brazen Serpent, that eminent Type of Chriſt, which was erected in this Place.

Who ſaid unto his Father and to his Mother, I have not ſeen him, neither did he acknowledge his Brethren, nor knew his own Children; for they have obſerved thy Word, and kept thy Covenant] *I have not ſeen him*; that is, I have no Reſpect unto them; for ſo *Knowledge* is often uſed, as *Job* ix. 21. *Prov.* xii. 10, 11. 1 *Theſſ.* v. 12. The Senſe is, who (namely *Levi*) followed God and his Command fully, without any Reſpect of Perſons, *Ex.* xxxii. 26, 27. This ſeems better than to refer it, either to their not mourning for their next Kindred, for that was allowed to all but the High-Prieſt in the Caſe of the Death of Father or Mother, and that was only a ceremonial Rite, and no Matter of great Commendation; or to their Impartiality in executing the Judgments committed to them, *Deut.* xvii. 9. of which they had as yet given no conſiderable Proof. *For they have obſerved thy Word, and kept thy Covenant*; that is, when the reſt broke their Covenant with God by that foul Sin of Idolatry with the Calf, that Tribe kept themſelves more pure from that Infection, and adhered to God and his Worſhip, and Service, as appears from *Exod.* xxxii. 26, 28.

Thy Shoes ſhall be Iron and Braſs] This may note, 1. Their great Strength, by which they ſhould be able to tread down, and cruſh their Enemies; as *Chriſt's* Feet, for this very Reaſon, are ſaid to be of Braſs, *Rev.* i. 15. Or, 2. The Mines of Iron and Copper which were in their Portion, whence *Sidon* their Neighbour was famous among the Heathens for its Plenty of Braſs, and *Sarepta* is thought to have its Name from the Braſs and Iron which were melted there in great Quantity. See *Deut.* viii. 9. Or, 3. The Strength of its Situation, and ſo ſome Antients and Moderns render the Words *thy Habitation*, or *thy Incloſure*, ſhall be *Iron* and *Braſs*, that is, fortified, as it were, with Gates of Iron and Braſs, being defended by the Sea on one Side, by their Brethren on other Sides, as alſo by Mountains and Rivers.

CHAP. XXXIV.

Moſes *from* Nebo *views the promiſed Land, his Death, Burial, and Character.*

Ver. 1. AND Moſes went up from the plains of Moab, unto the mountain of Nebo, to the top of Piſgah, that *is* over againſt Jericho: and the Lord ſhewed him all the land of Gilead unto Dan, 2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the utmoſt ſea, 3 And the ſouth, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. 4 And the Lord ſaid unto him, This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither. 5 So Moſes the ſervant of the Lord died there in the land of Moab, according to the word of the Lord. 6 And he buried him in a valley in the land of Moab, over againſt Beth-peor: but no man knoweth of his ſepulchre unto this day. 7 And Moſes *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. 8 And the children of Iſrael wept for Moſes in the plains of Moab, thirty days: ſo the days of weeping *and* mourning for Moſes were ended. 9 And Joſhua the ſon of Nun was full of the ſpirit of wiſdom; for Moſes had laid his hands upon him, and the children of Iſrael hearkened unto him, and did as the Lord commanded Moſes. 10 And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the Lord knew face to face: 11 In all the ſigns and wonders which the Lord ſent him to do

in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land, 12 And in all that mighty hand, and in all the great terrour which Moſes ſhewed in the ſight of all Iſrael.

And Moſes went up from the Plains of Moab, unto the Mountains of Nebo, to the Top of Piſgah] The Mountains of *Abarim* were a Ridge of Hills between the two Rivers *Arnon* and *Jordan*. One Part of theſe Mountains was diſtinguiſhed by the Name of *Nebo*, as appears from *Deut.* x. 32, 49. and comparing this with the Words here, we ſhall find that *Nebo* and *Piſgah* were one and the ſame Mountain, and, that if there was any Diſtinction between the Names, it was probably this, that the Top of the Mountain was more peculiarly called *Piſgah*, becauſe it comes from a Root which ſignifies to *elevate*, or *raiſe up*, and ſo may very properly denote the *Top*, or *Summit* of any Mountain. Not far from *Nebo*, was *Beth-peor*, which probably was ſo called from ſome Deity of the ſame Name, that was worſhipped there. But, of all theſe Mountains it muſt be obſerved, that, tho' they are ſaid to be in the Land of *Moab*, yet they really ſtood in the Territories of *Sihon*, King of the *Amorites*; however they retained their old Names, becauſe once they belonged to the *Moabites*, Numb. xxi. 26.

And Moſes the Servant of the Lord died there] Nothing can be plainer from the Text, than that *Moſes* did die, and was really buried; nay, *Joſephus* tells us, that the Scripture affirms, that he died, leſt People ſhould think, becauſe of the Excellency of his Perſon, that he was ſtill alive and with God. And yet notwithſtanding this, ſome of the *Jewiſh* Doctors do poſitively affirm, that he was tranſlated into Heaven, where he ſtands and miniſters before God. And of thoſe who admit of his Death, and that his Soul and Body were really ſeparated, the major Part will not allow that he died a common Death; for their Notion is, that *his Soul departed with a Kiſs*, becauſe he is ſaid to die, *al pi*, *at the Mouth* (as it is literally in the *Hebrew*, i. e. *according to the Word) of God.* But if there be any Senſe in the Expreſſion, it is, that he parted with his Soul with great Chearfulneſs and Serenity of Mind.

But no Man knoweth of his Sepulchre unto this Day] This was done to prevent the People from idolizing him after his Death; and this very Reaſon we have in R. *Levi Ben Gerſhom.* 'Future Generations, ſays he, 'might have made a God of him, becauſe of the Fame 'of his Miracles: For do we not ſee how ſome of the 'Iſraelites erred in the *brazen Serpent* which *Moſes* 'made? And what then would they not have done, had 'they known where his Remains had laid? For this Reaſon, very likely, it was, that how much ſoever *Moſes* was in Love with *Canaan*, he did not deſire to be carried thither, to be buried with his Anceſtors, as *Joſeph* did; becauſe his Interment in that Country might have proved of dangerous Conſequence, if in their Diſtreſs, (eſpecially in the Captivity of the Land) the Children of *Iſrael* ſhould have run to his Sepulchre, and begged of him to pray for them, whoſe Prayers and Interceſſion, in their Behalf, they found in his Life-time ſo very prevalent?

But, notwithſtanding all this Precaution taken by God, the *Chriſtians* boaſt that they have diſcovered the Sepulchre which has been kept ſecret for ſo many Ages. For in the Year 1655, ſome Goats, that were ſeparated from the reſt of the Flock, went to feed in a certain Place, in the Mountain *Nebo*, and returned from thence ſo odoriferous and perfumed, that the Shepherds, aſtoniſhed at ſo wonderful a Prodigy, ran preſently to conſult with the Patriarchs of the *Marozites*, who ſent thither two Monks from Mount *Lebanon*, and they diſcovered a Monument, on which was this Inſcription, *Moſes the Servant of the Lord.*

And Moſes was an hundred and twenty Years old when he died; his Eye was not dim, nor his natural Force abated] It cannot well be accounted an impoſſible Thing, for God to ſhew *Moſes* the Land of *Canaan*, from the Top of *Nebo*. The *Jews* indeed have a Notion, that God laid before him a Map of the whole Country, and ſhewed him therein how every Part was ſituated; where each *Valley* lay, each *Mountain* ſtood, each *River* ran, and for what remarkable *Product* each Place was renowned: But if this had been all, we cannot ſee for what Reaſon *Moſes* was ordered to go upon the higheſt Part of the Mountain, ſince in the loweſt Plains of *Moab*, he might have given a Demonſtration of this Kind every whit as well.

It was for ſome Purpoſe therefore, that the ſacred Hiſtorian has informed us, that, tho' *Moſes* was an hundred and twenty Years old, yet *his Eyes were not dim*: And if we ſuppoſe, that, upon this Occaſion, God ſtrengthened them with a greater Vigour than ordinary, to enable him to make a larger Proſpect of the Country, ſo that, from the Eminence, he might ſee *Dan* and Mount *Lebanon* to the North; the Lake of *Sodom*, and the City of *Zoar* to the South; the *Mediterranean* Sea to the Weſt; and (as the Town and Country of *Jericho* were juſt at Hand) he might eaſily diſcern the Land of *Gilead* to the North-eaſt. This indeed may be a Compaſs above the Stretch of human Sight; but if God was pleaſed to aſſiſt his viſive Faculties a little, the Matter might eaſily have been done: And accordingly ſome of the *Jewiſh* Doctors have been wiſe enough in putting together both the natural *Clearneſs* of *Moſes*'s Eyes, and the additional *Strength* which God, at this Time, vouchſafed to give them: 'For 'God ſhewed him, ſay they, the whole Land, as in 'a *Garden-plat*; and gave his Eyes ſuch Power of 'contemplating it, from the Beginning to the End, 'that he ſaw Hills and Dales, what was open, and 'what was encloſed, remote or nigh, at one ſingle 'View, or Intuition.'

There has been ſome Diſpute among the Learned as to the Perſon who wrote the Concluſion of this Chapter, ſince 'tis certain *Moſes* did not. Both *Philo* and *Joſephus* are of Opinion, that the Account of *Moſes*'s Death and Burial, of the Mourning which the *Iſraelites* made for him, and of the Character which in the Concluſion of *Deuteronomy*, we find recorded of him, was penned by *Moſes* himſelf, in Conſequence of the Preſcience which God was pleaſed to communicate to him; and the Reaſon which *Joſephus* gives for his thus relating the Circumſtances of his Death beforehand, is, that the People, out of the great Veneration they had for his Perſon, might not imagine that he was tranſlated.

But ſuppoſe this Account to have been written after the Death of *Moſes*, by *Joſhua*, *Eleazar*, or the *ſeventy Elders*, or (as ſome imagine) much later, or even by *Eſdras* himſelf, who, after the *Babyloniſh* Captivity, made a Reviſal of the ſacred Books: Suppoſe it, I ſay, to have been written by any other Hand whatſoever, yet this can no way affect the Authority of the reſt of the *Pentateuch*, or imply that *Moſes* was not the Writer of it, unleſs we will be ſo perverſe as to ſay, that the Addition of ſome few Lines, or even of a whole Page, as an Appendix to another Man's Work, makes the Book no longer his.

There is another Opinion, which ſeems very conſonant both to Reaſon and Matter of Fact; and that is, that the laſt of the Books of *Moſes*, viz. the Book of *Deuteronomy*, ended with his prophetick Bleſſing upon the Twelve Tribes, *Happy art thou, O Iſrael, who is like unto thee, O People, ſaved by the Lord*, &c. and that what makes now the firſt Chapter of *Joſhua*, was thence removed, and adjoined to it by Way of Supplement.

Before the Invention of Sections, and other Diviſions, or ſo much as Pauſes and Points of Diſtinction; and, when ſometimes ſeveral Books were connected together, and followed each other upon the ſame Roll (as the antient Method of Writing was) it is no hard Matter to conceive, how eaſily the Beginning of one Book might be transferred to the End of another, and in Proceſs of Time, make that be reputed the Concluſion of *Deuteronomy*, which was originally intended for the Introduction to *Joſhua*, and which was, in Reality, wrote by a later Hand than *Moſes*: But then, by whom

whomsoever, or what Time soever, these Passages were wrote, whether before or after the Destruction of the first Temple, they can no ways invalidate the other Parts of the Book of *Deuteronomy*, to which imprudently, and by way of Mistake perhaps, they came to be annexed; nor can the Canonicalness of these very Passages be called in Question, since it is agreed on all Hands, that they were written by a Person of a *prophetick* Spirit, and had, in all Ages, the Sanction of the great Synagogue.

This History, contained in the *Pentateuch*, or five Books of *Moses*, takes in the Space of 2552 Years; and comprehends a Series of Events, the most wonderful and important; Events delivered to us by the Direction of God, and dictated by his Holy Spirit; Events which are no where else to be found; because those Nations, among whom in latter Ages History, when it became an Art, was most improved, were now themselves rude and unpolished; a History wherein Things are traced from the very Beginning, in which the Wisdom of Providence is displayed in rescuing Man from the Evil he had brought upon himself, by promising, and, in the Fulness of Time sending, the *Messias*; from whence we learn the Cause of the Depravity in our Nature, which the Heathens observed, but could no way account for; from whence we are informed of that dreadful Destruction by Water, which the Wickedness of the Antideluvian World provoked the divine Justice to pour down upon them; for we are instructed, how this Globe was peopled, and how from the Loins of *Noah*, the present Race of Men are sprung; from whence we perceive, how the epidemic Corruption of Morals, in a short Time after the Flood, caused the electing *Abraham* to become the Father of the Faithful; and from whence we are taught, how the Law, through *Moses*, was given to *Israel*, and, at length, revealed to the *Gentiles*, that it might bring us unto Christ; Passages not lightly to be run over, but to be weighed and considered, as Things which nearly concern our Salvation; and, in the reading of which, we ought most earnestly to entreat the divine Assistance.

Jesus, the Author of the Christian Faith, discoursing with the *Jews* concerning their Infidelity, and observing how many different, and all of them conclusive Proofs he had given them of his Mission, at length took Notice of that Opinion which swayed them most, *viz.* their Adherence to the Law, by which they doubted not to be excused for their Unbelief in him: But this *Christ* informs them was a grievous Mistake, and instead of a Mediator, *Moses* would become their Accuser; and then he renders them the Reason why in these Words: (*John* v. 46, 47.) *If ye had believed Moses, ye would have believed me, for he wrote of me; But if ye believe not his Writings, how shall ye believe my Words?* This is so full to the Purpose, that all who are true Christians must assent to this Point, if not on other Authority, yet on the express Declaration of God himself. *Jesus*, after his Resurrection, appearing to two of his Disciples who were going to *Emmaus*, and entering into a Conversation with them about the Evidence of his own *Messiahship*, explained to them the Scriptures which proved it, beginning at *Moses*, and going thro' all the Prophets, *Luke* xxiv. 27. From whence it is clear, that our Saviour admitted not only that the Writings which the *Jews* ascribed to *Moses* were his, but also owned the same Thing of the Writings ascribed to the *Prophets*. Indeed he often made his Appeal thither, and tho' he sometimes spoke of the mighty Works which he did, yet he always desired such as were inclined to believe on him to search the Scriptures, *John* v. 39. This was, and is the true Basis of the Christian Faith, and therefore those who would subvert it, have very cunningly endeavoured to sap this Foundation, knowing well that the Fall of the Superstructure would follow of Course. On this the Disciples first grounded their Belief, and from this Topick we find them persuading others. *Philip* when he would bring *Nathaniel* to *Christ*, tells him, *We have found him of whom Moses and the Prophets did write.* In fine; as the *Son of God* taught that *Moses* composed the Law, and that by the Inspiration of the Holy Spirit, so the Apostles and their Successors have all borne Testimony to the same; it is a Point that was never doubted of among Christians, till of late Days, when the Champions of Superstition, to raise the Credit of their Traditions, and the Enemies of divine Revelation have raked together various Objections against a Point, without the Destruction of which their Schemes cannot take Place. In this Respect, these Men have out-gone *Mahomet* the Founder of the *Turkish* Religion, who never offered to deny the Mission, or the Writings of the *Hebrew Prophet*, but, on the contrary, mentions him in the *Alcoran* with great Respect; pretending, in his romantic Account of his Journey to the Throne of God, that he found *Moses* in the fifth Heaven, which he says was made of *Adamant*; as in the sixth, he found *John the Baptist*, and in the seventh, *Christ* our blessed Saviour and Redeemer.

The Obligation of the Law was to determine when another Prophet like to *Moses* arose, of whom all the following Prophecies spoke; and accordingly, the whole Frame of the *Jewish* Government, Civil and Ecclesiastical, so wonderfully protected by divine Providence, is now utterly dissolved; and those plain and direct Prophecies of *Moses*, as to the latter State of the *Hebrews*, fully accomplished.

A N

AN EXPOSITION OF The Book of *JOSHUA.*

The ARGUMENT.

In this Book are related the wonderful Works which the Lord wrought in Confirmation of the Truth and Faithfulneſs of his Promiſes after the Death of Moſes; *in what Manner he (under the Conduct of* Joſhua) *brought the* Iſraelites *into* Canaan, *cauſing them to paſs over* Jordan *dry-ſhod, and delivering into their Hands all the* Canaanitiſh *Kings, with their Territories, Cities, and Towns, which* Joſhua *divided amongſt the nine Tribes and an Half.*

This Joſhua *was as well by Name, as by Place and Calling, an expreſs Figure of* Jeſus Chriſt, *who introduces his own (which* Moſes *could not do, the Law bringing nothing to Perfection) to the Place of their true Reſt, the heavenly* Canaan.


This Hiſtory contains what paſs'd during the Space of ſeventeen Years, and bears the Name of Joſhua, *as chiefly treating of thoſe illuſtrious Acts which were atchieved by him. It is not certain who was the Penman of it. Some think it was wrote by ſome Prophet that lived afterwards; others, by* Eleazar *the High Prieſt; and others, (with more Probability) by* Joſhua *himſelf, except that Part which concludes the Book, concerning his own Death, and that of* Eleazar, *God having made uſe of him to execute the great Things therein related; and alſo having inſpired and guided him by his Spirit in recording of them for the Edification of the Church.*

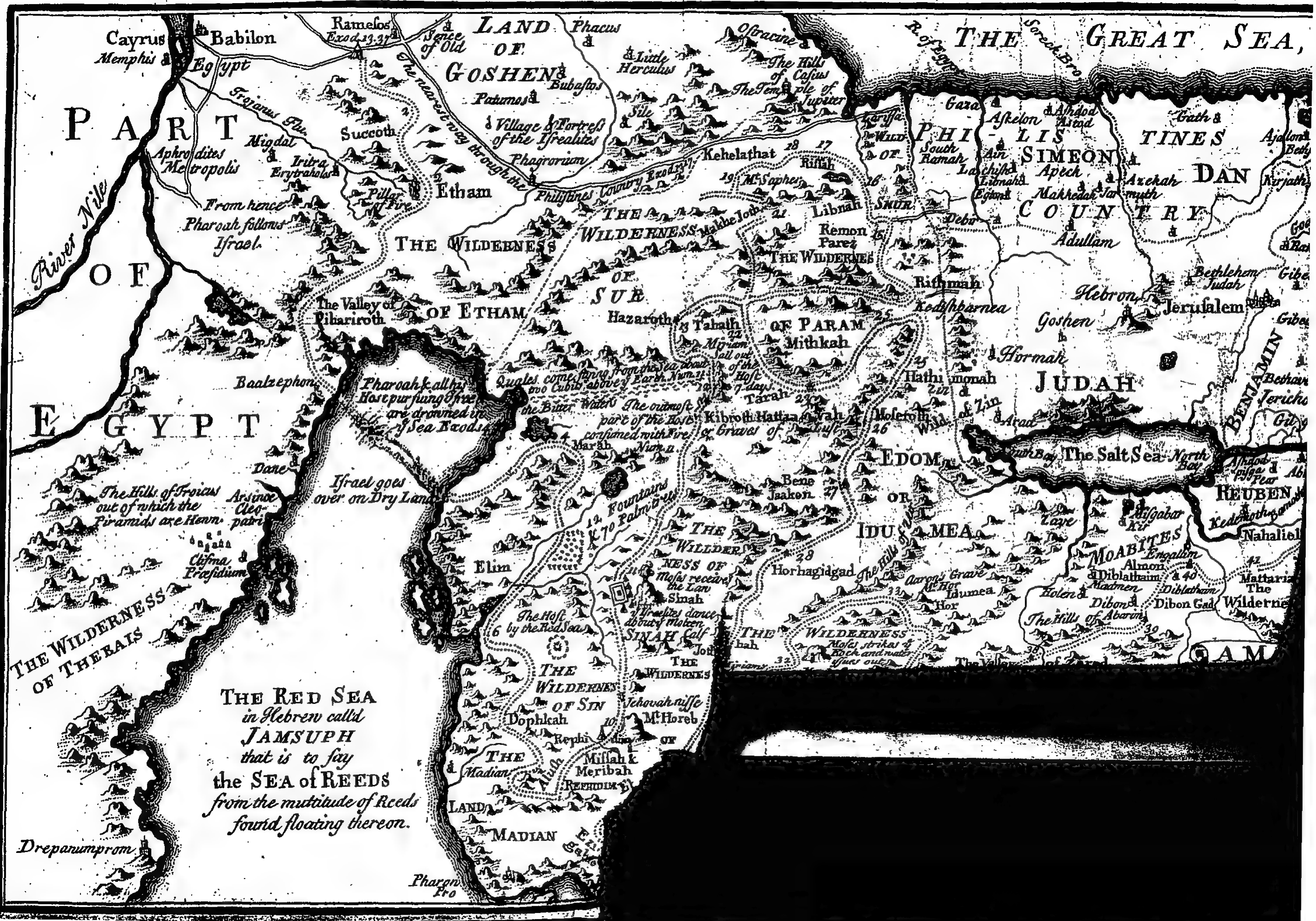
The whole Book of Joſhua *may be fitly divided into three Parts. The firſt* 12 *Chapters ſet forth the great and miraculous Victories obtained by* Joſhua, *under the Influence of the Divine Bleſſing; and from the* 13*th Chapter to the* 22*d, the Diviſion and Allotment of the Land among the Tribes of* Iſrael, *is very particularly ſet down. And laſt of all here is recited the ſolemn Leave given by* Joſhua *to the two Tribes and an Half, to return to their Station and Inheritance allotted them beyond* Jordan, *and likewiſe the pious and earneſt Exhortation of* Joſhua *to all the People, together with the Hiſtory of his Death, as alſo of that of* Eleazar.

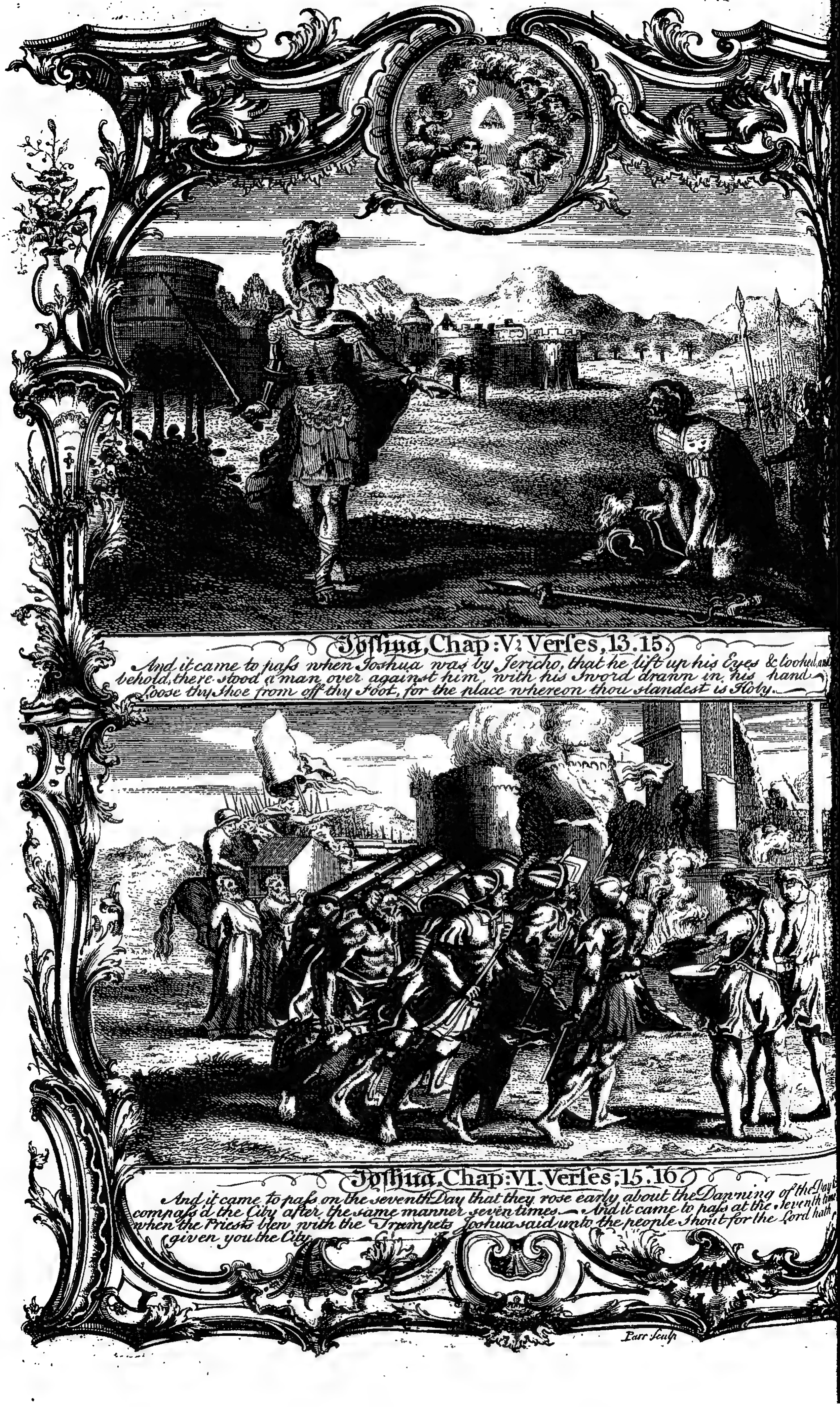
CHAP. I.

Joſhua *being commanded to lead the People into the Land of* Canaan, *he orders them to be ready for their Journey and Paſſage over* Jordan. *He reminds the two Tribes and a Half of their Promiſe to* Moſes; *they declare themſelves ready to perform their Promiſe; and all the Tribes ſhew their Willingneſs to obey him.*

Ver. 1. NOW after the death of Moſes the ſervant of the Lord, it came to paſs, that the Lord ſpake unto Joſhua the ſon of Nun, Moſes miniſter, ſaying, 2 Moſes my ſervant is dead; now therefore, ariſe, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Iſrael. 3 Every place that the ſole of your foot ſhall tread upon, that have I given unto you, as I ſaid unto Moſes. 4 From the wilderneſs, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great ſea, toward the going down of the ſun, ſhall be your coaſt. 5 There ſhall not any man be able to ſtand before thee all the days of thy life: as I was with Moſes, *ſo* I will be with thee: I will not fail thee, nor forſake thee. 6 Be ſtrong and of a good courage: for unto this people ſhalt thou divide for an inheritance the land which I ſware unto their fathers to give them. 7 Only be thou ſtrong and very couragious, that thou mayeſt obſerve, to do according to all the law, which Moſes my ſervant commanded thee: turn not from it to the right hand or to the left, that thou mayeſt proſper whitherſoever thou goeſt. 8 This book of the law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou mayeſt obſerve to do according to all *that is* written therein: for then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs. 9 Have not I commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmayed: for the Lord thy God *is* with thee, whitherſoever thou goeſt. 10 Then Joſhua commanded the officers of the people, ſaying, 11 Paſs through the hoſt, and command the people, ſaying, prepare your victuals; for within three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the Lord your God giveth you to poſſeſs it. 12 And to the Reubenites, and to the Gadites, and to the half tribe


THE GREAT SEA, NOW THE LEVANT.
A MAP of the Forty Years Travels of the ISRAELITES out of Egypt through the Red Sea & the Wilderness
Ostracine
The Hills of Casius
The Temple of Jupiter
R. of Egypt
Soreck Bro
Gaza
Askelon
Ashdod Astod
PHILISTINES COUNTRY
SIMEON
DAN
Gath
Ajalon
Bethshemash
Timnah
Timnath serah
Gezer
Goash Hill
Kirjath Jearim
Nether Bethhoran
Goash Brook
HALF TRIBE OF MANASEH
Dar
Megiddilo
Taanash
Jesreel
ISSACHAR
Jokneam
Accho now Acri by ye Greeks called Ptolomais
Achzib
Tyre
Sidon
Woods of Lebanon
Tabor Mt.
Hermon Mts
ASHER
Aphek
Rehab
ZEBULON
Madan
NEPHTALI
Kehelathat
Rissah
Mt. Sapher
Libnah
South Ramah
Lachish
Libnah
Eglon
Apech
Makkedah
Jarmuth
Azekah
Debir
Adullam
Remon Parez
THE WILDERNES OF PARAM
Rithmah
Kedeshbarnea
Mithkah
Hebron
Bethlehem Judah
Jerusalem
Gibeah
Ram
Shiloh
Sichem
Bezel
Tirzah
Ophrah
Gibeon
Bethel
EPHRAIM
BENJAMIN
Harod Well
Gilbon Mt.
Kishon R.
Tiberia Cinnereth
Goshen
Hormah
JUDAH
Hathi monah
Zin
Wild of Zin
Arad
Tarah
Kibroth Hattaavah or Graves of Lust
Moseroth
Bethaven
Jericho
Gilgal
Seirath
Ebelmeholoth
Altar of Witness
River Jordan
Zartanah
Beashan
Adom
Sea of Cinnereth
Bethsaida
Harosheth
Capernaum
Cinneroth
Kedesh
Hazor
Laish or Dan
Halah Mt.
HALF TRIBE OF MANASEH
Mirom Waters
EDOM OR IDUMEA
South Bay
The Salt Sea
North Bay
Ashdod pisga Pear
Bethjesimon
Abel Shittim
Bezer
Heshbon
Jahaz
Aroer
REUBEN
Kedemoth
Bamoth
Pisgah
Nahaliel
Arnon Rock
TRIBE OF GAD
Golon
Mahanaim
Edrei
Ashtoreth
ARGOP
Hermon Mt.
Jogbethah
Nobah
Land of Gilead
Ramoth Gillead or Ramoth Mizpeh
Gilead Mounts
Karkor
Bene Jaaken
Horhagidgad
The Hills of Seir
Aarons Grave Mt. Hor
Idumea
Hor
Zaye
Missgabar Kir
MOABITES
Engallim
Almon Diblathaim
Madmen
Diblatham
Holen
Dibon
Dibon Gad
The Hills of Abarim
Mattaria
The Wilderness
THE WILDERNESS
Moses strikes ye Rock and water issues out
Kadesh
Miriams Grave
The Valley of Zared
Hareo or Rabbah


THE GREAT SEA,
R. of Egypt
Soreck Bro.
Cayrus
Memphis
Babilon
Egypt
Ramesos Exod. 13.37
Sence of Old
LAND OF GOSHEN
Bubastos
Patumos
Phacus
Village & Fortress of the Israelites
Phagrorium
Little Hercules
Ostracine
The Hills of Casius
The Temple of Jupiter
Sile
PART OF EGYPT
River Nile
Trojanus Flu.
Aphrodites Metropolis
Migdal
Iritra Erytrahole
Succoth
The nearest way through the Philistines Country Exod. 13.17
Pillar of Fire
Etham
From hence Pharoah follows Israel.
THE WILDERNESS OF ETHAM
The Valley of Pihariroth
Kehelathat
Rissah
Mt. Sapher
Libnah
Makhelot
THE WILDERNESS OF SUR
Remon Parez
THE WILDERNES OF PARAM
Mithkah
Hazaroth
Tahath
Miriam shut out of the Host 7 days
Tarah
Quales come flying from the Sea about two Cubits above the Earth. Num. 11
the Bitter Waters
The outmost part of the Host consumed with Fire Num. 11
Kibroth Hattaavah or Graves of Lust
Marah
Baalzephon
Pharoah & all his Host pursuing Israel are drowned in the Sea Exod. 14
Israel goes over on Dry Land
Dane
Arsinoe Cleopatris
The Hills of Troicus out of which the Piramids are Hewn
Clisma Praesidium
THE WILDERNESS OF THEBAIS
Drepanumprom
THE RED SEA
in Hebrew call'd
JAMSUPH
that is to say
the SEA of REEDS
from the multitude of Reeds
found floating thereon.
12 Fountains & 70 Palm trees
Elim
The Host by the Red Sea
THE WILDERNES OF SIN
Dophkah
Rephidim
THE Madian
LAND MADIAN
Pharon Pro
Ezion Gaber
THE WILDERNESS OF SINAH
Moses receives the Law
Sinah
the Israelites dance about the Molten Calf
THE WILDERNES
Jehovah nisse
Mt. Horeb
Missah & Meribah
REPHIDIM
Bene Jaakon
Horhagidgad
The Hills of Seir
EDOM OR IDUMEA
Aaron's Grave
Mt. Hor
Idumea
Hor
WILDERNESS
Moses strikes the Rock and water issues out
The Valley of Zared
Gaza
Askelon
Ashdod Asdod
PHILISTINES
SIMEON
South Ramah
Ain
Lachish
Libnah
Eglon
Apeck
Makkedah
Jarmuth
Azekah
COUNTRY
Gath
DAN
Ajalon
Kirjath
Debir
Adullam
SHUR
Rithmah
Kadeshbarnea
Hebron
Bethlehem Judah
Jerusalem
Goshen
Hormah
JUDAH
BENJAMIN
Hathmonah
Moseroth
Wild. of Zin
Arad
Jericho
South Bay
The Salt Sea
North Bay
Ashdod pisga
REUBEN
Misgabar Kir
MOABITES
Zaye
Engalim
Almon Diblathaim
Madmen
Holen
Dibon
Diblathaim
Dibon Gad
The Hills of Abarim
Nahaliel
Mattaria
The Wilderness
AM



Joshua, Chap: V: Verses, 13. 15.

And it came to pass when Joshua was by Jericho, that he lift up his Eyes & looked, and behold, there stood a man over against him, with his Sword drawn in his hand. Loose thy Shoe from off thy Foot, for the place whereon thou standest is Holy.

Joshua, Chap: VI. Verses, 15. 16

And it came to pass on the seventh Day that they rose early about the Dawning of the Day & compass'd the City after the same manner seven times. And it came to pass at the seventh time when the Priests blew with the Trumpets Joshua said unto the people Shout for the Lord hath given you the City.

Parr Sculp

Chap. 4.

Ver. 1. AND it came to pass when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, 2 Take you twelve men out of the people, out of every tribe a man, 3 And command you them, saying, Take you hence out of the midst of Jordan, out of the place where the priests feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place where you shall lodge this night. 4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man. 5 And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: 6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What *mean* you by these stones? 7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever. 8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. 9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day. 10 For the priests which bare the ark, stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over. 11 And it came to pass when all the people were clean passed over, that the ark of the Lord passed over, and the priests in the presence of the people. 12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: 13 About forty thousand prepared for war, passed over before the Lord unto battle, to the plains of Jericho. 14 On that day the Lord magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses, all the days of his life. 15 And the Lord spake unto Joshua, saying, 16 Command the priests that bear the ark of the testimony, that they come up out of Jordan. 17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan. 18 And it came to pass when the priests that bare the ark of the covenant of the Lord, were come up out of the mids of Jordan, and the soles of the priests feet were lift up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before. 19 And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho. 20 And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal. 21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What *mean* these stones? 22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land. 23 For the Lord your God dried up the waters of Jordan from before you, until ye have passed over, as the Lord your God did to the Red-sea, which he dried up from before us, until we were gone over: 24 That all the people of the earth might know the hand of the Lord, that it *is* mighty: that ye might fear the Lord your God for ever.

And these Stones shall be for a Memorial unto the Children of Israel for ever] It has been a Custom in all Nations, says *Patrick*, to erect Monuments of Stone, in order to preserve the Memory of Covenants, Victories, and other great Transactions; and tho' there was no Inscription upon these Stones, yet the Number of them, and the Place where they lay, which (not at all stony) was sufficient to signify some memorable Thing, which Posterity would not fail to hand down from one Generation to another.

And the People came up out of Jordan on the tenth Day of the first Month] That is, *Nisan*, or *March*, and forty Years, wanting five Days, from their coming out of *Egypt*. And this was very seasonable for the taking up of the Lambs which were to be used four Days after, *Exod.* xiii. 3, 6.

And those twelve Stones which they took out of Jordan, did Joshua pitch in Gilgal] *Gilgal*, the Place where the *Israelites* encamped for some Time, after their Passage over the River *Jordan*, was so called, because here the Rite of Circumcision, which had long been diffused, was renewed: Whereupon *the Lord said unto Joshua, this Day have I rolled away the Reproach of Egypt* (*i. e.* Circumcision) *from off you*, wherefore *the Name of the Place was called Gilgal* (i. e. rolling) *unto this Day*, Ch. v. 9. From this Expression the Place received its Name, and if we look into its Situation, we shall find, that, as the *Israelites* passed over *Jordan right against Jericho*, Ch. iii. 16. and encamped in *Gilgal, in the East Border of Jericho*, 'tis plain that *Gilgal* must be situated between *Jordan* and *Jericho*; and therefore, since *Josephus* tells us, that *Jericho* was sixty Furlongs distant from *Jordan*, and the Camp of *Gilgal* was fifty Furlongs from the same River; it hence follows, that *Gilgal* was ten Furlongs (*i. e.* about a Mile and a Quarter) from *Jericho* Eastward. But as some learned Men have observed, that five of the Furlongs, used by *Josephus*, make up an *Italian* Mile, so the Distance between *Gilgal* and *Jericho* will be just two Miles; which exactly agrees with the Testimony of St. *Jerome*, who makes it two Miles distant from *Jericho*, and a Place held in great Veneration by the Inhabitants of the Country, in his Days. See *Wells*'s Geogr.

CHAP. V.

The Amorites *and* Canaanites *are terrified at the News of the* Israelites *Passage over* Jordan, *Circumcision revived. The Passover celebrated.* Manna *ceases. A Vision of an armed Man appears to* Joshua.

Ver. 1. AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan west-ward, and all the kings of the Canaanites, which *were* by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel until we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel. 2 At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. 3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill

of the fore-skins. 4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderness by the way, after they came out of Egypt. 5 Now all the people that came out, were circumcised; but all the people *that were* born in the wilderness by the way, as they came forth out of Egypt, *them* they had not circumcised. 6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war which came out of Egypt, were consumed, because they obeyed not the voice of the Lord: unto whom the Lord sware that he would not shew them the land which the Lord sware unto their fathers that he would give us, a land that floweth with milk and honey. 7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. 8 And it came to pass when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. 9 And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal unto this day. 10 And the children of Israel encamped in Gilgal, and kept the passover, on the fourteenth day of the month at even, in the plains of Jericho. 11 And they did eat of the old corn of the land on the morrow after the passover unleavened cakes, and parched *corn* in the self-same day. 12 And the manna ceased on the morrow after they had eaten of the old corn of the land, neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year. 13 And it came to pass when Joshua was by Jericho, that he lift up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries? 14 And he said, Nay, but, *as* captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15 And the captain of the Lords host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest, *is* holy: and Joshua did so.

Make thee sharp Knives, and circumcise again the Children of Israel the second Time] And, after the Rite was performed, God said, *This Day have I rolled away the Reproach of Egypt from off you*, Ver. 9. Both of which Passages have given no small Trouble to Commentators. The *sharp Knives* are allowed to be (what our *marginal* Notes call them) *Knives of Flint*, which Stones could not but be plentiful in the Mountains of *Arabia*, and, when made very sharp, were the Knives commonly made use of in the Eastern Countries. But St. *Jerome* himself (as great an *Hebraist* as he was) could not find out, what was this Circumcision, which was to pass upon the *Israelites* the *second Time*. Some of the *Jews*, from these Words of *Jeremiah*, *I will punish the Circumcised, that has a Fore-skin*, Ch. ix. 25. have undertaken to prove, that it was possible to bring the *Fore-skin* again by Art, which the *Israelites* had done, during their Abode in the Wilderness, and for this Reason were ordered to be *circumcised* afresh; and those Christians, who have embraced this Notion, pretend to support it by the Words of St. *Paul*, *If any Man is called, being circumcised*, nè epiaspatho, *let him not get a Fore-skin again*, or, as we render it, let him not *become uncircumcised*. But whether the Recovery of a *Prepuce* be a Thing probable or not, 'tis certain, that all the Difficulty of the Words, arises from misunderstanding the Idiom of the *Original*, and may easily be removed, if they were translated or paraphrased thus, — *Let the Ceremony of Circumcision, which has been so long discontinued, be renewed, as it was once heretofore.* While the *Israelites* lived in *Egypt*, we do not read of any Neglect of this Rite of Circumcision among them; but, while they abode in the Wilderness, there are several Reasons that might oblige them to omit it, until they arrived in the promised Land, when they were to renew the Ordinance of the Passover, and, previous to that, were all to be circumcised; because no uncircumcised Person, nor any one who had a Son, or a Man-servant in his House uncircumcised, was capable of being admitted to it, *Exod.* xii. 43.

The rolling away the Reproach of Egypt, is supposed, by some, to relate to the *Reproaches* which the *Egyptians* used to cast upon the *Israelites*, *viz.* that the *Egyptians*, seeing the *Israelites* wander so long in the Wilderness, reproached and flouted them, as if they were brought to be destroyed there, and not conducted into the promised Land, from which Reproaches God now delivered them, when, by enjoining *Circumcision*, he gave them Assurance, that they should shortly enjoy *the Country*, which no uncircumcised Person might inherit. Our learned *Spencer* thinks *the Reproach of Egypt*, to be the *Slavery* to which they had long been there subject, but were now fully declared a *free* People, by receiving a Mark of the Seed of *Abraham*, and being made Heirs of the promised Land. But the most common Opinion is, that, by the *Reproach of Egypt*, is meant nothing else but *Uncircumcision*, with which the *Israelites* always upbraided other People, and particularly the *Egyptians*, with whom they had lived so long, and were best acquainted; and, admitting this to be the true (as it is the most unconstrained) Sense, this Passage is a plain Proof, that the *Israelites* could not learn the Rite of Circumcision from the *Egyptians*, (as some pretend) but that the *Egyptians*, contrariwise, must have had it from them. See *Univ. Hist. Spencer*, *Patrick*'s Com. and *Shuckford*'s Connect.

And it came to pass when Joshua was by Jericho, that he lifted up his Eyes, and looked, and behold, there stood a Man over against him, with his Sword drawn in his Hand] Who this Person was that appeared to *Joshua*, is not so well agreed among Commentators. Some are of Opinion, that it was an Angel, who, because the *Hebrew* calls him *Gebir*, is supposed to be *Gabriel*; but there are several Reasons, in this very Account of his Apparition, which denote him to be a divine, and not a created Being. For, in the first Place, besides his assuming the Title of *the Captain of the Host of the Lord*, (an Image under which God himself is frequently represented in Scripture) *Joshua*'s calling him *Jehovah*, or *the Lord*, a Name, which neither *Joshua* should have given, nor he accepted of, had he been no more than an Angel; his falling down, and worshipping him, which he durst not have done, (since he alone is to be *ador'd*) nor would the other have permitted, but rather have reproved him, as we find one of them did St. *John*, Rev. xxii. 10. are the surest Evidence of the Divinity of his Person. For, when instead of reproving him for doing him too much Honour, we find him commanding him to do him more, by requiring him to *loose his Shoes from his Feet*, insisting upon the highest Acknowledgment of a divine Presence, that was used among the Eastern Nations, we cannot but think ourselves obliged (with a learned *Rabbin*) freely to confess, *that this Angel, who suffered himself to be worshipped, and by whose Presence the Place where he appeared was sanctified, so that* Joshua was *commanded to* put off his Shoes, *no doubt was the same, whom all the Angels of Heaven do worship.* See *Joh. à Coch.* upon the *Gemara* of the *Sanhedrim*, Ch. 3. Diff. 2.

CHAP.

CHAP. VI.

Jericho shut up; is taken, and accursed. Rahab *and her Kindred saved. A Curse denounced against him who should rebuild* Jericho.

ver. 1. NOW Jericho was straitly shut up, because of the children of Israel: none went out, and none came in. 2 And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. 3 And ye shall compass the city all *ye* men of war, *and* go round about the city once: thus shalt thou do six days. 4 And seven priests shall bare before the ark seven trumpets of rams horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. 5 And it shall come to pass that when they make a long *blast* with the rams horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. 6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams horns before the ark of the Lord. 7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord. 8 And it came to pass when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams horns, passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them. 9 And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, *the priests* going on, and blowing with the trumpets. 10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout, then shall ye shout. 11 So the ark of the Lord compassed the city going about *it* once: and they came into the camp and lodged in the camp. 12 And Joshua rose early in the morning, and the priests took up the ark of the Lord. 13 And seven priests bearing seven trumpets of rams horns before the ark of the Lord, went on continually, and blew with the trumpets: and the armed men went before them, but the rere-ward came after the ark of the Lord, *the priests* going on, and blowing with the trumpets. 14 And the second day they compassed the city once, and returned into the camp: so they did six days. 15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner, seven times: only on that day they compassed the city seven times. 16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout, for the Lord hath given you the city. 17 And the city shall be accursed, *even* it and all that *are* therein, to the Lord: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent. 18 And you, in any wise keep *your selves* from the accursed thing, lest ye make *your selves* accursed when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. 19 But all the silver and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord. 20 So the people shouted when *the priests* blew with the trumpets: and it came to pass when the people heard the sound of the trumpet, and the people shouted, with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. 21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. 22 But Joshua had said unto the two men that had spied out the country, Go into the harlots house, and bring out thence the woman, and all that she hath, as ye sware unto her. 23 And the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: and they brought out all her kindred, and left them without the camp of Israel. 24 And they burnt the city with fire, and all that *was* therein: only the silver and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. 25 And Joshua saved Rahab the harlot alive, and her fathers household, and all that she had; and she dwelleth in Israel *even* unto this day: because she hid the messengers which Joshua sent to spy out Jericho. 26 And Joshua adjured *them* at that time, saying, Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof, in his first-born, and in his youngest *son* shall he set up the gates of it. 27 So the Lord was with Joshua, and his fame was *noised* throughout all the country.

And seven Priests shall bear before the Ark seven Trumpets of Rams Horns] In the Conquest of *Jericho* some have imagined, that *Rams-horns* were not proper Materials, whereof to make Trumpets; that they are not so easily *perforated*, nor can they ever be brought to make a Sound, shrill and extensive enough for their particular Purposes; and therefore they conceive, that Brass, or Silver, or any other Metal had been more convenient for this Use; whereupon they derive the Word *Jobal*, in the Singular, (which we render a *Ram's-Horn*) not from the *Arabick*, which signifies a *Ram*, but from *Jubal*, the Name of him who was the first Inventor of musical Instruments: And, according to this Sense, the Trumpets which the Priests upon this Occasion used, may be said to have been fashioned *according to those which* Jubal *first invented*.

This Interpretation of the Words (which is no bad one, says *Stackhouse*) removes all the Incongruity that may seem to arise from the *Matter* whereof these Trumpets were composed: But then it is to be considered, that, as the first Instruments of this Kind were probably made of Horns, so has the Notion of the Impossibility of *boring* a Ram's-horn been sufficiently confuted by our learned *Spencer*. The Truth is, every one knows, that in the Inside of it, there is a softer Part, which may be drawn out by Art; after which it is hollow all the Way up, except four or five Inches towards the Top, Part of which is sawed off, to make it broad enough for the Mouth, and then the rest is easily bored. But whether there is any Foundation for that Fancy of the *Jews*, that these Horns were retained in the Proclamation of some of their greatest Festivals, in Memory of *Isaac*'s being rescued from his Father *Abraham*'s Knife by the Substitution of a *Ram* in his Stead, is a Point that we leave to the Speculations of the Curious.

Whatever Materials these Trumpets were made of, it

it is impoſſible to conceive that there ſhould be any Power in their Sound to demoliſh Cities; and tho' the Noiſe of a great Number of People might be very loud, yet ſtill it would require a Miracle in *Joſhua* to know, what the juſt Proportion was between their Noiſe, and the Strength of the Walls of *Jericho*, ſince the leaſt Deviation in this Reſpect would have defeated the whole Experiment.

What the Effect of Gunpowder, or of other ſulphurous Matter fir'd under Ground, or in the Bowels of the Earth, is, no one, that has ſeen the Springing of a Mine, or felt the Convulſions of an Earth-quake, needs be told; but that no Stratagem of this Kind could be employed in the Siege of *Jericho*, is manifeſt, becauſe the Invention of Gunpowder is a novel Thing, nor had the *Iſraelites* been long enough on the *Weſtern* Side of *Jordan*, to have undermined its Walls, even tho' they had the Secret of ſome *inflammatory Stratum*, to have lodged under them. On the contrary, the whole Proceſs of this Siege (if we may ſo call it) was managed at ſuch a Rate, as plainly diſcovered the Expectance of a Miracle to be wrought: For had not this been the Caſe, inſtead of ſauntring about the Walls for ſeven Days, they ſhould have been working in their *Trenches*, and *carrying on their Approaches*, as we now call it.

The Art of War was then but in its Infancy; and, as the Manner of undermining and blowing up the moſt ponderous Bodies was what the Antients were unacquainted with, ſo was the *Battering-ram*, an Invention of a later Date than ſome imagine. *Pliny*, indeed, ſeems to ſay, that *Epeus* firſt made uſe of it at the Siege of *Troy*; but, in all Probability, *Ezekiel* is the earlieſt Author that mentions this Machine, and perhaps the firſt Time that it was employed was under *Nebuchadnezzar*, at the Siege of *Jeruſalem*.

But there is no need to ranſack Hiſtory, for the Confutation of this *Syſtem*, which they, who propoſe it, do nevertheleſs acknowledge, that, tho' the Walls of *Jericho* might have fallen, without any extraordinary Act of the divine Power, yet, by the Circumſtances of the whole Account, it appears, that this *Event* was altogether miraculous. Nor ſhould *Joſhua*'s denouncing an *Anathema* over the vanquiſhed City be thought a Thing unprecedented, or a Token of a furious implacable Spirit, ſince the like Practice has been obſerved by ſome of the greateſt Generals of other Nations; for as much as *Agamemnon*, after he had taken *Troy*, denounced a Curſe upon thoſe who ſhould, at any Time, attempt to rebuild it; the *Romans* publiſhed a Decree of *Execration* againſt them who ſhould do the like to *Carthage*; and when *Craſſus* had demoliſhed *Sidon*, (which had been a lurking Place to the Tyrant *Glaucias*) he wiſhed the greateſt Evils imaginable upon the Head of that Man, who ſhould ſo much as build a Wall about the Place where it once ſtood.

Curſed be the Man before the Lord, that raiſeth up and buildeth this City Jericho: He ſhall lay the Foundation thereof in his Firſt-born, and in his youngeſt Son ſhall he ſet up the Gates of it] 'This *Anathema*, (ſays *Maimonides*) was pronounced, that the Miracle of 'the Subverſion of *Jericho* might be kept in perpetual 'Memory, for whoſoever ſaw the Walls ſunk deep in 'the Earth (*as he underſtands it*) would clearly diſcern, that this was not the Form of a Building de'ſtroyed by Men, but *miraculouſly* thrown down by 'God.' *Hiel* however, in the Reign of *Ahab*, either not remembring, or not believing this Denunciation, was ſo taken with the Beauty of its *Situation*, that he rebuilt *Jericho*; and (as the ſacred Hiſtory informs us) *laid the Foundation thereof in Abirom, his Firſt-born, and ſet up the Gates thereof in his youngeſt Son Segub, according to the Word of the Lord, which he ſpake by Joſhua the Son of Nun*, 1 Kings xvi. 34. However, after that *Hiel* had ventured to rebuild it, no Scruple was made of inhabiting it; for it afterwards became famous upon many Accounts. Here the *Prophet* ſweetned the Waters of the Spring that ſupplied it, and the neighbouring Countries: *Herod* built a ſumptuous Palace: It was the Dwelling-Place of *Zaccheus*; and was honoured with the Preſence of *Chriſt*, who vouchſafed likewiſe to work ſome Miracles here. See *Univerſ. Hiſt.*

CHAP. VII.

Achan *takes of the accurſed Thing; for which God is angry with* Iſrael, *and ſuffers them to be defeated before* Ai; *their Aſtoniſhment thereupon.* Achan *taken, he confeſſes his Crime and is executed.*

Ver. 1. BUT the children of Iſrael committed a treſpaſs in the accurſed thing: for Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, took of the accurſed thing: and the anger of the Lord was kindled againſt the children of Iſrael. 2 And Joſhua ſent men from Jericho to Ai, which is beſide Beth-aven, on the eaſt-ſide of Beth-el, and ſpake unto them, ſaying, Go up and view the country. And the men went up and viewed Ai. 3 And they returned to Joſhua, and ſaid unto him, Let not all the people go up, but let about two or three thouſand men go up and ſmite Ai, *and* make not all the people to labour thither; for they *are but* few. 4 So there went up thither of the people about three thouſand men, and they fled before the men of Ai. 5 And the men of Ai ſmote of them about thirty and ſix men: for they chaſed them *from* before the gate even unto Shebarim, and ſmote them in the going down: wherefore the hearts of the people melted and became as water. 6 And Joſhua rent his cloaths, and fell to the earth upon his face, before the ark of the Lord, until the even-tide, he and the elders of Iſrael, and put duſt upon their heads. 7 And Joſhua ſaid, Alas, O Lord God, wherefore haſt thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to deſtroy us? Would to God we had been content, and dwelt on the other ſide Jordan. 8 O Lord, what ſhall I ſay, when Iſrael turneth their backs before their enemies! 9 For the Canaanites, and all the inhabitants of the land ſhall hear *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name? 10 And the Lord ſaid unto Joſhua, Get thee up, wherefore lieſt thou thus upon thy face? 11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they have put *it* even amongſt their own ſtuff. 12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, except ye deſtroy the accurſed from amongſt you. 13 Up, ſanctify the people, and ſay, Sanctify your ſelves againſt to morrow, for thus ſaith the Lord God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, until you take away the accurſed thing from among you. 14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be *that* the tribe which the Lord taketh, ſhall come according to the families *thereof*; and the family which the Lord ſhall take, ſhall come by houſholds; and the houſhold which the Lord ſhall take, ſhall come

come man by man. 15 And it ſhall be, *that* he that is taken with the accurſed thing, ſhall be burnt with fire, he and all that he hath: becauſe he hath tranſgreſſed the covenant of the Lord, and becauſe he hath wrought folly in Iſrael. 16 So Joſhua roſe up early in the morning, and brought Iſrael by their tribes; and the tribe of Judah was taken: 17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: 18 And he brought his houſhold man by man; and Achan, the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah was taken. 19 And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done, hide *it* not from me. 20 And Achan anſwered Joſhua, and ſaid, Indeed I have ſinned againſt the Lord God of Iſrael, and thus and thus have I done. 21 When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, then I coveted them, and took them, and behold, they *are* hid in the earth in the midſt of my tent, and the ſilver under it. 22 So Joſhua ſent meſſengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the ſilver under it. 23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and laid them out before the Lord. 24 And Joſhua and all Iſrael with him, took Achan the ſon of Zerah, and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the valley of Achor. 25 And Joſhua ſaid, Why haſt thou troubled us? the Lord ſhall trouble thee this day. And all Iſrael ſtoned him with ſtones, and burned them with fire after they had ſtoned them with ſtones. 26 And they raiſed over him a great heap of ſtones unto this day: So the Lord turned from the fierceneſs of his anger: wherefore the name of that place was called, The valley of Achor, unto this day.

And the Anger of the Lord was kindled againſt the Children of Iſrael] Yet *Achan* was only in the Tranſgreſſion, why then ſhould the Lord be angry with all the People? — All of them were puniſhed for their own Sins, whereof each had a ſufficient Proportion; but God took this Occaſion to inflict the Puniſhment upon the whole Society; partly, becauſe divers of them might be guilty of this Sin, either by coveting what he actually did, or by concealing of his Fault, which, as is probable, could not be unknown to others; or by not ſorrowing for it, and endeavouring to purge themſelves from it; partly, to make Sin the more hateful, by being the Cauſe of ſuch dreadful and publick Judgments; and, partly, to oblige all the Members of every Society to be more circumſpect in the ordering of their own Actions, and more diligent to watch over one another, and prevent the Miſcarriages of their Brethren; which is a great Bleſſing to them, and to the whole Society, and worthy to be purchaſed by a ſharp Affliction upon the whole Body.

And Joſhua ſent Men from Jericho to Ai] We have this Place mentioned in the Hiſtory of *Abraham*, who, both before and after his going into *Egypt*, pitched his Tent between *Bethel* and *Ai*, or *Hai*, as it was then called; and, from both *Gen.* xii. 8. and *Joſh.* vii. 2. it appears, that this City lay to the *Eaſt* of *Bethel*, about three Leagues from *Jericho*, and one from *Bethel*, as *Maſius* informs us; and the Reaſon why *Joſhua* ſent ſo ſmall a Detachment againſt it was, becauſe the Place in itſelf was neither ſtrong nor large. For, when it was taken, the Number of the Slain both in it, and *Bethel*, which, as ſome think, was confederate with it, were but *twelve thouſand, both of Men and Women*, Joſh. viii. 25. The Providence of God, however, was very viſible in ſending ſo ſmall a Party againſt *Ai*: For, if the Flight of three thouſand Men put the *Iſraelites* into ſuch a Conſternation, as we read here, Ver. 5, 6. what a Condition would they have been in, if all the People had been diſcomfited, as doubtleſs it would have happened, while the Guilt of *Achan*'s Sacrilege remained unpuniſhed? See *Well*'s Geogr.

When I ſaw among the Spoils a goodly Babyloniſh Garment] In the Original, this Robe is called *a Garment of Shinar*, i. e. of *Babylon*; and the general Opinion is, that the Richneſs and Excellency of it conſiſted not ſo much in the *Stuff* whereof it was made, as in the Colour whereof it was dyed, which moſt ſuppoſe to have been *Scarlet*, a Colour in high Eſteem among the Antients, and for which the *Babylonians* were juſtly famous. *Bochart*, however, maintains, that the Colour of this Robe was *various*, and not all of one Sort; that the Scarlet Colour the *Babylonians* firſt received from *Tyre*, but the *Party-colour*, whether ſo woven, or wrought with the Needle, was of their own Invention, for which he produces many Paſſages out of Heathen Authors. However this be, 'tis certain, that the Robe could not fail of being a very rich and ſplendid one, and therefore captivated either *Achan*'s Pride, or rather Covetouſneſs; ſince his Purpoſe ſeems to have been, not ſo much to wear it himſelf, as to ſell it for a large Price. See *Bochart*'s Phaleg. L. 1. C. 9. and *Saurin*, L. 3. Diſſ. 3.

And all Iſrael ſtoned him with Stones, and burnt them with Fire, after they had ſtoned them with Stones] Since the Law againſt Sacrilege condemns Tranſgreſſors to the Flames, and God commanded the Perſon here guilty to be burnt accordingly; and, whereas it is ſaid in the Text, that *he was ſtoned*, they think that this was done, not *judicially*, but *accidentally* by the People, who were ſo highly provoked, that they could not forbear caſting Stones at him, as he was led to Execution.

But was it not cruel and unjuſt to involve *Achan*'s Children in their Father's Puniſhment? It is a Law of God's own enacting, that *the Fathers ſhall not be put to Death for their Children, neither ſhall the Children be put to Death for the Fathers, but every Man ſhall be put to Death for his own Sin*: But then we are to conſider, that this Law was given to Man, and not to God, who had certainly more abſolute Right and Sovereignty over Men, than one Man has over another. Upon the Suppoſition then, that *Achan*'s Family were not acceſſary to their Father's Crime, yet God, who gave them Life, had undoubtedly a full Power to take it away, at what Time, and in what Manner he thought fit; and if, in Caſes of High-treaſon among Men, it is thought reaſonable to devolve ſome Part of the Parents Penalty upon the Children, there is this farther Argument why *Achan*'s Family ſhould be made to ſuffer with him, becauſe God could not expreſs his Severity againſt Sin, or take their Lives away at a more convenient Opportunity, than in the Beginning of a new Empire, and when each Man's Right and Property was going to be ſetled; that ſuch a dreadful Example of his Indignation againſt *Stealth*, might deter others, if not for their own, at leaſt for their dear Children's Sake, to abſtain from ſuch dangerous and pernicious Practices: The *Jews* have a Maxim, *that he, who is an Accomplice in any Crime, is as culpable as the Perſon who commits it*; and therefore, if we ſuppoſe that *Achan*'s Family was privy to what their Father had done, and did conceal it, there could be no Injuſtice in including them in the Puniſhment. It may be pretended perhaps, that ſome of them were Infants, and ſo muſt be deemed Innocent; but the Text ſays nothing of this;

this; it only calls them Sons and Daughters, and, conſidering that *Achan*, in all Probability, was an old Man, as being the fifth Deſcendant from *Judah*, it ſeems moſt likely, that his Children were grown up, and ſo capable of knowing, and of either concealing or diſcovering the Fact.

But, after all, there is no Occaſion for our running ourſelves into any Difficulties. The Text does not ſay, neither is it any ways implied, that *Achan*'s Sons and Daughters were executed with him. In the Sentence denounced againſt him, we find no Mention made of them, and why then ſhould we ſuppoſe, that they were Partakers in his Puniſhment, any other ways than as they were brought out to be Spectators of it? And a piercing Sight no doubt it was, for Perſons, ſo nearly related, to behold the ſad Fate of their Chief, firſt ſtoned to Death, and then with all his Goods and Chattels, as well as the accurſed Things, for which he was condemned, and committed to the Flames. *His Oxen, and Aſſes, and Sheep*, are here taken Notice of, to let us ſee, that *Achan* was a *wealthy* Man, and therefore inexcuſable in committing this Fact: And, tho' they were not capable of Sin, nor conſequently of Puniſhment, properly ſo called; yet, as they were made for Man's Uſe, they might fairly die for his Inſtruction; *viz.* to convince him of the ſad and contagious Nature of Sin, which even involves innocent Creatures in its Plagues; and *emblematically* to ſhew him, how much ſorer Puniſhments were reſerved for Man, who, having a Law given for the Conduct of his Life, and the Gifts of *Reaſon* and *Will* to reſtrain him from the Tranſgreſſion of it, will adventure upon Things forbidden, and thereby contract greater Guilt, and draw upon himſelf ſeverer Expreſſions of the divine Wrath.

CHAP. VIII.

Joſhua *being encouraged, renews his Attempt upon* Ai, *which he takes by Stratagem, makes the King Priſoner, deſtroys the Inhabitants, the Plunder given to the Soldiers, and the King hanged.* Joſhua *builds an Altar, and writes the Law upon Stones. The Bleſſings and Curſings read upon the Mountains* Gerizzim *and* Ebal.

Ver. 1. AND the Lord ſaid unto Joſhua, Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land. 2 And thou ſhalt do to Ai and her king, as thou didſt unto Jericho and her king: only the ſpoil thereof, and the cattle thereof ſhall ye take for a prey unto your ſelves: lay thee an ambuſh for the city behind it. 3 So Joſhua aroſe and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night. 4 And he commanded them, ſaying, Behold, ye ſhall lie in wait againſt the city, *even* behind the city: go not very far from the city, but be ye all ready: 5 And I, and all the people that *are* with me, will approach unto the city: And it ſhall come to paſs when they come out againſt us, as at the firſt, that we will flee before them. 6 (For they will come out after us) till we have drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them. 7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the city: for the Lord your God will deliver it into your hand. 8 And it ſhall be when ye have taken the city, *that* ye ſhall ſet the city on fire: according to the commandment of the Lord ſhall ye do, See, I have commanded you. 9 Joſhua therefore ſent them forth; and they went to lie in ambuſh, and abode between Beth-el and Ai, on the weſt-ſide of Ai: but Joſhua lodged that night among the people. 10 And Joſhua roſe up early in the morning and numbred the people, and went up, he and the elders of Iſrael, before the people to Ai. 11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north-ſide of Ai: now *there was* a valley between them and Ai. 12 And he took above five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt-ſide of the city. 13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and their liers in wait on the weſt of the city: Joſhua went that night into the midſt of the valley. 14 And it came to paſs when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt Iſrael to battle, he and all his people, at a time appointed, before the plain; but he wiſt not that *there were* liers in ambuſh againſt him, behind the city. 15 And Joſhua and all Iſrael made as if they were beaten before them, and fled by the way of the wilderneſs. 16 And all the people that *were* in Ai, were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city. 17 And there was not a man left in Ai, or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael. 18 And the Lord ſaid unto Joſhua, Stretch out the ſpear that *is* in thy hand, toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand, toward the city. 19 And the ambuſh aroſe quickly out of their place, and they ran as ſoon as he had ſtretched out his hand: and they entred into the city and took it, and haſted, and ſet the city on fire. 20 And when the men of Ai looked behind them, they ſaw, and behold, the ſmoke of the city aſcended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderneſs turned back upon the purſuers. 21 And when Joſhua, and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai. 22 And the other iſſued out of the city againſt them, ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they let none of them remain, or eſcape. 23 And the king of Ai they took alive, and brought him to Joſhua. 24 And it came to paſs, when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and when they were all fallen on the edge of the ſword, until they were conſumed, that all the Iſraelites returned unto Ai, and ſmote it with the edge of the ſword. 25 And *ſo* it was *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai. 26 For Joſhua drew not his hand back wherewith he ſtretched out the ſpear, until he had utterly deſtroyed all the inhabitants of Ai. 27 Only the cattle and the ſpoil of that city, Iſrael took for a prey unto themſelves, according unto the word of the Lord, which he commanded Joſhua. 28 And Joſhua burnt Ai, and made it an heap for ever, *even* a deſolation unto this

day. 29 And the king of Ai he hanged on a tree until even-tide: and as ſoon as the ſun was down, Joſhua commanded that they ſhould take his carcaſe down from the tree, and caſt it at the entering of the gate of the city, and raiſe thereon a great heap of ſtones *that remaineth* unto this day. 30 Then Joſhua built an altar unto the Lord God of Iſrael, in mount Ebal. 31 As Moſes the ſervant of the Lord commanded the children of Iſrael, as it is written in the book of the law of Moſes, an altar of whole ſtones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the Lord, and ſacrificed peace-offerings. 32 And he wrote there upon the ſtones a copy of the law of Moſes, which he wrote in the preſence of the children of Iſrael. 33 And all Iſrael, and their elders, and officers, and their judges, ſtood on this ſide the ark, and on that ſide, before the prieſts the Levites, which bare the ark of the covenant of the Lord, as well the ſtranger, as he that was born among them; half of them over againſt mount Gerizzim, and half of them over againſt mount Ebal: as Moſes the ſervant of the Lord had commanded before, that they ſhould bleſs the people of Iſrael. 34 And afterward he read all the words of the law, the bleſſings and curſings, according to all *that is* written in the book of the law. 35 There was not a word of all that Moſes commanded, which Joſhua read not before all the congregation of Iſrael, with the women, and the little ones, and the ſtrangers that were converſant among them.

And Joſhua choſe out thirty thouſand mighty Men of valour, and ſent them away by Night] Some are of opinion, ſays *Patrick*, that this Detachment of 30,000 made up the whole Force that was employed in this expedition againſt *Ai*; and that, out of theſe *five thouſand* were ſent to lie in Ambuſh, that, at a convenient time, they might ſet fire to the City: But this is ſo directly contrary to God's Command of *Joſhua's taking all the People of War with him*, which accordingly, ver. 3, 11. we are told he did, that there is no Foundation for it. And therefore it is reaſonable to ſuppoſe, that the whole Body, deſigned for the Ambuſcade, conſiſted of 30,000 Men, and that the 5000 mentioned Ver. 12. was a ſmall Party, detached from theſe, in order to creep cloſer to the City, while the 25,000 kept themſelves abſconded behind the Mountains, until a proper Signal was given, both from the City, when this ſmall Party had taken it, and from the grand Army, when they had repulſed the Enemy, that then they might come out from their Ambuſh and intercept them as they were making their Flight.

And he wrote there upon the Stones a Copy of the Law of Moſes] It is a Queſtion among the Learned, ſays *Patrick*, what it was that was written upon the Stones? (beſides other Conjectures already enumerated, ſee Note on *Deut.* xxvii. 8.) ſome think it not unlikely to have been a Copy of the Covenant, by which the Children of *Iſrael* acknowledged, that they held the Land of *Canaan* of God, upon Condition, that they obſerved his Laws, to which they and their Poſterity had obliged themſelves; for this was the third Time, that the Covenant between God and his People was renewed, and therefore the Contents of that Covenant might be very proper, at this Time, to be thus *monumentally* recorded.

CHAP. IX.

The Kings of Canaan, *hearing of* Joſhua's *Exploits, confederate againſt him. The* Gibeonites *Stratagem to ſave themſelves; the Deceit diſcovered, but the Articles are confirmed on the Part of* Iſrael; *but for a Puniſhment are condemned to perpetual Slavery.*

Ver. 1. AND it came to paſs, when all the kings which *were* on this ſide Jordan, in the hills, and in the valleys, and in all the coaſts of the great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite, heard *thereof*; 2 That they gathered themſelves together to fight with Joſhua, and with Iſrael, with one accord. 3 And when the inhabitants of Gibeon heard what Joſhua had done unto Jericho, and to Ai, 4 They did work wilily, and went and made if they had been embaſſadors, and took old ſacks upon their aſſes, and wine-bottles, old and rent, and bound up, 5 And old ſhoes and clowted upon their feet, and old garments upon them, and all the bread of their proviſion was dry *and* mouldy. 6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a far country: now therefore make ye a league with us. 7 And the men of Iſrael ſaid unto the Hivites, Peradventure ye dwell among us, and how ſhall we make a league with you? 8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye? 9 And they ſaid unto him, From a very far country thy ſervants are come, becauſe of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt. 10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Shion king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth. 11 Wherefore our elders and all the inhabitants of our country, ſpake to us, ſaying, Take victuals with you for the journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us. 12 This our bread we took hot *for* our proviſion out of our houſes on the day we came forth to go unto you; but now behold, it is dry, and it is mouldy: 13 And theſe bottles of wine which we filled, *were* new, and behold, they be rent: and theſe our garments, and our ſhoes are become old, by reaſon of the very long journey. 14 And the men took of their victuals, and aſked not *counſel* at the mouth of the Lord. 15 And Joſhua made peace with them, and made a league with them, to let them live: and the princes of the congregation ſware unto them. 16 And it came to paſs at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them. 17 And the children of Iſrael journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. 18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the Lord God of Iſrael: and all the congregation murmured againſt the princes. 19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the Lord God of Iſrael: now therefore we may not touch them. 20 This we will do to them; we will even let them live, leſt wrath be upon us, becauſe of the

the oath which we ſware unto them. 21 And the princes ſaid unto them, Let them live, (but let them be hewers of wood, and drawers of water unto all the congregation) as the princes had promiſed them. 22 And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you? when ye dwell among us? 23 Now therefore ye *are* curſed, and there ſhalt none of you be freed from being bond-men, and hewers of wood, and drawers of water for the houſe of my God. 24 And they anſwered Joſhua, and ſaid, Behold it was certainly told thy ſervants, how that the Lord thy God commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives becauſe of you, and have done this thing. 25 And now behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do. 26 And ſo did he unto them, and delivered them out of the hand of the children of Iſrael, that they ſlew them not. 27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he ſhould chooſe.

It is a Queſtion among the *Caſuiſts*, whether the *Gibeonites* could, with a good Conſcience, pretend that they were Foreigners, and tell a Lie to ſave their Lives? And to this *Puffendorf* thus replies. 'The Artifice of 'the *Gibeonites*, ſays he, had nothing blameable in it, 'nor does it deſerve the Name of a Lie: For, what 'Crime is there in making Uſe of an innocent Fiction 'in order to elude the Fury of an Enemy, that would 'deſtroy all before them? Nor did the *Iſraelites* in-'deed properly receive any Damage from this Impo-'ſture: For what does any one loſe, in not ſhedding 'the Blood of another, when he has it in his Power 'to take from him all his Subſtance, after having ſo 'weakened and diſarmed him, that he is no more able 'to rebel againſt him?' But the Opinion of this great Man ſeems to be a little erroneous in this Caſe. Had the *Iſraelites* indeed been a Pack of common Murtherers, who, without any Commiſſion from Heaven, were carrying Blood and Deſolation into Countries where they had no Right; or had the *Gibeonites* been ignorant, that a miraculous Providence conducted theſe Conquerors; the Fraud which they here put upon them, might then be deemed innocent: For there is no Law that obliges us, under the Pretence of Sincerity, to ſubmit to ſuch Incendiaries, and mercileſs Uſurpers, as are for ſetting Fire to our Cities, and putting us and our Families to the Edge of the Sword. But the Caſe of the *Gibeonites* was particular; and if, in other Things, they went contrary to Truth, in this they certainly adhered to it, when they told *Joſhua*, *We are come, becauſe of the Name of the Lord thy God, for we have heard of the Fame of him, and all that he did in Egypt, and all that he did to the two Kings of the Amorites, that were beyond Jordan*, &c. Ver. 9, 10. The Idea which they had conceived of the God of *Iſrael*, ſhould have put them upon ſome other Expedient, than that of Lying and Deceit. They ſhould have enquired (as far as the obſcure Diſpenſation they were under would have permitted them) into the Cauſe of God's Severity againſt them. They ſhould have acknowledged, that it was their grievous Sins which drew down this heavy Judgment upon their Nation; and, after they had repented thereof in Sackloth and Aſhes, they ſhould have committed the reſt to *Providence*, never doubting, but that he, who had changed the very Courſe of Nature to puniſh the Guilty, would always find out ſome Means or other, to ſave the Penitent: But this they did not do, and therefore were culpable. See *Saurin*, Vol. iii. Diſſ. 4.

And theſe Bottles of Wine which we filled, were new, and behold, they are rent] Theſe Bottles were not of Glaſs, or Clay, as thoſe among us, but were made of Leather, or Skins, in which they formerly (and even now, in ſome Countries) kept their Wine.

But all the Princes ſaid unto all the Congregation, We have ſworn unto them by the Lord God of Iſrael; now therefore we may not touch them] 'Tis reaſonable to imagine, ſays *Stackhouſe*, that, after the Fraud of the *Gibeonites* was diſcovered, the Princes of *Iſrael* might reflect upon their Neglect, in not conſulting the Divine Oracle before; and, as the Peace, which they had entered into, was plainly repugnant to God's Command of exterminating all the *Canaanites*, the Queſtion was, What they ſhould do in this Caſe? Whether abide by the Treaty, and ſo poſtpone the Command; or execute the Command, and ſo diſannul the Treaty? The whole Streſs of the Queſtion turns upon this—Whether God commanded the *Iſraelites* to deſtroy all the People of *Canaan* abſolutely, and without Exception; or whether he allowed them to ſpare ſuch as voluntarily ſubmitted themſelves, and came to implore their Pity and Protection? The Words of the Injunction in this Caſe are full, and expreſs enough; *Deut.* xx. 10, *&c. When thou goeſt nigh unto a City to fight againſt it, then proclaim Peace unto it*, &c. But here ſome great Writers have obſerved, that this utter Extinction of the *Canaaniti∫h* Nations, conſidering the Reaſons that are given for it, both here and elſewhere, is to be looked upon as a Permiſſion, rather than a poſitive Command, and ſhould at leaſt be underſtood with this Limitation; *unleſs they immediately ſubmitted, renounced their Idolatry, and did every Thing that was enjoined them.* And to this Purpoſe the *Jews* have a Tradition, that *Joſhua*, before he declared War againſt the ſeven Nations, wrote Letters to them, wherein he offered them three Conditions. — That, if they were minded to depart, they ſhould quit the Country immediately; if they were deſirous to make Peace, they ſhould come and treat with the *Iſraelites*; but that, if they intended to fight it out, they might betake themſelves to their Arms: And they farther add, that the *firſt* of theſe Conditions the *Girgaſhites* embraced, and fled into *Egypt*; the *ſecond* the *Gibeonites* accepted, and made a League with *Joſhua*; and the *third* the Confederates made their Choice, when they took up Arms againſt the *Iſraelites*, and were all defeated.

But this is no more than a bare *Hypotheſis*, invented on Purpoſe to ſolve the Difficulty, and ſeems not to have near ſo good a Foundation, as that, which ſuppoſes, that the Princes of *Iſrael*, remembring their former Omiſſion, and their Inſecurity in acting upon their own Bottom, might, in this Perplexity, have Recourſe to God for Advice, and that his Anſwer might be, *that the League ſhould be ratified.* Of this indeed we have no expreſs Mention in Scripture; but in ſo ſhort a Hiſtory of ſuch a Variety of Tranſactions as that of *Joſhua* is, we may well imagine, that ſeveral Tranſactions are omitted. For, that ſome ſuch Ratification of this Treaty was determined by God, we have great Preſumption to believe from the ſevere Puniſhment which he afterwards inflicted upon the *Iſraelites*, and the Poſterity of Saul for his having ſlain ſome of the Deſcendants of the *Gibeonites* (not improbably at the Sacking of the Town of *Nob.*) For, tho' this Action of *Saul*'s was cruel and inhuman, becauſe the Decree for the Extirpation of the *Canaanites* was now extinct; yet, what made it more heinous and provoking to God, was, the Infraction of the Treaty, which had ſubſiſted about four Ages, and which coſt the Lives of ſeven of that Prince's Sons, and Grandſons to atone.

The *Heathens*, it muſt be owned, had no ſmall Reſpect and Veneration for Oaths: Whenever they took one it was in the moſt ſolemn and religious Manner. They looked upon the Gods as Inſpectors, and Witneſſes of what they ſaid, more eſpecially at ſuch a Time as this. The

They believed that the *Furies* were appointed to be Avengers of all Perjury; and that, as Diſgrace attend-ed it in this World, ſo Deſtruction would purſue it in the next. And, as this was the general Notion of moſt heathen Nations, ſo the *Gibeonites*, who had hi-therto conceived a good Opinion of the God of *Iſrael*, would have been ſtrangely *ſcandalized*, had they found his People prevaricating with their Oaths, even tho' they were made upon a falſe Suppoſition. For fear therefore, left any Diſhonour ſhould fall ultimately upon that Divine Majeſty, whoſe Servants they were, *the Princes of the Congregation* unanimouſly agree, (and here ſeems to be ſomething of a divine Inſpiration in this their Unanimity) and declare it as their joint Opi-nion, *We have ſworn unto them by the Lord God of Iſ-rael*, and therefore, without breaking our Oath, or for-feiting his Favour, *we may not touch them.*

CHAP. X.

Five of the Canaanitiſh *Kings confederate againſt the* Gibeonites; *are defeated, and hide them-ſelves in a Cave. The Storm of Hail-Stones. The Sun, at* Joſhua's *Command, ſtands ſtill; ſe-veral Places taken, and* Joſhua *returns with his Army to* Gilgal.

Ver. 1. NOW it came to paſs when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai, and utterly deſtroyed it (as he had done to Jericho and her king, ſo he had done to Ai and her king) and how the inhabitants of Gibeon had made peace with Iſrael and were among them; 2 That they feared greatly, becauſe Gibeon *was* a great city, as one of the royal cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty. 3 Wherefore Adoni-zedek king of Jeruſalem, ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying, 4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael. 5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon gathered themſelves together, and went up, they and all their hoſts, and encamped before Gibeon, and made war againſt it. 6 And the men of Gibeon ſent unto Joſhua, to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together againſt us. 7 So Joſhua aſcended from Gilgal, he and all the people of war with him, and all the mighty men of valour. 8 And the Lord ſaid unto Joſhua, Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee. 9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night. 10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah. 11 And it came to paſs as they fled from before Iſrael, and were in the going down to Beth horon, that the Lord caſt down great ſtones from heaven upon them unto Azekah, and they died: *they were* more which died with hail-ſtones, then *they* whom the children of Iſrael ſlew with the ſword. 12 Then ſpake Joſhua to the Lord in the day when the Lord delivered up the Amorites before the chil-dren of Iſrael, and he ſaid in the ſight of Iſrael, Sun, ſtand thou ſtill upon Gibeon, and thou moon, in the valley of Ajalon. 13 And the ſun ſtood ſtill, and the moon ſtayed, until the people had avenged themſelves upon their enemies. *Is* not this written in the book of Jaſher? ſo the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day. 14 And there was no day like that, before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Iſrael. 15 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal. 16 But theſe five kings fled, and hid themſelves in a cave at Makkedah. 17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah. 18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them: 19 And ſtay you not, *but* purſue after your enemies, and ſmite the hindmoſt of them, ſuffer them not to enter into their cities: for the Lord your God hath delivered them into your hand. 20 And it came to paſs when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter till they were conſumed, that the reſt *which* remained of them, entered into fenced cities. 21 And all the people returned to the camp to Joſhua at Makkedah in peace: none moved his tongue againſt any of the children of Iſrael. 22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave. 23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon. 24 And it came to paſs when they brought out thoſe kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war, which went with him, Come near, put your feet upon the necks of theſe kings. And they came near, and put their feet upon the necks of them. 25 And Joſhua ſaid unto them, Fear not nor be diſmayed, be ſtrong and of good courage: for thus ſhall the Lord do to all your enemies againſt whom ye fight. 26 And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees until the evening. 27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua com-manded, and they took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the caves mouth *which remain* until this very day. 28 And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them and all their ſouls that *were* therein, he let none remain: and he did to the king of Makkedah, as he did unto the king of Jericho. 29 Then Joſhua paſſed from Mak-kedah, and all Iſrael with him, unto Libnah, and fought againſt Libnah. 30 And the Lord delivered it alſo, and the king thereof, into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho. 31 And Joſhua paſſed from Libnah, and all Iſrael

with him unto Lachiſh, and encamped againſt it, and fought againſt it. 32 And the Lord delivered Lachiſh intó the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done to Libnah. 33 Then Horam king of Gezer, came up to help Lachiſh; and Joſhua ſmote him and his people, until he had left him none remaining. 34 And from Lachiſh Joſhua paſſed unto Eglon, and all Iſrael with him, and they encamped againſt it, and fought againſt it. 35 And they took it on that day, and ſmote it with the edge of the ſword, and all the ſouls that were therein he utterly deſtroyed that day, according to all that he had done to Lachiſh. 36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron, and they fought againſt it. 37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein: he left none remaining (according to all that he had done to Eglon) but deſtroyed it utterly, and all the ſouls that *were* therein. 38 And Joſhua returned, and all Iſrael with him to Debir, and fought againſt it. 39 And he took it, and the king thereof, and all the cities thereof, and they ſmote him with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein, he left none remaining: as he had done to Hebron, ſo he did to Debir, and to the king thereof, as he had done alſo to Libnah, and to her king. 40 So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the Lord God of Iſrael commanded. 41 And Joſhua ſmote them from Kadeſh-barnea, even Gaza, and all the country of Goſhen, even unto Gibeon. 42 And all theſe kings, and their land did Joſhua take at one time: becauſe the Lord God of Iſrael fought for Iſrael. 43 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

The Lord caſt down great Stones from Heaven upon them] The learned *Calmet* (as *Stackhouſe* obſerves) in a *Diſſertation* prefixed to his *Commentary* upon *Joſhua*, has taken a great deal of Pains to ſhew, that the Stones, which *the Lord* is ſaid to have *caſt upon the* Amorites, were not ordinary Hail-Stones, (ſince it would be incongruous, as he thinks, to intereſt God in ſo common an Occurrence) but *real ſolid Stones*, which he ſuppoſes might have been engendered in the Air by a Whirlwind carrying up Sand or Gravel into a Cloud, and there mixing it with ſome ſuch *oily* or *nitro-ſulphureous* Matter, as might conſolidate, and form it into a combuſtible Body; that ſo, when, by frequent Agitation, it came to be fired, it might burſt through the Cloud, and, ſcattering itſelf upon the *Exploſion*, might fall down upon the Earth in the Nature of a perfect Shower of Stones.

That great Quantities of Stones have, in this Manner, been diſcharged from the Clouds, is evident from ſeveral Hiſtories. *Diodorus Siculus* informs us, that, as the *Perſian* Army was on their March to plunder the Temple of *Delphos*, Thunder and Lightning, and a violent Storm of Stones fell in their Camp, and deſtroyed a great Number of Men. In the Reign of *Tullus Hoſtilius*, when News was brought to the Government, that it had rained Stones upon Mount *Alba*, thoſe who were ſent to enquire into the Matter, brought Word, not only that the Fact was true, but that theſe Stones had fallen from the Skies with an Impetuoſity equal to the moſt violent Storm of Hail. Not long after the Battle at *Cannæ*, the ſame Author aſſures us, that a Storm of the ſame Kind fell on the ſame Mountain, which laſted for two whole Days; and Events of this Nature, atteſted by the ſame Authors, have been ſo frequent at *Rome*, at *Capua*, at *Livinium*, and ſeveral other Places in *Italy*, that a Man muſt be deſtitute of all Modeſty, who pretends to deny them abſolutely.

Nay, not only great Quantities of *ſmaller* Stones, but ſometimes Stones of a prodigious Size have been known to fall from the Clouds, whereof this learned Author, among many others, gives us ſeveral Inſtances, both of *antient* and *modern* Date. But then it is juſtly to be queſtion'd, whether theſe Authors have not ſuffer'd themſelves to be impos'd upon by the too confident Narrations of others. We may ſuppoſe indeed, that *Whirlwinds* or *Hurricanes* may raiſe the Sand or Gravel, and carry it on high, or ſome ſudden Irruptions of ſubterraneous Fire may diſcharge great Quantities of Cinders or Aſhes into the Air, where, meeting with ſome *Exhalations* of a *ſulphureous*, *oily*, or *nitrous* Quality, they may, by the Preſſure of the Clouds, be condens'd, or harden'd into a ſtony Subſtance; yet, how any Cloud ſhould be able to ſupport ſuch a Quantity of *ſmaller* Stones, much more of vaſt *maſſy* ones, as would be neceſſary to deſtroy the Army of the five confederate Kings, and to continue falling down upon them from *Beth-horon* to *Azekah*, Places which lay in different Tribes, and can hardly be ſuppos'd leſs than twelve or fourteen Miles diſtant (to ſay nothing of the many *Apertures* in the Earth, which muſt have been ſeen afterwards in theſe Parts, upon Suppoſition that the Thing was effected by *Volcano's*) is a Matter not altogether ſo credible.

The Truth is, there is no Reaſon for carrying this Miracle ſo high, ſince a Shower of *Hail-ſtones* will not only do the Work every whit as well, but ſeems to be the genuine Import of *Joſhua*'s Words; who, having acquainted us, that *the Lord caſt down great Stones* upon the *Amorites*, adds, by way of Explication, *that they were more that died by the Hail-Stones, than by the Sword*; where it is reaſonable to ſuppoſe, that had there been *great* Stones, as well as Hail, the Death of the greater Number of thoſe that periſhed, would not have been attributed to the *Hail* only.

It is ſome Confirmation of this Expoſition, that we find the *Septuagint*, in both Places of the Text, tranſlating it *Lithous Chalazes*, which *Joſephus* calls a *violent Tempeſt of Hail-Stones of a prodigious Size*; and the Author of *Eccleſiaſticus* thus recounts the whole Matter; *with Hail-Stones of a mighty Power, he made the Battle to fall violently upon the Nations, and, in the Deſcent of Beth-horon, he deſtroy'd them that reſiſted*, Ch. xlvi. 6.

The Prophet *Ezekiel*, in his Predictions againſt Gog, introduces God as threatning, that *he would plead againſt him with Peſtilence, and with Blood, with an overflowing Rain, and great Hail-Stones, Fire and Brimſtone*, Ch. xxxviii. 22. And, in another Place, ſpeaking of falſe Prophets, who ſeduced his People into an Opinion of their Security, as if they had been fortified within a Wall, he purſues the *Metaphor*, and tells thoſe who *daubed it with untempered Mortar, that it ſhould fall, for there ſhall be an overflowing Shower*, ſays he, *and ye, O great Hail-Stones, ſhall fall, and a ſtormy Wind ſhall rent it*, Ezek. xiii. 11. So that from theſe, and ſeveral other Paſſages of the like Nature, we may learn, that, in executing his Judgments upon the Face of the Earth, *Hail-Stones* are very frequently *Arrows* in the Hands of the Almighty: And of what Force they are ſo to do Execution, we are advertized in what befel the *Egyptians*, when (as the Hiſtory has related it) *the Lord ſent Thunder and Hail, and the Fire ran along upon the Ground*, &c. *Exod.* ix. 23, &c. Nor are there Examples of a later Date wanting (eſpecially in our *Philoſophical Tranſactions*) of the vaſt Havock and Deſtruction, that Hail-Stones (from one to *five* pounds Weight) have done in ſeveral Places; killing both Man and Beaſt, and laying the whole Country waſte, for ſome ſixty, or ſeventy Miles round.

nd therefore, ſince it is agreed on all Hands, that ail-Stones have frequently fallen, large enough to de-roy never ſo great a Number of People, naked and efenceleſs againſt their Blows, what need is there for aving Recourſe to any other Solution?

A Shower of Hail indeed, may be ſuppoſed to pro-ed from a more *natural* Cauſe: But, when the Event appened at the very Inſtant, wherein God promiſed o aſſiſt his People againſt their Enemies; when, tho' might have annoyed either Army, it fell only on at which God had before determined to ruin; and ll ſo very heavily upon it, as to deſtroy *more than the word of the Conquerors had done*; ſuch an Event as his, I ſay, cannot but be looked upon as a *miraculous* nterpoſition of Providence, how *fortuitous* ſoever the oncourſe of *ſecond Cauſes* may be. In working of iracles, God uſually employs natural Cauſes and roductions. He does not create any *new Thing* for e Purpoſe, but makes uſe of what is already created, a new and extraordinary Manner: And therefore, o' the Shower of Hail, and probably the Wind too, hich made it fall with ſuch Impetuoſity, were both them *natural*; yet the ſending them at the very lick of Time, and directing them to fall upon the nemy only, in this there was manifeſtly *the Hand of od*, and ſomething ſupernatural.

Sun, ſtand thou ſtill upon Gibeon, and thou Moon, in e Valley of Ajalon] For the better underſtanding theſe ords, ſays *Stackhouſe*, we muſt obſerve, 1. That othing is more common in Scripture, than to expreſs hings, not according to the ſtrict Rules of *Philoſophy*, t according to their *Appearances*, and the vulgar Ap-ehenſion concerning them. The Sun and Moon, for ſtance are called *two great Lights*, Gen. i. 16. but, owever that Title may agree with the Sun, 'tis plain, at the Moon is but a *ſmall* Body, the leaſt that has yet en diſcovered in the *planetary Syſtem*, and that it has Light at all, but what it borrows, and reflects from e Rays of the *Sun*; and yet, becauſe it is placed near it appears to us larger than other heavenly *Lumi-ries*, and from that Appearance, the holy Scriptures ve it that Appellation. And, in like Manner, be-uſe the Sun ſeems to us to move, and the Earth to at Reſt, the Scriptures ſpeak a great deal of the *Pil-rs*, and *Baſis*, and *Foundations* of the Earth, and of e Sun's *rejoicing, like a Giant, to run its Race*, Pſ. x. 5. Whereas it is certain, that if the Sun were ade to revolve about the Earth, the general Law of ature would be thereby violated; the Harmony and oportion of the heavenly Bodies deſtroyed; and no all Confuſion and Diſorder brought into the Frame the Univerſe: But, on the contrary, if the Earth, rning upon its own Axis every Day, be made to go und the Sun in the Space of a Year, it will then rform its Circulation according to the ſame *Law* which e other Planets obſerve; and (without the leaſt Ex-ption) there will be a moſt beautiful Order and Har-ony of Motions, every where preſerved through the hole Frame of Nature. As therefore the Scriptures ere deſigned to teach us the Art of *holy Living*, and t to inſtruct us in the Rudiments of *natural Know-ge*, it can be deemed no Diminution either to their rfection, or divine Authority, that they generally eak according to the common Appearance of Things, d not according to their Reality, or *philoſophic* Truth. he plain Matter of Fact is, that in the early Ages, th before and long after the Days of *Joſhua*, the oſt learned *Aſtronomers* had no Notion of the Improve-ents which our *modern* Profeſſors have ſince attained They never once dreamt of the Earth's *Rotation* on its own *Axis*; but, according to common Ap-arance, were fully perſuaded, that the Sun and Moon d their reſpective Courſes. Upon this Suppoſition ey formed their *Schemes*, and thought themſelves able anſwer every Phænomenon by them. And there-re if God had prompted *Joſhua* to deſire the Prolon-tion of the Day, in a Manner more agreeable to our w *Aſtronomy*, or to record the Miracle in Terms ore ſuitable to it; this would have been a plain Con-ariety to all the Rules of Science then in Uſe. The People, who heard him utter the Words, *Earth, reſt upon thy Axis*, would have thought him diſtracted, and thoſe who read his Account of what had happened, if related in ſuitable Expreſſions, would have decried it as falſe in Fact, or paſſed it by with Contempt and Diſregard, as a wild Fancy or Blunder of his own.

2. In Relation to the Places, over which the two heavenly Bodies were to ſtand, the Sun *over Gibeon*, and the Moon *over the Valley of Ajalon*, we muſt obſerve, that (even upon the Suppoſition of the Sun's Motion) the *Jewiſh* General cannot be thought to ſpeak in a proper and *philoſophic* Senſe. For, ſince the Sun is almoſt a Million of Times bigger than the Earth, and ſome Millions of Miles diſtant from it, to juſtify the ſtrict Senſe of the Words, a Line, drawn from the Center of the Sun to that of the Earth, muſt exactly paſs by *Gibeon*, which we know it cannot do, becauſe no Part of the *Holy Land* lies within the *Tropicks*: And therefore we muſt conclude, that *Joſhua* here ſpeaks according to the *Appearance* of Things, which makes the Senſe of his Words plain and intelligible.

Wherever we are, (if ſo be we are not hindered by Objects immediately ſurrounding us) we can caſt our Eye upon Part of the *Surface* of the Earth, and, at the ſame Time, take into our Proſpect ſome ſmall *Extent* of the *Firmament* of Heaven, which ſeems, as it were, to cover the other; and each *celeſtial* Body, which we perceive in this Extent above, appears to us to be directly over ſuch and ſuch Part of the Earth, as we *alternately* turn our Eyes to: And 'twas thus, that the *Sun*, when *Joſhua* ſpake, ſeemed to him, to *be over Gibeon, and the Moon to be over the Valley of Ajalon*. This Valley, in all Likelihood, took its Name from ſome adjacent Town; but then, as there are *three Ajalons* mentioned in Scripture, one in the Tribe of *Ephraim*, another in *Zebulun*, and another in *Dan*, it is reaſonable to think, that the Place here ſpoken of, was in *Dan*, the moſt remote Province from *Gibeon*; for we muſt ſuppoſe, that theſe two Places were at ſome conſiderable Diſtance; otherwiſe *Joſhua* could not ſee the Sun and Moon both appear at the ſame Time, as it is probable they were both in his Eye, when he uttered theſe Words.

3. In Relation to the Time when this Miracle began, and how long it laſted, the Scripture's Expreſſion is, that the *Sun ſtood ſtill in the Midſt of Heaven, and haſted not to go down about a whole Day:* Which Words can import no leſs, than the Sun ſtood ſtill in the *Meridian*, or much about Noon, and that in this Poſition it continued for the Space of a *civil* or *artificial* Day, *i. e.* for twelve Hours. But *Maimonides* is of Opinion (and in this he is followed by ſome Chriſtian Writers) that there was no ſuch Ceſſation of the Sun and Moon's Motion, but that the whole Purport of the Miracle was this: — 'That God, at *Joſhua*'s Re-'queſt, granted him and his Soldiers ſuch a Degree of 'Spirits, Activity, and Diſpatch, as to enable them to 'gain a complete Victory, and do as much Execution 'in one Day, as might otherwiſe have taken up two.' But this is a Conſtruction ſo repugnant to the genuine Senſe of the Words, as to need no formal Confutation.

There is ſomething more, however, to be ſaid to the Notion of other learned Men, who, with Regard to the *Time*, when *Joſhua* might ſend up his Requeſt, and the Miracle begin, think it more probable, that he ſhould pray for a longer Day, when he perceived the Sun juſt going to leave him, than when it was in its Height. But *Joſhua*, no doubt, had Reaſons for what he did: He was an old experienced General, eager for a complete Victory, and able to compute what Time it would take to atchieve it; ſo that his Fear of loſing any Part of the preſent Advantage, might make him pray that the Day might be thus prolonged, until he had obtained the *Whole*. If the Sun, in its Declenſion, had ſtopped its Courſe, it might have anſwered his Purpoſe perhaps; but then it had given a juſter Handle to the Suggeſtions of thoſe, who would deny the whole Merit of the Miracle. For, if the Retardation of the Sun had not happened until it was a going

to

to ſet, *Spinoſa* might, with a much better Grace, have attributed the extraordinary Length of this Day to the *Refraction* of its Rays from the Clouds, which at that Time were loaded with Hail; or *Peirerius* to ſome *Aurora Borealis*, or *Parelium*, which, after the Setting of the Sun, might appear about the Territories of *Gibeon*, and ſo be miſtaken for the Sun's ſtanding ſtill: But now, by fixing it in its *meridian* Point, all theſe Cavils are effectually ſilenced; and God, no doubt, who heard him ſo readily, inſpired the *Hebrew* General with that Wiſh or Prayer, which otherwiſe perhaps would never have come into his Head.

4. In Relation to the Book of *Jaſher*, (or of *juſt* and *upright* Men) which *Joſhua* quotes as a Voucher of the Truth of this Miracle, the Opinions of learned Men are much divided. Some think that it was the Book of *Geneſis*, which is here ſo called, becauſe it treats of the Lives of *Abraham*, *Iſaac*, and *Jacob*, three of the moſt righteous Men that the World then knew. The *Targum* of *Jonathan* calls it *the Book of the Law*, as containing not only the chief *Precepts* which God gave his People, but ſeveral *Promiſes* likewiſe of the Wonders which he intended to work for them. *Joſephus*, and ſome Interpreters after him, will have it to be certain *Annals* of the Lives, and particular Adventures of ſome *Jewiſh Worthies*, and of other Things remarkable that happened to that Nation; tho' others again ſuppoſe, that this was only a *Collection* of ſome *Verſes*, which the *Iſraelites* thought themſelves concerned to learn by Heart, the better to remember the Miracles which God had been pleaſed to vouchſafe them. But whatever the Subject of this Book was, or whether it was compoſed in *Proſe* or *Verſe*, 'tis a groundleſs Conjecture to ſay, that it was wrote in a figurative and hyperbolical Style, or that the *Quotation*, which *Joſhua* takes from it, is ſo to be underſtood. The Deſign of the Quotation is only to confirm what *Joſhua* had ſaid concerning the Retardation of the Sun; and therefore, if the Book of *Joſhua* affirms that the Sun did ſtand ſtill, that of *Jaſher* (in what Style ſoever it was written) muſt neceſſarily be ſuppoſed to do the ſame; otherwiſe it would have been to no Purpoſe to have cited it.

It cannot be denied indeed, but that upon ſome Occaſions, the ſacred Penmen do uſe Figures, and *poetical* Expreſſions; but then the Senſe and Chain of the Diſcourſe do eaſily diſcover it, when they do ſo. Whenever they pretend to expreſs themſelves in a figurative Manner, there is uſually ſomething going before, which prepares the Reader for it; and beſides that *figurative* Expreſſions cannot be long continued, there is always ſomething apparently in them, that can by no means be reduced to a *literal* Senſe. But now, in the Scripture Account of this Tranſaction, where do we perceive any Thing like this? *Joſhua*, ſeeing the Enemy put to the Rout, begs of God to give him a complete Victory, and, at the ſame Time, out of the Zeal and Fervour of his Mind, commands the Sun and Moon not to advance any farther until he had effected his Deſire. The ſacred Hiſtorian tells us, that, at his Command, theſe heavenly *Luminaries* actually did ſtand ſtill; and to evince the Credibility of a Thing ſo marvellous, having produced the Teſtimony of another Author, that makes Mention of the ſame Event, he thereupon concludes, that *there was no Day like that, before it or after it, that God hearkened to the Voice of a Man*, Ver. 14. Here, we ſee, are all the Tokens imaginable of a ſimple, literal, and hiſtorical Narration: And the Reader therefore muſt be ſtrangely prejudiced againſt the Belief of all Miracles whatever, who can poſſibly diſtort ſuch plain and uniform Expreſſions into any figurative or metaphorical Senſe, in order to evade the Force of this.

CHAP. XI.

Divers Kings conſederate together, and fight with Iſrael, *and are overcome at the Waters of* Merom. Hazor *is taken and burnt. The* Anakims *cut off.*

Ver. 1. AND it came to paſs, when Jabin king of Hazor had heard *thoſe things*, that he ſent to Jobab king of Madon, and to the king of Shimron, and to the king of Achſhaph, 2 And to the kings that *were* on the north of the mountains, and of the plains, ſouth of Cinneroth, and in the valley, and in the borders of Dor, on the weſt; 3 *And to* the Canaanite on the eaſt, and on the weſt, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountains, and *to* the Hivite under Hermon, in the land of Mizpeh. 4 And they went out, they and all their hoſts with them, much people, even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many. 5 And when all theſe kings were met together, they came and pitched together at the waters of Merom, to fight againſt Iſrael. 6 And the Lord ſaid unto Joſhua, Be not afraid becauſe of them: for to morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt hough their horſes, and burn their chariots with fire. 7 So Joſhua came, and all the people of war with him, againſt them by the waters of Merom ſuddenly, and they fell upon them. 8 And the Lord delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto great Zidon, and unto Miſrephoth-maim, and unto the valley of Mizpeh eaſtward, and they ſmote them, until they left them none remaining. 9 And Joſhua did unto them as the Lord bade him: he houghed their horſes, and burnt their chariots with fire. 10 And Joſhua at that time turned back, and took Hazor, and ſmote the king thereof with the ſword: for Hazor beforetime was the head of all thoſe kingdoms. 11 And they ſmote all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them:* there was not any left to breathe; and he burnt Hazor with fire. 12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, as Moſes the ſervant of the Lord commanded. 13 But *as for* the cities that ſtood ſtill in their ſtrength, Iſrael burned none of them, ſave Hazor onely; *that* did Joſhua burn. 14 And all the ſpoil of theſe cities, and the cattle, the children of Iſrael took for a prey unto themſelves: but every man they ſmote with the edge of the ſword, until they had deſtroyed them, neither left they any to breathe. 15 As the Lord commanded Moſes his ſervant, ſo did Moſes command Joſhua, and ſo did Joſhua: he left nothing undone of all that the Lord commanded Moſes. 16 So Joſhua took all that land, the hills, and all the ſouth-country, and all the land of Goſhen, and the valley, and the plain, and the mountain of Iſrael, and the valley of the ſame: 17 *Even* from the mount Halak, that goeth up to Seir, even unto Baalgad, in the valley of Lebanon under mount Hermon: and all their kings he took, and ſmote them and ſlew them. 18 Joſhua made war a long time with all thoſe kings. 19 There was not a city that made peace with the children of Iſrael, ſave the Hivites the inhabitants of Gibeon; all *other* they took in battle. 20 For it was of the Lord to harden their hearts, that they ſhould come againſt Iſrael in battle, that he might deſtroy them utterly, *and* that they might have no favour, but that he might deſtroy them, as



And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances, and she was his only child: beside her she had neither son nor daughter.

Judges Chap. XI. Ver. 34.35

And it came to pass when he saw her, that he rent his clothes, and said, Alas, my daughter, thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

Judges Chap. XI. Ver. 38.39.

And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel.

as the Lord commanded Moſes. 21 And at that time came Joſhua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Iſrael: Joſhua deſtroyed *them* utterly with their cities. 22 There was none of the Anakims, left in the land of the children of Iſrael: only in Gaza, in Gath, and in Aſhdod, there remained. 23 So Joſhua took the whole land, according to all that the Lord ſaid unto Moſes, and Joſhua gave it for an inheritance unto Iſrael, according to their diviſions by their tribes. And the land reſted from war.

Much People, even as the Sand that is on the Sea-ſhore in Multitude, with Horſes and Chariots very ma-ny] Their whole Army, according to *Joſephus*, was computed to amount to 300,000 Foot, 10,000 Horſe, and 2000 Chariots; and, to oppoſe againſt theſe, the *Iſraelites* had no Horſe in their Armies, becauſe God had interdicted them, (*Deut.* xvii. 16.) leſt a Traffick into *Egypt* for that Sort of Cattle ſhould be a Snare to entangle them in Idolatry; or leſt, having a Quantity thereof, they ſhould put their Confidence rather in them, than in the divine Aſſiſtance; for which Reaſon the Prophet denounces a *Woe upon them that go down into Egypt for Help, and ſtay in Horſes, and truſt in Chariots, becauſe they are many, and in Horſemen, becauſe they are ſtrong, but they look not to the Holy One of Iſrael, neither ſeek they the Lord*, Iſa. xxxi. 1.

The Chariots, which the antient Hiſtorians uſually call *Currus Falciferi*, *Covini Falciferi*, *Quadrigæ Falcatæ*, &c. are deſcribed after the following Manner: 'The Beam to which the Horſes were faſtened, was armed with Spikes and iron Points, which projected forward; the Yokes of the Horſes had two cutting Falchions of three Cubits length; the Axle-trees had fixed to them two iron Spits, with Scythes at their Extremities; the Spokes of the Wheels were armed with Javelins, and the very *Fellows* with Scythes, which tore every Thing they met with to Pieces. 'The Axle-tree was longer, and the Wheels ſtronger than uſual, that they might be the better able to bear a Shock, and the Chariot leſs liable to be overturned.' The Charioteer, who was covered all over with Armour, ſat in a Kind of Tower, made of very thin Wood, about breaſt-high, and ſometimes Men well armed were put into the Chariot, and fought from thence with Darts and Arrows. So that a dreadful Slaughter theſe Machines muſt at firſt have made, when they met with the Enemy's Troops; but, in Time, when Men came to find out the Way of defeating them, they did not do ſo much Execution, and were conſequently diſuſed.

They came and pitched together at the Waters of Merom] Theſe Waters are generally ſuppoſed, by learned Men, to be the Lake of *Semechon*, which lies between the Head of the River *Jordan*, and the Lake of *Genneſareth*; ſince it is agreed on all Hands, that the City *Hazor*, where *Jabin* reigned, was ſituate upon this Lake. But others think, that the Waters of *Merom*, or *Meromc*, were ſomewhere about the Brook *Kiſhon*; ſince there is a Place of that Name mentioned in the Account of the Battle againſt *Siſera*, Judg. v. 21. And it is more rational to think, that the confederate Kings advanced as far as the Brook *Kiſhon*, and to a *Paſs*, which led into their Country, to hinder *Joſhua* from penetrating it, or even to attack him in the Country, where he himſelf lay encamped, than to imagine that they waited for him, in the Midſt of their own Country, leaving all *Galilee* at his Mercy, and the whole Tract, from the Brook *Kiſhon*, to the Lake *Semechon*. See *Wells*'s Geogr. of the O. T. *Reland*'s Paleſt. and *Huet* on *Joſh.* xi. 5.

And at that Time came Joſhua, and cut off the Anakims from the Mountains, from Hebron, &c.] But how could this be, when *Caleb* and *Othniel* deſtroyed ſome of them after *Joſhua*'s Death? Ch. xiv. 12. *Judg.* i. 10, 11, 12. *Anſw.* This might be, either, 1. Becauſe theſe Places being in Part deſtroyed, and neglected by the *Iſraelites*, might be repoſſeſſed by the Giants, either in *Joſhua*'s Time, or after his Death, and by them kept till *Caleb* diſpoſſeſſed and deſtroyed them. Or, 2. Becauſe this Work, tho' done by the particular Valour and Induſtry of *Caleb*, is aſcribed to *Joſhua*, as the General of the Army, according to the Manner of all Hiſtorians; and therefore it is here attributed to *Joſhua*, tho' afterwards, that *Caleb* might not loſe his deſerved Honour, the Hiſtory is more particularly deſcribed, and *Caleb* owned as the great Inſtrument in the Atchievement of it.

CHAP. XII.

A Catalogue of the Kings, and their Dominions, out of which they were driven by the Iſraelites; *firſt, in the Time of* Moſes *on the other Side, and afterwards by* Joſhua *on this Side* Jordan; *in all thirty-one Kings.*

Ver. 1. NOW theſe *are* the kings of the land, which the children of Iſrael ſmote, and poſſeſſed their land on the other ſide Jordan toward the riſing of the ſun: from the river Arnon, unto mount Hermon, and all the plain on the eaſt. 2 Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead even unto the river Jabbok, *which is* the border of the children of Ammon. 3 And from the plain to the ſea of Cinneroth on the eaſt, and unto the ſea of the the plain, *even* the ſalt-ſea on the eaſt, the way to Beth-jeſhimoth: and from the ſouth, under Aſhdoth-piſgah. 4 And the coaſt of Og king of Baſhan, *which was* of the remnant of the giants, that dwelt at Aſhtaroth, and at Edrei, 5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachathites, and half Gilead, the border of Sihon king of Heſhbon. 6 Them did Moſes the ſervant of the Lord, and the children of Iſrael ſmite, and Moſes the ſervant of the Lord gave it *for* a poſſeſſion unto the Reubenites, and Gadites, and the half-tribe of Manaſſeh. 7 And theſe *are* the kings of the country which Joſhua and the children of Iſrael ſmote on this ſide Jordan on the weſt, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir, which Joſhua gave unto the tribes of Iſrael *for* a poſſeſſion, according to their diviſions: 8 In the mountains, and in the valleys, and in the plains, and in the ſprings, and in the wilderneſs, and in the ſouth-country: the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebuſites. 9 The king of Jericho, one: the king of Ai, which *is* beſide Beth-el, one: 10 The king of Jeruſalem, one: the king of Hebron, one: 11 The king of Jarmuth, one: the king of Lachiſh, one: 12 The king of Eglon, one: the king of Gezer, one: 13 The king of Debir, one: the king of Geder, one: 14 The king of Hormah, one: the king of Arad, one: 15 The king of Libnah, one: the king of Adullam, one: 16 The king of Makkedath, one: the king of Beth-el, one: 17 The king of Tappuah, one: the king of Hepher, one: 18 The king of Apek, one: the king of Laſharon, one: 19 The king of Madon, one: the king of Hazor, one: 20 The king of Shimron-meron, one: the king

king of Achſhaph, one: 21 The king of Taanach, one: the king of Megiddo, one: 22 The king of Kedeſh, one: the king of Jokneam of Carmel, one: 23 The king of Dor in the coaſt of Dor, one: the king of the nations of Gilgal, one: 24 The king of Tirzah, one: all the kings thirty and one.

All the Kings thirty and one] A great many indeed, conſidering the ſmall Tract of Land they poſſeſſed. To account for which we are to obſerve, that Each of them was confined to narrow Limits, being King only of one City, or ſmall Province belonging to it, which was by the wiſe Providence of God, that they might the more eaſily and ſucceſſively be conquered by the *Iſraelites* one after another, as they were.

CHAP. XIII.

God acquaints Joſhua *with the Boundaries of the Land, and how it ſhould be divided among the Tribes of* Iſrael.

Ver. 1. NOW Joſhua was old *and* ſtricken in years; *and* the Lord ſaid unto him, Thou art old *and* ſtricken in years, and there remaineth yet very much land to be poſſeſſed. 2 This *is* the land that yet remaineth: all the borders of the Philiſtines, and all Geſhuri, 3 From Sihor, which *is* before Egypt, even unto the borders of Ecron north-ward, *which* is counted to the Canaanites: five lords of the Philiſtines; the Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites; alſo the Avites. 4 From the ſouth, all the land of the Canaanites, and Mearah that *is* beſide the Sidonians, unto Aphek, to the borders of the Amorites: 5 And the land of the Giblites, and all Lebanon toward the ſun-riſing, from Baal-gad under mount Hermon, unto the entering into Hamath. 6 All the inhabitats of the hill country from Lebanon unto Miſrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Iſrael: only divide thou it by lot unto the Iſraelites for an inheritance, as I have commanded thee. 7 Now therefore, divide this land for an inheritance, unto the nine tribes, and the half-tribe of Manaſſeh, 8 With whom the Reubenites, and the Gadites have received their inheritance, which Moſes gave them, beyond Jordan eaſt-ward, *even* as Moſes the ſervant of the Lord gave them: 9 From Aroer that *is* upon the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain of Medeba unto Dibon: 10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, unto the borders of the children of Ammon: 11 And Gilead, and the border of the Geſhurites, and Maachathites, and all mount Hermon, and all Baſhan unto Salcah: 12 All the kingdom of Og in Baſhan, which reigned in Aſhtaroth and in Edrei, who remained of the remnant of the giants: for theſe did Moſes ſmite, and caſt them out. 13 Nevertheleſs, the children of the Iſrael expelled not the Geſhurites, nor the Maachathites: but the Geſhurites and the Maachathites dwell among the Iſraelites until this day. 14 Only unto the tribe of Levi he gave none inheritance; the ſacrifices of the Lord God of Iſrael made by fire, *are* their inheritance, as he ſaid unto them. 15 And Moſes gave unto the tribe of the children of Reuben, *inheritance* according to their families: 16 And their coaſts was from Aroer that *is* on the bank of the river Arnon, and the city that *is* on the midſt of the river, and all the plain by Medeba: 17 Heſhbon and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon, 18 And Jahaza, and Kedemoth, and Mephaath, 19 And Kirjathaim, and Sibmah, and Zareth-ſhahar, in the mount of the valley, 20 And Beth-Peor, and Aſhdoth-piſgah, and Beth-jeſhimoth, 21 And all the cities of the plain, and all the kingdoms of Sihon king of the Amorites, which reigned in Heſhbon, whom Moſes ſmote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba *which were* dukes of Sihon, dwelling in the country. 22 Baalam alſo the ſon of Beor the ſooth-ſayer did the children of Iſrael ſlay with the ſword, among them that were ſlain by them. 23 And the border of the children of Reuben was Jordan and the border *thereof*. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof. 24 And Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families: 25 And their coaſt was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah: 26 And from Heſhbon unto Ramath-Mizpeh, and Betonim: and from Mahanaim unto the border of Debir: 27 And in the valley, Beth-aram, and Beth-nimrah and Succoth, and Zaphon, the reſt of the kingdom of Sihon king of Heſhbon, Jordan and *his* border, *even* unto the edge of the ſea of Cinnereth, on the other ſide Jordan eaſt-ward. 28 This *is* the inheritance of the children of Gad after their families, the cities and their villages. 29 And Moſes gave *inheritance* unto the half tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half tribe of the children of Manaſſeh, by their families. 30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the towns of Jair, which *are* in Baſhan, threeſcore cities. 31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir the ſon of Manaſſeh, *even* to the one half of the children of Machir by their families. 32 Theſe *are the countrys* which Moſes did diſtribute for inheritance in the plains of Moab, on the other ſide Jordan by Jericho eaſt-ward. 33 But unto the tribe of Levi Moſes gave *not* any inheritance: the Lord God of Iſrael *was* their inheritance, as he ſaid unto them.

In the 21ſt Verſe, *five Princes of Midian*, are called *Dukes of Sihon*; but how could they be both? *Anſw.* There were divers petty Kings in thoſe Parts who were ſubject to greater Kings; and ſuch these were, but are here called *Dukes* or *Princes of Sihon* becauſe they were Subjects and Tributaries to him, and therefore did one Way or other aſſiſt *Sihon* in this War tho' they were not killed at this Time. It's probable that when *Sihon* deſtroyed thoſe *Moabites* that dwelt in theſe Parts, he frighted the reſt of them, and with them their Neighbours and Confederates, the *Midianites*, into ſome Kind of Homage or Tribute, which they were willing to pay him.

CHAP. XIV.

The Land divided by Lot. Caleb *receives his Portion and claims the Promiſe which* Moſes *made him, and claims it.*

Performance of it from Joſhua, *who grants his Requeſt.*

Ver. 1. AND theſe *are the countrys* which the children of Iſrael inherited in the land of Canaan, which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance unto them. 2 By lot *was* their inheritance, as the Lord commanded by the hand of Moſes, for the nine tribes, and *for* the half-tribe. 3 For Moſes had given the inheritance of two tribes, and an half-tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among them. 4 For the children of Joſeph were two tribes, Manaſſeh and Ephraim; therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattle, and for their ſubſtance. 5 As the Lord commanded Moſes, ſo the children of Iſrael did, and they divided the land. 6 Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſon of Jephunneh the Kenezite, ſaid unto him, Thou knoweſt the thing that the Lord ſaid unto Moſes the man of God, concerning me and thee, in Kadeſh-barnea. 7 Forty years old *was* I when Moſes the ſervant of the Lord ſent me from Kadeſh-barnea to eſpie out the land; and I brought him word again, as *it was* in mine heart. 8 Nevertheleſs, my brethren that went up with me, made the heart of the people melt: but I wholly followed the Lord my God. 9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have troden, ſhall be thine inheritance, and thy childrens for ever: becauſe thou haſt wholly followed the Lord my God. 10 And now, behold, the Lord hath kept me alive, as he ſaid, theſe forty and five years, even ſince the Lord ſpake this word unto Moſes, while *the children of* Iſrael wandered in the wilderneſs: and now lo, I *am* this day fourſcore and five years old. 11 As yet I *am as* ſtrong this day as I *was* in the day that Moſes ſent me: as my ſtrength *was* then, even ſo *is* my ſtrength now, for war, both to go out, and to come in. 12 Now therefore give me this mountain, whereof the Lord ſpake in that day, (for thou heardſt in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced) if ſo be the Lord *will be* with me, then I ſhall be able to drive them out, as the Lord ſaid. 13 And Joſhua bleſſed him, and gave unto Caleb the ſon of Jephunneh, Hebron for an inheritance. 14 Hebron therefore became the inheritance of Caleb the ſon of Jephunneh the Kenezite; unto this day: becauſe that he wholly followed the Lord God of Iſrael. 15 And the name of Hebron before, *was* Kirjath-arba, *which Arba was* a great man among the Anakims. And the land had reſt from war.

By Lot was their Inheritance] Thoſe who are minded to know what particular Towns and Territories fell to each Tribe, had beſt conſult what *Joſephus* in his *Jewiſh* Antiquities, *Jerome* de Locis Hebraicis, *Reland* de Urbibus & Vicis Paleſtinæ, Maſius in Joſhuam, *Fuller* in his *Piſgah*-ſight, *Raleigh* in his Hiſtory, *Wells* in his Geography of the O. T. *Patrick*, *Pool*, *Le Clerc*, and ſeveral others, in their Commentaries, have ſaid upon this Subject. We ſhall make this one Remark, which *Maſius*, in his rich Commentary upon *Joſhua*, furniſhes us with, *viz.* that as *Jacob* and *Moſes*, at the Approach of their Deaths, foretold the very Soil and Situation of every particular Country, that ſhould fall to each Tribe; ſo, upon this Diviſion by Lots, it accordingly came to paſs. To the Tribe of *Judah* there fell a Country abounding with Vines and Paſture-grounds, *Gen.* xlix. 11. To that of *Aſhur*, one plenteous in *Oil*, *Iron*, and *Braſs*, Deut. xxxiii. 24, 25. To that of *Naphtali*, one extending from the *Weſt* to the *South* of *Judea*, ib. xxx. 23. To that of *Benjamin*, one, in which the Temple was afterwards built, *ib.* xxx. 12. To thoſe of *Zebulun* and *Iſſachar*, ſuch as had Plenty of *Sea-Ports*, Gen. xlix. 13. To thoſe of *Ephraim* and *Manaſſeh*, ſuch as were renowned for their *precious Fruits*, Deut. xxxiii. 14. And to thoſe of *Simeon* and *Levi*, no particular Countries at all; for as much as the *former* had a Portion with *Judah*, and the other was interſperſed among the ſeveral Tribes. Since therefore every particular Lot anſwered ſo exactly to each Prediction, it muſt needs be the Height of Inſolence or Stupidity, not to acknowledge the divine Inſpiration in theſe Predictions, and the divine Direction in theſe Lots.

CHAP. XV.

Judah's *Lot.* Caleb *drives out the* Anakims, *and poſſeſſes their Cities*; *promiſes his Daughter to him that ſhould ſmite* Kirjath-ſepher, *which* Othniel *performs and obtains her. The* Jebuſites *not conquered.*

Ver. 1. THIS then was the lot of the tribe of the children of Judah by their families, *even* to the border of Edom; the wilderneſs of Zin ſouth-ward, *was* the uttermoſt part of the ſouth-coaſt. 2 And their ſouth-border was from the ſhore of the ſalt-ſea from the bay that looketh ſouth-ward. 3 And it went out to the ſouth-ſide to Maaleh-acrabbim, and paſſed along to Zin, and aſcended upon the ſouth-ſide unto Kadeſh-barnea: and paſſed along to Hezron, and went up to Adar, and fetched a compaſs to Karkaa. 4 *From thence* it paſſed toward Azmon, and went out unto the river of Egypt, and the goings out of that coaſt were at the ſea: this ſhall be your ſouth-coaſt. 5 And the eaſt-border *was* the ſalt-ſea *even* unto the end of Jordan: and *their* border in the north-quarter, *was* from the bay of the ſea, at the uttermoſt part of Jordan. 6 And the border went up to Beth-hogla, and paſſed along by the north of Beth-arabah, and the border went up to the ſtone of Bohan the ſon of Reuben. 7 And the border went up toward Debir from the valley of Achor, and ſo north-ward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the ſouth-ſide of the river: and the border paſſed towards the waters of En-ſhemeſh, and the goings out thereof were at En-rogel. 8 And the border went up by the valley of the ſon of Hinnom, unto the ſouth-ſide of the Jebuſite, the ſame *is* Jeruſalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom, weſtward, which *is* at the end of the valley of the giants north-ward. 9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of Mount Ephron, and the border was drawn to Baalah, which *is* Kirjath-jearim. 10 And the border compaſſed from Baalah weſt-ward unto mount Seir, and paſſed along unto the ſide of mount Jearim (which *is* Cheſalon) on the north-ſide, and went down to Beth ſhemeſh, and paſſed on to Timnah. 11 And the border went out

unto

unto the ſide of Ekron north-ward: and the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the ſea. 12 And the weſt-border *was* to the great ſea, and the coaſt *thereof*: this *is* the coaſt of the children of Judah round about, according to their families. 13 And unto Caleb the ſon of Jephunneh, he gave a part among the children of Judah, according to the commandment of the Lord to Joſhua, *even* the city of Arba the father of Anak, which *city is* Hebron. 14 And Caleb drove thence the three ſons of Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak. 15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-ſepher. 16 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife. 17 And Othniel the ſon of Kenaz, the brother of Caleb, took it, and he gave him Achſah his daughter to wife. 18 And it came to paſs, as ſhe came *unto him*, that ſhe moved him to aſk of her father a field: and ſhe lighted off *her* aſs; and Caleb ſaid unto her, What wouldeſt thou? 19 Who anſwered, Give me a bleſſing; for thou haſt given me a ſouth-land, give me alſo ſprings of water: and he gave her the upper ſprings, and the neither ſprings. 20 This *is* the inheritance of the tribe of the children of Judah according to their families. 21 And the uttermoſt cities of the tribe of the children of Judah toward the coaſt of Edom ſouthward, were Kabzeel, and Eder, and Jagur, 22 And Kinah, and Dimonah, and Adadah, 23 And Kedeſh, and Hazor, and Ithnan, 24 Ziph, and Telem, and Bealoth, 25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor, 26 Aman, and Shema, and Moladah, 27 And Hazar-gaddah, and Heſhmon, and Beth-palet, 28 And Hazar-ſhual, and Beerſheba, and Biz-jothja, 29 Baalah, and Iim, and Azem, 30 And Eltolad, and Cheſil, and Hormah. 31 And Ziklag, and Madmannah, and Sanſannah, 32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages, 33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah, 34 And Zanoah, and En-gannim, Tappuah, and Enam, 35 Jarmuth, and Adullam, Socoh, and Azekah, 36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages. 37 Zenan, and Hadaſhah, and Migdal-gad, 38 And Dilean, and Mizpeh, and Joktheel, 39 Lachiſh, and Bozkath, and Eglon, 40 And Cabbon, and Lahmas, and Kithliſh, 41 And Gederoth, Beth-dagon, and Naamah, and Makkedath: ſixteen cities with their villages. 42 Libnah, and Ether, and Aſhan, 43 And Jiphtah, and Aſhnah, and Nezib. 44 And Keilah, and Achzib, and Mareſhah: nine cities with their villages. 45 Ekron with her towns, and her villages. 46 From Ekron even unto the ſea, all that *lay* near Aſhdod, with their villages. 47 Aſhdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great ſea, and the border *thereof*. 48 And in the mountains, Shamir, and Jattir, and Socoh, 49 And Dannah, and Kirjath-ſannah which *is* Debir, 50 And Anab, and Eſhtemoh, and Anim, 51 And Goſhen, and Holon, and Giloh: eleven cities with their villages. 52 Arab, and Dumah, and Eſhean, 53 And Janum, and Beth-tappuah, and Aphekah, 54 And Humtah, and Kirjath-arba (which *is* Hebron) and Zior: nine cities with their villages. 55 Maon, Carmel, and Ziph, and Juttah, 56 And Jezreel, and Jokdeam, and Zanoah, 57 Cain, Gibeah, and Timnah: ten cities with their villages. 58 Halhul, Beth-zur, and Gedor, 59 And Maarath, and Beth-anoth, and Eltekon: ſix cities with their villages. 60 Kirjath baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages. 61 In the wilderneſs, Beth-arabah, Middin, and Secacah, 62 And Nibſhan, and the city of Salt, and Engedi: ſix cities with their villages. 63 As for the Jebuſites the inhabitants of Jeruſalem, the the children of Judah could not drive them out: but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day.

This then was the Lot] This Lottery was probably managed in the following Manner: There were two Urns or Pots, into one of which were put the Names of all the Tribes, each in a diſtinct Paper, or Bit of Parchment, and into the other the Names of each Portion deſcribed; then *Eleazar*, or ſome other Perſon, drew the Name firſt of one of the Tribes out of the Pot, and then the Name of the Portion out of the other, and that Portion was appropriated to that Tribe; and ſo of the reſt.

And the Border went up by the Valley of the Son of Hinnom, unto the South-ſide of the Jebuſite, the ſame is Jeruſalem] Some think, that *Jeruſalem*, being in the Borders of both Tribes, *Judah* and *Benjamin*, it was common to both; and it's certain, that, after the Captivity, it was poſſeſſed by both, *Neh.* xi. 4. But in the preſent, tho' it did belong to *Benjamin*, yet the Children of *Judah* being poſſibly very active in the firſt taking of it by *Joſhua*, as they certainly were after his Death, *Judg.* x. 8. they might get ſome right Share with the *Benjamites* in the Poſſeſſion of it. It ſeems moſt probable, that Part of it, and indeed the greateſt Part, and main Body of it, ſtood in the Tribe of *Benjamin*; and hence this is mentioned in the Liſt of their Cities, and not in *Judah*'s Liſt; and Part of it ſtood in *Judah*'s Share, even Mount *Moriah*, on which the Temple was built; and Mount *Sion*, when it was taken from the *Jebuſites*.

CHAP. XVI.

The Boundaries of Joſeph's *Inheritance, alſo of* Ephraim's *deſcribed. Some of the* Canaanites *not expelled but made tributary.*

Ver. 1. AND the lot of the children of Joſeph fell from Jordan by Jericho, unto the water of Jericho on the eaſt, to the wilderneſs that goeth up from Jericho throughout mount Beth-el, 2 And goeth out from Beth-el to Luz, and paſſeth along unto the borders of Archi to Ataroth, 3 And goeth down weſt-ward, to the coaſt of Japhleti, unto the coaſt of Beth-horon the nether, and to Gezer: and the goings out thereof are at the ſea. 4 So the children of Joſeph, Manaſſeh and Ephraim, took their inheritance. 5 And the borders of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the eaſt-ſide was Ataroth-addar, unto Beth-horon the upper. 6 And the border went out toward the ſea, to Michmethah on the north-ſide, and the border went about eaſt-ward unto Taanath-Shilo, and paſſed by it on the eaſt to Janohah: 7 And it went down

own from Janohah, to Ataroth and to Naarath,
nd came to Jericho, and went out at Jordan.
The border went out from Tappuah weſt-ward
nto the river Kanah: and the goings out there-
f were at the ſea. This *is* the inheritance of the
ribe of the children of Ephraim by their families.
And the ſeparate cities for the children of
Ephraim *were* among the inheritance of the chil-
ren of Manaſſeh; all their cities with their vil-
ges. 10 And they drave not out the Canaanites
hat dwelt in Gezer: but the Canaanites dwell
mong the Ephraimites unto this day, and ſerve
nder tribute.

And they drave not out the Canaanites that dwelt in Gezer] *Joſephus* ſeems not to have conſulted the Honour of *Joſhua* much, ſays *Stackhouſe*, when he aſcribes the Delay of the Conqueſt of *Canaan* to the *Weakneſs* of his Army, and the *impregnable* Strength of the Places he was to attack. But ſome other *Jews* make the matter much worſe, when they tell us, that he deſired to prolong the War, not only to retain the Office and Dignity of being *Captain-General*, but becauſe he was informed by the Oracle, that, as ſoon as the Conqueſt was finiſhed, he himſelf was to die. God however ſeems to have given us much better Reaſons for this Retardation, when he acquaints *Moſes* with his Intention, *Exod.* xxiii. 29, 30. *I will not drive the Canaanites out from before thee in one Year, leſt the Land become deſolate, and the Beaſts of the Field multiply againſt thee*; and, when he complains of their ſad Defection, after the Death of *Joſhua*, Judg. ii. 21, 22. *I will not henceforth drive out any from before them, of the Nations which Joſhua left when he died, that through them I may prove Iſrael, whether they will keep the Way of the Lord, to walk therein, as their Fathers did keep it, or no.* Whereupon the Hiſtorian tells us, that God accordingly *did leave theſe Nations, without driving them out*; and adds another Reaſon for their Continuance in the Country, *viz.* that the *Iſraelites*, by having an Enemy to contend with, might be trained up in the Art and Myſtery of War: For, theſe are the Nations, ſays he, *which the Lord left to prove Iſrael, that by them he might teach thoſe War, who before knew nothing of it*, Judg. iii. 1, 2. So that here are three Reaſons given us, why God delayed the entire Subjection of *Canaan*; viz. becauſe the Children of *Iſrael* were, as yet, too few in Number to repleniſh the whole Country; becauſe God, by keeping the *Canaanites* in Being, was willing both to make Trial of his People's Obedience; and to train them, and their Poſterity, for ſome Ages, up in military Diſcipline and Exerciſe.

But there is another Reaſon which *Joſhua*, in his dying Speech, aſſigns for their not enlarging their Conqueſts to the utmoſt Bounds which God had given them, *Joſh.* xxiii. 11. *Take heed therefore unto yourſelves, that ye love the Lord your God; elſe, if you do in any wiſe go back, and cleave unto the Remnant of the Nations, even theſe that remain among you, and ſhall make Marriages with them, and go in unto them, and they to you; know for a Certainty, that the Lord your God will no more drive out any of theſe Nations from before you.* So that the Promiſe, which God made to the *Iſraelites*, was *conditional*; and, as they manifeſtly falſified their Part of the Obligation, by engaging firſt in Affinity, and then in Idolatry with the Nations which they were bound to deſtroy; ſo God might very well think himſelf releaſed from *his*, and under no farther Concern for their Succeſs, or the Enlargement of their Conqueſts; but as they had been the *Miniſters* of his Vengeance, in puniſhing the Diſorders of the *Canaanites*, ſo they, in their Turn, were now made the *Inſtruments* of his chaſtizing the Diſobedience of his own People: *They ſhall be Snares and Traps to you, and Scourges in your Sides, and Thorns in your Eyes, until you periſh from off this good Land which the Lord your God hath given you*, Joſh. xxiii. 13.

And indeed, if we conſider how violently, in After-ages, the *Iſraelites* were oppreſſed by their Enemies, and, by many Battles and Captivities, harraſſed and diminiſhed in their Numbers, we ſhall find no Neceſſity of enlarging their Poſſeſſions; becauſe the Country, which they conquered, in the firſt ſix Years, was ſpacious enough to contain them. The Promiſe, however, which God made, was ſufficiently accompliſhed in the Reigns of *David* and *Solomon*, when the Kingdom of *Iſrael* was in its *Zenith*; and tho' its *Territories* did not extend to the *Euphrates*, yet its *Dominion* did, ſince all that Tract of Land between *Jeruſalem* and that great River was either *ſubdued*, or made *tributary* to them.

CHAP. XVII.

Manaſſeh's *Inheritance. The* Canaanites *not driven out. The Children of* Joſeph *complain of the Narrowneſs of their Border*; Joſhua *encourages them to enlarge it.*

Ver. 1. THere was alſo a lot for the tribe of Manaſſeh; (for he *was* the firſt-born of Joſeph) *to wit*, for Machir the firſt-born of Manaſſeh the father of Gilead: becauſe he was a man of war, therefore he had Gilead and Baſhan. 2 There was alſo *a lot* for the reſt of the children of Manaſſeh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida; theſe *were* the male children of Manaſſeh the ſon of Joſeph by their families. 3 But Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons, but daughters: and theſe *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, Tirzah. 4 And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The Lord commanded Moſes to give us an inheritance among our brethren: therefore according to the commandment of the Lord, he gave them an inheritance among the brethren of their father. 5 And there fell ten portions to Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan; 6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons: and the reſt of Manaſſehs ſons had the land of Gilead. 7 And the coaſt of Manaſſeh was from Aſher to Michmethah that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of Entappuah. 8 *Now* Manaſſeh had the land of Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim. 9 And the coaſt deſcendèd unto the river Kanah, ſouth-ward of the river: theſe cities of Ephraim *are* among the cities of Manaſſeh, the coaſt of Manaſſeh alſo *was* on the north-ſide of the river, and the out-goings of it were at the ſea. 10 South-ward *it was* Ephraims, and north-ward *it was* Manaſſehs, and the ſea is his border, and they met together in Aſher on the north and in Iſſachar on the eaſt. 11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megido and her towns, *even* three countrys. 12 Yet the children of Manaſſeh

could not drive out *the inhabitants of* thoſe cities, but the Canaanites would dwell in that land. 13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out. 14 And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the Lord hath bleſſed me hitherto? 15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thy ſelf there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee. 16 And the children of Joſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-ſhean and her towns, and *they* who *are* of the valley of Jezreel. 17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *only*. 18 But the mountain ſhall be thine, for it *is* a wood: and thou ſhalt cut it down: and the out-goings of it ſhall be thine: for thou ſhall drive out the Canaanites, though they have iron chariots *and* though they *be* ſtrong.

And the Children of Joſeph ſaid, The Hill is not enough for us; and all the Canaanites that dwell in the Land of the Valley have Chariots of Iron] As if they had ſaid, If we ſhould invade and conquer it, and cut down both Wood and Men, yet it would not be ſufficient for us. In the *Hebrew* it is, *The Hill will not be found*, that is, *obtained by us*; thoſe fierce and ſtrong People the *Perizzites*, and the Giants, will eaſily defend themſelves, and fruſtrate our Attempts, having the Advantage of the Woods aud Mountains. And if thou ſayeſt, as we know thou wilt reply, That if the Hill either cannot be conquered, or be not ſufficient for us, we may go down and take more Land out of the pleaſant and fruitful Valleys, we ſhall meet with no leſs Difficulty there than in the Mountains. Or thus; In going to the Hills, to which thou directeſt us, we muſt paſs through the Valleys, where we ſhall be way-laid by powerful and armed Enemies.

CHAP. XVIII.

The Tabernacle ſet up at Shiloh. *The Remainder of the Land deſcribed and divided into ſeven Parts, for the ſeven Tribes which as yet had no Inheritance.*

Ver. 1. AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the congregation there, and the land was ſubdued before them. 2 And there remained among the children of Iſrael, ſeven tribes, which had not yet received their inheritance. 3 And Joſhua ſaid unto the children of Iſrael, how long *are* you ſlack to go to poſſeſs the land which the Lord God of your fathers hath given you? 4 Give out from among you three men for *each* tribe; and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the inheritance of them, and they ſhall come *again* to me. 5 And they ſhall divide it into ſeven parts: Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall abide in their coaſts on the north. 6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the Lord our God. 7 But the Levites have no part among you, for the prieſthood of the Lord *is* their inheritance: and Gad, and Reuben and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the Lord gave them. 8 And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go; and walk through the land, and deſcribe it, and come again to me, that I may here caſt lots for you before the Lord in Shiloh. 9 And the men went, and paſſed through the land and deſcribed it by cities, into ſeven parts, in a book, and came *again* to Joſhua to the hoſt at Shiloh. 10 and Joſhua caſt lots for them in Shiloh, before the Lord: and there Joſhua divided the land unto the children of Iſrael according to their diviſions. 11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth between the children of Judah, and the children of Joſeph. 12 And their border of the north-ſide was from Jordan, and the border went up to the ſide of Jericho, on the north-ſide, and went up through the mountains weſt-ward, and the goings out thereof were at the wilderneſs of Beth-aven. 13 And the border went over from thence toward Luz, to the ſide of Luz (which *is* Beth-el) ſouthward, and the border deſcended to Ataroth-adar, near the hill that *lieth* on the ſouth-ſide of the nether Beth-horon. 14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouth-ward, from the hill that *lieth* before Beth-horon ſouthward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath jearim) a city of the children of Judah: This *was* the weſt-quarter. 15 And the ſouth-quarter was from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of the waters of Nephtoah. 16 And the border came down to the end of the mountain that *lieth* before the valley of the ſon of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel, 17 And was drawn from the north, and went forth to Enſhemeſh, and went forth toward Geliloth, which *is* over againſt the going up of Adummim, and deſcended to the ſtone of Bohan the ſon of Reuben, 18 And paſſed along toward the ſide over against Arabah north-ward, and went down unto Arabah, 19 And the border paſſed along to the ſide of Beth-hoglah north-ward; and the out-goings of the border were at the north-bay of the ſalt-ſea at the ſouth-end of Jordan: This *was* the ſouth coaſt. 20 And Jordan was the border of it on the eaſt-ſide. This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families. 21 Now the cities of the tribe of the children of Benjamin according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz, 22 And Beth-arabah, and Zemaraim, and Beth-el, 23 And Avim, and Parah, and Ophrah, 24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages. 25 Gibeon, and Ramah, and Beeroth, 26 And Mizpeh, and Chephirah,

hirah, and Mozah, 27 And Rekem, and Irpeel, nd Taralah, 28 And Zalah, Eleph, and Jebuſi, which *is* Jeruſalem) Gibeath, *and* Kirja th ourteen cities with their villages. This *is* the heritance of the children of Benjamin according o their families.

In the firſt Verſe of this Chapter it is ſaid, that *the abernacle was ſet up at Shiloh*; but in Ch. xxiv. 25, 6. we are told that *the Sanctuary of the Lord was at echem*; which ſeems a Contradiction. In Anſwer to his (*Stackhouſe* obſerves) ſome have imagined, that, *Joſhua*, was now grown old and infirm, the Ark, pon this Occaſion, was removed from *Shiloh*, the ſet- ed Place of the divine Reſidence, to *Sechem*, the Place *Joſhua*'s Habitation, that he might with greater So- mnity, and in the Preſence of God (whereof the Ark as the proper *Emblem*) deliver his Charge to the Peo- e. But other learned Men have obſerved, that by e *Sanctuary of the Lord*, we are to underſtand, not e *Ark of the Covenant*, but only ſome Place of reli- ous Worſhip, ſuch very probably, as the *Jewiſh Ora- ries* were. That the holy Ark was not, on this Oc- ſion, ſet up here at *Sechem*, is evident, *they ſay*, from at Prohibition given by God, *Deut.* xvi. 21, 22. *hou ſhalt not plant a Grove of any Trees, near unto the ltar of the Lord thy God, which thou ſhalt make thee, either ſhalt thou ſet up a Pillar, which the Lord thy od hateth*: Whereas, in this *Sanctuary*, we read both an *Oak* planted, and a *Pillar*, or Statue, erected un- r it; which is certainly ſuch a Violation of the divine ommand, as *Joſhua*, upon no Occaſion, can be ſup- oſed capable of incurring. 'Tis a very probable Opi- on therefore, that the Place where *Joſhua* ſet up this *numental* Pillar, was one of thoſe which the Tribe of *phraim* (to whom *Sechem* belonged) had conſecrated, d ſet apart for a *Proſeucha*, or a Place to aſſemble in r publick Prayer; and that they made Choice of this, ther than any other to perform their Devotions in, ecauſe it was that particular *Spot*, where God appear- to *Abraham*, and promiſed his Poſterity the Poſſeſſion the Land of *Canaan*.

That there were ſuch *Oratories*, or Places of pub- k Prayer among the *Jews*, and that they were ge- rally beſet, or ſhaded with Trees, is evident from ch a Variety of Teſtimonies, that it can hardly be ontested; but, whether they were of ſo early a Date *Joſhua*'s Time, or not rather introduced after the aptivity of *Babylon*, is a Queſtion not eaſy to deter- ine. In the *main*, however, we may conclude, that, hether the *Ark of the Covenant* was *occaſionally* brought *Sechem*, or at *Sechem* there happened to be ſuch an *ratory*, as, in After-ages, became frequent in *Judea*, here can be no Incongruity in the ſacred Penman's ſay- g, that the *Sanctuary of the Lord* (ſince either the *rk*, or the *Oratory* might merit that Name) was at *echem*.

There is, however, another Solution of this Diffi- lty, which ought not to be diſregarded. *Sechem* nd *Shiloh* were about twelve Miles diſtant from each her, and, in the Mid-way between them, was *Tim- h-Serah*, the Place where *Joſhua* lived. Since there- re the Text informs us, that *he gathered all the ribes of Iſrael to Sechem, and calls for their Elders, r their Heads, for their Judges, and for their fficers, and they preſented themſelves before God*, oſh. xxiv. 1. we may reaſonably ſuppoſe, that, tho' l the People met at *Sechem*, yet their *Elders* and hief *Officers* only *preſented themſelves* before God. hat ſo great a Multitude could not meet together, nd encamp in any Place, but where there is a propor- onable Compaſs of Ground, is a Matter ſelf-evident; nd that, in the Confines of *Sechem*, there was a large nd open Country, extending perhaps as far as *Shiloh*, nd very commodious for their Reception, we have the teſtation of holy Writ. But then, ſince it is im- oſſible for one Man to ſpeak to ſuch a Number of eople, and be heard, *Joſhua*, very probably, ſingled t the chief and principal of them, ſuch as he foreſaw would ſucceed him in the Government after his De- miſe, and theſe he took with him to *Shiloh*, a Place in the Neighbourhood, where was the Ark, or *Sanctuary of the Lord*, that he might there with the greater So- lemnity, give them his final Charge, which they in their Turns, might deliver to their reſpective Tribes.

CHAP. XIX.

The Lots of Simeon, Zebulun, Iſſachar, Aſher, Naphtali. *An Inheritance given to* Joſhua. *The Diviſion of the Land finiſhed.*

Ver. 1. AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah. 2 And they had in their inheritance, Beer-ſheba, and Sheba, and Moladah, 3 And Hazar-ſhual, and Baalah, and Azem, 4 And Eltolad, and Bethul, and Hormah, 5 And Ziklag, and Bethmarcaboth, and Hazarſuſah, 6 And Beth-lebaoth, and Sharuhen: thirteen cities and their villages. 7 Ain, Remmon, and Ether, and Aſhan: four cities and their villages. 8 And all the villages that *were* round about theſe cities, to Baalathbeer, Ramoth of the ſouth. This *is* the inheritance of the tribe of the children of Simeon: according to their families. 9 Out of the portion of the children of Judah, *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them. 10 And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid, 11 And their border went up toward the ſea, and Maralah, and reached to Dabbaſheth, and reached to the river that *is* before Jokneam, 12 And turned from Sarid eaſtward, toward the ſun-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberath, and goeth up to Japhia, 13 And from thence paſſeth along on the eaſt to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah. 14 And the border compaſſeth it on the north-ſide to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el. 15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. 16 This *is* the inheritance of the children of Zebulun, according to their families, theſe cities with their villages. 17 *And* the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families. 18 And their border was *toward* Jezreel, and Cheſulloth, and Shunem, 19 And Hapharaim, and Shihon, and Anaharath, 20 And Rabbith, and Kiſhion, and Abez, 21 And Remeth, and En-gannim, and En-haddath, and Beth-pazzez. 22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh, and the out-goings of their border were at Jordan: ſixteen cities with their villages. 23 This *is* the inheritance of the tribe of the children of Iſſachar according to their families, the cities and their villages. 24 And the fifth lot came out for the tribe of the children of Aſher, according to their families. 25 And their border was Helkath, and Hali, and Beten, and Achſhaph, 26 And Alammelech, and Amad, and Miſheal; and reacheth to Carmel weſt-ward, and to Shihor-libnath, 27 And

27 And turneth toward the ſun-riſing to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north ſide of Beth-emek, and Neiel, and goeth out to Cabul on the left hand. 28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon: 29 And *then* the coaſt turneth to Ramah, and to the ſtrong city Tyre, and the coaſt turneth to Hoſah: and the out-goings thereof are at the ſea from the coaſt to Achzib. 30 Ummah alſo, and Aphek, and Rehob: twenty and two cities with their villages. 31 This *is* the inheritance of the tribe of the children of Aſher according to their families, theſe cities with their villages. 32 The ſixth lot came out to the children of Naphtali: *even* for the children of Naphtali, according to their families. 33 And their coaſt was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings thereof were at Jordan. 34 And *then* the coaſt turneth weſt-ward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the ſouth-ſide, and reacheth to Aſher on the weſt-ſide, and to Judah upon Jordan toward the ſun-riſing. 35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Cinnereth, 36 And Adamath and Ramah, and Hazor, 37 And Kadeſh, and Edrei, and En-hazor, 38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-ſhemeſh: nineteen cities with their villages. 39 This *is* the inheritance of the tribe of the children of Napthali according to their families, the cities and their villages. 40 *And* the ſeventh lot came out for the tribe of the children of Dan, according to their families. 41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh, 42 And Shaalabbin, and Ajalon, and Jethlah, 43 And Elon, and Thimnathah, and Ekron, 44 And Eeltekeh, and Gibbethon, and Baalath, 45 And Jehud, and Bene-berak, and Gath-rimmon, 46 And Me-jarkon, and Rakkon, with the border before Japho. 47 And the coaſt of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight againſt Leſhem, and took it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, Dan, after the name of Dan their father. 48 This *is* the inheritance of the tribe of the children of Dan according to their families, theſe cities with their villages. 49 When they had made an end of dividing the land for inheritance by their coaſts, the children of Iſrael gave an inheritance to Joſhua the ſon of Nun, among them: 50 According to the word of the Lord, they gave him the city which he aſked, *even* Timnath-ſerah in mount Ephraim: and he built the city, and dwelt therein. 51 Theſe *are* the inheritances which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael, divided for an inheritance by lot, in Shiloh before the Lord at the door of the tabernacle of the congregation: ſo they made an end of dividing the country.

And their Inheritance was within the Inheritance of the Children of Judah] This was ſo order'd by God's Providence, partly, to fulfil that Threatning, that he would *divide and ſcatter this Tribe in Iſrael*, Gen. xlix. 7. which was hereby done. 1. Becauſe they had no diſtinct Part of their own, but were as Inmates to *Judah*. Or, 2. Becauſe now, upon a more exact Survey of the Land, it appeared to *Joſhua* and *Eleazar*, and all the Princes of the People, even to the Tribe of *Judah* themſelves, that the Part given to *Judah*, far exceeded the Proportion which either they needed, or could occupy, or which the other Tribes could expect. And, 3. Becauſe this was the leaſt of the Tribes, as is evident from *Numb.* xxvi. 14. and therefore fitteſt to be put in with another Tribe.

Ver. 34. it is ſaid, that *the Eaſtern Border of Naphtali, reached to Judah upon Jordan*; how can this be, when there were divers Tribes between this and *Judah*, all which reached to *Jordan? Anſw.* He does not ſay *Judah*, as he does of *Zebulun* and *Aſher*, that *it reacheth to it*; but, as it ſeems, purpoſely leaves out that Word which he had uſed in both the former Branches, leſt it ſhould be underſtood of a *local* Reaching it, or being *contiguous* with it, which was not true; and thus he might ſignify that he meant this Clauſe in another Senſe, namely, that it did, in ſome Sort, go, or reach *to*, or converſe *with Judah upon Jordan*. And ſo this may be here added, to ſhew the Accompliſhment of that famous and obſcure Prophecy, that *Naphtali*, tho' it ſhould be planted in the utmoſt Border of the Land, on the *North-eaſt*, yet he ſhould poſſeſs the Riches of the *Weſt* and *South*, Deut. xxxiii. 23. that is, of thoſe Tribes that were at a Diſtance from him weſt ward and ſouth-ward, and this he ſhould do by way of Commerce with them, by their famous River *Jordan*, which he did not only touch in a ſmall Part, as ſome of the other Tribes did, but lay a long Side of it for a good Way together, even from the Fountain-head of that River to the Sea of *Genneſareth*. Some think, that this is verified by that Royalty of this River, which they ſuppoſe God gave to the Tribe of *Judah*, which extended as far as *Naphtali*.

Therefore the Children of Dan went up to fight againſt Leſhem] This they did after *Joſhua*'s Deceaſe, as appears from *Judg.* xviii. and ſeems to be here inſerted, partly, that all the chief Places where the *Danites* dwelt, tho' far diſtant, might be mentioned together; and partly, to give an Account of this ſtrange Accident, why they removed from their appointed Portion to ſo remote a Place; which may be this, that being much moleſted and terrified by their bad Neighbours, they thought fit to go to ſome Place remote from them, which alſo they were in a Manner conſtrained to do, becauſe they muſt otherwiſe have taken ſome Part of the Portions of other Tribes; whereas now going to the very utmoſt *Northern* Border of the Land, they took that which did not belong to, or at leaſt was not in the Poſſeſſion of any other Tribe.

CHAP. XX.

Six Cities of Refuge for the Manſlayer to fly to; who entitled to the Benefit of them; and how ſituated.

Ver. 1. THE Lord alſo ſpake unto Joſhua, ſaying, 2 Speak unto the children of Iſrael, ſaying, Appoint out for you cities of refuge, whereof I ſpake unto you by the hand of Moſes: 3 That the ſlayer that killeth *any* perſon unawares and unwittingly, may flee thither: and they ſhall be your refuge from the avenger of blood. 4 And when he that doth flee unto one of thoſe cities, ſhall ſtand at the entering of the gate of the city, and ſhall declare his cauſe in the ears of the elders of that city; they ſhall take him into the city unto them, and give him a place that he may dwell among them. 5 And if the avenger of blood purſue after him, then they ſhall not deliver the ſlayer up into his hand; becauſe he ſmote his neighbour unwittingly, and hated him not beforetime. 6 And he ſhall dwell

that city, until he ſtand before the congregation
or judgment, *and* until the death of the high
rieſt that ſhall be in thoſe days: then ſhall the ſlayer
turn, and come unto his own city, and unto
s own houſe, unto the city from whence he fled.
And they appointed Kedeſh in Galilee in
ount Naphtali, and Shechem in mount Ephraim,
d Kirjath-arba (which *is* Hebron) in the moun-
in of Judah. 8 And on the other ſide Jordan
Jericho eaſt-ward, they aſſigned Bezer in the
ilderneſs upon the plain, out of the tribe of
euben, and Ramoth in Gilead out of the tribe of
ad, and Golan in Baſhan out of the tribe of
anaſſeh. 9 Theſe were the cities appointed for
the children of Iſrael, and for the ſtranger that
ourneth among them, that whoſoever killeth
y perſon at unawares, might flee thither, and
t die by the hand of the avenger of blood, un-
he ſtood before the congregation.

Concerning the *three Cities of Refuge* on the Weſt
e of *Jordan*, it is obſerved, 1. That they were all
on Mountains, that they might be ſeen at a great
ſtance, and ſo direct thoſe who fled thither. 2.
at they were ſeated at a convenient Diſtance the
from the other, for the Benefit of the ſeveral Tribes;
Kadeſh was in the North, *Hebron* in the South,
Schechem between them. 3. That they all belong-
to the *Levites*, partly, that theſe Cauſes might be
re impartially examined, and juſtly determined by
n who were preſumed beſt to underſtand the Law
God, and moſt obliged and likely to follow it in
r Judgment, and not to be biaſſed by any Affection
corrupt Intereſt, and, partly, that their juſt Repu-
on with the People, and their good Counſels, might
ſome Reſtraint upon revengeful Perſons, who might
inclined or tempted to follow the Manſlayer thither,
endeavour to kill him there.

CHAP. XXI.

ty eight Cities given to the Levites out of the Inheritance of other Tribes. The People poſſeſs the Land in Peace.

1 THen came near the heads of the
fathers of the Levites unto Eleazar
prieſt, and unto Joſhua the ſon of Nun,
unto the heads of the fathers of the tribes of
children of Iſrael. 2 And they ſpake unto
m at Shiloh in the land of Canaan, ſaying,
e Lord commanded by the hand of Moſes, to
e us cities to dwell in, with the ſuburbs thereof
our cattel. 3 And the children of Iſrael gave
o the Levites out of their inheritance at the
mmandment of the Lord, theſe cities and
ir ſuburbs. 4 And the lot came out for the
ilies of the Koathites: and the children of
on the prieſt, *which were* of the Levites, had
lot out of the tribe of Judah, and out of the
e of Simeon, and out of the tribe of Benjamin,
teen cities. 5 And the reſt of the children
Kohath *had* by lot, out of the families of the
e of Ephraim, and out of the tribe of Dan,
out of the half-tribe of Manaſſeh, ten cities.
And the children of Gerſhon *had* by lot, out
he families of the tribe of Iſſachar, and out of the
e of Aſher, and out of the tribe of Napthali, and
of the half-tribe of Manaſſeh in Baſhan, thirteen
es. 7 The children of Merari by their families *had*
of the tribe of Reuben, and out of the tribe
Gad, and out of the tribe of Zebulun, twelve
es. 8 And the children of Iſrael gave by
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lot unto the Levites theſe cities with their ſuburbs,
as the Lord commanded by the hand of Moſes. 9
And they gave out of the tribe of the children of
Judah, and out of the tribe of the children of
Simeon, theſe cities which are *here* mentioned by
name, 10 Which the children of Aaron, *being* of
the families of the Kohathites, *who were* of the
children of Levi, had: (for theirs was the firſt lot)
11 And they gave them the city of Arba, the father
of Anak, (which *city is* Hebron) in the hill-*country*
of Judah, with the ſuburbs thereof round about it.
12 But the fields of the city, and the villages there-
of, gave they to Caleb, the ſon of Jephunneh, for
his poſſeſſion. 13 Thus they gave to the children
of Aaron the prieſt, Hebron, with her ſuburbs *to*
be a city of refuge for the ſlayer, and Libnah with
her ſuburbs, 14 And Jattir with her ſuburbs, and
Eſhtemoah with her ſuburbs, 15 And Holon
with her ſuburbs, and Debir with her ſuburbs,
16 And Ain with her ſuburbs, and Juttah with
her ſuburbs, *and* Bethſhemeſh with her ſuburbs:
nine cities out of thoſe two tribes. 17 And out
of the tribe of Benjamin, Gibeon with her ſuburbs,
Geba with her ſuburbs, 18 Anathoth with her
ſuburbs, and Almon with her ſuburbs: four cities.
19 All the cities of the children of Aaron, the
prieſts, *were* thirteen cities with their ſuburbs.
20 And the families of the children of Kohath,
the Levites, which remained of the children
of Kohoth, even they had the cities of their lot
out of the tribe of Ephraim. 21 For they gave
them Shechem with her ſuburbs in mount
Ephraim, *to be* a city of refuge for the ſlayer;
and Gezer with her ſuburbs, 22 And Kibzaim
with her ſuburbs, and Beth-horon with her ſub-
urbs: four cities. 23 And out of the tribe of
Dan, Eltekeh with her ſuburbs, Gibbethon
with her ſuburbs, 24 Aijalon with her ſub-
urbs, Gath-rimmon with her ſuburbs: four
cities. 25 And out of the half-tribe of Manaſſeh,
Tanach with her ſuburbs, and Gath-rimmon with
her ſuburbs: two cities. 26 All the cities *were*
ten with their ſuburbs, for the families of the
children of Kohath that remained. 27 And unto
the children of Gerſhon, of the families of the
Levites, out of the *other* half-tribe of Manaſſeh,
they gave Golan in Baſhan with her ſuburbs, *to*
be a city of refuge for the ſlayer: and Beeſhterah
with her ſuburbs: two cities. 28 And out of
the tribe of Iſſachar, Kiſhon with her ſuburbs,
Dabareh with her ſuburbs, 29 Jarmuth with her
ſuburbs, Engannim with her ſuburbs: four cities.
30 And out of the tribe of Aſher, Miſhal with
her ſuburbs, Abdon with her ſuburbs, 31 Hel-
kath with her ſuburbs, and Rehob with her ſub-
urbs: four cities. 32 And out of the tribe of
Naphtali, Kedeſh in Galilee with her ſuburbs,
to be a city of refuge for the ſlayer: and Ham-
moth-dor with her ſuburbs, and Kartan with her
ſuburbs: three cities. 33 All the cities of the
Gerſhonites according to their families, *were*
thirteen cities with their ſuburbs. 34 And unto
the families of the children of Merari the reſt of
the Levites, out of the tribe of Zebulun, Jokneam
with her ſuburbs, and Kartah with her ſuburbs,
35 Dimnah with her ſuburbs, Nahalal with her
ſuburbs: four cities. 36 And out of the tribe
of Reuben, Bezer with her ſuburbs, and Jahazah
with her ſuburbs, 37 Kedemoth with her ſuburbs,
and Mephaath with her ſuburbs: four cities. 38

And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer: and Mahanaim with her ſuburbs, 39 Heſhbon with her ſuburbs, Jazer with her ſuburbs: four cities in all. 40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities. 41 All the cities of the Levites within the poſſeſſion of the children of Iſrael, *were* forty and eight cities with their ſuburbs. 42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities. 43 And the Lord gave unto Iſrael all the land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein. 44 And the Lord gave them reſt round about, according to all that he ſware unto their fathers: and there ſtood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. 45 There failed not ought of any good thing which the Lord had ſpoken unto the houſe of Iſrael: all came to paſs.

Ver. 11, 12. it is ſaid, that the City of *Arba* or *Hebron*, was one of thoſe Cities which were given to the *Levites*, but the Fields and Villages of it were given to *Caleb:* But was the ſame Method obſerved with reſpect to all the other *Levitical* Cities? *Anſw.* The Fields and Villages here meant, were ſuch as lay beyond the 2000 Cubits expreſſed *Numb.* xxxv. 5. This is here mentioned, not as a Caſe peculiar to *Caleb*, but as one eminent Inſtance, to ſhew, that it was ſo in all the reſt of the Cities here named; that the Fields and Villages thereof ſtill belonged to the ſeveral Tribes from whom the Cities and their Suburbs were taken; and to make the reſt of the Tribes more contentedly and chearfully reſign ſo great a Part of their Poſſeſſions to the *Levites*, becauſe even *Caleb* did ſo, tho' his Poſſeſſion had been long before promiſed, and now actually given to him by God's ſpecial Command, as a Mark of Honour and Compenſation for his long and faithful Services.

But why were more Cities allotted to the Tribe of *Levi*, which was the leaſt of them, than to any of the other Tribes? To this it's anſwered, 1. That it does not appear that they had more; for, tho' all the Cities of the *Levites* be expreſſed, it is not ſo with the other Tribes, divers of whoſe Cities, it's very plain, are omitted. 2. The *Levites* were confined to their Cities and Suburbs; the reſt had large Territories belonging to their Cities, which alſo they were in a Capacity of improving, which the *Levites* were not; ſo that one of their Cities might be more conſiderable than divers of the *Levites*. 3. God was pleaſed to deal ſo liberally with his Miniſters, partly, to put Honour upon thoſe whom he foreſaw many would be prone to deſpiſe; and, partly, that being free from all outward Diſtractions, they might more entirely and fervently devote themſelves to the Service of God, and the Inſtruction of Souls.

CHAP. XXII.

The Return of the Two Tribes and a Half. They build an Altar of Teſtimony on the Banks of Jordan, *their Brethren are offended at it; but the Affair is cleared up to their Satisfaction.*

Ver. 1. THEN Joſhua called the Reubenites, and the Gadites, and the half-tribe of Manaſſeh, 2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the Lord commanded you, and have obeyed my voice in all that I commanded you. 3 Ye have not left your brethren theſe many days unto this day, but have kept the charge of the commandment of the Lord your God. 4 And now the Lord your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get ye unto your tents, *and* unto the land of your poſſeſſion, which Moſes the ſervant of the Lord gave you on the other ſide Jordan. 5 But take diligent heed to do the commandment and the law, which Moſes the ſervant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart and with all your ſoul. 6 So Joſhua bleſſed them, and ſent them away: and they went unto their tents. 7 Now to the *one* half of the tribe of Manaſſeh, Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſt-ward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them. 8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattle, with ſilver and with gold, and with braſs, and with iron, and with very much raiment: divide the ſpoil of your enemies with your brethren. 9 And the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, returned and departed from the children of Iſrael out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the Lord by the hand of Moſes. 10 And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad, and the half tribe of Manaſſeh built there an altar by Jordan, a great altar to ſee to. 11 And the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh have built an altar over againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael. 12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh to go up to war againſt them. 13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh into the land of Gilead, Phinehas the ſon of Eleazer the prieſt, 14 And with him ten princes, of each chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of their fathers, among the thouſands of Iſrael. 15 And they came unto the children of Reuben, and unto the children of Gad, and unto the half-tribe of Manaſſeh unto the land of Gilead, and they ſpake with them, ſaying, 16 Thus ſaith the whole congregation of the Lord, What treſpaſs *is* this that ye have committed againſt the God of Iſrael, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day againſt the Lord? 17 *Is* the iniquity of Peor too little for us, from which we are not cleanſed until this day, although there was a plague in the congregation of the Lord) 18 But that ye muſt turn away this day from following the Lord? and it will be, *ſeeing* ye rebel to day againſt the Lord, that to morrow he will be wroth with the whole congregation of Iſrael. 19 Notwithſtanding if the

and of your poſſeſſion *be* unclean, *then* paſs ye over unto the land of the poſſeſſion of the Lord wherein the Lords tabernacle dwelleth, and take poſſeſſion among us: but rebel not againſt the Lord, nor rebel againſt us, in building you an altar, beſide the altar of the Lord our God. 20 Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael, and that man periſhed not alone in his iniquity. 21 Then the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, anſwered and ſaid unto the heads of the thouſands of Iſrael, 22 The Lord God of gods, he knoweth, and Iſrael he ſhall know, if *it be* in rebellion, or if in tranſgreſſion againſt the Lord, (ſave us not this day) 23 That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offerings, or meat-offerings, or if to offer peace-offerings thereon, let the Lord himſelf require *it*; 24 And if we have not *rather* done it for fear of this thing, ſaying, In time to come your children might ſpeak unto our children, ſaying, What have you to do with the Lord God of Iſrael? 25 For the Lord hath made Jordan a border between us and you; ye children of Reuben and children of Gad ye have no part in the Lord: ſo ſhall your children make our children ceaſe from fearing the Lord. 26 Therefore we ſaid, Let us now prepare to build us an altar, not for burnt-offering, nor for ſacrifice: 27 But *that* it *may be* a witneſs between us and you, and our generations after us, that we may do the ſervice of the Lord before him with our burnt-offerings, and with our ſacrifices, and with our peace-offerings, that your children may not ſay to our children in time to come, Ye have no part in the Lord. 28 Therefore ſaid we, that it ſhall be, when they ſhould *ſo* ſay to us, or to our generations in time to come, that we may ſay *again*, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt-offerings, nor for ſacrifice, but it *is* a witneſs between us and you. 29 God forbid that we ſhould rebel againſt the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices, beſides the altar of the Lord our God that *is* before his tabernacle. 30 And when Phinehas the prieſt, and the princes of the congregation, and the heads of the thouſands of Iſrael which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, it pleaſed them. 31 And Phinehas the ſon of Eleazar the prieſt, ſaid unto the children of Reuben, and the children of Gad, and to the children of Manaſſeh, This day we perceive that the Lord *is* among us, becauſe ye have not committed this treſpaſs againſt the Lord: now ye have delivered the children of Iſrael out of the hand of the Lord. 32 And Phinehas the ſon of Eleazar the prieſt, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them word again. 33 And the thing pleaſed the children of Iſrael, and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battle, to deſtroy the land wherein the children of Reuben and Gad dwelt. 34 And the children of Reuben, and the children of Gad, called the altar *Ed*: for it *ſhall be* a witneſs between us, that the Lord *is* God.

So Joſhua bleſſed them, and ſent them away; and they went unto their Tents] The *Chronicon Samaritanum* tells us, that when *Joſhua* ſent the *Reubenites* away, he appointed *Nephiel* to be his *Deputy* on the other Side of *Jordan*; that he cloathed him with a royal Robe, put a Crown on his Head, and made him ride on a Horſe of State, whilſt a Crier went before him, proclaiming, 'This is the King of the Two Tribes and 'an Half, the Preſident of Juſtice, the Director of 'Affairs, and the General in the Camp: Let his De-'termination be concluſive. In all difficult Cauſes let 'him deſire an Anſwer from *Eleazar* the High-Prieſt; 'and, if any one ſhall contradict his Sentence, or 'withdraw from his Allegiance, it ſhall be lawful for 'any one to kill that Man, and the whole Congrega-'tion ſhall be blameleſs.'

And the Children of Reuben departed from the Children of Iſrael out of Shiloh, which is in the Land of Canaan, to go unto the Country of Gilead] *Gilead*, which took its Name from *Gilead*, the Son of *Machir*, and Grandſon of *Manaſſeh*, is often put for the whole Country that lies on the Eaſt-ſide of *Jordan*, which the Children of *Iſrael* took from the *Moabites* and *Midianites*, &c.

And when they came unto the Borders of Jordan, that are in the Land of Canaan, the Children of Reuben — built there an Altar by Jordan] The Particle *there* is elſewhere rendered *then*; and ſo learned Interpreters underſtand it, *Pſ.* xiv. 5. and xxxvi. 12. *Eccleſ.* iii. 17. *Hoſ.* ii. 15. and in the *Latin* Tongue, Adverbs of Place are ſometimes put for Adverbs of Time; as it ſeems here. 1. Becauſe this beſt anſwers to the *when* in the Beginning of the Verſe. 2. This ſeems to clear a great Difficulty as to the Place where the Altar was built, which, tho' according to our Tranſlation, it ſeems, and is generally thought by the Interpreters to be in the Land of *Canaan*, yet if Things be more ſtrictly examined, it will appear probable to have been on the other Side of *Jordan* in *Gilead*. 1. From Ver. 11. where it's ſaid to have been built *over-againſt*, or, *in the Sight of the Land of Canaan*, therefore not in it. And, 2. From the Reaſon they give of building this Altar, *for Fear*, leſt the *Iſraelites* within *Jordan*, and in *Canaan*, *ſhould ſay unto their Children* dwelling beyond *Jordan*, *The Lord hath made Jordan a Border betwixt* us and you, *&c.* which Jealouſy would have been much confirmed by building the Altar in *Canaan*, but would be ſatisfied and confuted by having on the other Side *Jordan*, and in their own Land, a Pattern of that Altar at which God was ſerved in the Land of *Canaan*. But whether the *Hebrew* Particle be rendered *then* or *there*, it is not to be taken too ſtrictly; if *then*, the Meaning is not, that *they did this as ſoon as ever they came to the Borders of Jordan, that* are *in the Land of Canaan*; but about that Time when they came thither, that they thought and deſigned it, and as ſoon as ever they got over *Jordan*, which was in a very little Time, they ſet about and perfected it. If it be rendered *there*, it is not to be limited to the very ſame Spot of Ground mentioned before, as if it was built on *that Border of Jordan that was in the Land of Canaan*; but to be a little more largely underſtood; to be built on one or other of the Borders of *Jordan*; or in general, by *Jordan*; which is here purpoſely added, for the Explication of the Word *there*, and to prevent reſtraining it to the Border of *Jordan* within *Canaan*.

CHAP. XXIII.

Joſhua *being old aſſembles the People, and diſcourſes with them concerning the wonderful Works which God had wrought among them, and exhorts them by various Arguments to fear and ſerve God.*

Ver. 1. AND it came to paſs, a long time after that the Lord had given reſt unto

unto Iſrael from all their enemies round about, that Joſhua waxed old, *and* ſtricken in age. 2 And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old *and* ſtricken in age: 3 And ye have ſeen all that the Lord your God hath done unto all theſe nations, becauſe of you; for the Lord your God *is* he that hath fought for you. 4 Behold, I have divided unto you by lot theſe nations that remain, to be an inheritance for your tribes from Jordan, with all the nations that I have cut off, even unto the great ſea weſt-ward. 5 And the Lord your God, he ſhall expell them from before you, and drive them from out of your ſight, and ye ſhall poſſeſs their land, as the Lord you God hath promiſed unto you. 6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moſes, that ye turn not aſide therefrom, to the right hand or to the left, 7 That ye come not among theſe nations, theſe that remain amongſt you, neither make mention of the name of their gods, nor cauſe to ſware *by them*, neither ſerve them, nor bow your ſelves unto them: 8 But cleave unto the Lord your God, as ye have done unto this day. 9 For the Lord hath driven out from before you, great nations and ſtrong: but *as for* you, no man hath been able to ſtand before you unto this day. 10 One man of you ſhall chaſe a thouſand: for the Lord your God, he *it is* that fighteth for you, as he hath promiſed you. 11 Take good heed therefore unto your ſelves, that ye love the Lord your God. 12 Elſe if ye do in any wiſe go back, and cleave unto the remnant of theſe nations, *even* theſe that remain among you, and ſhall make marriages with them, and go in unto them and they to you. 13 Know for a certainty, that the Lord your God will no more drive out *any of* theſe nations from before you; but they ſhall be ſnares and traps unto you, and ſcourges in your ſides, and thorns in your eyes, until you periſh from off this good land which the Lord your God hath given you. 14 And behold, this day I *am* going the way of all the earth, and ye know in all your hearts, and in all your ſouls, that not one thing hath failed of all the good things which the Lord your God ſpake concerning you; all are come to paſs unto you, *and* not one thing hath failed thereof. 15 Therefore it ſhall come to paſs, *that* as all good things are come upon you, which the Lord your God promiſed you: ſo ſhall the Lord bring upon you all evil things, until he have deſtroyed you from off this good land which the Lord your God hath given you. 16 When ye have tranſgreſſed the covenant of the Lord your God, which he commanded you, and have gone and ſerved other gods, and bowed your ſelves to them: then ſhall the anger of the Lord be kindled againſt you, and ye ſhall periſh quickly from off the good land which he hath given unto you.

And it came to paſs a long Time after that the Lord had given Reſt unto Iſrael] The Learned have computed it at about fourteen Years.

CHAP. XXIV.

Joſhua *ſummons all the Tribes to* Shechem, *and recapitulates the Tranſactions of God towards them from* Terah *till that Time*; *renews the Covenant betwixt God and them*; *writes it in the Book of the Law*; *ſets up a Stone for a Witneſs. His Age, Death, and Burial.* Joſeph's *Bones are buried.* Eleazar *dies.*

Ver. 1. AND Joſhua gathered all the tribes of Iſrael to Shechem, and called for the elders of Iſrael, and for their heads, and for their judges, and for their officers, and they preſented themſelves before God. 2 And Joſhua ſaid unto all the people, Thus ſaith the Lord God of Iſrael, your fathers dwelt on the other ſide of the flood in old time, *even* Terah the father of Abraham, and the father of Nachor: and they ſerved other gods. 3 And I took your father Abraham from the other ſide of the flood, and led him throughout all the land of Canaan, and multiplied his ſeed, and gave him Iſaac. 4 And I gave unto Iſaac, Jacob and Eſau: and I gave unto Eſau mount Seir, to poſſeſs it; but Jacob and his children went down into Egypt. 5 I ſent Moſes alſo and Aaron, and I plagued Egypt, according to that which I did amongſt them: and afterward I brought you out. 6 And I brought your fathers out of Egypt: and you came unto the ſea, and the Egyptians purſued after your fathers with chariots and horſemen unto the Red-ſea. 7 And when they cried unto the Lord, he put darkneſs between you and the Egyptians, and brought the ſea upon them, and covered them; and your eyes have ſeen what I have done in Egypt: and ye dwelt in the wilderneſs a long ſeaſon. 8 And I brought you into the land of the Amorites, which dwelt on the other ſide Jordan; and they fought with you: and I gave them into your hand, that ye might poſſeſs their land, and I deſtroyed them from before you. 9 Then Balak the ſon of Zippor, king of Moab, aroſe and warred againſt Iſrael, and ſent and called Balaam the ſon of Beor to curſe you: 10 But I would not hearken unto Balaam, therefore he bleſſed you ſtill: ſo I delivered you out of his hand. 11 And ye went over Jordan, and came unto Jericho. and the men of Jericho fought againſt you, and the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Jebuſites, and I delivered them into your hand. 12 And I ſent the horner before you, which drave them out from before you, *even* the two kings of the Amorites: *but* not with thy ſword, nor with thy bow. 13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and olive-yards, which ye planted not, do ye eat. 14 Now therefore, fear the Lord, and ſerve him in ſincerity and in truth, and put away the gods which your fathers ſerved on the other ſide of the flood, and in Egypt: and ſerve ye the Lord. 15 And if it ſeem evil unto you to ſerve the Lord, choose you this day whom you will ſerve, whether the gods which your fathers ſerved, that *were* on the other ſide of the flood, or the gods of the Amorites, in whoſe land ye dwell: but as for me and my houſe, we will ſerve the Lord. 16 And the people anſwered and ſaid, God forbid that we ſhould forſake the Lord, to ſerve other gods. 17 For the Lord our God, he *it is* that brought us up, and our fathers out of the land of Egypt, from

from the houſe of bondage, and which did thoſe great ſigns in our ſight, and preſerved us in all the way wherein we went, and among all the people through whom we paſſed. 18 And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we alſo ſerve the lord for he *is* our God. 19 And Joſhua ſaid unto the people, Ye cannot ſerve the Lord; for he *is* an holy God: he *is* a jealous God, he will not forgive your tranſgreſſions, nor your ſins. 20 If ye forſake the Lord, and ſerve ſtrange gods, then he will turn and do you hurt, and conſume you, after that he hath done you good. 21 And the people ſaid unto Joſhua, Nay, but we will ſerve the Lord. 22 And Joſhua ſaid unto the people, Ye *are* witneſſes againſt your ſelves, that ye have choſen you the Lord, to ſerve him. And they ſaid, *We are* witneſſes. 23 Now therefore put away *(ſaid he)* the ſtrange gods which *are* among you, and incline your heart unto the Lord God of Iſrael. 24 And the people ſaid unto Joſhua, The Lord our God will we ſerve, and his voice will we obey. 25 So Joſhua made a covenant with the people that day, and ſet them a ſtatute and an ordinance in Shechem. 26 And Joſhua wrote theſe words in the book of the law of God and took a great ſtone, and ſet it up there under an oak, that *was* by the ſanctuary of the Lord. 27 And Joſhua ſaid unto all the people, Behold, this ſtone ſhall be a witneſs unto us; for it hath heard all the words of the Lord which he ſpake unto us: it ſhall be therefore a witneſs unto you, leſt ye deny your God. 28 So Joſhua let the people depart, every man unto his inheritance. 29 And it came to paſs after theſe things, that Joſhua the ſon of Nun the ſervant of the Lord died, *being* an hundred and ten years old. 30 And they buried him in the border of his inheritance in Timnath-ſerah, which *is* in mount Ephraim, on the north-ſide of the hill of Gaaſh. 31 And Iſrael ſerved the Lord all the days of Joſhua, and all the days of the elders that overlived Joſhua, and which had known all the works of the Lord, that he had done for Iſrael. 32 And the bones of Joſeph, which the children of Iſrael brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the ſons of Hamor the father of Shechem, for an hundred pieces of ſilver; and it became the inheritance of the children of Joſeph. 33 And Eleazar the ſon of Aaron died, and they buried him in a hill *that pertained to* Phinehas his ſon, which was given him in mount Ephraim.

Then Balak the Son of Zippor King of Moab, aroſe and warred againſt Iſrael] How is this true, when *Balak* did never fight againſt *Iſrael? Anſw.* One Prince may fight againſt another, tho' he never come to a battle, nor ſtrike one Stroke; ſo *Balak* warred, tho' not by open Force, yet by crafty Counſel, and warlike Stratagems, by magical Arts, by wicked Devices, and by throwing Temptations in their Way, in order to break the Covenant and Alliance between God their Confederate and Protector; or by warlike Stratagems, in Caſe *Balaam*'s Charms had ſucceeded, as may be gathered from *Numb.* xxii. 11. or at leaſt by Deſign and Intention; Things being often ſaid to be done both in Scripture and other Authors, which were only deſigned or intended, as here Ver. 11. *Gen.* xxxvii. 21. *Ezek.* xxiv. 13. *Matt.* v. 28. *John* x. 32, 33. And the old Lawyers note, *That he is rightly called a Thief or an Adulterer*, &c. *who wanted nothing but Occaſion or Opportunity of being ſo.*

And if it ſeem evil unto you to ſerve the Lord, chuſe you this Day whom you will ſerve] He does not abſolutely leave them to their Liberty, whether they would ſerve God or Idols; for *Joſhua* had no ſuch Power or Liberty himſelf, nor could give it to another; and both he and they are obliged by the Law of *Moſes*, to give their Worſhip to God only, and to forbear all Idolatry in themſelves, and ſeverely puniſh it in others; but it is a rhetorical and powerful Inſinuation, whereby he both implies, that the Worſhip of God is ſo highly reaſonable, ſo neceſſary and beneficial; and the Service of Idols ſo abſurd, vain, and pernicious, that if it were left free to all Men to make their Choice, every Man in his right Wits muſt needs chuſe the Service of God, before that of Idols; and provokes them to bind themſelves faſter to God by their own Choice. See ſuch Manner of Speeches in *Ruth* i. 8, 15. *Kings* xviii. 21.

And Joſhua ſaid unto the People, Ye cannot ſerve the Lord] *Joſhua* does not here ſpeak of an abſolute Impoſſibility; (for then both his Reſolution to ſerve God himſelf, and his Exhortation to them to do the ſame, had undoubtedly been vain and ridiculous) but of a moral Impoſſibility, or a very great Difficulty, which he alledges, not to diſcourage them from God's Service, which it is his great Deſign to engage them in; but only to make them more conſiderate and cautious in obliging themſelves to it; and more circumſpect and reſolute in anſwering their Obligations. The Meaning therefore is, God's Service is not, as you ſeem to imagine, a ſlight and eaſy Thing, as ſoon done as ſaid; but it is a Work of great Difficulty, and requires great Care, Courage and Reſolution; and when I conſider the infinite Purity of God, that he will not be mocked or abuſed; and withal, your great and manifeſt Proneneſs to Superſtition and Idolatry, even during the Life of *Moſes*, and in ſome of you whilſt I live, and whilſt the Obligations which God hath laid upon you in this Land, are freſh in your Memory; I cannot but fear that after my Deceaſe you will think the Service of God too hard and burthenſome for you, and therefore will caſt it off and revolt from him, if you do not double your Watch, and carefully avoid all Occaſions of Idolatry, which I fear you will not do, but I do hereby exhort you to do.

He will not forgive your Tranſgreſſions nor your Sins] That is, If you, who own yourſelves for his People and Servants, ſhall wickedly and wilfully tranſgreſs his Laws, by Idolatry, or other Crimes, he will not let this go unpuniſhed in you, as he does in other Nations; therefore conſider what you do when you take the Lord for your God; weigh your Advantages and Inconveniencies together; for if you be ſincere and faithful in God's Service, you will have admirable Benefits by it; ſo if you be falſe to your Profeſſions, and forſake him whom you have ſo ſolemnly avouched to be your God, he will deal more ſeverely with you, than with any People in the World.

And Joſhua wrote theſe Words in the Book of the Law of God] That is, he wrote this Covenant or Agreement of the People with the Lord, in that Volume which was kept in the Ark, *Deut.* xxxi. 9, 26. whence it was taken and put into the Book of *Joſhua*. This he did, partly, for the perpetual Remembrance of this great and ſolemn Action; partly, to lay the greater Obligation upon the People to be true to their Engagement; and, partly, as a Witneſs for God, and againſt the People, if afterwards he ſeverely puniſhed them for their Defection from him, to whom they had ſo ſolemnly and freely obliged themſelves.

And took a great Stone, and ſet it up there] This Stone was to be a Witneſs and Monument of this great Tranſaction, according to the Cuſtom of thoſe antient Times, as *Gen.* xxviii. 18. and xxxi. 45. *Exod.* xxiv. 4. *Deut.* xxvii. 2. *Joſh.* iv. 3. and viii. 32. Poſſibly this Agreement might be written upon this Stone, as was uſual in thoſe Times.

Under an Oak] That is, near to the Place where the Ark and Tabernacle then were: For, tho' they were

forbidden *to plant a Grove near the Altar*, as the *Gentiles* did, yet they might for a Time ſet up an Altar, or the Ark, near a great Tree which had been planted there before.

For it hath heard all the Words of the Lord] That is, it ſhall be as ſure a Witneſs againſt you, as if it had really heard what had been ſaid. This is a common Figure, called *Proſopopeia*, whereby the Senſe of Hearing is frequently aſcribed to the Heavens and the Earth, and other ſenſeleſs Creatures, as *Deut.* xxxii. 1. *Jer.* ii. 12. *Be aſtoniſhed, O ye Heavens at this, and be horribly afraid, be ye very deſolate, ſaith the Lord.*

Joſhua, the Servant of the Lord, died, being an hundred and ten Years old] *Jeſus* the Son of *Sirach*, gives us a long Commendation of *Joſhua*, Eccleſ. xlvi. 1, &c. but *Joſephus* is more conciſe in his Character, where he tells us, — 'That he was a Man of political Pru-'dence, and endowed alſo with a ſingular Felicity of 'popular Eloquence in expreſſing his Thoughts; brave, 'and indefatigable in War; and no leſs juſt and dex-'trous in Peace; and, in ſhort, that he was a Perſon 'qualified for all great Purpoſes.' He is generally reputed to be the Author of the Book that goes under his Name. In the 26th Verſe of this Chapter, it is expreſly ſaid, that *he wrote theſe Things*, Eccleſ. xlvi. 1. The *Son of Sirach* has made him *Succeſſor* to *Moſes* in the prophetick Miniſtry. And both the Church and Synagogue have all along looked upon the Book as *Canonical*. The Truth is, *Joſhua* was the only ſacred Penman we know of, that the *Iſraelites* had in his Age. After he had finiſhed the Diviſion of the Land, 'tis ſaid Chap. xxiii. 1. that he had many Years of great Leiſure, which he very probably employed in giving an Account of the Death and Burial of *Moſes* and *Eleazar*, and from thence continued a Narrative of what had been tranſacted under his own Adminiſtration; filling it up with a general Terrier of the Settlements of the Tribes, which was highly expedient for the *Iſraelites* to have recorded, in order to prevent Confuſions about their Inheritances in future Ages. Now if this Suppoſition be right, the Work of *Joſhua* muſt begin where that of *Moſes* ended, *viz.* at the xxxivth Chapter of *Deuteronomy*, and ended the 27th Verſe of the xxivth Chapter of *Joſhua*. For, as *Joſhua*, at the End of *Deuteronomy*, added an Account of *Moſes*'s Death; ſo what we find from the 28th Verſe of the xxivth Chapter of *Joſhua* to the End of that Book, was unqueſtionably not written until *Joſhua* and all the Elders his Cotemporaries were gone off the Stage, and was therefore added to end the Book of *Joſhua* by ſome ſacred Penman, (moſt probably by *Samuel*) who was afterwards employed to record the ſubſequent State of Affairs of *Iſrael*. See *Shuckford*'s Con. and *Patrick*'s Com. But there is the like Certainty of another Book of *Joſhua*'s, which the *Samaritans* preſerve with much Reſpect, and make great Uſe of, in the Support of their Pretenſions againſt the *Jews*; neither can we tell, whether *Joſhua* was the Author of that Prayer, which the *Jews* repeat as oft as they go into the Synagogues, and begins thus, — 'It is our Duty to praiſe the Lord of the Univerſe, 'and to celebrate the Creation of the World; for he 'hath not made us like unto the Nations of the Earth, 'but hath prepared for us an Inheritance infinitely 'richer and greater, &c.' See *Wagenfeil*'s Tela ignea Satanæ.

And the Bones of Joſeph, which the Children of Iſrael brought up out of Egypt, buried they in Shechem] It may reaſonably be thought, that the Bodies of the reſt of the Sons of *Jacob*, from whom the Twelve Tribes deſcended, were brought into *Canaan*, to be there interred, as *Joſephus* relates from antient Tradition, and as St. *Stephen* confirms it, *Acts* vii. 16. For tho' *Joſeph* excelled them all in Dignity, and gave this ſpecial Charge about his Body, yet every Tribe, no doubt, had as great a Regard for their Progenitor, and would be inclined to do the ſame for their Fathers, that *Joſeph*'s Deſcendants did for him: But whether they buried them in the Cave of *Machpelah*, or in ſome eminent Place in their own Tribe, as *Joſeph* was, there is no one that gives us any Account. See *Patrick*'s Com.

And Eleazar the Son of Aaron died, and they buried him in a Hill that pertained to Phinehas his Son] This Place, ſays *Patrick*, is, in the *Hebrew*, called the *Hill of Phinehas*, it being cuſtomary in thoſe Days for Men to call Places by the Names of their *eldeſt* Son. But then the Queſtion is, To whom did the *Iſraelites* give this Hill? The moſt probable Anſwer: That they gave it to *Eleazar*; for, he being the High-Prieſt, at the Time of the Diviſion of the Land, they thought proper to give him a peculiar Portion diſtinct from other Cities of the Prieſts, which were all in the Tribes of *Judah*, *Benjamin*, and *Simeon*, and none in the Tribe of *Ephraim*, Joſh. xxi. 9, 17, 19. And they made Choice of this Country the rather, that he might be near the Tabernacle which was at *Shiloh*, and near to *Joſhua*, who lived at *Shechem*, to be ready on all Occaſions to adviſe him, and conſult the Oracle for him. But then againſt this there lies an Objection, *viz.* that no *Levite* or *Prieſt* was to have any Portion in the Diviſion of the Land; and therefore it is a received Opinion among the *Jews*, that either *Eleazar* or *Phineas*, had this Inheritance in Right of his Wife: Tho' we cannot ſee, why the High-Prieſt eſpecially, who was certainly the *ſecond* Perſon in the Government, might not have a Manſion-houſe, and ſome Domains allotted to him, for the greater State and Dignity of his Living, without any great Infringement upon the general Laws.

AN

AN EXPOSITION OF The Book of *JUDGES.*

The ARGUMENT.

Who the Author of this Book was, whether Samuel *or* Ezra, *or ſome other Prophet, is not certainly known, nor is it very material to know. It imports not much who was the King's Secretary, or with what Pen it was written, if it be once known that it was the King who made the Order or Decree. It is ſufficient, that unto the* Jews were committed the Oracles of God, *Rom.* iii. 2. *that is, the Holy Scriptures of the* Old Teſtament, *one Part of which this was, as is generally allowed.*

This Book, which hath evidently been compiled by ſome Prophet out of publick Regiſters and Records, and the Treaſures where they were kept, contains the Series of the Hiſtory of the principal Things which happened to the People of God, from the Death of Joſhua *till the Days of* Eli *the High Prieſt: The Sum of which is, that God, after* Joſhua's *Death, having left many of the accurſed* Canaanites *remaining for a continual Proof, and Exerciſe of his People; they, by their unlawful Practices, Contracts, and Marriages with them, were thereby led into many notorious Corruptions in the Service of God, and into a boundleſs Idolatry, accompanied with an extreme Depravation of Life and Manners. Whereupon God afflicted them with the Scourge of theſe and other Nations, and puniſhed them ſeverely by foreign Tyrannies, Violences, Oppreſſions, and the Deſolations of War.*

But however, the Almighty did not abandon them entirely to the Mercy of their Enemies, but often raiſed up ſome heroic Perſons, whom he endowed with the Power and Gift of his Spirit, and inſpired them with a Reſolution to take upon them the Government under a benign, fatherly, and reaſonable Form, to adminiſter Juſtice, to defend and deliver the People from their Oppreſſors, to re-eſtabliſh the publick Peace and Tranquillity by their Armies, miraculouſly conducted and bleſſed by God, and all under the plain Name and Title of Judges; *who were a Sort of Magiſtrates inferior to Kings, and could neither make new Laws, nor impoſe any Tribute or Taxes, but were the ſupreme Executors of the Laws and Commands of God, and the Generals of the Armies of* Iſrael. *This laid open the Way for God's Providence to confirm the State of* Iſrael, *by eſtabliſhing a Monarchy in* David *and his Poſterity, which was to ſerve for a perpetual Aſſurance and Direction to expect the ſpiritual and everlaſting Kingdom of Chriſt.*

This Book (according to the Account of ſome) contains the Hiſtory of 299, *or* 300 *Years; that is, from the Year ſince the Creation of the World,* 2511, *or* 2810.

CHAP. I.

The Tribes of Judah, *and* Simeon, *renew the War againſt the* Canaanites; *their Conqueſts.* Othniel *ſubdues* Debir, *for which he obtains* Caleb's *Daughter in Marriage. The* Kenites *dwell in* Judah. *The Houſe of* Joſeph *ſubdue* Bethel. *The Remiſneſs of the Tribes in driving out the* Canaanites.

Ver. 1. NOW after the death of Joſhua, it came to paſs, that the children of Iſrael aſked the Lord, ſaying, Who ſhall go up for us againſt the Canaanites firſt to fight againſt them; 2 And the Lord ſaid, Judah ſhall go up: behold, I have delivered the land into his hand. 3 And Judah ſaid unto Simeon his brother, Come up with me into my lot, that we may fight againſt the Canaanites, and I likewiſe will go with thee into thy lot. So Simeon went with him. 4 And Judah wnet up, and the Lord delivered the Canaanites, and the Perizzites into their hand: and they ſlew of them in Bezek ten thouſand men. 5 And they found Adoni-bezek in Bezek: and they fought againſt him, and they ſlew the Canaanites and the Perizzites. 6 But Adoni-bezek fled, and they purſued after him, and caught him, and cut off his thumbs, and his great toes. 7 And Adoni-bezek ſaid, Threeſcore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table; as I have done, ſo God hath requited me. And they brought him to Jeruſalem, and there he died. 8 (Now the children of Judah had fought againſt Jeruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the city on fire) 9 And afterward the children of Judah went down to fight againſt the Canaanites that dwelt in the mountain, and in the ſouth, and in the valley. 10 And Judah went againſt the Canaanites that dwelt

dwelt in Hebron, (now the name of Hebron before *was* Kirjath-arba) and they ſlew Sheſhai, and Ahiman, and Talmai. 11 And from thence he went againſt the inhabitants of Debir: (and the name of Debir before *was* Kirjath-ſepher) 12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher and taketh it: to him will I give Achſah my daughter to wife. 13 And Othniel the ſon of Kenaz Calebs younger brother took it: and he gave him Achſah his daughter to wife. 14 And it came to paſs when ſhe came *to him*, that ſhe moved him to aſk of her father a field: and ſhe lighted from off her aſs; and Caleb ſaid unto her, What wilt thou? 15 And ſhe ſaid unto him, Give me a bleſſing: for thou haſt given me a ſouth-land, give me alſo ſprings of water. And Caleb gave her the upper ſprings, and the neither ſprings. 16 And the children of the Kenite, Moſes father in law, went up out of the city of palm-trees, with the children of Judah into the wilderneſs of Judah, which *lieth* in the ſouth of Arad, and they went and dwelt among the people. 17 And Judah went with Simeon his brother, and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it: (and the name of the city was called Hormah) 18 Alſo Judah took Gezer with the coaſt thereof, and Askelon with the coaſt thereof, and Ekron with the coaſt thereof. 19 And the Lord was with Judah, and he drave out *the inhabitants of* the mountain, but could not drive out the inabitants of the valley, becauſe they had chariots of iron. 20 And they gave Hebron unto Caleb, as Moſes ſaid: and he expelled thence the three ſons of Anak. 21 And the children of Benjamin did not drive out the Jebuſites that inhabited Jeruſalem: but the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day. 22 And the houſe of Joſeph, they alſo went up againſt Beth-el: and the Lord *was* with them. 23 And the houſe of Joſeph ſent to deſcry Beth-el: (now the name of the city before *was* Luz) 24 And the ſpies ſaw a man come forth out of the city, and they ſaid unto him, Shew us, we pray thee, the entrance into the city, and we will ſhew thee mercy. 25 And when he ſhewed them the entrance into the city, they ſmote the city with the edge of the ſword: but they let go the man and all his family. 26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day. 27 Neither did Manaſſeh drive out *the inhabitants of* Beth-ſhean and her towns, nor Tanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitance of Megiddo and her towns: but the Canaanites would dwell in that land. 28 And it came to paſs when Iſrael was ſtrong, that they put the Canaanites to tribute, and did not utterly drive them out. 29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanaites dwelt in Gezer among them. 30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries. 31 Neither did Aſher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob: 32 But the Aſherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out. 33 Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheleſs the inhabitants of Beth-ſhemeſh and of Beth anath became tributaries unto them. 34 And the Amorites forced the children of Dan into the mountain: for they would not ſuffer them to come down to the valley. 35 But the Amorites would dwell in mount Heres in Ajjalon, and in Shaalbim: yet the hand of the houſe of Joſeph prevailed, ſo that they became tributaries. 36 And the coaſt of the Amorites *was* from the going up to Akrabbim, from the rock and upward.

Now after the Death of Joſhua] The *Samaritan* Chronicle tells us indeed, that in the laſt Aſſembly which *Joſhua* held, he nominated twelve *Chiefs*, of every Tribe one, and put it to the *Lot*, who ſhould ſucceed him in the Government; that the Lot fell upon his Nephew *Abel*, whom he accordingly crowned, and inveſted with other Enſigns of Honour, &c. But this is thought to be no more than a *fabulous* Account, invented to fill up this void Space of Time. See *Sanderſ.* Differt. in Locum.

And they ſlew of them in Bezek] There is another Place in Scripture, *viz.* 1 Sam. xi. 8. where *Bezek* is mentioned; and ſince *Euſebius* and *Jerome* tells us, that there were, in their Days, two Towns, about ſeventeen Miles diſtant from *Shechem*, of the ſame Name, and not far diſtant from each other, we ſee nothing of moment to hinder them from being both but one City in former Times. See *Wells*'s Geogr.

And cut off his Thumbs and his great Toes] The Reaſon of their mutilating him in this Manner, ſays *Patrick*, was, to make him uncapable of War any more, being unable to *handle Arms*, by Reaſon of the Loſs of his *Thumbs*, or to *run ſwiftly* (which was a notable Quality in a Warrior in thoſe Days) by the Loſs of his *great Toes*.

Now the Children of Judah had fought againſt Jeruſalem, and taken it, and ſmitten it with the Edge of the Sword] We do not read, ſays *Patrick*, that *Jeruſalem* was ever taken by *Joſhua*, tho' it ſeems highly probable, that, when he took the King of *Jeruſalem*, he did to it as he did to the reſt of the Cities belonging to thoſe Kings, *Joſh.* x. 3, 23. But when he was gone to conquer other Parts of the Country, it is likely that the old Inhabitants returned again, and took Poſſeſſion of it, for the Land was not then divided among the *Iſraelites*. But as *Joſhua*, a little before his Death, divided the Land, and this City fell, in Part, to the Share of the Tribe of *Judah*, they diſpoſſeſſed the *Jebuſites* that dwelt there, of all but the ſtrong Fortreſs on the Top of Mount *Sion*, which held out till the Days of *David*.

And Caleb ſaid, He that ſmiteth Kirjath-ſepher] Who was their *General* on this Occaſion, is not expreſly mentioned either in Scripture, *Joſephus*, or any other antient Hiſtorian; and yet it is hardly to be queſtioned, but that *Caleb* was the Perſon. He was of the Tribe of *Judah*, older than any other by twenty Years; and yet, like *Moſes*, he continued in his full Strength and Vigour. He and *Joſhua* were the only two Spies, who, having ſearched out the Land, gave a true Report of it; and therefore, as *Joſhua* was the firſt General, he had the greateſt Right to ſucceed him, and this might be the Reaſon why *Joſhua*, at his Death, named no other. He, and *Joſhua*, were the only two Perſons, to whom the *Iſraelites* gave Inheritances for their ſignal Services; and, as his Inheritance lay unconquered in this Tribe, he had the greateſt Reaſon to be active in reducing it. His Name alone is mentioned in all theſe Wars; and, as his Son-in-law, *Othniel* was the firſt Deliverer of the *Iſraelites* from their Oppreſſion, he ſeems to have ſucceeded *Caleb* in this Dignity, as his neareſt and moſt valiant Relation. See *Bedford*'s Script. Chron.

CHAP.

CHAP. II.

An Angel reproves Israel *at* Bochim. *The Wickedness of the new Generation after* Joshua, *for which God punishes them by their Enemies; and, being delivered by the Judges, grew worse.*

Ver. 1. AND an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. 2 And ye shall make no league with the inhabitants of this land, you shall throw down their altars: but ye have not obeyed my voice; why have ye done this? 3 Wherefore I also said, I will not drive them out from before you: but they shall be *as thorns* in your sides, and their gods shall be a snare unto you. 4 And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lift up their voice, and wept. 5 And they called the name of that place Bochim: and they sacrificed there unto the Lord. 6 And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. 7 And the people served the Lord all the days of Joshua, and all the days of the elders that out lived Joshua, who had seen all the great works of the Lord, that he did for Israel. 8 And Joshua the son of Nun, the servant of the Lord, died, *being* an hundred and ten years old. 9 And they buried him in the border of his inheritance in Timnath heres, in the mount of Ephraim, on the north side of the hill Gaash. 10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. 11 And the children of Israel did evil in the sight of the Lord, and served Baalim: 12 And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the Lord to anger. 13 And they forsook the Lord, and served Baal and Ashtaroth. 14 And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. 15 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord hath sworn unto them: and they were greatly distressed. 16 Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. 17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way, which their fathers walked in, obeying the commandments of the Lord; *but* they did not so. 18 And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies, all the days of the judge: (for it repented the Lord, because of their groanings, by reason of them that oppressed them, and vexed them) 19 And it came to pass when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods, to serve them, and to bow down unto them: they ceased not from their own doings, nor from their stubborn way. 20 And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice: 21 I also will not henceforth drive out any from before them, of the nations which Joshua left when he died: 22 That through them I may prove Israel, whether they will keep the way of the Lord, to walk therein, as their fathers did keep *it*, or not. 23 Therefore the Lord left those nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

And an Angel of the Lord came up from Gilgal to Bochim] The *Jews*, says *Patrick*, were generally of Opinion, that, by this Angel, we are to understand a *Prophet*, who was sent by God as a *Messenger*, which the Word very often imports; and this Messenger they commonly take to have been *Phineas*, who was employed upon this Errand. I can see no Reason, however, for their departing from the usual Signification of the Word, especially when there is no Absurdity in it, and the Sense of the Context seems to require our retaining it. Nay, there is Reason to say, that the Person, who here reproves the *Israelites*, was something more than a *created* Angel; for, who but God can speak in this Stile, *I made you to go out of Egypt?* No Prophet, nor any created Angel, durst have been so bold: And therefore, the Opinion of most Christian Interpreters is, that it was *the Son of God*, who is frequently in Scripture called the *Angel of the Covenant*. And fit it was for him to appear now, as coming from *Gilgal*, to put them in Mind of his illustrious Appearance near that Place once before, of the Assurance he then gave them of his Presence with them in the Conquest of the Land, and of the solemn *Covenant* he made with them, by renewing of *Circumcision*. The Angel's *coming up from Gilgal*, is therefore mentioned, as a very pertinent Circumstance, to upbraid the *Israelites* with their base Ingratitude to God, and with their Sloth in not endeavouring to drive out the *Canaanites*.

Nevertheless, the Lord raised up Judges] *Judges*, which, in *Hebrew*, are *Shophetim*, were a Kind of Magistrates, not much unlike the *Archontes* among the *Athenians*, and the *Dictators* among the *Romans*. The *Carthaginians*, a Colony among the *Tyrians*, had a Sort of Rulers, whom they called *Suffetes*, or *Shophetim*, much of the same Extent of Power; and *Grotius*, in the Beginning of his Commentary on this Book of *Judges*, compares them to those *Chiefs* that were in *Gaul*, in *Germany*, and *Britain*, before the *Romans* introduced another Form of Government. Their Power consisted in a *Medium*, as it were, between that of a King, and an ordinary Magistrate, superior to the latter, but not so absolute as the former. They were indeed no more than God's *Vicegerents*, and every Attempt to raise themselves to regal Dignity, was looked on as an Usurpation upon his Right, who alone was to be considered as the *Sovereign* of the *Hebrews*, and therefore we find *Gideon* refusing this supreme Authority when it was offered him, *Judg.* viii. 23. *I will not rule over you, neither shall my Son rule over you; the Lord shall rule over you.*

The Honour of these Judges lasted for Life; but their Succession was not always continued, for there were frequent Interruptions in it, and the People lived often under the Dominion of Strangers, without any Government of their own. According to common Custom, they were generally appointed by God; the Gifts which he invested them with, and the Exploits he enabled them to do, were a Call sufficient to that Office: But, in Case of extreme Exigence, the People

made ſometimes Choice of ſuch, as they thought beſt qualified to reſcue them out of their Oppreſſion, without waiting for divine Deſignation.

Their Right extended ſo far, as to arbitrate in all Affairs of War and Peace, and to determine all Cauſes; but then they had none at all to make any new Laws, or lay new Taxes upon the People. Their *Dominion* did ſeldom reach over all the Land; but, as it often happened, that the Oppreſſions, which occaſioned a Recourſe to their Aſſiſtance, were felt in particular Tribes, or Provinces only; ſo the Judges, who were either raiſed, or choſen, to procure a Deliverance from theſe Grievances, did not extend their Command over all the Land, in general, but over that Diſtrict only, which they were appointed to deliver.

In ſhort, theſe Judges were by their Office the Protectors of the Laws, the Defenders of Religion, and the Avengers of all Crimes, eſpecially of that of *Idolatry*; and yet it muſt be owned, that theſe were Men of the *like Paſſions and Infirmities* with others, and that the great Advantages, which, under God, they procured for the *Iſraelites*, did not exempt them from that Frailty which is incident to all human Things; of which *Sampſon* is an eminent Inſtance. But then we are to remember, that theſe Judges, were Perſons under a particular *Oeconomy* of Providence, that their Conduct therefore is no Direction to us, tho' our Paſſions the Almighty might make uſe of (and therefore tolerate) for the Accompliſhment of his wiſe Ends.

CHAP. III.

The Nations that were left to prove Iſrael. *The* Iſraelites, *for their Sins, are delivered up to the King of* Meſopotamia; *are reſcued by* Othniel; *but continuing to do Evil, are again oppreſſed by the* Moabites; *are reſcued by* Elud. Shamgar *deliwers them from the* Philiſtines.

Ver. 1. NOW theſe *are* the nations which the Lord left to prove Iſrael by them, (*even* as many *of Iſrael* as had not known all the wars of Canaan; 2 Only that the generations of the children of Iſrael might know to teach them war, at the leaſt ſuch as before knew nothing thereof) 3 *Namely*, five lords of the Philiſtines, and all the Canaanites, and the Sidonians, and the Hivites, that dwelt in mount Lebanon, from mount Baal-hermon, unto the entering in of Hamath. 4 And they were to prove Iſrael by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moſes. 5 And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites: 6 And they took their daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods. 7 And the children of Iſrael did evil in the ſight of the Lord, and forgat the Lord their God, and ſerved Baalim, and the groves. 8 Therefore the anger of the Lord was hot againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim king of Meſopotamia: and the children of Iſrael ſerved Chuſhan-riſhathaim eight years. 9 And when the children of Iſrael cried unto the Lord, the Lord raiſed up a deliverer to the children of Iſrael, who delivered them, *even* Othniel the ſon of Kenaz, Calebs younger brother. 10 And the Spirit of the Lord came upon him, and he judged Iſrael, and went out to war; and the Lord delivered Chuſhan-riſhathaim king of Meſopotamia into his hand: and his hand prevailed againſt Chuſhan-riſhathaim. 11 And the land had reſt forty years: and Othniel the ſon of Kenaz died.

12 And the children of Iſrael did evil again in the ſight of the Lord: and the Lord ſtrengthened Eglon the king of Moab againſt Iſrael, becauſe they had done evil in the ſight of the Lord. 13 And he gathered unto him the children of Ammon and Amalek, and went and ſmote Iſrael, and poſſeſſed the city of palm-trees. 14 So the children of Iſrael ſerved Eglon the king of Moab eighteen years. 15 But when the children of Iſrael cried unto the Lord, the Lord raiſed them up a deliverer, Ehud the ſon of Gera, a Benjamite, a man left-handed: and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab. 16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh. 17 And he brought the preſent unto Eglon king of Moab: and Eglon *was* a very fat man. 18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent. 19 But he himſelf turned again from the quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, Keep ſilence. And all that ſtood by him, went out from him. 20 And Ehud came unto him, and he was ſetting in a ſummer-parlour, which he had for himſelf alone: and Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat. 21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly. 22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly, and the dirt came out. 23 Then Ehud went forth through the porch, and ſhut the doors of the parlour upon him, and locked them. 24 When he was gone out, his ſervants came; and when they ſaw, that behold, the doors of the parlour *were* locked, they ſaid, Surely he covereth his feet in his ſummer-chamber. 25 And they tarried till they were aſhamed: and behold, he opened not the doors of the parlour, therefore they took a key, and opened *them*: and behold their Lord *was* fallen down dead on the earth. 26 And Ehud eſcaped while they tarried: and paſſed beyond the quarries, and eſcaped unto Seirath. 27 And it came to paſs when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them. 28 And he ſaid unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and ſuffered not a man to paſs over. 29 And they ſlew of Moab at that time, about ten thouſand men, all luſty, and all men of valour; and there eſcaped not a man. 30 So Moab was ſubdued that day under the hand of Iſrael: and the land had reſt fourſcore years. 31 And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtines ſix hundred men with an ox-goad, and he alſo delivered Iſrael.

And ſerved Baalim and the Groves] That is, *in the Groves*, in which the Heathens uſually worſhipped their *Baalims*, or Idols. Or *the Groves* are here put metonymically for the Idols of the Groves, which are here diſtinguiſhed from the *Baalim*, which ſeems to have been

been worshipped in other Places, as *the Prophets of Baal* are distinguished from *the Prophets of the Groves*, Kings xviii. 19.

In the 11th Verse it is said, *the Land had Rest forty Years*; altho' Ver. 8. it is manifest that they were in Servitude eight of those Years. The Sense of this Passage is, either, 1. That the Land rested about forty Years; it being usual in Scripture to use Numbers in such a Latitude. Thus the *Israelites* are said *to bear their Iniquities forty Years in the Wilderness*, Numb. xiv. 43. when there wanted near two Years of that Number. Thus *Joseph*'s Kindred, that were sent for, and called by him into *Egypt*, are number'd *Seventy-five Souls*, Acts vii. 14. altho' there were but seventy, as is affirmed, *Gen.* xlvi. 27. *Exod.* i. 5. So here, *the Land* is said *to rest forty Years*, altho' they were in Servitude eight of those Years, Ver. 8. And in like Manner the Land is said to *have Rest eighty Years*, tho' eighteen of them they served the King of *Moab*. And so in some other Instances. Nor is it strange or unusual either in Scripture, or in other Authors, for Things to be denominated from the greater Part, as here it was; especially when they enjoyed some Degrees of Rest and Peace even in these Times of Slavery, as here they did. Or, 2. *It rested*, that is, began to rest, or recovered its interrupted Rest in the *fortieth Year*, either after *Joshua*'s Death, or after the first and famous Rest procured for them by *Joshua*, as is noted *Heb.* iv. 9. when he destroyed and subdued the *Canaanites*, and gave them quiet Possession of the Land; and *the Land had Rest from War*, Josh. xi. 23. and xiv. 15. So there is this Difference between the Years of Servitude and Oppression, and those of Rest, that in the former he tells us how long it lasted; in the latter, when it began; by which, compared with the other Years, it was easy also to know how long the Rest lasted. To strengthen this Interpretation, two Things must be noted. 1. That *resting* is here put for *beginning to rest*; as *to beget* is put for *beginning to beget*, Gen. xi. 32. and xi. 26. and *to reign* for *to begin to reign*, 2 Sam. ii. 10. and *to build*, 1 Kings vi. 15, 36. for *to begin to build*, 2 Chron. iii. 1. 2. That *forty Years* is put for the *fortieth Year*; the Cardinal Number for the Ordinal, which is common both in the holy Scriptures, as *Gen.* i. 5. and ii. 11. *Exod.* xii. 2. *Hag.* i. 1. and in other Authors.

We have next an Account of *Ehud*'s Exploit in killing *Eglon* King of the *Moabites*; which some have affirmed was an unlawful Action. But, says *Stackhouse*, whether it be lawful, according to the Right of Nature and Nations, for *Subjects* to rescue themselves from *Tyranny* by taking away the Life of the *Tyrant*, and to recover their Country, which has been unjustly taken from them, by destroying the *Usurper*, is a Question, that has been much debated, and what, at present, we need not enter into, for the Vindication of *Ehud*'s Fact. It is the Observation of the learned *Grotius*, that the Authority of the King of *Moab*, was never legitimized by any Convention of the *Israelites*, and, consequently, that they were at Liberty to shake off his Yoke whenever they found a convenient Opportunity. The only Difficulty is, whether a *private* Man might make himself an Instrument in effecting this, in the Manner that *Ehud* did? But to this it is replyed, that *Ehud* was no *private* Man, but acted by a Warrant and Authority from God: And, to this Purpose the History acquaints us, that *when Ehud had made an End of offering the Present*, which the *Israelites* sent to *Eglon*, he was upon his Return home, and *had gone as far as the Quarries which were by Gilgal*. The Word *Pesil*, which is here rendered *Quarries*, most commonly signifies (as indeed it is in the marginal Note, as well as the *Septuagint* and *Vulgate*) *graven Images*, which it is not improbable the *Moabites* had set up in this Place, rather than any other, in pure Contempt of the God of *Israel*, who had for so long a Time made *Gilgal* famous by his Presence in the Tabernacle, while it stood there.

These Images when *Ehud* beheld, his Spirit was stirred with a just Indignation within him; and therefore, proceeding no farther in his Journey home, he dismissed his Attendants, and went himself back, with a Resolution to revenge this Affront to God, as well as the Oppression of his People.

That this his Return was directed by a divine Impulse and Instigation, is evident, I think, from the Hazard of the Enterprize he was going upon, and the many favourable Occasions that accompanied the Execution of it. For, how could any Man in his Senses think that a single Person, as he was, should ever be able to compass the Death of a King, amidst the Circle of his Guards and Attendants? How could he expect that an Enemy, as he was, should be admitted to a private Audience? Or that, if he should prove so lucky, the King should be so far infatuated, as to order all the Company to quit the Room? The killing the King must have been a great Difficulty under these Circumstances; but then, his making his Escape had all the Signs of an Impossibility in it: And yet, without his escaping, the Design of delivering his Country must have been abortive. Upon the Whole therefore it appears, that nothing, but a divine Instinct, could have given him Courage to set about the Thing; and therefore it was not all Fallacy, when he told *Eglon*, that *he had a Message from God unto him*, because God had sent, and commissioned him to kill him: So that, what he did in this Case, he did not of himself, or from his own mere Motion, but by Virtue of an Order which he had received from God, who had destinated this *Oppressor* of his People to this *untimely* Kind of Death.

Shamgar the Son of Anath, which slew of the Philistines six hundred Men with an Ox Goad] Of what Tribe this valiant Person was, we are no where inform'd; but it is not unlikely, that he was of one of those Tribes which border'd upon the Philistines, *Judah*, *Dan*, or *Ephraim*, because what he did was against them. It is disputed by some, whether he is to be reckon'd among the Number of the *Judges*; but for this, I think, there is no Foundation. *After Ehud was Shamgar*, i. e. he succeeded him in the Office of a *Judge*, for this is the natural Sense of the Words; and *he also delivered Israel*, which is the very Phrase whereby the *Judges* are described. It is not said indeed from what Oppressions he delivered them; but he is a Deliverer who preserves a Nation from being oppressed, as well as he who rescues them from an Oppression when they groan under it. This, in all Probability, was *Shamgar*'s Case, who, when the *Philistines* invaded his Country, gave them a Repulse with the Loss of 600 of their Men, which was enough to discourage them from all future Attempts. And indeed, the great Slaughter which he made among them, with a Weapon, in all Appearance, so incompetent for the Work, argues him to have been a Judge, and possess'd of a divine Power, as much as *Samson* was, who slew a Thousand of his Enemies *with the Jawbone of an Ass*. See *Patrick*'s and *Le Clerc*'s Com.

CHAP. IV.

Jabin, *by his General* Sisera, *oppresses* Israel. Barak, *at* Deborah's *Command, marches against him and routs his Army, and* Sisera *is killed by* Jael. Jabin *destroyed.*

Ver. 1. AND the children of Israel again did evil in the sight of the Lord when Ehud was dead. 2 And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles. 3 And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. 4 And Deborah a prophetess the wife of Lapidoth, she judged Israel at that time. 5 And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el, in mount Ephraim: and the children of Israel came up to her for judgment. 6 And she sent and called Barak the

ſon of Abinoam, out of Kedeſh-naphtali, and ſaid unto him, Hath not the Lord God of Iſrael commanded, *ſaying*, Go, and draw toward mount Tabor, and take with thee ten thouſand men of the children of Naphtali, and of the children of Zebulun? 7 And I will draw unto thee, to the river Kiſhon, Siſera the captain of Jabins army, with his chariots, and his multitude; and I will deliver him into thine hand. 8 And Barak ſaid unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go. 9 And ſhe ſaid, I will ſurely go with thee, notwithſtanding the journey that thou takeſt, ſhall not be for thine honour; for the Lord ſhall ſell Siſera into the hand of a woman. And Deborah aroſe and went with Barak to Kedeſh. 10 And Barak called Zebulun and Naphtali, to Kedeſh, and he went up with ten thouſand men at his feet: and Deborah went up with him. 11 Now Heber the Kenite, *which was* of the children of Hobab the father-in-law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedeſh. 12 And they ſhewed Siſera, that Barak the ſon of Abinoam was gone up to mount Tabor. 13 And Siſera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Haroſheth of the Gentiles, unto the river of Kiſhon. 14 And Deborah ſaid unto Barak, Up; for this *is* the day in which the Lord hath delivered Siſera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him. 15 And the Lord diſcomfited Siſera, and all *his* chariots, and all *his* hoſt with the edge of the ſword before Barak; ſo that Siſera lighted down off *his* chariot, and fled away on his feet. 16 But Barak purſued after the chariots, and after the hoſt, unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not a man left. 17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the houſe of Heber the Kenite. 18 And Jael went out to meet Siſera, and ſaid unto him, Turn in my Lord, turn in to me, fear not: and when he had turned in unto her, into the tent, ſhe covered him with a mantle. 19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty: and ſhe opened a bottle of milk, and gave him drink, and covered him. 20 Again he ſaid unto her, ſtand in the door of the tent, and it ſhall be when any man doth come and enquire of thee and ſay, Is there any man here? that thou ſhalt ſay, No. 21 Then Jabel Hebers wife took a nail of the tent, and took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: (for he was faſt aſleep and weary) ſo he died. 22 And behold, as Barak purſued Siſera, Jael went out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold Siſera lay dead, and the nail *was* in his temples. 23 So God ſubdued on that day Jabin the king of Canaan before the children of Iſrael. 24 And the hand of the children of Iſrael proſpered, and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin king of Canaan.

And the Lord ſold them into the Hand of Jabin King of Canaan] He was King of that Part of the Land where moſt of the *Canaanites*, ſtrictly ſo called, now dwelt, which ſeems to have been in the northern Part of *Canaan*. He was probably of the Poſterity of that *Jabin* whom *Joſhua* ſlew, *Joſh.* xi. 11. who watched all Opportunities to recover his antient Poſſeſſions, and to revenge his own and his Father's Quarrel upon the *Iſraelites*.

That reigned in Hazor] But *Hazor*, we read *Joſh.* xi. 11. was taken and burnt. But it might be retaken and rebuilt by the *Canaanites*; or it may denote the whole Territories of the Kingdom of *Hazor*, which now he reſtored to its former Largeneſs and Power, *Joſh.* xi. 10. the Names of Cities being frequently put for their Territories, as *Zorah*, Joſh. xv. 33. is put for the Fields belonging to it, *Judg.* xiii. 2. in which *Samſon*'s Parents lived, *Judg.* xiii. 25. and xvi. 31. and xviii. 2.

And Deborah a Propheteſs] The Words *Prophet* and *Propheteſs*, as *Poole* obſerves, are of very ambiguous Signification in both *Teſtaments*. Sometimes they denote Perſons extraordinarily inſpired by God, and endued with the Power of working Miracles, and foretelling Things to come; and ſometimes they are uſed for Perſons endued with *ſpecial*, though not miraculous Gifts, or Graces, for the better underſtanding and explaining the Word of God; and of this Sort were the Sons of the Prophets, or ſuch as were brought up in the Schools of the Prophets. As therefore we read nothing of any miraculous Action that *Deborah* did, ſhe perhaps was only a Woman of eminent Holineſs, and Prudence, and Knowledge of the holy Scriptures, by which ſhe was ſingularly qualified to *judge the People*, i. e. to determine Cauſes and Controverſies among them, according to the Word of God. For, though *Jabin* oppreſſed them ſorely, yet it was rather by rigorous Taxations, than infringing their Laws, which he ſtill ſuffer'd to be adminiſter'd by their own Officers: And of this he might take the leſs Notice, becauſe the ſupreme Judicature was exercis'd by a Woman, from whoſe Power and Authority he thought there was no Reaſon to apprehend any Danger; though this certainly gave her an Opportunity of endearing herſelf to the People, and made her, by this Means, the fitter Inſtrument to reſcue them from Oppreſſion.

Go and draw toward Mount Tabor] *Tabor* is a very remarkable Mountain in *Galilee*, not far from Cana, in the Tribe of *Zebulun*, and in the Confines of *Iſſachar* and *Naphtali*. It has its Name from its *height*, becauſe it riſes up in the midſt of a wide champaign Country, called the Valley of *Jezreel*, or the great Plain. *Joſephus* tells us, that the Height of this Mountain is thirty *Stadia*, and that on the Top of it there is a beautiful Plain of twenty *Stadia* in Circumference. By all which it appears how commodious this Mountain was, to be the Rendezvous of ſuch Forces, ſince it ſtood upon the Confines of ſo many different Tribes, was not acceſſible by the Enemy's Horſe and Chariots, and had on the Top of it, what we call a Plain, where he might conveniently marſhal and diſcipline his Army. Mr. *Maundrell* tells us, that after a very laborious Aſcent, we reached the [illegible] of the Mountain, which has a plain [illegible] fertile and delicious, and of an oval Figure, [illegible] Furlong in Breadth, and two in Length. [illegible] is incloſed with Trees on all Parts, except [illegible] *South*, and from hence you have a Proſpect [illegible] (if nothing elſe) well rewards the Labour [illegible] it; for it is impoſſible for the Eyes of Man to [illegible] any greater Gratification of this Nature. [illegible] this Mountain was antiently environed with [illegible] Trenches, and other Fortifications, [illegible] Remains are ſtill viſible; and, for many [illegible] been believed, that here it was that our Lord [illegible] was *tranſfigured*, tho' ſome later Writers [illegible] Doubt of it. See *Calmet*, *Poole*, [illegible]

From Haroſheth of the Gentiles, [illegible]

Kiſhon] *Haroſheth* is a Place ſituated upon the Lake *Semechon*, in the *Upper Galilee*, and is, in Scripture, called *Haroſheth of the Gentiles*, becauſe the People of ſeveral Nations fled thither to be under *Jabin*'s Protection, when they heard that he had poſſeſſed himſelf of that Country, and kept the *Iſraelites* out of it. See *Wells*'s Geogr.

Kiſhon, is a River which riſes out of Mount *Tabor*, and, paſſing along the Valley of *Jezreel* (now the Plain of *Eſdraelon*) empties itſelf into the *Mediterranean* Sea. Some Geographers will needs have it, that this River runs two Ways, partly *weſtward*, into the *Mediterranean*, and partly *eaſtward*, into the Sea of *Galilee*; but this is a Thing incredible, and what is known of no other River in the World; and therefore, if there be any Thing in it, the Matter muſt be this—That, from Mount *Tabor* (as it happens from many other Hills) there flow Waters out of two of its Sides, ſome ſhaping their Courſe *weſtward*, to the *Mediterranean*, and others *eaſtward*, into the Sea of *Galilee*: ſo that there are two Spring-heads, and two diſtinct Rivers, tho' both ariſing from the ſame Mountain, and perhaps both called by the ſame Name. But whatever becomes of the River that runs *eaſtward*, 'tis plain, from another Paſſage, that the *Kiſhon* which is mentioned in Scripture, ran *weſtward* into the *Mediterranean* Sea; for, when *Elijah* had convinced the People, aſſembled together at Mount *Carmel*, that *Baal* was not the true God, he enjoined them to ſeize all the Prieſts, and to bring them down to the Brook *Kiſhon*, there to be ſlain, 1 *Kings* xviii. So that the Brook *Kiſhon*, which riſes out of Mount *Tabor*, muſt run by Mount *Carmel*, which ſtands on the Sea-ſhore; and, as *Carmel* ſtands *Weſt* of Mount *Tabor*, the Courſe of the River, which extends from the one to the other, muſt be ſo likewiſe. See *Wells*'s Geogr.

Jael the Wife of Heber the Kenite] *Heber* was of the Poſterity of *Hobab*, the Son of *Jethro*, Father-in-law of *Moſes*, and is here called a *Kenite*, becauſe originally he deſcended from thoſe People who dwelt *weſtward* of the *Dead Sea*, and extended themſelves pretty far into *Arabia Petræa*. The Word *Ken* (from whence they took their Name) ſignifies a *Neſt*, an *Hole*, or a *Cave*; and to this the Prophet *Baalam* might allude, when he addreſſes himſelf to them in theſe Words: — *Strong is thy dwelling Place, and thou putteſt thy Neſt in a Rock: Nevertheleſs the Kenite ſhall be waſted, until Aſſur ſhall carry thee away captive*, Numb. xxiv. 21. Theſe *Kenites* indeed were ſome of the People, whoſe Lands God had promiſed to the Deſcendants of *Abraham*, nevertheleſs, in Conſideration of *Jethro*, all that ſubmitted to the *Iſraelites*, were permitted to live in their own Country. In *Numb.* x. 29. we find, that *Hobab* was invited by *Moſes* to accompany him into the Land of *Canaan*, and, in all Probability, he accepted the Invitation. At their firſt Coming, they ſetled themſelves in the Territories of *Jericho*; but, having contracted a particular Friendſhip with the Tribe of *Judah*, they removed with them into the Country that fell to their Lot, *Judg.* i. 16. Every Family of them, however, did not ſo, for this *Heber* we find, for ſome Reaſons that are not mentioned, had ſetled his Habitation in the Tribe of *Naphtali*, Judg. i. 11. The *Kenites* indeed, tho' they were *Proſelites*, and worſhipped the true God according to the *Moſaic* Law, yet being Strangers by Birth, and ſo not pretending to any Right or Title to the Land of *Canaan*, held it beſt Policy, in thoſe troubleſome Times, to obſerve a *Neutrality*, and maintain Peace, as well as they could, both with the *Iſraelites* and *Canaanites*; and upon this Foot it was, that there was a Peace with King *Jabin* and the Houſe of *Heber*, and that *Siſera*, in his Diſtreſs, fled to *Heber*'s Tent for Protection, and put Confidence in the feigned Civilities of his Wife. See *Howell*'s Hiſt. of the Bible.

Then Jael Heber's Wife took a Nail of the Tent, and took an Hammer in her Hand, and went ſoftly unto him, and ſmote the Nail into his Temples, &c.] There is, ſays *Stackhouſe*, ſomething peculiar in relation to the Fact of *Jael*, and that is the Words of the *Propheteſs*, in her triumphant Song: *Bleſſed above Women ſhall Jael, the Wife of Heber, the Kenite, be; bleſſed ſhall ſhe be above Women in the Tent*; which ſome look upon as a Commendation of *Jael*, and, conſequently, an Approbation of the Murder of *Siſera*: But *Deborah* might only prophefy, how, and in what Manner, the *Iſraelites* would be affected towards that Woman, by whoſe Means (tho' perhaps not in the moſt commendable Way) they had been delivered from a very dangerous Enemy.

But what abſolves her moſt effectually with us, is, the Declaration which God had made in Favour of the *Iſraelites*, by the wonderful Defeat of *Jabin*'s Army, and the Direction and Impulſe wherewith he excited her to diſpatch his vanquiſhed General: Had ſhe been left to herſelf, ſhe would have been contented (one would think) to have let him laid ſtill, until *Barak*, who was in Purſuit of him, had come up, and ſurprized him. To fall upon him herſelf was an Enterprize exceedingly bold and hazardous, and above the Courage of her Sex; and therefore we may conclude, that, if it was God who inſpired her with this extraordinary Reſolution, ſhe was not to be blamed (notwithſtanding the *Peace* between *Jabin* and her Family) for being *obedient to the heavenly Impulſe*; becauſe all Obligations to Man ceaſe, when brought in Competition with our higher Obligations towards God.

Mr. *Pool* has another Way of accounting for the Commendation which is given to *Jael* in *Deborah*'s Song, and that is, by giving up the divine Inſpiration of it. 'It is not to be denied, *ſays he*, but that there 'are ſome Words, Paſſages, and Diſcourſes recorded 'in Scripture, which are not divinely inſpired, becauſe 'ſome of them were uttered by the *Devil*, and others 'by the holy Men of God, but miſtaken: Such is the 'Diſcourſe of *Nathan* to *David* (2 Sam. vii. 3.) which 'God preſently contradicted (Ver. 4, 5, *&c.*) and 'ſeveral Diſcourſes in *Job*, which God himſelf declares 'to be unſound; *ye have not ſpoken of me the Thing 'that is right, as my Servant Job hath*, Job xlii. 7. 'This being ſo, the worſt that any malicious Man can 'infer from this Place is, — That this Song, tho' indicted by a good Man, or Woman, was not *divinely* 'inſpired, but only compoſed by a Perſon piouſly 'minded, and tranſported with Joy, for the Deliverance 'of God's People, but ſubject to Miſtake; who therefore, out of Zeal to commend the happy Inſtrument 'of ſo great a Deliverance, might eaſily overlook the '*Indirectneſs* of the Means by which it was accompliſhed, and commended that which ſhould have been 'diſliked. If it be urged, that the Song was compoſed by *Deborah*, a *Propheteſs*, and muſt conſequently 'be divinely inſpired, the Anſwer is, 1. That it is 'not certain what Kind of Propheteſs *Deborah* was, 'whether *extraordinary*, and infallible, or *ordinary*, 'and ſo liable to Miſtake. But, 2. That every Expreſſion, even of a true, and extraordinary Prophet, 'was not divinely inſpired, as is evident from *Nathan*'s 'Miſtake above-mentioned, and from *Samuel*'s Error 'concerning *Eliab*, whom (for his outward Stature 'and Comelineſs) he took *to be the Lord's anointed*, '1 *Sam.* xvi. 6.'

In the *Epiſtle to the Hebrews*, *Barak* is reckoned among thoſe Worthies who were eminent for their Faith; and yet we find him here refuſing to obey the divine Summons, unleſs *Deborah* would go along with him. *Anſw.* Whoever, ſays *Stackhouſe*, looks into the Catalogue of the Worthies, whom the Author to the *Hebrews* enumerates, will ſoon perceive, that, as he is far from being exact in the Order wherein he places them, ſo, by the *Faith* for which he commends them, he means no more, than a Belief of what God had told them, and ready Obedience to his Commands, whenever they were ſignified to them by a proper Authority. *Deborah* was at that Time, a very remarkable Woman, famous for the Adminiſtration of Juſtice, and Determination of Controverſies among the People; but, notwithſtanding this, it would have been Raſhneſs in *Barak* to have gone upon ſo hazardous an Undertaking without any farther Aſſurance than this.' He did not

abſolutely refuſe to go, nay, he offered to go upon the firſt Notice, and for this his Faith is commended in Scripture; but then he was minded to have ſome farther Conviction, that this Notice was from God; and of which he could not have a better Proof, than if the *Propheteſs* herſelf would go, and ſhare with him the Fate of the Battle.

CHAP. V.

Deborah's Song.

Ver. 1. THEN ſang Deborah and Barak the ſon of Abinoam, on that day, ſaying, 2 Praiſe ye the Lord for the avenging of Iſrael when the people willingly offered themſelves. 3 Hear, O ye kings, give ear, O ye princes; I, *even* I will ſing unto the Lord, I will ſing *praiſe* to the Lord God of Iſrael. 4 Lord, when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water. 5 The mountains melted from before the Lord, *even* that Sinai from before the Lord God of Iſrael. 6 In the days of Shamgar the ſon of Anath, in the days of Jael, the high-ways were unoccupied, and the travellers walked through by-ways. 7 *The inhabitants* of the villages ceaſed, they ceaſed in Iſrael, until that I Deborah aroſe, that I aroſe a mother in Iſrael. 8 They choſe new gods; then *was* war in the gates: was there a ſhield or ſpear ſeen among forty thouſand in Iſrael? 9 My heart *is* towards the governors of Iſrael, that offered themſelves willingly among the people: Bleſs ye the Lord. 10 Speak ye that ride on white aſſes, ye that ſit in judgment, and walk by the way. 11 *They that are delivered* from the noiſe of archers in the places of drawing water; there ſhall they rehearſe the righteous acts of the Lord, *even* the righteous acts *towards the inhabitants* of his villages in Iſrael: then ſhall the people of the Lord go down to the gates. 12 Awake, awake Deborah: awake, awake, utter a ſong: ariſe Barak, and lead captivity captive, thou ſon of Abinoam. 13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty. 14 Out of Ephraim *was there* a root of them againſt Amalek; after thee Benjamin, among thy people: out of Machir came down governours, and out of Zebulun they that handle the pen of the writer. 15 And the princes of Iſſachar were with Deborah: even Iſſachar, and alſo Barak, he was ſent on foot into the valley: for the diviſions of Reuben *there were* great thoughts of heart. 16 Why abodeſt thou among the ſheep folds, to hear the bleatings of the flocks? for the diviſions of Reuben *there were* great ſearchings of heart. 17 Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-ſhoar, and abode in his breaches. 18 Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death, in the high places of the field. 19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo, they took no gain of money. 20 They fought from heaven, the ſtars in their courſes fought againſt Siſera. 21 The river of Kiſhon ſwept them away, that antient river, the river Kiſhon: O my ſoul, thou haſt troden down ſtrength. 22 Then were the horſe-hoofs broken, by the means of the pranſings, the pranſings of their mighty ones. 23 Curſe ye Meroz, (ſaid the angel of the Lord) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty. 24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent. 25 He aſked water, *and* ſhe gave *him* milk, ſhe brought forth butter in a lordly diſh. 26 She put her hand to the nail, and her right hand to the workmans hammer: and with the hammer ſhe ſmote Siſera, ſhe ſmote off his head, when ſhe had pierced, and ſtricken through his temples. 27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down dead. 28 The mother of Siſera looked out at a window and cried through the latteſs, Why *is* his chariot ſo long in coming? why tarry the wheels of his chariots? 29 Her wiſe ladies anſwered her, yea, ſhe returned anſwer to her ſelf, 30 Have they not ſped? have they *not* divided the prey, to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* for the necks of *them that take* the ſpoil? 31 So let all thine enemies periſh, O Lord: but *let* them that love him, *be* as the ſun when he goeth forth in his might. And the land had reſt forty years.

The High-ways were unoccupied] Partly becauſe of the *Canaanites*, who, beſides the publick Burdens and Tributes which they laid upon them, waited for all Opportunities to do them Miſchief ſecretly; their Soldiers waiting for Travellers in the common Roads, as is uſual in Time of War; and partly, becauſe of the Robbers even of their own People, who having caſt off the Fear and Worſhip of God, and there being no King or Ruler in *Iſrael* to reſtrain or puniſh them, and alſo being many of them reduced to great Want, through the Oppreſſion of the *Canaanites*, it is not ſtrange, if in thoſe Times of publick Diſorder, divers of the *Iſraelites* themſelves did break forth into Acts of Injuſtice and Violence, even againſt their Brethren, if they met them in convenient Places, which made Travellers ſeek for By-paths.

Was there a Shield or Spear ſeen among forty thouſand in Iſrael] The Meaning is not, that all the *Iſraelites* had no Arms, for here is mention made of *Shields* or *Spears*, and they might have Swords, and Bows, and Arrows, to offend their Enemies; but, either that they had but few Arms among them, being many Thouſands of them diſarmed by the *Canaanites*; or, that they generally neglected the Uſe of Arms, as being utterly diſpirited, and without all Hope of recovering their loſt Liberty, and being neceſſitated to other Employments for a Subſiſtence.

Then ſhall the People of the Lord go down to the Gates] That is, to the Gates of their Cities, which were the chief Places to which both City and Country reſorted for publick Buſineſs and Matters of Juſtice, from which they had been debarred by their Oppreſſors; but now they had free Acceſs and Paſſage, either in or out of the Gates, as their Occaſions required; and they who had been driven from their Cities, now returned to them in Peace and Triumph; ſo the Citizens Deliverance is celebrated here, as the Countrymens is in the Words preceding in the ſame Verſe.

Out of Ephraim was there a Root of them] *Deborah* here begins to relate the Carriage and Miſbehaviour of the ſeveral Tribes in this Expedition; and ſhe begins with *Ephraim*. The Words relate either, 1. To the *Ephraimites*; or, 2. To them that came forth to this Expedition. By *Root* ſhe ſeems to mean a *Branch*, as that Word is ſometimes uſed, as *Iſa.* xi. 10. and liii. 2.

By which alſo ſhe may note the Fewneſs of thoſe that came out of *Ephraim*, that *fruitful Bough* conſiſting of many Branches, *Gen.* xlix. 2. yielding but one Branch, or Handful of Men to this Service.

For the Diviſions of Reuben there were great Thoughts of Heart] By *Diviſions* underſtand *Separations*, whereby they were divided or ſeparated, not ſo much one from another in Thoughts, Counſels, and Conduct in this War, (for they ſeem to be too well agreed in abiding at home with their Sheep, as it follows) as they were divided and ſeparated from their Brethren no leſs in their Deſigns and Affections, than in their Situation by the River *Jordan*; they would not join Intereſts and Forces with them in the common Cauſe. For this ſtrange and unnatural Behaviour there were *great Thoughts of Heart*, or *Searchings*, as it is in the next Verſe; great and ſad Thoughts, Debates, and Perplexities of Mind among the *Iſraelites*, to ſee themſelves deſerted by ſo great and potent a Tribe as *Reuben* was. *Reuben* being rich in Cattle, was unwilling to run the hazard of ſo great a Loſs, by taking up Arms againſt ſo potent an Enemy as *Jabin* was; and the Bleatings of their Sheep were ſo loud in their Ears, that they could not hear the Call of *Deborah* and *Barak* to this Expedition.

They took no Gain of Money] Either 1. From *Siſera*: They fought without Pay, whether from mere Hatred of the *Iſraelites*, and a Deſire to be revenged upon them; or, from a full Hope and Confidence of ſaying themſelves abundantly out of *Iſrael*'s Spoils. Or, 2. From the *Iſraelites*; ſo the Senſe is, they fell, loſt all their Hopes of Money, and rich Spoils and Booty, which they aſſured themſelves of; inſtead of gaining a Prey, they loſt themſelves.

Curſe ye Meroz — curſe ye bitterly the Inhabitants thereof] *Meroz* was a Place then, no doubt, eminent and conſiderable, tho' now there be no Traces of it left to preſerve its Remembrance, which poſſibly might ſuit the Effect of this bitter Curſe; as in the ſame Manner God curſes *Amalek*, that he would *utterly blot out their Remembrance*, &c. *Exod.* xvii. 14. *Deut.* xxv. 19. And this Place, above all others, may be ſo ſeverely curſed; either becauſe it was near the Place of Battle, and therefore had the greateſt Opportunity and Obligation to engage with and aſſiſt their Brethren; and their denying their Help was a great Diſcouragement to all their Brethren, whoſe Hearts undoubtedly were greatly afflicted, and might have utterly fainted at this great Miſcarriage, and ſcandalous Example; or for ſome other great Aggravation of their Cowardice and Treachery, which may be eaſily imagined, tho' not here expreſſed.

Becauſe they came not to the Help of the Lord] By theſe Words underſtand either, 1. To the Help of the Lord's People; for God takes what is done for or againſt his People, as if it was done to himſelf, *Iſa.* xliii. 9. *Zech.* ii. 8. *Matt.* xxv. 45. or, 2. Of the Lord himſelf, who tho' he did not need, yet did expect and require their Help and Concurrence. And it is thus expreſſed, to ſhew the Ungratefulneſs and Unreaſonableneſs of their cowardly Deſertion of this Cauſe, becauſe it was the Cauſe of God, and they had the Call of God to it, whom they knew to be able to cruſh the Enemy whom they dreaded, and who had promiſed to do it.

CHAP. VI.

The Midianites oppreſs Iſrael. Gideon *called by an Angel to deliver them. He builds an Altar and breaks down that of* Baal. *The* Midianites *aſſemble their Forces*; Gideon *prepares to meet them*; *and is encouraged by the Miracle of the wet and dry Fleece.*

1 AND the children of Iſrael did evil in the ſight of the Lord: and the Lord delivered them into the hand of Midian ſeven years. 2 And the hand of Midian prevailed againſt Iſrael: *and* becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves and ſtrong holds. 3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them: 4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto Gaza, and left no ſuſtenance for Iſrael, neither ſheep, nor ox, nor aſs. 5 For they came up with their cattle, and their tents, and they came as graſhoppers for multitude, *for* both they and their camels were without number: and they entered into the land to deſtroy it. 6 And Iſrael was greatly impoveriſhed, becauſe of the Midianites; and the children of Iſrael cried unto the Lord. 7 And it came to paſs when the children of Iſrael cried unto the Lord, becauſe of the Midianites; 8 That the Lord ſent a prophet unto the children of Iſrael, which ſaid unto them, thus ſaith the Lord God of Iſrael, I brought you up from Egypt, and brought you forth out of the houſe of bondage, 9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land; 10 And I ſaid unto you, I *am* the Lord your God, fear not the gods of the Amorites in whoſe land ye dwell: but ye have not obeyed my voice. 11 And there came an angel of the Lord, and ſat under an oak which *was* in Ophrah, that *pertained* unto Joaſh the Abiezrite: and his ſon Gideon threſhed wheat by the winepreſs, to hide *it* from the Midianites. 12 And the angel of the Lord appeared unto him, and ſaid unto him, The Lord *is* with thee, thou mighty man of valour. 13 And Gideon ſaid unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the Lord bring us up from Egypt? but now the Lord hath forſaken us, and delivered us into the hands of the Midianites. 14 And the Lord looked upon him, and ſaid, Go in this thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee? 15 And he ſaid unto him, O my Lord, wherewith ſhall I ſave Iſrael? behold my family *is* poor in Manaſſeh, and I *am* the leaſt in my fathers houſe. 16 And the Lord ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites, as one man. 17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew me a ſign that thou talkeſt with me. 18 Depart not hence, I pray thee, until I come unto thee, and bring forth my preſent, and ſet *it* before thee. And he ſaid, I will tarry until thou come again. 19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the fleſh he put in a baſket, and he put the broth in the pot, and brought *it* out unto him under the oak and preſented *it*. 20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did ſo. 21 Then the angel of the Lord put forth the end of the ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes: and there roſe up fire out of the rock, and conſumed the fleſh, and the unleavened cakes: then the angel of the Lord departed out of his ſight. 22 And when Gideon perceived that

that he *was* an angel of the Lord, Gideon said, Alas, O Lord God; for because I have seen an angel of the Lord face to face. 23 And the Lord said unto him, Peace *be* unto thee, fear not, thou shall not die. 24 Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abiezrites. 25 And it came to pass the same night, that the Lord said unto him, Take thy fathers young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it: 26 And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down. 27 Then Gideon took ten men of his servants, and did as the Lord had said unto him: and *so* it was, because he feared his fathers household, and the men of the city, that he could not do *it* by day, that he did *it* by night. 28 And when the men of the city arose early in the morning, Behold, the altar of Baal was cast down, and the grove was cut down, that *was* by it, and the second bullock was offered upon the altar *that was* built. 29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said Gideon the son of Joash hath done this thing. 30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it. 31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death, whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar. 32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar. 33 Then all the Midianites and the Amalekites, and the children of the east were gathered together, and went over and pitched in the valley of Jezreel. 34 But the Spirit of the Lord came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him. 35 And he sent messengers throughout all Manasseh, who also was gathered after him, and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali, and they came up to meet them. 36 And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, 37 Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said, 38 And it was so: for he arose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water. 39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. 40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

And the Hand of Midian prevailed against Israel] Altho' the Generality of the *Midianites* had been cut off by *Moses* about two hundred Years before, yet many of them, doubtless, fled into the neighbouring Countries, whence afterwards they returned into their own Land, and in that Time might easily grow to a very great Number; especially, when God furthered their Increase, that they might be a fit Scourge for his People *Israel* when they transgressed.

But, tho' the *Midianites* were the principal Persons concerned in these Invasions and Inroads, yet, besides the *Amalekites*, they had other confederate Nations, who are called *the Children of the East*, Ver. 3, 33. by whom we may understand the *Ammonites* and *Moabites*, as lying *East* of the Land of *Israel*, if not the *Ishmaelites* and others, that inhabited the Parts of *Arabia*. The *Children*, or People, *of the East*, in *Gen.* xxix. 1. denote the Inhabitants of *Mesopotamia*; but these seem to be too far distant to have any Part in these Excursions; and therefore, since we read, *Gen* xxv. 6. that *Abraham* sent away the Sons of his Concubines, particularly the Sons of *Keturah* (one whereof was *Midian*, the Father of the *Midianites*) *eastward into the East Country*, it may not improbably be inferred, that, by the *Children of the East*, in this History of *Gideon*, are denoted the Descendants of the other Sons of *Keturah*, and of the other Brothers of *Midian*, who had settled themselves in the *eastern* Parts, adjoining to *Midian*.

The Lord sent a Prophet unto the Children of Israel] Who this Prophet was, we have no Manner of Intimation given us. The *Jews* generally fancy, that he was *Phinehas*; but *Phineas* must, by this Time, have been above two hundred Years old, which far exceeded the *stated* Period of human Life then. St. *Austin* is of Opinion, that he was the same with the *Angel*, who, soon after appeared to *Gideon*; but it is far more likely, that God still continued other Prophets among the *Israelites*, besides the High-priest, to put them in Mind of their Duty, and to call them to Repentance when they forsook him; for, from the Case of *Deborah*, who is said to have the Spirit of Prophecy, it appears, that at least in extraordinary Cases, God failed not to raise up such Persons among them. It is remarked, however, of this Prophet, (be he who he will) that he gave the *Israelites* no Hopes of the divine Assistance, but only upbraided them with their Sins: However, when he tells them that their Calamities were occasion'd by their Idolatries, he plainly intimates, that if they would return to the true Worship of God, he would again look graciously upon them, and deliver them; and accordingly we find, that the History of their Deliverance immediately follows.

And there came an Angel of the Lord] That this was not a mere Angel, appears from the incommunicable Name *Jehovah*, which he assumes, and whereby he suffers himself so frequently to be called, Ver. 14, 16, 23, 24, 25, 27. And therefore the *Jews*, according to their *Targum*, which stiles him the *Word of the Lord*, look upon this Angel, not merely as an heavenly Messenger sent from God, but as the Son of God himself appearing in the Form of an Angel.

Take thy Father's young Bullock, even the second Bullock of seven Years old] It is not unlikely that *Gideon's* Father, who was probably one of the Priests of *Baal*, kept divers of these Cattle, of different Ages and Bulk, for the Purpose of sacrificing, to that Idol, either at his own or the People's Charge; and therefore it is added in the Text by way of Limitation, that he should not take the oldest, or the greatest, but the *second*, viz. in Age, or Stature, and which is therefore singled out, because it being *seven Years old* did begin with the *Midianitish* Oppression, and, being now to be sacrificed, did very properly signify, that the Period of that Calamity was come.

Then all the Midianites, &c. *pitched in the Valley of Jezreel*] The City of *Jezreel*, which gave Name to the Valley, belonged to the half Tribe of *Manasseh* on the *West* of *Jordan*, and lay in the Confines of that half Tribe, and the Tribe of *Issachar*, as appears from *Josh.* xix. 18. In the History of the Kings of *Israel* this City is frequently made Mention of, where, by the Reason of the Pleasantness of its Situation, some of them

d a royal Palace, tho' their Capital was *Samaria*.
he Vale of Jezreel, (which is now called the Plain of
Esdraelon) is, according to Mr. *Maundrell*, of a vaſt Ex-
ent, very fertile, but uncultivated, and only ſerving
he *Arabs* for Paſturage: But ſome have ſuppoſed, that
he Valley of *Jezreel* here mentioned, denotes ſome
ther leſſer Valley, lying between Mount *Hermon* and
Mount *Gilboa*.

Behold, I will put a Fleece of Wool in the Floor] He
uppoſed that the Dew, which diſtilled from Heaven,
as a divine Gift, as the Scripture after teſtifies, and
herefore he deſired that it might be governed by God,
hat, tho' it commonly falls every where, it might
ow by his extraordinary Providence, water only his
leece. Some are apt to think, that he choſe a Fleece
or his Purpoſe, not only becauſe it was ready at Hand,
ut the better to expreſs, how the Land was *ſhorn* by
he *Midianites*, even as the Sheep had been by him;
nd that when he begg'd the Dew (as a Sign of the
ivine Favour) might fall upon the *Fleece*, it was to
epreſent the Kindneſs of God to him; and when he
egg'd it might fall upon the whole Ground, it repre-
ented his Favour to all the People. But there is a far-
her Reaſon, why he might deſire to have the Miracle
nverted: For, as it is in the very Nature of Wool to
raw Moiſture to it, ſome might be apt to think,
hat there was no great Matter in this; and therefore
e requeſted of God a ſecond Miracle which was con-
rary to the former.

CHAP. VII.

Gideon's *Army of thirty two thouſand, leſſened to three hundred. A Dream and Interpretation of it.* Gideon's *Method of attacking the* Midianites; *who are terrified, fly, and deſtroy one another; their two Princes are taken.*

er. 1. THEN Jerubbaal (who *is* Gideon) and all the people that *were* with him, oſe up early, and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on he north ſide of them by the hill of Moreh, in the alley. 2 And the Lord ſaid unto Gideon, The eople that *are* with thee, *are* too many for me o give the Midianites into their hands, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine wn hand hath ſaved me. 3 Now therefore go o, proclaim in the ears of the people, ſaying, Whoſoever *is* fearful and afraid, let him return nd depart early from mount Gilead: and there eturned of the people twenty and two thouſand, nd there remained ten thouſand. 4 And the ord ſaid unto Gideon, The people *are* yet too any: bring them down unto the water, and I ill try them for thee there: and it ſhall be, *that* f whom I ſay unto thee, This ſhall go with thee, he ſame ſhall go with thee; and of whomſoever ſay unto thee, This ſhall not go with thee, the me ſhall not go. 5 So he brought down the eople unto the water: and the Lord ſaid unto ideon, every one that lappeth of the water with is tongue as a dog lappeth, him ſhalt thou et by himſelf; likewiſe every one that boweth own upon his knees to drink. 6 And the umber of them that lapped, *putting* their hand o their mouth, were three hundred men: but ll the reſt of the people bowed down upon their nees to drink water. 7 And the Lord ſaid nto Gideon, By the three hundred men that apped, will I ſave you, and deliver the Midi-ites into thy hand: and let all the *other* people o every man unto his place. 8 So the people ook victuals in their hand, and their trumpets: nd he ſent all *the reſt of* Iſrael, every man unto his tent, and retained thoſe three hundred men: and the hoſt of Midian was beneath him in the valley. 9 And it came to paſs the ſame night, that the Lord ſaid unto him, Ariſe, get thee down unto the hoſt, for I have delivered it into thine hand. 10 But if thou fear to go down, go thou with Phurah thy ſervant down to the hoſt. 11 And thou ſhalt hear what they ſay, and afterward ſhall thine hands be ſtrengthened to go down unto the hoſt. Then went he down with Phurah his ſervant, unto the out-ſide of the armed men that *were* in the hoſt. 12 And the Midianites, and the Amalekites, and all the children of the eaſt, lay along in the valley like graſhoppers for multitude; and their camels *were* without number, as the ſand by the ſea-ſide for multitude. 13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the hoſt of Midian, and came unto a tent and ſmote it, that it fell, and overturned it, that the tent lay along. 14 And his fellow anſwered, and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſon of Joaſh, a man of Iſrael: *for* into his hand hath God delivered Midian and all the hoſt. 15 And it was *ſo*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worſhipped, and returned into the hoſt of Iſrael, and ſaid, Ariſe, for the Lord hath delivered into your hand the hoſt of Midian. 16 And he divided the three hundred men *into* three companies, and he put a trumpet in every mans hand, with empty pitchers, and lamps within the pitchers. 17 And he ſaid unto them, Look on me, and do likewiſe: and behold, when I come to the outſide of the camp, it ſhall be *that* as I do, ſo ſhall ye do. 18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* of the Lord, and of Gideon. 19 So Gideon and the hundred men that *were* with him, came unto the out-ſide of the camp, in the beginning of the middle watch; and they had but newly ſet the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands. 20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The ſword of the Lord, and of Gideon. 21 And they ſtood every man in his place, round about the camp: and all the hoſt ran, and cried, and fled. 22 And the three hundred blew the trumpets, and the Lord ſet every mans ſword againſt his fellow, even throughout all the hoſt: and the hoſt fled to Beth-ſhittah, in Zererath, *and* to the border of Abel-meholah, unto Tabbath. 23 And the men of Iſrael gathered themſelves together out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites. 24 And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan. 25 And they took two princes of the Midianites, Oreb and Zeeb; and they ſlew Oreb upon the rock Oreb, and

Zeeb they ſlew at the wine-preſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb, to Gideon on the other ſide Jordan.

Let him return and depart early from Mount Gilead] There was a *Mount Gilead* on the other Side *Jordan*; and therefore the *Mount Gilead* here mention'd muſt be another in the Tribe of *Manaſſeh*; and might be ſo called, either from ſome Reſemblance it had with the other *Mount Gilead*, or in Remembrance of their Father *Gilead*, or, that this might be a Memorial of their near Relation to their Brethren, notwithſtanding their being divided from them by *Jordan*; or, for ſome other Reaſon not now known at this Diſtance of Time. Or the Words may be render'd *towards Mount Gilead*; for the *Hebrew* Particle *Mim*, or *Mem*, is ſometimes render'd *toward*, of which ſee *Gen.* xi. 2. and xiii. 11. *Deut.* xxxii. 2. 2 *Sam.* vi. 2. and ſo it may be underſtood of the famous *Mount Gilead* beyond *Jordan*, which he may mention here, either, 1. Becauſe many of his Soldiers were of that half Tribe of *Manaſſeh* which dwelt there; and ſo it was moſt proper for them to return thither. Or, 2. Becauſe that was their ſafeſt Courſe, to get fartheſt from the Danger, which they feared. Or, 3. Becauſe tho' he would remove them from Danger, yet he would not have them diſperſed, but kept together in a Body about *Mount Gilead*; knowing that they who had not Courage enough to fight their Enemies, might have Valour enough to purſue them, when they were beaten by others; and ſuſpecting that the *Midianites*, if beaten, would probably fly that Way.

Every one that lappeth of the Water with his Tongue, as a Dog lappeth, him ſhalt thou ſet by himſelf, likewiſe every one that boweth down upon his Knees to drink] Interpreters are at a ſad Puzzle to conceive, for what poſſible Reaſon God made a Diſtinction, between the Soldiers who lapped Water in their Hands, and thoſe that laid themſelves down to drink. Some of the *Jewiſh* Doctors are of Opinion, that all, except three hundred, who lapped, had been accuſtomed to the Worſhip of *Baal*, which they unwarily diſcovered by their kneeling to drink, but this is a groundleſs and far fetched Conceit. The Notion of thoſe, who impute thoſe three hundred Mens lapping, *ſome* to their *Sloth* and *Lazineſs*, and *others* to their *Timorouſneſs*, and the great *Fear* they were in, of being ſurprized by the Enemy, is of no more Validity: For, tho' God, if he thought fit, might have employed the moſt daſtardly among them upon this Expedition, that the Glory of the Victory might entirely redound to himſelf; yet ſince, we are told, all the fearful Perſons were diſmiſſed before, and ſince it but badly befits the Character of the *Courageous* to be *lazy*; this Action of *Lapping* is rather to be accounted a Token of their Temperance, and of the Nobleneſs of their Spirit, which made them ſo deſirous to engage the Enemy, that they would not ſtay to drink, but (tho' they were very thirſty) contented themſelves to *moiſten their Mouths*, as we ſay, with a little Water; whereas the reſt indulged themſelves ſo far as to drink their Belly-full. But, after all, the true Reaſon and Deſign of this Method ſeems to be only this. — That God was minded to reduce *Gideon*'s Army to a very ſmall Number, which might very likely be done by this Means: For, as the Seaſon of the Year was hot, and the Generality of the Soldiers weary, thirſty, and faint, it was moſt probable, that they would lie down (as indeed they did) and refreſh themſelves plentifully, and ſcarce to be expected, that any great Number would deny themſelves in this Manner.

In the Beginning of the Middle Watch] Tho' the *Romans*, in After-ages, divided the Night into four Watches, *Matt.* xiv. 25. yet in the eaſtern Parts, and more antient Times, it conſiſted but of *three*, whereof the firſt began at *ſix*, and continued four Hours. The *ſecond* therefore is called the *middle Watch*, and began at *eleven*; ſo that, we may ſuppoſe, that it was ſome Time after this, that *Gideon* alarmed the *Midianitiſh* Camp; and the Reaſons why they choſe this Part of the Night to do it in, are obvious, becauſe the Trumpets would then ſeem to ſound louder, and the Lights to ſhine brighter, and ſo both increaſe the Conſternation of the Enemy, and conceal the Smallneſs of his own Army.

And they took two Princes of the Midianites, Oreb and Zeeb] As the Language of the *Iſhmaelites*, the *Midianites*, and the *Amalekites*, who dwelt in *Arabia*, was originally the ſame, becauſe they all deſcended from *Abraham* their common Father; ſo we may infer, that there was little or no Difference at this Time. *Oreb*, in the *Hebrew*, ſignifies a *Crow*, and *Zeeb*, a *Wolf*; and theſe are no improper Words to repreſent the *Sagaciouſneſs* and *Fierceneſs*, which ſhould be in two ſuch great Commanders: Nor was it an uncommon Thing, for great Families, in antient Times, to derive their Names from ſuch like Creatures, (hence the *Corvini*, *Gracchi*, *Aquilini*, &c. among the *Romans*) either as *Omens* or *Monuments* of their undaunted Courage, and Dexterity in military Atchievements. But, after all, it ſeems every whit as probable, that theſe were only Nicknames which the *Iſraelites* gave theſe two Princes of *Midian*, to denote their Fierceneſs, and Rapaciouſneſs after Prey.

CHAP. VIII.

The Ephraimites *are diſpleaſed, but at length ſatisfied.* Gideon *purſues and kills the two Kings of* Midian; *puniſhes* Succoth *and* Penuel; *refuſes the Government*; *makes an Ephod of the Spoils, which proves an Occaſion of Idolatry*; *his Wives, Children, Death, and Burial.* Iſrael *revolts to Idolatry, and is ungrateful to* Gideon's *Family.*

Ver. 1. AND the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? and they did chide with him ſharply. 2 And he ſaid unto them, What have I done now in compariſon of you? *Is* not the gleaning of the grapes of Ephraim, better than the vintage of Abiezer? 3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? Then their anger was abated toward him, when he had ſaid that. 4 And Gideon came to Jordan, *and* paſſed over, he, and the three hundred men that *were* with him, faint, yet purſuing *them*. 5 And he ſaid unto the men of Succoth, give, I pray you, loaves of bread unto the people that follow me, for they *be* faint, and I am purſuing after Zebah and Zalmunna, kings of Midian. 6 And the princes of Succoth ſaid, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thine army? 7 And Gideon ſaid, Therefore when the Lord hath delivered Zeba and Zalmunna into mine hand, then I will tear your fleſh with the thorns of the wilderneſs, and with briers. 8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him, as the men of Succoth had anſwered *him*. 9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower. 10 Now Zebah and Zalmunna *were* in Karkor, and their hoſt with them, about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell an hundred and twenty thouſand men that drew ſword. 11 And Gideon went up by the way of them that dwelt in tents, on the eaſt of Nobah, and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure. 12 And when Zebah and Zalmunna fled, he purſued after them,

them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host. 13 And Gideon the son of Joash returned from battle before the sun *was up*. 14 And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men. 15 And he came unto the men of Succoth, and said, Behold, Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary? 16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. 17 And he beat down the tower of Penuel, and slew the men of the city. 18 Then said he unto Zeba and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art* so *were* they, each one resembled the children of a king. 19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the Lord liveth, if ye had saved them alive, I would not slay you. 20 And he said unto Jether his first-born, Up, *and* slay them: but the youth drew not his sword: for he feared, because he *was* yet a youth. 21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments, that *were* on their cameis necks. 22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy sons son also: for thou hast delivered us from the hand of Midian. 23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you. 24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey: (for they had golden ear-rings, because they *were* Ishmaelites) 25 and they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey. 26 And the weight of the golden ear-rings that he requested, was a thousand and seven hundred shekels of gold, beside ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels necks. 27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah; and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house. 28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness forty years in the days of Gideon. 29 And Jerubbaal the son of Joash went and dwelt in his own house. 30 And Gideon had threescore and ten sons of his body begotten: for he had many wives. 31 And his concubine that *was* in Shechem, she also bare him a son, whose name he called Abimelech. 32 And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites. 33 And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god. 34 And the children of Israel remembred not the Lord their God, who had delivered them out of the hands of all their enemies on every side: 35 Neither shewed they kindness to the house of Jerubbaal, *namely* Gideon, according to all the goodness which he had shewed unto Israel.

And he said unto Jether, his first-born, Up, and slay them] In antient Times, says *Patrick*, it was as much a Custom for *great Men* to do *Execution* upon Offenders, as it is now an usual Thing for them to pronounce *Sentence* upon them. They had not then (as we have now) such Persons as the *Romans* called *Carnifices*, or publick *Executioners*; and therefore *Saul* bade such as waited on him kill the Priests; and *Doeg*, one of his chief Officers, did it, 1 *Sam.* xxii. 17, 18. But the Reason why *Gideon* would have had his Son do the Execution, was, that he might be early animated against the Enemies of *Israel*, even as *Hannibal* is reported, when he was a Boy, to have been incensed against the *Romans*.

Beside the Chains that were on their Camels Necks] *Le Clerc* observes, that the Word which we render *Chains*, is in the Original, *little Moons*, which the *Midianites* might wear strung together about their Camels Necks, either by Way of *Ornament*, or *Superstition*, because they, as well as all other People of *Arabia*, were very zealous Worshippers of the Moon.

And Gideon made an Ephod thereof] It is suggested by some, says *Stackhouse*, that *Gideon* was as great an Offender as any, in his making an Ephod for the Purpose of Idolatry; but before we admit of so rash a Censure, we should enquire a little into the Nature of this Ephod, and for what possible Purpose it was at first made.

An Ephod, we know, is a common Vestment belonging to Priests in general; but that of the High-Priest was of very great Value. This Vestment, however, was not so peculiar to the Priests, but that sometimes we find the Laity (as in the Case of *David* bringing home the Ark of God) allowed to wear it; and therefore some have imagined, that the Ephod, which *Gideon* made, was only a rich and costly *Robe of State*, which, on certain Occasions, he might wear, to denote the Station he held in the *Jewish* Republick. But if his Intent was only to distinguish himself from others by such a particular Vestment, how this could give the People Occasion of falling into Idolatry, or any Way *become a Snare to Gideon and his House*, we cannot conceive.

Others therefore suppose, that the Word *Ephod* is a short Expression to denote the High-Priest's Breast-plate, together with the *Urim* and *Thummim*; and hence, by an easy Figure, they are led to think that to *make an Ephod* is to establish a Priesthood; and thereupon conclude, that *Gideon*'s Crime, in *making this Ephod*, was not to establish Idolatry, but only to institute another Priesthood, besides that which God had instituted in *Aaron* and his Posterity: And, to this Purpose, they suppose, that he erected a private Tabernacle, an Altar, a Mercy-seat, with Cherubims, *&c.* that, being now made the supreme Governor, he might consult God at his own House, in such difficult Points as occurred in his Administration.

But, besides that it is not easy to imagine, that a Man, familiar with God, and chosen by him, as *Gideon* was, should, after so signal a Victory as he had obtained, immediately *apostatize*, as he must have done, had he set up an Oracle in his own House; there seems to have been no Manner of Necessity for it, because *Shiloh* (where the Tabernacle stood) was in the Tribe of *Ephraim*, which adjoined to that of *Manasseh*, whereunto *Gideon* belonged. Nor should it be forgotten that this *Ephod* was *set up in Ophrah*, which Place *Gideon* quitted, as soon as he had resigned his publick Employ, and retiring to a Country-house of his own, in all Probability he left this Ephod behind him: There is Reason therefore to believe, that the Design of setting it up, was merely to be a Monument of his remarkable Victory over the *Midianites*, in like Manner as other

Conquerors had done before him; only, as the Cuſtom was, to erect a Pillar, or hang up Trophies upon the like Occaſion, he choſe rather to make an *Ephod*, or Prieſt's Habit, (perhaps all of ſolid Gold) as a Token, that he aſcribed this Victory only to God, and triumphed in nothing ſo much, as in the Reformation of the true Religion by that Means. This was an Action of no bad Intent in *Gideon*, tho', in After-times, when the People began to return to Idolatry, and had this Fancy, among others, that God would anſwer them at *Ophrah*, where this *Ephod* was, as well as at his Tabernacle at *Shiloh*, it was perverted to a bad Purpoſe. But, as this Abuſe aroſe from the mad Caprice of the People, and not from any ill Intent in *Gideon*, he is no more chargeable therewith, than *Moſes* was with the idolatrous Worſhip which the *Iſraelites*, in future Ages, paid to the *Brazen Serpent*, which he, for very beneficial Purpoſes, at firſt ſet up.

CHAP. IX.

Abimelech *made King by the* Sechemites. *He murders all his Brethren, except* Jotham, *who, by a Parable rebukes them, and foretels their Ruin. The* Shechemites *and* Abimelech *quarrel; he deſtroys their City; he attacks* Thebes, *and is ſlain by a Woman.*

Ver. 1. AND Abimelech the ſon of Jerubbaal went to Shechem, unto his mothers brethren, and communed with them, and with all the family of the houſe of his mothers father, ſaying, 2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the ſons of Jerubbaal (*which are* threeſcore and ten perſons) reign over you, or that one reign over you? remember alſo that I *am* your bone and your fleſh. 3 And his mothers brethren ſpake of him in the ears of all the men of Shechem all theſe words: and their hearts inclined to follow Abimelech; for they ſaid, He *is* our brother. 4 And they gave him threeſcore and ten *pieces* of ſilver out of the houſe of Baal-berith: wherewith Abimelech hired vain and light perſons, which followed him. 5 And he went unto his fathers houſe at Ophrah, and ſlew his brethren the ſons of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left: for he hid himſelf. 6 And all the men of Shechem gathered together, and all the houſe of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem. 7 And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lift up his voice, and cried, and ſaid unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. 8 The trees went forth *on a time* to anoint a king over them, and they ſaid unto the olive-tree, Reign thou over us. 9 But the olive-tree ſaid unto them, Should I leave my fatneſs, wherewith by me they honour God and man, and go to be promoted over the trees? 10 And the trees ſaid to the fig-tree, Come thou, *and* reign over us. 11 But the fig-tree ſaid unto them, Should I forſake my ſweetneſs and my good fruit, and go to be promoted over the trees? 12 Then ſaid the trees unto the vine, Come thou, *and* reign over us. 13 And the vine ſaid unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? 14 Then ſaid all the trees unto the bramble, Come thou, *and* reign over us. 15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come *and* put your truſt in my ſhadow: and if not, let fire come out of the bramble and devour the cedars of Lebanon. 16 Now therefore, if ye have done truly, and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands: 17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: 18 And ye are riſen up againſt my fathers houſe this day, and have ſlain his ſons, threeſcore and ten perſons, upon one ſtone, and have made Abimelech the ſon of his maid-ſervant, king over the men of Shechem, becauſe he *is* your brother) 19 If ye then have dealt truly and ſincerely with Jerubbaal and with his houſe this day, *then* rejoice ye in Abimelech and let him alſo rejoice in you: 20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the houſe of Millo: and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech. 21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother. 22 When Abimelech had reigned three years over Iſrael, 23 Then God ſent an evil ſpirit between Abimelech and the men of Shechem, and the men of Shechem dealt treacherouſly with Abimelech: 24 That the cruelty *done* to the threeſcore and ten ſons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which ſlew them, and upon the men of Shechem which aided him in the killing of his brethren. 25 And the men of Shechem ſet liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech. 26 And Gaal the ſon of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. 27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the houſe of their god, and did eat and drink, and curſed Abimelech. 28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal, and Zebul his officer? ſerve the men of Hamor the father of Shechem: for why ſhould we ſerve him? 29 And would to God this people were under my hand; then would I remove Abimelech. And he ſaid to Abimelech, Increaſe thine army, and come out. 30 And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was kindled. 31 And he ſent meſſengers unto Abimelech privily, ſaying, Behold, Gaal the ſon of Ebed, and his brethren, be come to Shechem; and behold, they fortify the city againſt thee. 32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field. 33 And it ſhall be, *that* in the morning as ſoon as the ſun is up, thou ſhalt riſe early, and ſet upon the city: and behold, *when* he and the people that *is* with him come out againſt thee, then mayeſt thou do to them as thou ſhall find occaſion. 34 And Abimelech roſe up, and all the people that *were* with him by night, and they laid wait againſt Shechem in four companies. 35 And Gaal the ſon of Ebed went out, and ſtood

ood in the entring of the gate of the city: and Abimelech roſe up, and the people that *were* with him from lying in wait. 36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, here come people down from the top of the mountains. And Zebul ſaid unto him, Thou eeſt the ſhadow of the mountains as *if they were* en. 37 And Gaal ſpake again, and ſaid, See here come people down by the middle of the and, and another company come along by the lain of Meonenim. 38 Then ſaid Zebul unto im, Where *is* now thy mouth, wherewith thou idſt, Who *is* Abimelech, that we ſhould ſerve im? *is* not this the people that thou haſt deiſed? go out, I pray now, and fight with hem. 39 And Gaal went out before the men f Shechem, and fought with Abimelech. 40 nd Abimelech chaſed him, and he fled before im, and many were overthrown *and* wounded, *en* unto the entring of the gate. 41 And bimelech dwelt at Arumah: and Zebul thruſt ut Gaal and his brethren, that they ſhould not well in Shechem. 42 And it came to paſs n the morrow, that the people went out into he field, and they told Abimelech. 43 And e took the people, and divided them into three ompanies, and laid wait in the field, and looked, nd behold the people *were* come forth out of he city, and he roſe up againſt them, and ſmote hem. 44 And Abimelech, and the company hat *was* with him, ruſhed forward, and ſtood in he entring of the gate of the city: and the two ther companies ran upon all *the people* that *were* the fields, and ſlew them. 45 And Abielech fought againſt the city all that day, and e took the city, and ſlew the people that *was* herein, and beat down the city, and ſowed it ith ſalt. 46 And when all the men of the tower f Shechem heard *that*, they entred into an hold f the houſe of the god Berith. 47 And it was old Abimelech, that all the men of the tower f Shechem were gathered together. 48 And bimelech gat him up to mount Zalmon, he nd all the people that *were* with him; and Abielech took an ax in his hand, and cut down a ough from the trees, and took it, and laid it on is ſhoulder, and ſaid unto the people that *were* with im, What ye have ſeen me do, make haſte *and* do s I *have done*. 49 And all the people likewiſe cut own every man his bough, and followed Abielech, and put *them* to the hold, and ſet the hold n fire upon them: ſo that all the men of the ower of Shechem died alſo, about a thouſand en and women. 50 Then went Abimelech, o Thebez, and incamped againſt Thebez, and ook it. 51 But there was a ſtrong tower within he city, and thither fled all the men and women, nd all they of the city, and ſhut *it* to them, and at them up to the top of the tower. 52 And bimelech came unto the tower, and fought gainſt it, and went hard unto the door of the ower to burn it with fire. 53 And a certain oman caſt a piece of a milſtone upon Abielechs head, and all to brake his ſcull. 54 hen he called haſtily unto the young man is armour-bearer, and ſaid unto him, Draw hy ſword, and ſlay me, that men ſay not of ne, A woman ſlew him. And his young man hruſt him through, and he died. 55 And when he men of Iſrael ſaw that Abimelech was dead, they departed every man unto his place. 56 Thus God rendred the wickedneſs of Abimelech which he did unto his father, in ſlaying his ſeventy brethren. 57 And all the evil of the men of Shechem, did God render upon their heads: and upon them came the curſe of Jotham the ſon of Jerubbaal.

And Abimelech the Son of Jerubbaal] What the Names of *Jerubbaal*'s other Sons were, we have no Mention made in ſacred Writ; but the Name of this one is particularly ſet down, becauſe the following Story depends upon it: And not only ſo, but his Mother perhaps might give him this Name (which ſignifies *my Father a King*) out of Pride and Arrogance, that ſhe might be looked upon as the Wife of *one*, who was thought to deſerve a Kingdom, tho' he did not accept of it: And it is not improbable, that the very Senſe of this might be one Means to inflame the Mind of her Son afterwards, to affect the Royal Dignity.

Slew his Brethren, the Sons of Jerubbaal, being threeſcore and ten Perſons, upon one Stone] This Stone ſome will have to be an *Altar*, which *Abimelech* dedicated to the Idol *Baal*, and erected in the ſame Place, where his Father *Gideon* had deſtroyed his Altar before; and ſo they account, that this Slaughter of his Sons was deſigned for an *expiatory* Sacrifice of their Father's Crime, in demoliſhing the Altar and Grove, dedicated to that *Idol*. But this is a little too far fetched, tho' there is hardly any other Reaſon to be given, why they ſhould all be murthered upon one and the ſame *Stone*.

Out of the Houſe of Baal-berith] The learned *Bochart* is of Opinion, that the *Baal* here mentioned, was the ſame with *Beroë*, the Daughter of *Venus* and *Adonis*, deſired in Marriage by *Neptune*, but given to *Bacchus*; and that ſhe gave her Name to *Berith* in *Phœnicia*, where ſhe was much worſhipped, and thence tranſlated a Goddeſs into other Parts. But, tho' the Word *Baal* (as he maintains) be frequently uſed in a *feminine* Senſe, yet it can hardly be imagined, but that the *ſacred* Hiſtorian, if he had been minded to expreſs a *Goddeſs*, might have found out ſome Way of diſtinguiſhing her; might have called her (for Inſtance) *Bahalah-berith*, the *Lady*, or *Goddeſs* of *Berith*, without making both the Words of a *maſculine* Termination. And therefore the moſt *ſimple* and natural Manner of explaining the Name, is, to take it in general for the God who preſides over Covenants and Contracts, to whom it belongs to maintain them, and to puniſh all thoſe that violate them. For it is to be obſerved, that the moſt *barbarous*, as well as the moſt *knowing*, the moſt *religious*, as well as the moſt *ſuperſtitious* Nations have always looked upon God as the Witneſs, as well as the Vindicator of Oaths and Covenants; that the *Greeks* had their *Zeus Horkios*, as well as the *Latins* their *Jupiter Piſtius*, or *Deus Fidius*, or *Fœcialis*, whom they looked upon as a God of Honeſty and Uprightneſs, always ſuperintending in Treaties and Alliances. And for this Reaſon not improbably, the Houſe of their God *Berith* was the Citadel, the Arſenal, and the Treaſury of the *Shechemites*, even as *Plutarch* informs us, that in the Temple of *Saturn*, the *Romans* repoſited both their Archives and their Wealth. See *Bochart*, *Pool*, *Calmet*, and *Jurieu*.

The Trees went forth on a Time to anoint a King over them] This is the firſt *Fable* that we find any where upon Record; and from hence it appears, that ſuch Fictions as theſe, wherein the moſt ſerious Truths are repreſented, were in Uſe among the *Jews* (as they are ſtill in the Eaſtern Countries) long before the Time of *Eſop*, or any other Author that we know of. Various are the Reaſons that may be aſſigned for the firſt Invention of them; but theſe two ſeem to be the principal; 1. Becauſe Men would ſuffer themſelves to be reprehended in this Guiſe, when they could not endure plain Words: And, 2. Becauſe they heard them with Delight and Pleaſure, and remembred them better, than any grave or rational Diſcourſes.

Then God ſent an evil Spirit (or Spirit of Diſcord) *be-*

tween Abimelech and the Men of Shechem] Which, in Scripture, is an usual Form of Speech, and denotes not any *positive* Action, but a Permission only, or, at most, a Direction from God. It is observed, however, that this Manner of Expression may possibly have given Rise to some Notions in the Theology of the *Heathens*, when they suppose, that the *Furies* are appointed by the Gods to sow the Seeds of Discord among Men.

And a certain Woman cast a Piece of a Millstone upon Abimelech's Head] Thus *Plutarch* relates, that *Pyrrhus*, at the Siege of *Thebes*, was killed by a Woman's throwing a Piece of *Tile* upon his Head; but there is something more remarkable in *Abimelech*'s Death by a Stone, because, as he slew all his Brethren upon *one Stone*, for him to die by no other Instrument, carried some Stamp of his Sin upon it. The Manner of his Death, however, puts me in Mind of what the same Author records of the *Spartan* General, *Lysander*, who fell ingloriously under the Walls of *Haliartus*. 'Thus he 'died, says he, but not like *Cleombrotus*, who was 'slain, while he was gloriously making Head against 'an impetuous Enemy at *Leuctra*; not like *Cyrus*, or '*Epaminondas*, who received a mortal Wound, while 'he was rallying his Men, and securing to them the 'Victory. These great Men died in their Callings. 'They died the Death of Kings and Commanders: 'Whereas he, like some common Soldier, or one of 'the forlorn Hope, cast away his Life ingloriously; 'giving this Testimony to the antient *Spartans*, that 'they did well to avoid storming of Walls, in which 'the stoutest Men may chance to fall by the Hand, 'not only of an abject Fellow, but by that of a Boy 'or a Woman, as they say *Achilles* was slain, in the 'Gates of *Troy*, by the Hands of effeminate *Paris*.' See *Patrick*'s Com. and *Plutarch*'s Comp. of *Lysander* and *Sylla*.

CHAP. X.

Tola *and* Jair, *successively, judge* Israel. *The* Philistines *and* Ammonites *oppress* Israel; *but God, on their Repentance, takes Pity on them.*

Ver. 1. AND after Abimelech, there arose to defend Israel, Tolah the son of Puah the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim. 2 And he judged Israel twenty and three years, and died, and was buried in Shamir. 3 And after him arose Jair a Gileadite, and judged Israel twenty and two years. 4 And he had thirty sons that rode on thirty ass-colts, and they had thirty cities, which are called Havoth-jair unto this day, which *are* in the land of Gilead. 5 And Jair died, and was buried in Camon. 6 And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him. 7 And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. 8 And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan, in the land of the Amorites which *is* in Gilead. 9 Moreover the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed. 10 And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim: 11 And the Lord said unto the children of Israel, *Did* not I *deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? 12 The Zidonians also, and the Amalekites, and the Maonites did oppress you, and ye cried to me, and I delivered you out of their hand. 13 Yet ye have forsaken me and served other gods; wherefore I will deliver you no more. 14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation. 15 And the children of Israel said unto the Lord, We have sinned, do thou unto us whatsoever seemeth good unto thee, deliver us only, we pray thee, this day. 16 And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel. 17 Then the children of Ammon were gathered together, and incamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh. 18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

And the Children of Israel said unto the Lord, We have sinned, do thou unto us whatsoever seemeth good unto thee] This is the most remarkable Repentance and Reformation that we meet with in the History of *Judges*; and it seems to be so serious, that, in the Times of those three Governors who succeeded *Jephtah*, we read nothing of their relapsing into Idolatry. And, as their Repentance was sincere, so the Expression of the divine Compassion towards them, Ver. 16. *that his Soul was grieved for the Misery of Israel*, is the strongest that we meet with; tho' every one knows, that the divine Nature is not capable of *Grief*, properly so called, but the Meaning is, that he quite altered his former Intention, and, in much Mercy, resolved, upon their Repentance, to deliver them.

And that Year they vexed and oppressed the Children of Israel eighteen Years] It may be rendered, *That Year they had vexed and oppressed the Children of Israel eighteen Years*, that was the *eighteenth Year*, namely, of that Vexation. This was the eighteenth Year of that Oppression. And these eighteen Years are not to be reckoned from *Jair*'s Death, because that would enlarge the Time of the Judges beyond just Bounds, as may appear from 1 *Kings* vi. 1. nor from *Jephtah*'s beginning to reign, because he reigned but six Years, and in the Beginning thereof put an End to this Persecution, but from the fourth Year of *Jair*'s Reign, the greatest Part of which, it seems, was cotemporary with this Affliction. And altho' this Oppression of the *Ammonites* and *Philistines*, and the Cause of it, the Idolatry of the *Israelites*, be not mentioned till after *Jair*'s Death, because the sacred Penman would deliver the whole History of this Calamity entire, and together; yet they both happened before it; and *Jair*'s Death is mentioned before that, only by a *Prolepsis* or Anticipation, than which nothing is more frequent in Scripture. The Case of *Jair* and *Samson* seem to be much alike. For, as it's said of *Samson*, that *he judged Israel in the Days* of the Tyranny *of the Philistines*, twenty Years, *Judg.* xv. 20. by which it is evident, that his Judicature, and their Dominion, were cotemporary: The like is to be conceived of *Jair*, that he began to judge *Israel*, and endeavoured to reform Religion, and purge out all Abuses; but being unable to effect this through the Backwardness or Baseness of the People, God would not enable him to deliver them, but gave them up to this sad Oppression; so that *Jair* could only perform one half of his Office, which was to determine Differences among the *Israelites*, but could not deliver them from their Enemies.

CHAP.

CHAP. XI.

The History of Jepthah.

Ver. 1. NOW Jephthah the Gileadite as a mighty man of valour, and he *was* the ſon of an harlot: and Gilead begat Jephthah. 2 And Gileads wife bare him ſons, and his wifes ſons grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our fathers houſe, for thou *art* the ſon of a ſtrange woman. 3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him. 4 And it came to paſs in proceſs of time, that the children of Ammon made war againſt Iſrael. 5 And it was ſo, that when the children of Ammon made war againſt Iſrael, the elders of Gilead went to fetch Jephthah out of the land of Tob: 6 And they ſaid unto Jephthah, Come and be our captain, that we may fight with the children of Ammon. 7 And Jephthah ſaid unto the elders of Gilead, Did not ye hate me, and expel me out of my houſe? and why are ye come unto me now when ye are in diſtreſs? 8 And the elders of Gilead ſaid unto Jephthah, Therefore we turn again to thee now, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead. 9 And Jephthah ſaid unto the elders of Gilead, If ye bring me home again to fight againſt the children of Ammon, and the Lord deliver them before me; ſhall I be your head? 10 And the elders of Gilead ſaid unto Jephthah, The Lord be witneſs between us, if we do not ſo according to thy words. 11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Miſpeh. 12 And Jephthah ſent meſſengers unto the king of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come againſt me to fight in my land? 13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, becauſe Iſrael took away my land when they came up out of Egypt, from Arnon even unto Jabbock, and unto Jordan: now therefore reſtore thoſe *lands* again peaceably. 14 And Jephthah ſent meſſengers again unto the king of the children of Ammon: 15 And ſaid unto him, Thus ſaith Jephthah, Iſrael took not away the land of Moab, nor the land of the children of Ammon: 16 But when Iſrael came up from Egypt, and walked through the wilderneſs, unto the Red-ſea, and came to Kadeſh; 17 Then Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſs through thy land: but the king of Edom would not hearken *thereto*. And in like manner they ſent unto the king of Moab; but he would not *conſent*: and Iſrael abode in Kadeſh. 18 Then they went along through the wilderneſs, and compaſſed the land of Edom, and the land of Moab, and by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab. 19 And Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon; and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land unto my place. 20 But Sihon truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought againſt Iſrael. 21 And the Lord God of Iſrael delivered Sihon, and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country. 22 And they poſſeſſed all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs, even unto Jordan. 23 So now the Lord God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael, and ſhouldſt thou poſſeſs it? 24 Wilt thou not poſſeſs that which Chemoſh thy God giveth thee to poſſeſs? So whomſoever the Lord our God ſhall drive out from before us, them will we poſſeſs. 25 And now *art* thou any thing better than Balak the ſon of Zippor, king of Moab? did he ever ſtrive againſt Iſrael, or did he ever fight againſt them, 26 While Iſrael dwelt in Heſhbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred years? Why therefore did ye not recover *them* within that time? 27 Wherefore I have not ſinned againſt thee, but thou doeſt me wrong to war againſt me: the Lord the Judge be judge this day between the children of Iſrael, and the children of Ammon. 28 Howbeit, the king of the children of Ammon hearkned not unto the words of Jephthah which he ſent him. 29 Then the ſpirit of the Lord came upon Jephthah, and he paſſed over Gilead, and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead he paſſed over *unto* the children of Ammon. 30 And Jephthah vowed a vow unto the Lord, and ſaid, If thou ſhalt without fail deliver the children of Ammon into mine hands, 31 Then it ſhall be, that whatſoever cometh forth of the doors of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the Lords, and I will offer it up for a burnt-offering. 32 So Jephthah paſſed over unto the children of Ammon to fight againſt them, and the Lord delivered them into his hands. 33 And he ſmote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great ſlaughter. Thus the children of Ammon were ſubdued before the children of Iſrael. 34 And Jephthah came to Mizpeh, unto his houſe, and behold, his daughter came out to meet him with timbrels and with dances, and ſhe *was his* only child: beſide her he had neither ſon nor daughter. 35 And it came to paſs when he ſaw her, that he rent his cloaths, and ſaid, Alas, my daughter, thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. 36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; foraſmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon. 37 And ſhe ſaid unto her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. 38 And he ſaid, Go. And he ſent her away

away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains. 39 And it came to pass at the end of two months, that she returned unto her father, who did with her, *according* to his vow which he had vowed: and she knew no man. And it was a custom in Israel, 40 *That* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Thou shalt not inherit in our Father's House, for thou art the Son of a strange Woman] Several *Jewish* Doctors are of Opinion, says *Howell*, that the Word *Zonah* may signify, either one of another Tribe, or one of another Nation; and so *Josephus* calls *Jeptha*, *a Stranger by the Mother's Side*. It is to be observed, however, that among the *Jews*, if such Persons as were deemed Strangers embraced the Law, their Children were capable to inherit among the rest of their Brethren. *Jeptha* indeed, complains of the hard Usage he met with, but it was upon this Occasion, when his Country he found stood in need of him: For, had he been unjustly dispossessed of his Inheritance before, we can hardly suppose, that a Man of his Courage and martial Spirit, would have sat down contented with his Exclusion. It is not to be doubted therefore, but that he was *the Son of an Harlot*, properly so called: But then the Question is, Why God should make Choice of a Person of his Character for so great an Instrument of his Glory? To which it may be replyed, 1*st*, That God has prescribed Laws to Men, but none to himself; and can therefore alter his Dispensations as he pleases, according to the Circumstances and Exigences of Things. 2*dly*, That as he chuses to act by *second* Causes, he always makes Use of such Instruments, as (all Things considered) are propereſt for his Purpose, without regard to any Blemishes, for which they themselves are not accountable: And, 3*dly*, That he might purposely dispense with the Law in this Case, to shew, that those who are *basely born*, ought not to despond, but, by a virtuous and good Life expect a Share of God's Blessings.

Dwelt in the Land of Tob] We read no where else of this Country, says *Patrick*, which, very probably, was not far from *Gilead*, upon the Borders of the *Ammonites*, in the Entrance of *Arabia Deserta*; or perhaps it is the same with what is called *Ish-tob* (2 Sam. viii. 6, 8.) which was in *Syria*, and so near the *Ammonites*, that they hired Forces from thence, as well as from other Nations, to fight against *David*.

And Jephthah vowed a Vow unto the Lord] To make a Vow was an Act of religious Worship, and in itself no Way culpable; nay, not only the *Jews*, but other Nations looked upon it in this View: And therefore we find *Livy* so frequently telling us, that the *Roman* Generals were wont to vow to *Jupiter*, or *Apollo*, or some other God, that if, by their Help, they should prove successful, they would devote some Part of the Spoil they should take in the War, to their Use, or build Temples, and dedicate them to their Honour.

Who did with her according to his Vow which he had vowed] There has been a great Controversy among Commentators, whether this Daughter of *Jephthah*'s was really sacrificed or no. To satisfy the Curious in this Point, I shall, says *Stackhouse*, fairly state the Arguments on both Sides; consider a little on which they preponderate; and then enquire, in Case he did sacrifice his Daughter, or, (as others will have it) devote her only to God's Service in a single Life; whether the Thing was lawful for him to do; and what might possibly be the Motive of his doing it.

Those who maintain the Negative, or more merciful Side of the Question, argue in this Manner; That *Jephthah* was certainly a very good Man, because we find him ranked among the *Worthies* of old, that are commemorated, with Honour, by the Author of the *Hebrews*; that he was an *Israelite*, and, as such, lived under a Law which prohibited human Sacrifices by the severest Penalties; that had the Vow been intended in this Sense, God would never have vouchsafed *Jephthah* so signal a Victory as he did, which must have terminated in the Violation of his own Laws; and therefore they conclude, that so kind and tender a Father as *Jephthah* is represented, would never have sacrificed an innocent, dutiful, and obedient Child, as her whole Carriage seems to denote her, in Discharge of a rash and inconsiderate Vow; especially when, according to the Prescription of the Law, he might have redeemed his Daughter at a Price so inconsiderable as *ten Shekels of Silver*.

It must be something else therefore, say they, that *Jephthah* did unto his Daughter, and that (according to the Import of the Text) was to devote her to a State of Celibacy, or that she might live in the State of a religious Nun, all the Days of her Life: For the Particle *Vah*, which we render *and*, (*it shall surely be the Lord's*, and *I will offer it up*) is a *Disjunctive* in this Place, as it is elsewhere, and signifies *or*; so that the true Version of the Passage should be, *whatever cometh forth to meet me, shall surely be the Lord's*, or *I will offer it up for a Burnt-offering*; i. e. if it be an human Creature, I will dedicate it to the Service of God; if a Beast, of any Kind proper for a Sacrifice, I will instantly offer it up: For that in this Sense the Vow is to be understood, is evident; from her going into the Mountains *to bewail her Virginity*, which, had she been doomed to be sacrificed, had not been near so proper, as to bewail her *untimely End*: Nor can we think that *Jephthah* would have ever suffered her to have made a Circuit of two Months among her Companions, for fear of making her Escape, or procuring some of her Friends and Acquaintance either to rescue her, or intercede for her, had she been destined to suffer Death upon her Return.

On the contrary, when she returned to her Father, and *he had done to her according to his Vow*, it immediately follows, that *she knew not Man*; which shews that the Purpose of his Vow was answered, by obliging her to a State of perpetual Virginity in some retired Place, where she was excluded from all Society, except that *the Daughters of Israel*, those especially of her Acquaintance, went up, either to talk or converse with her, or to celebrate her Praise, or to comfort her concerning her solitary Condition (for to all these Senses may the Word *Letanoth* be applied) *four Days in the Year*, i. e. one Day in every Quarter.

Upon the whole therefore they infer, that *Jephthah*'s Daughter did not fall a Sacrifice, but was consecrated to God, and his Service, devoted to a single Life, and to remain a Recluse all her Days; which could not but occasion *Jephthah* no small Grief and Trouble, because by this Means his Family became extinct, and himself destitute of Issue, to inherit his Estate, and perpetuate his Name.

These are some of the most plausible Arguments, that are generally employed to prove, not the Sacrifice of *Jephthah*'s Daughter, but only her Obligation to a perpetual Virginity, in the Worship and Service of God.

Those that maintain the Affirmative, or harsher Side of the Question, *viz.* that *Jephthah*, in pursuance to his Vow, did actually sacrifice his Daughter, [illegible] their Arguments in this Manner, — That the [illegible] wherein *Jephthah* lived, were so sadly addicted to [illegible] latry, that *to burn their Sons and their Daughters* [illegible] *Fire to their Gods*, was a common Practice among the *Israelites*, as well as other Nations, and that the Manner in which he lived (before he was called to the Assistance of his Brethren) which was chiefly by Plunder and Rapine, and Bloodshed, made him not improbable of vowing to sacrifice the first of his Domestics that should meet him upon his victorious Return: [illegible] Vow is delivered in *general* and *indefinite* Terms, *whatsoever*, viz. *should come forth of the Doors of his House to meet him*, that should *surely be the Lord's*, and it should be the Lord's, *by being offered up for a Burnt-offering*; that tho' the Particle *Vah* [illegible]

ſed in a *diſjunctive* Senſe, yet it can only be ſo, where Things are *really* diſtinct from each other, but cannot e admitted where the one manifeſtly includes the other, s it is in the Paſſage before us; that therefore it is uch more congruous to all the Rules of good Senſe, o underſtand the Words of *Jepthah* ſo, as that, by romiſing *whatſoever he met ſhould be the Lord's*, he bliged himſelf in general to conſecrate it to God, and hat by promiſing farther, that *he would offer it up for Burnt-offering*, he ſpecified the Manner in which he tended to make that his Conſecration.

Vows of perpetual Virginity, *ſay they*, are Inſtitutions f a modern Date; the Word of God knows nothing them, nor has this pretended Celibacy of *Jepthah*'s Daughter, any Foundation in Scripture; and therefore, hen this Circumſtance is inſerted, that *ſhe knew no Man*, it is not to ſignify, that ſhe lived a perpetual irgin, but only, that ſhe was ſo unhappy, as to leave e World in her Youth, and before ſhe had the Know-dge of a Man.

Had *Jepthah* meant no more, *ſay they*, by perform-g his Vow, than conſecrating his Daughter as a erpetual Virgin to the Service of God, what Cauſe as there for *rending his Cloaths*, and bemoaning him-lf, as we find he did? Had *Jepthah* made only a Vow Celibacy for his Daughter, whereby ſhe was bound nothing more painful, than to lead a ſingle Life, hat Reaſon was there for bewailing this as a grievous alamity, which ſome Men account a Thing ſo glorious d honourable? Is the being ſhut up as a *Recluſe*, and tered into the Liſt of perpetual Virgins, a Matter ſuch bitter Complaint and Lamentation? Was this fore an Evil, an Evil ſo extraordinary, that not only fore ſhe underwent it, ſhe, and her Companions, ould, for two Months together, be allowed to bewail ; but that, after ſhe had undergone it, the *Daugh-rs of Iſrael* ſhould be required to *lament it four Times Year*? If ſhe was actually put to Death, in Execu-on of her Father's Vow, it is eaſy then to underſtand, hy the particular Circumſtance of her dying without ſue, when *ſhe was the only Daughter of her Father*, d he had no other Proſpect of Poſterity to keep up s Family, ſhould be repreſented as a ſore Aggravation her violent and untimely Death: But it ſeems very fficult to account for that bitter Lamentation, made her Father, herſelf, by her Companions, and by the Daughters of *Iſrael*, in ſucceeding Times, if ſhe ffered no other, no ſeverer Puniſhment, than that of ing devoted to a *ſingle Life*.

These are ſome of the moſt prevailing Arguments the affirmative Side; and for the Confirmation of em, it is farther alledged, that both *Joſephus*, and e *Chaldee* Paraphraſt, teſtify the ſame Thing; that e antient Doctors, both of the *Jewiſh* and *Chriſtian* hurch, were of the ſame Opinion; and that, as to e Subſtance of the Fact, the Compilers of the *Homilies* our Church do perfectly agree with theſe antient riters; ſo that, how deſirous ſoever we may be to ear *Jepthah* from the Imputation of ſo cruel, ſo im-ous, ſo unnatural an Act, as that of murdering his wn Daughter, yet if we will adhere to the more eaſy d obvious Conſtruction of the Words, and as they ppear to us at firſt View; or if we retain any juſt eem or Veneration for the Senſe of Antiquity, we uſt neceſſarily conclude, that, when it is ſaid of him, at *he did with his Daughter according to his Vow, which had vowed*, the Meaning can be no leſs, than that he d really put her to Death.

There is one Law which ſeems to be of ſome Mo-ent in the Caſe before us, and that is this — *If a an vow a Vow unto the Lord, or ſwear an Oath, to nd his Soul with a Bond, he ſhall not break his Word, ſhall do according to all that proceedeth out of his outh*: But then all ſober *Caſuiſts* are agreed, that a ow has only a *conſtructive*, not a *deſtructive* Force, . that it can only lay a *new* Obligation, where there none, or where there is one, *ſtrengthen* it; but that cannot cancel a former Obligation, or ſuperinduce ne that is repugnant to it. Now, all our Obligations Obedience proceed from God: He has an uncon-troulable Right to give Laws to his Creatures; but if Men, by entering into Vows, could free themſelves from the Obligation of his Laws, they might then, whenever they pleaſed, by their own Act, defeat his Authority. Whatever therefore, is in itſelf forbidden by God, and for that Reaſon unlawful; whatever is againſt the Precept of *natural* or *revealed* Religion; whatever is inconſiſtent with thoſe *relative* Duties, which Men owe to one another; whatever, in ſhort, is, in any Reſpect, ſinful, cannot, by being made the Matter of a Vow, become juſtifiable. So that he, who hath vowed a Vow, to do what cannot be done without Sin, is ſo far from being obliged to perform his Vow, that he is, notwithſtanding his Vow, obliged not to perform it, becauſe there is not only great Obliquity in making ſuch an unlawful Vow, but his Obliquity is ſo far from being leſſened, that it is aggravated by keeping it.

Since therefore the Thing, vowed by *Jepthah*, ſeems to have been in itſelf unlawful, ſince his Daughter was innocent, and had done nothing to deſerve Death; ſince the running out to meet her Father, with Joy and Congratulation, was an Act of Piety, which ſeemed to entitle her to his Love and Favour; ſince the natural Affection of a Father towards his Child muſt be ſtifled, before he could give Way to the Execution of the Sentence of Death upon her; ſince the ſacrificing of Children to their Gods was a Crime, for which the heathen Nations were deteſted, and puniſhed by God; ſince *Jepthah*'s offering his Daughter, as a Victim to the Lord, might reflect a Diſhonour upon the true God, as if he alſo delighted in ſuch Sacrifices; ſince theſe, I ſay, and ſeveral other Things might be urged in Aggravation of this Action, we may ſafely and confidently aver, with the *Jewiſh* Hiſtorian, *that the Sacrifice which* Jepthah *offered, was neither lawful, nor acceptable to God*; but on the contrary, a very impious Act, and abominable Crime, tho' it might proceed from a miſtaken Principle of Religion.

The religious Obſervation of Oaths and Vows has, at all Times, been eſteemed a Duty, incumbent on thoſe that made them, inſomuch, that, even when they have been procured by *Guile*, they have not been thought deſtitute of their Obligation. The *Gibeonites* certainly impoſed upon the Children of *Iſrael*, when they obtained from them a League of Amity and Friendſhip; and yet we may obſerve what Notions the *Iſraelites* had of this kind of Obligation, when, in their publick Conſultations, they ſay, *We have ſworn unto them by the Lord God of Iſrael, now therefore we may not touch them.* This was a remarkable Inſtance before *Jepthah*'s Days, and 'tis not improbable, that he might have it in his Remembrance, and imprudently make uſe of it, as a *Precedent* of the Irreverſibleneſs of Oaths, and of the inviolable Tye he was under, by reaſon of his Vow: But in ſucceeding Times, there is a Paſſage in Scripture, which comes nearer to the Caſe now before us. *Saul*, in the Day of Battle, perceiving his Enemies to give ground, out of the Abundance of Zeal, made a Vow to God, that whoever ſhould taſte any Food, before the Purſuit was over, ſhould certainly die, and, upon this Occaſion, his own Son *Jonathan* had like to have been made a Sacrifice, merely becauſe the Father would have been thought religious and auſtere in the Obſervation of his Oath, notwithſtanding he was plainly excuſed from the Obligation of it, as to his Son, who was both in another Place, and ignorant of his Father's Will, and under a Neceſſity of taking ſome ſmall Refreſhment, when he was ſo faint and hungry. What Wonder then if *Jepthah*, who, we have Reaſon to believe, was a Perſon much more religiouſly inclined than *Saul*, ſhould think himſelf under an Obligation to obſerve his Vow, even tho' it was to the Deſtruction of his own and only Daughter.

What the Acceptableneſs of *Abraham*'s offering his Son *Iſaac* was, he had read in the Book of *Moſes*; and this might poſſibly leſſen the Horror of the Fact he was going to commit. For, tho' *Abraham* had the poſitive Command of God for what he did, which *Jepthah* could not pretend to, ſo that there was a great Diſpa-

rity between their two Caſes, yet it was plain, from the Acceptableneſs of *Abraham*'s Offering, and the great Reward beſtowed on him for his intended Oblation, that the ſacrificing a beloved Child was not, in all Caſes, and under all Circumſtances, ſinful, but might be ſo *circumſtantiated*, as to be an Act of Piety, and approved in the Sight of God: And when this Example proved ſuch an Action, as to the Matter and Subſtance of it, not only lawful, but commendable, *Jepthah* might be led into an Opinion, that the Difference between his Caſe, and that of *Abraham*, was not ſo great, as what was laudable and almoſt *meritorious* in the one, ſhould be imputed as an unpardonable Crime to the other.

He had read in the Law likewiſe, that *when thou ſhalt vow a Vow unto the Lord, thou ſhalt not be ſlack to pay it*, and was ſenſible, that a wilful Neglect of this was an heinous Crime, a mocking of God, a diſſembling with Heaven, and an Act of Injuſtice and Unfaithfulneſs towards him, who is a ſevere *Exacter* of Vows, and is wont to avenge the Breach of them, by the Infliction of the ſoreſt Puniſhments; and upon theſe *Premiſes* he might poſſibly argue with himſelf in this Manner; — 'Tho' I know that the Performance of my 'Vow will be accompanied with Murther, yet I con'ſider likewiſe, that my not performing it will be at'tended with downright *Perjury*. Seeing then there is 'a Neceſſity of Sinning, one Way or other, I am re'ſolved to chuſe the former; for tho' that be an Injury to 'my Daughter, yet the other is an Affront to God. 'My Child is dear to me indeed; but my God, my 'Father, is much more ſo. 'Tis better therefore to 'be cruel, than *impious*; to be guilty of Bloodſhed, 'than to be perjured, and falſe to the Lord of Heaven 'and Earth. *I have opened my Mouth to the Lord, 'and I cannot go back.* I muſt not reverſe, I dare 'not revoke the ſacred Promiſe which I have made to 'the Almighty: But my firm and unſhaken Purpoſe 'is to perform it.' Thus the miſtaken Senſe of the indiſſoluble Obligation, which his Vow had laid upon him, blinded his Eyes, and ran him upon this fatal Rock.

He could not but know, that no Vow was *obligatory*, where the Matter of it is unlawful in itſelf, or, that which was lawful in itſelf, can poſſibly be made otherwiſe by the Interpoſition of a Vow: Nay, he could not but know, that to act unlawfully, in Virtue of a Vow, was a double Sin, ſince not only the Vow itſelf was ſinful, but the Act, conſequent thereupon, was ſinful likewiſe; and yet ſo blind ſometimes is the Zeal of an *erroneous* Conſcience, that it will not ſuffer Men to perceive, at leaſt to be governed by, the moſt rational and ſelf-evident Principles.

Upon the Whole, therefore, we may conclude, that, how great ſoever this Sin of *Jepthah*'s was, yet, properly ſpeaking, it was the Sin of Ignorance, and the Effect of a miſguided Conſcience. By the bitter Complaint which he uttered at the firſt Sight of his Daughter coming out to meet him, it is evident, that he was under great Trouble and Perplexity; and, as ſhe had done nothing to alienate his Affections from her, but in this very act of meeting him, had done ſomething to engage his Affections more ſtrongly towards her, the Bowels of a Father muſt neceſſarily yearn to ſave the Life of a loving and beloved Child. The generous Offer which ſhe made him, that he might do to her whatever he pleaſed, *according to his Vow*, tho' it made the doing of it leſs *unjuſt*, could not but add a freſh Sting to his Grief, and, if he had any Generoſity in his Breaſt, make him do it with the more Reluctancy. No one, who is a Parent; no one, who hath felt the Workings of Nature towards his own Iſſue; no one, who hath ſuffered, or hath feared the Loſs of an only Child, but muſt be ſenſible, what Pangs of Sorrow, what Meltings of Compaſſion, what Agonies of Grief muſt pierce the Soul of *Jepthah*, when he imagined himſelf under the ſad Neceſſity of ſacrificing his own, his only, his Virgin-daughter, whom he could not offer up for a Burnt-offering, without ſacrificing, at the ſame Time, all the Propenſions of Nature, all the Eaſe and Pleaſure of his Life, all the Proſpect of keeping up his Family. Nothing leſs, than a miſtaken Opinion of the indiſpenſible Obligation of his Vow, could prevail with him, thus to over-rule the ſtrong Motives of Intereſt and Inclination, and a Miſtake which took its Riſe from ſo good a Principle, muſt, without Queſtion, at leaſt extenuate the Guilt in the Judgment both of good-natured Men, and of an all-merciful God.

CHAP. XII.

The Ephraimites *wage War againſt* Jephthah; *defeated, and diſcovered by the Word* Shibboleth. Jephthah's *Death.* Ibzan, Elon, Abdon, *Judges.*

Ver. 1. AND the men of Ephraim gathered themſelves together, and went northward, and ſaid unto Jephthah, Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? we will burn thine houſe upon thee with fire. 2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands. 3 And when I ſaw that ye delivered *me* not, I put my life in my hands, and paſſed over againſt the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight againſt me? 4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitives of Ephraim, among the Ephraimites, *and* among the Manaſſites. 5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped, ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay: 6 Then ſaid they unto him, Say now Shibboleth: and he ſaid Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites forty and two thouſand. 7 And Jephthah judged Iſrael ſix years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead. 8 And after him, Ibzan of Bethlehem judged Iſrael. 9 And he had thirty ſons, and thirty daughters, *whom* he ſent abroad, and took in thirty daughters from abroad for his ſons. And he judged Iſrael ſeven years. 10 Then died Ibzan, and was buried at Beth-lehem. 11 And after him, Elon a Zebulonite judged Iſrael, and he judged Iſrael ten years. 12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun. 13 And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael. 14 And he had forty ſons, and thirty nephews, that rode on threeſcore and ten aſs-colts: and he judged Iſrael eight years. 15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Ye Gileadites are Fugitives of Ephraim, among the Ephraimites, and among the Manaſſites] According to this Tranſlation, theſe Words are a ſcoffing and contemptuous Expreſſion of the *Ephraimites* concerning the *Gileadites*, whom they call Fugitives of *Ephraim*; the Word *Ephraim* being here taken largely, as it is elſewhere, *Iſa.* viii. 2, 5. ſo as it comprehends the other neighbouring Tribes, of which *Ephraim* was, in ſome Sort, the Chief or Head; and eſpecially their Brethren of *Manaſſeh*, who lived next to them, and were deſcended from the ſame Father *Joſeph*; by Reaſon

whereof both these Tribes are reckoned for one, and called by the Name of *the Tribe of Joseph.* And this large Signification of *Ephraim* may seem probable from the following Words, where, instead of *Ephraim*, is put the *Ephraimites*, and the *Manassites*. By *Gileadites* here they seem principally to mean the *Manassites* beyond *Jordan*, who dwelt in *Gilead*, as appears from *Deut.* iii. 13. *Josh.* xvii. 1, 5, 6. And altho' other *Gileadites* were joined with them, yet they vent their Passion against these; principally because they envied them most; partly, because they seemed to have a chief Hand in the Victory, *Judg.* xi. 29. and partly, because they were more nearly related to them, and therefore more obliged to desire their Conjunction with them in the War. These they here opprobriously call *Fugitives*, that is, such as had deserted their Brethren of *Ephraim* and *Manasseh*, and for some worldly Advantage planted themselves beyond *Jordan*, at a Distance from their Brethren, and were alienated in Affection from them, and carried on a distinct and separate Interest of their own; as appears by their monopolizing the Glory of this Success to themselves, and excluding their Brethren from it. According to the *Hebrew*, the Words lie, and may be rendered thus. *Therefore*, they said, *Fugitives of Ephraim are ye*, that is, ye *Ephraimites* are mere Run-aways; for the Words next foregoing are, *the Men of Gilead smote Ephraim.* And having told you what they said, because the Pronoun *they* was ambiguous, he adds by Way of Explication, who said it, even the *Gileadites* (and they said it when they had got the Advantage over them, and were got between them and Home, as the next Verse shews) being between *Ephraim* and *Manasseh*; that is, having taken the Passages of *Jordan*, as it follows, which lay between *Ephraim* and that Part of *Manasseh* which was beyond *Jordan*. Or these latter Words may be rendred thus, *and the Gileadites were between Ephraim and Manasseh.* Or there is only an *Ellipsis* of two small Words, which are often defective, and to be understood in Scripture. Or thus, *And the Gileadites were in the Midst of the Ephraimites, and in the Midst of the Manassites*, namely, those *Manassites* who ordinarily lived within *Jordan*, who possibly were Confederates in this Quarrel. And so the Meaning is, they followed close after them, overtook them, fell upon the Midst of them, and smote them, and then sent a Party to intercept them at the Passages of *Jordan*, as it here follows.

And they said unto him, Say now Shibboleth; and he said Sibboleth] Nothing is more notorious, than that People of the same Nation, who speak the same *Language*, differ very much in the *Pronunciation* of it, in several Parts of the Country. In *Palestine*, the People of *Galilee*, and those that lived at *Jerusalem*, spake the same Tongue, and yet, in the Time of *Christ*, the latter could tell St. *Peter*, that *his Speech bewrayed him*, Matt. xxvi. 73. In *Greece* all spake *Greek*, and yet the *Ionians*, *Atticks*, *Dorians*, and *Æolians* pronounced very differently. And here, tho' the *Gileadites* and *Ephraimites* were all of one Nation, yet the latter, we find, could not pronounce the Letter *Schin.* There were doubtless therefore many other Words which they could not frame their Mouths to speak, as the *Gileadites* did, but this *one* was chosen, because it was fit for the Purpose. For, as *Shibboth* signifies *Heads of Water*, the *Gileadites*, when they saw any *Ephraimite* appear, might put this Test to him, and bid him say, *Let me pass over the Water.*

CHAP. XIII.

The Philistines *oppress* Israel. *An Angel appears to* Manoah's *Wife, and afterwards to him.* Manoah's *Sacrifice, and the Angel's Ascent in the Flame.* Samson *born.*

1 AND the children of Israel did evil again in the sight of the Lord, and the Lord delivered them into the hand of the Philistines forty years. 2 And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah, and his wife *was* barren and bare not. 3 And the angel of the Lord appeared unto the woman, and said unto her, Behold, now, thou *art* barren and bearest not: but thou shalt conceive and bear a son. 4 Now therefore beware, I pray thee, and drink not wine, nor strong drink, and eat not any unclean *thing*. 5 For lo, thou shalt conceive and bear a son, and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. 6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name. 7 But he said unto me, Behold, thou shalt conceive and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God, from the womb to the day of his death. 8 Then Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born. 9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her. 10 And the woman made haste, and ran and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day. 11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? and he said, I *am*. 12 And Manoah said, Now let thy words come to pass: How shall we order the child, and *how* shall we do unto him? 13 And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. 14 She many not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her, let her observe. 15 And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. 16 And the angel of the Lord said unto Manoah, though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the Lord: for Manoah knew not that he *was* an angel of the Lord. 17 And Manoah said unto the angel of the Lord, What *is* thy name, that when thy sayings come to pass, we may do thee honour? 18 And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it *is* secret? 19 So Manoah took a kid with a meat-offering, and offered *it* upon a rock unto the Lord: and *the angel* did wondrously, and Manoah and his wife looked on. 20 For it came to pass when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground. 21 (But the angel of the Lord did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the Lord. 22 And Manoah said unto his wife, We shall surely die, because we have seen

ſeen God. 23 But his wife ſaid unto him, If the Lord were pleaſed to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have ſhewed us all theſe *things*, nor would as at this time have told us *ſuch things* as theſe. 24 And the woman bare a ſon, and called his name Samſon: and the child grew, and the Lord bleſſed him. 25 And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eſhtaol.

And the Lord delivered them into the Hand of the Philiſtines forty Years] They are not to be computed from the Death of *Abdon*, the laſt Judge, but before, as is evident from Ver. 5. where it is declared, that *Iſrael* was under the Power of the *Philiſtines*; and from Ch. xv. 20. where only twenty of theſe Years are ſaid to have been in *Samſon*'s Days. And it's probably conceived, that the great Slaughter of the *Ephraimites* made by *Jepthah*, greatly encouraged the *Philiſtines* to riſe againſt *Iſrael* when one of their chief Bulwarks was ſo much weakened; and therefore that the *Philiſtines* began to domineer over them not long before *Jepthah*'s Death.

The Child ſhall be a Nazarite unto God from the Womb] A *Nazarite* was one, who, under the *Levitical* Law, either to attain the Favour, or avert the Judgments, or acknowledge the Mercies of Almighty God, vowed a Vow of particular Purity, and *ſeparated* himſelf (for ſo the Word ſignifies) in an extraordinary Manner, to the Service of God. The Time of this Vow laſted uſually for eight Days, ſometimes for a Month, and, in ſome Caſes, for a whole Year. During this Time, the Perſons (for Women, as well as Men, might enter into this Engagement) bound themſelves to abſtain from Wine, and all ſtrong Liquors, not to cut the Hair of their Heads, nor to come near a dead Corpſe, nor aſſiſt at a Funeral; nay the Matter was carried ſo high, that if any happened to die ſuddenly in their Preſence, the whole Ceremony of this *Separation* was to begin entirely a-new. After the Time that their Separation was expired, they went to offer ſuch Sacrifices as the Law required, and then, being abſolved from their Vow by the Prieſt, they might drink Wine, and uſe the ſame Freedom that other People did. *Samſon's Nazaritiſm* (to which he was conſecrated by his Parents) was to laſt the whole Time of his Life; but his frequent Intercourſe with the *Philiſtines*, and the great Havock and Slaughter that he ſo often made among them, would induce one to think, that he had a particular Diſpenſation, exempting him from the Obſervation of ſome of the foregoing Rules.

And no Razor ſhall come upon his Head] Long Hair was eſteemed very much among the *Jews*, and ſuch Perſons as were made *Nazarites* by their Parents and conſecrated to God from the Womb, were required to wear their Hair long and uncut, becauſe it was a Token not only of Beauty, but of Majeſty and Veneration.

The Angel of the Lord aſcended in a Flame of the Altar] This ſhews that Angels Bodies, which the *Platoniſts* called *Vehicles*, are not ſubject to the Laws of *Gravity*, as ours are. After our Saviour's Reſurrection, the Hiſtory of the Goſpel informs us how immediately, and in an Inſtant, his Body could move from Place to Place, and therefore it is no Wonder, that *Manoah* and his Wife ſhould diſcover the Perſon that appeared to them, to be an Angel by the Manner of his Aſcenſion.

The Camp of Dan, mentioned in the laſt Verſe, was probably that Place where the *Danites* pitched their Camp, in their Expedition and Enterprize againſt *Laiſh*, Judg. xviii. 11. for it is not at all likely, that the *Philiſtines*, who had the *Iſraelites*, at that Time, under their Subjection, ſhould ſuffer them to have any ſtanding Camp. And this, by the Bye, is a good Argument, that the Story of *Micah*, and of the *Danites* Expedition, was tranſacted before *Samſon*'s Time, tho' the Compilers of the *Bible* have placed it afterwards.

Zorah and *Eſhtaol* were Towns in the Tribe of *Dan*, whereof *Zorah* lay on the Frontiers of *Judah*, and for this Reaſon *Rehoboam*, upon the Revolt of the Ten Tribes, ſeems to have kept this Place, tho' lying in one of theſe Tribes, and to have fortified it for a Barrier Town, on that Side of the Kingdom of *Judah*, as he did alſo *Aijalon*, another Town belonging to the ſame Tribe.

CHAP. XIV.

Samſon *deſires a Wife of the* Philiſtines; *kills a Lion, in the Carcaſe of which he afterwards found Honey. His Marriage; his Riddle, which his Wife extorts from him and diſcovers. He kills thirty* Philiſtines, *and with their Raiment performs his Contract. His Wife given to another.*

Ver. 1. AND Samſon went down to Timnath, and ſaw a woman in Timnath, of the daughters of the Philiſtines. 2 And he came up and told his father, and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines, now therefore get her for me to wife. 3 Then his father and his mother ſaid unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines? And Samſon ſaid unto his father, Get her for me, for ſhe pleaſeth me well. 4 But his father and his mother knew not that it *was* of the Lord that he ſought an occaſion againſt the Philiſtines: for at that time the Philiſtines had dominion over Iſrael. 5 Then went Samſon down, and his father, and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared againſt him. 6 And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, *and he* had nothing in his hand: but he told not his father or his mother what he had done. 7 And he went down, and talked with the woman, and ſhe pleaſed Samſon well. 8 And after a time, he returned to take her, and he turned aſide to ſee the carcaſe of the lion: and behold, *there was* a ſwarm of bees, and honey in the carcaſe of the lion. 9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion. 10 So his father went down unto the woman, and Samſon made there a feaſt; for ſo uſed the young men to do. 11 And it came to paſs when they ſaw him, that they brought thirty companions to be with him. 12 And Samſon ſaid unto them, I will now put forth a riddle unto you: if you can certainly declare it me within the ſeven days of the feaſt, and find *it* out, then I will give you thirty ſheets, and thirty change of garments. 13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle, that we may hear it. 14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs. And they could not in three days expound the riddle. 15 And

came to pass on the seventh day that they said nto Samsons wife, Entice thy husband, that he ay declare unto us the riddle, lest we burn thee nd thy fathers house with fire: have ye called s to take that we have? *is it* not *so*? 16 And amsons wife wept before him, and said, Thou ost but hate me, and lovest me not: thou hast ut forth a riddle unto the children of my people, nd hast not told *it* me. And he said unto her ehold, I have not told *it* my father, nor my nother, and shall I tell *it* thee? 17 And she ept before him the seven days, while their feast sted: and it came to pass on the seventh day, hat he told her, because she lay sore upon him: nd she told the riddle to the children of her eople. 18 And the men of the city said unto im on the seventh day before the sun went own, What *is* sweeter than honey? and what *is* tronger than a lion? And he said unto them f ye had not plowed with my heifer, ye had not ound out my riddle. 19 And the Spirit of the ord came upon him, and he went down to Ash-elon, and slew thirty men of them, and took heir spoil, and gave change of garments unto hem which expounded the riddle: and his anger as kindled, and he went up to his fathers house. 20 But Samsons wife was *given* to his companion hom he had used as his friend.

And Samson went down to Timnath] It is not improbly thought, that the Place which is called *Timnath*, sh. xv. 10. and *Timnatha*, Josh. xix. 43. was the ne with this. It was assigned at first to the Tribe *Judah*, but afterwards to the Tribe of *Dan*, and s, in all Likelihood, the Place whither *Judah*, the triarch of the Tribe, that was called after him, went to his Sheep-shearer, *Gen.* xxxvii. 12. See *Wells*'s eogr.

Behold, there was a Swarm of Bees, and Honey in Carcase of the Lion] Bees are observed by *Aristotle* d others to abhor stinking Smells, and to abstain om Flesh; which has made some think it strange, at a Swarm of Bees should be found in the Carcase a Lion: But it is no hard Matter to suppose, that her Time had consumed, or Birds and Beasts deured all the Flesh, so that nothing was left of the on but the Skeleton, in which the Bees did not breed r the Notion of Insects breeding in that Manner is w quite exploded) but only setled themselves, when y *swarmed*, as they have sometimes done in dead ens Sculls, and in their Tombs. See *Bochart* and *Clerc*'s Com.

When they saw him, they brought thirty Companions be with him] During the Time of the *Marriage-st*, which, for a Virgin, lasted seven, but for a idow, only three Days, it was customary among *Jews*, to have a chosen Set of young Men, whom *Greeks* called *Paranymphs*, and the *Hebrews Schechim*, to keep the Bridegroom Company; as also a rtain Number of young Women were about the ide all this Time. These young Men were generly of the Bridegroom's Relations and Acquaintance; t, at *Samson*'s Marriage, they belonged to his Wife's mily, and were sent (as some of the *Jews* think) t so much to do him Honour at the Time of his ptials, as to be a *Guard* over him, lest he should ke any Disturbance, of which the *Philistines* were aid, when they understood that he was a Man of much Strength and Might. See *Lamy*'s Introd. and *lmet*'s Dissert. sur les Marriag. des Hebr.

Out of the Eater came forth Meat, and out of the rong came forth Sweetness] This Riddle, which *Sam-* proposed at his Nuptials, is somewhat singular. As Men and Women were not permitted to be together in these *Eastern* Countries, they could not amuse emselves with their Conversation, and as they could not spend their Time merely in dull eating and drinking, it is hence presumed that their Custom was, in their Compotations and Feasts, (as we find it afterwards among the *Greeks*) to propose Questions, and hard Problems to be resolved, in order to exercise the Wit and Sagacity of the Company. (*Selden* de Uxore Hebr.) But as to this Riddle of *Samson*'s, some People are apt to find Exceptions. The Opposition, say they, is manifest in the former Part of it, but not in the latter; for *Weakness* is opposed to *Strength*, not *Sweetness*, whose opposite is *Bitterness*, or *Sharpness*. But *Bochart* has ingeniously observed, that these two Words *strong* and *sharp*, are often used promiscuously. For, in the *Arabick* Language, the Word *Mirra*, which signifies *Strength*, comes from *Marre*, which signifies to be *sharp* or *bitter*; and so it is in the *Latin*, where *Acer*, a *sharp Man*, is as much as a valiant Man, one who *eagerly* (as we speak) engages his Enemy, and (what is more) we find in some of the best Authors, this particular Epithet applied to Lions --- *Genus acre Leonum* Ovid Fast. And therefore the *Antithesis* of the Words is this --- *Food came from the Devourer, and Sweetness from what is eager or sharp*, i. e. violent and fierce. See *Patrick*'s and *Le Clerc*'s Com.

He went down to Askelon] It is a City in the Land of the *Philistines*, situated between *Azoth* and *Gaza*, upon the Coast of the *Mediterranean* Sea, about five hundred and twenty Furlongs distant from *Jerusalem*. It is said to have been of great Note among the *Gentiles*; for a Temple dedicated to *Dirceto*, the Mother of *Semiramis*, here worshipped in the Form of a *Mermaid*; and for another Temple of *Apollo*, where *Herod*, the Father of *Antipater*, and Grandfather of *Herod the Great*, served as Priest. The Place subsists to this Day, but is now very inconsiderable. Some Mention there is made of the Wine of *Askelon*, and the Cypress Tree, (a Shrub that was antiently in great Esteem, and very common in this Place) but modern Travellers say no such Thing of it now. See *Calmet*'s Dict. and *Wells*'s Geogr.

And slew thirty Men of them, and took their Spoil] It may well be questioned, says *Patrick*, upon what Occasion *Samson* could meet with thirty *Philistines*, all cloathed in their new and best Attire, even tho' we allow that he went with a Disposition to quarrel with them, and slay them; but then it is but supposing, that, at this Time, there was a Merry-making, either in the Fields, or in the City, at some publick Solemnity, when great Companies used to be gathered together, and appear in their best Apparel, and the Thing is done.

CHAP. XV.

Samson *burns the* Philistines *Corn with Foxes and Firebrands; for which they burn his Wife and her Father; he, in Return, smites them Hip and Thigh; kills a Thousand of them with the Jaw-bone of an Ass.*

Ver. 1. BUT it came to pass within a while after in the time of wheat-harvest, that Samson visited his wife with a kid, and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. 2 And her father said, I verily thought that thou hadst utterly hated her, therefore I gave her to thy companion: *is* not her younger sister fairer than she? take her, I pray thee, instead of her. 3 And Samson said concerning them, Now I shall be more blameless than the Philistines, though I do them a displeasure. 4 And Samson went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midst between two tails. 5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with

the vineyards, *and* olives. 6 Then the Philiſtines ſaid, Who hath done this? And they anſwered, Samſon the ſon in law of the Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up, and burnt her and her father with fire. 7 And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that I will ceaſe. 8 And he ſmote them hip and thigh with a great ſlaughter; and he went down and dwelt in the top of the rock Etam. 9 Then the Philiſtines went up, and pitched in Judah, and ſpread themſelves in Lehi. 10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To bind Samſon are we come up, to do to him as he hath done to us. 11 Then three thouſand men of Judah went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? what *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them. 12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me your ſelves. 13 And they ſpake unto him, ſaying, No: but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock. 14 *And* when he came unto Lehi, the Philiſtines ſhouted againſt him: and the ſpirit of the Lord came mightily upon him, and the cords that *were* upon his arms, became as flax that was burnt with fire, and his bands looſed from off his hands. 15 And he found a new jaw-bone of an aſs, and put forth his hand and took it, and ſlew a thouſand men therewith. 16 And Samſon ſaid, With the jaw-bone of an aſs, heaps upon heaps, with the jaw of an aſs have I ſlain a thouſand men. 17 And it came to paſs when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place Ramath-lehi. 18 And he was ſore athirſt, and called on the Lord, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed? 19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof, En-hakkore, which *is* in Lehi unto this day. 20 And he judged Iſrael in the days of the Philiſtines twenty years.

And Samſon went and caught three hundred Foxes, and took Fire-brands, and turned Tail to Tail, and put a Fire-brand in the Midſt between two Tails] A certain anonymous Author, in a Diſſertation upon *Samſon*'s Foxes, has ſolved the whole Difficulty of that Piece of Hiſtory, if we will but admit of his Suppoſitions. He ſuppoſes, that the Word *Schualim*, which we render *Foxes*, ſhould, with a little Variation, be written *Shoalim*, which denotes *Sheaves*, or rather *Shocks of Corn*, and that the Word *Zanah*, which, in our Tranſlation, is a *Tail*, equally ſignifies the *extreme* or *outermoſt Part* of any Thing. Thus, in an Orchard planted in the Form of a *Quincunx*, the furthermoſt Tree is called *Zanah*; and, in like Manner, the *extreme* or *outſide* Shocks in a Field may be ſo called here; and then the Senſe of the Words will be, 'That *Samſon*, at different 'Places, ſet Fire to three hundred Shocks of Corn, 'which ſtood in the out-parts of the Fields belonging 'to the *Philiſtines*, and ſo by the Fire's ſpreading from 'Shock to Shock, deſtroyed, in a Manner, all their 'Corn.'

But without entertaining any novel Interpretation, and which, upon Examination, perhaps will hardly bear the Teſt, we may adventure to ſay, that theſe three hundred Foxes, which *Samſon* is ſaid to have caught, are not, even in a literal Senſe, ſo incredible a Thing, nor ſo liable to Ridicule, as ſome may imagine. For we are to conſider, (as the learned *Bochart*, from the Account of ſeveral Travellers, evinces) that the whole Country, eſpecially that Part of it which belonged to the Tribe of *Gad*, ſo abounded with Foxes, that from them ſeveral Places took their Names: That, under thr Name of Foxes, may not improperly be comprehended a Creature, very much like them, called *Thos*, which go in Herds, ſo that two hundred of them have been ſeen together at once; that the Manner of catching them was not (as we may imagine) by hunting only, but by Snares and Nets; and that *Samſon* did not this by himſelf alone, in a Day and Night's Time, but that, being aſſiſted by his Servants and Neighbours (as he was a Man of conſiderable Eminence in his Country) he might poſſibly be ſome Weeks in accompliſhing his Deſign. His Deſign, however, will not appear ſo *romantick*, if we conſider what Collections have been made of Creatures much wilder, and rarer than Foxes; that *Lucius Sylla*, when he was *Prætor*, ordered to be ſhewn on the Ampitheatre, an hundred Lions; *Julius Cæſar*, when he was *Dictator*, four hundred; and that the Emperor *Probus*, at one Spectacle, exhibited a thouſand Oſtriches, a thouſand Stags, an hundred *Lybian*, an hundred *Syrian* Leopards, and an infinite Number of other ſtrange Creatures: And why then ſhould it be thought a Thing ſo incredible, as to need the Intervention of a Miracle (as ſome contend) for *Samſon*, with the Aſſiſtance of his Friends, who might be let into his Deſign, to get together, in ſome Time, three hundred Foxes, in a Country that every where abounded with them?

Foxes (we are none of us ignorant) are very apt to do a great deal of Miſchief wherever they abound; and therefore *Samſon* might have this farther Aim in collecting ſo many, *viz.* that thereby he might clear his Country of ſuch noxious Animals, and at the ſame Time, that he very well knew, that no Creature could be more convenient for his Purpoſe of annoying and detrimenting his Enemies. For, as theſe Creatures are very ſwift of Foot, and have a natural Dread of Fire, they could not well fail (when once they were turned into it) of ſetting the ſtanding Corn in a Blaze, and then, as they were tied in Couples, Tail to Tail, this would make them draw one againſt the other, and ſo being retarded in their Flight, and ſtaying longer in a Place, they would give the Fire more Time to ſpread itſelf, and make the Conflagration univerſal.

Upon the Whole therefore we may conclude, that the muſtering up ſuch a Number of Foxes, in order to burn up the *Philiſtines* Corn, was neither a fooliſh nor impracticable Thing, ſuppoſing *Samſon* was at Liberty to proſecute his Revenge in this Manner: But for his Righteouſneſs in this, we are no ways accountable, unleſs, his being conſidered as a *Chief* among the *Iſraelites*, (whom God had raiſed up to annoy the *Philiſtines*, and in ſuch Methods as this, rather than open *War*, to weaken them by his perſonal Valour and Strength) may be admitted in Juſtification of what he did.

And Samſon ſaid, With the Jaw-bone of an Aſs Heaps upon Heaps, with the Jaw-bone of an Aſs have I ſlain a thouſand Men] We muſt here have Recourſe to the ſupernatural Aid of God. For, tho' Aſſes in *Syria* (as the Learned affirm) are both ſtronger and larger, than what we have with us, and their Bones, conſequently, better fitted for ſuch hard Service as this; yet it muſt be owned, that it was by the wonderful Strength that God infuſed into him, and not any Aptitude of the Inſtrument he made uſe of, that he was

was enabled to do all this Execution, which is only incredible to those, who do not consider the Power of God, who can raise our natural Strength to what Degree he pleases, and, at the same Time, infeeble the Spirit of those who oppose his Designs, in such a Manner, as that they shall have no Power to help themselves.

It must be owned, however, that there are some Circumstances in this Transaction, that might possibly intimidate the *Philistines*, and thereby contribute to facilitate the Slaughter which *Samson* made among them. The People of *Judah* had now prevailed with him to suffer himself, to be bound and led to the *Philistines* Camp: The *Philistines*, as soon as they saw him coming, ran out with Joy to receive him, and very likely forgot to take their Arms with them, as knowing for Certainty, that he was safe enough now, and bound, as we say, to his good Behaviour. But when, contrary to their Expectation, they saw him first break the Cords so easy and suddenly, and then coming upon them with such Fury and Vengeance, 'tis not unlikely, that this might put them in no small Confusion, and as they straggled about in their Flight, give him the Opportunity of slaying them, one by one, as he came up with them. This, we must allow, is the highest Instance of personal Prowess, that we may any where read of; and yet profane Historians inform us of other Men, who, by their natural Courage, unassisted by any divine Power (as the Scripture informs us *Samson* was) have made great Havock among their Enemies: For *Flavius Vopiscus* reports, that, in the *Sarmatick* War, *Aurelian* slew forty-eight Men in one Day, and in several Days so, which diminishes the Wonder of this Atchievement of *Samson*'s not a little, especially considering, that the *Philistines*, in their Surprize, might think that this was all a Trick and Management of his *Conductors*, to get so many unarmed Men into their Power, and that they too were ready to fall upon them, and assist him, in case they should make any Opposition against their *Champion*.

But God clave an hollow Place that was in the Jaw, and there came Water there-out] That *Samson*, after so long a Fatigue, should be almost ready to die with Thirst, is no strange Thing at all, but the Question is, how, in a Place, where no Water was, he came to have his Thirst allayed? The *Hebrew* Word *Machtes*, does properly signify the *Socket*, in which the great Teeth in the Jaw are fastened; and, from hence *Bochart*, among many others, endeavours to maintain, by Arguments, that God made one of these Teeth drop out of the Jaw, wherewith *Samson* had done all this Execution, and immediately a Stream of Water gushed out from thence: But, with all due Deference to the Learning of so great a Man, 'tis somewhat strange, that he should not observe, that such a Miracle as this, would be inconsistent with the Words which follow, *Wherefore he called the Name thereof*, i. e. of the Fountain of Water which gushed out, *Enhakkhor*, or *the Well of him that cried to God, which is in Lehi, even unto this Day*. *Lehi* is here therefore the proper Name of the Place. This Place had doubtless its Appellation from the Adventure of *Samson*'s with the Jaw-bone, and in this Place God caused a Spring to arise, that he might allay his Hero's Thirst. For, it is incongruous to think, that the Jaw of an Ass, or any other Creature, could have subsisted to the Time, when the Author of this Book of *Judges* lived; or, (if, all this while, none should have had the Curiosity to take away the wonderful Bone) that God should, out of the Socket of one of its Teeth, cause a Stream of Water to flow, for one continued, useless Miracle.

It must be a Mistake then in our Version, to render the Words, *God clave an hollow Place*, which was in the Jaw, when, (according to the Sense of the Antients in this Place) they should be translated, *which was in Lehi*. For the Truth of the Matter is, that tho' the Jaw be long extinct and gone, yet those who have travelled through this Part of *Palestine*, do inform us, that, in the Suburbs of *Eleutheropolis*, where *Lehi* very anciently stood, the Fountain which arose upon this Occasion, is still remaining, and called *the Fountain of the Jaw*, to this Day.

But be that as it will, whether the Water which refreshed *Samson* in this his Distress, came from the Jaw-bone, or (as others think) from a Clift in a Rock, or an Hollow in the Earth, the Miracle is the same, tho' it may not be improper (whenever we can, by an easier Interpretation) to take away Occasion from those, that seek Occasion to disparage the Oracles of God.

CHAP. XVI.

Samson *carries away the Gates of* Gaza. Delilah *prevails on* Samson *to discover his Strength. He is taken, and his Eyes put out; which he revenges by pulling down the House on the* Philistines. *His Death and Burial.*

Ver. 1. THEN went Samson to Gaza, and saw there an harlot, and went in unto her. 2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning when it is day, we shall kill him. 3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron. 4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah. 5 And the Lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us, eleven hundred *pieces* of silver. 6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee. 7 And Samson said unto her, If they bind me with seven green withs, that were never dried, then shall I be weak, and be as another man. 8 Then the lords of the Philistines brought up to her seven green withs, which had not been dried, and she bound him with them. 9 (Now *there were* men lying in wait, abiding with her in the chamber) And she said unto him, The Philistines *be* upon thee Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire: so his strength was not known. 10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. 11 And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. 12 Delilah therefore took new ropes, and bound him therewith, and said unto him, the Philistines *be* upon thee, Samson. (And *there were* liers in wait abiding in the chamber) And he brake them from off his arms like a thread. 13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. 14 And she fastened *it* with the pin, and said unto him, the Philistines *be* upon thee, Samson. And he awaked out of his sleep, and

went

went away with the pin of the beam, and with the web. 15 And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*. 16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was vexed unto death; 17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mothers womb: If I be shaven, then my strengh will go from me, and I shall become weak, and be like any *other* man. 18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. 19 And she made him sleep upon her knees, and she called for a man, and she caused him to shave off the seven locks of his head, and she began to afflict him, and his strength went from him. 20 And she said, the Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake my self. And he wist not that the Lord was departed from him. 21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass, and he did grind in the prison-house. 22 Howbeit the hair of his head began to grow again, after he was shaven. 23 Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. 24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. 25 And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars. 26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth that I may lean upon them. 27 Now the house was full of men and women; and all the lords of the Philistines *were* there: and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport. 28 And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. 29 And Samson took hold of the two middle pillars, upon which the house stood, and on which it was born up, of the one with his right hand, and of the other with his left. 30 And Samson said, Let me die with the Philistines: and he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein: so the dead which he slew at his death, were more than *they* which he slew in his life. 31 Then his brethren, and all the house of his father, came down and took him, and brought *him* up, and buried him between Zorah, and Eshtaol, in the burying-place of Manoah his father: and he judged Israel twenty years.

Then went Samson to Gaza] This City, *Calmet* observes, was, by *Joshua*, made Part of the Tribe of *Judah*, but, after him, it fell into the Hands of the *Philistines*, and was one of their five *Principalities*, situated between *Raphia* and *Askelon*, towards the southern Extremity of the promised Land. The advantageous Situation of this Place was the Cause of the many Revolutions to which it became subject. At first of all it belonged to the *Philistines*, but, in *Joshua*'s Time, was conquered by the *Hebrews*. In the Reigns of *Jotham* and *Ahaz*, it recovered its Liberty, but was conquered by *Hezekiah*. It was made subject to the *Chaldeans*, when they reduced *Syria* and *Phœnicia*; and afterwards fell into the Hands of the *Persians*. They were Masters of it, when *Alexander* besieged, took, and demolished it. It afterwards rose again (but not near the same Magnitude) under the Name of *Majuma*, which underwent as many Vicissitudes as the former. The Kings of *Egypt* had it for some Time in Possession; *Antiochus the Great* took and sacked it; the *Asmoneans*, or *Maccabees*, took it several Times from the *Syrians*; *Alexander Jannæus*, King of the *Hebrews*, destroyed it; *Gabinius* repaired it; *Augustus* gave it to *Herod the Great*; *Constantine* gave it the Name of *Constantia*, with many independent Privileges, in Honour of his Son; but the Emperor *Julian* destroyed, and deprived it of all.

And carried them up to the Top of an Hill that is before Hebron] The Word which we render *before*, says *Patrick*, does equally signify *in the Sight of* Hebron; and therefore, since the Distance between *Gaza* and *Hebron* is no less than twenty Miles, it is more probable that the Hill, where *Samson* left these Gates, lay between the two Cities, and in View of both, that the Inhabitants of one City might behold them to their Confusion, and they of the other to their Encouragement to hope for a future Deliverance.

He loved a Woman in the Valley of Sorek, whose Name was Delilah] It is certain, that *Sorek* was a Place in the Land of *Judea*, famous for choice Wines, as may be gathered from *Gen.* xlvi. 11. *Isa.* v. 12. and *Jer.* ii. 21. and lay not above a Mile and an half from *Escol*, from whence the Spies brought a Bunch of Grapes for a Sample of the Fruitfulness of the Country: but whether *Delilah*, who is said to live here, was a Woman of *Israel*, or one of the Daughters of the *Philistines*, (who at this Time were Rulers in the Country of *Judah*) or whether she was his Wife, or an Harlot only, is not expressed in her Story. St. *Chrysostom* and others are of Opinion, that he was married to her; but if so, some Mention, one would think, there should have been of the Marriage-ceremonies in this, as well as in his former Wife's Case: Nor can we think, that the *Philistines* would have been so bold, as to attempt to draw her into their Party, and to bribe her to betray him into their Hands, had she been his lawful Wife. It appears indeed, by her whole Behaviour, that she was a mercenary Woman, who would do any Thing to get Money, and accordingly *Josephus* calls her a common Prostitute of the *Philistines*. See *Patrick*'s and *Pool*'s Com.

We will give thee, every one of us, eleven hundred Pieces of Silver] The Princes of the *Philistines*, says *Howell*, from their five chief Cities, *Accaron*, *Ashdod*, *Gaza*, *Azoth*, and *Gath*, 1 Sam. vi. 17. are supposed to be five in Number, so that, if they made her a common Purse (as we say) of five Times eleven hundred Pieces, or 5500 Shekels of Silver, it would amount to about 343l. 15s.

If thou weavest the seven Locks of my Head with the Web, she fastened it with the Pin] A learned Commentator is of Opinion, that *Samson*'s Hair, being very long, was interwoven with the Threads and Warp of a Web of Cloth. And to this Purpose he supposes, that in the Room where he sometimes slept upon a Couch, there might stand very neat a Loom, wherewith *Delilah*, (as the Custom then was) at her leisure Hours, might work

nd divert herſelf, and that now by his Permiſſion and Connivance, ſhe might take the Locks of his Hair, ork it into the Web, and, to hinder it from being ulled out, ſecure it with an iron Pin thruſt into the eam, but that *Samſon*, when he awoke, took the oom along with him at his Hair. And indeed, without ſome ſuch Suppoſition as this, we cannot very ell tell what to make of his going away with *the Pin f the Beam, and with the Web.* See *Le Clerc*'s Com. *And he did grind in the Priſon-houſe*] Before the vention of *Wind* and *Water-mills*, Men made uſe of *Hand-mills*, wherewith to grind their Corn; and, as is was a very laborious Work, we find Maſters (eſcially in moſt *comic* Authors) threatened their Servants ith it, in Caſe of any Delinquency. It was the Work deed of *Malefactors*, as well as Slaves; and therefore ſeems very probable, that, in this Priſon, where amſon was put, there was a publick Mill, as *Socrates* lls us, there were ſeveral afterwards in *Rome*, in the ime of *Theodoſius*. So that from this, and ſome other ircumſtances, we may learn, that the *Philiſtines* Purpoſe was, not to put *Samſon* to Death, (even as they d promiſed *Delilah* they would not) but to puniſh m in a Manner (*viz.* with Blindneſs, hard Labour, d Inſults) much worſe, and more intolerable, than eath itſelf. See *Le Clerc*.

Dagon their God] The Word *Dagon* is taken from e *Phœnician* Root *Dag*, which ſignifies a Fiſh; and cordingly the Idol is uſually repreſented (as the Heens do *Tritons* and *Syrens*) in the Shape of a Woman, ith the lower Parts of a Fiſh — *deſinit in Piſcem mur formoſa ſupernè*. For this Reaſon learned Men ve imagined, that *Dagon* was the ſame as *Derceto*, hich the People of *Aſkelon* worſhipped, and near which ace was a great Pond full of Fiſh, conſecrated to this oddeſs, from which the Inhabitants ſuperſtitiouſly abained, out of a fond Belief that *Venus*, having heretore caſt herſelf into this Pond, was *metamorphoſed* into Fiſh. The learned *Jurieu* is of another Opinion, z. That *Dagon*, whoſe Termination is maſculine, th in ſacred and profane Writings, is always repreſented as a *Male Deity*, and may therefore very properly be thought to be the *Neptune* of the Antients. he *Phœnicians* in particular (from whom both the *reeks* and *Romans* borrowed their Gods) living upon e Sea-coaſt, and by their Navigation and Commerce, ining great Advantages from that Element, can hardly ſuppoſed to want a Deity to preſide over it. *Saturn*, d his three Sons, *Jupiter*, *Neptune*, and *Pluto*, were eir principal Idols: And, as *Saturn* was their *Moloch*, *upiter* their *Baal*, and *Pluto* their *Baal-zebub*; ſo ve we Reaſon to preſume, that *Neptune* was their *agon*. This however, will not hinder us from ſuppoſing, that there might be two Deities, a *Male* and a *emale*, worſhipped in the ſame Country, and under e ſame Figure or Form; and that as the Pagan Theogy gives *Jupiter* a *Juno*, to be his Conſort in Heaven; nd *Pluto* a *Proſerpine* to keep him Company in Hell; *Neptune* had his *Amphitrite* to be the Partner of his quid Empire in the Sea. According to this Suppoſiion, the *Dagon* of *Gaza* or *Aſhdod* muſt be *Neptune*, nd the *Derceto* of *Aſkelon* a few Leagues diſtant, *Amphitrite*, the Daughter of *Doris* and *Oceanus*. Nor an it be thought incongruous to ſuppoſe farther, that e univerſal God of the Sea might, in one Place, be preſented as a *Male* (as at *Aſhdod*), and, in another as at *Aſkelon*) as a *Female*, to ſignify the Fecundity of at Element, which produces and nouriſhes ſo many reatures. See *Le Clerc*, *Calmet*, and *Jurieu*.

And Samſon took hold of the two Pillars upon which e Houſe ſtood] The moſt general Opinion is, that is was a Structure which the *Philiſtines* made uſe of, pon ſuch Occaſions as this, built all of Wood, and ſupported by wooden Pillars, in the Form of the Theatres, hich, in after Times, were in great Requeſt among e *Romans*. Towards the Middle of this Building, e may ſuppoſe, that there were two large Beams, pon which the Weight of the whole Structure lay; nd that theſe Beams were ſupported by two Pillars, hich ſtood in a Manner contiguous to each other. So that as ſoon as *Samſon* had moved and unſetled theſe, down muſt the Principals, and, with them, the whole Building comes. The only remaining Difficulty is, how a Building, made of Wood, and ſupported by two Pillars only, ſhould be able to contain ſuch a Multitude of Men and Women. But whoever reads *Pliny*'s *Natural Hiſtory*, will therein find a Deſcription of a *Theatre* built by *Curio*, capable of containing a much greater Number of People, than the *Philiſtines* are here ſaid to be, and yet, what was a Wonder much greater than the two Pillars here, they each of them depended upon, and were turned round, by one Hinge only, which had it happened to ſlip, muſt have occaſioned, as our Author tells us, a much greater Slaughter than what was at the Battle of *Cannæ*; as, by the actual Fall of an Amphitheatre, built by *Atilius*, no fewer than 50,000 Perſons, as *Tacitus* relates the Story, were killed, wounded, and maimed: Which is enough, one would to think, to ſilence the Cavils of thoſe who are apt to fancy, that a Building of ſuch a Capacity could not be ſo contrived, as to rely only on two Supporters.

And Samſon ſaid, Let me die with the Philiſtines] It is made a Queſtion among Caſuiſts and Divines, whether *Samſon* ought to have died in this Manner, with a Spirit of Revenge, and Self-murther? St. *Auſtin* excuſes him indeed, but it is upon the Suppoſition that he was urg'd thereunto by the inward Motions of him who is the great Arbiter of our Life and Death; and St. *Bernard* affirms, that, if he had not a peculiar Inſpiration of the Holy Ghoſt to move him to this, he could not, without Sin, have been the Author of his own Death; but others maintain, that, without having Recourſe to this *ſupernatural* Motive, this Action of his might be vindicated from his Office, as being the *Judge* and *Defender* of *Iſrael*, and that he might therefore devote his Life to the publick Good (as ſome Heathens have merited the Commendations of Poſterity by ſo doing) without having any Thing in View, but the Death of his Enemies, and the Deliverance of his own People. See *Calmet*'s Dict.

Then his Brethren, and all the Houſe of his Father, came down, and took him, and brought him up, and buried him] How the People of *Gaza* came to permit *Samſon*'s Relations to come and take away his Body, is not ſo obvious to conceive. In all Nations there was formerly ſo much Humanity, as not to prohibit Enemies from interring their Dead, nor did any of the *Iſraelites* join with *Samſon* in his Enterprizes; he ſtood alone in what he did: But this laſt Slaughter which he had made among them, might have provok'd them, one would think, to ſome Acts of Outrage even to his dead Body. It is to be obſerv'd however, that inſtead of any Acts of Violence; they might perhaps be much humbled and mollified by the late Diſaſter; and might fear, that if they deny'd him Burial, the God of *Iſrael*, who had given him ſuch extraordinary Strength in his Life-time, would not fail to take Vengeance of them. And therefore dreading his very Corps, they were deſirous to be quit of it (even as they were of the *Ark* afterwards) and glad that any came to take ſuch a formidable Object out of their Sight. See *Patrick*'s and *Le Clerc*'s Com.

CHAP. XVII.

The Hiſtory of Micah *and his* Teraphim.

Ver. 1. AND there was a man of mount Ephraim, whoſe name *was* Micah. 2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver, that were taken from thee, about which thou curſedſt, and ſpakedſt alſo in mine ears; behold, the ſilver *is* with me, I took it. And his mother ſaid, Bleſſed *be thou* of the Lord my ſon. 3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto

unto the Lord, from my hand, for my ſon, to make a graven image, and a molten image: now therefore I will reſtore it unto thee. 4 Yet he reſtored the money unto his mother, and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the houſe of Micah. 5 And the man Micah had an houſe of gods, and made an ephod, and teraphim, and conſecrated one of his ſons, who became his prieſt. 6 In thoſe days *there was* no king in Iſrael, *but* every man did *that which was* right in his own eyes. 7 And there was a young man out of Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he ſojourned there. 8 And the man departed out of the city from Beth-lehem-judah, to ſojourn where he could find *a place:* and he came to mount Ephraim to the houſe of Micah, as he journeyed. 9 And Micah ſaid unto him, Whence comeſt thou? And he ſaid unto him, I *am* a Levite of Beth-lehem judah, and I go to ſojourn where I may find *a place.* 10 And Micah ſaid unto him, Dwell with me, and be unto me a father and a prieſt, and I will give thee ten *ſhekels* of ſilver by the year, and a ſuit of apparel, and thy victuals. So the Levite went in. 11 And the Levite was content to dwell with the man, and the young man was unto him as one of his ſons. 12 And Micah conſecrated the Levite, and the young man became his prieſt, and was in the houſe of Micah. 13 Then ſaid Micah, Now know I that the Lord will do me good, ſeeing I have a Levite to *my* prieſt.

And the Man Micah had an Houſe of Gods, and made an Ephod, and Teraphim, and conſecrated one of his Sons, which became his Prieſt] That the Divine Service might be perform'd with a greater Reſemblance of what was done at the Tabernacle in *Shiloh*, he made *prieſtly Ornaments*; for ſo ſome learned Men take the *Ephod* to comprehend, not only the Breaſt-plate adjoining to it, but all the reſt of the Veſtments uſed by the High-prieſt. His Intention was to ſet up an Oracle in his own Houſe, in Imitation of the Sanctuary of *Moſes*; and therefore, to make the Conformity the greater, 'tis ſuppos'd that he erected a kind of *Ark*, whereon he plac'd his two *Teraphims*, to anſwer to the two *Cherubims* in the Tabernacle, as he caus'd the Prieſt, who officiated for him to wear an *Ephod*, in the Manner that the High-prieſt did, when he conſulted God. Mr. *Selden* well obſerves, that the Worſhip of the true God, and of Idols, was here blended together. The *Ephod* and the *Levite*, which *Micah* afterwards provided, were intended, no doubt, for the Service of the true God, but the *graven Image* and *Teraphim*, by which the Children of *Dan* deſired the *Levite* to enquire of God, belong'd unto *Demons*. They neither truſted to the *Ephod* alone, which related to God, nor to their *Teraphim* alone, which was their own Invention, but thought it neceſſary, to join both together in divine Worſhip: And thus began Idolatry in *Iſrael* by the Superſtition of an old Woman, who put this in her Son's Head. This Woman many of the *Jews* ſuppoſe to be the ſame with *Delilah*, who, having got ſo much Money of every one of the Lords of the *Philiſtines*, thought it expedient to employ ſome of it in expreſſing her Devotion. But this is an idle Conceit, that has no other Foundation than *Delilah*'s being mention'd in the foregoing Chapter; whereas *Micah* was ſome hundred Years prior, and lived, as the Learned ſuppoſe, during the forty Years Peace which *Othniel*, *Caleb*'s Son-in-law, had procured for *Iſrael*. And the Reaſon why *Samuel*, or whoever was the Author of this Book, places them here, is, becauſe he was not willing to break the Thread of his Hiſtory by intermixing theſe Matters with it, but reſerv'd them to be related apart by themſelves. See *Patrick*'s Com. and *Jurieu*'s Hiſt.

What *Micah*'s Intention might be in ſetting up a *Teraphim*, and other Kind of Images in *his Houſe*, Commentators are not ſo well agreed. Thoſe that are willing to apologize for the Thing, are ready to ſay, that, as he lived in a Time of great Trouble and Confuſion, wherein the publick Worſhip of God was much neglected, if not totally diſuſed, his Deſign was, to erect a Kind of *domeſtick Tabernacle*, wherein he might ſerve God *in private*, ſince he could not, without much Difficulty, do it *in publick*; and that the ſacred Habiliments he made, his *Ephod*, his *Teraphim*, &c. were no more than what he had ſeen at *Shiloh*: But ſince the Laws of God condemn the making Images of any Kind, as Objects of Adoration; the ſetting up any religious Worſhip, different from what he had eſtabliſhed; the offering Sacrifices, or performing any publick Service, any where, but in the Tabernacle; and the employing any Prieſts in his Worſhip, but ſuch as were of the Race of *Aaron*; 'tis certain that *Micah* was guilty of a Violation of all theſe Prohibitions, and, in the Matter of theſe *graven* and *molten* Images, cannot be excuſed from the Crime of Idolatry. And indeed, unleſs he intended to patronize that, what Reaſon could he have to make any Innovations in Religion, ſince (according as we date this Action) either *Phineas*, or *Eli*, were then in the High-prieſt's Office at *Shiloh*, where the publick Service was preſerved in all its *Formality*, and from whence *Micah*, who lived in the Mountains of *Ephraim*, was not ſo very diſtant, but that he might have gone thither upon ſolemn Occaſions?

CHAP. XVIII.

The Expedition of the Danites, *and their Dealings with* Micah.

Ver. 1. IN thoſe days *there was* no king in Iſrael: and in thoſe days the tribe of the Danites ſought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Iſrael. 2 And the children of Dan ſent of their family five men from their coaſts, men of valour, from Zorah, and from Eſhtaol, to ſpie out the land, and to ſearch it; and they ſaid unto them, Go ſearch the land: who when they came to mount Ephraim, to the houſe of Micah, they lodged there. 3 When they *were* by the houſe of Micah, they knew the voice of the young man the Levite: and they turned in thither, and ſaid unto him, Who brought thee hither? and what makeſt thou in this *place?* and what haſt thou here? 4 And he ſaid unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his prieſt. 5 And they ſaid unto him, Aſk counſel, we pray thee, of God, that we may know whether our way which we go ſhall be proſperous. 6 And the prieſt ſaid unto them, Go in peace: before the Lord *is* your way wherein ye go. 7 Then the five men departed, and came to Laiſh, and ſaw the people that *were* therein, how they dwelt careleſs, after the manner of the Zidonians, quiet and ſecure, and *there was* no magiſtrate in the land that might put *them* to ſhame in *any* thing; and they *were* far from the Zidonians, and had no buſineſs with *any* man. 8 And they came unto their brethren to Zorah and Eſhtaol: and their brethren ſaid unto them, What ſay ye? 9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and behold, it *is* very good: and *are* ye ſtill? be not

lothful to go, *and* to enter to poſſeſs the land. 10 When ye go, ye ſhall come unto a people ecure, and to a large land: for God hath given into your hands: a place where *there is* no want of any thing that *is* in the earth. 11 And there went from thence of the family of the Danites out of Zorah and out of Eſhtaol, ſix hundred men, appointed with weapons of war. 12 And they went up, and pitched in Kirjath-jearim in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, *it is* behind Kirjath jearim. 13 And they paſſed thence unto mount Ephraim, and came unto the houſe of Micah. 14 Then anſwered the five men that went to ſpie out the country of Laiſh, and ſaid unto their brethren, Do ye know that there is in theſe houſes an ephod and teraphim? and a graven image, and a molten image? Now therefore conſider what ye have to do. 15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and ſaluted him. 16 And the ſix hundred men appointed with their weapons of war, which *were* of the children of Dan, ſtood by the entring of the gate. 17 And the five men that went to ſpie out the land, went up, *and* came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entring of the gate, with the ſix hundred men *that were* appointed with weapons of war. 18 And theſe went into Micahs houſe, and fetched the carved image, the ephod, and the teraphim, and the molten image: then ſaid the prieſt unto them, What do ye? 19 And they ſaid unto him, Hold thy peace, lay thine hand upon *thy* mouth, and go with us, and be unto us a father, and a prieſt: *is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael? 20 And the prieſts heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midſt of the people. 21 So they turned and departed, and put the little ones, and the cattel, and the carriage before them. 22 *And* when they were a good way from the houſe of Micah, the men that *were* in the houſes near to Micahs houſe, were gathered together, and overtook the children of Dan. 23 And they cried unto the children of Dan: and they turned their faces, and ſaid unto Micah, What aileth thee, that thou comeſt with ſuch a company? 24 And he ſaid, Ye have taken away my gods which I made, and the prieſt, and ye are gone away: and what have I more? and what *is* this *that* that ye ſay unto me, What aileth thee? 25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt angry fellows run upon thee, and thou loſe thy life, with the lives of thy houſhold. 26 And the children of Dan went their way: and when Micah ſaw that they *were* too ſtrong for him, he turned and went back unto his houſe. 27 And they took *the things* which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a people *that were* at quiet and ſecure: and they ſmote them with the edge of the ſword, and burnt the city with fire. 28 And *there* was no deliverer, becauſe it *was* far from Zidon, and they had no buſineſs with *any* man; and it *was* in the valley that *lieth* by Beth-rehob: and they built a city, and dwelt therein. 29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Iſrael: howbeit, the name of the city *was* Laiſh at the firſt. 30 And the children of Dan ſet up the graven image: and Jonathan the ſon of Gerſhom, the ſon of Manaſſeh, he and his ſons, were prieſts to the tribe of Dan, until the day of the captivity of the land. 31 And they ſet them up Micahs graven image, which he made, all the time that the houſe of God was in Shiloh.

And the Children of Dan ſet up the graven Image; and Jonathan — and his Sons, were Prieſts to the Tribe of Dan, until the Day of the Captivity of the Land] The Queſtion is, what we are to underſtand by *the Captivity of the Land?* Now there are two Times mention'd in Scripture, when the Children of *Iſrael* were carried away captive; *1ſt.* By *Tiglath-Pileſer*, when he *took Hazor, and Gilead, and Galilee, all the Land of Naphtali, and carried them into Aſſyria*, 2 Kings xv. 29. and, *2dly.* By *Salmanaſſar*, who *carried Iſrael away and placed them in Halah, and in Habor, by the River Gozan, and in the Cities of the Medes*, 2 Kings xviii. 11. And to one of theſe, the Words of the Text are ſuppos'd by ſome learned Men to refer; but then it muſt neceſſarily follow, that this Book was written in later Times, even after the former of theſe Captivities at leaſt. It can hardly be ſuppos'd however, that theſe Images ſhould be ſuffer'd to continue in the Days of *David*, who was a Man after God's own Heart, and ſtudied to advance true Religion to the utmoſt of his Power all the Country over, from *Dan* to *Beerſheba*; and therefore others, with good Reaſon conclude, that by the *Captivity of the Land* is meant the taking of the Ark by the *Philiſtines*, and carrying it captive into the Temple of *Dagon*; for ſo the *Pſalmiſt* expreſly calls that unlucky Event. *Pſ.* lxxviii. 60, 61.

CHAP. XIX.

The tragical Story of the Levite and his Concubine.

Ver. 1. AND it came to paſs in thoſe days, when *there was* no king in Iſrael, that there was a certain Levite ſojourning on the ſide of mount Ephraim, who took to him a concubine out of Beth-lehem-judah. 2 And his concubine played the whore againſt him, and went away from him unto her fathers houſe to Beth-lehem-judah, and was there four whole months. 3 And her huſband aroſe, and went after her to ſpeak friendly unto her, *and* to bring her again, having his ſervant with him, and a couple of aſſes: and ſhe brought him into her fathers houſe, and when the father of the damſel ſaw him, he rejoiced to meet him. 4 And his father-in-law the damſels father retained him, and he abode with him three days: ſo they did eat and drink, and lodged there. 5 And it came to paſs on the fourth day, when they aroſe early in the morning that he aroſe up to depart: and the damſels father ſaid unto his ſon-in-law, Comfort thine heart with a morſel of bread, and afterward go your way. 6 And they ſat down and did eat and drink both of them together: for the damſels father had ſaid unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry. 7 And when the man roſe up to depart, his father-in-law urged him: therefore he lodged there again. 8 And he roſe early in the morning on the fifth day to depart: and the damſels father ſaid, Comfort thine heart, I pray thee. And

they tarried until afternoon, and they did eat both of them. 9 And when the man roſe up to depart, he and his concubine, and his ſervants; his father-in-law, the damſels father ſaid unto him, Behold, now the day draweth towards evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayeſt go home. 10 But the man would not tarry that night, but he roſe up and departed, and came over againſt Jebus, (which *is* Jeruſalem) and *there were* with him two aſſes ſaddled, his concubine alſo *was* with him. 11 *And* when they *were* by Jebus, the day was far ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in unto this city of the Jebuſites, and lodge in it. 12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a ſtranger, that *is* not of the children of Iſrael; we will paſs over to Gibeah. 13 And he ſaid unto his ſervant, Come, and let us draw near to one of theſe places to lodge all night, in Gibeah or in Ramah. 14 and they paſſed on and went their way, and the ſun went down upon them, *when they were* by Gibeah, which *belongeth* to Benjamin. 15 And they turned aſide thither, to go in *and* to lodge in Gibeah: and when he went in, he ſet him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging. 16 And behold, there came an old man from his work out of the field at even, which *was* alſo of mount Ephraim; and he ſojourned in Gibeah, but the men of the place *were* Benjamites. 17 And when he had lift up his eyes, he ſaw a wayfaring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou? 18 And he ſaid unto him, We *are* paſſing from Beth-lehem-judah, toward the ſide of mount Ephraim, from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the houſe of the Lord, and there *is* no man that receiveth me to houſe. 19 Yet there is both ſtraw and provender for our aſſes; and there is bread and wine alſo for me and for thy handmaid, and for the young man *which is* with thy ſervants: *there is* no want of any thing. 20 And the old man ſaid, Peace *be* with thee; howſoever, *let* all thy wants *lie* upon me; only lodge not in the ſtreet. 21 So he brought him into his houſe, and gave provender unto his aſſes: and they waſhed their feet, and did eat and drink. 22 *Now* as they were making their hearts merry, behold, the men of the city, certain ſons of Belial, beſet the houſe round about, *and* beat at the door, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him. 23 And the man, the maſter of the houſe, went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly. 24 Behold, *here is* my daughter a maiden, and his concubine, them will I bring out now, and humble ye them, and do with them what ſeemeth good unto you: but unto this man do not ſo vile a thing. 25 But the men would not hearken to him: ſo the man took his concubine, and brought her forth unto them; and they knew her, and abuſed her all the night, until the morning: and when the day began to ſpring, they let her go. 26 Then came the woman in the dawning of the day, and fell down at the door of the mans houſe, where her lord *was*, till it was light. 27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and behold the woman his concubine was fallen down at the door of the houſe, and her hands *were* upon the threſhold. 28 And he ſaid unto her, Up, and let us be going: but none anſwered. Then the man took her *up* upon an aſs, and the man roſe up, and gat him unto his place. 29 And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael. 30 And it was ſo, that all that ſaw it, ſaid, There was no ſuch deed done nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, unto this day: conſider of it, take advice, and ſpeak *your minds*.

And he ſojourned in Gibeah] *Gibeah* lay North of *Jeruſalem*, about twenty or thirty Furlongs from it, and was built upon an Hill, as its Name imports. See *Wells*'s Geogr. of the *O. T.*

CHAP. XX.

The other Tribes make War upon the Benjamites, *and, having loſt two Battles, in the third deſtroy almoſt the whole Tribe.*

Ver. 1. THEN all the children of Iſrael went out, and the congregation was gathered together, as one man, from Dan even to Beer-ſheba, with the land of Gilead, unto the Lord in Mizpeh. 2 And the chief of all the people, *even* of all the tribes of Iſrael preſented themſelves in the aſſembly of the people of God, four hundred thouſand footmen that drew ſword. 3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh) Then ſaid the children of Iſrael, Tell *us*, how was this wickedneſs? 4 And the Levite, the huſband of the woman that was ſlain, anſwered and ſaid, I came into Gibeah, that *belongeth* to Benjamin, I and my concubine to lodge. 5 And the men of Gibeah roſe up againſt me, and beſet the houſe round about upon me by night, *and* thought to have ſlain me: *and* my concubine have they forced, that ſhe is dead. 6 And I took my concubine, and cut her in pieces, and ſent her throughout all the country of the inheritance of Iſrael: for they have commited lewdneſs and folly in Iſrael. 7 Behold, ye *are* all children of Iſrael, give here your advice and counſel. 8 And all the people aroſe as one man, ſaying, We will not any *of us* go to his tent, neither will we any *of us* turn into his houſe. 9 But now this *ſhall be* the thing which we will do to Gibeah, *we will go up* by lot againſt it: 10 And we will take ten men of an hundred throughout all the tribes of Iſrael, and an hundred of a thouſand, and a thouſand out of ten thouſand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Iſrael. 11 So all the men of Iſrael were gathered againſt the city, knit together, as one man. 12 And the tribes of Iſrael ſent men through all the tribes of Benjamin,

enjamin, saying, What wickedness *is* this that done among you? 13 Now therefore deliver the men, the children of Belial, which *are* in ibeah, that we may put them to death, and put vay evil from Israel. But the children of Benjain would not hearken to the voice of their ethren the children of Israel: 14 But the chilen of Benjamin gathered themselves together t of the cities unto Gibeah, to go out to battle ainst the children of Israel. 15 And the chilen of Benjamin were numbered at that time t of the cities twenty and six thousand men that ew sword, beside the inhabitants of Gibeah, hich were numbered seven hundred chosen men. 6 Among all this people *there were* seven hundred osen men left-handed, every one could sling ones at an hair-*breadth*, and not miss. 17 And e men of Israel, beside Benjamin, were numbred ur hundred thousand men that drew sword; l these *were* men of war. 18 And the children Israel arose, and went up to the house of God d asked counsel of God, and said, Which of shall go up first to the battle against the chilen of Benjamin? And the Lord said, Judah *all go up* first. 19 And the children of Israel se up in the morning, and encamped against beah. 20 And the men of Israel went out to ttle against Benjamin, and the men of Israel t themselves in aray to fight against them at beah. 21 And the children of Benjamin came rth out of Gibeah, and destroyed down to the ound of the Israelites that day, twenty and two ousand men. 22 And the people the men of rael encouraged themselves, and set their battle ain in aray in the place where they put themves in aray the first day. 23 (And the chilen of Israel went up and wept before the Lord til even, and asked counsel of the Lord, saying, all I go up again to battle against the children Benjamin my brother? And the Lord said, o up against him.) 24 And the children of rael came near against the children of Benjamin e second day. 25 And Benjamin went forth ainst them out of Gibeah the second day, and stroyed down to the ground of the children of rael again, eighteen thousand men; all these ew the sword. 26 Then all the children of Israel, and all the people went up, and came to the house of God, and wept, and sat there fore the Lord, and fasted that day until even, d offered burnt-offerings and peace-offerings fore the Lord. 27 And the children of Israel quired of the Lord, (for the ark of the covenant God, *was* there in those days, 28 And Phihas the son of Eleazar, the son of Aaron, stood fore it in those days) saying, Shall I yet again o out to battle against the children of Benjamin y brother, or shall I cease? And the Lord said, o up; for to morrow I will deliver them into hand. 29 And Israel set liers in wait round out Gibeah. 30 And the children of Israel nt up against the children of Benjamin on the ird day, and put themselves in aray against beah, as at other times. 31 And the children Benjamin went out against the people, *and* re drawn away from the city, and they began smite of the people, *and* kill as at other times, the high-ways, of which one goeth up to the use of God, and the other to Gibeah in the ld, about thirty men of Israel. 32 And the children of Benjamin said, They *are* smitten down before us as at the first. But the children of Israel said, Let us flee, and draw them from the city, unto the high-ways. 33 And all the men of Israel rose up out of their place, and put themselves in aray at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah. 34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them. 35 And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day, twenty and five thousand and an hundred men; all these drew the sword. 36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah. 37 And the liers in wait hasted, and rushed upon Gibeah, and the liers in wait drew *themselves* along, and smote all the city with the edge of the sword. 38 Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke to rise up out of the city. 39 And when the men of Israel retired in the battle, Benjamin began to smite *and* kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as *in* the first battle. 40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and behold the flame of the city ascended up to heaven. 41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them. 42 Therefore they turned *their backs* before the men of Israel, unto the way of the wilderness, but the battle overtook them: and them which *came* out of the cities they destroyed in the midst of them. 43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down with ease over against Gibeah toward the sun-rising. 44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour. 45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the high ways, five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them. 46 So that all which fell that day of Benjamin, were twenty and five thousand men that drew the sword; all these *were* men of valour. 47 But six huudred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months. 48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

As this Chapter contains a plain Narrative of Matters of Fact, and nothing of Difficulty occurs in it, we shall proceed to the next.

CHAP. XXI.

The People bewail the Desolation of the Tribe of Benjamin, *and advise the Remnant of it in what Manner they should recruit it.*

Ver. 1. NOW the men of Israel had sworn in Mizpeh, saying, There shall

not any of us give his daughter unto Benjamin to wife. 2 And the people came to the houſe of God, and abode there till even before God, and lift up their voices, and wept ſore: 3 And ſaid, O Lord God of Iſrael, why is this come to paſs in Iſrael, that there ſhould be to day one tribe lacking in Iſrael? 4 And it came to paſs on the morrow, that the people roſe early, and built there an altar, and offered burnt-offerings, and peace-offerings. 5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael, that came not up with the congregation unto the Lord? for they had made a great oath concerning him that came not up to the Lord to Mizpeh; ſaying, He ſhall ſurely be put to death. 6 And the children of Iſrael repented them for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day: 7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the Lord, that we will not give them of our daughters to wives? 8 And they ſaid, What one *is there* of the tribes of Iſrael, that came not up to Mizpeh to the Lord; and behold, there came none to the camp from Jabeſh-gilead, to the aſſembly. 9 For the people were numbered, and behold, *there were* none of the inhabitants of Jabeſh-gilead there. 10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children. 11 And this *is* the thing that ye ſhall do, Ye ſhall utterly deſtroy every male, and every woman that hath lien by man. 12 And they found among the inhabitants of Jabeſh-gilead, four hundred young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan. 13 And the whole congregation ſent *ſome* to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call peaceably unto them. 14 And Benjamin came again at that time; and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: yet ſo they ſufficed them not. 15 And the people repented them for Benjamin, becauſe that the Lord had made a breach in the tribes of Iſrael. 16 Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain, ſeeing the women are deſtroyed out of Benjamin? 17 And they ſaid, *There muſt be* an inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael. 18 Howbeit, we may not give them wives of our daughters: for the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin. 19 Then they ſa[id], Behold, *there is* a feaſt of the Lord in Shi[loh] yearly *in a place* which *is* on the north-ſide of Beth-el, on the eaſt-ſide of the high way that goeth up from Beth-el to Shechem, and on the ſouth of Lebonah. 20 Therefore they commanded the children of Benjamin, ſaying, Go and lie in wait in the vineyards: 21 And ſee, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. 22 And it ſhall be, when their fathers or their brethren come unto us to complain, that we will ſay unto them, Be favourable unto them for our ſakes: becauſe we reſerved not to each man his wife in the war: for ye did not give unto them at this time, *that* you ſhould be guilty. 23 And the children of Benjamin did ſo, and took *them* wives according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. 24 And the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance. 25 In thoſe days *there was* no king in Iſrael: every man did *that which was* right in his own eyes.

Behold, there is a Feaſt of the Lord in Shiloh yearly.] All the three great Feſtivals were to be obſerved in the Place where God ſetled his Habitation, which was now at *Shiloh*; and therefore, ſome are of Opinion, that the Feaſt, here mentioned, was one of theſe; particularly they think it was the *Feaſt of Tabernacles*, because it was a Seaſon of great Joy, for having newly gathered their Vintage, and the only Seaſon wherein the *Jewiſh* Virgins were allowed to dance. At this Time they dwelt in Booths too, behind which the *Benjamites* (as they fancy) might very conveniently conceal themſelves, and ſo watch an Opportunity of carrying away the Virgins. But what ſeems to make againſt this Opinion is, that at any of theſe publick Feſtivals, the Concourſe of People would have been too great for a Deſign of this Nature to be put in Execution, ſince the Violence, which of Courſe muſt have been offered to the young Women, would hardly have met with a general Connivance. 'Tis much more probable therefore, that this was ſome Feſtival peculiar to the People of *Shiloh*, which the *Benjamites* perhaps might know nothing of, and were therefore put in Mind of it by *the Elders of the Congregation*. *Joſephus* tells us, that it was celebrated thrice every Year: And on this Feſtival it might be a Cuſtom for the young Women to go out into the Fields, and there dance by themſelves, which might give their Raviſhers the very Opportunity they ſought. See *Le Clerc*'s Com.

AN EXPOSITION OF The Book of *RUTH.*

The ARGUMENT.

The Book of Ruth, *which takes its Title from the Perſon, whoſe Story is there principally recorded, is properly an Appendix to the Book of* Judges, *and an Introduction to that of* Samuel, *and is therefore not only placed between them, but ſuppoſed to be wrote by one and the ſame Hand. Its Subject is very different from the reſt, and is therefore made a diſtinct Treatiſe. It is indeed of ſo private a Nature, that, at the Time of its being wrote, the Generality of the People might have thought it not worth recording; but we* Chriſtians *may plainly ſee the Wiſdom of God in having it done. It had been foretold to the* Jews, *that the* Messiah *ſhould be of the Tribe of* Judah, *and it was afterwards revealed farther, that he ſhould be of the Family of* David: *And therefore it was neceſſary, for the full underſtanding theſe Prophecies, that the Hiſtory of the Family of* David, *in that Tribe, ſhould be written before theſe Prophecies were revealed, that ſo there might not be the leaſt Suſpicion of any Fraud or Deſign. And thus this Book, theſe Prophecies, and the Accompliſhment of them, ſerve to illuſtrate, and explain each other.*

CHAP. I.

Elimelech and his Family, being forc'd by Famine, go into the Land of Moab, *where he and his two Sons die.* Naomi *returns, and* Ruth *with her.*

Ver. 1. NOW it came to paſs in the days when the judges ruled, that there was a famine in the land: and a certain man of Beth-lehem-judah went to ſojourn in the country of Moab, he and his wife, and his two ſons. 2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two ſons Mahlon, and Chilioh, Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and continued there. 3 And Elimelech, Naomis huſband died, and ſhe was left, and her two ſons. 4 And they took them wives of the women of Moab: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years. 5 And Mahlon and Chilion died alſo both of them; and the woman was left of her two ſons, and her huſband. 6 Then ſhe aroſe with her daughters-in-law, that ſhe might return from the country of Moab: for ſhe had heard in the country of Moab, how that the Lord had viſited his people, in giving them bread. 7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters in-law with her: and they went on the way to return unto the land of Judah. 8 And Naomi ſaid unto her two daughters-in-law, Go, return each to her mothers houſe: the Lord deal kindly with you, as ye have dealt with the dead, and with me. 9 The Lord grant you that you may find reſt, each *of you* in the houſe of her huſband. Then ſhe kiſſed them: and they lift up their voice and wept. 10 And they ſaid unto her, Surely we will return with thee unto thy people. 11 And Naomi ſaid, Turn again my daughters: why will ye go with me? *are* there yet *any more* ſons in my womb, that they may be your huſbands? 12 Turn again, my daughters, go *your way*, for I am too old to have an huſband: if I ſhould ſay, I have hope, *if* I ſhould have a huſband alſo to night, and ſhould alſo bear ſons: 13 Would ye tarry for them till they were grown? would ye ſtay for them from having huſbands? nay my daughters: for it grieveth me much for your ſakes, that the hand of the Lord is gone out againſt me. 14 And they lift up their voice, and wept again: and Orpah kiſſed her mother-in-law, but Ruth clave unto her. 15 And ſhe ſaid, Behold, thy ſiſter in-law is gone back unto her people, and unto her gods: return thou after thy ſiſter-in-law. 16 And Ruth ſaid, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goeſt, I will go; and where thou lodgeſt, I will lodge: thy people *ſhall be* my people, and thy God my God: 17 Where thou dieſt, will I die, and there will I be buried: the Lord do ſo to me, and more alſo, *if ought* but death part thee and me. 18 When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her. 19 So they two went until they came to Beth-lehem. And it came to paſs when they were come to Beth-lehem, that all the city was moved about them, and they ſaid, *Is* this Naomi? 20 And ſhe ſaid unto them, Call me not Naomi, Call me Mara: for the Almighty hath dealt very bitterly with me. 21 I went out full, and the Lord

Lord hath brought me home again empty: why *then* call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me? 22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harvest.

And the Name of the Man was Elimelech] *Solomon Jarchi*, in his Commentary upon *Ruth*, tells us, That *Elimelech* was a Man of Quality, and one who had a great Estate; that in a Time of Dearth he was very hard-hearted to the Poor, which drew down upon him the Vengeance of God, whereby he was reduced to Poverty himself. Thus far there is nothing improbable in the Story; but the remaining Part of it has the true Stamp of a *Jewish* Fiction. His high Birth and great Abilities (continues that Author) recommended him, in spite of his Distress, to *Eglon*, King of *Moab*, with whom, in Time, he became so great a Favourite, that he bestowed upon his Son *Mahlon*, his own Daughter *Ruth*. In the *Talmud* we have the Family of *Naomi* set out, wherein she is said to be the Daughter of *Salmon*, one of the Princes of the House of *Judah*. As to *Orpah*, the Wife of *Chilion*, I am able to say nothing of her Parentage; but after the Demise of her first Husband, the *Rabbins* will needs have that she married a second Husband, and had by him the famous Giant *Goliah*. Among the antient Christians, this Story was so well received, that *Prudentius* mentions it without Scruple, and as if it were an undoubted Matter of Fact. For my Part, I make no Question that *Elimelech* was well descended, but I think, with Mr. *Le Clerc*, that his being a rich Man is not a necessary Consequence of that Opinion.

And Orpah kissed her Mother-in-law] The *Jews* reckon three Sorts of Kisses, which are lawful and commendable, all others being esteemed wanton. Of these the first is in Token of Reverence or Respect to a Person's Dignity, as *Samuel* kissed *Saul* after he had anointed him King. The second is the Kiss of Meeting, when Friends after a long Absence come together; thus *Moses* and *Aaron* kissed each other when they met in the Wilderness, after the former had remained so long an Exile in the Land of *Midian*. To these *Drusius* would add the Kiss of Prayer; but it is doubtful whether that was in use among the antient *Jews* or no, *Buxtorf*, who was very well acquainted with their Customs, being of a contrary Opinion.

Thy People shall be my People, and thy God my God] It is much disputed whether the Sons of *Elimelech* offended against the Law in marrying these Daughters of *Moab* or no. In the first Place it is certain, that, simply, to marry a *Moabitess* was against the *Mosaic* Institution: But then it is to be questioned, first, Whether these Women were not Proselites to the *Jewish* Faith? Secondly, Whether the *Mosaic* Law did, in this Respect, bind the *Hebrews* when out of their own Land? Neither of these I shall trouble the Reader about at present, but only observe, That if both of these young Women were Converts, yet *Orpah* plainly returned to the Religion of her Country, otherwise she would not have been spoken of by *Naomi* as going back, not only to her People, but to her Gods; but *Ruth* either expressed a hearty Desire to become a true Worshipper of God, or else she declared her fixed Intention to continue in the true Faith, that is, in the Faith taught her by *Naomi*. The *Chaldee* Paraphrast will needs have it, that *Naomi* took this Opportunity to inform *Ruth* of the Difficulty there was in adhering to the *Jewish* Law, and in obeying exactly all the Precepts delivered by *Moses*, which, according to the *Jewish* Account, are no less than six hundred and thirteen. But *Ruth* was not to be affrighted; on the contrary, she answered, Whatsoever thy People observe, I will do the same, as if I had been one of them from the Beginning:

Call me not Naomi, call me Mara] *Naomi* signifies *pleasant*, and *Mara bitter*.

CHAP. II.

Ruth *gleans in the Field of* Boaz, *who takes Knowledge of her, and shews her Favour.*

Ver. 1. AND Naomi had a kinsman of her husbands, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz. 2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him*, in whose sight I shall find grace. And she said unto her, Go, my daughter. 3 And she went and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech. 4 And behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord *be* with you: and they answered him, The Lord bless thee. 5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this? 6 And the servant that was set over the reapers, answered and said, *It is* the Moabitish damsel that came back with Naomi out of the country of Moab: 7 And she said, I pray you, let me glean, and gather after the reapers amongst the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. 8 Then said Boaz unto Ruth, Hearest thou not my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. 9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they shall not touch thee? and when thou art athirst, go unto the vessels and drink of *that* which the young men have drawn. 10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I *am* a stranger? 11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law, since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. 12 The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. 13 Then she said, Let me find favour in thy sight, my Lord, for thou hast comforted me, and for that thou hast spoken friendly unto thy handmaid, though I be not like unto one of thine handmaidens. 14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. 15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not. 16 And let fall also *some* of the handfuls of purpose for her, and leave *them* that she may glean *them*, and rebuke her not. 17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. 18 And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved, after she was sufficed. 19 And her

mother-in-law ſaid unto her, Where haſt thou aned to day? and where wroughteſt thou? ſed be he that did take knowledge of thee. d ſhe ſhewed her mother-in-law with whom had wrought, and ſaid, The mans name whom I wrought to day, *is* Boaz. 20 And omi ſaid unto her daughter-in-law, Bleſſed *be* of the Lord, who hath not left off his kindneſs the living and to the dead. And Naomi ſaid nto her, The man *is* near of kin unto us, one our next kinſmen. 21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt eep faſt by my young men, until they have ded all my harveſt. 22 And Naomi ſaid unto ith her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they et thee not in any other field. 23 So ſhe kept ſt by the maidens of Boaz to glean, unto the d of barley-harveſt, and of wheat-harveſt; and welt with her mother-in-law.

His Name was Boaz] Who this *Boaz* was, appears early from the Genealogy at the End of the Book: acob begat *Judah*, *Judah* begat *Pharez*, and *Pharez* gat *Hezron*, before the Deſcendants of *Jacob* went own into *Egypt*, and *Hezron* begat *Ram* or *Aram*, and *am* begat *Aminadab*, and *Aminadab* begat *Nahſhon*: ll theſe, from *Hezron*, were born in *Egypt*; for we d by the Books of *Moſes* that he was the principal rſon in his Tribe, in the ſecond Year after the Children of *Iſrael* came out of that Country, and *Nahſhon* gat *Salmon*, who was born, probably, in the Wilderſs, and this *Salmon* married *Rahab*, who put *Jericho* to the Hands of the *Iſraelites*; by her he had *Boaz*, whom we are ſpeaking, who appears not only to ve been a Man of conſiderable Eſtate, but alſo a erſon of great Worth and eminent Piety; but it is no means probable, that he was the ſame with *Ibzan*, a Judge in *Iſrael*, as the *Targum* will have it: For, he had ſuch Authority, he would not in all Probabiy, have ſat down in the Gate, and have ſummoned e Kinſman of *Ruth* before the Elders; for the ſupreme agiſtrate in *Iſrael* had a Kind of dictatorial Power, decided all Cauſes not only by his Will, indeed, according to the Law, and without any of the dinary Forms of Juſtice. How nearly he was allied *Ruth*, as the Widow of *Elimelech*'s Son, is not clear m the ſacred Text; and therefore it would be a aſte of Time to enquire about it.

At Meal-time, come thou hither, and eat of the Bread, d dip thy Morſel in the Vinegar] It has been queſtioned at we are to underſtand by the ſhort Bill of Fare he ve her, when he told her ſhe might do as his People ſ, the only two Articles mentioned therein being ead and Vinegar? Under Bread we know well enough, t all Sort of Victuals was antiently contained; and der Vinegar, it ſeems reaſonable to think the ſeveral rts of Sauce then in Uſe might be ranked; and that negar itſelf was much in Uſe among the Antients, and koned among the Neceſſaries of Life, might be prov'd m profane Authors. The Phraſe, as ſet down in the xt, is ſtrong and expreſſive, as the *Eaſtern* Phraſes nerally were, and ſtill are; for, among the *Perſians*, o, to this Day, continue to live after the Manner of antient Patriarchs, the uſual Complement to angers is, *Wilt thou not eat Bread and Salt with me?* der which they comprehend boiled, roaſted, and iled Fleſh, with Milk, Butter, and Whey. One ing is very remarkable as to this Part of the Rela, viz. That the *Jews* will have it relate to the *Meſ*, merely becauſe of the mention of Vinegar, which y ſay alludes to his Sufferings. I will not take upon to juſtify their Interpretation; but this I think may ſafely affirmed, that the *Jews* very fooliſhly upbraid Chriſtians with worſhipping a ſuffering Saviour, n here, and elſewhere, they poſitively aſſert, that ering is Part of the Character of the *Meſſiah*.

CHAP. III.

Naomi's *Contrivance to get* Ruth *married to* Boaz; Boaz *accepts the Right of Redemption, and marries her.*

Ver. 1. THEN Naomi her mother-in-law ſaid unto her, My daughter, ſhall I not ſeek reſt for thee, that it may be well with thee? 2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? Behold, he winnoweth barley to night in the threſhing-floor. 3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thy ſelf known unto the man, until he ſhall have done eating and drinking. 4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou ſhalt do. 5 And ſhe ſaid unto her, All that thou ſayeſt unto me I will do. 6 And ſhe went down unto the floor, and did according to all that her mother-in-law bade her. 7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down. 8 And it came to paſs at midnight, that the man was afraid, and turned himſelf: and behold, a woman lay at his feet. 9 And he ſaid Who *art* thou? and ſhe anſwered, I *am* Ruth thine handmaid: ſpread therefore thy ſkirt over thine handmaid, for thou *art* a near kinſman. 10 And he ſaid, Bleſſed *be* thou of the Lord my daughter: *for* thou haſt ſhewed more kindneſs in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich. 11 And now my daughter, fear not, I will do to thee all that thou requireſt: for all the city of my people doth know, that thou *art* a vertuous woman. 12 And now it is true, that I *am thy* near kinſman: howbeit there is a kinſman nearer than I. 13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman, well, let him do the kinſmans part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the Lord liveth: lie down until the morning. 14 And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another. And he ſaid, Let it not be known that a woman came into the floor. 15 Alſo he ſaid, Bring the vail that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her: and ſhe went into the city. 16 And when ſhe came to her mother-in-law, ſhe ſaid, Who *art* thou, my daughter? And ſhe told her all that the man had done to her. 17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid unto me, Go not empty unto thy mother-in-law. 18 Then ſaid ſhe, Sit ſtill, my daughter, until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

And it ſhall be when he lieth down, that thou ſhalt mark the Place where he ſhall lie, and thou ſhalt go in, and uncover his Feet, and lay thee down] Ludicrous Writers, who delight in turning the Scriptures into

Jeſt, ſpeak of no Part of it more frequently than this which is now before us. They pretend to wonder how a pious old Woman, ſuch as *Naomi* is repreſented to be, ſhould put her Daughter-in-law *Ruth*, a virtuous young Woman, upon ſo indecent an Expedient as this, of going to Bed to a Man when he was aſleep, in order to procure him for a Huſband. And they pretend to be no leſs amazed, that *Ruth*, who has ſo excellent a Character throughout this whole Book, ſhould, nevertheleſs, comply with her Advice without the leaſt Heſitation. They go on to multiply their Cavils, by running over the ſeveral Circumſtances relating to this Tranſaction; and when they have done, they very modeſtly conclude, they have either ruined the Credit of the Perſons, or the Story. But the Miſtake lies in them, and not in the Writer of the Book of *Ruth*. For, ſuppoſing *Boaz* to have been the Huſband of *Ruth*, and to have lived ſeparately from her a long while, would any conſiderate Perſon, at this Day, blame *Naomi* for taking the Steps ſhe did in order to bring them together again? Yet, when this Caſe is truly ſtated, and the Nature of the *Moſaic* Law is conſidered, we ſhall find this Buſineſs very little different from the Suppoſition I have mentioned. What in our Bible is tranſlated *Kinſman*, is, in the *Hebrew*, *Goel*, a *Redeemer*, he who had a Right of redeeming the Lands, and who was obliged, if he would do ſo, to take the Wife of the Perſon deceaſed. Moſt evident it is, that *Naomi* regarded *Boaz* in this Light, and therefore all ſhe aimed at was, to engage him, notwithſtanding *Ruth*'s Poverty, to perform his Duty towards her, and to take her for a Wife; and ſo the *Jewiſh* Criticks agree the Phraſe, *ſpread thy Skirt over me*, which *Ruth* made uſe of to *Boaz*, when he diſcovered her, really means; ſo that in this Caſe, there was no Crime intended, and therefore the Woman cannot be ſaid to have acted immodeſtly. Beſides, theſe were Things, tho' ſtrange to us, yet notorious among them, juſt as the common Maxims of Law are with us; and therefore the Reaſon of the Thing, and the beneficial Conſequences attending it, might very well prevail upon *Ruth* to execute the Commands of her Mother-in-law; on the other Hand, as there was no Ill meant, ſo there was no Ill done. *Boaz*, who was a very old Man at this Time, gave *Ruth* his Reaſons why he could not comply with her Requeſt, becauſe ſhe and *Naomi* were miſtaken in the Matter; he was not the *Goel*, but there was another before him; what he could do therefore to ſatisfy her, he did, for he promiſed, in Caſe the other refuſed, that he would then take her, and commended her highly for neglecting young Men, and making Suit to him. And this accounts for what he ſaid to her, about not letting it be known that a Woman had been in the Floor; for, as by the Law he was not obliged to marry her, nor indeed could, unleſs the other relinquiſhed, ſo he was afraid, that *Ruth*'s Ignorance, in this Reſpect, might betray her to Shame, tho' it had not involved her in Guilt. Let theſe Things be weighed, and let it be remembered, that if the ſame Thing were urged in Reſpect to a Paſſage in prophane Hiſtory, no farther Difficulty would be made about it.

CHAP. IV.

Boaz *calls the near Kinſman into Judgment, who refuſing the Redemption,* Boaz *marries* Ruth.

Ver. 1. THEN went Boaz up to the gate, and ſat him down there: and behold, the kinſman of whom Boaz ſpake, came by; unto whom he ſaid, Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, and ſat down. 2 And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down. 3 And he ſaid unto the kinſman, Naomi that is come again out of the country of Moab ſelleth a parcel of land, which *was* our brother Elimelechs, 4 And I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beſides thee, and I *am* after thee. And he ſaid, I will redeem *it*. 5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead, to raiſe up the name of the dead upon his inheritance. 6 And the kinſman ſaid, I cannot redeem *it* for my ſelf, leſt I mar mine own inheritance: redeem thou my right to thy ſelf, for I cannot redeem *it*. 7 Now this *was the manner* in former time in Iſrael, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his ſhoe, and gave *it* to his neighbour: and this *was* a teſtimony in Iſrael. 8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe. 9 And Boaz ſaid unto the elders, and *unto* all the people, Ye *are* witneſſes this day, that I have bought all that *were* Elimelechs, and all that *was* Chilions and Mahlons, of the hand of Naomi. 10 Moreover, Ruth the Moabiteſs, the wife of Mahlon have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witneſſes this day. 11 And all the people that *were* in the gate, and the elders ſaid, *We are* witneſſes: The Lord make the woman that is come into thine houſe, like Rachel and like Leah, which two did build the houſe of Iſrael: and do thou worthily in Ephratah, and be famous in Beth-lehem. 12 And let thy houſe be like the houſe of Pharez, (whom Tamar bare unto Judah) of the ſeed which the Lord ſhall give thee of this young woman. 13 So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the Lord gave her conception, and ſhe bare a ſon. 14 And the woman ſaid unto Naomi, Bleſſed *be* the Lord which hath not left thee this day without a kinſman, that his name may be famous in Iſrael. 15 And he ſhall be unto thee a reſtorer of *thy* life, and a nouriſher of thine old age: for thy daughter-in-law which loveth thee, which is better to thee than ſeven ſons, hath born him. 16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it. 17 And the women her neighbours gave it a name, ſaying, There is a ſon born to Naomi, and they called his name Obed: he *is* the father of Jeſſe, the father of David. 18 Now theſe *are* the generations of Pharez: Pharez begat Hezron. 19 And Hezron begat Ram, and Ram begat Amminadab, 20 And Amminadab begat Nahſhon, and Nahſhon begat Salmon, 21 And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jeſſe, and Jeſſe begat David.

And he took Men of the Elders of the City, and ſaid, Sit ye down here] It has been already obſerved, that in the moſt antient Times, the chief Buſineſs in the Cities was tranſacted in their Gates; and the Chaldee Paraphraſt actually ſuppoſes that a Court of Juſtice was then ſitting here; *He went*, ſays he, *to the Gate of Judgment where the* Sanhedrim *ſat*. But this Author ſeems to carry the Matter too far; for the Text does not ſay, that he *found* ten Elders, but that he *took* them, that is, entreated them to ſit down, and according

their Duty was, to hear and arbitrate between him and his Kinſman. How many Elders there were in a City, is a Point undetermined by Criticks. *Joſephus* ſeems to think there were but ſeven; but this does not tally with the Narration before us, ſeeing *Boaz*, in this Caſe, invited Ten to judge, or rather to be Witneſſes in this Matter; for upon the Whole, it did not turn upon a Decree made, but by an amicable Agreement between the Parties, to which the ten Elders, and the other People who were aſſembled, became Witneſſes. Neither can it be denied, that this was a very proper Method to prevent future Law-ſuits and Controverſies; for, here was the Right to Land and to a Wife transferred from one to another; and theſe being Things the moſt ſolemn and important in their Nature, it was highly reaſonable that they ſhould not be done before a few, but in the Sight of many, ſo as that the Matter of Fact might be ſetled beyond Diſpute; and this Proceeding was ſo highly approved, that it continued long after; and the Eſpouſals of the *Jews* are made with theſe Ceremonies even at this Day.

And all the People that were in the Gate, and the Elders ſaid, We are Witneſſes] The *Jews* are to this Day ſo ſcrupulous on this Point of having ſufficient Witneſſes to their Marriages, that they take Care to have the Contract conceived in the ſtrongeſt Terms, and to have it read before the married Parties, in the Preſence of a great Number of People, and as this is certainly a very old Rite, our Readers perhaps will not be diſpleaſed to ſee the Form of ſuch a Contract as it is preſerved in *Buxtorf's Syn. Jud.* It runs thus: 'Upon 'the ſixth Day of the Week, the fourth of the Month 'Sivan, in the five thouſand two hundred fifty and 'fourth Year of the Creation of the World, according 'to the Computation which we uſe here at *Maſiſtia*, 'a Place which is ſituate near the Sea-ſhore, the Bride-'groom *Rabbi Moſes*, the Son of *Rabbi Jelendah*, ſaid 'unto the Bride *Clavona*, the Daughter of *Rabbi Da-'vid*, the Son of *Rabbi Moſes*, and Citizen of *Liſbon*, 'Be unto me a Wife according to the Law of *Moſes* 'and *Iſrael*; and I according to the Word of God, 'will worſhip, honour, maintain and govern thee ac-'cording to the Manner of the Huſbands among the 'Jews, who do worſhip, honour, maintain and govern 'their Wives faithfully: I alſo do beſtow on thee the 'Dowry of thy Virginity two hundred Deniers in Sil-'ver, which belong unto thee by the Law: And 'moreover, thy Food, thy Apparel, and ſufficient 'Neceſſaries; as likewiſe Knowledge of thee, accord-'ing to the Cuſtom of the Earth.

A N

AN EXPOSITION OF The First Book of *SAMUEL.*

The ARGUMENT.

This Book, as well as the following, bear the Name of Samuel, *becauſe they contain a Relation of his Anceſtors, his Birth, Education, his younger Years, Life and Actions, Government and Death, as likewiſe the Lives of thoſe Kings, who, by the Command of God, were by him anointed over* Iſrael. *The* Septuagint, *and old* Latin *Interpretation, join theſe two Books of* Samuel *with the two following, and call them the* four Books of Kings, *becauſe in theſe four Books are related the Lives, and principal Actions of all the Kings that reigned over the* Jews, *from the firſt to the laſt, in whom the* Monarchical Government *ceaſed, and was extinguiſhed in* Iſrael *by a juſt Judgment of God.*

This firſt Book of Samuel *contains the Hiſtory of the Events of eighty Years, whereof forty paſt under the Government of* Eli *the High-Prieſt, Ch.* iv. 18. *and the other forty under the Government of* Samuel *and* Saul, *Acts* xiii. 21.

CHAP. I.

Elkanah *and his two Wives.* Hannah's *Prayer; in Conſequence of which* Samuel *is born, and preſented to the Lord.*

Ver. 1. NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite: 2 And he had two wives, the name of one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. 3 And this man went up out of his city yearly, to worſhip and to ſacrifice unto the Lord of hoſts in Shiloh; and the two ſons of Eli, Hophni and Phinehas, the prieſts of the Lord *were* there. 4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and daughters portions. 5 But unto Hannah he gave a worthy portion: for he loved Hannah, but the Lord had ſhut up her womb; 6 And her adverſary alſo provoked her ſore, for to make her fret, becauſe the Lord had ſhut up her womb. 7 And *as* he did ſo year by year, when ſhe went up to the houſe of the Lord, ſo ſhe provoked her; therefore ſhe wept, and did not eat. 8 Then ſaid Elkanah her huſband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thy heart grieved? *am* not I better to thee than ten ſons? 9 So Hannah roſe up after they had eaten in Shiloh, and after they had drunk: (now Eli the prieſt ſat upon a ſeat by a poſt of the temple of the Lord) 10 And ſhe *was* in bitterneſs of ſoul, and prayed unto the Lord, and wept ſore. 11 And ſhe vowed a vow, and ſaid, O Lord of hoſts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there ſhall no raſor come upon his head. 12 And it came to paſs as ſhe continued praying before the Lord, that Eli marked her mouth. 13 Now Hannah ſhe ſpake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken. 14 And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee. 15 And Hannah anſwered and ſaid, No, my lord, I *am* a woman of a ſorrowful ſpirit: I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the Lord. 16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I ſpoken hitherto. 17 Then Eli anſwered and ſaid, Go in peace: and the God of Iſrael grant *thee* thy petition that thou haſt aſked of him. 18 And ſhe ſaid, let thine handmaid find grace in thy ſight. So the woman went her way, and did eat, and her countenance was no more *ſad.* 19 And they roſe up in the morning early, and worſhipped before the Lord, and returned, and came to their houſe to Ramah: and Elkanah knew Hannah his wife, and the Lord remembered her. 20 Wherefore it came to paſs when the time was come about, after Hannah had conceived, that ſhe bare a ſon, and called his name Samuel, *ſaying,* Becauſe I have aſked him of the Lord. 21 And the man Elkanah and all his houſe went up to offer unto the Lord, the yearly ſacrifice, and his vow. 22 But Hannah went not up; for ſhe ſaid unto her huſband, *I will not go up* until the child be weaned, and *then I will*

d Samuel said, Geather all Israel
zpeh, & I will pray for you unto
ord. And they gethered to-
her to Mizpeh, & drew water, &

Samuel the 1.st
Chap. VII. Verse 5 & 6.

poured it out before the Lord, and
fasted on that day, & said there, We
have sinned against ye Lord, & Samuel
judged ye Children of Israel in Mizpeh



n Samuel took a Vial
Oil, and poured it upon
s head, and Kissed him

Samuel the 1.st
Chap X. Verse 1.st

and said, Is it not because
the Lord hath anointed thee
to be Captain over his inheritance

will bring him, that he may appear before the Lord, and there abide for ever. 23 And Elkanah her husband said unto her, Do what seemeth thee good, tarry until thou have weaned him, only the Lord establish his word: so the woman abode, and gave her son suck until she weaned him. 24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child *was* young. 25 And they slew a bullock, and brought the child to Eli. 26 And she said, O my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the Lord. 27 For this child I prayed; and the Lord hath given me my petition which I asked of him: 28 Therefore also I have lent him to the Lord as long as he liveth, he shall be lent to the Lord. And he worshipped the Lord there.

Now there was a certain Man of Ramathaim-Zophim] *Ramah* signifies an *Eminence*, or high Situation; and therefore an Appellation given to several Places that are built in this Manner. This is said to have stood upon Mount *Ephraim*, thereby to distinguish it from other Towns, in different Tribes, of the same Denomination; and the Reason why it is here called *Ramathaim*, in the *Dual* Number, is, as some imagine, because it was built upon two Hills, which made it appear as a double City, and, because it was situated on high, and had a Watch-tower built in it, it therefore had the Title of *Zophim* added to it. It stood upon the Road that led from *Samaria* to *Jerusalem*; and, for this Reason, as well as its advantageous Situation, *Baasha*, King of *Israel*, caus'd it to be fortified, that there might be no Passage out of the Land of *Judah* into that of *Israel*, 1 Kings xv. 17. and 2 *Chron.* xvi. 1. But in St. *Jerom*'s Days it was no more than a small Village. Here it was that *Samuel* pass'd a great Part of his Time; for his Mother's Dedication of him to the Service of God did not confine him to *Shiloh*, after that God had called him out to a publick Employ, and appointed him his Residence in a Place more convenient for the Execution of it. The Truth is, after the Captivity of the Ark, and the Death of *Eli*, all Religious Ceremonies seem to have ceas'd at *Shiloh*; for which Reason it is said, that *Samuel* built an Altar at *Ramah*, the Place of his Residence, to the Intent that the People might resort to him, either to receive Judgment, or to offer Sacrifices, which, tho' it was contrary to the Law of *Moses*, seem'd to be a Case of Necessity; because the *Ark* being at one Place, and the *Tabernacle* at another, neither of them could be properly resorted to, either for sacrificing, or any other Part of Publick Worship. See *Patrick*'s, *Le Clerc*'s, and *Calmet*'s Com.

And this Man went up out of his City yearly to worship] The Precept is exactly thus — *Three Times in the Year all thy Males shall appear before the Lord thy God*, Exod. xviii. 17. which were at the Feast of the Passover, the Pentecost, and that of the Tabernacles; but Women were exempted from this Attendance, and therefore it was an extraordinary Act of Piety for *Elkanah* to take his two Wives with him.

And when the Time was that Elkanah offered, he gave to Peninnah his Wife — Portions] The Blood of this Peace-offering (*Calmet* observes) was shed at the Foot of the Altar, the Fat was burnt, the Breast and right Shoulder were the Priest's Perquisite, and all the rest belong'd to the Person who brought the Victim. With this he made a *Feast of Charity*, to which he called his Friends and Relations, and, in several Places of Scripture, God reminds him to invite the *Levite*, the Poor, the Fatherless and the Widow.

CHAP. II.

Hannah's *Song.* *The wicked Practices of* Eli's *Sons.* Samuel's *Ministry.* *God reveals to* Samuel *the Fate of* Eli's *House.*

Ver. 1. AND Hannah prayed, and said, My heart rejoyceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: because I rejoice in thy salvation. 2 *There is* none holy as the Lord: for *there is* none beside thee: neither *is there* any rock like our God. 3 Talk no more so exceeding proudly, let *not* arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions are weighed. 4 The bows of the mighty men *are* broken, and they that stumbled, are girt with strength. 5 *They that were* full, have hir'd out themselves for bread; and *they that were* hungry, ceased: so that the barren hath bore seven; and she that hath many children is waxed feeble. 6 The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. 7 The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. 8 He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghil, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the Lords, and he hath set the world upon them. 9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. 10 The adversaries of the Lord shall be broken to pieces: out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of his anointed. 11 And Elkanah went to Ramah to his house; and the child did minister unto the Lord before Eli the priest. 12 Now the sons of Eli *were* sons of Belial, they knew not the Lord. 13 And the priests custom with the people *was*, *that* when any man offered sacrifice, the priests servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand: 14 And he strook *it* into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up, the priest took for himself: so they did in Shiloh, unto all the Israelites that came thither. 15 Also before they burnt the fat, the priests servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. 16 And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth: then he would answer him, *Nay*, but thou shalt give *it me* now: and if not, I will take *it* by force. 17 Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord. 18 But Samuel ministred before the Lord *being* a child, girded with a linen ephod. 19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband, to offer the yearly sacrifice. 20 And Eli blessed Elkanah, and his wife, and said, The Lord give thee seed of this woman, for the loan which is lent to the Lord. And they went unto their own home. 21 And the Lord visited Hannah, so that she conceived, and bare three sons, and two daughters: and the child Samuel grew before the Lord. 22

Now Eli was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that aſſembled at the door of the tabernacle of the congregation. 23 And he ſaid unto them, Why do ye ſuch things? for I hear of your evil dealings, by all this people. 24 Nay, my ſons: for *it is* no good report that I hear; ye make the Lords people to tranſgreſs. 25 If one man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the Lord, who ſhall intreat for him? Notwithſtanding they hearkned not unto the voice of their father, becauſe the Lord would ſlay them. 26 (And the child Samuel grew on, and was in favour both with the Lord, and alſo with men.) 27 And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the Lord, Did I plainly appear unto the houſe of thy father, when they were in Egypt in Pharaohs houſe? 28 And did I chooſe him out of all the tribes of Iſrael *to be* my prieſt, to offer upon mine altar, to burn incenſe, to wear an ephod before me? and did I give unto the houſe of thy father all the offerings made by fire of the children of Iſrael? 29 Wherefore kick ye at my ſacrifice, and at mine offering, which I have commanded *in my* habitation, and honoureſt thy ſons above me, to make your ſelves fat with the chiefeſt of all the offerings of Iſrael my people? 30 Wherefore the Lord God of Iſrael ſaith, I ſaid indeed, *that* thy houſe, and the houſe of thy father ſhould walk before me for ever: But now the Lord ſaith, Be it far from me; for them that honour me, I will honour, and they that deſpiſe me, ſhall be lightly eſteemed. 31 Behold, the days come that I will cut off thine arm, and the arm of thy fathers houſe, that there ſhall not be an old man in thine houſe. 32 And thou ſhalt ſee an enemy *in my* habitation, in all *the wealth* which *God* ſhall give Iſrael: and there ſhall not be an old man in thine houſe for ever. 33 And the man of thine, *whom* I ſhall not cut off from mine altar, *ſhall be* to conſume thine eyes, and to grieve thine heart: and all the increaſe of thine houſe ſhall die in the flower of their age. 34 And this *ſhall be* a ſign unto thee that ſhall come upon thy two ſons, on Hophni and Phinehas: in one day they ſhall die both of them. 35 And I will raiſe me up a faithful prieſt, *that* ſhall do according to *that* which *is* in mine heart, and in my mind: and I will build him a ſure houſe, and he ſhall walk before mine anointed for ever. 36 And it ſhall come to paſs, *that* every one that is left in thine houſe ſhall come *and* crouch to him for a piece of ſilver, and a morſel of bread, and ſhall ſay, Put me (I pray thee) into one of the prieſts offices, that I may eat a piece of bread.

And there came a Man of God unto Eli] Who this Prophet was, Commentators are at a Loſs to know. Some imagine it was *Phineas*, the Son of *Eleazar*; but *Phineas* very probably was dead long before this Time. Others therefore will needs have it to be *Elkanah*, *Samuel*'s Father; and ſome *Samuel* himſelf: But we no where read, that the Father was endu'd with the Spirit of Prophecy, and the Son was then certainly too young and unacquainted with the Voice of God. The ſafeſt Way therefore is, to own our Ignorance of what the ſacred Hiſtorian hath not thought proper to diſcover to us.

And I will raiſe me up a faithful Prieſt] The High-prieſthood was originally ſetled upon *Eleazar*, the Son of *Aaron*, by a divine Decree; but that Decree being conditional only, 'tis reaſonable to preſume that there was ſome great Offence or other in *Eleazar*'s Family, (tho' not recorded in Scripture) which provok'd God to remove it into the Family of *Ithamar*, who was *Aaron*'s youngeſt Son, and from whom *Eli* deſcended; and here, for the abominable Practices of his Sons, which he was too negligent to reſtrain, God threatens to tranſlate the Prieſthood back again, from the Family of *Ithamar* to that of *Eleazar*, which accordingly happen'd in the Reign of King *Solomon*, who depos'd *Abiathar*, the laſt of *Eli*'s Line, from the Pontificate, and ſet up *Zadock* in his Stead. See *Pool*'s Annot.

CHAP. III.

The Manner in which God firſt revealed himſelf to Samuel. *The Deſtruction of* Eli's *Houſe foretold.*

Ver. 1. AND the child Samuel miniſtred unto the Lord before Eli: and the word of the Lord was precious in thoſe days; *there was* no open viſion. 2 And it came to paſs at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not ſee; 3 And ere the lamp of God went out in the temple of the Lord, where the ark of God *was*, and Samuel was laid down *to ſleep*: 4 That the Lord called Samuel, and he anſwered, Here *am* I. 5 And he ran unto Eli, and ſaid, Here *am* I, for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down. 6 And the Lord called yet again, Samuel. And Samuel aroſe and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And he anſwered, I called not my ſon; lie down again. 7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. 8 And the Lord called Samuel again the third time. And he aroſe and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And Eli perceived that the Lord had called the child. 9 Therefore Eli ſaid unto Samuel, Go, lie down: and it ſhall be, if he call thee, that thou ſhalt ſay, Speak Lord, for thy ſervant heareth. So Samuel went and lay down in his place. 10 And the Lord came, and ſtood and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speak, for thy ſervant heareth. 11 And the Lord ſaid to Samuel. Behold, I will do a thing in Iſrael, at which both the ears of every one that heareth it ſhall tingle. 12 In that day, I will perform againſt Eli all *things* which I have ſpoken concerning his houſe: when I begin, I will alſo make an end. 13 For I have told him that I will judge his houſe for ever, for the iniquity which he knoweth: becauſe his ſons made themſelves vile, and he reſtrained them not. 14 And therefore I have ſworn unto the houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged with ſacrifice, nor offering for ever. 15 And Samuel lay until the morning, and opened the doors of the houſe of the Lord: and Samuel feared to ſhew Eli the viſion. 16 Then Eli called Samuel, and ſaid, Samuel my ſon. And he anſwered, Here *am* I. 17 And he ſaid, What *is* the thing that *the* LORD hath ſaid unto thee? I pray thee hide *it* not from me: God do ſo to thee and more alſo, if thou hide *any* thing from me of all the things that he ſaid unto thee. 18 And Samuel told him every whit, and hid nothing from him. And he ſaid, It *is* the Lord: let

him do what ſeemeth him good. 19 And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. 20 And all Iſrael from Dan even to Beerſheba knew that Samuel *was* eſtabliſhed *to be a* prophet of the Lord. 21 And the Lord appeared again in Shiloh: for the Lord revealed himſelf to Samuel in Shiloh, by the word of the Lord.

And the Word of the Lord was precious in thoſe Days; there was no open Viſion] Whatever Revelations God might impart to ſome pious Perſons privately, there was none at this Time, publickly acknowledg'd for a Prophet, unto whom the People might reſort to know the Mind of God; nay, ſo little acquainted were theſe Ages with the prophetick Spirit, that we read of no more than two Prophets, *Judges* iv. 4. and vi. 8. in all the Days of the Judges. See *Patrick*'s Com.

CHAP. IV.

The Iſraelites *beaten by the* Philiſtines, *the Ark taken, and* Eli's *Sons ſlain.* Eli *upon hearing the News, falls backwards and breaks his Neck, and* Phineas's *Wife dies in Travail.*

Ver. 1. AND the word of Samuel came to all Iſrael. Now Iſrael went out againſt the Philiſtines to battel, and pitched beſide Ebenezer: and the Philiſtines pitched in Aphek. 2 And the Philiſtines put themſelves in aray againſt Iſrael: and *when* they joined battle, Iſrael was ſmitten before the Philiſtines: and they ſlew of the army in the field about four thouſand men. 3 And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the Lord ſmitten us to day before the Philiſtines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemies. 4 So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hoſts, which dwelleth *between* the cherubims: and the two ſons of Eli, Hophni and Phinehas, *were* there, with the ark of the covenant of God. 5 And when the ark of the covenant of the Lord came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again. 6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? And they underſtood that the ark of the Lord was come into the camp. 7 And the Philiſtines were afraid, for they ſaid, God is come into the camp. And they ſaid, Wo unto us; for there hath not been ſuch a thing heretofore. 8 Wo unto us: who ſhall deliver us out of the hand of theſe mighty Gods? theſe *are* the Gods that ſmote the Egyptians with all the plagues in the wilderneſs. 9 Be ſtrong, and quit your ſelves like men, O ye Philiſtines, that ye be not ſervants unto the Hebrews, as they have been to you: quit your ſelves like men, and fight. 10 And the Philiſtines fought, and Iſrael was ſmitten, and they fled every man into his tent: and there was a very great ſlaughter, for there fell of Iſrael thirty thouſand foot-men. 11 And the ark of God was taken; and the two ſons of Eli, Hophni, and Phinehas, were ſlain. 12 And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his cloaths rent, and with earth upon his head. 13 And when he came, lo, Eli ſat upon a ſeat by the way-ſide, watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out. 14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? And the man came in haſtily, and told Eli. 15 Now Eli *was* ninety and eight years old; and his eyes were dim, that he could not ſee. 16 And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he ſaid, What is there done, my ſon? 17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons alſo, Hophni and Phinehas are dead, and the ark of God is taken. 18 And it came to paſs, when he made mention of the ark of God, that he fell from off his ſeat backward by the ſide of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Iſrael forty years. 19 And his daughter-in-law Phinehas wife was with child *near* to be delivered: and when ſhe heard the tidings that the ark of God was taken, and that her father-in-law, and her huſband were dead, ſhe bowed her ſelf and travailed; for her pains came upon her. 20 And about the time of her death, the women that ſtood by her, ſaid unto her, Fear not, for thou haſt born a ſon. But ſhe anſwered not, neither did ſhe regard *it*. 21 And ſhe named the child I-chabod, ſaying, The glory is departed from Iſrael: (becauſe the ark of God was taken, and becauſe of her father-in-law and her huſband) 22 And ſhe ſaid, The glory is departed from Iſrael: for the ark of God is taken.

Now Iſrael went out againſt the Philiſtines to Battle, and pitched beſide Eben-ezer] This Place is here mention'd *prophetically*; for it had not this Name till about twenty Years after, 1 *Sam.* vii. 12. when *Samuel* fought with the *Philiſtines*, and gave them a total Overthrow, and ſet up a Monument of his Victory (for the proper Name ſignifies *the Stone of Help*) in the Field of Battle, which lay on the North Border of *Judah*, not far from *Mizpeh*; and *Aphek*, where the *Philiſtines* encamp'd muſt not be far diſtant from it. See *Wells*'s Geogr. of the *O. T.*

And he had judged Iſrael forty Years] The *Septuagint*, and ſome other Manuſcripts, make the Term of *Eli*'s Magiſtracy to be no more than twenty Years; and, to reconcile this with the *Hebrew* Text, ſome ſuppoſe, either that he had *Samſon* join'd in the Government with him for the firſt twenty Years of his Adminiſtration, or his Sons, for the laſt; but there is no Reaſon for the Solution of a Difficulty, which ariſes from nothing elſe, but a Fault in the Text of the *Septuagint*. See *Calmet*'s Com.

CHAP. V.

The Philiſtines *bring the Ark into the Houſe of* Dagon; Dagon *falls upon the Threſhold and is maim'd. They are ſmitten with Emerods.*

Ver. 1. AND the Philiſtines took the ark of God, and brought it from Eben-ezer unto Aſhdod. 2 When the Philiſtines took the ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon. 3 And when they

they of Aſhdod aroſe early on the morrow, behold, Dagon *was* fallen upon his face to the earth, before the ark of the Lord: and they took Dagon, and ſet him in his place again. 4 And when they aroſe early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord: and the head of Dagon, and both the palms of his hands *were* cut off upon the threſhold, only *the ſtump of* Dagon was left to him. 5 Therefore neither the prieſts of Dagon nor any that come into Dagons houſe, tread on the threſhold of Dagon in Aſhdod, unto this day. 6 But the hand of the Lord was heavy upon them of Aſhdod, and he deſtroyed them, and ſmote them with emerods, *even* Aſhdod and the coaſts thereof. 7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us, and upon Dagon our God. 8 They ſent therefore, and gathered all the lords of the Philiſtines unto them, and ſaid, What ſhall we do with the ark of the God of Iſrael? and they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither*. 9 And it was *ſo*, that after they had carried it about, the hand of the Lord was againſt the city with a very great deſtruction: and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts. 10 Therefore they ſent the ark of God to Ekron: and it came to paſs as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people. 11 So they ſent and gathered together all the lords of the Philiſtines and ſaid, Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was a deadly deſtruction throughout all the city; the hand of God was very heavy there. 12 And the men that died not, were ſmitten with the emerods: and the cry of the city went up to heaven.

When the Philiſtines took the Ark of God, they brought it into the Houſe of Dagon] It was a Cuſtom among the Heathens, as *Saurin* obſerves, to carry in Triumph the Images of the Gods of ſuch Nations as they had vanquiſh'd. *Iſaiah* propheſies of *Cyrus*, that in this Manner he would treat the Gods of *Babylon*: — *Bel boweth down, Nebo ſtoopeth; their Idols were upon the Beaſts, and upon the Cattle — And themſelves are gone into Captivity*, Iſa. xlvi. 1, 2. *Daniel* foretels of *Ptolomy Euergetes*, that he would *carry captive into Egypt the Gods of the Syrians, with their Princes*, Dan. xi. 8. And the like Predictions are to be met with in *Jeremiah*, xlviii. 7. and in *Amos* i. 15. We need leſs wonder therefore that we find *Plutarch*, in the Life of *Marcellus*, telling us that he took away, out of the Temples of *Syracuſe*, the moſt beautiful Pictures and Statues of their Gods; and that, afterwards, it became a Reproach to *Marcellus*, and rais'd the Indignation of other Nations againſt *Rome*: That he carried along with him, not *Men* only, but the very *Gods* captive, and in Triumph.

And when the People of Aſhdod —] The *Philiſtines* were Deſcendants from *Mizraim*, the Father of the *Egyptians*, and ſo, in all Probability, having their firſt Settlement in *Egypt*, or the Parts adjoining, lay to the South-weſt of the Land of *Canaan*. In Proceſs of Time however, they made Inroads upon *Canaan*, and, in *Abraham*'s Days, had got Poſſeſſion of a good Part of the Territories which lay along the Coaſts of the *Mediterranean Sea*. This Tract of Ground was divided into five Principalities, or little Kingdoms, *viz. Gaza*, *Aſkelon*, *Aſhdod*, *Gath*, and *Ekron*; which, for the better underſtanding ſome Particulars related of the Ark, during its Stay in that Country, it will not be improper to deſcribe all together. The City of *Gaza* (from which the Territory took its Name) ſtood, as it were on the very ſouth-weſt Angle, or Corner of the Land of *Canaan*. To the North of *Gaza*, lay the City of *Aſkelon*, called by the *Greeks Aſcalon*, and of great Note among the *Gentiles* for the Temple dedicated to *Dirceto*, the Mother of *Semiramis*, who was worſhipp'd in the Form of a *Mermaid*. To the North of *Aſkelon* lay *Aſdod*, called by the *Greeks*, *Azotus*; and famous for the Temple of the God *Dagon*. Still more to the North lay *Gath*, memorable for being the Birth-place of the Giant *Goliah*, whom *David* ſlew; and of ſeveral others of the ſame gigantick Race. It was diſmantled by *Ozias*, King of *Judah*, and finally laid waſte by *Hazael* King of *Syria*. However, it recover'd itſelf, and retain'd its old Name in the Days of *Euſebius* and St. *Jerome*, who place it about four Miles from *Eleutheropolis*, in the Way to *Lydda*. The moſt northern of theſe Cities, ſtill upon the Coaſt of the *Mediterranean Sea*, was *Ekron*, called by the *Greeks*, *Accaron*, a Place of great Wealth and Power, and famous for the idolatrous Worſhip of *Beelzebub*, who had here a celebrated Temple and Oracle. See *Wells*'s Geogr.

Therefore neither the Prieſts of Dagon, nor any that came into Dagon's Houſe, tread on the Threſhold of Dagon] It is ſomewhat ſtrange, that when the *Philiſtines* ſaw their *Dagon* caſt down before the Ark of God, with his Head and Hands broken off, they ſhould not thence infer, that he was no more than a vain Idol: But inſtead of that, we find them honouring the very Threſhold, whereby he receiv'd his Maims, as if they had been conſecrated, or ſome Divinity infus'd into them, from the mere Touch of this Idol. This is a ſore Inſtance of Blindneſs and Infatuation; but it is no more than what other heathen Nations fell into. For, whether the Cuſtom took its firſt Riſe from this Practice of the *Philiſtines*, or no, 'tis certain, that among the *Romans*, the Threſhold was conſecrated to the Goddeſs *Veſta*, and thoſe which belong'd to Temples were always held in the higheſt Veneration. Nay, at this very Day there are ſome *Moſques* in *Perſia*, whoſe *Thrſholds* are cover'd with Plates of Silver, and which the People are not allow'd to tread on; for that is a Crime which cannot be expiated without undergoing very ſevere Pains and Penalties. See *Calmet*'s Com.

Smote them with Emerods] The Word *Aphelim* which only occurs here, and in the xxviiith Chapter of *Deuteronomy*, is, by different Interpreters, ſuppos'd to ſignify different Things. Some take it for a *Dyſentery*, others for what they call *Procidentia ani*; ſome for a *Cancer*, and others for ſomething *Venereal* in that Part. The Scripture tells us expreſly, that *God ſmote his Enemies in the hinder Parts*, Pſ. lxxviii. 66. And therefore our Tranſlation is not amiſs, which ſuppoſes their Malady to have been ſuch painful Tumors in the Fundament, as very frequently turn into Ulcers. See *Patrick*'s and *Calmet*'s Com.

CHAP. VI.

The Philiſtines *counſel to ſend back the Ark; they place it on a new Cart drawn by two Milch Kine, which bring it to* Beth-ſhemeſh, *the Men whereof are ſmitten for their profane Curioſity.*

Ver. 1. AND the ark of the Lord was in the country of the Philiſtines ſeven months. 2 And the Philiſtines, called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the Lord? tell us wherewith we ſhall ſend it to his place. 3 And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a treſpaſs-offering:

offering: then ye shall be healed, and it shall be known to you, why his hand is not removed from you. 4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* on you all, and on your lords. 5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land, and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. 6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardned their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? 7 Now therefore make a new cart, and take two milch-kine on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: 8 And take the ark of the Lord, and lay it upon the cart, and put the jewels of gold which ye return him *for* a trespass-offering, in a coffer by the side thereof, and send it away, that it may go. 9 And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* he hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happned to us. 10 And the men did so: and took two milch kine, and tied them to the cart, and shut up their calves at home: 11 And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold, and the images of their emerods. 12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the high-way, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. 13 And *they of* Beth-shemesh *were* reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. 14 And the cart came into the field of Joshua a Beth-shemite, and stood there where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord. 15 And the Levites took down the ark of the Lord, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices the same day unto the Lord. 16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day. 17 And these *are* the golden emerods which the Philistines returned *for* a trespass-offering unto the Lord; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one. 18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, both of fenced cities, and of country villages, even unto the great *stone of* Abel, whereon they set down the ark of the Lord: *which stone remaineth* unto this day, in the field of Joshua the Beth-shemite. 19 And he smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go up from us? 21 And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, *and* fetch it up to you.

Take two milch Kine, on which there hath been no Yoke] It was, says *Howell*, no bad Policy in the *Philistines* to take milch Kine, that had never been yok'd before, to draw the Cart, in order to know whether there was the Hand of God in what had befallen them. As these Creatures were unacquainted with the Yoke, it would be a Wonder if they should go jointly together, and not thwart, or draw counter to each other, it would be a Wonder if their natural Affection would not incline them to return to their Calves which were left behind; and it would be still a greater Wonder, if, when they were so many different Ways to take, they should go directly forward to *Judea*, without any Deviation. And therefore it was a Matter of no small Sagacity for them to make this Experiment; besides, that it was a receiv'd Opinion among the Heathens, that, in the Motions of an Heifer, or Cow that was never yok'd, there was something *ominous*, and declarative of the Divine Will.

He smote of the People fifty thousand and threescore and ten Men] *Cornelius a Lap.* very learnedly at first determines the Number of the People slain for this profane Curiosity to be but seventy, following therein the Opinion of St. *Jerom*, *Josephus* and the *Hebrews*, That *God smote seventy of the fifty thousand* Bethshemites. But afterwards inclining too much to the *Septuagint* and the *Chaldee* Paraphrase, will have them amount to fifty thousand and seventy Men, that were slain; but with little Reason. The learned *Bochart* could not without Horror read what the Versions make the Scripture say here. For he could not imagine that God, who is Goodness itself, could have made such a Slaughter of those who had receiv'd the Ark with Joy at its Return, and offered several Sacrifices to God on that Account. Besides, he could not conceive that there could have been such a Multitude of People in a Village on the Borders of *Judea*: These Considerations inclined him to believe the Opinion of *Josephus*, who says, that God only smote Seventy Men; and he proves that the Text says no other Thing, and that it should be translated, *And he smote threescore and ten Men of the People of Bethshemesh*, viz. fifty Men of a Thousand, which answers exactly to the *Hebrew*. And he shews it is not usual in the *Hebrew* Tongue to make Thousands go before inferior Numbers to make up a total Sum; but that they constantly begin with the less Number, and end with the greater, as St. *Jerom* has likewise observed in speaking of *Daniel's Seventy Weeks*.

CHAP. VII.

The Ark remov'd to Kirjath-jearim. *The* Israelites *repent at* Mizpeh. *Upon* Samuel's *Prayer, the* Philistines *are discomfited.* Samuel *takes a Circuit yearly to judge* Israel.

Ver. 1. AND the men of Kirjath-jearim came, and fetcht up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son, to keep the ark of the Lord. 2 And it came to pass while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord. 3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, *then* put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto

the Lord, and ſerve him only: and he will deliver you out of the hand of the Philiſtines. 4 Then the children of Iſrael did put away Baalim, and Aſhtaroth, and ſerved the Lord only. 5 And Samuel ſaid, Gather all Iſrael to Mizpeh, and I will pray for you unto the Lord. 6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the Lord, and faſted on that day, and ſaid there, We have ſinned againſt the Lord. And Samuel judged the children of Iſrael in Mizpeh. 7 And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up againſt Iſrael: and when the children of Iſrael heard *it*, they were afraid of the Philiſtines. 8 And the children of Iſrael ſaid to Samuel, Ceaſe not to cry unto the Lord our God for us, that he will ſave us out of the hand of the Philiſtines. 9 And Samuel took a ſucking lamb, and offered *it for* a burnt-offering, wholly unto the Lord; and Samuel cried unto the Lord for Iſrael, and the Lord heard him. 10 And as Samuel was offering up the burnt-offering, the Philiſtines drew near to battle againſt Iſrael: but the Lord thundred with a great thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten before Iſrael. 11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them, until *they came* under Beth-car. 12 Then Samuel took a ſtone, and ſet *it* between Mizpeh and Shen, and called the name of it Eben-ezer, ſaying, Hitherto hath the Lord helped us. 13 So the Philiſtines were ſubdued and they came no more into the coaſt of Iſrael: and the hand of the Lord was againſt the Philiſtines, all the days of Samuel. 14 And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out of the hands of the Philiſtines: and there was peace between Iſrael and the Amorites. 15 And Samuel judged Iſrael all the days of his life. 16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places. 17 And his return *was* to Ramah; for there *was* his houſe: and there he judged Iſrael, and there he built an altar unto the Lord.

Gather all Iſrael to Mizpeh] The *Mizpeh* here mention'd (as appears from the Circumſtances of the Story) muſt be different from that which is remark'd in the Hiſtory of *Jepthah*. There is indeed another *Mizpeh*, which is mention'd among the Cities of *Judah* (Joſh. xv. 38) and a third, among thoſe of *Benjamin* (Joſh. xviii. 26.) Some are of Opinion, that theſe two Cities are one and the ſame, and are only ſuppos'd to be two, becauſe they lie in the Confines of each Tribe; but, if they are not the ſame, it ſeems moſt probable, that the *Mizpeh* in the Tribe of *Benjamin*, was the City which is here ſpoken of. And we may obſerve farther, that, as *Mizpeh* is ſaid to be ſituated not far from *Ebenezer*, and probably on the *Eaſt*, or *North* Side; ſo *Shen* (if it be the Name of a Place, and not rather of ſome *ſharp Rock* thereabouts) was ſituated not far from it, on the oppoſite *i. e.* on the *Weſt*, or *South-weſt* Side, to which *Bethcar* muſt needs be contiguous. See *Well*'s Geogr. of the *O. T.*

CHAP. VIII.

The bad Conduct of Samuel's *Sons, occaſions the* Iſraelites *to requeſt a King. The Manner of a King.*

Ver. 1. AND it came to paſs when Samuel was old, that he made his ſons judges over Iſrael. 2 Now the name of his firſt-born was Joel, and the Name of his ſecond, Abiah: *they were* judges in Beer-ſheba. 3 And his ſons walked not in his ways, but turned aſide after lucre, and took bribes, and perverted judgment. 4 Then all the elders of Iſrael gathered themſelves together, and came to Samuel unto Ramah, 5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways: now make us a king to judge us like all the nations. 6 But the thing diſpleaſed Samuel, when they ſaid, Give us a king to judge us: and Samuel prayed unto the Lord. 7 And the Lord ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them. 8 According to all the works which they have done ſince the day that I brought them up out of Egypt, even unto this day, wherewith they have forſaken me, and ſerved other gods: ſo do they alſo unto thee. 9 Now therefore hearken unto their voice: howbeit yet proteſt ſolemnly unto them, and ſhew them the manner of the king that ſhall reign over them. 10 And Samuel told all the words of the Lord unto the people that aſked of him a king. 11 And he ſaid, This will be the manner of the king that ſhall reign over you: He will take your ſons, and appoint *them* for himſelf, for his chariots, and *to be* his horſe-men, and *ſome* ſhall run before his chariots. 12 And he will appoint him captains over thouſands, and captains over fifties, and *will ſet them* to ear his ground, and to reap his harveſt, and to make his inſtruments of war, and inſtruments of his chariots. 13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers. 14 And he will take your fields, and your vineyards, and your olive-yards, *even* the beſt *of them*, and give *them* to his ſervants. 15 And he will take the tenth of your ſeed, and of your vineyards, and give to his officers, and to his ſervants. 16 And he will take your men-ſervants, and your maid-ſervants, and your goodlieſt young-men, and your aſſes, and put *them* to his work. 17 He will take the tenth of your ſheep: and ye ſhall be his ſervants. 18 And ye ſhall cry out in that day, becauſe of your king which ye ſhall have choſen you; and the Lord will not hear you in that day. 19 Nevertheleſs, the people refuſed to obey the voice of Samuel; and they ſaid, Nay, but we will have a king over us: 20 That we alſo may be like all the nations, and that our king may judge us, and go out before us, and fight our battles. 21 And Samuel heard all the words of the people, and he rehearſed them in the ears of the Lord. 22 And the Lord ſaid to Samuel, Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

And his Sons walked not in his Ways] It poſſibly may be made a Queſtion, ſays *Patrick*, why God did not puniſh *Samuel* as he did *Eli*, for the Wickedneſs of his Sons? But to this it may be anſwer'd, That *Samuel*'s Sons were not ſo bad as thoſe of *Eli*, ſince taking Bribes privately, was not like openly profaning the Tabernacle and making the Worſhip of God contemptible. And beſides this, it is poſſible, *Samuel* might be ignorant of

he Corruption of his Sons; ſince he liv'd at *Ramah*, nd they at *Beer-ſheba*.

This ſhall be the Manner of the King] The Rules of Conduct which God preſcribes to the Perſon that ſhould t any Time be King over *Iſrael*, are of a quite diffe- ent Sort to theſe Practices. See *Deut* xvii. 16, *&c.* o that *Samuel* does not, in the Words before us, define hat are the juſt Rights of Kings, but deſcribes only uch Practices as the Kings of the *Eaſt*, who were *ſpotick* Princes, and look'd upon their Subjects as ſo any Slaves, were generally accuſtom'd to: And the Prophet had Reaſon to draw him in thoſe black Colours, ecauſe the *Iſraelites* deſired ſuch an one as their Neigh- ours had, who were all under the abſolute Dominion f their Princes. See *Le Clerc*'s and *Calmet*'s Com.

And they ſaid, Nay, but we will have a King over us] 's generally ſuppos'd, ſays *Howel*, that what made he *Iſraelites* ſo urgent at this Time for a King, was a reſent Streight they thought themſelves in, for want of n able Leader: For *Nahaſh*, the King of the *Amo- ites*, coming up to *Jabeſh-Gilead*, and encamping be- ore it, had put the Inhabitants into ſuch a Fright, hat, without more to do, they offered to ſurrender upon erms, telling him, that *they would become Subjects to im, if he would make a League with them*, Ch. xi. 1. ut the haughty *Amorite*, in Contempt of *Iſrael*, let em know, that if they would make a League with im, the Condition thereof ſhould be, *that they ſhould me out to him, and let him thruſt out all their right yes, and lay it for a Reproach upon all Iſrael.* The lders of *Jabeſh*, in this ſad Circumſtance, demanded ven Days Reſpite, that they might ſend Meſſengers in- all the Coaſts of *Iſrael*, and if in that Time no Succours riv'd, they would ſubmit. This, it is thought, was e Reaſon for their preſſing ſo hard at this Time upon *amuel* for a King; whereas their Duty was, to have nquired of the Lord (as they had done at other Times) ho it was that he would be pleas'd to conſtitute their *eneral* in this Exigence, to lead out their Forces againſt eir Enemies.

CHAP. IX.

aul, *not being able to find his Father's Aſſes, by the Advice of his Servant, goes to* Samuel, *who en- tertains him.*

er. 1. NOW there was a man of Benjamin, whoſe name *was* Kiſh, the ſon of biel, the ſon of Zeror, the ſon of Bechorath, e ſon of Aphiah, a Benjamite, a mighty man power. 2 And he had a ſon, whoſe name *was* aul, a choice young man, and a goodly: and *ere was* not among the children of Iſrael a oodlier perſon than he: from his ſhoulders and ward, *he was* higher then any of the people. 3 And the aſſes of Kiſh Sauls father, were loſt; nd Kiſh ſaid to Saul his ſon, Take now one of e ſervants with thee, and ariſe, go ſeek the ſſes. 4 And he paſſed through mount Ephraim, nd paſſed through the land of Shaliſha, but ey found *them* not: then they paſſed through e land of Shalim, and *there they were* not: and paſſed through the land of the Benjamites, but ey found *them* not. 5 *And* when they were me to the land of Zuph, Saul ſaid to his rvant that *was* with him, Come, and let us turn; leſt my father leave *caring* for the aſſes, nd take thought for us. 6 And he ſaid unto m, Behold now, *there is* in this city a man of od, and *he is* an honourable man; all that he ith, cometh ſurely to paſs: now let us go thither; adventure he can ſhew us our way that we ould go. 7 Then ſaid Saul to his ſervant, ut behold, *if* we go, what ſhall we bring the an? for the bread is ſpent in our veſſels, and *there is* not a preſent to bring to the man of God: what have we? 8 And the ſervant anſwered Saul again, and ſaid, Behold, I have here at hand the fourth part of a ſhekel of ſilver: *that* will I give to the man of God, to tell us our way. 9 (Beforetime in Iſrael, when a man went to enquire of God, thus he ſpake, Come, and let us go to the ſeer: for *he that is* now *called* a prophet, was beforetime called a ſeer.) 10 Then ſaid Saul to his ſervant, Well ſaid, come let us go: ſo they went unto the city where the man of God *was*. 11 *And* as they went up the hill to the city, they found young maidens going out to draw water, and ſaid unto them, Is the ſeer here? 12 And they anſwered them, and ſaid, He is; behold, *he is* before you: make haſte now, for he came to day to the city; for *there is* a ſacrifice of the people to day in the high place. 13 Aſſoon as ye be come into the city, ye ſhall ſtraightway find him, before he go up to the high place to eat: for the people will not eat until he come, becauſe he doth bleſs the ſacrifice, *and* afterwards they eat that be bidden. Now therefore get you up, for about this time ye ſhall find him. 14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out againſt them, for to go up to the high place. 15 Now the Lord had told Samuel in his ear a day before Saul came, ſaying, 16 To morrow about this time I will ſend thee a man out of the land of Benjamin, and thou ſhalt anoint him *to be* captain over my people Iſrael, that he may ſave my people out of the hand of the Philiſtines: for I have looked upon my people, becauſe their cry is come unto me. 17 And when Samuel ſaw Saul, the Lord ſaid unto him, Behold the man whom I ſpake to thee of: this ſame ſhall reign over my people. 18 Then Saul drew near to Samuel in the gate, and ſaid, Tell me, I pray thee, where the ſeers houſe *is*. 19 And Samuel anſwered Saul, and ſaid, I *am* the ſeer: go up before me unto the high place, for ye ſhall eat with me to day; and to morrow I will let thee go, and will tell thee all that *is* in thine heart. 20 And as for thine aſſes that were loſt three days ago, ſet not thy mind on them, for they are found: and on whom *is* all the deſire of Iſrael? *is it* not on thee, and on all thy fathers houſe? 21 And Saul anſwered and ſaid, *Am* not I a Benjamite, of the ſmalleſt of the tribes of Iſrael? and my family is the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou ſo to me? 22 And Samuel took Saul and his ſervant, and brought them into the parlour, and made them ſit in the chiefeſt place among them that were bidden, which *were* about thirty perſons. 23 And Samuel ſaid unto the cook, bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee. 24 And the cook took up the ſhoulder, and *that* which *was* upon it, and ſet *it* before Saul: and *Samuel* ſaid, Behold, that which is left, ſet *it* before thee, *and* eat; for unto this time hath it been kept for thee, *ſince* I ſaid, I have invited the people: ſo Saul did eat with Samuel that day. 25 And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe. 26 And they aroſe early: and it came to paſs about the ſpring

of the day, that Samuel called Saul to the top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, and they went out both of them, he and Samuel abroad. 27 *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us, (and he paſſed on) but ſtand thou ſtill a while, that I may ſhew thee the word of God.

For there is a Sacrifice of the People to day in the high Place] In ſeveral Places of Scripture, the *Canaanites* are ſaid to have had their High Places, whereon they worſhipp'd their *Idols*, but this is the firſt Inſtance of any belonging to the People of God; and 'tis the Opinion of ſome learned Men, that this Appointment of a *private* or *inferior* Place of Worſhip (even while the Ark and Tabernacle were in Being) by ſo great an Authority, as that of *Samuel*, gave Riſe to the Inſtitution of *Synagogues* and *Proſeuchas* in ſo many Places of the Kingdom afterwards. See *Patrick*'s Com.

Bid the Servant paſs on before us] This, ſays *Howel*, was with Deſign to let *Saul* underſtand, that what he was going to do, was by the divine Order and Appointment; and that, when it ſhould come to the caſting of Lots (as it did afterwards, 1 *Sam.* x. 20) he might perceive that he was choſen King by Chance of a Lot. There might be likewiſe this further Reaſon for *Samuel*'s bidding *Saul* to ſend away his Servant, *viz.* leſt the People ſuſpecting *Samuel* to do this by his own Will, more than by God's Appointment, might be inclinable to mutiny. Since this royal Unction then was only deſign'd for *Saul*'s private Satisfaction, it was neceſſary not to have it publiſh'd, before the People had proceeded to a publick Election of their King.

CHAP. X.

Sámuel *anoints* Saul, *and confirms him by a Prediction of three Signs.* Saul's *Heart is changed, and he propheſies.*

Ver. 1. THEN Samuel took a vial of oyl, and poured *it* upon his head, and kiſſed him, and ſaid, *Is it* not becauſe the Lord hath anointed thee *to be* captain over his inheritance? 2 When thou art departed from me to day, then thou ſhalt find two men by Rachels ſepulchre, in the border of Benjamin, at Zelzah: and they will ſay unto thee, the aſſes which thou wenteſt to ſeek are found: and lo, thy father hath left the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon? 3 Then ſhalt thou go on forward from thence, and thou ſhall come to the plain of Tabor, and there ſhall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine. 4 And they will ſalute thee, and give thee two *loaves* of bread, which thou ſhalt receive of their hands. 5 After that, thou ſhalt come to the hill of God, where *is* the garriſon of the Philiſtines: and it ſhall come to paſs when thou art come thither to the city, that thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery and a tabret, and a pipe, and a harp before them, and they ſhall propheſie. 6 And the ſpirit of the Lord will come upon thee, and thou ſhalt propheſie with them, and ſhall be turned into another man. 7 And let it be when theſe ſigns are come unto thee, *that* thou do as occaſion ſhall ſerve thee, for God *is* with thee. 8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings: ſeven days ſhalt thou tarry, till I come to thee, and ſhew thee what thou ſhalt do. 9 And it was *ſo*, that when he had turned his back to go from Samuel, God gave him another heart: and all thoſe ſigns came to paſs that day. 10 And when they came thither to the hill, behold, a company of prophets met him, and the Spirit of God came upon him, and he propheſied among them. 11 And it came to paſs, when all that knew him before-time, ſaw, that behold, he propheſied among the prophets, then the people ſaid one to another, What *is* this *that* is come unto the ſon of Kiſh? *is* Saul alſo among the prophets? 12 And one of the ſame place anſwered, and ſaid, But who *is* their father? Therefore it became a proverb, *Is* Saul alſo among the prophets? 13 And when he had made an end of propheſying, he came to the high place. 14 And Sauls uncle ſaid unto him, and to his ſervant, Whither went ye? and he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel. 15 And Sauls uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you. 16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom, whereof Samuel ſpake, he told him not. 17 And Samuel called the people together, unto the Lord to Mizpeh; 18 And ſaid unto the children of Iſrael, Thus ſaith the Lord God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppreſſed you. 19 And ye have this day rejected your God, who himſelf ſaved you out of all your adverſities, and your tribulations: and ye have ſaid unto him, *Nay*, but ſet a king over us. Now therefore preſent your ſelves before the Lord by your tribes, and by your thouſands. 20 And when Samuel had cauſed all the tribes of Iſrael to come near, the tribe of Benjamin was taken. 21 When he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken: and when they ſought him, he could not be found. 22 Therefore they inquired of the Lord further, if the man ſhould yet come thither: and the Lord anſwered, Behold, he hath hid himſelf, among the ſtuff. 23 And they ran and fetched him thence: and when he ſtood among the people, he was higher than any of the people, from his ſhoulders and upward. 24 And Samuel ſaid to all the people, See ye him whom the Lord hath choſen, that *there is* none like him among all the people? and all the people ſhouted, and ſaid, God ſave the king. 25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid it up before the Lord: and Samuel ſent all the people away every man to his houſe. 26 And Saul alſo went home to Gibeah, and there went with him a band of men, whoſe hearts God had touched. 27 But the children of Belial ſaid, How ſhall this man ſave us? and they deſpiſed him, and brought him no preſents: but he held his peace.

Th

Then Samuel took a Vial of Oil, and poured it upon his Head] We read, says *Patrick*, of no expreſs Command for the anointing of Kings, and yet it is plain, from the Parable of *Jotham*, Judg. ix. 8. that it was a Cuſtom two hundred Years before this Time. Why Oil, rather than any other Liquid, was the Symbol of conveying a regal Authority, we are no where inform'd: 'Tis true, that God directed *Moſes* to conſecrate *Aaron* to the High-Prieſt's Office, by anointing his Head with Oil, *Exod.* xxix. 7. But the anointing of Kings, we may preſume, was of a prior Date. *Unction* indeed, in the Days of *Jacob*, was the common Method of ſetting apart from common Uſe even Things inanimate, *Gen.* xxviii. 18. And therefore it may well be ſuppoſed, that Perſons of ſuch Deſignation, as Kings were, were all along admitted by the ſame Ceremony, which might be of Divine Appointment, perhaps at the firſt Inſtitution of Government, in the *Antediluvian* World, and thence handed down, by a long *Tradition*, to future Generations. This Rite of Unction, in ſhort, was ſo much the Divine Care, that we find God giving *Moſes* a Preſcription how to make the conſecrating Oil, *Exod.* xxx. 23. But tho' *Solomon* was anointed with Oil taken from the *Tabernacle*, yet, ſince *Samuel* was no Prieſt, and could not therefore have Access to the Tabernacle, which at this Time was at ſome Diſtance from him, it is more reaſonable to think (tho' ſome *Jewiſh* Doctors will have it otherwiſe) that what he made uſe Uſe of upon this Occaſion, was no more than common Oil.

And they deſpiſed him, and brought him no Preſents] It was a conſtant Cuſtom among the *Eaſtern* Nations, as *Calmet*, and is even to this Day, whenever they approached the Prince, to preſent him with ſomething: But here, in the Caſe of *Saul*, at his firſt Acceſſion to the Throne, it was the proper Method of recognizing him. The *Chaldee* Paraphraſe ſays, that *they did not come to ſalute him*, or *wiſh him an happy Reign*: But this is the ſame Thing, becauſe the firſt Salutation offered to a King, was always attended with Preſents, which carried with them a Sign of Peace and Friendſhip, of Congratulation and Joy, and of Subjection and Obedience.

But he held his Peace] In this, says *Howel*, *Saul* acted a very wiſe and politick Part, as being very unwilling to begin his Reign with any Diſorder or Tumult, which his juſt Reſentment of ſuch an Affront might perhaps have occaſioned. Theſe *Sons of Belial* (as they are termed) were, very likely, Perſons of ſome Rank and Quality, and therefore they deſpiſed *Saul*, for his having been related to a ſmall Tribe, and ſprung from an obſcure Family. If then he had taken Notice of this Affront, and not revenged it, he had ſhewn himſelf *mean ſpirited*; and if he had reſented it, as it deſerved, he might both have provoked a Party againſt him, and, at his firſt ſetting out, incurred the Cenſure of Raſhneſs and Cruelty: A Prejudice, which, in the future Courſe of his Reign, would be far from doing him any good.

CHAP. XI.

Nahaſh *offers the People of* Jabeſh-Gilead *reproachful Conditions*; *they deſire Time to ſend for Aſſiſtance*; Saul *delivers them, and is confirmed King.*

1 THEN Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead: and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will ſerve thee. 2 And Nahaſh the Ammonite anſwered them, On this *condition* will I make *a covenant* with you, that I may thruſt out all your right eyes, and lay it *for* a reproach upon all Iſrael. 3 And the elders of Jabeſh ſaid unto him, Give us ſeven days reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then if *there be* no man to ſave us, we will come out to thee. 4 Then came the meſſengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lift up their voices, and wept. 5 And behold, Saul came after the herd out of the field, and Saul ſaid, What *alieth* the people that they weep? and they told him the tidings of the men of Jabeſh. 6 And the Spirit of God came upon Saul, when he heard thoſe tidings, and his anger was kindled greatly. 7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after Samuel, ſo ſhall it be done unto his oxen: and the fear of the Lord fell on the people, and they came out with one conſent. 8 And when he numbred them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand. 9 And they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To morrow by *that time* the ſun be hot, ye ſhall have help. And the meſſengers came and ſhewed *it* to the men of Jabeſh, and they were glad. 10 Therefore the men of Jabeſh ſaid, To morrow we will come out unto you, and ye ſhall do with us all that ſeemeth good unto you. 11 And it was *ſo* on the morrow, that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning watch, and ſlew the Ammonites, until the heat of the day: and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together. 12 And the people ſaid unto Samuel, Who *is* he that ſaid, Shall Saul reign over us? bring the men, that we may put them to death. 13 And Saul ſaid, There ſhall not a man be put to death this day: for to day the Lord hath wrought ſalvation in Iſrael. 14 Then ſaid Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. 15 And all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal: and there they ſacrificed ſacrifices of peace-offerings, before the Lord: and there Saul and all the men of Iſrael rejoiced greatly.

Then Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead] This Town lay on the Eaſt-ſide of *Jordan*, and not far diſtant from the *Ammonites*, who beſieged it. It was in Being in the Times of *Euſebius* and St. *Jerom*, and was ſituate upon a Hill about ſix Miles diſtant from *Pella*, as one goes to *Geraſa*. It is ſometimes in Scripture ſimply called *Jabeſh*, and what the Inhabitants are farther remarkable for, is their grateful Remembrance of the Benefits they had receiv'd from *Saul*, when, after his Death, having heard, that the *Philiſtines had faſtened his Body to the Wall of Beth-ſhan, they went all Night, and took the Body of Saul, and the Bodies of his Sons from the Wall, and came to Jabeſh, and burnt them there, and took their Bones, and buried them under a Tree at Jabeſh, and faſted ſeven Days*; for which they were highly commended by *David*, 2 Sam. ii. 5. See *Wells*'s Geogr.

On this Condition will I make a Covenant with you, that I may thruſt out all your right Eyes, and lay it for a Reproach upon all Iſrael] The Reaſon why *Nahaſh* was for having their right Eyes put out, was not only to bring a *Reproach upon Iſrael*, as himſelf declares, but to diſable them likewiſe from ſerving in War; for, as the Manner of fighting in thoſe Days was chiefly with Bow and Arrow, Sword or Shield, the Loſs of the Right Eye made them incapable of either; becauſe, in Combat, the left Eye is covered with the Shield, and in

in ſhooting with the Bow, 'tis uſual to wink with it, ſo that depriving them of their Right Eye made them uſeleſs in War: And yet this barbarous King thought it not proper to put out both their Eyes; for then he would have made them utterly incapable of doing him the Service, or of acquiring the Tribute for him, which he expected from them.

Give us ſeven Days Reſpite] It may ſeem a little ſtrange, ſays *Patrick*, that this barbarous Prince ſhould be willing to allow the *Jabeſhites* the Reſpite of ſeven Days; but *Joſephus* aſſigns this Reaſon for it, *viz.* that he had ſo mean an Opinion of the People, that he made no Difficulty to comply with their Requeſt. *Saul* had indeed been appointed King, but having not yet taken upon him the Government, he liv'd, juſt as he did before, in a private Condition, 1 *Sam.* xi. 5. So that had he, upon this Notice, endeavoured to levy an Army, he could ſcarce think it poſſible to be done in ſo ſhort a Space as ſeven Days; and therefore he thought he might grant them theſe Conditions without any Danger, and without driving them to Deſperation, as he might have done, had he denied them their Requeſt.

CHAP. XII.

Samuel *challenges the People to lay any Thing to his Charge; reaſons with them about the great Things God had done for* Iſrael; *ſhews them their Wickedneſs in aſking a King, which he confirms by calling down a Storm of Thunder and Rain.*

Ver. 1. AND Samuel ſaid unto all Iſrael, Behold, I have hearkened unto your voice in all that ye ſaid unto me, and have made a king over you. 2 And now behold, the king walketh before you: and I am old, and gray-headed, and behold, my ſons *are* with you: and I have walked before you from my childhood unto this day. 3 Behold, here I *am*, witneſs againſt me before the Lord, and before his anointed: whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* bribe to blind mine eyes therewith? and I will reſtore it you. 4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any mans hand. 5 And he ſaid unto them, The Lord *is* witneſs againſt you, and his anointed *is* witneſs this day, that ye have not found ought in my hand. And they anſwered, *He is* witneſs. 6 And Samuel ſaid unto the people, *It is* the Lord that advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt. 7 Now therefore ſtand ſtill, that I may reaſon with you before the Lord, of all the righteous acts of the Lord, which he did to you and to your fathers. 8 When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. 9 And when they forgat the Lord their God, he ſold them into the hand of Siſera, captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them. 10 And they cried unto the Lord, and ſaid, We have ſinned, becauſe we have forſaken the Lord, and have ſerved Baalim and Aſhtaroth: but now deliver us out of the hand of our enemies, and we will ſerve thee. 11 And the Lord ſent Jerubbaal, and Bedan, and Jephthath, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe. 12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, Nay, but a king ſhall reign over us; when the Lord your God *was* your king. 13 Now therefore, behold the king whom ye have choſen, and whom ye have deſired: and behold, the Lord hath ſet a king over you. 14 If ye will fear the Lord, and ſerve him, and obey his voice, and not rebel againſt the commandment of the Lord, then ſhall both ye, and alſo the king that reigneth over you, continue following the Lord your God. 15 But if ye will not obey the voice of the Lord, but rebel againſt the commandment of the Lord, then ſhall the hand of the Lord be againſt you, as *it was* againſt your fathers. 16 Now therefore ſtand and ſee this great thing which the Lord will do before your eyes. 17 *Is it* not wheat-harveſt to day? I will call unto the Lord, and he ſhall ſend thunder and rain: that ye may perceive and ſee that your wickedneſs *is* great, which ye have done in the ſight of the Lord, in aſking you a king. 18 So Samuel called unto the Lord, and the Lord ſent thunder and rain that day: and all the people greatly feared the Lord and Samuel. 19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the Lord thy God, that we die not: for we have added unto all our ſins *this* evil, to aſk us a king. 20 And Samuel ſaid unto the people, Fear not: (ye have done all this wickedneſs: yet turn not aſide from following the Lord, but ſerve the Lord with all your heart; 21 And turn ye not aſide: for then *ſhould ye go* after vain *things*, which cannot profit nor deliver, for they *are* vain) 22 For the Lord will not forſake his people, for his great names ſake: becauſe it hath pleaſed the Lord to make you his people. 23 Moreover, as for me, God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you: but I will teach you the good and the right way. 24 Only fear the Lord, And ſerve him in truth with all your heart: for conſider how great things he hath done for you. 25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your king.

Is it not Wheat-harveſt to-day] It is an Obſervation of St. *Jerom*, that this Harveſt in *Judea* began about the End of *June*, or the Beginning of *July*, in which Seaſon, Thunder and Rain was never known, but only in the Spring and Autumn, the one called the *former*, and the other *the latter Rain*; and therefore *Samuel* by this Preamble, *Is it not Wheat-Harveſt to Day?* meant to ſignify the Greatneſs of the Miracle God was going to work; that he could in an Inſtant, and in a Time when they leaſt expected it, deprive them of all the Comforts of Life, as they juſtly deſerved, for their rejecting him, and his Prophet, who was ſo powerful with him, as, by his Prayers to produce ſuch Wonders.

CHAP. XIII.

Saul *appoints his Guard.* Jonathan *ſmites a Garriſon of the* Philiſtines. *The* Iſraelites *diſtreſſed.* Saul, *weary of waiting for* Samuel, *ſacrifices for which* Samuel *reproves him.*

Ver. 1. SAUL reigned one year, and when he had reigned two years over Iſrael, Saul choſe him three thouſand *men* of Iſrael, *whereof* two thouſand were with Saul in Michmaſh and

and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. 3 And Jonathan smote the garison of the Philistines that *was* in Geba, and the Philistines heard *of it*: and Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. 4 And all Israel heard say, *that* Saul had smitten a garison of the Philistines, and *that* Israel also was had in abomination with the Philistines: and the people were called together after Saul to Gilgal. 5 And the Philistines gathered themselves together, to fight with Israel, thirty thousand chariots, and six thousand horse-men, and people as the sand which *is* on the sea-shore in multitude: and they came up, and pitched in Michmash, east-ward from Beth-aven. 6 When the men of Israel saw that they were in a straight, (for the people were distressed) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. 7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people followed him trembling. 8 And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were scattered from him. 9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering. 10 And it came to pass, that assoon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might salute him. 11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together to Michmash: 12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced my self therefore, and offered a burnt-offering. 13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. 14 But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him *to be* captain over his people, because thou hast not kept *that* which the Lord commanded thee. 15 And Samuel arose, and gat him up from Gilgal, unto Gibeah of Benjamin: and Saul numbered the people *that were* present with him, about six hundred men. 16 And Saul and Jonathan his son, and the people *that were* present with them abode in Gibeah of Benjamin: but the Philistines encamped in Michmash. 17 And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual. 18 And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border, that looketh to the valley of Zeboim toward the wilderness. 19 Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears) 20 But all the Israelites went down to the Philistines, to sharpen every man his share and his coulter, and his ax, and his mattock. 21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. 22 So it came to pass in the day of battel, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found. 23 And the garison of the Philistnes went out to the passage of Michmash.

And the Philistines gathered themselves together to fight against Israel, thirty thousand Chariots] The Words in the Original, and in our Translation, are *thirty Thousand*; but the *Syriack* and *Arabick* Versions, make them no more than *three thousand*. And whoever considers, that *Pharaoh*, when he had mustered all his Forces could bring but 600 of these Chariots into the Field, and all the other Princes, whose Equipages are related in Scripture, much fewer, must needs think it a Thing incredible, that the *Philistines*, out of their small Territories, which extended no further than the two Tribes of *Simeon* and *Dan*, along the Coasts of the *Mediterranean Sea*, could ever be able to raise so vast an Armament; no, not all the Nations that they could possibly call in to their Assistance. For, besides that, in the Account of all Armies, the *Cavalry* is always more numerous than the Chariots of War, (which is different here) the largest Armies, that we ever read of, were able to compass a very few of these Chariots, in comparison of the Number here specified. *Mithridates*, in his vast Army, had but a *hundred*; *Darius* but *two*; and *Antiochus Epiphanes* (2 Macc. xiii. 2.) but *three*. So that we must either say, that the Transcribers made a Mistake in the *Hebrew* Copy, or (with some other Commentators) suppose, that these *thirty thousand Chariots* were not *Chariots of War*, but most of them Carriages only, for the Conveyance of the Baggage belonging to such a vast Multitude of Men, or for the Deportation of the Plunder. See *Le Clerc*'s Com. and Univ. Hist.

And they came up, and pitched in Michmash] *Eusebius* and St. *Jerom* inform us, that in their Time, there was a large Town of that Name, lying about nine Miles from *Jerusalem*, near *Ramah*; and the Text tells us, that it was *eastward from Beth-aven*. Now *Beth-aven*, which signifies the *House of Iniquity*, is supposed to be the same with *Bethel*, and was so called after that *Jeroboam*, the Son of *Nebat*, had set up his golden Calves to be worshipped here: But, as *Bethel* lay to the East of *Michmash*, and not *Michmash* to the East of *Bethel*, as the Text seems to say, the Translation should be, that they encamped at *Michmash*, *having Beth-aven on the East*, i. e. they seized on that Post, which *Saul* had before in *Michmash*, *on Mount Bethel*, Ver. 2. See *Calmet*'s Com.

CHAP. XIV.

Jonathan *miraculously smites the* Philistines *Garison. God strikes a Terror through their Host. By* Saul's *unadvised Oath, the Victory is render'd incomplete, and* Jonathan *had like to have lost his Life, but is rescued by the People.*

Ver. 1. NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines garison, that *is* on the other side: but he told not his father. 2 And Saul tarried in the uttermost part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him *were* about six hundred men; 3 And Ahiah the son of Ahitub, I-chabods brother, the son of Phinehas, the

the ſon of Eli, the Lords prieſt in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone. 4 And between the paſſages, by which Jonathan ſought to go over unto the Philiſtines garriſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh. 5 The forefront of the one *was* ſituate north-ward over againſt Michmaſh, and the other ſouth-ward over againſt Gibeah. 6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the gariſon of theſe uncircumciſed; it may be that the Lord will work for us: for *there is* no reſtraint to the Lord, to ſave by many or by few. 7 And his armour-bearer ſaid unto him, Do all that *is* in thine heart: turn thee, behold, I *am* with thee according to thy heart. 8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we will diſcover our ſelves unto them. 9 If they ſay thus unto us, Tarry until we come to you; then we will ſtand ſtill in our place, and will not go up unto them. 10 But if they ſay thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and this *ſhall be* a ſign unto us. 11 And both of them diſcovered themſelves unto the gariſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of the holes, where they had hid themſelves. 12 And the men of the gariſon anſwered Jonathan and his armour bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me; for the Lord hath delivered them into the hand of Iſrael. 13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer ſlew after him. 14 And that firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land, *which* a yoke *of oxen might plow*. 15 And there was trembling in the hoſt, in the field, and among all the people: the gariſon, and the ſpoilers, they alſo trembled, and the earth quaked: ſo it was a very great trembling. 16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another*. 17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us. And when they had numbred, behold Jonathan and his armour-bearer *were* not *there*. 18 And Saul ſaid unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Iſrael) 19 And it came to paſs while Saul talked unto the prieſt, that the noiſe that *was* in the hoſt of the Philiſtines went on, and increaſed: and Saul ſaid unto the prieſt, Withdraw thine hand. 20 And Saul and all the people that *were* with him, aſſembled themſelves, and they came to the battle: and behold, every mans ſword was againſt his fellow, *and there* was a very great diſcomfiture. 21 Moreover the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *from the country* round about, even they alſo *turned* to be with the Iſraelites, that *were* with Saul and Jonathan. 22 Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battle. 23 So the Lord ſaved Iſrael that day; and the battle paſſed over unto Beth-aven. 24 And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying, Curſed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies: ſo none of the people taſted any food. 25 And all *they of* the land came to a wood, and there was honey upon the ground. 26 And when the people were come into the wood, behold the honey dropped, but no man put his hand to his mouth: for the people feared the oath. 27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened. 28 Then anſwered one of the people, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were faint. 29 Then ſaid Jonathan, My father hath troubled the land: ſee, I pray you, how mine eyes have been enlightned, becauſe I taſted a little of this honey: 30 How much more, if haply the people had eaten freely to day of the ſpoil of their enemies which they found? for had there not been now a much greater ſlaughter among the Philiſtines? 31 And they ſmote the Philiſtines that day from Michmaſh to Aijalon; and the people were very faint. 32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calves, and ſlew *them* on the ground: and the people did eat *them* with the bloud. 33 Then they told Saul, ſaying, Behold, the people ſin againſt the Lord, in that they eat with the blood. And he ſaid, Ye have tranſgreſſed; roll a great ſtone unto me this day. 34 And Saul ſaid, Diſperſe your ſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here and eat; and ſin not againſt the Lord in eating with the blood. And all the people brought every man his ox with him that night, and ſlew *them* there. 35 And Saul built an altar unto the Lord: the ſame was the firſt altar that he built unto the Lord. 36 And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them until the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, Let us draw near hither unto God. 37 And Saul aſked counſel of God, Shall I go down after the Philiſtines? wilt thou deliver them into the hand of Iſrael? but he anſwered him not that day. 38 And Saul ſaid, draw ye near hither all the chief of the people, and know and ſee wherein this ſin hath been this day. 39 For *as* the Lord liveth, which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him. 40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee. 41 Therefore Saul ſaid unto the Lord God of Iſrael, Give a perfect *lot*. And Saul and Jonathan were taken: but the people eſcaped. 42 And Saul ſaid, Caſt *lots* between

and Jonathan my ſon. And Jonathan was
aken. 43 Then Saul ſaid to Jonathan, Tell
me what thou haſt done. And Jonathan told
him, and ſaid, I did but taſte a little honey with
the end of the rod that *was* in mine hand, *and* lo,
I muſt die. 44 And Saul anſwered, God do ſo, and
more alſo: for thou ſhalt ſurely die, Jonathan.
45 And the people ſaid unto Saul, Shall Jonathan
die, who hath wrought this great ſalvation in Iſ-
rael? God forbid: *as* the Lord liveth, there ſhall
not one hair of his head fall to the ground; for
he hath wrought with God this day. So the
people reſcued Jonathan, that he died not. 46
Then Saul went up from following the Philiſtines:
and the Philiſtines went to their own place. 47
So Saul took the kingdom over Iſrael, and fought
against all his enemies on every ſide, againſt
Moab, and againſt the children of Ammon, and
againſt Edom, and againſt the kings of Zobah,
and againſt the Philiſtines: and whitherſoever
he turned himſelf he vexed *them*. 48 And he
gathered an hoſt, and ſmote the Amalekites, and
delivered Iſrael out of the hands of them that
ſpoiled them. 49 Now the ſons of Saul were
Jonathan, and Iſhui, and Melchi-ſhua: and the
names of his two daughters *were theſe*; the name
of the firſt-born Merab, and the name of the
younger Michal: 50 And the name of Sauls wife
was Ahinoam the daughter of Ahimaaz, and
the name of the captain of his hoſt *was* Abner,
the ſon of Ner, Sauls uncle. 51 And Kiſh
was the father of Saul; and Ner the father of
Abner *was* the ſon of Abiel. 52 And there was
ſore war againſt the Philiſtines all the days of
Saul: and when Saul ſaw any ſtrong man, or
any valiant man, he took him unto him.

And Jonathan ſaid unto the young Man that bear his Armour, Come, and let us go over unto the Garriſon of the Uncircumciſed.] This Action of *Jonathan*'s, conſidered in itſelf, ſays *Patrick*, was doubtleſs a very raſh Attempt, and contrary to the Laws of War, which forbid all under Command (as he was) from engaging the Enemy, or entring upon any Enterprize without the *General*'s Order; but what may be very juſtly pleaded in Excuſe of it is, That he had a Divine Incitation, which he might very probably feel, upon Sight of the *Philiſtines* appearing as if they intended to aſſault *Gibeah*, and upon the Information, which he might receive, of the great Spoil which the *three Parties* made of the poor People in the Country.

And Saul anſwered, God do ſo, and more alſo; for thou ſhalt ſurely die, Jonathan] To this, *Joſephus* introduces the Son making his Father an Anſwer, not unlike that which *Jephthah*'s Daughter, upon a like Occaſion, returned to him: 'That Death, *ſays he*, ſhall be welcome to me, which acquits my Father of the Obligation of a religious Vow, and only befals me, as a Conſequence of ſo glorious a Victory to him that gave me Being. I have lived long enough, ſince I have lived to ſee the Pride and Inſolence of the *Philiſtines* brought down by the *Hebrews*, which will ſerve me for a Conſolation in all my other Sufferings.' The Hiſtorian tells us farther, that the whole Multitude were ſo charmed with the Piety and Bravery of the young Man, that, in an Extaſy of Tenderneſs and Compaſſion, they took him away out of the Hands of his incenſed Father, with an Oath, *that they would not ſuffer an Hair of that Perſon's Head to be touched, who had been ſo inſtrumental in a Victory, that tended to the Preſervation of them all.*

CHAP. XV.

Samuel *ſends* Saul *to deſtroy* Amalek; *which he performs, but ſpares* Agag, *and the beſt of the Spoil.* Samuel *reproves* Saul, *and kills* Agag.

Ver. 1. Samuel alſo ſaid unto Saul, The Lord ſent me to anoint thee *to be* king over his people, over Iſrael: now therefore hearken thou unto the voice of the words of the Lord. 2 Thus ſaith the Lord of hoſts, I remember *that* which Amalek did to Iſrael, how he laid *wait* for him in the way when he came up from Egypt. 3 Now go, and ſmite Amalek, and utterly deſtroy all that they they have, and ſpare them not; but ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſs. 4 And Saul gathered the people together, and numbered them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah. 5 And Saul came to a city of Amalek, and laid wait in the valley. 6 And Saul ſaid unto the Kenites, Go, depart, get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed kindneſs to all the children of Iſrael when they came up out of Egypt. So the Kenites departed from among the Amalekites. 7 And Saul ſmote the Amalekites from Havilah, *until* thou comeſt to Shur, that *is* over againſt Egypt. 8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword. 9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly deſtroy them: but every thing *that was* vile and refuſe, that they deſtroyed utterly. 10 Then came the word of the Lord unto Samuel, ſaying, 11 It repenteth me that I have ſet up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night. 12 And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and behold, he ſet him up a place, and is gone about, and paſſed on, and gone down to Gilgal. 13 And Samuel came to Saul; and Saul ſaid unto him, Bleſſed *be* thou of the Lord: I have performed the commandment of the Lord. 14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine ears, and the lowing of the oxen which I hear? 15 And Saul ſaid, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep and of the oxen, to ſacrifice unto the Lord thy God, and the reſt we have utterly deſtroyed. 16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the Lord hath ſaid to me this night. And he ſaid unto him, Say on. 17 And Samuel ſaid, When thou *waſt* little in thine own ſight, *waſt* thou not *made* the head of the tribes of Iſrael, and the Lord anointed thee king over Iſrael? 18 And the Lord ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners the Amalekites, and fight againſt them until they be conſumed. 19 Wherefore then didſt thou not obey the voice of the Lord, but didſt fly upon the ſpoil, and didſt evil in the ſight of the Lord? 20 And Saul ſaid unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites. 21 But the people took of the

ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtoyed, to ſacrifice unto the Lord thy God in Gilgal. 22 And Samuel ſaid, Hath the Lord *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey *is* better than ſacrifice; *and* to hearken, than the fat of rams. 23 For rebellion *is as* the ſin of witchcraft, and ſtubbornneſs *is as* iniquity and idolatry: becauſe thou haſt rejected the word of the Lord, he hath alſo rejected thee from *being* king. 24 And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the Lord and thy words: becauſe I feared the people, and obeyed their voice. 25 Now therefore, I pray thee, pardon my ſin, and turn again with me, that I may worſhip the Lord. 26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the word of the Lord, and the Lord hath rejected thee from being king over Iſrael. 27 And as Samuel turned about to go away, he laid hold upon the ſkirt of his mantle, and it rent. 28 And Samuel ſaid unto him, The Lord hath rent the kingdom of Iſrael from thee this day, and hath given it to a neighbour of thine, *that is* better than thou. 29 And alſo the ſtrength of Iſrael will not lie, nor repent: for he *is* not a man that he ſhould repent. 30 Then he ſaid, I have ſinned; *yet* honour me now I pray thee, before the elders of my people, and before Iſrael, and turn again with me, that I may worſhip the Lord thy God. 31 So Samuel turned again after Saul, and Saul worſhipped the Lord. 32 Then ſaid Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag ſaid, Surely the bitterneſs of death is paſt. 33 And Samuel ſaid, As thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women. And Samuel hewed Agag in pieces before the Lord in Gilgal. 34 Then Samuel went to Ramah, and Saul went up to his houſe to Gibeah of Saul. 35 And Samuel came no more to ſee Saul until the day of his death: nevertheleſs, Samuel mourned for Saul: and the Lord repented that he had made Saul king over Iſrael.

But Saul and the People ſpared Agag] *Joſephus* ſeems to hint, that *Saul* ſaved this *Amalekite* King alive, becauſe he was taken with the Comelineſs and Majeſty of his Perſon; but others rather think, that he intended him to decorate his Triumph. For when it is ſaid of *Saul*, that he came to *Carmel* after this Victory, and *ſet him up a Place*, 1 Sam. xv. 12. the Word *Jad*, they ſay, will ſignify an *Arch*, as well as any Thing eiſe; and thence they conclude, tbat *Saul*'s Purpoſe was to erect a triumphal Arch, in Memory of his Defeat of the *Amalekites*; and that he kept their King alive, to be led captive in that magnificent Proceſſion, wherein he was to make a Diſplay of his Victory.

CHAP. XVI.

Samuel *anoints* David *King*. Saul *is troubled with an Evil Spirit, which departs from him upon* David's *playing upon his Harp*.

Ver. 1. AND the Lord ſaid unto Samuel, How long wilt thou mourn for Saul, ſeeing I have rejected him from reigning over Iſrael? fill thine horn with oyl, and go, I will ſend thee to Jeſſe the Beth-lehemite: for I have provided me a king among his ſons. 2 And Samuel ſaid, How can I go? If Saul hear *it*, he will kill me. And the Lord ſaid, take an heifer with thee, and ſay, I am come to ſacrifice to the Lord. 3 And call Jeſſe to the ſacrifice, and I will ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him* whom I name unto thee. 4 And Samuel did that which the Lord ſpake, and came to Beth-lehem: and the elders of the town trembled at his coming, and ſaid, Comeſt thou peaceably? 5 And he ſaid, Peaceably: I am come to ſacrifice unto the Lord: ſanctifie your ſelves, and come with me to the ſacrifice. And he ſanctified Jeſſe and his ſons, and called them to the ſacrifice. 6 And it came to paſs when they were come, that he looked on Eliab, and ſaid, Surely the Lords anointed *is* before him. 7 But the Lord ſaid unto Samuel, Look not on his countenance, or on the height of his ſtature; becauſe I have refuſed him: for *the LORD ſeeth* not as man ſeeth: for man looketh on the outward appearance, but the Lord looketh on the heart. 8 Then Jeſſe called Abinadab, and made him paſs before Samuel: and he ſaid, Neither hath the Lord choſen this. 9 Then Jeſſe made Shammah to paſs by: and he ſaid, Neither hath the Lord choſen this. 10 Again Jeſſe made ſeven of his ſons to paſs before Samuel: and Samuel ſaid unto Jeſſe, The Lord hath not choſen theſe. 11 And Samuel ſaid unto Jeſſe, Are here all *thy* children? And he ſaid, There remaineth yet the youngeſt, and behold, he keepeth the ſheep. And Samuel ſaid unto Jeſſe, Send and fetch him: for we will not ſit down till he come hither. 12 And he ſent, and brought him in: Now he *was* ruddy, *and* withall of a beautiful countenance, and goodly to look to. And the Lord ſaid, Ariſe, anoint him: for this *is* he. 13 Then Samuel took the horn of oyl, and anointed him in the midſt of his brethren: and the Spirit of the Lord came upon David, from that day forward: ſo Samuel roſe up and went to Ramah. 14 But the Spirit of the Lord departed from Saul, and an evil ſpirit from the Lord troubled him. 15 And Sauls ſervant ſaid unto him, Behold now, an evil ſpirit from God troubleth thee. 16 Let our lord now command thy ſervants *which are* before thee, to ſeek out a man *who is* a cunning player on a harp: and it ſhall come to paſs when the evil ſpirit from God is upon thee, that he ſhall play with his hand, and thou ſhalt be well. 17 And Saul ſaid to his ſervants, Provide me now a man that can play well, and bring *him* to me. 18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a ſon of Jeſſe the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely perſon, and the Lord *is* with him. 19 Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſon, which *is* with the ſheep. 20 And Jeſſe took an aſs *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſon unto Saul. 21 And David came to Saul, and ſtood before him; and he loved him greatly, and he became his armour-bearer. 22 And Saul ſent to Jeſſe, ſaying, Let David, I pray thee, ſtand before



And David put his hand in his Bag, & took thence a Stone, & slung it, & smote the Philistine in his forehead, that ỹ Stone sunk into his forehead: that he fell upon his face to the Earth.

Samuel the 1st Chap. XVII, Verse 49



Therefore David ran & stood upon the Philistine, and took his Sword, & drew it out of the Sheath thereof, & slew him, & cut off his head therewith. & when the Philistines saw their Champion was dead, they fled.

Samuel the 1st Chap. XVII Verse 51

B Cole Sculp.

before me: for he hath found favour in my sight. 23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Then Samuel took the Horn of Oil, and anointed him in the Midst of his Brethren] For this, it is pretended that, as this Unction was a solemn Act, and the only Title which *David* had to the Kingdom, it was necessary to have it done in the Presence of some Witnesses, for which none were more proper than those of his own Family. But it is plain from his Brother *Eliab*'s treating him after this (Ch. xvii. 28.) that he was not privy to his being anointed King *elect* over God's People; and therefore, since the Words will equally bear the Sense of *from* the Midst, as well as in the Midst of his Brethren, it is more reasonable to suppose, that, as this was the *Ceremony* of his Designation to the Kingdom only, few or none (except his Father perhaps) was admitted. And there was the less Reason for Witnesses upon this Occasion, because *David* never did claim the Crown till after *Saul*'s Decease, and was then, at two several Times, 1*st*. When he was made King over the Tribe of *Judah*; and 2*dly*. When made King over all the Tribes of *Israel*, anointed publickly. See *Calmet*'s and *Patrick*'s Com. and *Howel*'s Notes.

But, with all Deference to the Judgment of these learned Gentlemen, I must be of Opinion, that *Samuel* did (according to the literal Meaning of the Words) *anoint David in the Midst of his Brethren*; and that their Argument to prove the contrary, from *Eliab*'s contemptuous Treatment of him afterwards, is fallacious. For, as *Eliab* appears to be of a haughty disdainful Temper, tho' he was conscious that *Samuel* had anointed *David*, yet as a considerable Time had elapsed between that Transaction, and their Meeting in the Army, and that *David* was actually tending the Sheep when his Father sent him to visit his Brethren, *Eliab* might, very probably, take that Opportunity to use him in the haughty Manner we read he did, and to vent his Spleen against him for being prefer'd by *Samuel*, tho' the youngest, to him, who was the Eldest Son of his Father, in the grand Affair of the Unction. Nor can I conceive it possible that *Eliab* should be ignorant of the Transaction between *Samuel* and *David*, since not only he, but every one of the Brothers were called for upon this Occasion, and passed before *Samuel*, who, not chusing either of them, and being told that there was another in the Field, orders him to be sent for, and adds, *We will not set down till he comes. We*, that is, we who are present, Father, Brothers, and myself. This seems to me the most easy and natural Construction of the Words: Nor is it incongruous to suppose, that *Samuel* might enjoin them all Silence, upon this momentous Occasion. *J. M.*

But the Spirit of the Lord departed from Saul, and an evil Spirit from the Lord troubled him] *Josephus*, and many late Authors are of Opinion, that this evil Spirit was a deep Melancholy which *Saul* had contracted upon his being rejected by God, and deprived by *Samuel*.

CHAP. XVII.

Goliah's *Challenge, which* David *accepts, and kills him.*

Ver. 1. NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. 2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. 3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them. 4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span. 5 And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail: and the weight of the coat *was* five thousand shekels of brass. 6 And *he had* greaves of brass upon his legs, and a target of brass between his shoulders. 7 And the staff of his spear *was* like a weavers beam, and his spears head *weighed* six hundred shekels of iron: and one bearing a shield, went before him. 8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and you servants to Saul? choose you a man for you, and let him come down to me. 9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. 10 And the Philistine said, I defie the armies of Israel this day; give me a man, that we may fight together. 11 When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid. 12 Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse, and he had eight sons: and the man went among men *for* an old man in the days of Saul. 13 And the three eldest sons of Jesse went, *and* followed Saul to the battle: and the names of his three sons that went to the battle, *were* Eliab the first-born, and next unto him, Aminadab, and the third Shammah. 14 And David *was* the youngest: and the three eldest followed Saul. 15 But David went, and returned from Saul, to feed his fathers sheep at Beth-lehem. 16 And the Philistine drew near, morning and evening, and presented himself forty days. 17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren. 18 And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge. 19 Now Saul, and they, and all the men of Israel *were* in the valley of Elah, fighting with the Philistines. 20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battel. 21 For Israel and the Philistines had put the battle in aray, army against army. 22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. 23 And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliah by name) out of the armies of the Philistines, and spake according to the same words: and David heard *them*. 24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid. 25 And the men of Israel said, Have ye seen this man that is come up? surely to defie Israel is he come up: and it shall be *that* the man who killeth him, the king will inrich him with great riches, and will give him his daughter, and make his fathers house free in Israel. 26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel?

Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defie the armies of the living God? 27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him. 28 And Eliab his eldeſt brother heard when he ſpake unto the men; and Eliabs anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down, that thou mighteſt ſee the battel. 29 And David ſaid, What have I now done? *Is there* not a cauſe? 30 And he turned from him towards another, and ſpake after the ſame manner: and the people anſwered him again after the former manner. 31 And when the words were heard, which David ſpake, they rehearſed *them* before Saul: and he ſent for him. 32 And David ſaid to Saul, Let no mans heart fail becauſe of him; thy ſervant will go and fight the Philiſtine. 33 And Saul ſaid to David, Thou art not able to go againſt the Philiſtine, to fight with him: for thou *art but* a youth, and he a man of war from his youth. 34 And David ſaid unto Saul, Thy ſervant kept his fathers ſheep, and there came a lion, and a bear, and took a lamb out of the flock: 35 And I went out after him, and ſmote him, aad delivered *it* out of his mouth: and when he aroſe againſt me, I caught *him* by his beard, and ſmote him and ſlew him. 36 Thy ſervant ſlew both the lion and the bear: and this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the armies of the living God. 37 David ſaid moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid unto David, Go, and the Lord be with thee. 38 And Saul armed David with his armour, and he put an helmet of braſs upon his head, alſo he armed him with a coat of mail. 39 And David girded his ſword upon his armour, and he aſſayed to go, for he had not proved *it*: and David ſaid unto Saul, I cannot go with theſe: for I have not proved *them*. And David put them off him. 40 And he took his ſtaff in his hand, and choſe him five ſmooth ſtones out of the brook, and put them in a ſhepherds bag which he had, even in a ſcrip, and his ſling was in his hand, and he drew near to the Philiſtine. 41 And the Philiſtine came on and drew near unto David, and the man that bare the ſhield *went* before him. 42 And when the Philiſtine looked about and ſaw David, he diſdained him: for he was *but* a youth, and ruddy, and of a fair countenance. 43 And the Philiſtine ſaid unto David, *Am* I a dog, that thou cometh to me with ſtaves? and the Philiſtine curſed David by his gods. 44 And the Philiſtine ſaid unto David, Come to me, and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field. 45 Then ſaid David to the Philiſtine, Thou cometh to me with a ſword, and with a ſpear, and with a ſhield; but I come to thee in the name of the Lord of hoſts, the God of the armies of Iſrael, whom thou haſt defied. 46 This day will the Lord deliver thee into mine hand, and I will ſmite thee, and take thine head from thee, and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the air, and to the wild beaſts of the earth; that all the earth may know that there is a God in Iſrael. 47 And all this aſſembly ſhall know that the Lord ſaveth not with ſword and ſpear: for the battle *is* the Lords, and he will give you into our hands. 48 And it came to paſs when the Philiſtine aroſe, and came and drew nigh to meet David, that David haſted, and ran toward the army to meet the Philiſtine. 49 And David put his hand in his bag, and took thence a ſtone, and ſlang it, and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead; and he fell upon his face to the earth. 50 So David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine and ſlew him; but *there was* no ſword in the hand of David. 51 Therefore David ran and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled. 52 And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philiſtines fell down by the way to Shaarim, even unto Gath, and unto Ekron. 53 And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents. 54 And David took the head of the Philiſtine, and brought it to Jeruſalem; but he put his armour in his tent. 55 And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe ſon *is* this youth? And Abner ſaid, *As* thy ſoul liveth, O king, I cannot tell. 56 And the king ſaid, Enquire thou whoſe ſon the ſtripling *is*. 57 And as David returned from the ſlaughter of the Philiſtine, Abner took him and brought him before Saul, with the head of the Philiſtine in his hand. 58 And Saul ſaid unto him, Whoſe ſon *art* thou, *thou* young man? And David anſwered, *I am* the ſon of thy ſervant Jeſſe the Beth-lehemite.

And pitched between Shocoh and Azekah] *Shocoh* and *Azekah* lay to the South of *Jeruſalem*, about four Leagues from it, and five Eaſt of *Bethlehem*; and the Valley of *Elah* muſt conſequently lie not far from them; tho' later Travellers place it at no more than a League's Diſtance from *Jeruſalem*.

Whoſe Height was ſix Cubits and a Span] So that, taking a Cubit to be twenty Inches and a half, and a Span to be three Inches, and a little more, the Whole will amount to about twelve Feet and an half: A Stature above as tall again as uſual! The loweſt Computation of the Cubit however brings it to near [illegible] which is the Standard we have ſet it at; tho' it muſt not be diſſembled, that both the *Septuagint* and *Joſephus* have reduc'd it to little more than *eight Feet*, which badly comports with the Weight and Vaſtneſs of his Armour, tho' it might ſuit their Deſign perhaps in accommodating their Account to the Credibility of their Heathen Readers. But be that as it will, ſeveral Authors (to ſhew this vaſt Size of the Man not to be beyond the Bounds of Probability) have written expreſly *de Gigantibus*; among whom *Hermannus Conringius* has demonſtrated, that the antient *Germans* were of a prodigious Size, even as *Cæſar* teſtifies of them, by calling them *immani Corporum magnitudine Homines*, Men of a huge Greatneſs of Body. Nay, even *Joſephus Ben Gorion*, who is quoted for denying the Exiſtence of Giants, furniſhes us with an Argument in their Behalf, when he gives us an Account of ſome Bones of a prodigious Size which were found in *Hebron*; as *Acoſta*, in his Hiſtory of the Indies, makes Mention of Bones of an incredible Bigneſs

and of a Race of Giants of ſuch a Height, that an ordinary Man could ſcarce reach to their Knees. See *Le Clerc*'s and *Patrick*'s Com. and *Calmet*'s Dict.

And Jeſſe ſaid unto David his Son, Take now for thy Brethren an Ephah of this parched Corn] In thoſe Days it was cuſtomary for Men to ſerve their King and Country in the Wars at their own Expence; and therefore *Jeſſe* ſent a Supply of Proviſions to ſuch of his Sons as were in the Service: But, ſince he had other Sons at home, while *David* was chiefly in the Field, it ſeems to be a Divine Direction, that he ſent him from the Sheep upon this Errand.

The Stone ſunk into his Forehead] If it ſhould be aſk'd, how this could poſſibly be when *Goliah* was arm'd ſo completely, and, in particular is ſaid to have had *an Helmet of Braſs upon his Head?* 'Tis but ſuppoſing, that this arrogant Champion, in Diſdain of this inferior Combatant, might come negligently towards him, and his Forehead bare. 'Tis highly probable, that when he made this menacing Speech to *David*, he might turn back his Helmet, both to ſpeak, and be more diſtinctly heard; and there was no ſuch Terror in *David*'s Appearance, as might induce him to cover his Forehead again. But, admitting he did, 'tis but ſuppoſing, that *David* levell'd his Stone ſo right as to hit the Place and Head together. To make theſe Suppoſitions more probable, we need only remember that we read in *Judges*, Ch. xx. 16. of no leſs than *ſeven hundred Men* in one Place, that were ſo expert with their Left Hands, that every one could ſling Stones to an Hair's Breadth, and not miſs; or what we read in *Diodorus Siculus*, of ſome *Slingers*, who threw Stones with ſuch a Violence, that nothing could reſiſt their Impreſſion; and that, when they made uſe of Lead inſtead of Stone, the very Lead would melt in the Air, as it flew, by Reaſon of the Rapidity of the Motion which they gave it. See *Patrick*'s and *Calmet*'s Com.

CHAP. XVIII.

Jonathan contracts a Friendſhip with David; *whoſe Praiſe* Saul *envies, and ſeeks to kill him*; *but gives him his Daughter* Michal *in Marriage.*

1 AND it came to paſs when he had made an end of ſpeaking unto Saul, that the ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul. 2 And Saul took him that day, and would let him go no more home to his fathers houſe. 3 Then Jonathan and David made a covenant, becauſe he loved him as his own ſoul. 4 And Jonathan ſtript himſelf of the robe that *was* upon him, and gave it to David, and his garments even to his ſword, and to his bow, and to his girdle. 5 And David went out whitherſoever Saul ſent him, *and* behaved himſelf wiſely: and Saul ſet him over the men of war, and he was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſervants. 6 And it came to paſs as they came when David was returned from the ſlaughter of the Philiſtine, that the women came out of all cities of Iſrael, ſinging and dancing, to meet king Saul, with tabrets, with joy, and with inſtruments of muſick. 7 And the women anſwered *one another* as they played, and ſaid, Saul hath ſlain his thouſands, and David his ten thouſands: 8 And Saul was very wroth, and the ſaying diſpleaſed him; and he ſaid, They have aſcribed unto David ten thouſands, and to me they have aſcribed *but* thouſands: and *what* can he have more but the kingdom? 9 And Saul eyed David from that day forward. 10 And it came to paſs on the morrow, that the evil ſpirit from God came upon Saul, and he propheſied in the midſt of the houſe: and David played with his hand, as at other times: and *there was* a javelin in Sauls hand. 11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it*: and David avoided out of his preſence twice. 12 And Saul was afraid of David, becauſe the Lord was with him, and was departed from Saul. 13 Therefore Saul removed him from him, and made him his captain over a thouſand; and he went out and came in before the people. 14 And David behaved himſelf wiſely in all his ways; and the Lord *was* with him. 15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him. 16 But all Iſrael and Judah loved David, becauſe he went out and came in before them. 17 And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lords battels: for Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him. 18 And David ſaid unto Saul, Who *am* I? and what *is* my life, *or* my fathers family in Iſrael, that I ſhould be ſon-in-law to the king? 19 But it came to paſs, at the time when Merab Sauls daughter ſhould have been given to David, that ſhe was given unto Adriel the Meholathite to wife. 20 And Michal Sauls daughter loved David: and they told Saul, and the thing pleaſed him. 21 And Saul ſaid, I will give him her, that ſhe may be a ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt this day be my ſon-in-law, in *the one of* the twain. 22 And Saul commanded his ſervants, *ſaying*, Commune with David ſecretly, and ſay, Behold, the king hath delight in thee, and all his ſervants love thee: now therefore be the kings ſon-in-law. 23 And Sauls ſervants ſpake thoſe words in the ears of David: and David ſaid, Seemeth it to you *a* light *thing* to be a kings ſon-in-law, ſeeing that I *am* a poor man, and lightly eſteemed? 24 And the ſervants of Saul told him, ſaying, On this manner ſpake David. 25 And Saul ſaid, Thus ſhall ye ſay to David, The king deſireth not any dowry; but an hundred fore-ſkins of the Philiſtines, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philiſtines. 26 And when his ſervants told David theſe words, it pleaſed David well to be the kings ſon-in-law: and the days were not expired. 27 Wherefore David aroſe and went, he and his men, and ſlew of the Philiſtines two hundred men; and David brought their fore-ſkins, and they gave them in full tale to the king, that he might be the kings ſon-in-law: and Saul gave him Michal his daughter to wife. 28 And Saul ſaw and knew that the Lord *was* with David, and *that* Michal Sauls daughter loved him. 29 And Saul was yet the more afraid of David; and Saul became Davids enemy continually. 30 Then the princes of the Philiſtines went forth: and it came to paſs after they went forth, *that* David behaved himſelf more wiſely than all the ſervants of Saul, ſo that his name was much ſet by.

But it came to paſs at the Time when Merab Saul's Daughter ſhould have been given to David, that ſhe was given to Adriel] This was an high Affront to *David*, and one of the greateſt Injuries that could be done him: however, for the preſent, he thought proper to diſſemble it.

it. How *Jonathan* resented this Usage, we are no where told. It is likely, that his Duty to his Father made him prevail with *David* to take it patiently, as coming from a Man, who was sometimes besides himself, and knew not well what he did; and that *David* might be the more inclinable to do this, as having some Intimations given him of the good Esteem which the second Daughter began to entertain of him.

The King desireth not any Dowry, but an hundred Fore-skins of the Philistines] The Reason, says *Calmet*, why *Saul* exacted the *Foreskins* of *David*, was to prevent all Cheat or Collusion in the Matter, and that he might be sure they were *Philistines* only, whom he kill'd. Had he demanded the Heads only of so many Men, *David* (he might think) might perhaps cut off those of his own Subjects, and bring them instead of *Philistines*: But now, the *Philistines* being the only neighbouring People who were uncircumcis'd, (for the *Arabians*, as descended from *Ishmael*, and all the other Nations which sprung from *Esau*, were circumcis'd, as well as the *Hebrews*) in producing their Foreskins, there could be no Deception. Besides that, this would be a gross Insult upon the *Philistines* in general, to whom *Saul* was desirous to make *David* as odious as possible, that, at one Time or other, he might fall into their Hands.

CHAP. XIX.

Jonathan *informs* David *of his Father's Intention to kill him, and persuades* Saul *to a Reconciliation.* David's *Success in War enrages* Saul *against him.*

Ver. 1. AND Saul spake to Jonathan his son, and to all his servants, that they should kill David. 2 But Jonathan Sauls son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thy self until the morning, and abide in a secret *place*, and hide thy self: 3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee. 4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works *have been* to thee-ward very good. 5 For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause? 6 And Saul hearkned unto the voice of Jonathan: and Saul sware, *As* the Lord liveth, he shall not be slain. 7 And Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul, and he was in his presence, as in times past. 8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. 9 And the evil spirit from the Lord was upon Saul, as he set in his house with his javelin in his hand: and David played with *his* hand. 10 And Saul sought to smite David even to the wall with the javelin: but he slipt away out of Sauls presence, and he smote the javelin into the wall: and David fled, and escaped that night. 11 Saul also sent messengers unto Davids house, to watch him, and to slay him in the morning: and Michal Davids wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain. 12 So Michal let David down through a window: and he went and fled, and escaped. 13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolster, and covered *it* with a cloth. 14 And when Saul sent messengers to take David, she said, He *is* sick. 15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him. 16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolster. 17 And Saul said unto Michal, why hast thou deceived me so, and sent away mine enemy, that he is escaped? and Michal answered Saul, He said unto me, Let me go; why should I kill thee? 18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth. 19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah. 20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. 21 And when it was told Saul, he sent other messengers, and they prophesied likewise: and Saul sent messengers again the third time, and they prophesied also. 22 Then went he also to Ramah, and came to a great well that *is* in Secho: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah. 23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on and prophesied, until he came to Naioth in Ramah. 24 And he stript off his cloaths also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

And it was told Saul, saying, Behold, David is at Naioth in Ramah] When these Schools of the Prophets were first instituted, is no where indicated in Scripture: But, as the first Mention we find of them is in *Samuel*'s Time, we can hardly suppose, that they were superior to it. It may be presum'd therefore, that the sad Degeneracy of the Priesthood at first occasion'd the Institution of these Places, for the better Education of those that were to succeed in the sacred Ministry, whether as *Prophets* or *Priests* according to the Places that are specified in Scripture, (1 *Sam.* x. 5, 10. xix. 20. 2 *Kings* ii. 5. iv. 38.) they were first erected in the Cities of the *Levites*, which, for the more convenient Instruction of the People, were dispers'd up and down in the several Tribes of *Israel*. In these Places the Prophets had convenient Colleges built (whereof *Najah*, or *Naioth*, seems to be one) for their Abode; and, living in Communities, had some one of distinguish'd Note (very probably of *divine Election*) set over them to be their Head or *President*. Here it was, that they studied the Law, and learn'd to expound the several Precepts of it. Here it was, that, by a previous Exercise, they qualified themselves for the Reception of the Spirit of *Prophecy*, whenever it should please God to send it upon them. Here it was, that they were instructed in the sacred Art of *Psalmody*, or (as the Scripture calls it) in *prophesying with Harps, with Psalteries, and Cymbals*: And hence it was, that, when any Blessings were to be promis'd, Judgments denounc'd, or extraordinary Events predicted, the Messengers were generally chosen. So that the Colleges were Seminaries of divine Knowledge, and Nurseries of that Race of Prophets, which succeeded from *Samuel* to

to the Time of *Malachi*. See *Stillingfleet*'s Orig. Sacræ, *Wheatly* on the Schools of the Prophets, and *Jacob Abting* de Repub. Hebr.

And he went on, and prophesied] This is a Word of an extensive Signification, and may sometimes denote such Actions, Motions, and Distortions, as Prophets, in their Inspirations, are wont to express; which perhaps may be very justly applied to *Saul* upon this Occasion. But the Generality of Interpreters, in this Place, take *prophesying* to be *Saul*'s singing of Psalms, or Hymns of Thanksgiving and Praise, which even against his Will he was compell'd to do, to teach him the Vanity of his Designs against *David*, and that in them he fought against God himself.

And he stript off his Cloaths also — and lay down naked, all that Day, and all that Night] The Words in the Original, which we render *naked*, or *to be naked*, signify no more, than either to have Part of the Body uncover'd, or to be without a Gown, or upper Garment, which the *Romans* call'd *Toga*, and (according to the Custom of the *Eastern* People) was wont to be put on when they went abroad, or made any publick Appearance. And therefore it was some such Vestment as this, which *Saul*, upon this Occasion put off; and that this was enough to denominate him *naked*, is manifest from what *Aurelius Victor*, speaking of those who were sent to *Lucius Quintus Cincinnatus*, to bring him to the Senate to be made Dictator, says, That they found him *naked*, plowing on the other Side of the *Tyber*; whereas *Livy*, who relates the same Story, observes, that he call'd to his Wife *Rucca*, for his Gown, or *Toga*, that he might appear fit to keep them Company. See *Essay towards a new Translation*.

CHAP. XX.

David *consults with* Jonathan *for his Safety. Their Covenant renewed by Oath.* Saul, *missing* David *at his Table, seeks to slay* Jonathan.

1 AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life? 2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it *is* not *so*. 3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the Lord liveth, and *as* thy soul liveth, *there is* but a step between me and death. 4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee. 5 And David said unto Jonathan, Behold, to morrow *is* the new-moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even. 6 If thy father at all miss me, then say, David earnestly asked *leave* of me, that he might run to Beth-lehem his city: for *there is* a yearly sacrifice there for all the family. 7 If he say thus, *it is* well; thy servant shall have peace; but if he be very wroth, *then* be sure that evil is determined by him. 8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father? 9 And Jonathan said, Far be it from thee: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee? 10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly? 11 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. 12 And Jonathan said unto David, O Lord God of Israel, when I have sounded my father, about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and shew it thee; 13 The Lord do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father. 14 And thou shalt not only, while yet I live, shew me the kindness of the Lord, that I die not: 15 But *also* thou shalt not cut off thy kindness from my house for ever: no not when the Lord hath cut off the enemies of David, every one from the face of the earth. 16 So Jonathan made *a covenant* with the house of David, *saying*, Let the Lord even require *it* at the hand of David's enemies. 17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. 18 Then Jonathan said to David, To morrow *is* the new-moon: and thou shalt be missed, because thy seat will be empty. 19 And *when* thou hast stayed three days, *then* thou shalt go down quickly, and come to the place where thou didst hide thyself, when the business was *in hand*, and shalt remain by the stone Ezel. 20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark. 21 And behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt; *as* the Lord liveth. 22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the Lord hath sent thee away. 23 And *as touching* the matter which thou and I have spoken of, behold, the Lord *be* between thee and me for ever. 24 So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat. 25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Sauls side, and Davids place was empty. 26 Nevertheless, Saul spake not any thing that day: for he thought, Some thing hath befallen him, he *is* not clean; surely he *is* not clean. 27 And it came to pass on the morrow, *which was* the second *day* of the month, that Davids place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to day? 28 And Jonathan answered Saul, David earnestly asked *leave* of me, *to go* to Beth-lehem: 29 And he said, Let me go, I pray thee, for our family hath a sacrifice in the city, and my brother, he hath commanded me *to be there*; and now if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: Therefore he cometh not unto the kings table. 30 Then Sauls anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion

fusion of thy mothers nakedness? 31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established nor thy kingdom: wherefore now send and fetch him unto me, for he shall surely die. 32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? 33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. 34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame. 35 And it came to pass in the morning that Jonathan went out into the field at the time appointed with David, and a little lad with him. 36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran he shot an arrow beyond him. 37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee? 38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathans lad gathered up the arrows, and came to his master. 39 But the lad knew not any thing: only Jonathan and David knew the matter. 40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry *them* to the city. 41 *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. 42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, the Lord be between me and thee, and between my seed, and thy seed for ever. And he arose and departed: and Jonathan went into the city.

Behold, To-morrow is the New-Moon] The *Jewish* Months were *Lunar*, and never began before the Moon appeared above the Horizon; for which Purpose, there were certain Persons placed upon the Mountains, some Time before the new Moon was expected, to give Notice by the Sound of a Horn when it first appeared, that so the News thereof might be immediately carried to *Jerusalem*. But, lest there should be any Mistake in this Method of making their Observation, from this Example of *Saul*'s, it is supposed, that they celebrated this Festival for two Days together. Whether the *Heathens* had this Rite from the *Jews* or no, 'tis certain, that other Nations had Feasts at the Beginning of every Month, and that, with the *Romans*, the *Calends*, in particular, were festival Days, consecrated to *Juno*, to whom Sacrifices at this Time were offered. See *Calmet*'s Com.

And David's Place was empty] That sitting at Table was an antienter Custom, than either lying or leaning at Meat, is obvious from this Passage. The *Egyptians*, when they eat at *Joseph*'s Entertainment, sat at Table, and so did the *Hebrews*. *Homer* introduces his Heroes in this Posture; and that this was the known Custom among the antient People of *Italy*, *Virgil*, in these Words, testifies: — *Perpetuis soliti Patres considere Mensis*, Æned. vii. It is not to be dissembled, however, that very early, and even in the Times of *Saul*, the Use of Table-beds, or Beds to lie, or lean upon at Meals, had obtained among the *Jews*; for, when the Witch of *Endor*, with much Entreaty, prevailed with *Saul* to take a little Refreshment, 'tis said, that *he arose from the Earth, and sat upon the Bed*. See *Calmet*'s Com.

Saul said unto Jonathan, Wherefore cometh not the Son of Jesse to Meat] It may seem a little strange, says *Calmet*, that *Saul*, who had so often endeavoured to kill *David*, and was now just returned from an Expedition, undertaken against his Life, should ever expect to see him at his Table any more. But he might think perhaps, that *David* was inclinable to overlook all that was past, as the Effect of his Phrenzy and Melancholy; that now he had been prophesying at Naioth, he was returned to a sound Mind, and become a new Man; and that, because, after the first Javelin darted at him, *David* had ventured into his Presence again, he might, for the future, be guilty of the like Indiscretion.

CHAP. XXI.

David *comes to* Nob, *where* Ahimelech *gives him hallowed Bread, and* Goliah's *Sword; goes to* Gath, *where he feigns himself mad.*

Ver. 1. THEN came David to Nob, to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee? 2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place. 3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is present. 4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. 5 And David answered the priest, and said unto him, Of a truth, women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel. 6 So the priest gave him hallowed *bread*; for there was no bread there, but the shew-bread that was taken from before the Lord, to put hot bread in the day when it was taken away. 7 Now a certain man of the servants of Saul *was* there that day, detained before the Lord; and his name *was* Doeg an Edomite, the chiefest of the herd-men that *belonged* to Saul. 8 And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword, nor my weapons with me, because the kings business required haste. 9 And the priest said, The sword of Goliah the Philistine, whom thou slewest in the valley of Elah, behold, it *is here* wrapt in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other save that, here. And David said, *There is* none like that, give it me. 10 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. 11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? 12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. 13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. 14 Then said Achish unto his servants, Lo, you

the man is mad: wherefore *then* have ye brought him to me? 15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my presence? shall this *fellow* come into my house.

And Abimelech said unto him, Why art thou alone, and no Man with thee] The Words of our blessed Saviour, in *Mark* ii. 25. are these. — *Have ye never read what David did, when he had need, he, and they that were with him, how he went into the House of God, in the Days of Abiathar, the High-Priest, and did eat the Shew-bread, and gave also to them that were with him?* Now there are two Things which the Author of this Book of *Samuel* asserts, quite contrary to what our Saviour declares, *viz.* 1st, That *David was alone, and no Man with him.* And, 2dly, That *Ahimelech* was at that Time High-Priest; whereas our Saviour affirms, both that *David* had Company along him, and that *Abiathar* was then in the Pontificate. Now, 1st, that *David* had Company with him, and that *Ahimelech* knew it, is evident from his Words in the 4th Verse; *There is no common Bread in my Hand, but there is hallowed Bread*, if the young Men *have kept themselves at least from Women*; and therefore *Ahimelech*'s Meaning must be, that *David* had no Guards to attend him, as it was usual for Persons of his Quality to have; or, at least, those that were with him might be ordered to keep at a Distance, and so *Ahimelech* (when he uttered these Words) might not see them, tho' when he came into closer Conference with *David*, *David* might inform him what Retinue he had brought, and consequently, that all the Shew-bread was no more than what they wanted for their present Support. 2dly, Tho' it be granted, that the Name of *High-Priest*, in its strictest Sense, did not at this Time belong to *Abiathar*, yet since it is generally agreed, that he was the *Sagan*, (as the *Jews* of latter Days call him, who is the High-Priest's Vicar) he might well enough (in a qualified Sense) be called the *High-Priest*; especially considering his immediate Succession to his Father, and how short his Father's Continuance in the Office was, after this Interview with *David*. Nor can we see any great Impropriety in saying, that such a Thing was done *in the Days of Abiathar the High-Priest*, tho' done somewhat before he was invested with that Dignity; any more than in saying, that such a Thing happened in the Days of *Henry* VIII. which strictly came to pass some Days before he began to reign. See *Patrick*'s Com.

And David said unto Ahimelech the High-Priest, the King hath commanded me a Business] It must be own'd, as *Patrick*, that *David*, in this Pretence, did not speak direct Truth, nor are we from hence to take Example for speaking Lies; but one Thing may be said in his Excuse; that, as he saw *Doeg* there, who he knew would inform *Saul* of what passed between him and *Ahimelech*, his Pretence of Business was on Purpose to furnish the High-Priest (if he were called to an Account) with a better Apology for his Reception of *David*, since he knew no other, but that he came Express from the King: And accordingly we may observe, that *Ahimelech* insists on that chiefly. 'Tis a melancholy Consideration, however, that the Wickedness of the World should be such, as even to put excellent Men sometimes upon the Necessity of Lying to preserve their Lives, which cannot be safe without it.

CHAP. XXII.

David escapes to Adullam, *where his Relations and Friends resort to him.* Saul *hunts after* David, *and is informed by* Doeg *of what passed between* Ahimelech *and him.* Doeg, *by* Saul's *Command, kills the Priests, and destroys* Nob *their City.*

1 DAvid therefore departed thence, and escaped to the cave Adullam: and when his brethren, and all his fathers house heard *it*, they went down thither to him. 2 And every one *that was* in distress, and every one that *was* in debt, and every one *that was* discontented, gathered themselves together unto him, and he became a captain over them: and there were with him about four hundred men. 3 And David went thence to Mizpeh of Moab, and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me. 4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. 5 And the prophet Gad said unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth. 6 When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants *were* standing about him) 7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites, will the son of Jesse give every one of you fields, and vineyards, *and* make you all captains of thousands, and captains of hundreds: 8 That all of you have conspired against me, and *there is* none that sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day? 9 Then answered Doeg the Edomite, (which was set over the servants of Saul) and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. 10 And he inquired of the Lord for him: and gave him victuals, and gave him the sword of Goliah the Philistine. 11 Then the king sent to call Ahimelech the priest the son of Ahitub, and all his fathers house, the priests that *were* in Nob: and they came all of them to the king. 12 And Saul said, Hear now, thou son of Ahitub: And he answered, Here I *am*, my lord. 13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day? 14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants, as David, which is the kings son-in-law, and goeth at thy bidding, and is honourable in thine house? 15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more. 16 And the king said, Thou shalt surely die, Ahimelech, thou and all thy fathers house. 17 And the king said unto the footmen that stood about him, Turn and slay the priests of the Lord; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord. 18 And the king said unto Doeg, Turn thou and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did were a linen ephod. 19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep,

with the edge of the ſword. 20 And one of the ſons of Ahimelech the ſon of Ahitub, named Abiathar, eſcaped and fled after David. 21 And Abiathar ſhewed David, that Saul had ſlain the Lords prieſts. 22 And David ſaid unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul: I have occaſioned *the death* of all the perſons of thy fathers houſe. 23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be in* ſafeguard.

But the Servants of the King would not put forth their Hand to fall upon the Prieſts of the Lord] In this they were to be commended: But much more Praiſe they would have deſerved, if they had offered up their Petition for theſe innocent People; if they had remonſtrated to the King, that he was going to commit a Thing, that was contrary to all Laws, both *divine* and *human*; and if (when they ſaw that neither their Reaſons nor Petitions availed) they had looked upon this Order, as the Effect of the King's diſtracted Fits, and accordingly ſeized and ſecured him, until the Prieſts had made their Eſcape, and he returned to a better Mind. For, to ſtand wringing their Hands, while they ſaw ſo many innocent Creatures murthered, and foreign Soldiers made the Inſtruments of the King's Cruelty, was much the ſame Thing, as to betray all divine and human Rights merely to pleaſe a Tyrant. See *Le Clerc*'s Com.

And Nob, the City of the Prieſts, ſmote he with the Edge of the Sword, both Men and Women, &c.] *Joſephus* informs us, that *Doeg*, taking ſome Men as wicked as himſelf, to his Aſſiſtance, ſlew in all *three hundred and eighty-five Perſons*, and, in Addition to theſe, 'tis thought by ſome, that the *Gibeonites*, (upon whoſe Account there was a ſore Famine in the Days of *David*) who might now be at *Nob*, in Attendance upon the Prieſts, were at this Time ſlain. 'Tis certain, *Saul* was become a mere Tyrant, and againſt thoſe poor People acted more cruelly than he did againſt the *Amalekites*, ſome of whom he ſpared even contrary to God's Command; but in this Caſe he let none eſcape, on purpoſe to deter others from giving the leaſt Shelter or Aſſiſtance to *David*, and to incite them rather to come, and give Information, wherever his Haunts, or Lurking-places were.

CHAP. XXIII.

Keilah *being invaded*, David *relieves it*; *is forewarn'd by God of the* Keilites *Treachery*, *and departs from them.*

Ver. 1. THEN they told David, ſaying, Behold the Philiſtines fight againſt Keilah, and they rob the threſhing-floors. 2 Therefore David inquired of the Lord, ſaying, Shall I go and ſmite theſe Philiſtines? And the Lord ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah. 3 And Davids men ſaid unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah againſt the armies of the Philiſtines? 4 Then David enquired of the Lord yet again. And the Lord anſwered him and ſaid, Ariſe go down to Keilah; for I will deliver the Philiſtines into thine hand. 5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattle, and ſmote them with a great ſlaughter: ſo David ſaved the inhabitants of Keilah. 6 And it came to paſs when Abiathar the ſon of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand. 7 And it was told Saul that David was come to Keilah: and Saul ſaid, God hath delivered him into mine hand; for he is ſhut in, by entring into a town that hath gates and bars. 8 And Saul called all the people together to war, to go down to Keilah, to beſiege David and his men. 9 And David knew that Saul ſecretly practiſed miſchief againſt him; and he ſaid to Abiathar the prieſt, Bring hither the ephod. 10 Then ſaid David, O Lord God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake. 11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy ſervant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſervant. And the Lord ſaid, He will come down. 12 Then ſaid David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord ſaid, They will deliver *thee* up. 13 Then David and his men, *which were* about ſix hundred, aroſe and departed out of Keilah, and went whitherſoever they could go: and it was told Saul that David was eſcaped from Keilah, and he forbare to go forth. 14 And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph: and Saul ſought him every day, but God delivered him not into his hand. 15 And David ſaw, that Saul was come out to ſeek his life, and David *was* in the wilderneſs of Ziph in a wood. 16 And Jonathan Sauls ſon aroſe, and went to David into the wood, and ſtrengthened his hand in God. 17 And he ſaid unto him, Fear not: for the hand of Saul my father ſhall not find thee, and thou ſhalt be king over Iſrael, and I ſhall be next unto thee; and that alſo Saul my father knoweth. 18 And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his houſe. 19 Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood, in the hill of Hachilah, which *is* on the ſouth of Jeſhimon? 20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down, and our part *ſhall be* to deliver him into the kings hand. 21 And Saul ſaid, Bleſſed *be* ye of the Lord; for ye have compaſſion on me. 22 Go, I pray you, prepare yet, and know and ſee his place where his haunt is, *and* who hath ſeen him there: for it is told me *that* he dealeth very ſubtilly. 23 See therefore and take knowledge of all the lurking places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah. 24 And they aroſe, and went to Ziph before Saul: but David and his men *were* in the wilderneſs of Maon, in the plain on the ſouth of Jeſhimon. 25 Saul alſo and his men went to ſeek *him*; and they told David: wherefore he came down into a rock, and abode in the wilderneſs of Maon, and when Saul heard *that* he purſued after David in the wilderneſs of Maon. 26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſte to get away for fear of Saul; for Saul and his men compaſſed David and his men round about to take them. 27 But there came a meſſenger unto Saul, ſaying, Haſte thee, and come; for the Philiſtines have invaded the land. 28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called

that place Sela-hammah-lekoth. 29 And David went up from thence, and dwelt in ſtrong holds at En-gedi.

And remained in a Mountain in the Wilderneſs of Ziph] In *Joſh.* xv. 55. we read of a Town of this Name, where Mention is likewiſe made of *Carmel* and *Maon*, and therefore it probably was adjacent to them. And here, in the Story of *David*, we find *Carmel* and *Maon* mentioned as adjoining to *Ziph*, ſo that it is not to be doubted, but that by *Ziph* in the Wilderneſs, where *David* now concealed himſelf, we are to underſtand the *Ziph* which was in the Neighbourhood of *Carmel* and *Maon*, in the ſouthern Part of the Tribe of *Judah*, and (according to St. *Jerom*) about eight Miles from *Hebron*. See *Wells*'s Geogr.

And David went up from thence, and dwelt in the ſtrong Holds of En-gedi] *En-gedi* (now called *Anguedi*) in the Days of St. *Jerom*, was a large Village, ſituate in the Deſarts, which lay upon the Weſtern Coaſts of the *Salt*, or *Dead Sea*, not very far from the Plains of *Jericho*: And, as the Country thereabouts abounded with Mountains, and theſe Mountains had vaſt Caves in them, it was a very commodious Place for *David* to retire to, and conceal himſelf in. *Euſebius* makes it famous for excellent *Balm*; and *Solomon* in his Song for Vineyards, which, in all Probability, were planted by his Father, during his Retirement in this Place, and therefore ſo peculiarly celebrated by the Son. See *Calmet*'s Com. and *Wells*'s Geogr.

CHAP. XXIV.

David, in a Cave at En-gedi, *having cut off* Saul's *Skirt, ſpares his Life; and thereby demonſtrates his own Innocence.*

1 AND it came to paſs when Saul was returned from following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſs of En-gedi. 2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks of the wild goats. 3 And he came to the ſheepcotes by the way, where *was* a cave, and Saul went in to cover his feet: and David and his men remained in the ſides of the cave. 4 And the men of David ſaid unto him, Behold the day of which the Lord ſaid unto thee, Behold I will deliver thine enemy into thine hand, that thou mayeſt do to him as it ſhall ſeem good unto thee. Then David aroſe, and cut off the ſkirt of Sauls robe privily. 5 And it came to paſs afterward, that Davids heart ſmote him, becauſe he had cut off Sauls ſkirt. 6 And he ſaid unto his men, The Lord forbid, that I ſhould do this thing unto my maſter the Lords anointed, to ſtretch forth mine hand againſt him, ſeeing he *is* the anointed of the Lord. 7 So David ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul: but Saul roſe up out of the cave, and went on *his* way. 8 David alſo aroſe afterwards, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behind him, David ſtooped with his face to the earth and bowed himſelf. 9 And David ſaid to Saul, Wherefore hearеſt thou mens words, ſaying, Behold, David ſeeketh thy hurt? 10 Behold, this day thine eyes have ſeen, how that the Lord had delivered thee to day into mine hand in the cave: and *ſome* bade me kill thee, but *mine eye* ſpared thee, and I ſaid, I will not put forth mine hand againſt my lord; for he *is* the Lords anointed. 11 Moreover, my father, ſee, yea ſee the ſkirt of thy robe in my hand: for in that I cut off the ſkirt of thy robe, and killed thee not; know thou and ſee, that *there is* neither evil nor tranſgreſſion in mine hand, and I have not ſinned againſt thee; yet thou hunteſt my ſoul, to take it. 12 The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand ſhall not be upon thee. 13 As ſaith the proverb of the ancients, Wickedneſs proceedeth from the wicked: but mine hand ſhall not be upon thee. 14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea? 15 The Lord therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and deliver me out of thine hand. 16 And it came to paſs when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, *Is* this thy voice, my ſon David? And Saul lift up his voice and wept. 17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil. 18 And thou haſt ſhewed this day how that thou haſt dealt well with me: foraſmuch as when the Lord had delivered me into thine hand, thou killedſt me not. 19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good, for that thou haſt done unto me this day. 20 And now behold, I know well that thou ſhall ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand. 21 Swear now therefore unto me by the Lord, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my fathers houſe. 22 And David ſware unto Saul: and Saul went home; but David and his men gat them up unto the hold.

Then David aroſe, and cut off the Skirt of Saul's Robe privily] If it be aſked, ſays *Pool*, how *David* could do this without *Saul*'s perceiving it? The Anſwer may be, that this poſſibly might be ſome upper looſe Garment, which *Saul* might put off, and lay aſide at ſome Diſtance from him, upon this Occaſion; and that as there were ſeveral Rooms, or particular Cells, in theſe large Caverns, which might have ſecret Paſſages from one another, *Saul*, at the Mouth of one of theſe Cells, might lay down this upper Garment, which *David* perceiving, and knowing all the Paſſages of the Place, might go ſome ſecret Way, and cut off ſome ſmall Part of it. Nor could the Noiſe, which *David*'s Motion might make, be well heard by *Saul*, becauſe it muſt have been drown'd by a much greater Noiſe, which *Saul*'s Army, waiting for him at the Mouth of the Cave, may be ſuppoſed to make.

Swear now therefore unto me by the Lord, that thou wilt not cut off my Seed after me — and David ſwear unto Saul] But how did *David* abſolve his Promiſe, or keep his Oath with *Saul*, when, in 2 *Sam.* xxi. 8. he ſlew ſo many of his Sons? The Reply, that is uſually made to this, is, — That this Promiſe, or Oath of *David*'s, could never be *abſolute* and *unconditional*, becauſe, upon Suppoſition that any of *Saul*'s Family had become *rebellious*, they nevertheleſs had been obnoxious to the Sword of Juſtice; that, tho' *David* could bind himſelf with his Oath, yet he could not bind God, to whoſe Will and Pleaſure all private Obligations muſt be ſubmitted; and (what is more) that this Execution was not done by *David*'s Order, but at the Deſire of the *Gibeonites*, to whom God had promiſed that Satisfaction ſhould be made for *Saul*'s bloody Endeavours to deſtroy them. See *Patrick*'s Com. and *Pool*'s Annot.

CHAP. XXV.

Samuel *dies.* Nabal's *churliſh Anſwer to* David's *Meſſengers, makes him reſolve to deſtroy his whole*

whole Family; but is prevented by the Intercession of Abigail.

Ver. 1. AND Samuel died, and all the Israelites were gathered together and lamented him, and buried him in his house at Ramah. And David arose and went down to the wilderness of Paran. 2 And *there was* a man in Maon whose possessions *were* in Carmel, and the man *was* very great, and he had three thousand sheep, and a thousand goats; and he was shearing his sheep in Carmel. 3 Now the name of the man *was* Nabal, and the name of his wife, Abigail: and she *was* a woman of good understanding, and of a beautiful countenance; but the man *was* churlish and evil in his doings, and he *was* of the house of Caleb. 4 And David heard in the wilderness, that Nabal did shear his sheep. 5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name: 6 And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast. 7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. 8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David. 9 And when Davids young men came, they spake to Nabal according to all those words in the name of David, and ceased. 10 And Nabal answered Davids servants, and said, What *is* David? and who *is* the son of Jesse? there be many servants now adays that break away every man from his master. 11 Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?* 12 So Davids young men turned their way, and went again, and came and told him all those sayings. 13 And David said unto his men, Gird you on every man his sword. And they girded on every man his sword, and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the stuff. 14 But one of the young men told Abigail Nabals wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. 15 But the men *were* very good unto us, and we were not hurt, neither missed we any thing as long as we were conversant with them, when we were in the fields. 16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep. 17 Now therefore know and consider what thou wilt do: for evil is determined against our master, and against all his household: for he *is such* a son of Belial, that *a man* cannot speak to him. 18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses. 19 And she said unto her servants, Go on before me, behold, I come after you: but she told not her husband Nabal. 20 And it was *so*, *as* she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her, and she met them. 21 (Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath requited me evil for good. 22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light, any that pisseth against the wall.) 23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground. 24 And fell at his feet, and said, Upon me, my lord, upon me *let this* iniquity *be*, and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. 25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal; for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him; but I thine handmaid saw not the young men of my lord, whom thou didst send. 26 Now therefore my lord, *as* the Lord liveth, and *as* thy soul liveth, seeing the Lord hath withholden thee from coming to *shed* blood, and from avenging thyself with thine own hand: now let thine enemies, and they that seek evil to my lord, be as Nabal. 27 And now this blessing which thine hand-maid hath brought unto my lord, let it even be given unto the young men that follow my lord. 28 I pray thee, forgive the trespass of thine handmaid: for the lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee *all* thy days. 29 Yet a man is risen to pursue thee, and to seek thy soul; but the soul of my lord shall be found in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, *as out* of the middle of a sling. 30 And it shall come to pass when the Lord shall have done to my lord, according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; 31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself; but when the Lord shall have dealt well with my lord, then remember thine handmaid. 32 And David said to Abigail, Blessed *be* the Lord God of Israel, which sent thee this day to meet me: 33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand. 34 For in very deed *as* the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall. 35 So David received of her hand, that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkned to thy voice, and have accepted thy person. 36 And Abigail came to Nabal: and behold, he held a feast in his house, like the feast of a king; and Nabals heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morn-

ing light. 37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone. 38 And it came to pass about ten days *after*, that the Lord smote Nabal, that he died. 39 And when David heard that Nabal was dead, he said, Blessed *be* the Lord that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife. 40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee to take thee to him to wife. 41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord. 42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife. 43 David also took Ahinoam of Jezreel, and they were also both of them his wives. 44 But Saul had given Michal his daughter, Davids wife, to Phalti the son of Laish, which *was* of Gallim.

And Samuel died] The *Jews* are of Opinion, that *Samuel* died only four Months before *Saul*: But, by the Generality of Christian Chronologers, he is supposed to have died about two Years before the Death of that Prince, and in the ninety-eighth Year of his Age; twenty of which had been spent in the Government of *Israel* (tho' Sir *John Marsham* will have it no more than sixteen) before *Saul*'s Inauguration, after which, he lived about eighteen. He was first interr'd at *Ramah*, but, in the Time of the Emperor *Arcadius*, his Body was transported from *Palestine* to *Constantinople*; and (as St. *Jerom* informs us) received both by the Clergy and Laity with a Joy unspeakable, and Honours almost infinite. He was, indeed, while he lived, an excellent Governor, and, through his whole Administration, above Vanity, Corruption, or any private Views. Those, that attend to his Life, may observe, that he was modest without Meanness, mild without Weakness, firm without Obstinacy, and severe without Harshness. See his Character described by the Author of *Ecclesiasticus*, Ch. xlvi. 13, &c. But, besides the Things that are recorded of this Prophet in the first Book of *Samuel*, there are some other Passages concerning him in the first Book of *Chronicles*; as, That he enriched the Tabernacle with several Spoils, which he took from the Enemies of *Israel* during his Administration, Ch. xxvi. 28. That he assisted in regulating the Distribution of the *Levites*, which *David* afterwards prescribed for the Service of the Temple, Ch. ix. 22. And, lastly, that he wrote the History of *David*, in Conjunction with the Prophets *Nathan* and *Gad*: But, as he was dead before *David* came to the Throne, this can be meant only of the Beginning of that History, which by the other two Prophets might be continued and concluded. There is great Probability, indeed, that he composed the twenty four first Chapters of the first Book of *Samuel*, which contain the Beginning of *David*'s Life, and several historical Facts, wherein he himself had a large Share; but as for the latter Part of it, it was impossible for him to write it, because, in the Beginning of the xxvth Chapter, there is mention made of his Death.

Then Abigail made haste, and took two hundred Loaves, and two Bottles of Wine] It must be obvious to every Reader, that *two Bottles of Wine* would bear no Proportion to the other Parts of the Present, nor answer the Exigencies which *David*'s Army might be in, if they be understood of such Bottles as are now in Use among us: But, in these *Eastern* Countries, they used to carry and keep their Wine and Water in Leathern Bags, made on purpose to hold liquid Things. Such were the Bottles the *Gibeonites* brought to *Joshua*'s Camp; and of such as those it is not unlikely, that our Saviour speaks, *Matt.* ix. 17. where in the Marginal Note of our old *Bible*, *Bottles* are explained by Bags of Leather, two Skins or Borrochios, wherein Wine was carried on Asses or Camels. And that two such Vessels as these might hold a Quantity of Wine proportionate to the rest of the Present, which *Abigail* carried with her, needs not to be disputed. See *Howell*'s Hist.

CHAP. XXVI.

Saul *being intrenched*, David *comes to the Camp, finds the Army asleep, and is advised to kill* Saul, *but only takes his Spear and Cruse, and departs.*

Ver. 1. AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah *which is* before Jeshimon? 2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. 3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon by the way: but David abode in the wilderness, and he saw that Saul came after him into the wilderness. 4 David therefore sent out spies, and understood that Saul was come in very deed. 5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him. 6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. 7 So David and Abishai came to the people by night, and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster, but Abner and the people lay round about him. 8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not *smite* him the second time. 9 And David said to Abishai, destroy him not: for who can stretch forth his hand against the Lords anointed, and be guiltless. 10 David said furthermore, *As* the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend into battle, and perish. 11 The Lord forbid that I should stretch forth mine hand against the Lords anointed: but I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go. 12 So David took the spear and the cruse of water from Saul's bolster, and they gat them away, and no man saw *it*, nor knew it, neither awaked: for they *were* all asleep, because a deep sleep from the Lord was fallen upon them. 13 Then David went over to the other side, and stood on the top of an hill afar off, (a great space *being* between them) 14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king? 15 And David said to Abner, *Art* not thou a valiant man? and who *is* like to thee in Israel? wherefore then hast

haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord. 16 This thing *is* not good that thou haſt done: *as* the Lord liveth, ye *are* worthy to die, becauſe you have not kept your maſter the Lords anointed: and now ſee where the kings ſpear *is*, and the cruſe of water, that *was* at his bolſter. 17 And Saul knew Davids voice, and ſaid, *Is* this thy voice, my ſon David? and David ſaid, *It is* my voice, my lord, O king. 18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand? 19 Now therefore, I pray thee, let my lord the king hear the words of his ſervant: If the Lord have ſtirred thee up againſt me, let him accept an offering: but if *they be* the children of men, curſed *be* they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, ſaying, Go ſerve other gods. 20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a partridge in the mountains. 21 Then ſaid Saul, I have ſinned: return, my ſon David, for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. 22 And David anſwered and ſaid, Behold the kings ſpear, and let one of the young men come over and fetch it. 23 The Lord render to every man his righteouſneſs, and his faithfulneſs: for the Lord delivered thee into *my* hand to day, but I would not ſtretch forth mine hand againſt the Lords anointed. 24 And behold, as thy life was much ſet by this day in mine eyes; ſo let my life be much ſet by in the eyes of the Lord, and let him deliver me out of all tribulation. 25 Then Saul ſaid to David, Bleſſed *be* thou, my ſon David: thou ſhalt both do great *things*, and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his place.

So David and Abiſhai came to the People by Night] This, ſays *Pool*, may ſeem a bold and ſtrange Attempt, for two Perſons to go into the Midſt of an Army of three thouſand Men: But, in Anſwer to this, many Things may be conſidered: As that, according to the Accounts of many credible Hiſtorians, ſeveral gallant Men have attempted Things of no leſs Danger and Difficulty than this was; that *David* had all along Aſſurance given him, that God would preſerve him in all Dangers to ſucceed in the Kingdom; and that, at this Time, he might have a particular Impulſe and Incitement from God to go upon this Enterprize, and might poſſibly be informed by him, that he had caſt them into a deep Sleep, that he might give him this ſecond Opportunity of manifeſting to *Saul* his Innocence, and the Juſtice of his Cauſe. Not to ſay, that as Secrecy, at this Time, was the great Point, *David* might think himſelf ſafer, in this Reſpect, with one ſingle Companion, than with more.

CHAP. XXVII.

David *retires to* Gath, *and* Saul *ſeeks no more after him.* Achiſh *gives* David Ziklag.

Ver. 1. AND David ſaid in his heart, I ſhall now periſh one day by the hand of Saul: *there is* nothing better for me, than that I ſhould ſpeedily eſcape into the land of the Philiſtines; and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: ſo ſhall I eſcape out of his hand. 2 And David aroſe, and he paſſed over with his ſix hundred men that *were* with him, unto Achiſh the ſon of Maoch king of Gath. 3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs, Nabals wife. 4 And it was told Saul that David was fled to Gath, and he ſought no more again for him. 5 And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee? 6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day. 7 And the time that David dwelt in the country of the Philiſtines, was a full year and four months. 8 And David and his men went up and invaded the Geſhurites, and the Gezrites, and the Amalekites: for thoſe *nations were* of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt. 9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh. 10 And Achiſh ſaid, Whither have we made a rode to day? And David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the Jerahmeelites, and againſt the ſouth of the Kenites. 11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner, all the while he dwelleth in the country of the Philiſtines. 12 And Achiſh believed David, ſaying, He hath made his people Iſrael utterly to abhor him; therefore he ſhall be my ſervant for ever.

Then Achiſh gave him Ziklag] *Ziklag* was ſituate in the extreme Parts of *Judah* ſouthwards, not far from *Hormah*, where the *Iſraelites* received a Defeat while they ſojourned in the Wilderneſs. In the Diviſion of the Land of *Cnnaan*, it was firſt given to the Tribe of *Judah*, Joſh. xv. 31. and afterwards to that of *Simeon*, Joſh. xix. 5. But the *Philiſtines* ſeem all along to have kept Poſſeſſion, ſo that it never came into the Hands of either Tribe, until, by the Gift of *Achiſh*, it became the peculiar Poſſeſſion of *David*, and his Succeſſors. Why *David* deſired of *Achiſh* the Liberty to retire to this Place, was to avoid the Envy, which the Number of his Attendants might poſſibly occaſion; to ſecure his People from the Infection of *Idolatry*, to enjoy the free Exerciſe of his own Religion; and to gain an Opportunity of enterprizing ſomething againſt the Enemies of God, without the Knowledge or Obſervation of the *Philiſtines*.

And David and his Men went up and invaded the Amalekites] In 1 *Sam.* xv. 7. we read, that *Saul ſmote the Amalekites, and utterly deſtroyed all the People with the Edge of the Sword*; and yet we find *David* here making frequent Incurſions upon the *Amalekites*; and therefore the Meaning of the former Paſſage muſt be, that *Saul* deſtroyed as many of them as fell into his Hands; for ſeveral of them might make their Eſcape from *Saul*, into the Deſarts that lay towards *Arabia Felix*, and upon his Retreat, return and repoſſeſs their old Habitation. See *Le Clerc*'s Com.

And David ſaid, againſt the South of Judah, and againſt the South of the Jerahmeelites, and againſt the South of the Kenites] By which Nations, *David*, ſays *Pool*, in Reality meant the *Geſhurites*, and the *Gezerites*, who were both of them Relicts of the *Canaanites*, whom God ordered to be extirpated, and who did, in Truth, live

live to the South of *Judah*; but *Achish* understood him in a quite contrary Sense, *viz.* that he had fallen upon his own Countrymen. So that, since the Formality of a Lie consists in our imposing upon those with whom we converse, we cannot but allow, that tho' *David*'s Answer cannot be called a downright Lie, yet it is an *Equivocation*, with an Intent to deceive, badly comporting with that Honesty and Simplicity which became *David*, both as a Prince, and a Professor of the true Religion, wherein he is no way to be excused, and much less to be imitated.

CHAP. XXVIII.

Saul *and the Witch of* Endor.

Ver. 1. AND it came to pass in those days, that the Philistines gathered their armies together for warfare to fight with Israel: and Achish said unto David, Know thou assuredly, that thou shalt go out with me to battel, thou and thy men. 2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever. 3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had put away those that had familiar spirits, and the wizards out of the land. 4 And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. 5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. 6 And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. 7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor. 8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee. 9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land: wherefore then layest thou a snare for my life, to cause me to die? 10 And Saul sware to her by the Lord, saying, *As* the Lord liveth, there shall no punishment happen to thee for this thing. 11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. 12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul. 13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. 14 And he said unto her, What form *is* he of? And she said, An old man cometh up; and he is covered with a mantle, and Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself. 15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. 16 Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? 17 And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David: 18 Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. 19 Moreover the Lord will also deliver Israel with thee, into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. 20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel, and there was no strength in him: for he had eaten no bread all the day, nor all the night. 21 And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. 22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. 23 But he refused, and said, I will not eat; but his servants together with the woman, compelled him, and he hearkened unto their voice: so he arose from the earth, and sat upon the bed. 24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof. 25 And she brought *it* before Saul, and before his servants, and they did eat: then they rose up, and went away that night.

And the Philistines gathered themselves together, and came and pitched in Shunem] *Shunem* was a City in the Borders of the Tribe of *Issachar*, about five Miles to the South of Mount *Hermon*, acording to St. *Jerom* and *Eusebius*; who tells us likewise that *Gilboa* was a Ridge of Mountains, six Miles distant from *Scythopolis*, antiently called *Bethsham*; and that *Endor* was a Town in the Valley of *Jezreel*, at the Foot of Mount *Gilboa*. See *Wells's* Geogr. and *Le Clerc*'s Com.

And Saul perceived that it was Samuel] Mr. *Stackhouse* has a Dissertation upon this Appearance of *Samuel* to *Saul*, and proves by undeniable Arguments that it was a real Apparition, not of the *Devil*, or any of his *Imps*, as some affirm, but of *Samuel* himself. He says, that, whatever *Incongruity* may be supposed in the real Appearance of *Samuel*, it is not near so much, as to find one of the *apostate* Spirits of *Hell* expressing so much Zeal for the Service of God of *Heaven*, and upbraiding *Saul* with those very Crimes which he himself tempted him to commit; as to find this wicked and impure Spirit making Use of the Name of God (that sacred and tremendous Name, whose very Pronunciation was enough to make him quake and shiver) no less than six Times in this Intercourse with *Saul*, without any Manner of Uneasiness or Hesitation; as to find this Angel of Darkness, and *Father of Lies*, prying into the Womb of *Futurity*, and determining the most casual Events positively and precisely: For, what *Genius* (however exalted and improved) without a divine *Revelation*, could be able to foretel Things, that were lodged in God's own Breast, *viz.* the precise Time of the two Armies engaging, the Success and Consequence

of the Victory, and the very Names that were to fall in Battle? This is what the Apparition plainly revealed to *Saul:* And yet this, we dare maintain, is more than any *finite* Underſtanding, by its own mere Capacity, could ever have been able to find out.

But if we are to take the Scripture in its plain and literal Senſe, read we over the Story of *Saul* and the Witch of *Endor* never ſo often, we ſhall not ſo much as once find the Devil mentioned in it. And therefore, 'tis ſomewhat wonderful, that he ſhould be brought upon the Stage by many learned Men, merely to ſolve a Difficulty, which, upon Examination appears to be none at all. But now, on the other Hand it appears, that, thro' the whole Narration, *Samuel* is the only Thing that is mentioned. 'Tis *Samuel* whom *Saul* deſires to be called up; *Samuel*, who appeared to the Woman; *Samuel*, whom the Woman deſcribes; *Samuel*, whom *Saul* perceives and bows himſelf to, with whom he converſes ſo long, and, *becauſe of whoſe Words, he was* afterwards ſo *ſore afraid*.

The Scripture indeed ſpeaks ſometimes according to the *Appearance* of Things, and may call that by the Name of *Samuel*, which was only the *Semblance* or *Phantom* of him: But that this cannot be the Senſe of the Matter here, we have the Teſtimony of the wiſe Son of *Sirach*, (an excellent Interpreter of *Canonical* Scripture) who tells us expreſly, that *Samuel, after his Death propheſied, and ſhewed the King his End*; purſuant to what we read in the Verſion of the *Septuagint*, viz. that *Saul aſked Counſel of one, that had a familiar Spirit, and Samuel anſwered him*, 1 Chron. x. 13. So that, upon the Whole, we may be allowed to conclude, that it was the real Soul of *Samuel*, cloathed in ſome viſible *Form*, which, at this Time, appeared to the King of *Iſrael:* But by what *Means*, or for what *Purpoſes*, it appeared, is the other Queſtion we are now to determine.

Several of the Fathers of the Chriſtian Church were of Opinion, that the Devil had a certain limited Power over the Souls of the Saints before *Jeſus Chriſt deſcended into Hell*, and reſcued them from the Tyranny of that Prince of Darkneſs. St. *Auſtin*, in particular, thinks, that there is no Abſurdity in ſaying, that the Devil was as able to call up *Samuel*'s Soul, as he was to preſent himſelf *among the Sons of God*, or ſet our Saviour on one of the *Pinacles of the Temple*; and a learned *Jewiſh* Doctor ſuppoſes, that Devils have ſuch a Power over human Souls, for the Space of a Year after their Departure, as to make them aſſume what Bodies they pleaſe; and thereupon he concludes, (but very erroneouſly) that it was not a Year, from the Time of *Samuel*'s Death, to his Appearance. But theſe are ſuch wild and extravagant Fancies, as deſerve no ſerious Confutation. 'Tis abſurd to ſay, that the Souls of Saints (ſuch as we are now ſpeaking of) were ever in Hell, and more abſurd to ſay, that, if they are in Heaven, it is in the Power of any *magical*, nay, of any *diabolical* Incantations, to call them down from thence. Great, without all Doubt, is the Power of *apoſtate* Angels; but miſerable, we may ſay, would the State of the Bleſſed be, if the other had any Licence to diſturb their Happineſs, when, and as long, as they pleaſed. For, 'God forbid, ſays '*Tertullian*, that we ſhould believe, that the Soul of 'an holy Man, much leſs of a Prophet, ſhould be ſo 'far under his Diſpoſal, as to be brought up at Plea-'ſure by the Power of the Devil.'

Since the *Devil* then has no Power to diſturb the Happineſs of *Souls* departed, this Apparition of *Samuel* could not proceed from any *magical* Enchantments of the Sorcereſs, but muſt have been effected by the ſole Power and Appointment of God, who is the ſovereign Lord both of the Living and of the Dead: And, accordingly we may obſerve from the Surprize, which the Woman diſcover'd upon *Samuel*'s ſudden appearing, that the Power of her *Magick* was not concern'd therein, but that it was the Effect of ſome ſuperior Hand. Now it is plain, from the Narration in the Text, that the Woman ſaw ſomething ſhe was not accuſtom'd to ſee. Her *Necromancy* had ordinarily Power over *Dæmons* only, or ſuch wretched Spirits as were ſubject to the Devil's Tyranny; but on this Occaſion, ſhe ſaw an Object, ſo auguſt, ſo terrible, ſo majeſtick, ſo contrary indeed to any Thing ſhe had ever rais'd before, and that coming upon her before ſhe had begun her Enchantments, that ſhe could not forbear being frighten'd, and *crying out with a loud Voice*, as being fully ſatisfied, that the Apparition came from God.

'But, ſince the Scripture aſſures us, that God had 'wholly withdrawn himſelf from *Saul*, and would 'anſwer him neither by *Prophets* nor by *Dreams*; 'how can we imagine, that he ſhould, all on a ſudden 'become ſo kind, as to ſend *Samuel* to him, or that '*Samuel* ſhould be in any Diſpoſition to come, when 'it was impoſſible for him to do any Good by his 'coming?'

Now there ſeems to be ſome *Analogy* between God's dealing with *Saul* in this Particular, and his former Treatment of the Prophet *Balaam*. *Balaam* was for diſobeying the Orders which God had given him to bleſs the *Iſraelites*, and was for ſearching into *magical* Secrets for what he could not obtain of God, *viz.* a Power to change into Curſes the Bleſſings which God pronounc'd by his Mouth. In this Caſe there was but ſmall Likelihood, that God would continue to communicate himſelf to a Perſon ſo unworthy of any extraordinary Revelation; and yet he did it: But then it was with a Deſign to reveal to him, thoſe very Miſeries, from which his *mercenary* Mind was ſo deſirous to reſcue the *Midianites*. The Application is eaſy: And it farther ſuggeſts this Reaſon, why God appointed *Samuel*, at this Time, to appear unto *Saul*, viz. that, thro' him, he might give him a *Meeting* where he leaſt of all expected one; and might ſhew him, that the Fate, which his own Diſobedience had brought upon him, was determin'd; that there was no reverſing the Decrees of Heaven, no procuring Aid againſt the *Almighty*'s Power, no *fleeing* (tho' it were to *Hell*) *from his Preſence*, no hiding himſelf in *Darkneſs* from his Inſpection, *with whom Darkneſs is no Darkneſs at all, but the Night is as clear as the Day, and the Darkneſs and Light are both alike*, Pſ. cxxxix. 12.

That the Souls of Men *departed* have a *Capacity*, and, no doubt, an *Inclination* to be employ'd in the Service of Men *alive*, as having the ſame Nature and Affections, and being more ſenſible of our Infirmities, than any *pure* and *abſtracted* Spirits are, can hardly be conteſted; that, in their abſent State, they are embodied with *ærial* or *ætherial* Vehicles, which they can condenſe, or rarify at Pleaſure, and ſo appear, or not appear to human Sight, is what ſome of the greateſt Men, both of the *Heathen* and *Chriſtian* Religion, have maintained; and that frequent Apparitions of this Kind have happened, ſince the World began, cannot be denied by any one, that is converſant in Hiſtory. If therefore the Wiſdom of God thought proper to diſpatch a Meſſenger to *Saul* upon this Occaſion; there may be ſome Account given, why the Soul of *Samuel* (upon the Suppoſition it was left to his *Option*) ſhould rather be deſirous of being ſent upon that Errand: For, whatever may be ſaid in Diminution of *Saul*'s religious Character, 'tis certain, that he was a brave Prince and Commander; had lived in ſtrict Intimacy with *Samuel*; profeſſed a very great Eſteem for him in all Things; and was, by *Samuel*, not a little lamented, when he had fallen from his Obedience to God. Upon theſe Conſiderations we may imagine, that the Soul of *Samuel* might have ſuch a Kindneſs for him, as to be ready to appear to him in the Depth of his Diſtreſs, in order to ſettle his Mind, by telling him the Upſhot of the whole Matter, *viz.* that he ſhould loſe the Battle, and he and his Sons be ſlain; that ſo he might give a Specimen (as the *Jews* love to ſpeak in Commendation of him) of the braveſt Valour, that ever was atchieved by any Commander; fight boldly when he was ſure to die; and ſell his Life at as dear a Price as poſſible; that ſo in his Death, he might be commemorated with Honour, and deſerve the *Threnodia*, which his *Son-in-law* made on him; *The Beauty of Iſrael is ſlain upon the high Places. How are the Mighty fallen!*

From the Blood of the ſlain, from the Fat of the Bow of Jonathan turned not back, and the Sword of Saul turned not empty. How are the Mighty fallen in the Midſt of the Battle! 2 Sam. i. 19.

CHAP. XXIX.

David, offering to march with the Philiſtines, *is excepted againſt by their Princes*; Achiſh *pleads for him, and unwillingly diſmiſſes him.*

Ver. 1. NOW the Philiſtines gathered together all their armies to Aphek: and the Iſraëlites pitched by a fountain which *is* in Jezreel. 2 And the lords of the Philiſtines paſſed on by hundreds, and by thouſands: but David and his men paſſed on in the rere-ward with Achiſh. 3 Then ſaid the princes of the Philiſtines, What *do* theſe Hebrews *here?* And Achiſh ſaid unto the princes of the Philiſtines, *Is* not this David the ſervant of Saul the king of Iſrael, which hath been with me theſe days or these years, and I have found no fault in him ſince he fell *unto me*, unto this day? 4 And the princes of the Philiſtines were wroth with him, and the princes of the Philiſtines ſaid unto him, Make this fellow return, that he may go again to his place which thou haſt appointed him, and let him not go down with us to battel, leſt in the battel he be an adverſary to us: for wherewith ſhould he reconcile himſelf unto his maſter? *ſhould it* not be with the heads of theſe men? 5 *Is* not this David, of whom they ſang one to another in dances, ſaying, Saul ſlew his thouſands, and David his ten thouſands? 6 Then Achiſh called David, and ſaid unto him, Surely *as* the Lord liveth, thou haſt been upright, and thy going out and thy coming in with me in the hoſt, *is* good in my ſight: for I have not found evil in thee ſince the day of thy coming unto me unto this day: nevertheleſs, the lords favour thee not. 7 Wherefore now return, and go in peace, that thou displeaſe not the lords of the Philiſtines. 8 And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant, ſo long as I have been with thee unto this day, that I may not go fight againſt the enemies of my lord the king? 9 And Achiſh anſwered and ſaid to David, I know that thou *art* good in my ſight, as an angel of God: notwithſtanding, the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battel. 10 Wherefore now riſe up early in the morning, with thy maſters ſervants that are come with thee: and aſſoon as ye be up early in the morning, and have light, depart. 11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines; and the Philiſtines went up to Jezreel.

And David ſaid unto Achiſh, but what have I done that I may not go fight againſt the Enemies of my Lord the King] It may ſeem a little ſtrange, perhaps, that *David*, who in this, and ſeveral other Inſtances, was doubtleſs culpable in the Eyes of God, ſhould, nevertheleſs, be ſtiled in Scripture *the Man after his own Heart:* but whoever obſerves the Occaſion of that Expreſſion, will find, that it ought to be taken in a comparative Sense only, and in Derogation indeed to *Saul*, whoſe Tranſgreſſion in ſparing *Amalek*, the Prophet *Samuel* often reproving; that, in executing his Decrees againſt the idolatrous Nations round about him, *David* would be more punctual, and not ſo remiſs as *Saul* had been; and, in reſpect, would conform to the Divine Will, or be *the Man after God's own Heart*: This ſeems to be the primary Senſe of the Words, tho' the common Solution, *viz.* that, tho' *David* was a great and grievous Sinner, yet the Severity of his Repentance cleared him in the Sight of God, and made amends for the Enormity of his Tranſgreſſions, be not much amiſs.

CHAP. XXX.

The Amalekites *ſpoil* Ziklag, *and carry away* David's *Wives*; *he purſues and overtakes them, and recovers all*; *makes an Order for dividing the Spoil*; *and ſends Preſents to his Friends.*

Ver. 1. AND it came to paſs when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the ſouth and Ziklag, and ſmitten Ziklag, and burnt it with fire: 2 And had taken the women captives, that *were* therein; they ſlew not any, either great or ſmall, but carried *them* away, and went on their way. 3 So David and his men came to the city, and behold, *it was* burnt with fire, and their wives, and their ſons, and their daughters were taken captives. 4 Then David and the people that *were* with him, lift up their voice and wept, until they had no more power to weep. 5 And Davids two wives were taken captives, Ahinoam the Jezreeliteſs, and Abigail the wife of Nabal the Carmelite. 6 And David was greatly diſtreſſed; for the people ſpake of ſtoning him, becauſe the ſoul of all the people was grieved, every man for his ſons, and for his daughters: but David encouraged himſelf in the Lord his God. 7 And David ſaid to Abiathar the prieſt Ahimelechs ſon, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David. 8 And David enquired at the Lord, ſaying, Shall I purſue after this troop? Shall I overtake them? And he anſwered him, Purſue; for thou ſhalt ſurely overtake *them*, and without fail recover *all*. 9 So David went, he and the ſix hundred men that *were* with him, and came to the brook Beſor, where thoſe that were left behind, ſtayed. 10 But David purſued, he and four hundred men: (for two hundred abode behind, which were ſo faint that they could not go over the brook Beſor) 11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat, and they made him drink water. 12 And they gave him a piece of a cake of figs, and two cluſters *of raiſins*: and when he had eaten, his ſpirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights. 13 And David ſaid unto him, To whom *belongeſt* thou? and whence *art* thou? And he ſaid, I am a young man of Egypt, ſervant to an Amalekite, and my maſter left me, becauſe three days agon I fell ſick. 14 We made an invaſion *upon* the ſouth of the Cherethites, and upon *the coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb, and we burnt Ziklag with fire. 15 And David ſaid to him, Canſt thou bring me down to this company? And he ſaid, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company. 16 And when he had brought him down, behold, *they were* ſpread abroad upon all the earth, eating and drinking, and dancing, becauſe of all the great ſpoil that they

they had taken out of the land of the Philiſtines, and out of the land of Judah. 17 And David ſmote them from the twilight, even unto the evening of the next day: and there eſcaped not a man of them, ſave four hundred young men which rode upon camels, and fled. 18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives. 19 And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters, neither ſpoil, nor any thing that they had taken to them: David recovered all. 20 And David took all the flocks, and the herds: *which* they drave before thoſe *other* cattel, and ſaid, This is Davids ſpoil. 21 And David came to the two hundred men, which were ſo faint that they could not follow David, whom they had made alſo to abide at the brook Beſor: and they went forth to meet David, and to meet the people that *were* with him; and when David came to the people, he ſaluted them. 22 Then anſwered all the wicked men, and *men* of Belial, of thoſe that went with David, and ſaid, Becauſe they went not with us, we will not give them *ought* of the ſpoil that we have recovered, ſave to every man his wife and his children, that they may lead *them* away, and depart. 23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the Lord hath given us, who hath preſerved us, and delivered the company that came againſt us, into our hand. 24 For who will hearken unto you in this matter? but as his part is that goeth down to the battel, ſo *ſhall* his part *be* that tarrieth by the ſtuff: they ſhall part alike. 25 And it was *ſo* from that day forward, that he made it a ſtatute and an ordinance for Iſrael unto this day. 26 And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends, (ſaying, Behold a preſent for you, of the ſpoil of the enemies of the Lord.) 27 To *them* which *were* in Bethel, and to *them* which *were* in ſouth Ramoth, and to *them* which *were* in Jattir, 28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa, 29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites, 30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach, 31 And to *them* which *were* in Hebron, and to all the places where David himſelf and his men were wont to haunt.

They ſlew not any, either great or ſmall, but carried them away] This may be imputed either to their Covetouſneſs, who might keep them for Sale, and to make Money of them as Captives; or to their Cruelty, who might keep them for more lingering and repeated Torments; or perhaps for the Gratification of their brutal Luſts; tho' principally it is to be aſcribed to God's overruling Providence, who reſtrained, and ſet Bounds to their Rage.

The People ſpake of ſtoning him] The Reaſon of their Rage againſt *David*, was his relinquiſhing his own Country, and coming to *Ziklag*; for provoking the *Amalekites* by the Slaughter of all that came in his Way; and for going with *Achiſh* to War, while he left the Place, where their Wives, and Children were unguarded.

CHAP. XXXI.

Iſrael *and the* Philiſtines *join Battle*; *the former ſmitten.* Saul's *Sons ſlain*; *he and his Armour-bearer fall on their Swords. The* Jabeſh-Gileadites *take their Bodies from the Walls, where the* Philiſtines *had fixed them, and ſolemnize their Funeral.*

Ver. 1. NOW the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa. 2 And the Philiſtines followed hard upon Saul, and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchiſhua, Sauls ſons. 3 And the battel went ſore againſt Saul, and the archers hit him, and he was ſore wounded of the archers. 4 Then ſaid Saul unto his armour-bearer, Draw thy ſword and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and abuſe me. But his armour-bearer would not; for he was ſore afraid: and therefore Saul took a ſword, and fell upon it. 5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him. 6 So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together. 7 And when the men of Iſrael that *were* on the other ſide of the valley, and *they* that *were* on the other ſide Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them. 8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa. 9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to publiſh *it* in the houſe of their idols, and among the people. 10 And they put his armour in the houſe of Aſhtaroth: and they faſtened his body to the wall of Bethſhan. 11 And when the inhabitants of Jabeſh-gilead heard of that which the Philiſtines had done to Saul: 12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and burnt them there. 13 And they took their bones, and buried *them* under a tree at Jabeſh, and faſted ſeven days.

And the Philiſtines ſlew Jonathan] It was certainly no ſmall Grief to *David* to hear of *Jonathan*'s Death, and a Trial it might be of his Patience, and Reſignation to the Divine Will; but ſtill, there ſeems to be a Direction of Providence in ſuffering him to be ſlain, that *David* might more eaſily come to the Throne. For, tho' *Jonathan*, no doubt, would have made a voluntary Dedition of it, yet, as he was the People's great Favourite, ſome there might poſſibly be, who would not allow of the Dedition, and ſo a civil War might have aroſe concerning the Succeſſor, which, by his dying in this Manner, was prevented.

And he was ſore wounded of the Archers] Bows and Arrows were the principal Weapons that the *Philiſtines* uſed, in which they were very expert, and did terrible Execution: And for this Reaſon ſome think, that, when *David* came to the Throne, he taught the *Iſraelites* the Uſe of the Bow (as we read 2 *Sam.* i. 18.) that they might not be inferior to the *Philiſtines*, and fall into the like Diſaſter; that, when he had made a Peace with the *Philiſtines*, he took ſome of their Archers (who, in the following Books, are frequently mentioned under the Name of *Cherethites*) to be his Body-guard.

AN EXPOSITION OF

The Second Book of SAMUEL, otherwise called the second Book of KINGS.

The ARGUMENT.

This and the foregoing Book bear the Title of Samuel, *becauſe they contain the Narrative of the Conception, Nativity, and the ſeveral Incidents and Occurrences of his Life, and alſo the Lives and remarkable Tranſactions of thoſe two Kings,* Saul *and* David, *both whom he anointed and conſecrated Kings by the immediate Direction and Ordinance of God. And as the firſt Book gives an Account of thoſe Things which God brought to paſs under the Government of* Samuel *and* Saul; *ſo this ſecond declares the brave Exploits, and noble Atchievements of* David, *after the Death of* Saul, *from the Beginning to the End of his Reign, and by what Means his Kingdom was wonderfully augmented; his great Troubles and Dangers, ariſing from within as from without his Houſe; the unnatural and dangerous Inſurrections, Uproars, Treaſons, plotted and ſet on Foot againſt him, by falſe Counſellors, feigned Friends and Flatterers, and even by his own Children and People; and by what Means God enabled him to overcome all Difficulties, and to enjoy his Kingdom in Reſt and Peace. In the Perſon of* David *the Scripture ſets forth* Jeſus Chriſt *the chief King, who came of* David *according to the Fleſh, and was perſecuted on every Side by open and ſecret Enemies, as well in his Perſon, as in his Members; but at length, he triumphs over all, and gives his Catholick Church Victory over all Powers, Spiritual and Temporal, and ſo reigns with them King for evermore.*

CHAP. I.

David returning to Ziklag, *is informed by an* Amalekite *of the Death of* Saul *and* Jonathan; *revenges their Death on the Meſſenger; and laments them in an Elegiac Song.*

1 NOW it came to paſs after the death of Saul, when David was returned from the ſlaughter of the Amalekites, and David had abode two days in Ziklag: 2 It came even to paſs on the third day, that behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and *ſo* it was, when he came to David, that he fell to the earth, and did obeiſance. 3 And David ſaid unto him, From whence comeſt thou? And he ſaid unto him, Out of the camp of Iſrael am I eſcaped. 4 And David ſaid unto him, How went the matter? I pray thee, tell me. And he anſwered, That the people are fled from the battel, and many of the people alſo are fallen and dead, and Saul and Jonathan his ſon are dead alſo. 5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead? 6 And the young man that told him, ſaid, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his ſpear, and lo, the chariots and horſemen followed hard after him. 7 And when he looked behind him, he ſaw me, and called unto me: and I anſwered, Here *am* I. 8 And he ſaid unto me, Who *art* thou? And I anſwered him, I *am* an Amalekite. 9 He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me: for anguiſh is come upon me, becauſe my life *is* yet whole in me. 10 So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord. 11 Then David took hold on his clothes, and rent them, and likewiſe all the men that *were* with him. 12 And they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the Lord, and for the houſe of Iſrael; becauſe they were fallen by the ſword. 13 And David ſaid unto the young man that told him, Whence *art* thou? And he anſwered, I *am* the ſon of a ſtranger, an Amalekite. 14 And David ſaid unto him, How waſt thou not afraid to ſtretch forth thine hand, to deſtroy the Lords anointed? 15 And David called one of the young men, and ſaid, Go near, *and* fall upon him. And he ſmote him, that he died. 16 And David ſaid unto him, Thy blood *be* upon thy head: for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the Lords anointed. 17 And David lamented with this lamentation over Saul, and over Jonathan his ſon, 18 (Alſo he bade them teach the children of Judah *the uſe of* the bow: behold

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it is written in the book of Jaſher) 19 The beauty of Iſrael is ſlain upon thy high places: how are the mighty fallen! 20 Tell *it* not in Gath, publiſh *it* not in the ſtreets of Aſkelon: leſt the daughters of the Philiſtines rejoyce, leſt the daughters of the uncircumciſed triumph. 21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the ſhield of the mighty is vilely caſt away, the ſhield of Saul, *as though he had* not *been* anointed with oil. 22 From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back, and the ſword of Saul returned not empty. 23 Saul and Jonathan *were* lovely and pleaſant in their lives, and in their death they were not divided: they were ſwifter than eagles, they were ſtronger than lions. 24 Ye daughters of Iſrael, weep over Saul, who clothed you in ſcarlet, with *other* delights, who put on ornaments of gold upon your apparel. 25 How are the mighty fallen in the midſt of the battel! O Jonathan, *thou waſt* ſlain in thine high places. 26 I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me: thy love to me was wonderful, paſſing the love of women. 27 How are the mighty fallen, and the weapons of war periſhed!

I am the Son of a Stranger, an Amalekite] By the Account which we have of King *Saul*'s Death, in the Concluſion of the foregoing Book, *viz.* that *he fell upon his own Sword*, and expired, it ſeems very evident, that the whole Story of this *Amalekite* was a Fiction of his own inventing, on purpoſe to ingratiate himſelf with *David*, the preſumptive Succeſſor to the Throne: But then the Queſtion is, How he came by *Saul*'s Crown and Bracelet, ſince it is incongruous to think that he would ever wear them in the Time of Action, and thereby expoſe himſelf as a publick Mark? As therefore it is preſum'd, that they were carried into the Field of Battle by ſome of his Attendants, in order to be put on, in Caſe he had obtain'd the Victory, and return'd in Triumph; ſo the *Jews* have a Conceit, that *Doeg*, the infamous Murtherer of the Prieſts at *Nob*, who, at this Time, was his Armour-bearer, had them in his Poſſeſſion, and, before he killed himſelf, gave them to his Son, (this young *Amalekite*) and order'd him to carry them to *David*, but to his Coſt found, that *David*'s Reception was quite different to what he expected. For, being ſhortly to aſcend the Throne himſelf, he was willing to have it believ'd, that to ſlay *the Lord*'s *anointed*, upon any Account whatever, was in itſelf an execrable Crime; and therefore to clear himſelf from the Imputation of being any ways acceſſary to ſo foul a Fact, (as his Enemies would have been apt to imagine, had he given countenance to this pretended King-killer) he order'd him immediately to be put to Death, and therein, at leaſt, acted the Part of a good Politician, if not of a righteous Judge. See *Le Clerc*'s and *Patrick*'s Com.

CHAP. II.

David, *by divine Direction, goes to* Hebron, *where he is made King of* Judah. *He commends the Inhabitants of* Jabeſh Gilead *for their Reſpect to* Saul. Abner *makes* Iſh-boſheth *King of* Iſrael. *A bloody Fight between the Soldiers of* Abner *and* Joab. Aſahel, *purſuing* Abner, *is ſlain by him. At* Abner's *Motion,* Joab *ſounds a Retreat.*

Ver. 1. AND it came to paſs after this, that David enquired of the Lord, ſaying, Shall I go up into any of the cities of Judah? And the Lord ſaid unto him, Go up. And David ſaid, Whither ſhall I go up? And he ſaid, unto Hebron. 2 So David went up thither, and his two wives alſo, Ahinoam the Jezreelitеſs, and Abigail Nabals wife the Carmelite. 3 And his men that *were* with him, did David bring up, every man with his houſhold: and they dwelt in the cities of Hebron. 4 And the men of Judah came, and there they anointed David king over the houſe of Judah: and they told David, ſaying, *That* the men of Jabeſh-gilead *were they* that buried Saul. 5 And David ſent meſſengers unto the men of Jabeſh-gilead, and ſaid unto them, Bleſſed *be* ye of the Lord, that ye have ſhewed this kindneſs unto your lord, *even* unto Saul, and have buried him. 6 And now the Lord ſhew kindneſs and truth unto you: and I alſo will requite you this kindneſs, becauſe ye have done this thing. 7 Therefore now let your hands be ſtrengthened, and be ye valiant: for your maſter Saul is dead, and alſo the houſe of Judah have anointed me king over them. 8 But Abner the ſon of Ner, captain of Sauls hoſt, took Iſh-boſheth the ſon of Saul, and brought him over to Mahanaim. 9 And he made him king over Gilead, and over the Aſhurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Iſrael. 10 Iſh-boſheth Sauls ſon *was* forty years old when he began to reign over Iſrael, and reigned two years: but the houſe of Judah followed David. 11 (And the time that David was king in Hebron over the houſe of Judah, was ſeven years and ſix months.) 12 And Abner the ſon of Ner, and the ſervants of Iſh-boſheth the ſon of Saul, went out from Mahanaim, to Gibeon. 13 And Joab the ſon of Zeruiah, and the ſervants of David went out, and met together by the pool of Gibeon: and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of *the pool*. 14 And Abner ſaid to Joab, Let the young men now ariſe, and play before us. And Joab ſaid, Let them ariſe. 15 Then there aroſe and went over by number twelve of Benjamin, which *pertained* to Iſh-boſheth the ſon of Saul, and twelve of the ſervants of David. 16 And they caught every one his fellow by the head, and *thruſting* his ſword in his fellows ſide; ſo they fell down together: wherefore that place was called Helkath-hazzurim, which *is* in Gibeon. 17 And there was a very ſore battle that day: and Abner was beaten, and the men of Iſrael, before the ſervants of David. 18 And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light of foot as a wild roe. 19 And Aſahel purſued after Abner, and in going he turned not to the right hand nor to the left, from following Abner. 20 Then Abner looked behind him, and ſaid, *Art* thou Aſahel? And he anſwered, I *am*. 21 And Abner ſaid unto him, Turn thee aſide to thy right or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Aſahel would not turn aſide from following of him. 22 And Abner ſaid again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground: how then ſhould I hold up my face to Joab thy brother? 23 Howbeit he refuſed to turn aſide: wherefore Abner with the hinder end of the ſpear ſmote him under the fifth *rib*, that the ſpear came out behind him; and he fell down there, and died

in the ſame place: and it came to paſs, *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill. 24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderneſs of Gibeon. 25 And the children of Benjamin gathered themſelves together after Abner, and became one troop, and ſtood on the top of an hill. 26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? knoweſt thou not that it will be bitterneſs in the latter end? how long ſhall it be then ere thou bid the people return from following their brethren? 27 And Joab ſaid, *As* God liveth, unleſs thou hadſt ſpoken, ſurely then in the morning the people had gone up every one from following his brother. 28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more. 29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron, and they came to Mahanaim. 30 And Joab returned from following Abner: and when he gathered all the people, there lacked of Davids ſervants nineteen men, and Aſahel. 31 But the ſervants of David had ſmitten of Benjamin and of Abners men, *ſo that* three hundred and threeſcore men died. 32 And they took up Aſahel, and buried him in the ſepulchre of his father, which *was* in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.

Whither ſhall I go up? And he ſaid, Unto Hebron] *Hebron* was ſituate in the Midſt of the Tribe of *Judah*; and, as it was a very antient City, the *Metropolis* of the whole Tribe, and the Poſſeſſion of thoſe Prieſtly Families who eſpous'd *David*'s Intereſt; it was a very commodious City for him to make the Place of his Reſidence at this Juncture; as being not unſenſible, that the Determination of the Metropolis in his Favour would be of great Weight to influence the whole Tribe: And accordingly, we find, he was ſoon inveſted with the Sovereignty thereof. *For the Men of Judah came, and there they anointed David King over the Houſe of Judah*, Ver. 4.

And brought him over to Mahanaim] This was a Place in the Tribe of *Gad*, which had its Name from the Appearance of an Hoſt of Angels to *Jacob*, as he came with his Family and all his Subſtance to *Padan-aram*, Gen. xxxii. 1. And the Reaſons for *Abner*'s re-treating hither, in the Beginning of the new King's Reign, were, that he might ſecure the People on that ſide *Jordan*, and eſpecially the gallant Inhabitants of *Jabeſh-gilead*, who were great Lovers of *Saul*, and at-tach'd to his Family; that he might prevent the *Philiſtines* from falling upon the King, whom he had under his Protection, in the Infancy of his Reign; and chiefly, that he might be at a great Diſtance from *David*, have the new King more abſolutely under his Command, and a better Opportunity of raiſing Recruits among a People not only brave and courageous, but very well affected to the Cauſe which he had eſpouſed. See *Calmet*'s Com. and *Pool*'s Annot.

And Abner ſaid to Joab, Let the young Men now ariſe, and play before us] By which *Abner* ſeems to have meant, not that they ſhould fall upon and deſtroy one another, but merely that they ſhould practiſe a little their military Exerciſes, or *play at Sharps*, as *Gladiators* antiently at *Rome*, and now among us, are wont to do, not with any Purpoſe to kill one another, but only to divert the Spectators. See *Calmet*'s Com.

CHAP. III.

War between the Houſes of David *and* Saul. Ab-ner *quarrels with* Iſhboſheth; *revolts to* David, *who feaſts and diſmiſſes him.* Joab *meeting him, treacherouſly murders him.* David *curſes* Joab, *and mourns for* Abner.

Ver. 1. NOW there was long war between the houſe of Saul, and the houſe of David: but David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker. 2 And unto David were ſons born in Hebron: and his firſt born was Ammon, of Ahinoam the Jez-reeliteſs. 3 And his ſeccond, Chileab, of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſon of Maacah, the Daughter of Talmai king of Geſhur: 4 And the fourth, Adoni-jah the ſon of Haggith: and the fifth, She-phatiah the ſon of Abital: 5 And the ſixth, Ithream, by Eglah Davids wife: theſe were born to David in Hebron. 6 And it came to paſs while there was war between the houſe of Saul and the houſe of David, that Abner made him-ſelf ſtrong for the houſe of Saul. 7 And Saul had a concubine, whoſe name *was* Rizpah, the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine? 8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* I a dogs head, which againſt Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to day with a fault concerning this woman? 9 So do God to Abner, and more alſo, except as the Lord hath ſworn to David, even ſo I do to him: 10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beerſheba. 11 And he could not anſwer Abner a word again, becauſe he feared him. 12 And Abner ſent meſſengers to David on his be-half, ſaying, whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee. 13 And he ſaid, Well, I will make a league with thee: but one thing I require of thee, that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou comeſt to ſee my face. 14 And David ſent meſſengers to Iſh-bo-ſheth Sauls Son, ſaying, Deliver *me* my wife Michal, which I eſpouſed to me for an hundred fore-ſkins of the Philiſtines. 15 And Iſh-boſheth ſent, and took her from *her* huſband, *even* from Phaltiel the ſon of Laiſh. 16 And her huſband went with her along weeping behind her to Bahurim: then ſaid Abner unto him, Go, return. And he returned. 17 And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for David in times paſt *to be* king over you. 18 Now then do *it*; for the Lord hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies. 19 And Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin. 20 So Abner came to David to Hebron, and twenty men with him: and David made Abner and the men that *were* with him, a feaſt. 21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael unto my lord the king, that they may make a league with thee, and that thou mayeſt reign

over all that thine heart desireth. And David sent Abner away; and he went in peace. 22 And behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: (but Abner *was* not with David in Hebron, for he had sent him away, and he was gone in peace) 23 When Joab and all the host that *was* with him, were come, they told Joab, saying, Abner the son of Ner, came to the king, and he hath sent him away, and he is gone in peace. 24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee, why *is* it *that* thou hast sent him away, and he is quite gone? 25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest. 26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah; but David knew *it* not. 27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly: and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother. 28 And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the Lord for ever, from the blood of Abner the son of Ner. 29 Let it rest on the head of Joab, and on all his fathers house, and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread. 30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle. 31 And David said to Joab, and to all the people that *were* with him, Rent your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the bier. 32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of Abner; and all the people wept. 33 And the king lamented over Abner, and said, Died Abner as a fool dieth? 34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *so* fellest thou. And all the people wept again over him. 35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread or ought else, till the sun be down. 36 And all the people took notice *of it*, and it pleased them: as whatsoever the king did, pleased all the people. 37 For all the people, and all Israel understood that day, that it was not of the king to slay Abner the son of Ner. 38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? 39 And I *am* this day weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the Lord shall reward the doer of evil according to his wickedness.

And Ish-bosheth said to Abner, Wherefore hast thou gone in unto my Father's Concubine] What Notion the World, at this Time, had of marrying any *Royal* Relict, is evident from the Case of *Adonijah*, whom *Solomon* put to Death for desiring but to ask for *Abishag*, one of *David*'s Concubines, tho' he had employed *Bathsheba*, the King's Mother, to be his Intercessor, and was himself the King's Brother, 1 *Kings* ii. 17. It may be said, perhaps, that *Adonijah* was at this Time aspiring to the Throne, which *Solomon* perceiving, took Occasion from this Request to fall out with him, and prevent it. But, however this be, a general Rule it was, not among the *Jews* only, but among other Nations, that no private Person should presume to marry the King's Widow; for this made him appear as a *Rival*, and Competitor for the Crown. See *Calmet*'s Com.

Joab took him aside in the Gate to speak with him quietly; and smote him there] *Abner* was a Man longer versed in *military* Affairs, who, in the Time of *Saul*'s Distraction, had been *Regent* of the Nation, and since the Time that he had set up *Ishbosheth* to be King, Prime Minister: And therefore *Joab* had Reason to suspect, that, in Case he once got into *David*'s Favour, (as the Service he was able to do him, gave him a Title to it) it would not be long before he gained a superior Ascendant; and therefore he took this wicked Method to prevent it.

And the King lamented over Abner] And Reason good he had to express his Detestation of so foul a Fact. For, besides that *Abner* was a Man of great Power and Authority, and, at this Time, the Head of the contrary Party, it carried an Air of Suspicion, that *David* might have some Concern in the Murder; especially, since *Joab*, his First Minister, and General of his Forces, was the wicked Instrument of it. *Abner* had been reconciled to *David* indeed, but this made the Matter still worse, and added the Breach of Faith and Hospitality to the Sin of Murder, which was enough to alienate the Minds of the *Israelites* from him for ever: And therefore *David* behaved himself in this Manner, upon this critical Occasion, not only to testify his Abhorrence of so base a Practice, but to purge himself likewise, upon the strictest Niceties of Faith and Honour, that he had been true to *Abner*.

CHAP. IV.

Ishbosheth *is murdered by two of his Captains, who carry his Head to* David, *for which he orders them to be executed, and* Ishbosheth's *Head buried.*

Ver. 1. AND when Sauls son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. 2 And Sauls son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin. 3 And the Beerothites fled to Gittaim, and were sojourners there until this day.) 4 And Jonathan Sauls son, had a son *that was* lame of his feet, *and* was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass as she made haste to flee, that he fell, and became lame; and his name *was* Mephibosheth. 5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon. 6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib*; and Rechab and Baanah his brother escaped. 7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him and slew him, and beheaded him, and took his head, and gat them away through the plain all night. 8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold, the head of Ishbosheth the son of Saul, thine enemy, which sought thy life; and the Lord hath avenged my lord

lord the king this day of Saul, and of his ſeed. 9 And David anſwered Rechab and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the Lord liveth, who hath redeemed my ſoul out of all adverſity, 10 When one told me, ſaying, Behold, Saul is dead (thinking to have brought good tidings) I took hold of him, and ſlew him in Ziklag, who *thought* that I would have given him a reward for his tidings: 11 How much more, when wicked men have ſlain a righteous perſon, in his own houſe, upon his bed? ſhall I not therefore now require his blood of your hand, and take you away from the earth? 12 And David commanded his young men, and they ſlew them, and cut off their hands, and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Iſh-boſheth, and buried *it* in the ſepulchre of Abner in Hebron.

And Saul's Son had two Men that were Captains of Bands — of the Tribe of Benjamin] This is added, to ſhew, that theſe two *Regicides* were not only Officers in the King's Army, but of the ſame Tribe with *Saul*, and therefore had more Ties than one upon them to be honeſt and faithful to his Family. For there is Reaſon to believe, that *Saul*, who lived in the Borders of *Benjamin*, conferred more Favours upon that Tribe than any other; and might therefore juſtly expect, both to him and his, a greater Eſteem and Fidelity from thoſe of his own Tribe, than from others. This *Patronymick* is therefore very properly prefixed to the Names of *Rechab* and *Baanah*, to ſhew what vile, ungrateful Villains they were, and how juſtly they deſerved the exemplary Puniſhment which *David* inflicted on them.

And they brought the Head of Iſhboſheth unto David] It may ſeem a little ſtrange, that theſe two Ruffians were not diſcouraged by *David*'s puniſhing the *Amalekite* for killing *Saul*, and by the Deteſtation he had publickly ſhewn of *Joab*'s Baſeneſs in murthering *Abner*: But the *former* of theſe Caſes, they might think, was not parallel to theirs; becauſe *Saul* was anointed King by God's immediate Direction, whereas *Iſhboſheth* having never had ſuch *ſacred* Unction, was no more than an *Ujurper*: And, as for the *latter*, they might think, that *David*'s Conduct, in Relation to *Abner*'s Death, proceeded from Art and Policy, rather than any ſerious Diſlike of the Thing itſelf; and, in this Opinion, they might the rather be confirmed, when they ſaw *Joab*, inſtead of being puniſhed, continuing in the very ſame Poſt and Power as he had before. *Pool*'s Aunot.

CHAP. V.

The Tribes repair to Hebron, *to anoint* David *King. He takes the ſtrong Hold of* Sion *from the* Jebuſites. Hiram *makes a League with him. His Exploits againſt the* Philiſtines.

1 THEN came all the tribes of Iſrael to David unto Hebron, and ſpake, ying, Behold, we *are* thy bone, and thy fleſh. Alſo in time paſt, when Saul was king over s, thou waſt he that leddeſt out and broughteſt Iſrael: and the Lord ſaid to thee, Thou ſhalt ed my people Iſrael, and thou ſhalt be a cap- in over Iſrael. 3 So all the elders of Iſrael ame to the king to Hebron, and king David ade a league with them in Hebron before the ord: and they anointed David king over Iſrael. David *was* thirty years old when he began to ign, *and* he reigned forty years. 5 In Hebron reigned over Judah ſeven years and ſix onths: and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah. 6 And the king and his men went to Jeruſalem, unto the Jebuſites, the inhabitants of the land, which ſpake unto David, ſaying, Except thou take away the blind and the lame, thou ſhalt not come in hither: thinking, David cannot come in hither. 7 Nevertheleſs, David took the ſtrong hold of Zion: the ſame *is* the city of David. 8 And David ſaid on that day, Whoſoever getteth up to the gutter, and ſmiteth the Jebuſites, and the lame, and the blind, *that are* hated of Davids ſoul, *he ſhall be chief and captain:* wherefore they ſaid, The blind and the lame ſhall not come into the houſe. 9 So David dwelt in the fort, and called it the City of David; and David built round about from Millo and inward. 10 And David went on, and grew great, and the Lord God of hoſts *was* with him. 11 And Hiram king of Tyre ſent meſſengers to David, and cedar-trees, and carpenters, and maſons: and they built David an houſe. 12 And David perceived that the Lord had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſraels ſake. 13 And David took *him* more concubines and wives out of Jeruſalem, after he was come from Hebron; and there were yet ſons and daughters born to David. 14 And theſe *be* the names of thoſe that were born unto him in Jeruſalem: Shammuah, and Shobab, and Nathan, and Solomon, 15 Ibhar alſo, and Eliſhua, and Nepheg, and Japhia, 16 And Eliſhama, and Eliada, and Eliphalet. 17 But when the Philiſtines heard that they had anointed David king over Iſrael, all the Philiſtines came up to ſeek David; and David heard *of it*, and went down to the hold. 18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim. 19 And David enquired of the Lord, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? And the Lord ſaid unto David, Go up; for I will doubtleſs deliver the Philiſtines into thine hand. 20 And David came to Baal-perazim, and David ſmote them there, and ſaid, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim. 21 And there they left their images, and David and his men burnt them. 22 And the Philiſtines came up yet again, and ſpread themſelves in the valley of Rephaim. 23 And when David enquired of the Lord, he ſaid, Thou ſhalt not go up: *but* fetch a compaſs behind them, and come upon them over againſt the mulberry-trees. 24 And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees, that then thou ſhalt beſtir thyſelf: for then ſhall the Lord go out before thee, to ſmite the hoſt of the Philiſtines. 25 And David did ſo, as the Lord had commanded him: and ſmote the Philiſtines from Geba, until thou come to Gazer.

Thou ſhalt feed my People Iſrael] This was *David*'s Part of the Covenant, which the Elders of *Iſrael* ſuggeſted to him in a very elegant *Metaphor*, which here occurs the firſt Time, tho' afterwards it is frequently uſed in ſacred Writ, eſpecially in the *Prophets*, as well as ſome prophane Authors. The Expreſſion is — *Thou ſhalt feed my People Iſrael*; which was the rather made Uſe of to put *David* in Mind, that he was created a King, not ſo much for the Advancement of his own Honour

Honour and Intereſt, as for the Good and Benefit of the Community, which he was to rule with all Tenderneſs, and watch over with all Diligence. The very Manner of the Expreſſion implies, that Kings ought to have the ſame Care of their People, as the Shepherd has over his Flock; and that, as the Shepherd is not the Owner of the Sheep he keeps, ſo ſhould no King look upon his Subjects as his own *Peculium*, but as a Flock committed to him by the true Lord of all Mankind, and to whom he muſt give an Account of his Adminiſtration.

The Lame and the Blind that are hated of David's Soul] *The Blind and the Lame*, ſays *Luther* upon this Place, *were the Idols of the* Jebuſites, *which, to irritate* David, *they ſet upon their Walls, as their Patrons and Protectors*; and theſe they called *blind* and *lame ſarcaſtically*, and with Reſpect to *David*'s Opinion: As if they had ſaid, 'Theſe Gods of ours, whom ye *Iſraelites* reproach as *blind* and *lame*, and ſo unable to direct or defend us, will ſecure us againſt you, and, to your Coſt, make you find, that they are neither *blind* nor *lame*, but have Eyes to watch for us, and Hands to fight againſt you, ſo that you muſt conquer and ſubdue them, before you take this Place.' But this Interpretation ſeems to be a little too *metaphorical* and forced; for which Reaſon we have rather choſen the Conſtruction which *Joſephus* puts upon this Place, *viz.* that they imagined their Fortreſs to be ſo impregnable, that, by Way of Contempt, they told *David*, that their very *Blind* and *Lame* would be able to defend it againſt him and all his Forces. And this is a Senſe ſo extremely plain and obvious, that the renowned *Bochart* wonders, why any Man of Learning ſhould ſeek for any other. The only Exception to it is, that theſe *Blind* and *Lame* (which were rather Objects of Compaſſion) are ſaid to have been *extremely hated by* David. But we may obſerve, that *David* here retorts the *Sarcaſm* upon them; *The Lame and the Blind*, i. e. thoſe who are ſet to defend the Place, and who, as they pretended, were to be only the *Lame* and the *Blind*. And theſe were hateful to *David*, becauſe they had wickedly and inſolently defied the Armies of the living God. *Pool*'s Annot. *Patrick*'s and *Le Clerc*'s Com.

And Hiram King of Tyre ſent Meſſengers unto David] *Abibalus* was his primitive Name, but before he entered into a League of Amity with *David*, he changed it to *Hiram*, that ſo it might be the ſtanding Name of him and his *Succeſſors*, as *Pharaoh*, and after that *Ptolemy* in *Egypt*, *Abimelech* among the *Philiſtines*, and *Cæſar* among the *Roman* Emperors. The Name, in their Language, ſignifies, *he lives*, that is, *exalted*; or *let him live who is exalted*; i. e. *Let the King live for ever*; and his ſending to *David* only under this Name, is the Reaſon why no other Name is mentioned in Scripture. *Bedford*'s Script. Chron.

CHAP. VI.

David *fetches the Ark out of the Houſe of* Abinadab. Uzzah, *laying hold of the Ark, is ſlain of God*; David *carries it to the Houſe of* Obed-edom; *and afterwards to* Zion, *and places it in the Tabernacle.* Michal *reproaches* David; *his Reply.*

Ver. 1. AGAIN, David gathered together all *the* choſen *men* of Iſrael, thirty thouſand. 2 And David aroſe, and went with all the people that *were* with him, from Baale of Judah, to bring up from thence the ark of God, whoſe name is called by the name of the Lord of hoſts, that dwelleth *between* the cherubims. 3 And they ſet the ark of God upon a new cart, and brought it out of the houſe of Abinadab that *was* in Gibeah: and Uzzah and Ahio the ſons of Abinadab, drave the new cart. 4 And they brought it out of the houſe of Abinadab, which *was* at Gibeah, accompanying the ark of God; and Ahio went before the ark. 5 And David and all the houſe of Iſrael played before the Lord on all manner of *inſtruments made of* fir-wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals. 6 And when they came to Nachons threſhing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it, for the oxen ſhook *it*. 7 And the anger of the Lord was kindled againſt Uzzah, and God ſmote him there for *his* errour, and there he died by the ark of God. 8 And David was diſpleaſed, becauſe the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day. 9 And David was afraid of the Lord that day, and ſaid, How ſhall the ark of the Lord come to me? 10 So David would not remove the ark of the Lord unto him into the city of David: but David carried it aſide into the houſe of Obed-edom the Gittite. 11 And the ark of the Lord continued in the houſe of Obed-edom the Gittite three months: and the Lord bleſſed Obed-edom, and all his houſhold. 12 And it was told king David, ſaying, The Lord hath bleſſed the houſe of Obed-edom, and all that *pertaineth* unto him becauſe of the ark of God. So David went and brought up the ark of God from the houſe of Obed-edom into the city of David with gladneſs. 13 And it was *ſo*, that when they that bare the ark of the Lord, had gone ſix paces, he ſacrificed oxen and fatlings. 14 And David danced before the Lord with all *his* might, and David was girded with a linen ephod. 15 So David and all the houſe of Iſrael brought up the ark of the Lord with ſhouting, and with the ſound of the trumpet. 16 And as the ark of the Lord came into the city of David, Michal Sauls daughter looked through a window, and ſaw king David leaping, and dancing before the Lord: and *ſhe* deſpiſed him in her heart. 17 And they brought in the ark of the Lord, and ſet it in his place, in the midſt of the tabernacle that David had pitched for it: and David offered burnt-offerings, and peace-offerings before the Lord. 18 And aſſoon as David had made an end of offering burnt-offerings, and peace-offerings, he bleſſed the people in the name of the Lord of hoſts. 19 And he dealt among all the people, even among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece *of fleſh*, and a flagon of *wine*: ſo all the people departed every one to his houſe. 20 Then David returned to bleſs his houſhold: and Michal the daughter of Saul came out to meet David, and ſaid, How glorious was the king of Iſrael to day, who uncovered himſelf to day in the eyes of the handmaids of his ſervants, as one of the vain fellows ſhamelеſly uncovereth himſelf! 21 And David ſaid unto Michal, *it was* before the Lord which choſe me before thy father, and before all his houſe, to appoint me ruler over the people of the Lord, over Iſrael: therefore will I play before the Lord. 22 And I will yet be more vile than thus, and will be baſe in mine own ſight: and of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour. 23 Therefore Michal the daughter of Saul had no child until the day of her death.

Chap. 7.

And God ſmote him there for his Error.] It was now ſeventy Years, ſince the *Iſraelites* had carried the Ark from Place to Place, and ſo long a Diſuſe had made them forget the Manner of doing it. In Conformity to what they had heard of the *Philiſtines*; they put it into a new Cart or Waggon; but this was againſt the expreſs Direction of the Law, which ordered it to be borne on Mens Shoulders. It is commonly ſuppoſed, that *Uzzah* was a *Levite*, tho' there is no Proof of it from Scripture; but ſuppoſing he was, he had no Right to attend upon the Ark; that Province by the ſame Law was reſtrained to thoſe *Levites* only, who were of the Houſe of *Kohath*. Nay, put the Caſe he had been a *Kohathite* by Birth, yet he had violated another Command, which prohibited even theſe *Levites* (tho' they carried it by Staves on their Shoulders) upon Pain of Death to touch it with their Hands: So that here was a threefold Tranſgreſſion of the divine Will in this Method of proceeding. The Ark (as ſome ſay) by *Uzzah*'s Direction, was placed in a Cart; *Uzzah*, without any proper Deſignation, adventures to attend it, when he thought it in Danger of falling, officiouſly put forth his Hand, and laid hold on it, (all violating of the divine Commands!) and this, as is ſuppoſed, not ſo much out of Reverence to the ſacred Symbol of God's Preſence, as out of Diffidence of his Providence, as unable to preſerve it from overturning. What Wonder then, if God, being minded to teſtify his immediate Preſence with the Ark, to retrieve the antient Honour of that ſacred Veſſel, and to curb all licentious Profanations of it for the future, ſhould ſingle out one, that was the moſt culpable of many, one, who in three Inſtances was then violating his Commands, to be a Monument of his Diſpleaſure againſt either a wilful Ignorance, or a rude Contempt of his Precepts, be they never ſo ſeemingly ſmall; that by ſuch an Example of Terror, he might inſpire both Prince and People with a ſacred Dread of his Majeſty, and a profound Veneration for his Myſteries.

And David danced before the Lord.] *Strabo* tells us, that it was cuſtomary among the *Greeks*, as well as other Nations, to uſe Muſick and Dancing in their Proceſſions before their Gods. *Callimachus* mentions the *Chori*, and Dancing of the Youth at the Altar of *Apollo*. *Plato* obſerves, that, among the *Egyptians*, all Kinds of Muſick, Songs, and Dances, were conſecrated to their Gods. And even *Lucian* ſays, that among the Antients, no Ceremonial of Religion, no Expiation, no Atonement was reckoned rightly accompliſhed without Dancing. So that *David* was far from being *ſingular* in his Behaviour upon this Occaſion, nor was his Behaviour in this Particular any Diſparagement to his *Royal* Dignity. His dancing, *i. e.* his moving in certain ſerious and ſolemn Meaſures, ſuited to Muſick of the ſame Character and Tendency, was highly conducive to the Purpoſes of Piety, and his mixing with the Publick Feſtivities of his People, was a Condeſcenſion (as *Tacitus* relates of *Auguſtus* the *Roman* Emperor) not unbecoming the greateſt Monarch. *Policy* taught *Auguſtus* to put himſelf on a Level with his Subjects in their publick Rejoicings; *Piety* taught *David*, that all Men are upon a Level in the Solemnities of Religion. Or that *David* was not ſingular in his Behaviour upon this Occaſion.

And it was ſo, that, when they, that bare the Ark of the Lord, had gone ſix Paces, he ſacrificed Oxen and Fatlings.] From which Words ſome would infer, that *David* had Altars raiſed, at the Diſtance of every *ſix Paces*, whereon he cauſed Sacrifices to be offered, as the Ark paſſed by. But the more rational Conſtruction is, that, after thoſe, who carried the Ark, had advanced ſix Paces without any ſuch Token of divine Wrath as *Uzzah* had undergone, then did they offer a Sacrifice of Thankſgiving to God. But, even ſuppoſing, that, at ſet Diſtances, there were Sacrifices all along the Way that they went; yet we are to know, that it was no unuſual Thing for the *Heathens* to confer on their Gods, nay, even upon their Emperors the ſame Honours, that we find *David* here beſtowing upon the Ark of the God of *Iſrael*. For in this Manner

(as *Suetonius* tells us) was *Otho* received, *cum per omne Iter, dextrâ ſiniſtrâque, oppidatim Victimæ cæderentur.* And the like he relates of *Caligula*: *Ut à Miſeno movit, inter Altaria, & Victimas, ardenteſque Tædas, denſiſſima obviorum Agmina inceſſit.* See *Calmet*'s Com.

CHAP. VII.

David, *being at Reſt, thinks of building a Houſe to God, who approves the Deſign, but forbids the Undertaking, but promiſes it ſhall be done by his Seed.* David's *Prayer and Thankſgiving.*

Ver. 1 AND it came to paſs, when the king ſat in his houſe, and the Lord had given him reſt round about from all his enemies; 2 That the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of cedar, but the ark of God dwelleth within curtains. 3 And Nathan ſaid to the king, Go, do all that *is* in thine heart: for the Lord *is* with thee. 4 And it came to paſs that night, that the word of the Lord came unto Nathan, ſaying, 5 Go and tell my ſervant David, Thus ſaith the Lord, Shalt thou build me an houſe for me to dwell in? 6 Whereas I have not dwelt in *any* houſe, ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all *the places* wherein I have walked with all the children of Iſrael, ſpake I a word with any of the tribes of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of cedar? 8 Now therefore, ſo ſhalt thou ſay unto my ſervant David, Thus ſaith the Lord of hoſts, I took thee from the ſheep-cote, from following the ſheep, to be ruler over my people, over Iſrael. 9 And I was with thee whitherſoever thou wenteſt, and have cut off all thine enemies out of thy ſight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth. 10 (Moreover, I will appoint a place for my people Iſrael, and will plant them, that they may dwell in a place of their own, and move no more: neither ſhall the children of wickedneſs afflict them any more, as beforetime. 11 And as ſince the time that I commanded judges *to be* over my people Iſrael, and have cauſed thee to reſt from all thine enemies) Alſo the Lord telleth thee, that he will make thee an houſe. 12 And when thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdom. 13 He ſhall build an houſe for my name, and I will ſtabliſh the throne of his kingdom for ever. 14 I will be his father, and he ſhall be my ſon: if he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men: 15 But my mercy ſhall not depart away from him, as I took *it* from Saul, whom I put away before thee. 16 And thine houſe, and thy kingdom ſhall be eſtabliſhed for ever before thee: thy throne ſhall be eſtabliſhed for ever. 17 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David. 18 Then went king David in, and ſat before the Lord, and he ſaid, Who *am* I, O Lord God? and what *is* my houſe, that thou haſt brought me hitherto? 19 And this was yet a ſmall thing in thy ſight, O Lord God; but thou haſt ſpoken

alſo of thy ſervants houſe for a great while to come; and *is* this the manner of man, O Lord God? 20 And what can David ſay more unto thee? for thou, Lord God, knoweſt thy ſervant. 21 For thy words ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know *them*. 22 Wherefore thou art great, O Lord God: for *there is* none like thee, neither *is there any* God beſide thee, according to all that we have heard with our ears. 23 And what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people which thou redeemedſt to thee from Egypt, *from* the nations and their gods? 24 For thou haſt confirmed to thy ſelf thy people Iſrael *to be* a people unto thee for ever: and thou, Lord, art become their God. 25 And now, O Lord God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid. 26 And let thy name be magnified for ever, ſaying, The Lord of hoſts *is* the God over Iſrael: and let the houſe of thy ſervant David be eſtabliſhed before thee. 27 For thou, O Lord of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee. 28 And now, O Lord God, thou *art* that God, and thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant: 29 Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt ſpoken *it*, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

The King ſaid unto Nathan the Prophet] At what Time this Prophet began to appear in *Iſrael*, we are no where informed: This is the firſt Time that the Scripture makes Mention of him. He was a Man of great Temper, Prudence, and fine Addreſs, who knew how to mitigate the Rigour of his Reproach with a great deal of Sweetneſs and Wiſdom, which qualified him ſo well for the Converſation of Kings, and other great Perſons. He was always equally eſteemed, and beloved by *David*, and, in his Conduct towards him, maintained a juſt Medium between an inflexible Auſterity, and a ſervile Flattery. See *Calmet*'s Com.

I will eſtabliſh the Throne of his Kingdom for ever] Theſe Words in their primary Senſe, do relate to the terreſtrial Kingdom of *David*'s Family, and the long Duration of it, enough to juſtify the Expreſſion *for ever*, taken in a leſs ſtrict Signification: But if we take it in a more ſublime and abſolute Senſe, it can belong to none, but that Son of *David*, to whom God the Father gave an *eternal* Kingdom (properly ſo called) over all Things both in Heaven and Earth, which, tho' it was not ſo well known in the Time when this Prophecy was uttered, was, by the Event afterwards, made plain and evident. See *Le Clerc*'s Com.

CHAP. VIII.

David's *Victories.* Toi *ſends Preſents to* David, *which, with the Spoil, he dedicates to God. His Government and Officers.*

Ver. 1. AND after this it came to paſs, that David ſmote the Philiſtines and ſubdued them: and David took Metheg-ammah out of the hand of the Philiſtines. 2 And he ſmote Moab and meaſured them with a line, caſting them down to the ground: even with two lines meaſured he, to put to death; and with one full line, to keep alive: and *ſo* the Moabites became Davids ſervants, *and* brought gifts. 3 David ſmote alſo Hadadezer the ſon of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. 4 And David took from him a thouſand *chariots*, and ſeven hundred horſemen, and twenty thouſand footmen: and David houghed all the chariot-*horſes*, but reſerved of them *for* an hundred chariots. 5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men. 6 Then David put gariſons in Syria of Damaſcus: and the Syrians became ſervants to David, *and* brought gifts: and the Lord preſerved David whitherſoever he went. 7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to Jeruſalem. 8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſs. 9 When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer, 10 Then Toi ſent Joram his ſon unto king David, to ſalute him, and to bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him: (for Hadadezer had wars with Toi) and *Joram* brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs; 11 Which alſo king David did dedicate unto the Lord, with the ſilver and gold that he had dedicate of all nations which he ſubdued: 12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rehob, king of Zobah. 13 And David gat *him* a name when he returned from ſmiting of the Syrians in the valley of Salt, *being* eighteen thouſand *men*. 14 And he put gariſons in Edom; throughout all Edom put he gariſons, and all they of Edom became Davids ſervants: and the Lord preſerved David whitherſoever he went. 15 And David reigned over all Iſrael, and David executed judgment and juſtice unto all his people. 16 And Joab the ſon of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſon of Ahilud *was* recorder; 17 And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar, *were* the prieſts; And Seraiah *was* the ſcribe; 18 And Benaiah the ſon of Jehoiada *was over* both the Cherethites and the Pelethites; and Davids ſons were chief rulers.

And he ſmote Moab, and meaſured them with a Line, caſting them down to the Ground; and with two Lines meaſured he to put to Death; and with one full Line to keep alive] Which Words ſeem to allude to a Cuſtom among the Kings of the *Eaſt*, when they were throughly incens'd againſt any Nation, *viz.* to make the Captives all come together in one Place, and proſtrate *themſelves* upon the Ground that, being divided into two Parts, as it were with a Line, the Conqueror might appoint which Part he pleas'd, either for Death or Life, which was ſometimes determin'd by caſting of Lots. Some are of Opinion, that *David* made three Lots, or Parts of theſe *Moabites*, two of which he order'd to be ſlain, and one Part only to be kept alive. The Reaſon of this his Severity againſt this miſerable People, the *Rabbins* aſſure us, was, becauſe they had ſlain his Parents and Brethren, whom he had committed to the Cuſtody of the King of *Moab*, during his Exile. But of the Reality of this *Motive*, there is no Manner of Appearance; and ſince this Execution, which *David* inflicted, may relate either to the whole Nation

or the Army only. to clear *David* from the Imputation of too much Cruelty, we ſhould rather conceive it of the Third, or Half Part, at moſt of the Army. *Le Clerc*'s and *Calmet*'s Com.

David ſmote alſo Hadadezer] In the Fragment of *Nicholaus Damaſcenus*, which *Joſephus* has preſerv'd, this Prince is ſimply call'd *Adad*, which was the common Name of the Kings of *Syria*, who, according to the Manner of other Eaſtern Princes, took their Titles from the *celeſtial* Bodies, and, in their Language, *Adad* ſignifies the Sun. The Fragment recorded by *Joſephus* is to this Effect: — 'A long Time after, one *Adad*, a valiant Man, and a Native of the Place, had the Command of *Damaſcus* and *Syria*, *Phœnicia* only excepted. There happened to be a War between the ſame *Adad*, and *David*, the King of the *Jews*, and ſeveral Encounters between them; but, in the End, *Adad* was overcome at *Euphrates*, behaving himſelf with the Reſolution of a brave Prince, and a great Captain.' The ſame Author, ſpeaking farther of his Poſterity, ſays, — 'That the Government was handed down, from Father to Son, to the Tenth Generation, and that the Succeſſor ſtill received the Father's Name with the Empire, as the *Ptolomies* did among the *Egyptians*.

Then David put Garriſons in Syria of Damaſcus] *Aram Damaſek*, which we tranſlate *Syria of Damaſcus*, was that Part of *Syria*, which lay between *Libanus* and *Antilibanus*, whoſe chief City was *Damaſcus*, ſituate in a Valley, called by ſeveral Names in Scripture, and water'd by five Rivers, the two principal of which, viz. *Albana* and *Pharphar* (mention'd in 2 *Kings* v. 12.) deſcended from Mount *Hermon*; whereof the latter waſh'd the Walls of *Damaſcus*, and the other ran through it, and divided the City into two Parts. *Patrick*'s Com.

In the Valley of Salt] *The Valley of Salt*, ſays *Calmet*, is thought by many to be the Places adjoining to the *Dead Sea*: But, as the Country of the *Edomites*, whom *David* ſubdu'd in his Return from his Expedition into *Syria*, muſt neceſſarily lie towards the *Eaſt of Canaan*, we muſt look for ſome other *Valley of Salt* in the Confines of that Country. Now, about a League Southward from the City of *Palmyra*, or *Thadnor*, in the Road to *Edom*, we find a large Plain, abounding with Salt-pits, whence a great Part of *Syria* is furniſh'd with that Commodity; and therefore 'tis very probable, that the Battle between *David*'s Generals, and the *Edomites*, was fought in this Plain, which is about two Days Journey from *Bozrah*, the capital City of the *eaſtern Edom*, whence the People might march out to meet *David*'s Forces, and oppoſe them in their Return home.

CHAP. IX.

David, for Jonathan's *Sake, ſends for* Mephiboſheth, *entertains him at his Table, and reſtores him all that was* Saul's; *and appoints* Ziba *his Steward.*

Ver. 1. AND David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs for Jonathans ſake? 2 And *there was* of the houſe of Saul, a ſervant whoſe name *was* Ziba: and when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he*. 3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the kindneſs of God unto him? And Ziba ſaid unto the king, Jonathan has yet a ſon, *which is* lame on *his* feet. 4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſon of Ammiel, in Lo-debar. 5 Then king David ſent, and fetcht him out of the houſe of Machir, the ſon of Ammiel, from Lo-debar. 6 Now when Mephiboſheth the ſon of Jonathan the ſon of Saul, was come unto David, he fell on his face, and did reverence. And David ſaid, Mephiboſheth. And he anſwered, behold thy ſervant. 7 And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſs, for Jonathan thy fathers ſake, and will reſtore thee all the land of Saul thy father, and thou ſhalt eat bread at my table continually. 8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a dead dog as I *am?* 9 Then the king called to Ziba Sauls ſervant, and ſaid unto him I have given unto thy maſters ſon all that pertained to Saul, and to all his houſe. 10 Thou therefore and thy ſons, and thy ſervants ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſters ſon may have food to eat: but Mephiboſheth thy maſters ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons and twenty ſervants. 11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for Mephiboſheth, *ſaid the king*, he ſhall eat at my table, as one of the kings ſons. 12 And Mephiboſheth had a young ſon, whoſe name was Micha: and all that dwelt in the houſe of Ziba, *were* ſervants unto Mephiboſheth. 13 So Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the kings table; and was lame on both his feet.

And David ſaid, Is there yet any of the Houſe of Saul, that I may ſhew him Kindneſs for Jonathan's Sake] But why does *David* enquire after the Houſe of *Saul*, rather than after that of *Jonathan?* Becauſe he knew not of any Son that *Jonathan* had left, and therefore thought his Kindneſs and Obligation were to paſs to the next of Kindred. As for *Mephiboſheth*, he was very young and obſcure, and probably concealed by his Friends, leſt *David* cut him off for Reaſons of State, as is uſual among Princes in like Caſe, and therefore was unknown to *David*, as well he might be, eſpecially when *David*'s Head and Hands were full of War with divers and potent Enemies, as hitherto they had been.

CHAP. X.

David *ſends Meſſengers to comfort the King of the* Ammonites, *he abuſes them. The* Ammonites *and* Syrians *prepare for War, and are overcome by* Joab *and* Abiſhai; *and are again conquered by* David.

Ver. 1. AND it came to paſs after this, that the king of the children of Ammon died, and Hanun his ſon reigned in his ſtead. 2 Then ſaid David, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, as his father ſhewed kindneſs unto me. And David ſent to comfort him by the hand of his ſervants, for his father. And Davids ſervants came into the land of the children of Ammon. 3 And the princes of the children of Ammon ſaid unto Hanun their lord, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? hath not David *rather* ſent his ſervants unto thee to ſearch the city, and to ſpy it out, and to overthrow *it?* 4 Wherefore Hanun took Davids ſervants, and ſhaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and ſent them away. 5 When they told *it* unto David, he ſent to meet them, becauſe

because the men were greatly aſhamed: and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return. 6 And when the children of Ammon ſaw that they ſtank before David, the children of Ammon ſent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thouſand footmen, and of king Maachah a thouſand men, and of Iſh-tob twelve thouſand men. 7 And when David heard of *it*, he ſent Joab, and all the hoſt of the mighty men. 8 And the children of Ammon came out, and put the battel in aray at the entring in of the gate: and the Syrians of Zoba, and of Rehob, and Iſh-tob, and Maacah *were* by themſelves in the field. 9 When Joab ſaw that the front of the battel was againſt him before and behind, he choſe of all the choice *men* of Iſrael, and put *them* in aray againſt the Syrians. 10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put *them* in aray againſt the children of Ammon. 11 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will come and help thee. 12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which ſeemeth him good. 13 And Joab drew nigh, and the people that *were* with him, unto the battel againſt the Syrians: and they fled before him. 14 And when the children of Ammon ſaw that the Syrians were fled, then fled they alſo before Abiſhai, and entred into the city: ſo Joab returned from the children of Ammon, and came to Jeruſalem. 15 And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together. 16 And Hadarezer ſent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the hoſt of Hadarezer *went* before them. 17 And when it was told David, he gathered all Iſrael together, and paſſed over Jordan, and came to Helam: and the Syrians ſet themſelves in aray againſt David, and fought with him. 18 And the Syrians fled before Iſrael, and David ſlew *the men of* ſeven hundred chariots of the Syrians, and forty thouſand horſe men, and ſmote Shobach the captain of their hoſt, who died there. 19 And when all the kings *that were* ſervants to Hadarezer ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them. So the Syrians feared to help the children of Ammon any more.

Wherefore Hanun took David's Servants, and ſhaved off the one Half of their Beards, and cut off their Garments in the Middle] This was one of the greateſt Indignities the Malice of Man could invent, in thoſe Countries, where all People thought their Hair ſo great an Ornament, that ſome would rather have ſubmitted to die, than part with it. What a foul Diſgrace, and heavy Puniſhment this was accounted in antient Times, we may learn from *Nicholaus Damaſcenus*, as mention'd by *Stobæus*, who ſays, that among tne *Indians*, the King commanded the greateſt Offenders to be *ſhaven*, as the heavieſt Puniſhment he could inflict upon them; and, to the like Purpoſe, *Plutarch* tells us, that, whenever a Soldier, among the *Lacedemonians*, was convicted of *Cowardice*, he was oblig'd to go with one Part of his Upper-lip ſhaved, and the other not. Nay, even at this Day no greater Indignity can be offer'd to a Man of *Perſia*, than to cauſe his Beard to be ſhav'd; and therefore *Tavernier*, in his Travels, relates the Story, that when the *Sophi* caus'd an Ambaſſador of *Aureng-zeb*'s to be us'd in this Manner, telling him, that he was not worthy to wear a Beard, the Emperor (even in the Manner as *David* here did) moſt highly reſented the Affront that was done to him in the Perſon of his Ambaſſador. And as ſhaving *David*'s Ambaſſadors was deſervedly accounted a grievous Affront, ſo the cutting off half the Beard (which made them look ſtill more ridiculous) was a great Addition to it, when Beards were held in great Veneration; and, where long Habits down to the Heels, were worn (eſpecially by Perſons of Diſtinction) without any Breeches or Drawers, the cutting their Garments, even to the Middle, thereby to expoſe their *Nakedneſs*, was ſuch a brutal and ſhameleſs Inſult, as would hardly become a Man of *David*'s Martial Spirit, and juſt Sentiments of Honour, to have tamely paſs'd by. *Patrick's* and *Calmet's* Com.

CHAP. XI.

David's *Adultery with* Bathſheba, *and* Uriah's *Murder thereupon.*

Ver. 1. AND it came to paſs, *that* after the year was expired, at the time when kings go forth *to battel*, that David ſent Joab and his ſervants with him, and all Iſrael; and they deſtroyed the children of Ammon, and beſieged Rabbah: but David tarried ſtill at Jeruſalem. 2 And it came to paſs in an evening-tide, that David aroſe from off his bed, and walked upon the roof of the kings houſe: and from the roof he ſaw a woman waſhing her ſelf, and the woman *was* very beautiful to look upon. 3 And David ſent and enquired after the woman: and *one* ſaid, *Is* not this Bath-ſheba the daughter of Eliam, the wife of Uriah the Hittite? 4 And David ſent meſſengers, and took her; and ſhe came in unto him, and he lay with her, (for ſhe was purified from her uncleanneſs) and ſhe returned unto her houſe. 5 And the woman conceived, and ſent and told David, and ſaid, I am with child. 6 And David ſent to Joab, *ſaying*, Send me Uriah the Hittite. And Joab ſent Uriah to David. 7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war proſpered. 8 And David ſaid to Uriah, Go down to thy houſe, and waſh thy feet. And Uriah departed out of the kings houſe, and there followed him a meſs *of meat* from the king. 9 But Uriah ſlept at the door of the kings houſe, with all the ſervants of his lord, and went not down to his houſe. 10 And when they had told David, ſaying, Uriah went not down unto his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey? why *then* didſt thou not go down unto thine houſe? 11 And Uriah ſaid unto David, The ark, and Iſrael, and Judah abide in tents, and my lord Joab, and the ſervants of my lord are encamped in the open fields; ſhall I then go into mine houſe, to eat and to drink, and to lie with my wife? *As* thou liveſt, and as thy ſoul liveth, I will not do this thing. 12 And David ſaid to Uriah, Tarry here to day alſo, and to morrow I will let thee depart. So Uriah abode in Jeruſalem, that day and the morrow. 13 And when David had called him, he did eat and drink before him, and he made him drunk: and at even he went out to lie on his

with the ſervants of his lord, but went not down to his houſe. 14 And it came to paſs in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah. 15 And he wrote in the letter, ſaying, Set ye Uriah in the fore-front of the hotteſt battel, and retire ye from him, that he may be ſmitten, and die. 16 And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were*. 17 And the men of the city went out, and fought with Joab: and there fell *ſome* of the people of the ſervants of David, and Uriah the Hittite died alſo. 18 Then Joab ſent, and told David all the things concerning the war: 19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the war unto the king. 20 And if ſo be that the kings wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city when ye did fight? knew ye not that they would ſhoot from the wall? 21 Who ſmote Abimelech the ſon of Jerubbeſheth? did not a woman caſt a piece of a millſtone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then ſay thou, Thy ſervant Uriah the Hititte is dead alſo. 22 So the meſſenger went, and came and ſhewed David all that Joab had ſent him for. 23 And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us in the field, and we were upon them even unto the entring of the gate. 24 And the ſhooters ſhot from off the wall upon thy ſervants, and *ſome* of the kings ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo. 25 Then David ſaid unto the meſſenger, Thus ſhalt thou ſay unto Joab, Let not this thing diſpleaſe thee: for the ſword devoureth one as well as another: make thy battel more ſtrong againſt the city, and overthrow it; and encourage thou him. 26 And when the wife of Uriah heard that Uriah her huſband was dead, ſhe mourned for her huſband. 27 And when the mourning was paſt, David ſent, and fet her to his houſe, and ſhe became his wife, and bare him a ſon: but the thing that David had done, diſpleaſed the Lord.

And walked upon the King's Roof] The Manner of building in all Eaſtern Countries, was to have their Houſes *flat-roof'd*, with a *Terraſs*, and a *Parapet* Wall, for the Convenience of walking in a cool Air; and, as *David*'s Palace was built on one of the higheſt Places on Mount *Sion*, he might eaſily look down upon the lower Parts of the Town, and take a View of all the Gardens that were within a due Diſtance. *Le Clerc*'s Com.

The Wife of Uriah the Hittite] *Uriah*, tho' an *Hittite* by Nation, was *proſelyted* to the *Jewiſh* Religion, and ſo, marrying with a *Jewiſh* Woman, liv'd in *Jeruſalem*; or, as he was one of the *King's Life-guard*, which ſeem'd to have been all *Natives* and of the Tribe of *Judah*, this additional Name might perhaps be given him, for ſome gallant Action atchiev'd againſt the *Hittites*, in the ſame Manner as a *Roman* in After-Ages, came to be call'd *Africanus*, *Germanicus*, *Parthicus*, &c. upon Account of Victories obtain'd over the *Africans*, *Germans*, or *Parthians*. *Calmet*'s Com.

CHAP. XII.

Nathan *reproves* David, *who confeſſes his Sin, and is pardoned, but the Child dies.* Solomon *born.* David *takes* Rabbah, *and puts the Inhabitants to Torture.*

Ver. 1. AND the Lord ſent Nathan unto David: and he came unto him and ſaid unto him, There were two men in one city; the one rich, and the other poor. 2 The rich *man* had exceeding many flocks and herds: 3 But the poor *man* had nothing ſave one little ew-lamb, which he had bought and nouriſhed up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his boſom, and was unto him as a daughter. 4 And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own herd, to dreſs for the wayfaring man that was come unto him, but took the poor mans lamb, and dreſſed it for the man that was come to him. 5 And Davids anger was greatly kindled againſt the man; and he ſaid to Nathan, *As* the Lord liveth, the man that hath done this *thing*, ſhall ſurely die. 6 And he ſhall reſtore the lamb fourfold, becauſe he did this thing, and becauſe he had no pity. 7 And Nathan ſaid to David, Thou *art* the man. Thus ſaith the Lord God of Iſrael, I anointed thee king over Iſrael, and I delivered thee out of the hand of Saul: 8 And I gave thee thy maſters houſe, and thy maſters wives into thy boſom, and gave thee the houſe of Iſrael and of Judah; and if *that had been* too little, I would moreover have given unto thee ſuch and ſuch things. 9 Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the children of Ammon. 10 Now therefore the ſword ſhall never depart from thine houſe; becauſe thou haſt deſpiſed me; and haſt taken the wife of Uriah the Hittite to be thy wife. 11 Thus ſaith the Lord, Behold, I will raiſe up evil againſt thee out of thy own houſe, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he ſhall lie with thy wives in the ſight of this ſun. 12 For thou didſt it ſecretly: but I will do this thing before all Iſrael, and before the ſun. 13 And David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David, The Lord hath alſo put away thy ſin; thou ſhalt not die. 14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child alſo *that is* born unto thee, ſhall ſurely die. 15 And Nathan departed unto his houſe: and the Lord ſtruck the child that Uriahs wife bare unto David, and it was very ſick. 16 David therefore beſought God for the child, and David faſted, and went in, and lay all night upon the earth. 17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he eat bread with them. 18 And it came to paſs on the ſeventh day, that the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then vex himſelf if we tell him that the child is dead? 19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? And they ſaid, He is dead. 20

Then David aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the Lord, and worſhipped: then he came to his own houſe, and when he required, they ſet bread before him, and he did eat. 21 Then ſaid his ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* yet alive, but when the child was dead, thou didſt riſe and eat bread. 22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live? 23 But now he is dead, wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me. 24 And David comforted Bathſheba his wife, and went in unto her, and lay with her: and ſhe bare a ſon, and he called his name Solomon; and the Lord loved him. 25 And he ſent by the hand of Nathan the prophet; and he called his name Jedidiah, becauſe of the Lord. 26 And Joab fought againſt Rabbah of the children of Ammon, and took the royal city. 27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of waters. 28 Now therefore, gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and it be called after my name. 29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it. 30 And he took their kings crown from off his head, (the weight whereof *was* a talent of gold, with the precious ſtones) and it was *ſet* on Davids head: and he brought forth the ſpoil of the city in great abundance. 31 And he brought forth the people that *were* therein, and put *them* under ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

And David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David, The Lord alſo hath put away thy Sin] It has been aſked, How God ſo readily came to forgive *David*, when he acknowledged his Tranſgreſſion, and yet did not *Saul* tho' he made the like Confeſſion, *I have ſinned?* But the Anſwer is obvious, that, be the Form of Expreſſion what it will, unleſs it proceeds from the Sincerity of the Heart, the great Searcher of Hearts will not regard. The true Reaſon therefore why *Saul* could not obtain a Revocation of his Sentence of Rejection, was, becauſe his Repentance was not ſincere; it did not proceed from an humble and contrite Spirit: At the ſame Time that he acknowledged his Sin, he deſired *Samuel to honour him before the People*, and perſiſted in his Diſobedience ever after. Whereas *David*, on the contrary, humbled himſelf, wept, and lamented for his Sin; and of his Penitence has left an eternal Monument in the LIſt Pſalm, *Have Mercy upon me, O God, after thy great Goodneſs, according to the Multitude of thy Mercies; do away mine Offences, waſh me throughly from my Wickedneſs*, &c.

It has been made a Queſtion, whether *David*, according to the *Jewiſh* Law, could marry the Widow of *Uriah*, of whoſe Death he had been the Cauſe? According to the *Jewiſh* Doctors, it was utterly unlawful for any to marry another Man's Wife, in Caſe he had *defiled* her before. The Canonical Law declares ſuch Marriages null and void, as are contracted between an adulterous Man, and a Woman that was Partner with him in the Crime; and, tho' the Law of *Moſes* does not expreſly forbid them, yet we may not thence infer, that they were permitted among the *Jews*. For theſe Reaſons, ſome have thought, that this Marriage of *David* and *Bathſheba* was null and invalid; but others, upon better Grounds, think that tho' there were many criminal Circumſtances attending it, yet theſe did not vacate its Effect; and in ſhort, tho' it ought not to have been done, yet being done, the Marriage was good, and the Children, that were afterwards born, were legitimate.

David therefore beſought God for the Child, and David faſted, and went in, and lay all Night upon the Earth] This exceſſive Mourning did not proceed ſimply from Fear of the Loſs of the Child, but from a deep Senſe of his Sin, and of the divine Diſpleaſure manifeſt in the Child's Sickneſs, and particularly from a juſt Senſe of the Injury which he had done the Infant by his Sin, and which he thought himſelf bound in Juſtice, by Prayer and Interceſſion, as much as he was able, to repair.

I have fought againſt Rabbah, and have taken the City of Waters] Some learned Men are of Opinion, that this royal City of *Rabbah* was likewiſe called *the City of Waters*, either becauſe it ſtood upon a River, or was encompaſs'd with Waters both for its Defence and Delight. But *Junius* renders it, that *he cut off the Waters, which ſupply'd the Town*; which Tranſlation not only *Joſephus* ſeems to favour, by telling us, that *Joab* ſeiz'd on all the *Aqueducts* that led into the City; but *Polybius* likewiſe, ſpeaking of the Siege of this ſame Place by *Antiochus*, relates the Story, how a certain Deſerter diſcover'd to that Prince a ſubterraneous Paſſage, through which the Beſieged came to draw Water, which *Antiochus* ſtopp'd up, and, by Reaſon of their Thirſt, compell'd them to ſurrender. *Pool's* Annot. and *Calmet's* Com.

And they took the King's Crown from off his Head, the Weight of which was a Talent of Gold, with the precious Stones] The Weight of a Talent, which, upon the loweſt Computation, amounts to no leſs than an hundred and twenty three Pounds, is allowed to be too much for one Neck to ſuſtain; but then we ſhould conſider, that, beſides the Crown that was uſually worn, it was cuſtomary in ſome Nations for Kings to have vaſt large ones; (even to a Size equal to this) either hung or ſupported over the Throne, where, at their Coronation, or upon ſolemn Occaſions, they were wont to ſit.

'Tis a common Thing, however, in *Hebrew*, as well as other learned Languages, to have the ſame Word ſignify both the *Weight* and *Value* of any Thing. And that the Price or Worth of the Crown is here the Meaning of the Phraſe, we have the more Reaſon to think, becauſe Mention is made of an Addition of *precious Stones*, which are never eſtimated by the Weight of Gold. *Joſephus* tells us of one Stone of great Value in the Middle of the Crown, which he calls a *Sardonyx*; and as we may ſuppoſe there were other Jewels of ſeveral Kinds, placed at their proper Diſtances, theſe, in Proportion as they heightened the Value, muſt leſſen the Weight of the Crown, and verify what the ſame Hiſtorian tells us of it, *viz. that* David *wore it conſtantly on his Head afterward for an Ornament.*

CHAP. XIII.

Amnon *raviſhes his Siſter* Tamar, *which* Abſalom *revenges in his Death, and flies to* Geſhur.

Ver. 1. AND it came to paſs after this, that Abſalom the ſon of David had a fair ſiſter, whoſe name *was* Tamar, and Amnon the ſon of David loved her. 2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar; for ſhe *was* a virgin: and Amnon thought it hard for him to do any thing to her. 3 But Amnon had a friend, whoſe name *was* Jonadab the ſon of Shimeah, Davids brother: and Jonadab

dab *was* a very ſubtil man. 4 And he ſaid unto him, Why *art* thou, *being* the kings ſon, lean from day to day? wilt thou not tell me? And Amnon ſaid unto him, I love Tamar my brother Abſaloms ſiſter. 5 And Jonadab ſaid unto him, Lay thee down on thy bed, and make thy ſelf ſick: and when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and dreſs the meat in my ſight, that I may ſee *it*, and eat *it* at her hand, 6 So Amnon lay down, and made himſelf ſick: and when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of cakes in my ſight, that I may eat at her hand. 7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnons houſe, and dreſs him meat. 8 So Tamar went to her brother Amnons houſe; (and he was laid down) and ſhe took flour, and kneaded *it*, and made cakes in his ſight, and did bake the cakes. 9 And ſhe took a pan, and poured *them* out before him, but he refuſed to eat. And Amnon ſaid, Have out all men from me: and they went out every man from him. 10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which ſhe had made, and brought *them* into the chamber to Amnon her brother. 11 And when ſhe had brought *them* unto him to eat, he took hold of her, and ſaid unto her, Come lie with me, my ſiſter. 12 And ſhe anſwered him, Nay, my brother, do not force me: for no ſuch thing ought to be done in Iſrael; do not thou this folly. 13 And I, whither ſhall I cauſe my ſhame to go? and as for thee, thou ſhalt be as one of the fools in Iſrael: now therefore, I pray thee, ſpeak unto the king; for he will not withold me from thee. 14 Howbeit, he would not hearken unto her voice: but being ſtronger than ſhe, forced her, and lay with her. 15 Then Amnon hated her exceedingly, ſo that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: and Amnon ſaid unto her, Ariſe, be gone. 16 And ſhe ſaid unto him, There *is* no cauſe; this evil in ſending me away, *is* greater than the other that thou didſt unto me: but he would not hearken unto her. 17 Then he called his ſervant that miniſtred unto him, and ſaid, Put now this *woman* out from me, and bolt the door after her. 18 And ſhe had a garment of divers colours upon her: for with ſuch robes were the kings daughters *that were* virgins, apparelled. Then his ſervant brought her out, and bolted the door after her. 19 And Tamar put aſhes on her head; and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying. 20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my ſiſter: he *is* thy brother, regard not this thing. So Tamar remained deſolate in her brother Abſaloms houſe. 21 But when king David heard of all theſe things, he was very wroth. 22 And Abſalom ſpake unto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar. 23 And it came to paſs after two full years, that Abſalom had ſheep-ſhearers at Baal-hazor, which *is* beſide Ephraim: and Abſalom invited all the kings ſons. 24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheep-ſhearers, let the king I beſeech thee, and his ſervants, go with thy ſervant. 25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be chargeable unto thee. And he preſſed him: howbeit he would not go, but bleſſed him. 26 Then ſaid Abſalom, If not, I pray thee, let my brother Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee? 27 But Abſalom preſſed him, that he let Amnon and all the kings ſons go with him. 28 Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnons heart is merry with wine, and when I ſay unto you, Smite Amnon, then kill him, fear not: have not I commanded you? be couragious, and be valiant. 29 And the ſervants of Abſalom did unto Amnon, as Abſalom had commanded: then all the kings ſons aroſe, and every man gat him up upon his mule, and fled. 30 And it came to paſs, while they were in their way, that tidings came to David, ſaying, Abſalom hath ſlain all the kings ſons, and there is not one of them left. 31 Then the king aroſe, and tare his garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent. 32 And Jonadab the ſon of Shimeah Davids brother, anſwered and ſaid, Let not my lord ſuppoſe *that* they have ſlain all the young men the kings ſons; for Amnon only is dead: for by the appointment of Abſalom this hath been determined, from the day that he forced his ſiſter Tamar. 33 Now therefore let not my lord the king take the thing to his heart, to think that all the kings ſons are dead: for Amnon only is dead. 34 But Abſalom fled. And the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behind him. 35 And Jonadab ſaid unto the king, Behold, the kings ſons come: as thy ſervant ſaid, ſo it is. 36 And it came to paſs aſſoon as he had made an end of ſpeaking, that behold, the kings ſons came, and lift up their voice and wept: and the king alſo and all his ſervants wept very ſore. 37 But Abſalom fled, and went to Talmai the ſon of Ammihud king of Geſhur: and *David* mourned for his ſon every day. 38 So Abſalom fled, and went to Geſhur, and was there three years. 39 And *the ſoul of* king David longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

Ammon ſaid unto the King, I pray thee, let Tamar my Siſter come] Virgins of the Blood-royal were kept recluſe in Apartments ſeparate from the Commerce of Men, into which not only Strangers, but even their own Fathers were not permitted to enter. *Ammon* however, at ſome Time or other, had ſeen the beautiful *Tamar*, or otherwiſe he could not have conceived ſo ſtrong a Paſſion for her. Upon ſome certain *Ceremonial* Occaſions indeed, it was cuſtomary for the young Women to walk out, and ſhew themſelves; but conſidering their cloſe Confinement at other Times, it was hardly poſſible for *Amnon* to find an Opportunity of declaring his Paſſion, much leſs of gratifying it; and therefore, out of pure Deſpair, he pin'd himſelf into a Conſumption. *Calmet*'s Com.

Then Amnon hated her exceedingly] It is no uncommon Thing for Men of violent and irregular Paſſions

to

to pass from one Extreme to another. The Shame which accompanies every base Action, the Remorse, the Repentance, and many bad Consequences that immediately pursue it, make a Recoil in every Man's Temper, and therefore it is no Wonder, that a *libidinous* young Man, who would not spare so much as his own Sister, should, after Fruition, and when the Ardour of his Lust is satisfied, be seized with a contrary Passion, and hate the Object he loved so much before, when he came coolly to compare the *Pleasure* and the *Sin* together, the *Shortness* of the one, and the *Heinousness* of the other.

But Absalom fled, and went to Talmai, — King of Geshur] In the Case of Wilful Murther, says *Patrick*, the Law is, *That the Avenger of Blood shall slay the Murtherer; when he meeteth him he shall slay him*, Numb. xxx. 21. Thom whence it seems to follow, that it was not in any Man's Power to protect the *wilful* Murtherer, because the *Avenger of Blood*, i. e. the neareſt Relation of the Person murther'd, might, with Impunity, wherever he met him, kill him. As *Absalom* therfore had committed a design'd Murther, his own Life was every Moment in Danger; and as there were no Cities of Refuge in his own Country, that, in this Case, would yield him Protection, he was forc'd to flee out of the Kingdom to his Mother's Father.

CHAP. XIV.

Joab *instructs a Widow of* Tekoah, *by a Parable, to induce the King to fetch home* Absalom; *who comes to* Jerusalem, *but is forbidden to see the King; his Person and Family described. After two Years* Joab *brings him to the King.*

Ver. 1. NOW Joab the son of Zeruiah perceived that the kings heart *was* towards Absalom. 2 And Joab sent to Tekoah, and fetcht thence a wise woman, and said unto her, I pray thee, feign thy self to be a mourner, and put on now mourning apparel, and anoint not thy self with oil, but be as a woman that had a long time mourned for the dead: 3 And come to the king, and speak on this manner unto him: So Joab put the words in her mouth. 4 And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king. 5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead. 6 And thy hand-maid had two sons, and they two strove together in the field, and *there was* none to part them, but the one smote the other, and slew him. 7 And behold, the whole family is risen against thine hand-maid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew, and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth. 8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee. 9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my fathers house: and the king and his throne *be* guiltless. 10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more. 11 Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the Lord liveth, there shall not one hair of thy son fall to the earth. 12 Then the woman said, Let thine hand-maid, I pray thee, speak *one* word unto my lord the king. And he said, Say on. 13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing, as one which is faulty, in that the king doth not fetch home again his banished. 14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again: neither doth God respect *any* person, yet doth he devise means, that his banished be not expelled from him. 15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy hand-maid said, I will now speak unto the king; it may be that the king will perform the request of his hand-maid. 16 For the king will hear, to deliver his hand-maid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God: 17 Then thine hand-maid said, The word of my lord the king shall now be comfortable: for as an angel of God, so *is* my lord the king to discern good and bad: therefore the Lord thy God will be with thee. 18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. 19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab he bade me, and he put all these words in the mouth of thine hand-maid: 20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth. 21 And the king said unto Joab, Behold now, I have done this thing: go therefore bring the young man Absalom again. 22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord O king, in that the king hath fulfilled the request of his servant. 23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem. 24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the kings face. 25 But in all Israel there was none to be so much praised as Absalom, for beauty: from the sole of his foot, even to the crown of his head, there was no blemish in him. 26 And when he polled his head, (for it was at every years end that he polled *it*: because *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred shekels after the kings weight. 27 And unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance. 28 So Absalom dwelt two full years in Jerusalem, and saw not the kings face. 29 Therefore Absalom sent for Joab, to have sent him to the king, but he would not come to him: and when he sent again the second time, he would not come. 30 There-

fore he ſaid unto his ſervants, See, Joabs field is near mine, and he hath barley there; go and ſet it on fire: and Abſaloms ſervants ſet the field on fire. 31 Then Joab aroſe and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire? 32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, come hither, that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *it had been* good for me *to have been* there ſtill: now therefore let me ſee the kings face; and if there be *any* iniquity in me, let him kill me. 33 So Joab came to the king, and told him: and when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the ground before the king: and the king kiſſed Abſalom.

And Joab ſent to Tekoah] *Tekoah* was a City in the Tribe of *Judah*, which lay South of *Jeruſalem*, and about twelve Miles diſtant from it. And herein does *Joab*'s Cunning appear not a little, that he made choice of a *Woman* rather than a *Man*, becauſe Women can more eaſily expreſs their Paſſions, and ſooner gain Pity to their Miſeries; a *Widow*, which was a Condition of Life proper to move Compaſſion; a *grave Woman*, (as *Joſephus* calls her) which made her better fitted for addreſſing the King; and a Woman *not known* at *Jeruſalem*, but living at ſome Diſtance in the Country, that the Caſe, which ſhe was to repreſent, might not be too readily enquired into. See *Pool*'s Annot.

He weighed the Hair of his Head at two hundred Shekels, after the King's Weight] Many and various are the Explications which the Learned have given of this Text, but none ſo probable as what follows, *viz.* It is laid down as a Principle, that during the Reigns of the Kings of *Judah*, there was no Variation in the *Hebrew Weights*, nor were there any that were called the *King's*; that the Difference between the King's and the common Weight, did not commence till after ſome Continuance of the *Babyloniſh* Captivity; that, towards the End of this Captivity, whoever he was that reviſed theſe Books of *Samuel*, made mention of ſuch Weights as were not properly *Hebrew*, but ſuch as after ſixty or ſeventy Years Captivity) the *Jews* only knew, and theſe were *Babyloniſh*; and that therefore when he comes to mention the Weight of *Abſalom*'s Hair, and tells us, that it was two *hundred Shekels*, he adds (by way of Explanation) that it was *after the King's Weight*, that is, after the Weight of the King of *Babylon*, whoſe *Shekel* was but the third Part of an *Hebrew Shekel*, as the beſt Writers upon Weights and Meaſures are generally agreed. So that according to this *Hypotheſis*, *Abſalom*'s Hair, which weighed two hundred *Babyloniſh* Shekels, came but, in our Weight, to about thirty three Ounces; a Quantity which thoſe who deal in that Commodity, have not unfrequently met with upon ſeveral Womens Heads, and therefore that brings this long conteſted Story, at leaſt, within the Bounds of a fair Probability.

CHAP. XV.

Abſalom's *inſinuating Behaviour*; *by* Ahithophel's *Aſſiſtance*, *forms a Conſpiracy againſt the King*. David *flies from* Jeruſalem, *but leaves ten of his Concubines*.

1 AND it came to paſs after this, that Abſalom prepared him chariots, and horſes, and fifty men to run before him. 2 And Abſalom roſe up early, and ſtood beſide the way of the gate: and it was *ſo*, that when any man that had a controverſy came to the king for judgment, then Abſalom called unto him, and ſaid, Of what city *art* thou? And he ſaid, Thy ſervant *is* of one of the tribes of Iſrael. 3 And Abſalom ſaid unto him, See, thy matters *are* good and right, but *there is* no man *deputed* of the king to hear thee. 4 Abſalom ſaid moreover, O that I were made judge in the land, that every man which hath any ſuit or cauſe might come unto me, and I would do him juſtice. 5 And it was *ſo*, that when any man came nigh *to him* to do him obeiſance, he put forth his hand and took him, and kiſſed him. 6 And on this manner did Abſalom to all Iſrael that came to the king for judgment: ſo Abſalom ſtole the hearts of the men of Iſrael. 7 And it came to paſs after forty years, that Abſalom ſaid unto the king, I pray thee let me go and pay my vow, which I have vowed unto the Lord in Hebron. 8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the Lord ſhall bring me again indeed to Jeruſalem, then I will ſerve the Lord. 9 And the king ſaid unto him, Go in peace. So he aroſe and went to Hebron. 10 But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, As ſoon as ye hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron. 11 And with Abſalom went two hundred men out of Jeruſalem, *that were* called, and they went in their ſimplicity; and they knew not any thing. 12 And Abſalom ſent for Ahithophel the Gilonite, Davids counſeller, from his city, *even* from Giloh, while he offered ſacrifices: and the conſpiracy was ſtrong; for the people increaſed continually with Abſalom. 13 And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom. 14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, Ariſe, and let us flee; for we ſhall not *elſe* eſcape from Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the city with the edge of the ſword. 15 And the kings ſervants ſaid unto the king, Behold, thy ſervants *are ready to do* whatſoever my lord the king ſhall appoint. 16 And the king went forth, and all his houſhold after him: and the king left ten women, *which were* concubines, to keep the houſe. 17 And the king went forth, and all the people after him, and tarried in a place that was far off. 18 And all his ſervants paſſed on beſide him; and all the Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king. 19 Then ſaid the king to Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place, and abide with the king: for thou *art* a ſtranger, and alſo an exile. 20 Whereas thou cameſt *but* yeſterday, ſhould I this day make thee go up and down with us? ſeeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee. 21 And Ittai anſwered the king, and ſaid, *As* the Lord liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death or life; even there alſo will thy ſervant be. 22 And David ſaid to Ittai, Go, and paſs over. And Ittai the Gittite paſſed over, and all his men, and all the little ones that *were* with him. 23 And all the country wept with a loud voice, and all the people paſſed over: the king alſo himſelf paſſed over the brook Kidron, and all the people paſſed over, toward the way of the wilderneſs. 24 And lo,

Zadok alſo, and all the Levites *were* with him, bearing the ark of the covenant of God, and they ſat down the ark of God; and Abiathar went up, until all the people had done paſſing out of the city. 25 And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me *both* it, and his habitation. 26 But if he thus ſay, I have no delight in thee: behold, *here am* I, let him do to me as ſeemeth good unto him. 27 The king ſaid alſo unto Zadok the prieſt, *Art not* thou a ſeer? return into the city in peace, and your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar. 28 See, I will tarry in the plain of the wilderneſs, until there come word from you to certify me. 29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there. 30 And David went up by the aſcent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot, and all the people that *was* with him covered every man his head, and they went up, weeping as they went up. 31 And *one* told David, ſaying, Ahithophel *is* among the conſpirators with Abſalom. And David ſaid, O Lord, I pray thee, turn the counſel of Ahithophel into fooliſhneſs. 32 And it came to paſs, that *when* David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head: 33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me. 34 But if thou return to the city, and ſay unto Abſalom, I will be thy ſervant, O king, *as* I *have been* thy fathers ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayeſt thou for me defeat the counſel of Ahithophel. 35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, *that* what thing ſoever thou ſhalt hear out of the kings houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts. 36 Behold, *they have* there with them their two ſons, Ahimaaz Zadoks *ſon*, and Jonathan Abiathars *ſon*: and by them ye ſhall ſend unto me every thing that ye can hear. 37 So Huſhai Davids friend came into the city, and Abſalom came into Jeruſalem.

And it came to paſs after forty Years] But where to begin this Date of the *forty Years*, has occaſioned much Diſagreement among Commentators. Some compute them from the Time that the *Iſraelites* demanded a King of *Samuel*; others, from the firſt Time that *David* was anointed King; others, from the Commencement of his Reign over *Judah*; and others again, from the Time that he took Poſſeſſion of the whole Kingdom. The two latter of theſe Opinions are inſupportable, becauſe *David* reigned but forty Years in all, and was now ſo hail and hearty, as to be able to walk on foot; whereas, in the latter Part of his Life, he was very infirm and *bed-rid*. The learned *Uſher* indeed, makes theſe forty Years to commence from the Time of *David*'s firſt Unction, that therefore he was threeſcore Years old when this Rebellion broke out, and lived ten Years after it: But (with all due Deference to great Authority) both this, and the other Opinion, that computes from the Time that the Demand of a King was made, are forced, and unnatural; have no Affinity to the Text, nor do they ſuggeſt any Reaſon, why the ſacred Hiſtorian ſhould begin his Account of this unnatural Rebellion, with an *And it came to paſs, that after forty Years*: Whereas, if we conſider the Account of what went before, how *Abſalom*, by all the Arts of Popularity, a ſplendid Equipage, condeſcenſive Behaviour, large Promiſes, and flattering Speeches, had alienated the Hearts of the People from his Father, we cannot but be tempted to think, that there is an Error crept in to the Text.

As ſoon as ye hear the Sound of the Trumpet] This looks as if *Abſalom* had placed Trumpeters at proper Diſtances to take the Sound from one another, and diſperſe it all over the Kingdom, that ſo they, who were Lovers of his Cauſe, might inſtantly reſort to his Aſſiſtance and Support; to which they were encouraged, no doubt, by the Suggeſtions of his Emiſſaries, who might perſuade the People, that all this was done by the King's Conſent and Approbation, who, being aged and infirm himſelf, was willing to reſign his Kingdom to his eldeſt and moſt noble Son, who was deſcended from a King by both Parents. *Le Clerc*'s and *Peel*'s Com.

The Hearts of the Men of Iſrael are after Abſalom] It would really make one wonder, how a People could ſo eaſily abandon a Prince, ſo brave, ſo happy, and ſo ſucceſsful as *David* had been; how they could forget his excellent Qualities, or be unmindful of the Services he had done the Nation; but for this there may be ſome Reaſons aſſigned. In every Nation there are always ſome turbulent and diſcontented Spirits, who are uneaſy with the preſent State of Things, and promiſe themſelves ſome Benefit from a Change. *Saul*'s Party was not as yet entirely extinct, and *Joab*, who was *David*'s *prime Miniſter*, behaved with an inſufferable Pride and Inſolence. His Crimes, which were very black, and which the King durſt not puniſh, redounded upon him; and the King himſelf had given Umbrage enough againſt him, in living with *Bathſheba*, after he had murdered her Huſband: But, what gave the faireſt Pretence of all, was the Obſtruction of *Juſtice* in the *Civil* Adminiſtration: For, had there not been ſomething of this, *Abſalom* could have had no Grounds for making ſo loud Complaints. See *Calmet*'s and *Patrick*'s Com.

Huſhai the Archite came to meet him] This Man might be of the antient Race of the *Archites*, Deſcendants from *Canaan*, of whom *Moſes* ſpeaks, *Gen.* x. 17. but ſince the Name of theſe antient People is differently written, I ſhould rather think, that this additional Name was given him from the Place of his Nativity, *viz.* *Archi*, a Town ſituated on the Frontiers of *Benjamin* and *Ephraim*, to the Weſt of *Bethel*, Joſh. xvi. 2.

But if thou return to the City, and ſay unto Abſalom, I will be thy Servant, O King, &c.] But was not *David* guilty of Perfidy in putting his Friend *Huſhai* upon offering his Service to *Abſalom*? No: Becaute the unjuſt War which he had declared againſt his Father, gave his Father a Right to treat him as an open Enemy, and to employ either Force or Artifice againſt him; nor can this Conduct of his be blamed, unleſs we ſhould ſay, that when Kings are engaged in War, they are forbidden to diſguiſe their true Deſigns, even tho' it be a Thing notorious, that even upon this Diſguiſe the Practice of Stratagems in War (which were never yet accounted unlawful) is entirely founded.

CHAP. XVI.

Ziba, *by Treachery, obtains his Maſter's Inheritance.* Shimei *curſes* David. Abſalom *comes to* Jeruſalem. Ahithophel's *Advice.*

Ver. 1. AND when David was a little paſt the top *of the hill*, behold, Ziba the ſervant of Mephiboſheth met him with a couple of aſſes ſaddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raiſins, and an hundred of ſummer-fruits, and a bottle of wine. 2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, The aſſes *be* for the kings houſhold to ride on, and

and the bread and ſummer-fruit for the young men to eat, and the wine, that ſuch as be faint in the wilderneſs may drink. 3 And the king ſaid, And where *is* thy maſters ſon? And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To day ſhall the houſe of Iſrael reſtore me the kingdom of my father. 4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheh. And Ziba ſaid, I humbly beſeech thee *that* I may find grace in thy ſight, my lord, O king. 5 And when king David came to Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei the ſon of Gera: he came forth, and curſed ſtill as he came. 6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people, and all the mighty men *were* on his right hand, and on his left. 7 And thus ſaid Shimei when he curſed, Come out, come out thou bloody man, and thou man of Belial: 8 The Lord hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the Lord hath delivered the kingdom into the hand of Abſalom thy ſon: and behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloody man. 9 Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why ſhould this dead dog curſe my lord the king? let me go over, I pray thee, and take off his head. 10 And the king ſaid, What have I do with you, ye ſons of Zeruiah? ſo let him curſe, becauſe the Lord hath ſaid unto him, Curſe David. Who ſhall then ſay, Wherefore haſt thou done ſo? 11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it?* let him alone, and let him curſe: for the Lord hath bidden him. 12 It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his curſing this day. 13 And as David and his men went by the way, Shimei went along on the hills-ſide over againſt him, and curſed as he went, and threw ſtones at him, and caſt duſt. 14 And the king and all the people that *were* with him, came weary, and refreſhed themſelves there. 15 And Abſalom and all the people the men of Iſrael, came to Jeruſalem, and Ahithophel with him. 16 And it came to paſs when Huſhai the Archite, Davids friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, God ſave the king, God ſave the king. 17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſs to thy friend? why wenteſt thou not with thy friend? 18 And Huſhai ſaid unto Abſalom, Nay, but whom the Lord and this people and all the men of Iſrael chooſe, his will I be, and with him will I abide. 19 And again, whom ſhould I ſerve? *Should I* not *ſerve* in the preſence of his ſon? as I have ſerved in thy fathers preſence, ſo will I be in thy preſence. 20 Then ſaid Abſalom to Ahithophel, Give counſel among you what we ſhall do. 21 And Ahithophel ſaid unto Abſalom, Go in unto thy fathers concubines, which he hath left to keep the houſe, and all Iſrael ſhall hear that thou art abhorred of thy father, then ſhall the hands of all that *are* with thee be ſtrong. 22 So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in unto his fathers concubines, in the ſight of all Iſrael. 23 And the counſel of Ahithophel which he counſelled in thoſe days, *was* as if a man had enquired at the oracle of God: ſo *was* all the counſel of Ahithophel, both with David and with Abſalom.

Then ſaid the King to Ziba, Behold, thine are all that pertained unto Mephibosheth] Some have charged *David* with Injuſtice, in allotting the Eſtate of *Mephibosheth* to a perfidious Servant, without giving the Maſter a fair and equitable Hearing. But how could *David* have Leiſure to ſend for *Mephibosheth* from Mount *Olivet* to *Jeruſalem*, and enquire into the Merits of the Cauſe depending between him and his Servant, when he was in ſo great a Hurry, and under Flight from the Army of his rebel Son? Or, how could he have ſuppoſed, that *Ziba* could have dared to have told him ſo notorious a Lie, when in a ſhort Time it might be diſproved? Every Circumſtance, in ſhort, on *Ziba*'s Side looked well, but none on his Maſter's. To his Maſter *David* had been extremely kind, in reſtoring to him the forfeited Eſtate of his Grandfather *Saul*, and in allowing him to *eat at his own Table, as one of the King's Sons*; and now, at the general Rendezvous of his Friends, *David* might well have expected, that the Perſon to whom he had extended ſo many Favours, ſhould not have been ſo negligent in his Duty, as to abſent himſelf, unleſs it had been upon ſome extraordinary Buſineſs; and therefore when *Ziba* acquaints him with the Occaſion of his Abſence, tho' it was a mere Fiction, yet with *David* it might find a readier Credence, becauſe at this Time he had Reaſon to miſtruſt every Body; and ſeeing his own Family diſconcerted and broken, might think the Crown liable to any new Claimaint that could pretend to the ſame Right of Succeſſion that *Mephibosheth* might. All that *David* can therefore be blamed for in this whole Tranſaction, is too much Credulity, in ſuffering himſelf to be impoſed upon by the plauſible Tale of a Sycophant.

He came forth, and curſed as he came] Whether this Man had been a perſonal Sufferer in the Fall of *Saul*'s Family, or what elſe had exaſperated him againſt *David*, it no where appears; but it ſeems as if he had conceived ſome heinous Spite againſt him, when neither the Preſence of a King, nor the Terror of his Guards, could reſtrain him from throwing Stones, and bitter Speeches at him: And it looks, as if the King was fallen into the utmoſt Contempt, when one private Man could think of venting his Malice at him, in ſo groſs a Manner, with Impunity. *Howell*'s Hiſt.

So let him curſe, becauſe the Lord hath ſaid unto him, Curſe David] Not that God commanded it by his Word, for that ſeverely forbids curſing, *Exod.* xxii. 28. nor moved him to it by his Spirit; for neither was that poſſible, becauſe God *tempteth no Man*, Jam. i. 13. But the Meaning is, that the ſecret Providence of God did over-rule, and determine him ſo to do; *i. e.* God did not put any Wickedneſs into *Shimei*'s Heart (for he had of himſelf, an Heart of Malignity and Venom againſt *David*) but only left him to his own Wickedneſs; took away that common Prudence, which would have reſtrained him from ſo dangerous an Action; directed his Malice, that it ſhould be exerciſed againſt *David* rather than any other Man; and brought him into ſo diſtreſſed a Condition, that he might ſeem a proper Object of his Scorn and Contempt, which is enough to juſtify the Expreſſion, *The Lord hath bidden him*; in the ſame Manner that we read of his *commanding the Ravens*, 1 Kings xvii. 4. and ſometimes inanimate Creatures, *Pſalm* cxlvii. 15, 18. The ſhort is, *David* looked upon *Shimei* as an Inſtrument in God's Hands, and therefore took all his Abuſes patiently, out of a Conſciouſneſs of his Sinfulneſs, and a Reverence to that Deity, who had brought him ſo low, as to deſerve the Inſults of this vile *Benjamite*. *Pool*'s Annot.

CHAP. XVII.

Huſhai *overthrows the Counſel of* Ahithophel; *certifies* David *thereof, and adviſes him to march*

on. David *paſſes over* Jordan. Ahithophel *hangs himſelf.* David *comes to* Mahanaim. Abſalom *makes* Amaſa *his General, and purſues* David.

Ver. 1. MOreover, Ahithophel ſaid unto Abſalom, Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David this night. 2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him ſhall flee, and I will ſmite the king only. 3 And I will bring back all the people unto thee: the man whom thou ſeekeſt, *is* as if all returned: *ſo* all the people ſhall be in peace. 4 And the ſaying pleaſed Abſalom well, and all the elders of Iſrael. 5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us hear likewiſe what he ſaith. 6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ſpoken after this manner: ſhall we do *after* his ſaying? if not; ſpeak thou. 7 And Huſhai ſaid unto Abſalom, The counſel that Ahithophel hath given, *is* not good at this time. 8 For (ſaid Huſhai) thou knoweſt thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the fields: and thy father *is* a man of war, and will not lodge with the people. 9 Behold, he is hid now in ſome pit, or in ſome *other* place: and it will come to paſs, when ſome of them be overthrown at the firſt, that whoſoever heareth it, will ſay, There is a ſlaughter among the people that follow Abſalom. 10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men. 11 Therefore I counſel, that all Iſrael be generally gathered unto thee, from Dan even to Beer-ſheba, as the ſand that *is* by the ſea for multitude, and that thou go to battel in thine own perſon. 12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there ſhall not be left ſo much as one. 13 Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river, until there be not one ſmall ſtone found there. 14 And Abſalom and all the men of Iſrael ſaid, The counſel of Huſhai the Archite *is* better than the counſel of Ahithophel: for the Lord had appointed to defeat the good counſel of Ahithophel, to the intent that the Lord might bring evil upon Abſalom. 15 Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael; and thus and thus have I counſelled. 16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſs, but ſpeedily paſs over; leſt the king be ſwallowed up, and all the people that *are* with him. 17 Now Jonathan and Ahimaaz ſtayed by En-rogel, (for they might not be ſeen to come into the city) and a wench went and told them: and they went and told king David. 18 Nevertheleſs, a lad ſaw them, and told Abſalom: but they went both of them away quickly, and came to a mans houſe in Bahurim, which had a well in his court, whither they went down. 19 And the woman took and ſpread a covering over the wells mouth, and ſpread ground corn thereon; and the thing was not known. 20 And when Abſaloms ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jonathan? And the woman ſaid unto them, They be gone over the brook of water. And when they had ſought and could not find *them*, they returned to Jeruſalem. 21 And it came to paſs after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you. 22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan. 23 And when Ahithophel ſaw that his counſel was not followed, he ſaddled *his* aſs, and aroſe, and gat him home to his houſe, to his city, and put his houſhold in order, and hanged himſelf, and died, and was buried in the ſepulchre of his father. 24 Then David came to Mahanaim: and Abſalom paſſed over Jordan, he and all the men of Iſrael with him. 25 And Abſalom made Amaſa captain of the hoſt in ſtead of Joab: which Amaſa *was* a mans ſon, whoſe name *was* Ithra an Iſraelite, that went into Abigail the daughter of Nahaſh, ſiſter to Zeruiah, Joabs mother. 26 So Iſrael and Abſalom pitched in the land of Gilead. 27 And it came to paſs when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon, and Machir the ſon of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim, 28 Brought beds, and baſons, and earthen veſſels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulſe*, 29 And honey, and butter, and ſheep, and cheeſe of kine for David, and for the people that *were* with him, to eat: for they ſaid, The people *is* hungry, and weary, and thirſty in the wilderneſs.

Ahithophel ſaid unto Abſalom, Let me now chuſe out twelve thouſand Men, and I will ariſe and purſue after David this Night] *Ahithophel* thought it highly neceſſary to make Diſpatch upon this Occaſion, becauſe he knew, that if he ſhould give the People who had revolted from their Allegiance, Time to think of what they were doing againſt their lawful Prince, that Prince would have Time to raiſe Troops, and thoſe that were about him, Space to recover from their firſt Fright; *Abſalom*'s Party would dwindle into Nothing, and *David* grow ſtronger: And therefore he adviſed marching immediately againſt him, without giving him a Moment's Time to recover himſelf.

Moreover, if he be gotten into a City, then ſhall all Iſrael bring Ropes to that City, and we will draw it into the River] His Meaning is, that if *David* ſhould quit the open Field, and betake himſelf to the ſtrength of their Cities, encompaſſed with high Walls and deep Ditches, ſuch a numerous Army (as he propoſed) would be ſufficient to begirt it round, and, by Ropes put about the Walls, draw them down, and all the Houſes of the City into the Ditch, that ran about it. Not that any ſuch Practice was ever uſed in War; and therefore the Words muſt be looked upon as meerly *Thraſonical*, and calculated to pleaſe *Abſalom*: unleſs we will ſay with ſome, that the Word in the Original may denote ſuch *Machines* as are worked by *Ropes*, and were, at that Time, in uſe to batter down Walls. *Calmet*'s and *Patrick*'s Com.

And it came to pass when David was come to Mahanaim] This was a City in the Tribe of *Gad*, built in the Place where *Jacob* was met by the Angels of God, in his Return from *Padan-aram*, Gen. xxxii. 1, 2. from which Event it had its Name.

CHAP. XVIII.

David *viewing his Army, charges his Generals concerning* Absalom; *who being routed, hangs in an Oak, and is slain by* Joab; *his Pillar and Monument.* David's *Lamentation for him.*

Ver. 1. AND David numbred the people that *were* with him, and set captains of thousands, and captains of hundreds over them. 2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you my self also. 3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou succour us out of the city. 4 And the king said unto them, What seemeth you best, I will do. And the king stood by the gate-side, and all the people came out by hundreds, and by thousands. 5 And the king commanded Joab, and Abishai, and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom. 6 So the people went out into the field against Israel: and the battel was in the wood of Ephraim; 7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*. 8 For the battel was there scattered over the face of all the country: and the wood devoured more people that day, than the sword devoured. 9 And Absalom met the servants of David; and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away. 10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak. 11 And Joab said unto the man that told him, and behold, thou sawest *him*, and why didst thou not smite him there to the ground, and I would have given thee ten *shekels* of silver, and a girdle? 12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the kings son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none touch the young man Absalom. 13 Otherwise, I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thy self wouldest have set thy self against *me*. 14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak. 15 And ten young men that bear Joabs armour, compassed about and smote Absalom, and slew him. 16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. 17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. 18 Now Absalom in his life-time had taken and reared up for himself a pillar, which *is* in the kings dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Absaloms place. 19 Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. 20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the kings son is dead. 21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran. 22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? 23 But howsoever *(said he)* let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi. 24 And David sat between the two gates: and the watchmen went up to the roof over the gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone. 25 And the watchman cried, and told the king, And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near. 26 And the watchman saw another man running, and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings. 27 And the watchman said, Me-thinketh the running of the foremost, is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man; and cometh with good tidings. 28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the Lord thy God, which hath delivered up the men that lift up their hand against my lord the king. 29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the kings servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*. 30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still. 31 And behold, Cushi came, and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. 32 And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as that young man *is*. 33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom: would God I had died for thee, O Absalom, my son, my son.

And the Battle was in the Wood of Ephraim] This Wood was so called, (as some imagine) because the *Israelites* were wont to drive their Cattle over *Jordan* to

feed them in it; but others (with more Probability) ſuppoſe, that it had its Name from the great Slaughter (related in *Judg.* xii.) which *Jephtha* had formerly made of the *Ephraimites* in that Place. *Howell*'s Hiſt.

And the Wood deſtroyed more People that Day, than the Sword devoured] This ſome think was occaſioned by their falling into Pits, preſſing one another to Death in ſtrait Places, creeping into lurking Holes, and there being ſtarved to Death, or otherwiſe devoured by wild Beaſts, which met them in their Flight: But the moſt eaſy and ſimple Meaning of the Paſſage is, that there were more ſlain in the Wood, than in the Field of Battle. The Field of Battle (as *Joſephus* tells us) was a Plain with a Wood contiguous to it; and therefore when *Abſalom*'s Army was put to the Rout, and betook themſelves to the Wood for Refuge, the Purſuers made a greater Slaughter of them there, than otherwiſe they would have done, becauſe they could not run away ſo faſt in the Wood, as they might have done in the open Field. *Patrick*'s Com.

And Abſalom rode upon a Mule, and the Mule went under the thick Boughs of a great Oak, and his Head caught hold of the Oak] Here is no Mention of *Abſalom*'s Hair; from whence ſome infer, that the Meaning of the Hiſtorian is, not that *Abſalom* hung by his Hair, but that his Neck was ſo wedged between the Boughs, by the ſwift Motion of the Mule, that he was not able to diſengage himſelf. For it is hardly to be queſtioned, ſay they, but that, when he went to Battle, he had an Helmet on; and an Helmet, which covered his Head, would have hindered his Hair from being intangled in the Boughs: But 'tis only ſuppoſing, either that his Helmet was ſuch, as left a great deal of his Hair viſible and uncovered, or that, if it was large enough to incloſe the Whole, he might, upon this Occaſion, throw it off, (as well as his other heavy Armour) to make himſelf lighter, and expedite his Flight; and then there will be no Incongruity in the common and received Opinion, to which, the Authority of *Joſephus* adds ſome Confirmation, *viz.* 'That, as *Abſalom* 'was making his Eſcape, upon the whiffling of the Air, 'a ſnagged Bough of a Tree took hold of his Hair, 'and the Mule, running forward from under him, left 'him dangling in the Air.'

Commentators have obſerv'd the Juſtice of God, in bringing *Abſalom* to a condign Puniſhment, and ſuch a Kind of Death, as was ordain'd by the Law for Offences like unto his. For whereas, in the firſt Place, he was *hanged* as it were, this was declared by the Law to be an *accurſed Death*, Deut. xxi. 23. and was, afterwards, in ſome Meaſure, *ſtoned*; this was the particular Kind of Death, that the Law preſcribed for a ſtubborn and rebellious Son, *Deut.* xxi. 21.

And they took Abſalom, and caſt him into a great Pit in the Wood, and laid a very great Heap of Stones upon him] In the Deſcription of the *Holy Land*, ſome Geographers tell us, that this Heap of Stones remain'd even to their Days, and that all Travellers, as they paſs'd by it, were wont to throw a Stone to add to the Heap, in Deteſtation of his Rebellion againſt his Father. For, tho' it became a Cuſtom among the *Greeks* to raiſe an Heap of Stones in the Place where any great Perſon was interr'd, as a Monument of Honour and Reſpect; yet it is plain, that none of *David*'s Army intended any Honour to *Abſalom*'s Memory in accumulating Stones upon him, nor can we think that *David* himſelf (tho' too fond of his Rebel Son) made any Alteration afterwards in the Form of his Burial, for Fear of enraging the People againſt him. Some, however, are of a quite contrary Opinion, *viz.* that *David*, who lamented him with ſuch Exceſs, remov'd him from this Pit, in order to have him laid in the Sepulcher belonging to the King, or perhaps ſomewhere about the Place, where the *Monument*, which goes under his Name, and, even to this Day, is ſhewn to Travellers, was dug in a Rock. It is a little Chamber, wrought with a Chiſſel, out of one Piece of Rock, which ſtands at ſome Diſtance from the reſt of the Mountain, and is ſquare of eight Paces from Out to Out. The Inſide of the Chamber is all plain, but the Outſide is adorn'd with ſome Pilaſters of the ſame Kind of Stone. The Upper Part, or Covering is made in the Form of a *Conick Pyramid*, pretty high and large, with a Kind of *Flower-pot* on its Top. The Pyramid is compos'd of ſeveral Stones, but the Monument itſelf is ſquare, and all cut out of one Block. In the Time of *Joſephus*, the Monument, which was ſaid to be *Abſalom*'s, was nothing more than one marble Pillar, widely different from what at preſent goes under his Name, and which therefore muſt be accounted a more modern Building. *Le Clerc*'s and *Patrick*'s Com. *Jewiſh* Antiqu. and *Calmet*'s Dict.

CHAP. XIX.

Joab, *by hard Words, prevails on the King to ſhew himſelf to the People. The King is brought back by the Men of* Judah, *and* Amaſa *put in* Joab's *Place.* Shimei *aſks and obtains Mercy.* Mephiboſheth *meets the King, and obtains Half of his Eſtate.* Chimham *taken in to the King's Family. The* Iſraelites *expoſtulate with* Judah *for bringing the King home without them.*

Ver. 1. AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom. 2 And the victory that day was *turned* into mourning unto all the people: for the people heard ſay that day, how the king was grieved for his ſon. 3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battel. 4 But the king covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon. 5 And Joab came into the houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day hath ſaved thy life, and the lives of thy ſons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines: 6 In that thou loveſt thine enemies, and hateſt thy friends; for thou haſt declared this day, that thou regardeſt neither princes, nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well. 7 Now therefore ariſe, go forth, and ſpeak comfortably unto thy ſervants: for I ſwear by the Lord, if thou go not forth, there will not tarry one with thee this night; and that will be worſe unto thee than all the evil that befel thee from thy youth until now. 8 Then the king roſe, and ſat in the gate. And they told unto all the people, ſaying, Behold, the king doth ſit in the gate: and all the people came before the king: for Iſrael had fled every man to his tent. 9 And all the people were at ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines, and now he is fled out of the land for Abſalom. 10 And Abſalom whom we anointed over us, is dead in battel: now therefore why ſpeak ye not a word of bringing the king back? 11 And king David ſent to Zadok and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? (ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe) 12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king? 13 And ſay ye to Amaſa, *Art* thou not of my bone, and of my fleſh? God do ſo to me

and more alſo, if thou be not captain of the hoſt before me continually in the room of Joab. 14 And he bowed the heart of all the men of Judah, even as *the heart of* one man, ſo that they ſent *this word* unto the king, Return thou and all thy ſervants. 15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan. 16 And Shimei the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah, to meet king David. 17 And *there were* a thouſand men of Benjamin with him, and Ziba the ſervant of the houſe of Saul, and his fifteen ſons and his twenty ſervants with him; and they went over Jordan before the king. 18 And there went over a ferry-boat to carry over the kings houſehold, and to do what he thought good. And Shimei the ſon of Gera fell down before the king as he was come over Jordan; 19 And ſaid unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy ſervant did perverſly the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart. 20 For thy ſervant doth know that I have ſinned: therefore behold, I am come the firſt this day of all the houſe of Joſeph, to go down to meet my lord the king. 21 But Abiſhai the ſon of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the Lords anointed? 22 And David ſaid, What have I do with you, ye ſons of Zeruiah, that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in Iſrael? for do not I know, that I *am* this day king over Iſrael? 23 Therefore the king ſaid unto Shimei, Thou ſhalt not die: and the king ſware unto him. 24 And Mephiboſheth the ſon of Saul came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes, from the day the king departed, until the day he came *again* in peace. 25 And it came to paſs when he was come to Jeruſalem to meet the king, that the king ſaid unto him, Wherefore wenteſt not thou with me, Mephiboſheth? 26 And he anſwered, My lord, O king, my ſervant deceived me; for thy ſervant ſaid, I will ſaddle me an aſs, that I may ride thereon, and go to the king, becauſe thy ſervant *is* lame. 27 And he hath ſlandered thy ſervant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what* is good in thine eyes. 28 For all *of* my fathers houſe, were but dead men before my lord the king: yet didſt thou ſet thy ſervant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king? And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the land. 30 And Mephiboſheth ſaid unto the king, Yea, let him take all, foraſmuch as my lord the king is come again in peace unto his own houſe. 31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. 32 Now Barzillai was a very aged man, *even* fourſcore years old, and he had provided the king of ſuſtenance while he lay at Mahanaim; for he *was* a very great man. 33 And the king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem. 34 And Barzillai ſaid unto the king, How long have I to live, that I ſhould go up with the king unto Jeruſalem? 35 I *am* this day fourſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink? can I hear any more the voice of ſinging men and ſinging women? wherefore then ſhould thy ſervant be yet a burden unto my lord the king? 36 Thy ſervant will go a little way over Jordan with the king: and why ſhould the king recompenſe it me with ſuch a reward? 37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy ſervant Chimham, let him go over with my lord the king, and do to him what ſhall ſeem good unto thee. 38 And the king anſwered, Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee: and whatſoever thou ſhalt require of me, *that* will I do for thee. 39 And all the people went over Jordan: and when the king was come over, the king kiſſed Barzillai, and bleſſed him; and he returned unto his own place. 40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and alſo half the people of Iſrael. 41 And behold, all the men of Iſrael came to the king, and ſaid unto the king? Why have our brethren the men of Judah, ſtolen thee away, and have brought the king and his houſhold, and all Davids men with him over Jordan? 42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king *is* near of kin to us: wherefore then be ye angry for this matter? have we have eaten at all of the kings *coſt?* or hath he given us any gift? 43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts in the king, and we have alſo more *right* in David than ye: why then did ye deſpiſe us, that our advice ſhould not be firſt had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Iſrael.

God do ſo to me, and more alſo, if thou be not Captain of the Hoſt before me continually in the Room of Joab] For he had ſufficient Reaſon to think of depreſſing a Man, who was grown ſo inſufferably inſolent and imperious. He had ſlain *Abner* moſt perfidiouſly in cool Blood; had kill'd *Abſalom* againſt the King's expreſs Command; in his late bold Reproof had inſulted over his Terror, and (if we may believe *Joſephus*) threaten'd to depoſe him, and give his Kingdom to another. To ſuch a Height of Arrogance will Miniſters ſometimes arrive, when they find that their Service is become neceſſary to a Prince! See *Patrick*'s Com.

And there were a thouſand Men of Benjamin with him] The Reaſon why *Shimei* came with ſo large a Retinue, was, to let *David* ſee that he was a Man of ſome conſiderable Rank, and capable of doing him great Service among the People, which might be ſome Inducement to the King to grant him his Pardon; or, very likely, he was one of the *Captains of a Thouſand in his own Tribe*, and might carry them all along with him to make the ſtronger Interceſſion for his Pardon. See *Pool*'s Annot.

And had neither dreſſed his Feet, nor trimmed his Beard, nor waſhed his Cloaths] Theſe were ſome of the Inſtances wherein the *Jews* were wont to expreſs their

their Mourning; and they are here mention'd by the Hiſtorian, as Evidences of the Falſhood of *Ziba*'s Information againſt his Maſter, ſince no one who neglected himſelf to this Degree, could be ſuppos'd ambitious of a Crown. *Not dreſſing his Feet*, may ſignify either not cutting his *Toe-nails*, or his *not waſhing his Feet*, which the *Jews* were accuſtom'd very frequently to do, becauſe of the bad Smell which was natural to them, as well as the *Arabians*, and ſome other Nations, and therefore his Omiſſion of this could not but make him offenſive to himſelf. *Not trimming his Beard*, was letting its Hair grow *negligently*, and without any Order. For the Manner of the *Jews* was, to cut the Hair from the Lip upwards, and what grew likewiſe on the *Cheek*, but what was on the *Chin*, and ſo backwards to the *Ear*, that they ſuffer'd to grow; and *not waſhing his Cloaths* muſt denote his not putting on *clean Linnen*, but wearing the ſame *Shirt* all the while. *Calmet*'s and *Patrick*'s Com.

CHAP. XX.

Sheba *raiſes a Sedition.* Joab *kills* Amaſa, *and, with* Abiſhai, *purſues* Sheba *to* Abel; *the Inhabitants of which, by the Advice of a wiſe Woman, cut off his Head, and threw it over the Wall.*

Ver. 1. AND there happened to be there a man of Belial, whoſe name *was* Sheba the ſon of Bichri, a Benjamite, and he blew a trumpet, and ſaid, We have no part in David, neither have we inheritance in the ſon of Jeſſe: every man to his tents, O Iſrael. 2 So every man of Iſrael went up from after David, *and* followed Sheba the ſon of Bichri: but the men of Judah clave unto their king, from Jordan even to Jeruſalem. 3 And David came to his houſe at Jeruſalem, and the king took the ten women *his* concubines, whom he had left to keep the houſe, and put them in ward, and fed them, but went not in unto them; ſo they were ſhut up unto the day of their death, living in widowhood. 4 Then ſaid the king to Amaſa, Aſſemble me the men of Judah within three days, and be thou here preſent. 5 So Amaſa went to aſſemble *the men of* Judah; but he tarried longer than the ſet time which he had appointed him. 6 And David ſaid to Abiſhai, Now ſhall Sheba the ſon of Bichri do us more harm than did Abſalom: take thou thy lords ſervants, and purſue after him, leſt he get him fenced cities, and eſcape us. 7 And there were out after him Joabs men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jeruſalem, to purſue after Sheba the ſon of Bichri. 8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went before them: and Joabs garment that he had put on, was girded unto him, and upon it a girdle with a ſword faſtened upon his loins in the ſheath thereof, and as he went forth it fell out. 9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? And Joab took Amaſa by the beard with the right hand to kiſs him. 10 But Amaſa took no heed to the ſword that *was* in Joabs hand: ſo he ſmote him therewith in the fifth *rib*, and ſhed out his bowels to the ground, and ſtrook him not again, and he died: ſo Joab and Abiſhai his brother purſued after Sheba the ſon of Bichri. 11 And one of Joabs men ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab. 12 And Amaſa wallowed in blood in the mids of the high-way: and when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the high-way into the field, and caſt a cloth upon him, when he ſaw that every one that came by him, ſtood ſtill. 13 When he was removed out of the high-way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri. 14 And he went through all the tribes of Iſrael unto Abel, and to Beth-maacah, and all the Berites: and they were gathered together, and went alſo after him. 15 And they came and beſieged him in Abel of Beth-maacah, and they caſt up a bank againſt the city, and it ſtood in the trench: and all the people that *were* with Joab, battered the wall, to throw it down. 16 Then cried a wiſe woman out of the city, Hear, hear, ſay, I pray you unto Joab, Come near hither, that I may ſpeak with thee. 17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? And he anſwered, I *am he*. Then ſhe ſaid unto him, Hear the words of thy hand-maid. And he anſwered, I do hear. 18 Then ſhe ſpake, ſaying, They were wont to ſpeak in old time, ſaying, they ſhall ſurely aſk *counſel* at Abel: and ſo they ended the *matter*. 19 I *am one of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city, and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the Lord? 20 And Joab anſwered, and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy. 21 The matter *is* not ſo: but a man of mount Ephraim (Sheba the ſon of Bichri by name) hath lift up his hand againſt the king, *even* againſt David: deliver him only, and I will depart from the city: And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall. 22 Then the woman went unto all the people in her wiſdom, and they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab: and he blew a trumpet, and they retired from the city, every man to his tent: and Joab returned to Jeruſalem unto the king. 23 Now Joab *was* over all the hoſt of Iſrael: and Benaiah the ſon of Jehoiada *was* over the Cherethites, and over the Pelethites; 24 And Adoram *was* over the tribute: and Jehoſhaphat the ſon of Ahilud *was* recorder: 25 And Sheva *was* ſcribe, and Zadok and Abiathar *were* the prieſts: 26 And Ira alſo the Jairite was a chief ruler about David.

And Joab took Amaſa by the Beard to kiſs him] It was an antient Cuſtom among the *Grecians*, to take the Perſon, to whom they had any Addreſs to make, by the Chin, or Beard; and, even to this Day, the *Turks*, in their Salutations, do very frequently take one another by the Beard. (See *Thevenot*'s Travels) The *Arabians* have a great Regard to the Beard: The Wives kiſs their Huſbands, and the Children their Fathers Beards, when they came to ſalute them; and, when two Friends meet together, their Cuſtom is, in the Courſe of their Compliments, to interchange Kiſſes in this Manner, as the like Cuſtom is ſtill preſerv'd among the Eaſtern People, the *Indians*, who take one another by the *Chin*, when they would give one another a hearty *Salute*, and ſay *Bobba*, i. e. *Father*, or *Brother*, as the Author of the Voyage to the *Eaſt Indies* relates.

And one of Joab's *Men ſtood by him, and ſaid, He that favoureth Joab, and he that is for David, let him go after Joab*] So inſolent was *Joab* become, upon the Preſumption that *David* durſt not puniſh him, that as he ventur'd upon this bloody Fact, ſo he imagin'd, that *Amaſa*

Amasa's dead Body might ſtop the March of thoſe that came by it, yet, upon its being given out, that he was again become their *General*, their Love to him was ſuch, that they would not ſcruple to follow him.

Then cried a wiſe Woman out of the City] It ſeems not unlikely, that this Woman was a *Governeſs* in this City; for, tho' that Office was moſt commonly occupied by Men, yet there want not Inſtances of Men (as in the Caſe of *Deborah*, Judg. iv. 4. and Queen *Athaliah*, 2 Kings xi.) who have been employ'd in the Adminiſtration of civil Affairs. If ſhe was inveſted with any ſuch Authority, ſhe was the propereſt Perſon to deſire a Parley with the General; and Reaſon good ſhe had to deſire it, becauſe ſhe knew the preſent Temper and Fears of the Citizens and Soldiers both, *viz.* that conſidering the imminent Danger they were in, they were generally deſirous of Peace, and reſtrain'd from it only by *Sheba*'s Power and Authority. *Pool*'s Annot.

They were wont to ſpeak in the old Time, ſaying, They ſhall ſurely aſk Counſel at Abel; and ſo they ended the Matter] According to this Tranſlation, the Senſe of the Words is, — 'This City, which thou art about to 'deſtroy, is no mean and contemptible one, but ſo 'honourable and conſiderable for its Wiſdom, and 'the wiſe People in it, that when any Difference did 'ariſe among any of the neighbouring Places, they 'us'd proverbially to ſay, *We will aſk the Opinion and 'Advice of the Men of Abel about it, and we will ſtand 'to their Arbitration, and ſo all Parties were ſatisfied, 'and Diſputes ended:*' So that the Words, according to this Senſe, are an high Commendation of the City of *Abel*, for its being a Place (Time out of Mind) very eminent for the Wiſdom and Prudence of its Inhabitants. But there is another Tranſlation in the Margin of our Bibles, which ſeems to be more natural, and makes the Woman ſpeak in this Manner: — 'When 'the People ſaw thee lay Siege to the City, they ſaid, '*Surely he will aſk, if we will have Peace; for the Law preſcribes, that he ſhould offer Peace to* Strangers, '*much more then to* Iſraelitiſh *Cities*; and if he would 'once do this, we ſhould ſoon bring Things to an 'amicable Agreement; for we are peaceable People, 'and faithful to our Prince.' So that, according to this Interpretation, the Woman both modeſtly reprov'd *Joab* for the Neglect of his Duty, and artfully engag'd him in the Performance of it. See *Patrick*'s Com. and *Pool*'s Annot.

CHAP. XXI.

Three Years Famine, occaſioned by Saul's *Cruelty to the* Gibeonites; *it ceaſes upon hanging up ſeven of* Saul's *Sons. Several Battles with the* Philiſtines.

Ver. 1. THen there was a famine in the days of David, three years, year after year; and David enquired of the Lord. And the Lord anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the Gibeonites. 2 And the king called the Gibeonites, and ſaid unto them, (now the Gibeonites *were* not of the children of Iſrael, but of the remnant of the Amorites, and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them, in his zeal to the children of Iſrael and Judah) 3 Wherefore David ſaid unto the Gibeonites, What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the Lord? 4 And the Gibeonites ſaid unto him, We will have no ſilver nor gold of Saul, nor of his houſe, neither for us ſhalt thou kill any man in Iſrael. And he ſaid, What you ſhall ſay, *that* will I do for you. 5 And they anſwered the king, The man that conſumed us, and that deviſed againſt us, *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael, 6 Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, *whom* the Lord did chooſe. And the king ſaid, I will give *them*. 7 But the king ſpared Mephibоſheth the ſon of Jonathan the ſon of Saul, becauſe of the Lords oath that *was* between them, between David and Jonathan the ſon of Saul. 8 But the king took the two ſons of Rizpah the daughter of Aiah, whom ſhe bare unto Saul, Armoni and Mephibоſheth, and the five ſons of Michal the daughter of Saul, whom ſhe brought up for Adriel the ſon of Barzillai the Meholathite. 9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell all ſeven together, and were put to death in the days of harveſt, in the firſt *days*, in the beginning of barley-harveſt. 10 And Rizpah the daughter of Aiah took ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt until water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night. 11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done. 12 And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa. 13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged. 14 And the bones of Saul and Jonthan his ſon, buried they in the country of Benjamin in Zelah, in the ſepulchre of Kiſh his father; and they performed all that the king commanded: and after that, God was intreated for the land. 15 Moreover, the Philiſtines had yet war again with Iſrael, and David went down, and his ſervants with him, and fought againſt the Philiſtines; and David waxed faint. 16 And Iſhbi-benob, which *was* of the ſons of the giant, (the weight of whoſe ſpear *weighed* three hundred *ſhekels* of braſs in weight) he being girded with a new *ſword*, thought to have ſlain David. 17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battel, that thou quench not the light of Iſrael. 18 And it came to paſs after this, that there was again a battel with the Philiſtines at Gob: then Sibbecai the Huſhathite ſlew Saph, which *was* of the ſons of the giant. 19 And there was again a battel in Gob with the Philiſtines, where Elhanan the ſon of Jaare-oregim a Beth-lehemite, ſlew *the brother of* Goliah the Gittite, the ſtaff of whoſe ſpear *was* like a weavers beam. 20 And there was yet a battel in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to the giant, 21 And when he defied Iſrael, Jonathan the ſon of Shimea the brother of David ſlew him. 22 Theſe four where born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

This Chapter begins with an Account of *Saul*'s Cruelty to the *Gibeonites*; but the Puniſhment fell upon the People: But how could they be Partners in *Saul*'s Guilt? Thus: *Saul* ſet up for a Reſtorer of the divine Laws to their antient Rigour and Strictneſs of Execution, and a Supplier of the Fault of *Joſhua*, and the Princes of *Iſrael*, in ſparing the *Gibeonites*, even tho' they were comprized in the general Ordinance of Extirpation, and under this Character he might eaſily draw in his own Subjects to abet and aſſiſt his Cruelty againſt a poor People, for whom they never had any good Liking. *Regis ad Exemplum, by the Example of the King*, is a known Maxim; and therefore we may eaſily ſuppoſe, that a wicked and hard-hearted People, who had aſſiſted *Saul* in the Perſecution of *David*; had adhered to *Abſalom* in the Perſecution of his own Father; and who, at the Beck of ſo many impious Princes, left the true Worſhip of God, and fell into Idolatry, would not be backward to aſſiſt *Saul* in putting in Execution any of his Contrivances againſt the poor *Gibeonites*. And if ſo, we cannot but admire the Wiſdom and Juſtice of God, in making the Puniſhment national, when the whole Nation (for ought we know) was confederate with *Saul* in murthering the *Gibeonites*, or guilty, at leaſt, in not hindering it; when the next Generation was involved in the Guilt, by not repairing the Injury, as much as poſſible, or not expreſſing their Horror and Deteſtation of it by ſome publick Act; when an Act of Diſcipline might, at this Time, be neceſſary to preſerve the remaining *Gibeonites* from Inſults; to beget in the *Iſraelites* a proper Reſpect for them; to prevent the like Murthers for the future, and the like Breaches of national Compacts.

But wherein were *Saul*'s Sons and Grandſons culpable? We muſt allow, indeed, that God, as he is a moſt juſt and righteous Being, can never require that the Innocent ſhould die for the Guilty; and therefore we have Reaſon to believe, that when *Saul* was ſo outrageous againſt the *Gibeonites*, his Sons and Grandſons might be the Inſtruments of his Cruelty, and very probably bear ſome Part in the military Execution. For it frequently ſo happens, that whatever a King commands, be it never ſo abominable, is generally approved and executed by his Family; and for this Reaſon it is, that *Saul*'s is called a *bloody Houſe*; which it would not have been, had it diſſuaded or oppoſed, nay, had it not been acceſſary and aiding to *Saul*'s bloody Deſigns againſt this poor defenceleſs People.

But why did God ſo long delay puniſhing them? It's anſwer'd, that, upon the Suppoſition (for it is by Suppoſitions that we muſt go in this Hiſtory) that both the People, and Princes of the Blood, were acceſſary or inſtrumental to *Saul*'s Cruelty, the Reaſon why God delay'd their Puniſhment ſo long is obvious; even becauſe his infinite Goodneſs waited for their Repentance; which Goodneſs we badly requite, if we pervert it as an Argument againſt his Providence. For may not God be gracious and merciful, as long as he pleaſes? Or have we any Right to ſet Bounds to his Patience and Long-ſuffering? 'Tis but ſuppoſing then, that while God continued in this State of Expectance, upon ſome ſpecial Occaſion or other, to us unknown, both the People of *Iſrael*, and *Saul*'s Poſterity might diſcover, that they were ſo far from repenting, that they gloried in the Murther of the *Gibeonites*, and this would determine God, who had hitherto waited for their Penitence in vain, to pour out his Indignation upon them, and exact a ſevere Puniſhment both for Cruelty and Obſtinacy.

And the five Sons of Michal the Daughter of Saul, whom ſhe brought up for Adriel] We read Ch. vi. 23. that *Michal* had *no Children*; yet here it's ſaid ſhe had *five Sons*. *Michal* is put in the Text, indeed, but not by Miſtake, as ſome will have it; for tho' *Michal* was not the Wife of *Adriel*, but *Merab*, yet thoſe Children which *Merab* had by *Adriel*, *Michal* brought up; and the *Jews* obſerve, upon this Occaſion, that whoever brings up a Pupil in his Houſe, is in Scripture ſaid to have begotten him. Nor is it in Scripture only, that this Form of Expreſſion takes Place, but in Heathen Authors likewiſe. For *Agamemnon* and *Menelaus* are called Sons of *Atreus*, becauſe *Pliſthenes* (who was their Father) being dead, he took Care to bring them up.

CHAP. XXII.

A Pſalm of Thankſgiving for God's powerful Deliverance and manifold Bleſſings.

Ver. 1. AND David ſpake unto the Lord the words of this ſong, in the day *that* the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul. 2 And he ſaid, The Lord *is* my rock and my fortreſs, and my deliverer, 3 The God of my rock; in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour; thou ſaveſt me from violence. 4 I will call on the Lord, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies. 5 When the waves of death compaſſed me: the floods of ungodly men made me afraid, 6 The ſorrows of hell compaſſed me about: the ſnares of death prevented me. 7 In my diſtreſs I called upon the Lord, and cried to my God, and he did hear my voice out of his temple, and my cry *did enter* into his ears. 8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook becauſe he was wroth. 9 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it. 10 He bowed the heavens alſo and came down: and darkneſs *was* under his feet. 11 And he rode upon a cherub, and did fly: and he was ſeen upon the wings of the wind. 12 And he made darkneſs pavilions round about him, dark waters, *and* thick clouds of the ſkies. 13 Through the brightneſs before him were coals of fire kindled. 14 The Lord thundred from heaven, and the moſt high uttered his voice. 15 And he ſent out arrows, and ſcattered them; lightning, and diſcomfited them. 16 And the chanels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the Lord, at the blaſt of the breath of his noſtrils. 17 He ſent from above, he took me: he drew me out of many waters. 18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me. 19 They prevented me in the day of my calamity: but the Lord was my ſtay. 20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me. 21 The Lord rewarded me according to my righteouſneſs: according to the cleanneſs of my hands hath he recompenſed me. 22 For I have kept the ways of the Lord, and have not wickedly departed from my God. 23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them. 24 I was alſo upright before him, and have kept my ſelf from mine iniquity. 25 Therefore the Lord hath recompenſed me according to my righteouſneſs: according to my cleanneſs in his eye-ſight. 26 With the merciful thou wilt ſhew thy ſelf merciful, *and* with the upright man thou wilt ſhew thy ſelf upright. 27 With the pure thou wilt ſhew thy ſelf pure, and with the froward thou wilt ſhew thy ſelf unſavoury. 28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughty, *that* thou mayeſt bring *them* down. 29 For thou *art* my lamp, O Lord: and the Lord will lighten

my darkneſs. 30 For by thee I have run through
troop: by my God have I leaped over a wall.
31 *As for* God, his way *is* perfect; the word of
the Lord *is* tried: he *is* a buckler to all them
that truſt in him. 32 For who *is* God, ſave
the Lord? and who *is* a rock, ſave our God?
33 God *is* my ſtrength *and* power: and he
maketh my way perfect. 34 He maketh my
feet like hinds *feet:* and ſetteth me upon my
high places. 35 He teacheth my hands to war:
ſo that a bow of ſteel is broken by mine arms.
36 Thou haſt alſo given me the ſhield of thy
ſalvation: and thy gentleneſs hath made me
great. 37 Thou haſt enlarged my ſteps under
me: ſo that my feet did not ſlip. 38 I have
purſued mine enemies, and deſtroyed them: and
turned not again until I had conſumed them.
39 And I have conſumed them, and wounded
them, that they could not ariſe: yea, they are
fallen under my feet. 40 For thou haſt girded
me with ſtrength to battel: them that roſe up
againſt me, haſt thou ſubdued under me. 41
Thou haſt alſo given me the necks of mine ene-
mies, that I might deſtroy them that hate me.
42 They looked, but *there was* none to ſave:
even unto the Lord, but he anſwered them not.
43 Then did I beat them as ſmall as the duſt of
the earth, I did ſtamp them as the mire of the
ſtreet, *and* did ſpread them abroad. 44 Thou
alſo haſt delivered me from the ſtrivings of my
people, thou haſt kept me *to be* head of the hea-
then: a people *which* I knew not, ſhall ſerve
me. 45 Strangers ſhall ſubmit themſelves unto
me: aſſoon as they hear, they ſhall be obedient
unto me. 46 Strangers ſhall fade away, and
they ſhall be afraid out of their cloſe places. 47
The Lord liveth, and bleſſed *be* my rock: and
exalted be the God of the rock of my ſalvation.
48 It *is* God that avengeth me, and that bring-
eth down the people under me, 49 And that
bringeth me forth from mine enemies: thou alſo
haſt lifted me up on high above them that roſe
up againſt me: thou haſt delivered me from the
violent man. 50 Therefore I will give thanks
unto thee, O Lord, among the heathen, and I
will ſing praiſes unto thy name. 51 *He is* the
tower of ſalvation for his king: and ſheweth
mercy to his anointed, unto David, and to his
ſeed for evermore.

This Chapter is, in a Manner, wholly the ſame with *Pſalm* xviii. to which we ſhall refer our Obſervations.

CHAP. XXIII.

David's laſt Words. A Character of himſelf. His Faith in God's Covenant. Deſtruction to the Wicked. His Worthies, and their great Exploits.

Ver. 1. NOW theſe *be* the laſt words of David: David the ſon of Jeſſe ſaid, and the man *who was* raiſed up on high, the anointed of the God of Jacob, and the ſweet pſalmiſt of Iſrael, ſaid, 2 The Spirit of the Lord ſpake by me, and his word *was* in my tongue. 3 The God of Iſrael ſaid, the Rock of Iſrael ſpake to me, He that ruleth over men *muſt be* juſt, ruling in the fear of God: 4 And *he ſhall be* as the light of the morning *when* the ſun riſeth, *even* a morning without clouds; *as* the tender graſs *ſpringing* out of the earth by clear ſhining after rain. 5 Although my houſe *be* not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all *things* and ſure: for *this is* all my ſalvation, and all *my* deſire, although he make *it* not to grow. 6 But *the ſons* of Belial *ſhall be* all of them as thorns thruſt away, becauſe they cannot be taken with hands. 7 But the man *that* ſhall touch them, muſt be fenced with iron, and the ſtaff of a ſpear, and they ſhall be utterly burnt with fire in the *ſame* place. 8 Theſe *be* the names of the mighty men whom David had; The Tachmonite that ſat in the ſeat, chief among the captains, (the ſame *was* Adino the Eznite) *he lift up his ſpear* againſt eight hundred, whom he ſlew at one time. 9 And after him *was* Eleazar the ſon of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philiſtines *that* were there gathered together to battel, and the men of Iſrael were gone away. 10 He aroſe, and ſmote the Philiſtines until his hand was weary, and his hand clave unto the ſword: and the Lord wrought a great victory that day; and the people returned after him only to ſpoil. 11 And after him *was* Shammah the ſon of Agee the Hararite: and the Philiſtines were gathered together into a troop where was a piece of ground full of lentiles: and the people fled from the Philiſtines. 12 But he ſtood in the midſt of the ground and defended it, and ſlew the Philiſtines: and the Lord wrought a great victory. 13 And three of the thirty chief went down and came to David in the harveſt-time, unto the cave of Adullam: and the troop of the Philiſtines pitched in the valley of Rephaim. 14 And David *was* then in an hold, and the gariſon of the Philiſtines *was* then in Beth-lehem. 15 And David longed, and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate. 16 And the three mighty men brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheleſs he would not drink thereof, but poured it out unto the Lord. 17 And he ſaid, Be it far from me, O Lord, that I ſhould do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mighty men. 18 And Abiſhai the brother of Joab, the ſon of Zeruiah, was chief among three; and he lift up his ſpear againſt three hundred, and ſlew *them*, and had the name among three. 19 Was he not moſt honourable of three? therefore he was their captain: howbeit, he attained not unto the *firſt* three. 20 And Benaiah the ſon of Jehoiada, the ſon of a valiant man, of Kabzeel, who had done many acts, he ſlew two lion-like men of Moab: he went down alſo and ſlew a lion in the midſt of a pit in time of ſnow. 21 And he ſlew an Egyptian, a goodly man: and the Egyptian had a ſpear in his hand; but he went down to him with a ſtaff; and plucked the ſpear out of the Egyptians hand, and ſlew him with his own ſpear. 22 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among three mighty men. 23 He was more honourable than the thirty, but he attained not to the *firſt* three: and David ſet him over his guard. 24 Aſahel the brother of Joab *was* one

of

of the thirty; Elhanan the ſon of Dodo of Bethlehem, 25 Shammah the Harodite, Elika the Harodite, 26 Helez the Paltite, Ira the ſon of Ikkaſh the Tekoite, 27 Abiezer the Anethothite, Mebunnai the Huſhathite, 28 Salmon the Ahohite, Maharai the Netophathite, 29 Heleb the ſon of Baanah, a Netophathite, Ittai the ſon of Ribai out of Gibeah of the children of Benjamin, 30 Benaiah the Pirathonite, Hiddai of the brooks of Gaaſh. 31 Abi-albon the Arbathite, Azmaveth the Barhumite, 32 Eliahba the Shaalbonite; of the ſons of Jaſhen, Jonathan, 33 Shammah the Hararite, Ahiam the ſon of Sharar the Hararite, 34 Eliphelet the ſon of Ahaſbai, the ſon of the Maachathite, Eliam the ſon of Ahithophel the Gilonite, 35 Hezrai the Carmelite, Paarai the Arbite, 36 Igal the ſon of Nathan of Zobah, Bani the Gadite, 37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the ſon of Zeruiah, 38 Ira an Ithrite, Gareb an Ithrite, 39 Uriah the Hittite: thirty and ſeven in all.

And David longed, and ſaid, O that one would give me to drink of the Water of Bethlehem, which is by the Gate!] It is commonly obſerved by the *Jewiſh* Commentators, that, tho' *David* expreſſed a Deſire for ſome of the Water of *Bethlehem*, becauſe it was the Place of his Nativity, and the Water, very probably, very excellent in its Kind, yet he did not do this with any Intent that any ſhould venture their Lives to fetch it him. In this Action, however, they have remarked three wonderful Things, *viz.* that three Men could break through the whole Hoſt of the *Philiſtines*; and, when they had ſo done, durſt ſtay to draw Water out of the Well; and then carry it away with an high Hand, through the ſame Hoſt, to *David*: But they might have added a fourth Remark, *viz.* that they attempted this at the Gate of *Bethlehem*, where the Garriſon of the *Philiſtines* kept a ſtrong Guard.

Thirty and ſeven in all] Yet there are but Six and thirty named. Either therefore one muſt be ſupplied, whoſe Name is not expreſſed among the three ſecond Worthies; or *Joab* is comprehended in the Number, as being Lord General of all.

CHAP. XXIV.

David *forces* Joab *to number the People, for which God ſends a Peſtilence, but* Jeruſalem, *on* David's *Humiliation, is ſpared. He purchaſes* Araunah's *Threſhing-floor to build an Altar there, on which ſacrificing, the Plague ceaſes.*

Ver. 1. AND again the anger of the Lord was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go number Iſrael and Judah. 2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, Go now through all the tribes of Iſrael, from Dan even to Beerſheba, and number ye the people, that I may know the number of the people. 3 And Joab ſaid unto the king, Now the Lord thy God add unto the people (how many ſoever they be) an hundred fold, and that the eyes of my lord the king may ſee *it:* but why doth my lord the king delight in this thing? 4 Notwithſtanding, the kings word prevailed againſt Joab, and againſt the captains of the hoſt; and Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael. 5 And they paſſed over Jordan, and pitched in Aroer, on the right ſide of the city that *lieth* in the midſt of the river of Gad, and toward Jazer. 6 Then they came to Gilead, and to the land of Tahtim-hodſhi, and they came to Dan-jaan, and about to Zidon, 7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beerſheba. 8 So when they had gone through all the land, they came to Jeruſalem at the end of nine months and twenty days. 9 And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand valiant men that drew the ſword; and the men of Judah *were* five hundred thouſand men. 10 And Davids heart ſmote him, after that he had numbred the people: and David ſaid unto the Lord, I have ſinned greatly in that I have done: and now I beſeech thee, O Lord, take away the iniquity of thy ſervant; for I have done very fooliſhly. 11 For when David was up in the morning, the word of the Lord came unto the prophet Gad, Davids ſeer, ſaying, 12 Go and ſay unto David, Thus ſaith the Lord, I offer thee three *things*; chooſe thee one of them, that I may *do it* unto thee. 13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me. 14 And David ſaid unto Gad, I am in a great ſtrait: let us fall now into the hand of the Lord, (for his mercies *are* great) and let me not fall into the hand of man. 15 So the Lord ſent a peſtilence upon Iſrael, from the morning even to the time appointed: and there died of the people from Dan even to Beerſheba, ſeventy thouſand men. 16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the Lord repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand. And the angel of the Lord was by the threſhing-place of Araunah the Jebuſite. 17 And David ſpake unto the Lord when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? let thine hand, I pray thee, be againſt me, and againſt my fathers houſe. 18 And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the Lord, in the threſhing-floor of Araunah the Jebuſite. 19 And David, according to the ſaying of Gad, went up as the Lord commanded. 20 And Araunah looked, and ſaw the king and his ſervants coming on toward him: and Araunah went out and bowed himſelf before the king on his face upon the ground. 21 And Araunah, ſaid, Wherefore is my lord the king come to his ſervant? And David ſaid, to buy the threſhing-floor of thee to build an altar unto the Lord, that the plague may be ſtayed from the people. 22 And Araunah ſaid unto David, let my lord the king take and offer up what ſeemeth good unto him: behold, *here be* oxen for burnt ſacrifice, and threſhing-inſtruments and other inſtruments of the oxen for wood. 23 All these *things* did Araunah, *as* a king, give unto a king: and Araunah ſaid unto the king, The Lord thy God accept thee. 24 And the king ſaid unto Araunah, Nay; but I will ſurely buy *it* of thee at a price: neither will I offer burnt

ferings unto the Lord my God, of that which doth coſt me nothing. So David bought the threſhing-floor and the oxen, for fifty ſhekels of ſilver. 25 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings: ſo the Lord was intreated for the land, and the plague was ſtayed from Iſrael.

And again the Anger of the Lord was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go number Iſrael and Judah] Theſe are the Words as they ſtand in the Text; but in the *Original* there is no Nominative Caſe at all. We find it however ſupply'd in 1 *Chron.* xxi. 1. where it is ſaid, that *Satan ſtood up againſt Iſrael, and provoked David to number Iſrael*: But then, by the Word *Satan*, there is no Neceſſity why we ſhould underſtand the *Devil* properly ſo called; becauſe any evil Miniſter or Counſellor, that advis'd *David* to number the People, will anſwer the Signification of the Word as well: And that there was ſome ſuch Counſellor, who prompted *David* to this Action, ſeems to be implied in theſe Words of *Joab*.— *Now the Lord thy God add unto the People* (*how many ſoever they be*) *an Hundred-fold, and that the Eyes of my Lord the King may ſee it, but why doth my Lord the King delight in this Thing?* Whereby it ſeems plain, that the Matter had been debated in the King's Council before, and that, tho' *Joab* was one who oppos'd it, *David* was more influenc'd by the Perſuaſion of ſome other. See *Le Clerc*'s Com.

And there were in Iſrael eight hundred thouſand valiant Men that drew the Sword; and the Men of Judah were five hundred thouſand] But in *Chronicles*, Ch. xxi. 5. it is ſaid, *they of Iſrael were a thouſand and an hundred thouſand Men that drew the Sword, and Judah was four hundred threeſcore and ten thouſand Men that drew the Sword*: Various have been the Attempts to adjuſt and ſettle this Diſagreement. Some ſuppoſe, that *Joab* undertook this Office with no ſmall Reluctancy, and *David*, very probably, might repent of the Thing before it was fully executed; tho' the Commiſſioners might have made an exact Review, yet they thought proper to lay before the King no more than what the Sum in *Samuel* amounts to; but that the Author of the Book of *Chronicles* might, from ſome of theſe Commiſſioners, receive the complete Sum, which occaſioned the Difference.

Patrick imagines, that the Difference ariſes from the Legionary Soldiers (as they are called) or thoſe Companies of *Militia* which attended the King's Perſon, and might make the Number either greater or leſs, according as they are numbered, or not numbered in the Account: But this Solution is purely arbitrary, and ſuch as has no Foundation in Scripture. It ſuppoſes, that, that the real Number was what is recorded in *Chronicles*, which taking in ſeveral Articles that are ſaid to be omitted, ſurpaſſes all Faith.

Since there is then, ſays *Stackhouſe*, no Poſſibility of reconciling theſe different Computations, the Queſtion is, which of theſe two we are to receive? And this, without all Controverſy, muſt be that in *Samuel*; not only becauſe the *Arabick* Tranſlators, in their Verſion of the *Chronicles*, have inſerted it, but becauſe there is nothing exceſſive or extravagant in the Suppoſition, that in a fertile and well cultivated Country, of ſixty Leagues in Length, and thirty in Breadth, a Multitude of People, to the Number of ſix or ſeven Millions (which, taking in the other Articles, will be the Sum total) might very comfortably be maintained. Rather than have Recourſe to ſuch Solutions, as do but more embarraſs the Matter, we may adventure to ſay, without any Diminution to the Scriptures Authority, that the exceſſive Number in the *Chronicles* was a Miſtake of the Perſon, who, after the Captivity, tranſcribed this Part of the ſacred Writ.

Shall ſeven Years of Famine come] In *Chronicles* the Famine is ſaid to be for *three Years* only, but *here* it is ſaid to be for *ſeven*. The *Septuagint* indeed makes it no more than *three*; and for this Reaſon ſome have imagin'd, that the *ſeven* is an Error crept into the Text, eſpecially conſidering that *three Years of Famine* agree better with *three Days* Peſtilence, and *three Months Flight before an Enemy*. But there is no Reaſon to ſuppoſe any Error in the Text; 'tis but ſaying, that in *Chronicles*, the Author ſpeaks of thoſe Years of Famine, which were to come for *David*'s Sin only, but in *Samuel*, of thoſe three Years of Famine likewiſe, which were ſent for *Saul*'s Sin, 2 *Sam.* xxi. Now within one Year, after the Famine, that was ſent for *Saul*'s Sin, was *David*'s Sin in numbering the People; the intermediate Year then was either the *ſabbatical* Year, wherein the People were not allowed to ſow or reap, or a Year of ſuch exceſſive *Draught*, that the Crop came to little or nothing. Upon either of theſe Accounts we may properly enough ſay, that there were four Years of Famine before, and *three* more being now added to them, make up the *ſeven* that are here mention'd. *Pool*'s Annot.

So the Lord ſent a Peſtilence upon Iſrael from the Morning, even to the Time appointed] The Time appointed was the Space *of three Days*; and therefore ſome are of Opinion, that the Plague laſted ſo long. But then others urge, that this does not agree with what follows, *viz.* that *God repented him of the Evil*, and commanded the Angel, who ſmote the People, to ſtay his Hand. They therefore conclude, that as the Word *Moed* properly ſignifies an *Aſſembly*, the *Time Moed* muſt be, when the People met together at the Time of Evening Sacrifice, *i. e.* about the *ninth* Hour of the Day, and conſequently, that the Plague continued from the Morning to this Time, which is about nine Hours, or the Part of three Days; God in his Mercy having been pleaſed to mitigate the Rigour of his Judgment upon the ſincere Repentance of his People. *Patrick*'s Com. and *Pool*'s Annot.

So David bought the Threſhing-floor, and the Oxen for fifty Shekels of Silver] In the *Chronicles* it is ſaid, that *David* bought the Threſhing-floor, &c. for *Six hundred Shekels of Gold*. Now a Shekel of Gold being of twelve Times more Value than a Shekel of Silver, it makes the Diſparity very large; and therefore (to account for this) it is generally ſuppos'd, that, in the Whole, David made two Purchaſes; firſt, he bought the *Threſhing-floor* and *Oxen*, for which he gave *fifty Shekels of Silver*; but that afterwards all the Ground about it (out of which the Courts of the Temple were made) coſt him *Six hundred Shekels of Gold*. *Patrick*'s Com.

AN EXPOSITION OF

The First Book of KINGS, commonly called the Third Book of KINGS.

The ARGUMENT.

This and the following Book, are entitled, Of the Kings, *becauſe they treat of the Kings of* Judah *and* Iſrael, *and were written by the Prophets and holy Men of God, living in, or near the Times of thoſe Kings, in whoſe Reigns theſe Tranſactions are related to be done, and by one of thoſe holy Men digeſted into this Order. But whoever was the Penman, that theſe are a Part of thoſe Holy Scriptures that were divinely inſpired, is ſufficiently evident,* 1. *From the concurring Teſtimony of the whole* Jewiſh *Church in all Ages, to whom* were committed the Oracles of God, *Rom.* iii. 2. *who alſo faithfully diſcharged their Duty, in preſerving and delivering them intirely and truly to their Poſterity, from Time to Time, as plainly appears, becauſe Chriſt and his Apoſtles, who freely reproved them for their ſeveral Sins, never taxed them with this Fault, of depraving the Holy Scriptures of the* Old Teſtament. 2. *Becauſe this is manifeſt concerning divers Parts of them, which were tranſcribed from the Records of the Prophets* Nathan, Ahijah, *and* Iddo, 2 *Chron.* ix. 29. *and out of the Prophecies of* Iſaiah *and* Jeremiah; *and the reſt were doubtleſs of the ſame Nature.* 3. *From the Approbation that is given of theſe Books in the* New Teſtament, *both generally, as* 2 Tim. iii. 16. All Scripture is given by Inſpiration from God, *&c. which is affirmed concerning all theſe Holy Scriptures, which* Timothy had known from a Child, *and therefore muſt neceſſarily be meant of the* Old Teſtament, *which the* Jews *owned for Canonical Scripture; and particularly* Rom. xi. 2, 3, *&c. where a Paſſage out of theſe Books is quoted and owned as Part of the Holy Scripture, called the* Scripture, *by Way of Eminence.*

CHAP. I.

David *being grown old, is cheriſhed by* Abiſhag. Adonijah's *ſhort Uſurpation.* Solomon *proclaim'd King; and pardons* Adonijah.

Ver. 1. NOW king David was old, *and* ſtricken in years; and they covered him with clothes, but he gat no heat. 2 Wherefore his ſervants ſaid unto him, Let there be ſought for my lord the king, a young virgin, and let her ſtand before the king, and let her cheriſh him, and let her lie in thy boſom, that my lord the king may get heat. 3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag a Shunammite, and brought her to the king. 4 And the damſel *was* very fair, and cheriſhed the king, and miniſtred to him: but the king knew her not. 5 Then Adonijah the ſon of Haggith exalted himſelf, ſaying, I will be king: and he prepared him chariots and horſe-men, and fifty men to run before him. 6 And his father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo? and he alſo *was a* very goodly *man*, and *his mother* bare him after Abſalom. 7 And he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they following Adonijah, helped *him*. 8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah. 9 And Adonijah ſlew ſheep and oxen and fat cattel, by the ſtone of Zoheleth, which *is by* En-rogel, and called all his brethren the king's ſons, and all the men of Judah the king's ſervants: 10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother he called not. 11 Wherefore Nathan ſpake unto Bath-ſheba the mother of Solomon, ſaying, Haſt thou not heard that Adonijah the ſon of Haggith doth reign, and David our lord knoweth *it* not? 12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the life of thy ſon Solomon. 13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine hand-maid, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? why then doth Adonijah reign? 14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and confirm thy words. 15 And Bath-ſheba went in unto the king, into the chamber: and the king was very old; and Abiſhag the Shunammite



e fourth year was y foundation of the house of the Lord laid, in the
h Zif. And in the Eleventh year: in the month Bul (which is the eighth
h) was the house finished throu thout all y parts thereof. & according
y fashion of it: so was he seven years in Building it.

Kings the 1 Chap: VI. Vers: 37. & 38.

ion Cast two Pillars of Brass eighteen Cubits high a piece & a line
ve Cubits did compass either of them about Then made he ten lavers
so one Laver containing forty Baths & every laver four Cubits And
ade all the Vessels that apertain'd unto the House of the Lord thee Altar

Kings the 1 Ch. VII. Ve. 15, 38 & 48.

old and the Table of Gold

ammite miniſtred unto the king. 16 And ath-ſheba bowed, and did obeiſance unto the ing: and the king ſaid, What wouldſt thou? 17 And ſhe ſaid unto him, My lord, thou wareſt by the Lord thy God unto thine hand-maid, *ſaying*, Aſſuredly Solomon thy ſon ſhall eign after me, and he ſhall ſit upon my throne: 18 And now behold, Adonijah reigneth; and ow my lord the king, thou knoweſt *it* not. 19 nd he hath ſlain oxen, and fat cattel, and ſheep abundance, and hath called all the ſons of the ing, and Abiathar the prieſt, and Joab the cap-in of the hoſt: but Solomon thy ſervant hath e not called. 20 And thou, my lord, O king, he eyes of all Iſrael *are* upon thee, that thou houldeſt tell them who ſhall ſit on the throne f my lord the king after him. 21 Otherwiſe it hall come to paſs, when my lord the king ſhall ep with his fathers, that I and my ſon Solo-on ſhall be counted offenders. 22 And lo, hile ſhe yet talked with the king, Nathan the rophet alſo came in. 23 And they told the ing, ſaying, Behold, Nathan the prophet. And hen he was come in before the king, he bowed imſelf before the king with his face to the round. 24 And Nathan ſaid, My lord, O king, ſt thou ſaid, Adonijah ſhall reign after me, d he ſhall ſit upon my throne? 25 For he is one down this day, and hath ſlain oxen, and t cattle, and ſheep in abundance, and hath called l the kings ſons, and the captains of the hoſt, d Abiathar the prieſt; and behold, they eat d drink before him, and ſay, God ſave king donijah. 26 But me, *even* me thy ſervant, d Zadok the prieſt, and Benaiah the ſon of hoiada, and thy ſervant Solomon hath he not lled. 27 Is this thing done by my lord the ng, and thou haſt not ſhewed *it* unto thy ſer-nt, who ſhould ſit on the throne of my lord king after him? 28 Then king David an-ered and ſaid, Call me Bath-ſheba: and ſhe me into the kings preſence, and ſtood before e king. 29 And the king ſware, and ſaid, the Lord liveth, that hath redeemed my ſoul t of all diſtreſs, 30 Even as I ſware unto thee the Lord God of Iſrael, ſaying, Aſſuredly lomon thy ſon ſhall reign after me, and he all ſit upon my throne in my ſtead: even ſo ill I certainly do this day. 31 Then Bath-ſheba wed with *her* face to the earth, and did reve-nce to the king, and ſaid, let my lord king avid live for ever. 32 And king David ſaid, all me Zadok the prieſt, and Nathan the pro-et, and Benaiah the ſon of Jehoiada. And ey came before the king. 33 The king alſo d unto them, Take with you the ſervants of ur lord, and cauſe Solomon my ſon to ride on mine own mule, and bring him down to hon. 34 And let Zadok the prieſt, and Na-an the prophet, anoint him there king over If-el: and blow ye with the trumpet, and ſay, od ſave king Solomon. 35 Then ye ſhall me up after him, that he may come and ſit on my throne; for he ſhall be king in my ad: and I have appointed him to be ruler over ael, and over Judah. 36 And Benaiah the n of Jehoiada anſwered the king, and ſaid, A-en: the Lord God of my lord the king ſay ſo o. 37 As the Lord hath been with my lord e king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David. 38 So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, went down, and cauſed Solomon to ride upon king Davids mule, and brought him to Gihon. 39 And Zadok the prieſt, took an horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people ſaid, God ſave king Solomon. 40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, ſo that the earth rent with the ſound of them. 41 And Adonijah and all the gueſts that *were* with him, heard *it*, as they had made an end of eating: and when Joab heard the ſound of the trumpet, he ſaid, wherefore *is* this noiſe of the city, being in an uproar? 42 And while he yet ſpake, behold, Jonathan the ſon of Abiathar the prieſt came, and Adonijah ſaid unto him, Come in, for thou *art* a valiant man, and bringeſt good tidings. 43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king. 44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the kings mule. 45 And Zadok the prieſt, and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, ſo that the city rang again: that *is* the noiſe that ye have heard. 46 And alſo Solomon ſitteth on the throne of the kingdom. 47 And moreover, the kings ſervants came to bleſs our lord king David, ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himſelf upon the bed. 48 And alſo thus ſaid the king, Bleſſed *be* the Lord God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing *it*. 49 And all the gueſts that *were* with Adonijah, were afraid, and roſe up, and went every man his way. 50 And Adonijah, feared becauſe of Solomon, and aroſe, and went, and caught hold on the horns of the altar. 51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to day, that he will not ſlay his ſervant with the ſword. 52 And Solomon ſaid, if he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth: but if wickedneſs ſhall be found in him, he ſhall die. 53 So king Solomon ſent, and they brought him down from the altar; and he came and bowed himſelf to king Solomon: and Solomon ſaid unto him, Go to thine houſe.

And his Father had not diſpleaſed him at any Time, in ſaying, Why haſt thou done ſo] It is remark'd of *David*, that one of his great Faults, and what had led him into many Premunires, was his extraordinary Indulgence to his Children, of whom he was ſo fond, that he ſeems to have overlook'd their Errors, and not reprov'd them, tho' he was bound to do it by a plain Law, *Levit.* xix. 17. and could not but know, that the High Prieſt *Eli* was ſeverely puniſh'd for this Neglect.

Wherefore Nathan ſpake unto Bathſheba the Mother of Solomon, ſaying —] In 2 *Sam.* vii. 12. God had promiſed *David* by *Nathan*, that he would ſet upon his

his Throne a Son, that ſhould proceed from him; which plainly ſignified, that none of his Sons already born was to be the Perſon; and in 2 *Chron.* xxiii. 8, *&c.* he declar'd by the ſame Prophet, that, after his Father, *Solomon* ſhould reign, and build him an Houſe. This *Adonijah* could not but know, and therefore his ſetting himſelf againſt the Decree of Heaven, made his Sin the greater. *Patrick*'s Com.

And the King ſwore, and ſaid, as the Lord liveth, aſſuredly Solomon thy Son ſhall reign after me.] This Power of naming a Succeſſor was firſt aſſum'd by *David*, and for ſome Time afterwards (as appears by the Story of his Grandſon *Reboboam)* was continued in the *Jewiſh* State. It was a Privilege that, in After-ages, was granted to ſeveral good Princes, but among the *Iſraelites* it did not prevail long, becauſe the Conſtitution of other Nations (to which the *Iſraelites* affected to conform themſelves) was different. *Pool*'s Annot. and *Patrick*'s Comment.

Cauſe Solomon my Son to ride upon mine own Mule.] All the reſt of *David*'s Sons were wont to ride upon Mules, when they went abroad, 2 *Sam.* xiii. 29. but *David* had a Mule peculiar to himſelf, and the mounting *Solomon* upon it, was a ſufficient Declaration in his Favour. For as it was capital (according to *Maimonides)* to ride upon the King's Mule, or ſit on his Throne, or handle his Sceptre without his Order; ſo, on the contrary, to have the Honour to ride on the King's Horſe, by his Appointment, was accounted the higheſt Dignity among the *Perſians*, as appears by the Story of *Mordecai* in the Book of *Eſther*. Calmet's *Comment*.

And Adonijah went and caught hold of the Horns of the Altar] There is no Precept in the Law to make the Altar a privileg'd Place; but, in Conformity to the Cuſtoms of other Nations, the *Jews* ſeem to have done it. Other Nations had certainly this Cuſtom, as appears from that Paſſage in *Virgil*:

Talibus orabat dictis, Araſque tenebat.

And it ſeems not unlikely, that, as the People, when they came into the Land of *Canaan*, had Cities appointed by God, whereunto the *Manſlayer might flee*; ſo, while they continued in the Wilderneſs, the Camp of the *Levites* might ſerve for the ſame Purpoſe. Nay, from the Words in *Exodus* xxi. 14. where God orders the wilful Murtherer *to be taken from his Altar, that he may die*, it ſeems unqueſtionably true, that, even in the Land of *Canaan* the Altar continued a Sanctuary for thoſe that fled unto it: But then the Queſtion is, To what Altar *Adonijah* fled? Whether to the *brazen* one, which *Moſes* made, and which was now at *Gibeon*, or that which his Father had lately erected in the Threſhing-floor of *Araunah?* 'Tis expreſly ſaid, Ver. 50. that *he caught hold of the Horns of the Altar*; but we can hardly ſuppoſe, ſay ſome, that the Altar in the Threſhing-floor, which was run up in ſuch Haſte with Stones and Turf, was made in that Figure. But what ſhould hinder us from ſuppoſing, that as *David* had built a Place for the Reception of the Ark of the Covenant on Mount *Sion*, he had likewiſe built there an Altar for the Oblation of the daily Sacrifices, in the exact Form of the *original* one, that was then at *Gibeon*, and that it was to this Altar, and neither of the others, that *Adonijah* betook himſelf for Refuge. *Le Clerc*'s, *Patrick*'s and *Calmet*'s Com.

CHAP. II.

David, *being on his Death-bed, gives a Charge to* Solomon, *and dies.* Adonijah, *ſuing for* Abiſhag, *is put to Death.* Abiathar *put from the Prieſthood.* Joab *ſlain at the Altar*; Benaiah *put in his Place, and* Zadok *in* Abiathar's. Shimei's *Death, and the Occaſion of it.*

Ver. 1. NOW the days of David drew nigh, that he ſhould die; and he charged Solomon his ſon, ſaying, 2 I go the way of all the earth; be thou ſtrong therefore, and ſhew thy ſelf a man. 3 And keep the charge of the Lord thy God, to walk in his ways, to keep his ſtatutes, and his commandments, and his judgments, and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt proſper in all that thou doeſt, and whitherſoever thou turneſt thy ſelf: 4 That the Lord may continue his word which he ſpake concerning me, ſaying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their ſoul, there ſhall not fail thee (ſaid he) a man on the throne of Iſrael. 5 Moreover, thou knoweſt alſo what Joab the ſon of Zeruiah did to me, *and* what he did to the two captains of the hoſts of Iſrael, unto Abner the ſon of Ner, and unto Amaſa, the ſon of Jether, whom he ſlew, and ſhed the blood of war in peace, and put the blood of war upon his girdle, that *was* about his loyns, and in his ſhoes that *were* on his feet. 6 Do therefore according to thy wiſdom, and let not his hoar head go down to the grave in peace. 7 But ſhew kindneſs unto the ſons of Barzillai the Gileadite, and let them be of thoſe that eat at thy table: for ſo they came to me when I fled becauſe of Abſalom thy brother. 8 And behold, *thou haſt* with thee Shimei the ſon of Gera, a Benjamite of Bahurim, which curſed me with a grievous curſe, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the Lord, ſaying, I will not put thee to death with the ſword. 9 Now therefore hold him not guiltleſs: for thou *art* a wiſe man, and knoweſt what thou oughteſt to do unto him; but his hoar head bring thou down to the grave with blood. 10 So David ſlept with his fathers, and was buried in the city of David. 11 And the days that David reigned over Iſrael, *were* forty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem. 12 Then ſat Solomon upon the throne of David his father, and his kingdom was eſtabliſhed greatly. 13 And Adonijah the ſon of Haggith came to Bath-ſheba the mother of Solomon, and ſhe ſaid, Comeſt thou peaceably? And he ſaid, Peaceably. 14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on. 15 And he ſaid, Thou knoweſt that the kingdom was mine, and *that* all Iſrael ſet their faces on me, that I ſhould reign: howbeit the kingdom is turned about, and is become my brothers': for it was his from the Lord. 16 And now I aſk one petition of thee, deny me not. And ſhe ſaid unto him, Say on. 17 And he ſaid, Speak, I pray thee, unto Solomon, the king, (for he will not ſay thee nay) that he give me Abiſhag the Shunammite to wife. 18 And Bath-ſheba ſaid, Well, I will ſpeak for thee unto the king. 19 Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah. And the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and caused a ſeat to be ſet for the kings mother; and ſhe ſat on his right hand. 20 Then ſhe ſaid, I deſire one ſmall petition of thee, *I pray thee* ſay me not nay. And the king ſaid unto her, Aſk on, my mother, for I will not ſay thee nay. 21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife. 22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou aſk Abiſhag the Shunammite

mite for Adonijah? ask for him the kingdom also; (for he *is* mine elder brother) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah. 23 Then king Solomon sware by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. 24 Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day. 25 And king Solomon sent by the hand of Benaiah the son of Jehoiada, and he fell upon him that he died. 26 And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields: for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted. 27 So Solomon thrust out Abiathar from being priest unto the Lord: that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh. 28 Then tidings came to Joab, (for Joab had turned after Adonijah, though he turned not after Absalom) and Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar. 29 And it was told king Solomon that Joab was fled unto the tabernacle of the Lord, and behold, *he is* by the altar: then Solomon sent Benaiah the son of Jehoiada, saying, Go fall upon him. 30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay, but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. 31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood which Joab shed, from me, and from the house of my father. 32 And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof*, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. 33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne shall there be peace forever from the Lord. 34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness. 35 And the king put Benaiah the son of Jehoiada in his room over the host; and Zadok the priest did the king put in the room of Abiathar. 36 And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. 37 For it shall be, *that* on the day thou goest out, and passest over the Book Kidron, thou shall know for certain, that thou shalt surely die: thy blood shall be upon thy own head. 38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. 39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maacah king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath. 40 And Shimei arose and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went and brought his servants from Gath. 41 And it was told Solomon, that Shimei had gone from Jerusalem to Gath, and was come again. 42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, *that* on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard, *is* good. 43 Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with? 44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head; 45 And king Solomon *shall be* blessed, and the throne of David shall be established before the Lord for ever. 46 So the king commanded Benaiah the son of Jehoiada, which went out and fell upon him, that he died: and the kingdom was established in the hand of Solomon.

To keep his Statutes and his Commandments, and his Judgments, and his Testimonies] Under these four Words, says *Patrick*, are comprehended all the Laws of *Moses*. *Statutes* were such Constitutions, as had their Foundation, not in Reason, but in the Will and Pleasure of God; such was the Prohibition of sowing Seeds of different Kinds together, *&c. Commandments* were moral Duties that were founded in the Nature of Things, and carried their Reason along with them; as not to steal, nor to murther, *&c. Judgments* were Laws belonging to the Civil Government, and the Dealings of one Man with another; such are all those Laws that are recorded in the xxi*st* and following Chapters of *Exodus*; and *Testimonies* were such Laws as preserv'd the Remembrance of some great Events, and *testified* to Men the Loving-kindness of the Lord; such as the *Sabbath*, the *Passover*, and the rest of the *Feasts*. *Patrick*'s Com.

Two of the Servants of Shimei, ran away unto Achish — King of Gath] *Achish* had been so great a Friend to *David*, that, tho' *David* had conquer'd the *Philistines*, he still suffer'd him to retain the Title of King, and only to be *tributary* to him; so that there was a friendly Correspondence between his City and *Jerusalem*; insomuch, that *Shimei* might easily hear, by some body or other, that had been at *Gath*, that his Servants were there. These Servants, in all Probability, were such as he had purchas'd with a considerable Sum of Money, and their running away was not only a Loss, but a great Affront likewise to their Master; and therefore, partly out of Rage, and partly through *Covetousness*, he undertook this dangerous Journey, presuming that a Thing, which might be done secretly and speedily, would never come to *Solomon*'s Ears; that, in the Space of three Years Time, *Solomon* might have forgot his Injunction, or that, if he remember'd it, he would not be so rigid as to put it in Execution; especially as he went out of *Jerusalem*, not through Wantonness or any Contempt of *Authority*, but merely to recover what he had lost, which, he might think, was a Thing excusable. *Pool*'s Annot. and *Patrick*'s Com.

CHAP. III.

Solomon *marries* Pharaoh's *Daughter*: *God appears to him, and gives him his Option*; *he chuses Wisdom, and, with it, obtains Wisdom and Honour. His Judgment betweent two Harlots.*

Ver. 1. AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaohs daughter and brought her into the city of David, until he had made an end of building his own houſe, and the houſe of the Lord, and the wall of Jeruſalem round about. 2 Only the people ſacrificed in high places, becauſe there was no houſe built unto the name of the Lord, until thoſe days. 3 And Solomon loved the Lord, walking in the ſtatutes of David his father: onely he ſacrificed and burnt incenſe in high places. 4 And the king went to Gibeon to ſacrifice there; for that *was* the great high place: a thouſand burnt-offerings did Solomon offer upon that altar. 5 In Gibeon the Lord appeared to Solomon in a dream by night: and God ſaid, Aſk what I ſhall give thee. 6 And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great mercy, according as he walked before thee in truth and in righteouſneſs, and in uprightneſs of heart with thee, and thou haſt kept for him this great kindneſs, that thou haſt given him a ſon to ſit on his throne, as *it is* this day. 7 And now, O Lord my God, thou haſt made thy ſervant king in ſtead of David my father: and I *am but* a little child: I know not *how* to go out or come in. 8 And thy ſervant *is* in the midſt of thy people which thou haſt choſen, a great people, that cannot be numbred nor counted for multitude. 9 Give therefore thy ſervant an underſtanding heart to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo great a people? 10 And the ſpeech pleaſed the Lord, that Solomon had aſked this thing. 11 And God ſaid unto him, Becauſe thou haſt aſked this thing, and haſt not aſked for thy ſelf long life, neither haſt aſked riches for thy ſelf, nor haſt aſked the life of thine enemies, but haſt aſked for thyſelf underſtanding to diſcern judgment; 12 Behold, I have done according to thy words: lo, I have given thee a wiſe and an underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee. 13 And I have alſo given thee that which thou haſt not aſked, both riches, and honour: ſo that there ſhall not be any among the kings like unto thee, all thy days. 14 And if thou wilt walk in my ways to keep my ſtatutes and my commandments, as thy father David did walk, then I will lengthen thy days. 15 And Solomon awoke, and behold, *it was* a dream: and he came to Jeruſalem, and ſtood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feaſt to all his ſervants. 16 Then came there two women *that were* harlots, unto the king, and ſtood before him. 17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe, and I was delivered of a child, with her in the houſe. 18 And it came to paſs the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe. 19 And this womans child died in the night; becauſe ſhe overlaid it. 20 And ſhe aroſe at midnight, and took my ſon from beſide me, while thine handmaid ſlept, and laid it in her boſom, and laid her dead child in my boſom. 21 And when I roſe in the morning to give my child ſuck, behold, it was dead: but when I had conſidered it in the morning, behold, it was not my ſon, which I did bear. 22 And the other woman ſaid, Nay; but the living *is* my ſon, and the dead *is* thy ſon: and this ſaid, No; but the dead *is* thy ſon, and the living *is* my ſon. Thus they ſpake before the king. 23 Then ſaid the king, The one ſaith, This *is* my ſon that liveth, and thy ſon *is* the dead: and the other ſaith, Nay; but thy ſon *is* the dead, and my ſon *is* the living. 24 And the king ſaid, Bring me a ſword. And they brought a ſword before the king. 25 And the king ſaid, Divide the living child in two, and give half to the one, and half to the other. 26 Then ſpake the woman whoſe the living child *was*, unto the king, (for her bowels yerned upon her ſon) and ſhe ſaid, O my lord, give her the living child, and in no wiſe ſlay *it*: but the other ſaid, Let it be neither mine nor thine, but divide *it*. 27 Then the king anſwered and ſaid, Give her the living child, and in no wiſe ſlay it: ſhe *is* the mother thereof. 28 And all Iſrael heard of the judgment which the king had judged; and they feared the king: for they ſaw that the wiſdom of God *was* in him, to do judgment.

And Solomon made Affinity with Pharaoh, King of Egypt, and took Pharaoh's Daughter] It may ſeem ſomewhat ſtrange, that in all the Hiſtory of the Jews from the Time of *Moſes*, to this of *Solomon*, no Mention ſhould be made of the Kings of *Egypt*, as if they had no Concern in the Affairs of *Canaan*, but were wholly diverted ſome other Way: But for this, their own Hiſtorians account, when they tell us, that *during this Space of Time, the Egyptian Kings did nothing worth recording*. All theſe Kings of *Egypt* were called *Pharaoh's*; but *Pharaoh* was not a *proper* Name, but a Title of *Dignity* only, which imported the ſame as *Sultan*, or *Emperor*. They had, beſide this, other Names, and *Clemens Alexandrinus*, in a Paſſage taken from *Alexander Polyhiſtor*, tells us, that the *proper* Name of this *Egyptian* King, whoſe Daughter *Solomon* married, was *Vaphres*. *Le Clerc's* and *Calmet's* Com.

Give therefore thy Servant an underſtanding Heart to judge thy People, that I may diſcern between Good and Bad] Hereupon ſome *Jewiſh* Commentators have obſerv'd, that tho' *Solomon*, in his great Modeſty, made Requeſt of God no more than the Gift of Government, or (as he expreſſes it) *an underſtanding Heart to judge the People, and to diſcern between Good and Evil*, yet God, out of his abundant Grace, gave him a general Knowledge of all other Things, as the following Hiſtory informs us: And whereas other Men gather their Knowledge from Study and Obſervation, *Solomon* had his by an immediate *Inſpiration* from God, inſomuch that *he, who went to Bed as ignorant as other Men, awak'd in the Morning, like an Angel of God*. And tho' his Knowledge of Things was, in a great Meaſure infus'd, yet he did not therefore neglect his Study. *He gave his Heart to ſeek and ſearch out by Wiſdom, concerning all Things under the Sun*; in which Search (as himſelf teſtifies, *Eccleſ.* i. 13.) he took no ſmall Pains. So that his Gifts *extraordinary* did not ſuperſede the Uſe of other Means, in the Acquiſition of Knowledge; but by Application and Experience he perfected what he had ſo advantageouſly receiv'd from the Hands of God. *Patrick's* and *Calmet's* Com.

Then there came two Women that were Harlots] Theſe two in the Text are ſaid to be *Harlots*, but the *Hebrew* Word (as we took Notice before in the Caſe of *Rahab*) may equally ſignify *an Hoſteſs*, or one that kept an Houſe of *publick* Entertainment; and that it is ſo to be taken here, we have theſe Reaſons to preſume. — That, as all publick Proſtitution was ſeverely forbidden by the Law, *Deut.* xxiii. 17. ſo women of this infamous Character durſt not have

fented themſelves before ſo juſt and ſo wiſe a King; that Women of this leud Behaviour ſeldom do become Mothers of Children, and when they chance to have any, are not ſo ſolicitous for their Preſervation, but rather rejoice when they get rid of them. There is no Reaſon to ſuppoſe then, that theſe Women were common *Harlots*; yet it is generally thought, that they were both *unmarried* Perſons, and guilty of *Fornication*, becauſe no Mention is made of their Huſbands, whoſe Office it was (if they had any) to conteſt the Matter for their Wives. *Pool*'s Annot. and *Calmet*'s Com.

CHAP. IV.

Solomon's *Princes and great Officers of State; the Extent of his Kingdom; the daily Proviſion for his Court; the Stables for his Horſes; his Wiſdom.*

Vr. 1. SO king Solomon was king over all Iſrael. 2 And theſe *were* the princes which he had, Azariah the ſon of Zadok the prieſt: 3 Elihoreph and Ahiah, the ſons of Shiſha, ſcribes: Jehoſhaphat the ſon of Ahilud: the recorder. 4 And Benaiah the ſon of Jehoiada *was* over the hoſt: and Zadok and Abiathar *were* the prieſts. 5 And Azariah the ſon of Nathan was over the officers: and Zabud the ſon of Nathan *was* principal officer, *and* the kings friend. 6 And Ahiſhar *was* over the houſhold: and Adoniram the ſon of Abda *was* over the tribute. 7 And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold: each man his month in a year made proviſion. 8 And theſe *are* their names: The ſon of Hur, in mount Ephraim. 9 The ſon of Dekar, in Makaz, and in Shaalbim, and Beth-ſhemeſh, and Elon-beth-hanan. 10 The ſon of Heſed, in Aruboth: to him *pertained* Sochoh, and all the land of Hepher. 11 The ſon of Abinadab, in all the region of Dor, which had Taphath the daughter of Solomon to wife. 12 Baana the ſon of Ahilud, *to him pertained* Taanach and Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel, from Beth-ſhean to Abel-meholah, *even* unto *the place that is* beyond Jokneam. 13 The ſon of Geber, in Ramoth-gilead: to him *pertained* the towns of Jair the ſon of Manaſſeh, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls, and brazen bars. 14 Ahinadab the ſon of Iddo *had* Mahanaim. 15 Ahimaaz *was* in Naphtali; he alſo took Baſmath the daughter of Solomon to wife. 16 Baanah the ſon of Huſhai *was* in Aſher and in Aloth. 17 Jehoſhaphat the ſon of Paruah, in Iſſachar. 18 Shimei the ſon of Elah, in Benjamin. 19 Geber the ſon of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Baſhan; and *he was* the only officer which *was* in the land. 20 Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, eating and drinking, and making merry. 21 And Solomon reigned over all kingdoms, from the river unto the land of the Philiſtines, and unto the border of Egypt: they brought preſents, and ſerved Solomon all the days of his life. 22 And Solomon's proviſions for one day, was thirty meaſures of fine flour, and threeſcore meaſures of meal, 23 Ten fat oxen, and twenty oxen out of the paſtures, and an hundred ſheep, beſide harts, and roe-bucks, and fallow-deer, and fatted fowl. 24 For he had dominion over all *the region* on this ſide the river, from Tipſah even to Azzah, over all the kings on this ſide the river: and he had peace on all ſides round about him. 25 And Judah and Iſrael dwelt ſafely, every man under his vine, and under his fig-tree, from Dan even to Beer-ſheba, all the days of Solomon. 26 And Solomon had forty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſe-men. 27 And thoſe officers provided victuals for king Solomon, and for all that came unto king Solomons table, every man in his month: they lacked nothing. 28 Barley alſo and ſtraw for the horſes, and dromedaries brought they unto the place where *the officers* were, every man according to his charge. 29 And God gave Solomon wiſdom and underſtanding, exceeding much, and largeneſs of heart, even as the ſand that *is* on the ſea-ſhore. 30 And *Solomons* wiſdom excelled the wiſdom of all the children of the eaſt country, and all the wiſdom of Egypt. 31 For he was wiſer than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the ſons of Mahol: and his fame was in all nations round about. 32 And he ſpake three thouſand proverbs: and his ſongs were a thouſand and five. 33 And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes. 34 And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

Zadok, and Abiathar were the Prieſts] *Abiathar*, tho' depoſed, is here named, 1. Becauſe it is ordinary for Perſons to retain the Names and Titles of thoſe Places which, in Reality, they have loſt. 2. Becauſe, tho' he was depoſed from the Prieſthood, yet he was a Prieſt, and the chief of one of the prieſtly Families; and as *Zadok* was jointly named with *Abiathar*, when *Abiathar* was alſo the High-prieſt, 2 *Sam.* viii. and xx. 25. ſo now *Zadok* and *Abiathar* are joined, altho' the High-prieſthood was veſted in *Zadok* alone. 3. Poſſibly *Abiathar*, tho' he was depoſed from the ſupreme Prieſthood, yet, upon his ſerious Repentance, and by Interceſſion of Friends, was reſtored to the Execution of his prieſtly Office, and put into that Place which *Zadok* enjoyed when *Abiathar* was High-prieſt. 4. Some ſay, that Mention is here made of all *Solomon*'s chief Officers, both as now were, and ſuch as had been, and ſuch as were afterwards, as they gather from Ver. 11, 15. where two Perſons are named, who married two of *Solomon*'s Daughters, which could not be till many Years after this Time.

And Solomon reigned over all Kingdoms, from the River unto the Land of the Philiſtines, and unto the Border of Egypt] That is, the Bounds of his Kingdom were, to the *Eaſt*, the *Euphrates*, which is here, and in other Places of Scripture, called *the River*, without any Addition; to the *Weſt*, the Country of the *Philiſtines*, which bordered upon the *Mediterranean* Sea; and, to the *South*, *Egypt*. So that *Solomon* had tributary to him the Kingdoms of *Syria*, *Damaſcus*, *Moab*, and *Ammon*, which lay between *Euphrates* and the *Mediterranean*; as indeed, without ſuch a Number of tributary Kingdoms, we cannot conceive how the Country of *Iſrael* could have furniſh'd ſuch a conſtant Supply of Proviſions, and other Things neceſſary for the Support of the Prince's Grandeur.

And Solomon had forty thouſand Stalls of Horſes for his Chariots] But in *Chronicles* is is ſaid he had no more than *four thouſand*; and yet in this ſome will acknowledge no Diſagreement. The Author of the Book of *Kings*, ſay

ſay they, ſpeaks of the Horſes, the Author of *Chronicles*, of Stalls or Stables, which ſuppoſing every one to contain ten Horſes, anſwer the Number exactly. It is obſervable, however, that the Hiſtory makes Mention of Chariot-Cities, *i. e.* Cities wherein *Solomon* kept Chariots and Horſemen, in ſeveral Parts of his Kingdom; for the Security of his Government, and the Suppreſſion of any Diſorder that might happen to ariſe; and therefore others have thought, that in the *Chronicles* the Author ſpeaks of thoſe Stalls which *Solomon* had at *Jeruſalem* for his conſtant Life-guard, and were no more than 4000, but in *Kings*, of all thoſe Stalls that were diſperſed up and down in the ſeveral Parts of his Kingdom, which might be 40,000: Becauſe, upon the Account of the Conqueſts, which his Father had made on the *Eaſt* Side of *Jordan*, it was neceſſary for *Solomon* to have a ſtronger Armament of this Kind, than other Kings before him had, in order to keep the People that would be otherwiſe apt to rebel, in due Subjection.

But without any Prejudice to the Authority of the Scriptures, why may we not own, that an Error has poſſibly crept into the Text, through the Negligence of ſome Tranſcriber, who had inſerted *Arbahim*, i. e. *forty*, inſtead of *Arbah*, *four*, and ſo made this large Diſparity in the Number? Four thouſand Stalls (ſuppoſing each Stall for a ſingle Horſe) are moderate enough, but forty thouſand is incredible; and therefore (to proportion the Horſes to the Chariots, which were a thouſand and four hundred) we may ſuppoſe, that of theſe Chariots ſome were drawn with two, ſome with three, and ſome with four Horſes. Now if the Chariots were drawn each with a Pair only, the Number of *Solomon*'s Chariot-horſes, muſt be 2800; if by two Pair, then muſt it be 5600; but the Medium between theſe two Numbers is very near 4000; and therefore it ſeems moſt likely, that the Horſes, which the King kept for this uſe only, might be much about this Number; too many for the Law to tolerate; but the King, perhaps, might have as little Regard to this Clauſe in the Law, as he had to the following one, which forbad him to *multiply Wives* and Concubines to *himſelf*, *or greatly to multiply Silver and Gold.*

And Solomon's Wiſdom excelled the Wiſdom of all the Children of the Eaſt, and the Wiſdom of Egypt] There were three Nations on the *Eaſt* of *Canaan* that were very famous for their Wiſdom and Erudition; the *Chaldeans*, beyond the *Euphrates*; the *Perſians*, beyond the *Tygris*; and the *Arabians*, on the nearer Side of the *Euphrates*, a little towards the *South*: But whether the *Perſians* and *Chaldeans* were remarkable for their Learning in *Solomon*'s Days, is much doubted by Commentators. The Book of *Job* ſufficiently ſhews that the *Arabians* (for of that Nation were *Job* and his Friends) were famous for their Learning in antient Times: And as to the *Chaldeans* and other oriental People, ſince the Sons of *Noah* took up their Habitation about *Babylon*, and the neighbouring Countries, it is reaſonable to ſuppoſe, that, where Mankind firſt began to ſettle themſelves into regular Societies, there Arts and Sciences firſt began to appear. The *Egyptians* however, pretend to a Precedency in this, and ſeveral other Accompliſhments. They ſay, that the *Chaldeans* receiv'd the Principles of Philoſophy at firſt from a Colony that came from *Egypt*, as *Diodorus* indeed makes mention of ſuch a Colony, conducted by *Belus*: But the *Chaldeans*, on the other hand, maintain, that from them it was, that the *Egyptians* receiv'd their firſt Inſtructions, and (according to ſome) that *Abraham* was the Perſon who firſt communicated to the *Chaldeans* the Knowledge of Aſtronomy, and other Sciences. However this be, *Solomon* receiv'd from God Knowledge of all that uſeful and ſolid Learning, for which the *Eaſtern* People, and the *Egyptians* were juſtly fam'd; for (as it follows) he was a great *moral* Philoſopher, a great *natural* Philoſopher, and an excellent Poet. *Patrick's* and *Calmet's* Com.

And he ſpake of Trees, &c.] The ſeveral Books, which treated of the Nature and Virtue of *Animals*, as well as *Plants*, are ſuppos'd to have been loſt in the *Babyloniſh* Captivity; but *Euſebius* (as he is quoted by *Anaſtaſius*) informs us, that King *Hezekiah*, ſeeing the Abuſe which his People made of *Solomon*'s Works, by placing too much Confidence in the Remedies which he preſcrib'd, and the *natural* Secrets which he diſcover'd, thought proper to ſuppreſs them all. Notwithſtanding this, ſince his Time, many Books concerning the Secrets of *Magick*, *Medicine*, and *Inchantments*, have appear'd under the Name of this Prince; and ſeveral Pieces have been quoted, ſuch as *the Inſtructions of* Solomon *to his Son* Rehoboam; *the Teſtament of* Solomon; *the Book of the Throne of* Solomon; *the Books of Magick, compos'd by the Demons under the Name of* Solomon; *the Clavicula or Key of* Solomon; *the Ring of* Solomon; *the Contradiction of* Solomon, *&c.* which were moſt of them very wicked and pernicious Tracts, to which the Authors prefix'd this great Name, to give them more Credit and Sanction. 'Tis ſomewhat ſtrange however, that *Joſephus* ſhould inform us, that *Solomon* compos'd Books of *Inchantments*, and ſeveral Manners of *Exorciſm*, or of driving away Devils, ſo that they could return no more; and that he ſhould further aſſure us, that himſelf had ſeen Experiments of it by one *Eleazar*, a *Jew*, who, in the Preſence of *Veſpaſian*, his Sons, and the Officers of the Army, cur'd ſeveral that were poſſeſs'd.

CHAP. V.

Hiram *ſends Ambaſſadors to congratulate* Solomon *who deſires of* Hiram *Timber to build the Temple.* Hiram *ſends him Proviſion and Trees. The Number of Workmen employed in building the Temple.*

Ver. 1. AND Hiram king of Tyre ſent his ſervants unto Solomon; (for he had heard that they had anointed him king in the room of his father) for Hiram was ever a lover of David. 2 And Solomon ſent to Hiram, ſaying, 3 Thou knoweſt how that David my father could not build an houſe unto the name of the Lord his God, for the wars which were about him on every ſide, until the Lord put them under the ſoles of his feet. 4 But now the Lord my God hath given me reſt on every ſide, *ſo that there is* neither adverſary, nor evil occurrent. 5 And behold, I purpoſe to build an houſe unto the name of the Lord my God, as the Lord ſpake unto David my father, ſaying, Thy ſon, whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name. 6 Now therefore command thou, that they hew me cedar-trees out of Lebanon, and my ſervants ſhall be with thy ſervants: and unto thee will I give hire for thy ſervants according to all that thou ſhalt appoint: for thou knoweſt that *there is* not among us any that have ſkill to hew timber, like unto the Sidonians. 7 And it came to paſs, when Hiram heard the words of Solomon, that he rejoiced greatly, and ſaid, Bleſſed *be* the Lord this day, which hath given unto David a wiſe ſon over this great people. 8 And Hiram ſent to Solomon, ſaying, I have conſidered the things which thou ſentteſt to me for: *and* I will do all thy deſire concerning timber of cedar, and concerning timber of fir. 9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in flotes, unto the place that thou ſhalt appoint me, and will cauſe them to be diſcharged there, and thou ſhalt receive *them*: and thou ſhalt accompliſh my deſire, in giving food for my houſehold. 10 So Hiram gave Solomon cedar-trees and fir-trees, *according to* all his deſire. 11

Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. 12 And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon, and they two made a league together. 13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. 14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy. 15 And Solomon had threescore and ten thousand that bear burdens, and fourscore thousand hewers in the mountains: 16 Besides the chief of Solomons officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work. 17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house. 18 And Solomons builders, and Hirams builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house.

And Hiram King of Tyre sent his Servants unto Solomon] This *Hiram* was doubtless the Son of that other *Hiram*, who sent *David* Timber and Artificers, wherewith to build his Palace: For, if (according to *Josephus*) the Temple was built in the twelfth Year of *Hiram*'s Reign, and the fourth of *Solomon*'s, this *Hiram* could not be the same with him, who sent *David* Men and Materials; because that *Hiram* was upon the Throne when *David* took *Jerusalem*, which happen'd to be three and thirty Years before *Solomon* began his Reign. There are two Letters, which pass'd between this *Hiram* and King *Solomon*, recorded by *Josephus*, and for the *Authentickness* of which, he appeals both to the *Jewish* and *Tyrian* Records, that are to this Effect.

King *Solomon*, to King *Hiram*, Greeting.

'Be it known unto thee, O King, that my Father *David* had it a long Time in his Mind and Purpose to erect a Temple to the Lord; but being perpetually at War in his Days, and under a Necessity of clearing his Hands of his Enemies, and making them all his Tributaries, before he could attend this great and holy Work, he hath left it to me, in a Time of Peace, both to begin and finish it, according to the Direction, as well as Prediction of the Almighty. Blessed be his Name for the present Tranquillity of my Dominions! And, by his gracious Assistance I shall now dedicate the best Improvements of this Liberty and Leisure to his Honour and Worship. Wherefore I make it my Request; that you will let some of your People go along with some Servants of mine to Mount *Libanus*, to assist them in cutting down Trees towards this Building; (for the *Sidonians* understand it much better than we do) and as for the Workmens Reward, or Wages, whatever you think reasonable shall be paid them.

King *Hiram*, to King *Solomon*.

'Nothing could have been more welcome to me, than to understand, that the Government of your blessed Father is, by God's Providence, devolv'd into the Hands of so excellent, so wise, and so virtuous a Successor. His holy Name be prais'd! That which you write for shall be done with all Care and good Will: For I will give Orders to cut down, and export such Quantities of the faireſt Cedars, and Cypress Trees, as you shall have Occasion for. My People shall bring them to the Sea-side for you, and from thence ship them away to what Port you please, where they may lie ready for your own Men to transport them to *Jerusalem*. It would be a great Obligation, after all this, to allow us such a Provision of 'Corn in Exchange, as may stand with your Conve- 'nience; for that is the Commodity that we *Islanders* 'want most.' But notwithstanding all this Appeal to the *Tyrian* Records, some have suspected *Josephus*, as to the Genuineness of these two Letters, especially where they find him bringing in *Hiram*, speaking of *Tyre*, as if it had been an Island, whereas it is plain, that the *Old Tyre*, which was then standing, and must be the Place here spoken of, was situate on the *Continent*. *Le Clerk*'s Com.

CHAP. VI.

The Foundation of the Temple laid, and when; its Dimensions, Form, and Materials. God's Promise concerning it. The Oracle; Cherubims; Doors, and Inner-Court.

Ver. 1. AND it came to pass in the four hundred and fourscore year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomons reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the Lord. 2 And the house which king Solomon built for the Lord, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits. 3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof, before the house. 4 And for the house he made windows of narrow lights. 5 And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple, and of the oracle, and he made chambers round about. 6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house. 7 And the house when it was in building, was built of stone, made ready before it was brought thither: so that there was neither hammer nor ax, *nor* any tool of iron heard in the house while it was in building. 8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third. 9 So he built the house and finished it; and covered the house with beams and boards of cedar. 10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar. 11 And the word of the Lord came to Solomon, saying, 12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, which I spake unto David thy father. 13 And I will dwell among the children of Israel, and will not forsake my people Israel. 14 So Solomon built the house, and finished it. 15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the cieling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir. 16 And he built twenty cubits on the sides of the house, both the floor, and the walls with boards of cedar: he even built *them*

for it within, *even* for the oracle, *even* for the most holy *place*. 17 And the house, that *is*, the temple before it, was forty *cubits long*. 18 And the cedar of the house within *was* carved with knops, and open flowers: all *was* cedar, there was no stone seen. 19 And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord. 20 And the oracle in the fore-part *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold, and *so* covered the altar *which was of* cedar. 21 So Solomon overlaid the house within with pure gold: and he made a partition, by the chains of gold before the oracle, and he overlaid it with gold. 22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold. 23 And within the oracle he made two cherubims *of* olive-tree, *each* ten cubits high. 24 And five cubits *was* the one wing of the cherub, and five cubits the other wings of the cherub: from the uttermost part of the one wing unto the uttermost part of the other, *were* ten cubits. 25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure, and one size. 26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub. 27 And he set the cherubims within the inner house; and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midst of the house. 28 And he overlaid the cherubims with gold. 29 And he carved all the walls of the house round about with carved figures of cherubims, and palm-trees, and open flowers, within and without. 30 And the floor of the house he overlaid with gold, within and without. 31 And for the entring of the oracle he made doors *of* olive tree; the lintel *and* side-posts *were* a fifth part *of the wall*. 32 The two doors also *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm-trees. 33 So also made he for the door of the temple, posts *of* olive-tree a fourth part *of the wall*. 34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding. 35 And he carved *thereon* cherubims, and palm-trees, and open flowers: and covered *them* with gold, fitted upon the carved work. 36 And he built the inner court with three rows of hewed stone, and a row of cedar-beams. 37 In the fourth year was the foundation of the house of the Lord laid, in the month Zif. 38 And in the eleventh year, in the month Bul, (which *is* the eighth month) was the house finished throughout all the parts thereof, and according to all the fashion of it: so was he seven years in building it.

In the fourth Year of Solomon's Reign — he began to build the Temple] If it be ask'd, Why *Solomon* did not begin the Building of the Temple sooner, and even in the first Year of his Reign, since his Father had left him a *Plan*, and all Things necessary for the Undertaking? *Abarbinel*'s Answer is — That *Solomon* would not make Use of what *David* had prepar'd, but was resolv'd to build this Temple all at his proper Cost and Charge. He therefore put into the *Treasure of the Lord's House* all that *David* had dedicated to the Work; and, to gather together as much Gold and Silver, as was necessary to defray so vast an Expence, *four Years* can be counted no unreasonable Time. Nay, even that he made Use of the Treasure which his Father had amass'd, yet if the Materials that his Father had provided, lay at a considerable Distance, and were left rude and unfashion'd, it would cost all this Time to form them into the exact Symmetry wherein the Scripture represents them, before they were brought together, especially considering that the very Stones which made the Foundation, were very probably vast *Blocks of Marble* or *Porphyry*, Ch. v. 17. And all polish'd in the most exquisite Manner. *Patrick*'s Com. and *Pool*'s Annot.

In the fourth Year was the Foundation of the House of the Lord laid — and in the eleventh Year — it was finished] The Temple itself was but a small Edifice, but the many Courts and Offices that were about it made the Whole a vast Pile, and the Exquisiteness of the Art and Fewness of the Artists, that could be employ'd about it, made a longer Time requisite. It must be own'd however, that, considering all Things, *Solomon* made an extraordinary Dispatch; for, if the Building of *Diana*'s Temple at *Ephesus*, employ'd *Asia*, for the Space of two hundred Years; and no less than 360,000 Men, for twenty Years together, were taken up in erecting one *Pyramid* (as *Pliny* affirms) no reasonable Man can wonder, that this Temple was seven Years and an half in building. *Pool*'s Annot. and *Calmet*'s Com.

CHAP. VII.

The building of Solomon's *House; the House of* Lebanon; *the Porch of Pillars, and of Judgment; the House of* Pharaoh's *Daughter.* Hiram's *two Pillars. The molten Sea, Lavers, and other Vessels. The Things dedicated brought into the Temple.*

Ver. 1. BUT Solomon was building his own house thirteen years, and he finished all his house. 2 He built also the house of the forrest of Lebanon; the length thereof was *an* hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars. 3 And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen in a row. 4 And *there were* windows in three rows, and light *was* against light in three ranks. 5 And all the doors and posts were square, with the windows: and light *was* against light in three ranks. 6 And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and a thick beam *were* before them. 7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other. 8 And his house where he dwelt, *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaohs daughter, (whom he had taken *to wife*) like unto this porch. 9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court. 10 And the foundation *was of* costly stones, *even* great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* coſtly ſtones (after the meaſures of hewed ſtones) and cedars. 12 And the great court round about, *was* with three rows of hewed ſtones, and a row of cedar-beams, both for the inner court of the houſe of the Lord, and for the porch of the houſe. 13 And king Solomon ſent and fet Hiram out of Tyre. 14 He *was* a widows ſon of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in braſs: and he was filled with wiſdom and underſtanding, and cunning to work all works in braſs; and he came to king Solomon, and wrought all his work. 15 For he caſt two pillars of braſs of eighteen cubits high apiece: and a line of twelve cubits did compaſs either of them about. 16 And he made two chapiters *of* molten braſs, to ſet upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits: 17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars; ſeven for the one chapiter, and ſeven for the other chapiter. 18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo did he for the other chapiter. 19 And the chapiters that *were* upon the top of the pillars, *were* of lilie-work in the porch, four cubits. 20 And the chapiters upon the two pillars *had pomegranates* alſo above, over againſt the belly which *was* by the net-work: and the pomegranates *were* two hundred, in rows round about upon the other chapiter. 21 And he ſet up the pillars in the porch of the temple, and he ſet up the right pillar, and called the name thereof Jachin: and he ſet up the left pillar, and called the name thereof Boaz. 22 And upon the top of the pillars *was* lilie-work: ſo was the work of the pillars finiſhed. 23 And he made a molten ſea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compaſs it round about. 24 And under the brim of it round about *there were* knops compaſſing it, ten in a cubit, compaſſing the ſea round about: the knops *were* caſt in two rows, when it was caſt. 25 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward. 26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thouſand baths. 27 And he made ten baſes of braſs; four cubits *was* the length of one baſe, and four cubits the breadth thereof, and three cubits the height of it. 28 And the work of the baſes *was* after this *manner*: They had borders, and the borders *were* between the ledges: 29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges, *there was* a baſe above: and beneath the lions and oxen *were* certain additions made of thin work. 30 And every baſe had four braſen wheels, and plates of braſs: and the four corners thereof had underſetters: under the laver *were* underſetters molten, at the ſide of every addition. 31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half: and alſo upon the mouth of it *were* gravings with their borders, four-ſquare, not round. 32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* joined to the baſe, and the height of a wheel *was* a cubit and half a cubit. 33 And the work of the wheels *was* like the work of a chariot wheel: their axle-trees, and their naves, and their felloes, and their ſpokes *were* all molten. 34 And *there were* four underſetters to the four corners of one baſe: *and* the underſetters *were* of the very baſe it ſelf, 35 And in the top of the baſe *was there* a round compaſs of half a cubit high: and on the top of the baſe, the ledges thereof and the borders thereof *were* of the ſame. 36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion of every one, and additions round about. 37 After this *manner* he made the ten baſes: all of them had one caſting, one meaſure, *and* one ſize. 38 Then made he ten lavers of braſs: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten baſes, one laver. 39 And he put five baſes on the right ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the houſe eaſt-ward, over againſt the ſouth. 40 And Hiram made the lavers, and the ſhovels, and the baſons: ſo Hiram made an end of doing all the work that he made king Solomon for the houſe of the Lord. 41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars: and the two net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars: 42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* upon the pillars: 43 And the ten baſes, and ten lavers on the baſes: 44 And one ſea, and twelve oxen under the ſea: 45 And the pots, and the ſhovels, and the baſons: and all theſe veſſels which Hiram made to king Solomon, for the houſe of the Lord, *were of* bright braſs. 46 In the plain of Jordan did the king caſt them in the clay ground, between Succoth and Zarthan. 47 And Solomon left all the veſſels *unweighed*, becauſe they were exceeding many: neither was the weight of the braſs found out. 48 And Solomon made all the veſſels that *pertained* unto the houſe of the Lord: the altar of gold, and the table of gold, whereupon the ſhew-bread *was*. 49 And the candleſticks of pure gold, five on the right *ſide*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold, 50 And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the cenſers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner-houſe, the moſt holy *place*, *and* for the doors of the houſe, *to wit*, of the temple. 51 So was ended all the work that king Solomon made for the houſe of the Lord: and Solomon brought in the things, which David his father had dedicated; *even* the ſilver, and the gold, and the veſſels did he put among the treaſures of the houſe of the Lord.

He

He built alſo the Houſe of the Foreſt of Lebanon] Some Commentators are of Opinion, *that this* Houſe was the ſame with the Palace which *Solomon* built in *Jeruſalem*, and that it had its Name from the tall Pillars that ſupported it, which look'd like the Cedars in the Foreſt of *Lebanon*; but the contrary is manifeſt, becauſe the Scripture ſpeaks of it as a diſtinct Building, tho' perhaps it might not be far diſtant from the other, on ſome cool ſhady Mountain, which made it reſemble Mount *Lebanon*. For, 'tis an idle Fancy to think, that this Houſe was really built in *Lebanon*, ſince we read of *Solomon*'s having his Throne, Ch. vii. and the golden Shields that he made, plac'd in it, Ch. x. 17. which he ſcarce would have remov'd to the Extremity of his Kingdom. And therefore we may conclude, (as it appears from the Text) that this Houſe was near *Jeruſalem*, and called by the Name of the *Foreſt of Lebanon* (juſt as many pleaſant and delightful Places in the Country were called *Carmel*) becauſe it was in a lofty Place like *Lebanon*, and the Trees which grew upon it, made it very ſhady and cool, and conſequently very proper for *Solomon* to dwell there in Summer, as he did in his Palace in *Jeruſalem* in Winter. *Patrick*'s and *Calmet*'s Com.

It contained two thouſand Baths] But this *Sea* is ſaid, 2 *Chron.* iv. 5. to contain 3000 Baths. There were either two ſeveral Sorts of Baths, as of Cubits, the one common, the other ſacred, and the ſacred held as much more as the common; or rather, he here ſpeaks of what it did actually contain, *namely*, 2000 Baths, which was ſufficient for Uſe, and 2 *Chron.* iv. 5. he ſpeaks of what it could contain, if filled to the Brim, as it is implied in the *Hebrew* Words, which differ from theſe, and properly ſound thus, *ſtrengthening itſelf (to wit*, to receive and hold as much as it could, or being filled to its utmoſt Capacity) *it contained*, or *could contain* 3000 *Baths*.

CHAP. VIII.

The Feaſt of the Dedication of the Temple; the Ark brought into it. The Lord gives a Token of his Preſence. Solomon's *Bleſſing and Thankſgiving; Prayer and Sacrifice.*

Ver. 1. THEN Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael, unto king Solomon in Jeruſalem, that they might bring up the ark of the covenant of the Lord, out of the city of David, which *is* Zion. 2 And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the month Ethanim, which *is* the ſeventh month. 3 And all the elders of Iſrael came, and the prieſts took up the ark. 4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up. 5 And king Solomon and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing the ſheep, aand oxen, that could not be told nor numbred for multitude. 6 And the prieſts brought in the ark of the covenant of the Lord, unto his place, into the oracle of the houſe, to the moſt holy *place*, *even* under the wings of the cherubims. 7 For the cherubims ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above. 8 And they drew out the ſtaves, that the ends of the ſtaves were ſeen out in the holy *place* before the oracle, and they were not ſeen without: and there they are unto this day. 9 *There was* nothing in the ark ſave the two tables of ſtone, which Moſes put there at Horeb, when the Lord made *a covenant* with the children of Iſrael, when they came out of the land of Egypt. 10 And it came to paſs when the prieſts were come out of the holy place, that the cloud filled the houſe of the Lord. 11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord. 12 Then ſpake Solomon, The Lord ſaid that he would dwell in the thick darkneſs. 13 I have ſurely built thee an houſe to dwell in, a ſetled place for thee to abide in for ever. 14 And the king turned his face about, and bleſſed all the congregation of Iſrael: (and all the congregation of Iſrael ſtood) 15 And he ſaid, Bleſſed *be* the Lord God of Iſrael, which ſpake with his mouth unto David my father, and hath *with his hand fulfilled it*, ſaying, 16 Since the day that I brought forth my people Iſrael out of Egypt, I choſe no city *out of all the tribes of Iſrael* to build an houſe that my name might be therein; but I choſe David to be over my people Iſrael. 17 And it was in the heart of David my father, to build an houſe for the name of the Lord God of Iſrael. 18 And the Lord ſaid unto David *my father*, Whereas it was in thine heart to build an houſe unto my name, thou didſt well that it was in thine heart: 19 Nevertheleſs, thou ſhalt not build the houſe, but thy ſon that ſhall come forth out of thy loins, he ſhall build the houſe unto my name. 20 And the Lord hath performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the Lord promiſed, and have built an houſe for the name of the Lord God of Iſrael. 21 And I have ſet there a place for the ark, wherein *is* the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt. 22 And Solomon ſtood before the altar of the Lord, in the preſence of all the congregation of Iſrael, and ſpread forth his hands towards heaven: 23 And he ſaid, Lord God of Iſrael, *there is* no God like thee, in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants, that walk before thee with all their heart: 24 Who haſt *kept with* thy ſervant David my father that thou promiſedſt him: thou ſpakeſt alſo with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day. 25 *Therefore* now, Lord God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael; ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me: 26 And now, O God of Iſrael, let thy word, I pray thee, be verified *which thou ſpakeſt unto thy* ſervant David my father. 27 But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee, how *much* leſs this houſe that I have builded? 28 Yet have thou reſpect unto the prayer of thy ſervant and to his ſupplication, O Lord my God, to hearken unto the cry and to the prayer, which thy ſervant prayeth before thee to day: 29 That thine eyes may be open toward this houſe night and day, *even* toward the place of which thou haſt ſaid, My name ſhall be there: that thou mayeſt hear

unto the prayer which thy ſervant ſhall make to-
wards this place. 30 And hearken thou to the
ſupplication of thy ſervant, and of thy people If-
rael, when they ſhall pray towards this place:
and hear thou in heaven thy dwelling place, and
when thou heareſt, forgive. 31 If any man
treſpaſs againſt his neighbour, and an oath be
laid upon him to cauſe him to ſwear, and the
oath come before thine altar in this houſe: 32
Then hear thou in heaven, and do, and judge
thy ſervants, condemning the wicked, to bring
his way upon his head, and juſtifying the righ-
teous, to give him according to his righteouſneſs.
33 When thy people Iſrael be ſmitten down be-
fore the enemy, becauſe they have ſinned againſt
thee, and ſhall turn again to thee, and confeſs
thy name, and pray, and make ſupplication unto
thee in this houſe: 34 Then hear thou in heaven,
and forgive the ſin of thy people Iſrael, and
bring them again unto the land, which thou
gaveſt unto their fathers. 35 When heaven is
ſhut up, and there is no rain, becauſe they have
ſinned againſt thee; if they pray towards this
place, and confeſs thy name, and turn from their
ſin, when thou afflicteſt them: 36 Then hear
thou in heaven, and forgive the ſin of thy ſer-
vants, and of thy people Iſrael, that thou teach
them the good way wherein they ſhould walk,
and give rain upon thy land which thou haſt given
to thy people for an inheritance. 37 If there be
in the land famine, if there be peſtilence, blaſting,
mildew, locuſt, *or* if there be caterpillar; if their
enemy beſiege them in the land of their cities,
whatſoever plague, whatſoever ſickneſs *there be*;
38 What prayer and ſupplication ſoever be *made*
by any man, *or* by all thy people Iſrael, which
ſhall know every man the plague of his own
heart, and ſpread forth his hands towards this
houſe: 39 Then hear thou in heaven thy dwel-
ling-place, and forgive, and do, and give to
every man according to his ways, whoſe heart
thou knoweſt; (for thou, *even* thou only knoweſt
the hearts of all the children of men) 40 That
they may fear thee all the days that they live,
in the land which thou gaveſt unto our fathers.
41 Moreover, concerning a ſtranger that *is* not
of thy people Iſrael, but cometh out of a far
country, for thy names ſake; 42 (For they ſhall
hear of thy great name, and of thy ſtrong hand,
and of thy ſtretched-out arm) when he ſhall come
and pray towards this houſe: 43 Hear thou in
heaven thy dwelling place, and do according to
all that the ſtranger calleth to thee for: that all
people of the earth may know thy name, to fear
thee; as *do* thy people Iſrael, and that they may
know that this houſe which I have builded, is
called by thy name. 44 If thy people go out
to battel againſt their enemy, whitherſoever thou
ſhalt ſend them, and ſhall pray unto the Lord
toward the city which thou haſt choſen, and *to-*
ward the houſe that I have built for thy name:
45 Then hear thou in heaven their prayer and
their ſupplication, and maintain their cauſe. 46
If they ſin againſt thee; (for *there is* no man
that ſinneth not) and thou be angry with them,
and deliver them to the enemy, ſo that they
carry them away captives unto the land of the
enemy, far or near; 47 *Yet* if they ſhall bethink
themſelves, in the land whither they were carried
captives, and repent, and make ſupplication unto
thee in the land of them that carried them cap-
tives, ſaying, We have ſinned, and have done
perverſly, we have committed wickedneſs; 48
And *ſo* return unto thee with all their heart and
with all their ſoul, in the land of their enemies,
which led them away captive, and pray unto
thee toward their land, which thou gaveſt unto
their fathers, the city which thou haſt choſen,
and the houſe which I have built for thy name:
49 Then hear thou their prayer and their ſuppli-
cation in heaven thy dwelling-place, and main-
tain their cauſe, 50 And forgive thy people that
have ſinned againſt thee, and all their tranſgreſ-
ſions wherein they have tranſgreſſed againſt thee,
and give them compaſſion before them who car-
ried them captive, that they may have compaſ-
ſion on them: 51 For they *be* thy people and
thine inheritance, which thou broughteſt forth
out of Egypt, from the mids of the furnace of
iron: 52 That thine eyes may be open unto the
ſupplication of thy ſervant, and unto the ſuppli-
cation of thy people Iſrael, to hearken unto them
in all that they call for unto thee. 53 For thou
didſt ſeparate them from among all the people
of the earth, *to be* thine inheritance, as thou
ſpakeſt by the hand of Moſes thy ſervant, when
thou broughteſt our fathers out of Egypt, O
Lord God. 54 And it was *ſo*, that when So-
lomon had made an end of praying all this prayer
and ſupplication unto the Lord, he aroſe from
before the altar of the Lord, from kneeling on
his knees, with his hands ſpread up to heaven.
55 And he ſtood, and bleſſed all the congrega-
tion of Iſrael, with a loud voice, ſaying, 56
Bleſſed *be* the Lord, that hath given reſt unto his
people Iſrael, according to all that he promiſed:
there hath not failed one word of all his good
promiſe, which he promiſed by the hand of
Moſes his ſervant. 57 The Lord our God be
with us, as he was with our fathers: let him not
leave us, nor forſake us: 58 That he may in-
cline our hearts unto him, to walk in all his
ways, and to keep his commandments, and his
ſtatutes, and his judgments, which he commanded
our fathers. 59 And let theſe my words where-
with I have made ſupplication before the Lord,
be nigh unto the Lord our God day and night,
that he maintain the cauſe of his ſervant, and the
cauſe of his people Iſrael at all times, as the mat-
ter ſhall require: 60 That all the people of the
earth may know that the Lord *is* God, *and that*
there is none elſe. 61 Let your heart therefore
be perfect with the Lord our God, to walk in his
ſtatutes, and to keep his commandments, as at
this day. 62 And the king, and all Iſrael with
him, offered ſacrifice before the Lord. 63 And
Solomon offered a ſacrifice of peace-offerings,
which he offered unto the Lord, two and twenty
thouſand oxen, and an hundred and twenty thou-
ſand ſheep: ſo the king and all the children of
Iſrael dedicated the houſe of the Lord. 64 The
ſame day did the king hallow the middle of the
court that *was* before the houſe of the Lord: for
there he offered burnt-offerings, and meat-offer-
ings, and the fat of the peace offerings: becauſe
the braſen altar that *was* before the Lord, *was* too
little to receive the burnt-offerings, and the
meat-offerings, and the fat of the peace-offerings.
65 And at that time Solomon held a feaſt, and
all Iſrael with him, a great congregation, from

the entring in of Hamath, unto the river of Egypt, before the Lord our God, seven days, and seven days, *even* fourteen days. 66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart, for all the goodness that the Lord had done for David his servant, and for Israel his people.

There was nothing in the Ark save the two Tables of Stone] And yet the Author to the *Hebrews* affirms, that in this Ark was the Golden Pot, that had Manna, and *Aaron*'s Rod *that budded, as well as the Table of the Covenant*, Heb. ix. 4. Now to reconcile this, some imagine, that before the Ark had any fix'd and settled Place (which is the Time the Apostle refers to) all these Things were included in it, though it was chiefly intended for nothing but the Tables of the Covenant; but that when it was plac'd in the Temple, nothing was left in it but these two Tables, all the other Things were deposited in the Treasury of the Temple, where the Book of the Law (as we read 2 *Chron.* xxxiv. 14.) was found in the Days of King *Josias*. Others however pretend, that, in the Time of the Apostle, *i. e.* towards the End of the *Jewish* Commonwealth, *Aaron*'s Rod, and the Pot of Manna were really kept in the Ark, though, in the Days of *Solomon*, they were not. But this Answer would be more solid and satisfactory, if we knew for certain, that in the Times of the Apostle, the Ark of the Covenant was really in the *Sanctuary* of the Temple which *Herod* built; whereas *Josephus* tells us expresly, that, when the *Romans* destroy'd the Temple, there was nothing found in in the *Holy of Holies*. *Calmet*'s Com.

The Cloud filled the House of the Lord] When *Moses* had finished the Tabernacle, according to the Pattern which God had shew'd him, and set it all up, it is said, that *a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle*, &c. *Exod.* xl. 34, 35. And therefore, when the Temple was finished, and the Ark brought into the Sanctuary, God gave the like Indication of his Presence, and Residence there. Hereby he testified his Acceptance of the Building, and furnishing of the Temple, as a Service done to his Name; and hereby he declar'd, that, as the Glory of the Ark (that sacred Symbol of his Presence) had been long eclips'd by its frequent Removes, and mean Habitations; so now his Pleasure was, that it should be look'd upon with the same Esteem and Veneration, as when *Moses* conducted it into the Tabernacle: For this Cloud, we must know, was not a heavy, thick, opake Body, such as is ingender'd in the Air, and arises from Vapour and Exhalations, but a Cloud that was dark, and luminous at the same Time, whose Darkness was awful and majestick, and whose internal Part was bright and refulgent, darting its Rays upon Occasion, and exhibiting its Light through its Obscurity: So that, according to its different *Phasis*, or Position, it became to the *Israelites* a Pillar of Cloud by Day, to screen them from the Heat, and at Night a Pillar of Fire, to give them Light, *Exod.* xiii. 21. Whatever it was that constituted this strange Appearance, 'tis certain this Mixture of Light and Darkness, was look'd upon as a Symbol of the Divine Presence; for so the Scripture has inform'd us, that *He*, who dwelleth in Light that is inaccessible, *made Darkness his secret Place, his Pavilion round about him, with dark Water, and thick Clouds to cover him*, Ps. xviii. 11. *Calmet*'s Com.

CHAP. IX.

God's second Appearance to Solomon. *Mutual Presents between* Solomon *and* Hiram. Solomon *builds strong Holds. His yearly Sacrifices; his Navy fetches Gold from* Ophir.

Ver. 1. AND it came to pass when Solomon had finished the building of the house of the Lord, and the kings house, and all Solomons desire which he was pleased to do, 2 That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. 3 And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there for ever, and mine eyes and mine heart shall be there perpetually. 4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments: 5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. 6 *But* if you shall at all turn from following me, you or you children, and will not keep my commandments, *and* my statutes, which I have set before you, but go and serve other gods and worship them: 7 Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name will I cast out of my sight, and Israel shall be a proverb, and a by-word among all people: 8 And at this house *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? 9 And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil. 10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord and the kings house. 11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire) that then king Solomon gave Hiram twenty cities in the land of Galilee. 12 And Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased him not. 13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of Cabul unto this day. 14 And Hiram sent to the king sixscore talents of gold. 15 And this is the reason of the levy which king Solomon raised, for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. 16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomons wife. 17 And Solomon built Gezer, and Beth-horon the nether, 18 And Baalath, and Tadmor in the wilderness, in the land, 19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horse-men, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. 20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, 21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to

stroy, upon those did Solomon levy a tribute of bond-service unto this day. 22 But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. 23 These *were* the chief of the officers that *were* over Solomons work, five hundred and fifty, which bare rule over the people that wrought in the work. 24 But Pharaohs daughter came up out of the city of David, unto her house which *Solomon* had built for her: then did he build Millo. 25 And three times in a year did Solomon offer burnt-offerings, and peace-offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar that *was* before the Lord: so he finished the house. 26 And king Solomon made a navy of ships in Ezion-geber: which *is* beside Eloth, on the shore of the Red sea, in the land of Edom. 27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. 28 And they came to Ophir, and fetcht from thence gold, four hundred and twenty talents, and brought it to king Solomon.

And it came to pass when Solomon had finished the Building of the House of the Lord — that the Lord appeared to Solomon the second Time] It seems very probable, says *Stackhouse*, that this second Appearance was the Night following the first; but some are of Opinion, that it did not happen till two and twenty Years after God's first Appearance, and after that *Solomon* had accomplished all his Buildings, to which the Connection of the Discourse gives some Countenance, as in the Text. It seems a little strange however, that God should delay answering this Prince's Prayer for thirteen Years together, and then, when he appear'd to him, tell him, *I have heard thy Prayer, and the Supplication that thou hast made before me, and I have hallowed this House which thou hast built*, Ver 5. And therefore, to solve this Difficulty, 'tis reasonable to think, that the Division of this ninth Chapter is wrong, that the first Verse of it should be annex'd to the Conclusion of the preceding Chapter, and so terminate the Account of what *Solomon* had done; and that the next Chapter should begin with the second Verse, where the Historian enters upon a fresh Subject, *viz.* the Answer that God return'd to *Solomon*'s Prayer, which he continues to the 10th Verse, and presents us with it all at once, that he might not break the Thread of his Narration. *Calmet*'s Com.

King Solomon gave Hiram twenty Cities in the Land of Galilee] But how could *Solomon*, without violating the Law, *Levit.* xxv. 23. pretend to give *Hiram twenty Cities in the Land of Galilee?* Various Solutions have been given of this Difficulty, the Authors of which might have spar'd themselves the Pains, since the Scripture expresly tells us, that these Cities were not in the Territories of *Israel*, nor inhabited at that time by the *Israelites*, 2 Chron. viii. 2. They were indeed some of them conquer'd by the King of *Egypt*, who gave them to *Solomon* as a Portion with his Daughter, and others by *Solomon* himself, who, as *Josephus* observes, had *a Right to dispose of those Lands, which he had conquer'd in voluntary War, without the Consent of the Senate.* And this may be one Reason, why he gave these, rather than other Cities, because these were certainly in his Power to give, when others perhaps were not.

And Solomon built — Tadmor in the Wilderness] *Tadmor*, which by the *Greeks*, is called *Palmyra*, is situated in the Wilderness of *Syria*, upon the Borders of *Arabia Deserta*, inclining towards the *Euphrates*. *Ptolemy* places it two Days Journey from the *Upper Syria*, one Day's Journey from the *Euphrates*, and six Days Journey from *Babylon*. And the Reason he gives, why *Solomon* was inclin'd to build a City in this Place, was, because in all the Country round about, there was no such Thing as a Well, or a Fountain, but in this Spot only, to be found. If we may guess by the Ruins which later Travellers give us a Description of, this City was certainly one of the finest and most magnificent in the *East*; and 'tis somewhat surprizing, that History should give us no Account, either when, or by whom it was reduc'd to the sad Condition wherein it lies at this Day. But the true Reason for his building this Town in so desolate a Place, was the Commodiousness of its Situation to cut off all Commerce between the *Syrians* and *Mesopotamians*, and to prevent their caballing and conspiring together against them, as they had done against his Father *David*. See *Le Clerc*'s Com. If the Reader is desirous to know the present State of this ruinated City, he may find it related in the *Philosophical Transactions*, for *October* 1695.

And fetcht from thence Gold, five hundred and twenty Talents] In 2 *Chron.* viii. 18. the Number of Talents, brought home to *Solomon*, are said to be *four hundred and fifty*. But this is a Matter that is easily resolv'd, if we will but suppose, that the Charge of the Voyage to and fro cost thirty Talents; or, that *Solomon* gave *Hiram*'s Servants, for conducting his Fleet, thirty Talents; or that in refining the whole Mass of Gold, the Waste might be thirty Talents: So that, tho' *Solomon*'s Fleet brought him home 450 Talents, yet by one or more of these Deductions, there came clear to his Coffers no more than 430. *Patrick*'s Com.

CHAP. X.

The Queen of Sheba *visits* Solomon; *admires his Wisdom, and makes him Presents.* Solomon's *Riches, Grandeur, and Magnificence.*

Ver. 1. AND when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. 2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. 3 And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not. 4 And when the queen of Sheba had seen all Solomons wisdom, and the house that he had built. 5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. 6 And she said to the king, It was a true report that I heard in mine own land, of thy acts, and of thy wisdom. 7 Howbeit, I believed not the words, until I came, and mine eyes had seen *it:* and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. 8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom. 9 Blessed be the Lord thy God which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice. 10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices, as these, which the queen of Sheba gave to king Solomon. 11 And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-

almug-trees, and precious ſtones. 12 And the king made of the almug-trees, pillars for the houſe of the Lord, and for the kings houſe, harps alſo and pſalteries for ſingers: there came no ſuch almug-trees, nor were ſeen unto this day. 13 And king Solomon gave unto the queen of Sheba, all her deſire whatſoever ſhe aſked, beſides *that* which Solomon gave her of his royal bounty: ſo ſhe turned and went to her own country, ſhe and her ſervants. 14 Now the weight of gold that came to Solomon in one year, was ſix hundred threeſcore and ſix talents of gold. 15 Beſides *that he had* of the merchantmen, and of the traffick of the ſpice-merchants, and of all the kings of Arabia, and of the governors of the country. 16 And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of gold went to one target. 17 And *he made* three hundred ſhields *of* beaten gold; three pound of gold went to one ſhield: and the king put them in the houſe of the forreſt of Lebanon. 18 Moreover, the king made a great throne of ivory, and overlaid it with the beſt gold. 19 The throne had ſix ſteps, and the top of the throne *was* round behind: and *there were* ſtays on either ſide on the place of the ſeat, and two lions ſtood beſide the ſtays. 20 And twelve lions ſtood there on the one ſide and on the other upon the ſix ſteps: there was not the like made in any kingdom. 21 And all king Solomons drinking-veſſels *were of* gold, and all the veſſels of the houſe of the forreſt of Lebanon *were of* pure gold, none *were of* ſilver; it was nothing accounted of in the days of Solomon. 22 For the king had at ſea a navy of Tarſhiſh, with the navy of Hiram: once in three years came the navy of Tarſhiſh, bringing gold and ſilver, ivory, and apes, and peacocks. 23 So king Solomon exceeded all the kings of the earth, for riches and for wiſdom. 24 And all the earth ſought to Solomon, to hear his wiſdom, which God had put in his heart. 25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes, and mules, a rate year by year. 26 And Solomon gathered together chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, whom he beſtowed in the cities for chariots, and with the king at Jeruſalem. 27 And the king made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycomore-trees, that *are* in the vale, for abundance. 28 And Solomon had horſes brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price. 29 And a chariot came up and went out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

And when the Queen of Sheba heard of the Fame of Solomon] *Joſephus*, and, from his Authority many more are of Opinion, that *Sheba* was the antient Name of *Meroe*, an Iſland, or rather *Peninſula* in *Egypt*, before *Cambyſes*, in Compliment to his Siſter (other Hiſtorians call her his Mother) gave it her Name. He tells us likewiſe, that ſhe was Queen both of *Egypt* and *Ethiopia*, and the *Ethiopians* indeed have a Tradition, that, upon her Return, ſhe had a Son by *Solomon*, whoſe Poſterity reign'd there many Years, and, to this very Day, they have preſerved a continual Liſt of their Names and Succeſſors.

There are theſe Exceptions however, to be made to this Opinion of the *Jewiſh* Hiſtorian, *viz.* that whereas he cites *Herodotus*, as ſpeaking of his Queen *Nicaule*, *Herodotus* makes mention of none, but only of *Nitocris*, Queen of *Egypt*; nor does he ſay one Syllable of her pretended Journey to *Jeruſalem*. Whereas he ſays of this *Nicaule*, that ſhe was Queen of *Egypt* and *Ethiopia* both; the ſacred Hiſtory is plain, that in the Time of *Solomon*, there reign'd in *Egypt* that *Pharaoh*, whoſe Daughter he marry'd, and, in his Son *Rehoboam*'s Time, *Shiſhak*. Whereas he tells us, that the antient Name of *Meroe*, before the Time of *Cambyſes*, was *Sheba*; for this he ſeems to want Authority, ſince *Diodorus*, and other Hiſtorians, repreſent this City as built *new* from the Ground, and not repaired by *Cambyſes*.

The more probable Opinion therefore is, that this Queen of *Sheba* came from a Country ſo named, which lay not in *Ethiopia* or *Africa*, but in the Southern Part of *Arabia Fœlix*; becauſe it is generally allow'd, that that the *Sabeans* liv'd in *Arabia*, and that their Country was uſually called by the *Orientaliſts*, *the Kingdom of the South*, in Alluſion to which, our Saviour ſtiles this Princeſs *the Queen of the South*, becauſe their Country borders upon the *Southern Ocean*, beyond which the Antients knew no farther Land; and therefore our Saviour (according to the common Mode of ſpeaking) ſays of this Princeſs, that *ſhe came from the utmoſt Parts of the Earth*, becauſe, in this Country Women were known to govern as well as Men; becauſe the common Produce of it was Gold, Silver, Spices, and precious Stones, the very Preſents which this Princeſs made *Solomon*; and (if any popular Traditions may be credited) becauſe the *Arabians* talk of their Queen *Balkis*, who went to viſit *Solomon*, and ſhew Travellers the Place of her Nativity to this very Day.

Now if this Princeſs came from *Arabia*, there is Reaſon to believe, that ſhe was originally deſcended from *Abraham*, by his Wife *Keturah*, one of whoſe Sons begat *Sheba*, who was the firſt *Planter* of that Country, *Gen.* xxv. 1, 3. and, conſequently that ſhe might have ſome Knowledge of *Revealed* Religion, by *Tradition* at leaſt, from her pious Anceſtors. To this Purpoſe the Scripture ſeems to intimate, that the Deſign of her Viſit to *Solomon* was, not ſo much to gratify her Curioſity, as to inform her Underſtanding in Matters relating to Piety, and Divine Worſhip. It was *Solomon*'s Fame, *concerning the Name of the Lord*, i. e. concerning his Knowledge of the Supreme Being, and the proper Manner of worſhipping him, that excited her to take ſo long a Journey: And therefore, our Saviour ſays, that, as ſhe came ſo far to *hear his Wiſdom*, (his Wiſdom concerning what? Concerning the Nature and Worſhip of Almighty God) ſhe would, at the Day of Judgment *riſe up againſt that Generation* which refus'd to liſten to him.

The King made a great Throne of Ivory, and overlaid it with the beſt Gold] We never read of Ivory, ſays *Patrick*, till about *Solomon*'s Days, who perhaps brought Elephants out of *India*, or at leaſt took Care to have a great deal of Ivory imported from thence; for, in After-Ages we read of *Ivory* Beds, and *Ivory* Palaces, *&c.* At this Time however, it was every whit as precious as Gold: And therefore we muſt not ſuppoſe that this Throne of *Solomon*'s was entirely overlaid with Gold, (for then it might as well have been made of Wood) but only in particular Places, that ſo the Mixture of Gold and Ivory, which gave a Luſtre to each other, might make the Throne look more beautiful. The like to this the Text ſays, *there was not made in* any Kingdom, Ver. 20. and no doubt it was ſo in thoſe Days; but, in After-Ages, we read, that the Throne of the *Parthian* Kings was of Gold, and compaſs'd with four golden Pillar, beſet with precious Stones, and that the *Perſian* Kings ſat in Judgment under a golden Vine, (and other Trees of Gold)

Bunches of whose Grapes were made of several Sorts of precious Stones.

CHAP. XI.

Solomon's *Wives and Concubines; in his old Age they seduce him to Idolatry; for which God raises him up Adversaries. His Death; is succeeded by* Rehoboam.

Ver. 1. BUT king Solomon loved many strange women, (together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians *and* Hittites: 2 Of the nations *concerning* which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you, *for* surely they will turn away your heart after their gods: Solomon clave unto these in love. 3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. 4 For it came to pass when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as *was* the heart of David his father. 5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. 6 And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as *did* David his father. 7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem; and for Molech, the abomination of the children of Ammon. 8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. 9 And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel which had appeared unto him twice. 10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. 11 Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 12 Notwithstanding in thy days I will not do it, for David thy fathers sake: *but* I will rend it out of the hand of thy son. 13 Howbeit, I will not rend away all the kingdom: *but* will give one tribe to thy son, for David my servants sake, and for Jerusalems sake which I have chosen. 14 And the Lord stirred up an adversary unto Solomon, Hadad the Edomite; he *was* of the king's seed in Edom. 15 For it came to pass when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom: 16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom) 17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child. 18 And they arose out of Midian, and came to Paran, and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land. 19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. 20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs household among the sons of Pharaoh. 21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. 22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise. 23 And God stirred him up *another* adversary, Rezon, the son of Eliadah, which fled from his lord Hadadezer king of Zobah. 24 And he gathered men unto him, and became captain over a band, when David slew them *of Zobah:* and they went to Damascus *and dwelt* therein, and reigned in Damascus. 25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria. 26 And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomons servant (whose mothers name *was* Zeruah, a widow woman) he lift up *his* hand against the king. 27 And this *was* the cause that he lift up *his* hand against the king: Solomon built Millo, *and* repaired the breaches of the city of David his father. 28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. 29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way, and he had clad himself with a new garment; and they two *were* alone in the field. 30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces. 31 And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: 32 (But he shall have one tribe for my servant Davids sake, and for Jerusalems sake, the city which I have chosen out of all the tribes of Israel) 33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father. 34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my servants sake, whom I chose, because he kept my commandments and my statutes: 35 But I will take the kingdom out of his sons hand, and will give it unto thee, *even* ten tribes. 36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there. 37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. 38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my com-

commandments, as David my ſervant did; that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee. 39 And I will for this afflict the ſeed of David, but not for ever. 40 Solomon ſought therefore to kill Jeroboam: and Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt until the death of Solomon. 41 And the reſt of the acts of Solomon, and all that he did, and his wiſdom, *are* they not written in the book of the acts of Solomon? 42 And the time that Solomon reigned in Jeruſalem, over all Iſrael, *was* forty years. 43 And Solomon ſlept with his fathers, and was buried in the city of David his father: and Rehoboam his ſon reigned in his ſtead.

And he had ſeven hundred Wives, Princeſſes, and three hundred Concubines] Without knowing the Cuſtom of the Princes of the Eaſt, their Pomp, and Sumptuouſneſs of Living, one might be tempted to wonder, ſays *Stackhouſe*, what poſſible Uſe *Solomon* mght make of this *Milliad* of Wives and Concubines that he had: But, as he was between forty and fifty Years old, before he ran into this Exceſs, we cannot but think, that he kept this Multitude of Women more for State than any other Service. *Darius Codomannus* was wont to carry along with him in his Camp, no leſs than three hundred and fifty Concubines; nor was his Queen at all offended at it, becauſe theſe Women us'd to reverence and adore her, as if ſhe had been a Goddeſs. *F. Le Compte*, in his Hiſtory of *China*, tells us, that the Emperor there has a vaſt Number of Wives, choſen out of the prime Beauties of the Country, many of which he never ſo much as ſaw in his whole Life: And therefore it is not improbable, that *Solomon* (as he found his Riches increaſe) might enlarge his Expences, and endeavour to ſurpaſs all the Princes of his Time in this, as well as all other Kinds of Pomp and Magnificence.

And after Milcom the Abomination of the Ammonites] This God is the ſame with *Moloch*, which, both in *Hebrew* and *Ethiopick*, ſignifies a *King*; but then there are various Sentiments concerning the Relation which this God had to the other *Pagan* Deities. Some believe that *Moloch* was *Saturn*, others *Mercury*, others *Venus*, and others again *Mars*, or *Mithra*. But *Calmet* has made it more than probable, that this God was the *Sun*, who is called the *King of Heaven*, as the *Moon* may be ſaid to be the Queen thereof, for its Make and Manner of Worſhip.

Then did Solomon build an high Place for Chemoſh] *Chemoſh*, or *Chamos*, comes from a Root, which, in *Arabick*, ſignifies *to make haſte*; and from hence ſome have imagined, that he is the ſame with the *Sun*, whoſe Motion is ſuppos'd to be ſo haſty and rapid; tho' ſome, from the *Hebrew* Root, which ſignifies *contrectatus*, or *handled*, will have him the ſame with the *Roman Priapus*, who is called *Pater Contrectationum nocturnarum*: While others, from the near Reſemblance of the *Hebrew Chamos* with the Word *Camos*, have rather thought it to be *Bacchus*, the God of Drunkenneſs: But in either Acceptation it may be ſuppoſed to repreſent either *Noah* or *Lot*.

And Jeroboam aroſe, and fled into Egypt, unto Shiſhak King of Egypt] All the Kings, from the Time of *Abraham*, are, in the ſacred Hiſtory, called by the Name of *Pharaoh*, unleſs *Rameſes*, mentioned *Gen.* xlvii. 11. be the Name of a King, not a Country; ſo that this is the firſt we meet with, called by his proper Name from the reſt of the *Pharaoh*'s. Who this *Egyptian* Prince was, the Learned are not agreed. The Opinion is pretty general, that it was the famous *Seſoſtris*, mentioned in *Herodotus*; but his Life could hardly be extended to this Period. Our great *Uſher* ſets him a vaſt Way backward, even to the Time of the *Iſraelites* Peregrination, and ſome Chronologers carry it farther: But be that as it will, 'tis very probable, that this Prince had taken Offence at *Solomon*, otherwiſe he would hardly have harboured ſuch ſeditious Refugees as *Jeroboam* was. *Patrick*'s and *Le Clerc*'s Com.

And Rehoboam his Son reigned in his ſtead] Notwithſtanding the vaſt Multitude of Wives that *Solomon* had, the Scripture makes Mention of no more than three Children, this Son, and two Daughters, that are ſpoken of Ch. iv. 11, 15. and (what is ſtrange) in the Beginning of his Son's Story, it takes no Notice (as uſually it does) of his Mother's Nation, or Family, tho' in the Concluſion of it (1 *Kings* xiv. 21, — 31.) it twice reminds us, that ſhe was an *Ammonitejs* by Birth, and that her Name was *Naamah*. *Rehoboam* was born in the firſt Year of his Father's Reign, and was therefore much about forty-one, when he entered upon the Government; but he was an unſkilful and imprudent Man, and made a very falſe Step at his firſt Acceſſion to the Throne. *Calmet*'s and *Patrick*'s Com.

Being now come to the Period of *Solomon*'s Life and Reign, it may not be unneceſſary to take an Eſtimate of his Revenues, by which he was enabled to ſupport his prodigious Grandeur and Magnificence. The Scripture informs us, that, out of the Revenues of the Crown, *David* left *Solomon*, merely for the Purpoſe of building the Temple, *an hundred thouſand Talents of Gold, and a thouſand Talents of Silver*; out of his private Purſe, *three thouſand Talents of Gold, and ſeven thouſand Talents of Silver*; and of the Benevolence of the Princes *five thouſand Talents, and ten thouſand Drams of Gold, and ten thouſand Talents of Silver*. Now, ſince it is generally agreed, that a Talent of Silver was equivalent to 342*l.* 3*s.* 9*d.* and a Talent of Gold amounted to no leſs than 5425*l.* Sterling; All theſe Talents of Gold and Silver will amount to upwards of nine hundred thirty three Million ſeven hundred and fourteen thouſand Pounds. Some of the beſt Authors upon Weights and Meaſures have computed, that if all the Walls, Pavement, Lining, and Covering of the Temple had been made of maſſy Gold, (even with the Wages of the Workmen and Veſſels belonging to it) they would not have come up to the Value here ſpecified; and therefore, upon this Suppoſition, they have advanced a Notion, that the *Hebrews* had two Kinds of Talents, a larger, which was called *the Talent of the Sanctuary*, and a ſmaller, which was the common Talent, and about half leſs than the other, by which all ſuch exorbitant Sums, (as they ſay) ought to be reckoned. But what Grounds they have for this Diſtinction, we cannot perceive, ſince it no where appears, either in the Scriptures, or any other Hiſtory, that the *Jews* (eſpecially before the Captivity of *Babylon*) had any more Talents than one; and that their Talent, whether of Silver or Gold, aroſe to a Sum, tantamount to what we have ſtated it at; there are ſeveral Inſtances in the *Old Teſtament* that may convince us.

CHAP. XII.

Rehoboam, *following the Advice of the young Men, occaſions a Revolt of the Ten Tribes.* Jeroboam *made King of* Iſrael; *his Idolatry.*

Ver. 1. AND Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king. 2 And it came to paſs, when Jeroboam the ſon of Nebat, who was yet in Egypt, heard *of it*, (for he was fled from the preſence of king Solomon, and Jeroboam dwelt in Egypt) 3 That they ſent and called him. And Jeroboam, and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying, 4 Thy father made our yoke grievous: now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us lighter, and we will ſerve thee. 5 And he ſaid unto them, Depart yet *for* three days, then come again to me. And the people departed. 6

6 And king Rehoboam conſulted with the old men that ſtood before Solomon his father, while he yet lived, and ſaid, How do you adviſe, that I may anſwer this people? 7 And they ſpake unto him, ſaying, If thou wilt be a ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever. 8 But he forſook the counſel of the old men, which they had given him, and conſulted with the young men that were grown up with him, *and* which ſtood before him: 9 And he ſaid unto them, What counſel give ye, that we may anſwer this people, who have ſpoken to me, ſaying, Make the yoke which thy father did put upon us, lighter? 10 And the young men that were grown up with him, ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my fathers loins. 11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions. 12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come to me again the third day. 13 And the king anſwered the people roughly, and forſook the old mens counſel that they gave him; 14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will add to your yoke; my father *alſo* chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions. 15 Wherefore the king hearkened not unto the people; for the cauſe was from the Lord, that he might perform his ſaying, which the Lord ſpake by Ahijah the Shilonite unto Jeroboam the ſon of Nebat. 16 So when all Iſrael ſaw that the king hearkened not unto them, the people anſwered the king, ſaying, What portion have we in David? neither *have we* inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents. 17 But *as for* the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them. 18 Then king Rehoboam ſent Adoram, who *was* over the tribute; and all Iſrael ſtoned him with ſtones, that he died: therefore king Rehoboam made ſpeed to get him up to his chariot, to flee to Jeruſalem. 19 So Iſrael rebelled againſt the houſe of David unto this day. 20 And it came to paſs when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah only. 21 And when Rehoboam was come to Jeruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and fourſcore thouſand choſen men, which were warriors, to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon. 22 But the word of God came unto Shemaiah the man of God, ſaying, 23 Speak unto Rehoboam the ſon of Solomon king of Judah, and unto all the houſe of Judah and Benjamin, and to the remnant of the people, ſaying, 24 Thus ſaith the Lord, Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael: return every man to his houſe, for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord. 25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went out from thence, and built Penuel. 26 And Jeroboam ſaid in his heart, Now ſhall the kingdom return to the houſe of David. 27 If this people go up to do ſacrifice in the houſe of the Lord at Jeruſalem, then ſhall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah. 28 Whereupon the king took counſel, and made two calves *of* gold, and ſaid unto them, It is too much for you to go up to Jeruſalem: behold thy gods, O Iſrael, which brought thee up out of the land of Egypt. 29 And he ſet the one in Beth-el, and the other put he in Dan. 30 And this thing became a ſin: for the people went *to worſhip* before the one, *even* unto Dan. 31 And he made an houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſons of Levi. 32 And Jeroboam ordained a feaſt in the eighth month, on the fifteenth day of the month, like unto the feaſt that *is* in Judah, and he offered upon the altar, (ſo did he in Beth-el) ſacrificing unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made. 33 So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, and burnt incenſe.

And Rehoboam went to Sechem] This City ſtood not only in the Center of the Kingdom of *Iſrael*, but in the Middle of the Tribe of *Ephraim*, wherein was the greateſt Number of Malecontents. It was therefore very probably by the Management of *Jeroboam*, or ſome of his Friends, who durſt not perhaps venture themſelves at *Jeruſalem*, that this City was made choice of for the Place of a general Convention, becauſe they might more ſecurely propoſe their Grievances (which they were reſolved to do) and uſe a greater Freedom of Speech than they could at *Jeruſalem*, where the Family of *David* was more powerful, more numerous, and better ſupported. *Calmet's* Com. and *Pool's* Annot.

King Rehoboam made ſpeed to get him up into his Chariot] This, ſays *Patrick*, is the firſt Time that we read of a King's riding in a Chariot. *Saul*, and *David*, and *Solomon* rode in none; but after the Diviſion of the Kingdom, Mention is frequently made of the Uſe of them, both by the Kings of *Judah* and *Iſrael*.

Whereupon the King took Counſel, and made two Calves of Gold] How the Figure of a Calf, ſays *Stackhouſe*, or any other Animal, can be a Symbol of a Deity, 'tis difficult to conceive. But a certain learned Author, who ſeems a little ſingular in his Opinion, will needs have it, that the golden Calves, which *Jeroboam* made, were in Imitation of the Cherubims (in his Account theſe were *winged Oxen*) *Moſes* had placed upon the Ark of the Covenant, whereon the Glory of the Lord ſat inthroned. Theſe Cherubims in the Tabernacle of *Moſes*, and afterwards in *Solomon's* Temple, were placed in the Sanctuary, and ſecreted from vulgar Sight; *Jeroboam*, to make his Religion more condeſcenſive, placed his Calves in open View, ſo that every one, who looked on them, might, through them worſhip

ſhip the God of *Iſrael*, without repairing to the Temple at *Jeruſalem*.

This Notion (if it were true) would make the Tranſition eaſy from the Worſhip at *Jeruſalem*, to the Worſhip at *Dan* or *Bethel*; but we can hardly imagine, that *Jeroboam* had either ſo harmleſs, or ſo conformable a Deſign, in ſetting up theſe golden Images. Whatever his Deſign was, 'tis certain, that the Scripture all along repreſents him, as, of all others, the principal Perſon, that *made Iſrael to ſin, that drew Iſrael from ſerving the Lord, and made them ſin a great Sin*: And therefore we may obſerve, that, whenever it deſcribes a bad Prince, one Part of his Character is, that he imitated the Sin of *Jeroboam, the Son of Nebat*, *who* (as the Prophet upbraids his Wife) *went and made him other Gods, and molten Images, to provoke me to Anger, and to caſt me behind thy Back, ſaith the Lord.*

The Truth is, *Jeroboam* had lived a conſiderable Time in the Land of *Egypt*, had contracted an Acquaintance with the King thereof, and formed an Intereſt among the People; and therefore finding himſelf under a Neceſſity of making an Alteration in the eſtabliſhed Religion of his Country, he thought it the wiſeſt Method to do it by the *Egyptian* Model, that thereby he might endear himſelf to that Nation; and, in Caſe he met with Oppoſition from his Rival *Reboboam*, might hope for Aſſiſtance from that Quarter. For, as the *Egyptians* had two Oxen which they worſhipped, one called *Apis*, at *Memphis*, the Metropolis of *Upper Egypt*; and the other called *Mneſis*, at *Hierapolis*, a principal City of the *Lower*; ſo he made two Calves of Gold, and placed one of them in *Bethel*, which was in the South Part of the Country of *Iſrael*; and the other in *Dan*, another conſiderable Town in the North.

CHAP. XIII.

The Prophecy of a Prophet from Judah. Jeroboam *offering him Violence, his Hand withers, but, at the Prayer of the Prophet is reſtored. He departs from* Bethel, *but, by the Perſuaſion of an old Prophet, returns back; for which he is ſlain by a Lion.* Jeroboam's *Obſtinacy.*

Ver. 1. AND behold there came a man of God out of Judah, by the word of the Lord, unto Beth-el: and Jeroboam ſtood by the altar to burn incenſe. 2 And he cried againſt the altar in the word of the Lord, and ſaid, O altar, altar, thus ſaith the Lord, Behold, a child ſhall be born unto the houſe of David, Joſiah by name, and upon thee ſhall he offer the prieſts of the high places that burnt incenſe upon thee, and mens bones ſhall be burnt upon thee. 3 And he gave a ſign the ſame day, ſaying, This *is* the ſign which the Lord hath ſpoken; Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out. 4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, Lay hold on him. And his hand which he put forth againſt him, dried up, ſo that he could not pull it in again to him. 5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the Lord. 6 And the king anſwered and ſaid unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought the Lord, and the kings hand was reſtored him again, and became as *it was* before. 7 And the king ſaid unto the man of God, Come home with me, and refreſh thy ſelf, and I will give thee a reward. 8 And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread nor drink water in this place: 9 For ſo was it charged me by the word of the Lord, ſaying, Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt. 10 So he went another way, and returned not by the way that he came to Beth-el. 11 Now there dwelt an old prophet in Beth-el, and his ſons came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, them they told alſo to their father. 12 And their father ſaid unto them, What way went he? for his ſons had ſeen what way the man of God went, which came from Judah. 13 And he ſaid unto his ſons, Saddle me the aſs. So they ſaddled him the aſs, and he rode thereon, 14 And went after the man of God, and found him ſitting under an oak: and he ſaid unto him, *Art* thou the man of God, that cameſt from Judah? And he ſaid, I *am*. 15 Then he ſaid unto him, Come home with me, and eat bread. 16 And he ſaid, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place. 17 For it was ſaid to me by the word of the Lord, Thou ſhalt eat no bread, nor drink water there, nor turn again to go by the way that thou cameſt. 18 He ſaid unto him, I *am* a prophet alſo as thou *art*, and an angel ſpake unto me by the word of the Lord, ſaying, bring him back with thee into thine houſe, that he may eat bread and drink water. *But* he lied unto him. 19 So he went back with him, and did eat bread in his houſe, and drank water. 20 And it came to paſs, as they ſat at the table, that the word of the Lord came unto the prophet that brought him back: 21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the Lord, Foraſmuch as thou haſt diſobeyed the mouth of the Lord, and haſt not kept the commandment which the Lord thy God commanded thee, 22 But cameſt back, and haſt eaten bread and drunk water in the place of the which *LORD* did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers. 23 And it came to paſs, after he had eaten bread, and after he had drunk, that he ſaddled for him the aſs, *to wit* for the prophet whom he had brought back. 24 And when he was gone, a lion met him by the way, and ſlew him: and his carcaſe *was* caſt in the way, and the aſs ſtood by it, the lion alſo ſtood by the carcaſe. 25 And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told *it* in the city where the old prophet dwelt. 26 And when the prophet that brought him back from the way, heard *thereof*, he ſaid, It *is* the man of God, who was diſobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and ſlain him according to the word of the Lord, which he ſpake unto him. 27 And he ſpake to his ſons, ſaying, Saddle me the aſs. And they ſaddled *him*. 28 And he went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe: the lion had not eaten the carcaſe, nor torn the

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn, and to bury him. 30 And he laid his carcase in his own grave, and they mourned over him, *saying*, Alas my brother. 31 And it came to pass after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried, lay my bones beside his bones. 32 For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass. 33 After this thing, Jeroboam returned not from his evil way, but made again of the lowest of the people, priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places. 34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

Behold, a Child shall be born unto the House of David, JOSIAH *by Name, and upon thee shall he offer the Priests of the High Places*] This is one of the most remarkable Prophecies we have in holy Writ. It foretels an Action that exactly came to pass above three hundred and forty Years afterwards. It describes the Circumstances of the Action, and specifies the very Name of the Person that was to do it; and therefore every *Jew*, who lived in the Time of its Accomplishment, must have been convinced of the divine Authority of a Religion founded upon such Prophecies as this; since none but God could foresee, and consequently none but God foretel Events at such a Distance.

Now there dwelt an old Prophet in Bethel, and his Sons came and told him all the Works that the Man of God had done that Day] By this it appears, that these Sons of the old Prophet were present, when *Jeroboam* stood at the Altar, and therefore joined in that idolatrous Worship, tho' their Father did not, and yet was too timorous to reprove it.

A Lion met him by the Way and slew him] We may think, indeed, says *Stackhouse*, that this Offence was but small, and that he hardly deserved so severe a Fate; but then we should do well to consider, that whenever God, in an extraordinary Manner, discovers his Will to a Prophet, he always makes such a sensible Impression upon his Mind, that he cannot but perceive himself actuated by a divine Spirit, and consequently, cannot but be assured of the Evidence of his own Revelation. This Evidence the Prophet that was sent to Bethel had; for as he was able, by the Power that was given him, to work Miracles, he could not but be sensible of his divine Mission, and that the particular Injunction of *his not eating or drinking in the Town of Bethel*, was as much the Will of God, as any other Part of his Commission.

Now the Design of God, in this Prohibition, was to express his Abhorrence of that idolatrous Place; and therefore the other pretended Revelation of the old Prophet, who lived therein, was justly to be suspected, not only becaufe it was repugnant to God's main Design, but becaufe it came from a Person who had given a great Testimony of his Sincerity, in chusing to live in a Place notoriously infected with Idolatry, and in making no publick Remonstrance against it. The Consideration of this one Circumstance should have made the young Prophet diffident of what the other told him, at least, till he had shewn him some divine Testimony to convince him; for it argued a great deal of Levity, if not Infidelity of his own Revelation, to listen to that of another Man, in Contradiction to what he had abundant Reason to believe was true.

But, say some, why was the lying Prophet suffered to go unpunished? Here we may take Occasion to admire the unsearchable Secrets of divine Justice. *Jeroboam* revolts from his lawful Sovereign; forsakes the Worship of the true God; engages the People in gross Idolatry, and is himself hardened with the Menaces and Miracles of the Prophet that was sent to him. A false Prophet deceives an innocent Man with a Lie, and draws him into an Act of Disobedience, contrary to his Inclination; and yet this wicked *Jeroboam*, and this seducing Prophet go unpunished, while the other, who might mean no Ill, perhaps, in turning back, is slain by a Lion, and his Body *deprived of the Sepulchre of his Fathers*. We must acknowledge, indeed, that the Depths of the Judgments of God are an Abyss that our Understandings cannot fathom: But nothing certainly can be a more sensible Proof of the Truth, and the eternal Recompences or Punishments that attend it, than to see the Righteous so rigorously treated here for very slight Offences; *Moses* excluded the Land of Promise for a diffident Thought; *Lot*'s Wife changed into a Pillar of Salt for her looking back; and *David*, for a vain Curiosity, punished with the Death of no less than seventy thousand of his Subjects: And if God be thus severe to his own Servants; *if Judgment thus begins at the House of God, where shall the Ungodly and the Sinner appear?* 1 Pet. iv. 17, 18. As Sentence against every evil Man therefore is not speedily executed, this is our Proof, this our Assurance, that *God will bring every evil Work into Judgment, with every secret Thing, whether it be good, or whether it be evil*, Eccles. xii. 14.

The Lion also stood by the Carcase] This is a Demonstration, that the Prophet's Death was not casual, or the Effect of a Lion's Hunger and ravenous Disposition, but of God's singular and just Judgment; and consequently, that his Prediction was *divine*, and should, in its proper Time, infallibly be accomplished.

And against all the Houses of the High Places, which are in the Cities of Samaria] But how could the Prophet denounce Judgments against the Cities of *Samaria*, when *Samaria*, at that Time, had not so much as a Name? This only shews, that the Author or Compiler of these Books of *Kings* (whether it was *Esdras* or *Jeremiah*) lived long after the Time of *Jeroboam*, and writes of Things and Places, as they were in his own Days. He knew full well that *Samaria* was built by *Omri*, fifty Years after *Jeroboam*, since himself had given an Account of its Foundation: But he was minded to speak in the Phrase then current, and to make himself intelligible to those that read him; and for this Reason, no doubt, it is, that in 2 *Kings* xxiii. 18. the false Prophet of *Bethel* is said to have *come from Samaria*; tho', at that Time, there was no City of that Name.

CHAP. XIV.

Jeroboam *sends his Wife disguised to the Prophet* Ahijah, *who denounces his Son's Death, and the Destruction of* Israel. Shishak *spoils* Jerusalem. Rehoboam *dies, and is succeeded by his Son* Abijam.

Ver. 1. AT that time Ahijah the son of Jeroboam fell sick. 2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam: and get thee to Shilo; behold, there *is* Ahijah the prophet, which told me that I should *be* king over this people. 3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child. 4 And Jeroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his eyes were set by reason of his age. 5 And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee

thee for her ſon, for he *is* ſick: thus and thus ſhalt thou ſay unto her: for it ſhall be when ſhe cometh in, that ſhe ſhall feign herſelf *to be* another *woman*. 6 And it was *ſo*, when Ahijah heard the ſound of her feet, as ſhe came in at the door, that he ſaid, Come in, thou wife of Jeroboam, why feigneſt thou thy ſelf *to be* another? for I *am* ſent to thee with heavy *tidings*. 7 Go, tell Jeroboam, Thus ſaith the Lord God of Iſrael, Foraſmuch as I exalted thee from among the people, and made thee prince over my people Iſrael, 8 And rent the kingdom away from the houſe of David, and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes, 9 But haſt done evil above all that were before thee: for thou haſt gone and made thee other gods, and molten images, to provoke me to anger, and haſt caſt me behind thy back: 10 Therefore behold, I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam him that piſſeth againſt the wall, *and* him that is ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone. 11 Him that dieth of Jeroboam in the city, ſhall the dogs eat: and him that dieth in the field, ſhall the fowls of the air eat: for the Lord hath ſpoken *it*. 12 Ariſe thou therefore, get thee to thine own houſe: *and* when thy feet enter into the city, the child ſhall die. 13 And all Iſrael ſhall mourn for him, and bury him: for he only of Jeroboam ſhall come to the grave, becauſe in him there is found *ſome* good thing toward the Lord God of Iſrael, in the houſe of Jeroboam. 14 Moreover, the Lord ſhall raiſe him up a king over Iſrael, who ſhall cut off the houſe of Jeroboam that day: but what? even now. 15 For the Lord ſhall ſmite Iſrael, as a reed is ſhaken in the water, and he ſhall root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the river, becauſe they have made their groves, provoking the Lord to anger. 16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who did ſin, and made Iſrael to ſin. 17 And Jeroboams wife aroſe, and departed, and came to Tirzah: *and* when ſhe came to the threſhold of the door, the child died. 18 And they buried him, and all Iſrael mourned for him, according to the word of the Lord, which he ſpake by the hand of his ſervant Ahijah the prophet. 19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Iſrael. 20 And the days which Jeroboam reigned, *were* two and twenty years: and he ſlept with his fathers, and Nadab his ſon reigned in his ſtead. 21 And Rehoboam the ſon of Solomon reigned in Judah: Rehoboam *was* forty and one years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the Lord did chooſe out of all the tribes of Iſrael, to put his name there: and his mothers name *was* Naamah an Ammoniteſs. 22 And Judah did evil in the ſight of the Lord, and they provoked him to jealouſy with their ſins which they had committed, above all that their fathers had done. 23 For they alſo built them high places, and images, and groves on every high hill, and under every green tree. 24 And there were alſo Sodomites in the land, *and* they did according to all the abominations of the nations which the Lord caſt out before the children of Iſrael. 25 And it came to paſs in the fifth year of king Rehoboam, *that* Shiſhak king of Egypt came up againſt Jeruſalem: 26 And he took away the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, he even took away all; and he took away all the ſhields of gold which Solomon had made. 27 And king Rehoboam made in their ſtead braſen ſhields, and committed *them* unto the hands of the chief of the guard, which kept the door of the kings houſe. 28 And it was *ſo*, when the king went into the houſe of the Lord, that the guard bare them, and brought them back into the guard-chamber. 29 Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 30 And there was war between Rehoboam and Jeroboam all *their* days. 31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David: and his mothers name *was* Naamah an Ammoniteſs. And Abijam his ſon reigned in his ſtead.

Shiſhak King of Egypt came up againſt Jeruſalem.] It may ſeem ſomething ſtrange, that *Shiſhak*, who was ſo nearly allied to *Rehoboam*, ſhould come up againſt him, and take his royal City: But *Rehoboam*, we muſt remember, was not the Son of *Pharaoh*'s Daughter, and therefore no Relation to *Shiſhak*. But had he been even never ſo nearly related, as *Kingdoms*, we know, never marry, ſo 'tis likely, that *Jeroboam*, who had lived long in *Egypt*, ſtirred him up to invade his *Rival*, that thereby he might eſtabliſh himſelf in his new Kingdom: And, for this Reaſon it was, that when the Armies of *Egypt* had taken the *fenced Cities of* Judah, they returned without giving *Jeroboam*, in his Dominions, any the leaſt Diſturbance. *Patrick*'s Com.

And King Rehoboam made in their ſtead brazen Shields.] This ſhews, to what a low Condition the Kingdom of *Judah* was reduced. Theſe Shields were a Matter of State and Grandeur; and therefore it concerned them, if they were able, to have them of the ſame Value that they were before: And, as they were carried before the King to the Houſe of the Lord, it ſeems likewiſe to be a Matter of Religion, that their Value ſhould not be diminiſhed. Now, in making the three hundred Shields we are told, that three Pounds of Gold went to one Shield, 1 *Kings* x. 17. This, at four Pounds *per* Ounce, or forty eight Pounds *Sterling* to the Pound, amounts to no more than 43,200*l.* and therefore 'twas a miſerable Caſe, that they were reduced from ſo much Wealth to ſo much Poverty, that neither Reaſon of State, nor Religion could raiſe ſo ſmall a Sum on ſo great an Occaſion. See *Bedford*'s Scripture Chron.

And there was War between Rehoboam and Jeroboam all their Days.] But how does this agree with what we read in 1 *Kings* xii. 23, *&c.* viz. that God commanded *Rehoboam* and his People, not to fight againſt the *Iſraelites*, and they obeyed? Very well, if we but obſerve, that, tho' the *Jews* were commanded not to make War upon the *Iſraelites*, yet they were commanded not to *defend* themſelves, in caſe the *Iſraelites* ſhould make War upon them; and, conſidering that they were now two rival Nations, they might, upon the Borders, be continually endeavouring to get Ground upon each other, and ſo run into frequent Acts of Hoſtility, without ever once engaging in a pitch'd Battle. *Patrick*'s Com.

CHA

CHAP. XV.

Abijam follows his Father's Sins; he dies, and is succeeded by his Son Asa. *Asa's good Reign; he dies, and* Jehoshaphat *succeeds him.* Nadab's *wicked Reign; is kill'd by* Baasha, *who succeeds him.*

Ver. 1. NOW in the eighteenth year of king Jeroboam the son of Nebat, reigned Abijam over Judah. 2 Three years reigned he in Jerusalem: and his mothers name *was* Maachah, the daughter of Abishalom. 3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father. 4 Nevertheless, for Davids sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: 5 Because David did *that which was* right in the eyes of the Lord, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. 6 And there was war between Rehoboam and Jeroboam all the days of his life. 7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. 8 And Abijam slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. 9 And in the twentieth year of Jeroboam king of Israel, reigned Asa over Judah. 10 And forty and one years reigned he in Jerusalem: and his mothers name *was* Maachah, the daughter of Abishalom. 11 And Asa did *that which was* right in the eyes of the Lord, as *did* David his father. 12 And he took away the Sodomites out of the land, and removed all the idols that his fathers had made. 13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt *it* by the brook Kidron. 14 But the high places were not removed: nevertheless, Asa his heart was perfect with the Lord all his days. 15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver and gold, and vessels. 16 And there was war between Asa and Baasha king of Israel all their days. 17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. 18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the Lord, and the treasures of the kings house, and delivered them into the hand of his servants: And king Asa sent them to Ben-hadad the son of Tabrimon, the son of Hezion king of Syria, that dwelt at Damascus, saying, 19 *There is* a league between me and thee, *and* between my father and thy father: Behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me. 20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts, which he had, against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali. 21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah. 22 Then king Asa made a proclamation throughout all Judah, (none *was* exempted) and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded, and king Asa built with them Geba of Benjamin, and Mizpah. 23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless, in the time of his old age he was diseased in his feet. 24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead. 25 And Nadab the son of Jeroboam began to reign over Israel, in the second year of Asa king of Judah, and reigned over Israel two years. 26 And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin. 27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belongeth* to the Philistines (for Nadab, and all Israel laid siege to Gibbethon) 28 Even in the third year of Asa king of Judah, did Baasha slay him, and reigned in his stead. 29 And it came to pass when he reigned, *that* he smote all the house of Jeroboam, he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite: 30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger. 31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel? 32 And there was war between Asa and Baasha king of Israel all their days. 33 In the third year of Asa king of Judah, began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. 34 And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

And turned not aside from any Thing that he commanded him all the Days of his Life, save only in the Matter of Uriah the Hittite] This and the like Phrases, are not to be understood as exclusive of every sinful Action, but only of sinful Course or State, or of an habitual or continued Apostasy from God, or from his Ways, as the very Phrase of *turning aside from God*, or from his Commands, doth constantly imply, as appears from *Exod.* xxxii. 8. *Deut.* ix. 12, 16, *&c.* And thus it is most true. For *David's* other Sins were either sudden and transient Acts, proceeding from human Infirmity, and extraordinary Temptations, and soon repented of, and blotted out, as in the Cases of *Nabal* and *Achish*; or, Mistake of his Judgment, which was not fully convinced of the Sinfulness of such Action, as in other Cases that might be alledged; whereas that which concerned *Uriah's* Wife, was a designed and studied Sin, long continued in, defended with a Succession of other Sins, presumptuous and scandalous to his Government, and to the true Religion, which he so eminently professed.

But the High Places were not removed] This seems to be contradicted by a Passage in 2 *Chron.* xiv. 3. where we are told, *that Asa took away the Altars of the strange Gods, and the high Places:* But for the right under-

underſtanding and reconciling of this, we may obſerve, that there were two Kinds of *high Places*, the one tolerated for religious Purpoſes, the other abominable from their firſt Inſtitution; the one frequented by devout Worſhippers, the other made the Receptacle of the wicked and idolatrous only. Now theſe were the Altars, and high Places which *Aſa* took away, even where the People ſacrificed to ſtrange Gods; but thoſe where God alone was worſhipped, had obtained ſo long, and were looked upon with ſo ſacred a Veneration, that, for Fear of giving a general Offence, (tho' he knew they were contrary to a divine Injunction) he durſt not adventure to aboliſh them. The Truth is, theſe high Places were famous either for the Apparition of Angels, or ſome other miraculous Event; had either been Places of Abode for the *Ark of the Lord*, or ſuch, as ſome Prophet, or Patriarch of old had been accuſtomed to pray and ſacrifice in; and therefore they were looked upon as conſecrated to the Service of God; nor was there Strength enough in the Government, to overcome this inveterate Prejudice, till *Hezekiah* aroſe, who (to prevent the Calamities that were coming upon the Nation) had the Courage to effect a thorough Reformation. *Patrick*'s and *Calmet*'s Com.

CHAP. XVI.

Jehu *propheſies againſt* Baaſha. Elah *ſucceeds him*; Zimri *kills, and ſucceeds him*; *he, being beſieged by* Omri, *burns himſelf.* Omri *prevails againſt* Tibni, *and is King*; *builds* Samaria, *and dies*; *is ſucceeded by his wicked Son* Ahab. Hiel *builds* Jericho, *and fulfils* Joſhua's *Curſe.*

Ver. 1. THEN the word of the Lord came to Jehu the ſon of Hanani, againſt Baaſha, ſaying, 2 Foraſmuch as I exalted thee out of the duſt, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger with their ſins: 3 Behold, I will take away the poſterity of Baaſha, and the poſterity of his houſe: and will make thy houſe like the houſe of Jeroboam the ſon of Nebat. 4 Him that dieth of Baaſha in the city ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the air eat. 5 Now the reſt of the acts of Baaſha, and what he did and his might, *are* they not written in the book of the chronicles of the kings of Iſrael? 6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſon reigned in his ſtead. 7 And alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the Lord againſt Baaſha, and againſt his houſe, even for all the evil that he did in the ſight of the Lord, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam, and becauſe he killed him. 8 In the twenty and ſixth year of Aſa king of Judah, began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, two years. 9 And his ſervant Zimri, (captain of half *his* chariots) conſpired againſt him as he was in Tirzah, drinking himſelf drunk in the houſe of Arza ſteward of *his* houſe in Tirzah. 10 And Zimri went in and ſmote him, and killed him, in the twenty and ſeventh year of Aſa king of Judah, and reigned in his ſtead. 11 And it came to paſs when he began to reign, as ſoon as he ſat on his throne, *that* he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt a wall, neither of his kinsfolks, nor of his friends. 12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the Lord, which he ſpake againſt Baaſha by Jehu the prophet; 13 For all the ſins of Baaſha, and the ſins of Elah his ſon, by which they ſinned, and by which they made Iſrael to ſin, in provoking the Lord God of Iſrael to anger with their vanities. 14 Now the reſt of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael? 15 In the twenty and ſeventh year of Aſa king of Judah, did Zimri reign ſeven days in Tirzah: and the people *were* encamped againſt Gibbethon, which *belonged* to the Philiſtines. 16 And the people *that were* encamped heard ſay, Zimri had conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri the captain of the hoſt, king over Iſrael that day in the camp. 17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged Tirzah. 18 And it came to paſs, when Zimri ſaw that the city was taken, that he went into the palace of the kings houſe, and burnt the kings houſe over him with fire, and died; 19 For his ſins which he ſinned in doing evil in the ſight of the Lord, in walking in the way of Jeroboam, and in his ſins which he did, to make Iſrael ſin. 20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael? 21 Then were the people of Iſrael divided into two parts: half of the people followed Tibni the ſon of Ginath to make him king; and half followed Omri. 22 But the people that followed Omri, prevailed againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died, and Omri reigned. 23 In the thirty and one year of Aſa king of Judah, began Omri to reign over Iſrael twelve years: ſix years reigned he in Tirzah. 24 And he bought the hill Samaria of Shemer, for two talents of ſilver, and built on the hill, and called the name of the city which he built, after the name of Shemer owner of the hill, Samaria. 25 But Omri wrought evil in the eyes of the Lord, and did worſe than all that *were* before him. 26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the Lord God of Iſrael to anger with their vanities. 27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael? 28 So Omri ſlept with his fathers, and was buried in Samaria, and Ahab his ſon reigned in his ſtead. 29 And in the thirty and eighth year of Aſa king of Judah, began Ahab the ſon of Omri to reign over Iſrael; and Ahab the ſon of Omri reigned over Iſrael in Samaria, twenty and two years. 30 And Ahab the ſon of Omri did evil in the ſight of the Lord, above all that were before him. 31 And it came to paſs, as if it had been a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat: that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him. 32 And he reared up an altar for Baal, in the houſe of Baal, which he had built in Samaria. 33 And Ahab made a grove; and Ahab did more to provoke the Lord God of Iſrael to anger, than all the kings of Iſrael that were before him. 34 In his days did Hiel of Beth elite build Jericho: he laid the foundation thereof

thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, according to the word of the Lord, which he spake by Joshua the *son* of Nun.

For as much as I exalted thee out of the Dust] The only Difficulty here is, how *Baasha*'s Exaltation to the Kingdom of *Israel*, can be ascribed to God, when it is manifest that he got it by his own Treachery and Cruelty. But to this it may here plied, that tho' the *Manner* of invading the Kingdom was from himself, and his own wicked Heart; yet the Translation of the Kingdom *from Nadab* to *Baasha* (simply considered) was from God, who, by his Decree and Providence ordered it, and disposed of all Occasions, and the Hearts of all the Soldiers and People so, that *Baasha* should have Opportunity of executing his Judgments upon *Nadab*, and such Success thereupon, as should procure him a present and quiet Possession of the Kingdom. So that his Accession to the Kingdom was from the divine Decree, but the *Form* and *Manner* of his Accession was from himself, from his own Ambition and Covetousness; and, as it was wicked and cruel, is therefore charged upon him as a *wilful Murther*, Ver. 7. *Pool*'s Annot.

In the twenty and sixth Year of Asa, King of Judah, began Elah, the Son of Baasha, to reign] And yet *Baasha*'s Expedition against *Asa*, in order to build *Ramah*, is said to be in the *six and thirtieth Year* of the Reign of *Asa*, 2 Chron. xvi. 1. Now, to reconcile this, says *Howel*, some would have that *six and thirtieth Year* to relate, not to *Asa*'s Reign, but to the Date of the Kingdom of *Judah* from the Division of the Kingdom of *Israel*, at *Rehoboam*'s coming to the Crown, and (in Fact) to be no more than the *fourteenth Year* of the Reign of *Asa*. But that cannot be, since this Expedition of *Baasha* was some Time after he had defeated the King of *Ethiopia*, or *Arabia*, and yet this Defeat happened in the *fifteenth* Year of King *Asa*'s Reign: so that the *six and thirtieth Year* of *Baasha*'s going up to build *Ramah*, can, by no good Computation, be the *fourteenth* Year of King *Asa*'s Reign. And therefore (without more to do) we may, with *Josephus*, and others, adventure to say, that the Occasion of this Difference proceeds from the Mistake of some Transcribers.

And called the Name of the City which he built, after the Name of Shemer, Owner of the Hill, Samaria] It is somewhat wonderful, that, when *Omri* bought this Place of *Shemer*, whereon he intended to build a City, he did not call it by his own Name, unless we may suppose, that, when *Shemer* sold it, he let him have the greater Bargain of it, upon Condition that it should be continued in its first Owner's Name. However this be, 'tis certain, that as *Samaria* was framed in the Midst of the Tribe of *Ephraim*, on a delightful and pleasant Hill, it soon became the *regal* and *capital* City of the Kingdom of *Israel*; nor did its Princes omit any Thing, to make it as strong, as fine, and as rich as possible. What Fate it underwent by *Benhadad* King of *Syria*; by *Salmanassar*, King of *Assyria*; and by one of the *Maccabees* Family; by *Herod the Great*, who rebuilt and beautified it; by *Augustus Cæsar*; and by the Emperor *Adrian*, under whom it finally fell, we shall see, in a great Measure; in the Course of this History. It is conjectured by *Bochart* (to exceed the Ruins of it) to have been once larger than *Jerusalem*, but now it consists of nothing but a few Cottages and Convents, inhabited by some *Greek* Monks. *Wells*'s Geogr. of the *O. T.*

CHAP. XVII.

Elijah foretels a great Drought; is fed by Ravens; is nourished by a Widow with Meal and Oil, which never fail not; and raises her Son from Death.

1. AND Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. 2 And the word of the Lord came unto him, saying, 3 Get thee hence, and turn thee eastward, and hide thy self by the brook Cherith, that *is* before Jordan. 4 And it shall be, *that* thou shalt drink of the brook, and I have commanded the ravens to feed thee there. 5 So he went, and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that *is* before Jordan. 6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. 7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land. 8 And the word of the Lord came unto him, saying, 9 Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. 10 So he arose, and went to Zarephath: and when he came to the gate of the city, behold the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. 11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. 12 And she said, *As* the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oyl in a cruse: and behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. 13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son. 14 For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oyl fail, until the day *that* the Lord sendeth rain upon the earth. 15 And she went and did according to the saying of Elijah: and she, and he, and her house did eat *many* days. 16 *And* the barrel of meal wasted not, neither did the cruse of oyl fail, according to the word of the Lord, which he spake by Elijah. 17 And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick, and his sickness was so sore, that there was no breath left in him. 18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me, to call my sin to remembrance, and to slay my son? 19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. 20 And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow, with whom I sojourn, by slaying her son? 21 And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. 22 And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived. 23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. 24 And the woman said to Elijah, Now by this I know that thou *art* a man of God, and *that* the word of the Lord in thy mouth *is* truth.

The Word of the Lord came to Elijah in the third Year] St. *James* says, that, according to the Prayer of *Elias*, *it rained not on the Earth for the Space of three Years and six Months.* Our blessed Saviour makes Mention of the same Compass of Time, *Luke* iv. 25. and yet neither of these is contradictory to what the sacred History here tells us. For, we must remember, that, as *Egypt* had usually no Rain, but was watered by the River *Nile*; so the Land of *Canaan* had generally none, except twice a Year, which they called *the early and the latter Rain*: The former of these was in the Month *Nisan*, which answers to our *March*; and the other in the Month *Marheshoan*, which answers to our *October*. Now, at the Beginning of the Drought, *Ahab* might very probably impute the Want of Rain to *natural* Causes, but when, after six Months, neither *the former*, nor *the latter Rain* fell in their Season, he then began to be enraged at *Elijah*, as the Cause of the national Judgment, and forced him, at God's Command, to save his Life by Flight. And from that Time, the three Years in the Historian are to be computed, tho' from the first Notice, which *Elijah* gave *Ahab* of the approaching Calamity, to the Expiration of it, were certainly three Years and an half. This Calamity is said to have been procured by *Elijah*'s Prayers, but we must not therefore imagine, that his Prayers were *spiteful* and *malicious*, but *necessary*, rather, and *charitable* to the Offenders; that, by the sharp and long Affliction, which they produced, God's Honour, and the Truth of his Word and Threatnings (which were now universally contemned) might be vindicated; and that the *Israelites* (whose present Impunity had hardened them in Idolatry) might hereby be awakened to see their Wickedness, their Dependance upon God, and the Necessity of their returning to his Religion and Worship.

Hide thyself by the Brook Cherith] The Brook *Cherith*, and the Valley through which it runs, are both very near the River *Jordan*; but whether on the East or West Side of the River, is not so well agreed. *Eusebius*, or, at least, St. *Jerom*, places it beyond *Jordan*, and so on the East Side of it; but others generally agree in placing it on the West Side; because God, in sending away *Elijah*, says to him, Get thee hence, and turn thee Eastward, and hide thyself by the Brook *Cherith*, that is before *Jordan*, Ver. 3. where the Expression *turn thee Eastward*, seems to imply, that *Elijah* was on the West Side of *Jordan*; for, had he been on the East Side, then to have gone to the Brook which ran, on that Side, into *Jordan*, would have been to have turned Westward.

And the Ravens brought him Bread and Flesh] Ravens are Birds of Prey, and therefore, one would think, very improper Creatures to feed *Elijah*. But, tho' we should allow, that they were Creatures voracious, and unnatural to their young ones, yet, the more unfit Instruments they seemed to be, the more they magnified the Almighty Power of Him, who controuled their natural Appetites, while he employed them: And if there was a moral Instruction in it, as St. *Chrysostom* fancies, the more they might mollify the Prophet's Heart towards the deluded *Israelites*, by seeing those very Creatures that were cruel to their young, kind to him. Tho' we should allow, that they were Creatures legally unclean, yet (as it was for the Meat, and not for the Touch, that they were accounted so) this we must grant was a Case extraordinary, wherein the Ceremonial Law was over-ruled by Necessity, and by the Lawgiver's Dispensation. There is this, to be said, however, in the Defence of God's Choice of Ravens for this Purpose, *viz.* that as they are solitary Birds, and delight to live about Brooks of Water; so they are accustomed to seek out for Provisions, and to carry them to the Place of their Abode: Upon which Account they were no improper Creatures for God to employ upon this Service; especially, if what St. *Jerom* says may be credited, *viz.* that one of these Birds brought *Paul* the first Hermit, half a Loaf every Day, and when St. *Anthony* came to visit him, it brought him a whole one, to answer the Wants *of these two Soldiers of Jesus Christ*, as he words it; but whence it had this, as well as whence *Elijah*'s Ravens had their Supply, we pretend not to tell; and had rather acknowledge our Ignorance in such-like Speculations, than take up with uncertain, and sometimes absurd Conjectures.

Arise, get thee to Zarephath] *Zarephath*, or as it is called in the *New Testament*, *Sarepta*, was a Town which lay between *Tyre* and *Sidon*, but somewhat nearer to the latter. Mr. *Maundrel* (in his Journey from *Aleppo*) observes, that it is the same with what is now called *Sarphan*, distant about three Hours Travel from *Sidon*, in the Way to *Tyre*. Whatever it was formerly, the same Author tells us, that at present it consists of no more than a few Houses, on the Tops of the Mountains, about half a Mile from the Sea; tho' there is Reason to believe, that the chief Part of the City stood below, in a Space between the Hills and the Sea, because there are still Ruins of a considerable Extent.

CHAP. XVIII.

Elijah *is sent to* Ahab; Obadiah *brings* Ahab *to him*; *he convinces* Baal's *Prophets by Fire from Heaven*; *he obtains Rain.*

Ver. 1. AND it came to pass *after* many days, that the word of the Lord came unto Elijah in the third year, saying, Go shew thyself unto Ahab; and I will send rain upon the earth. 2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria. 3 And Ahab called Obadiah which *was* the governor of *his* house: (now Obadiah feared the Lord greatly: 4 For it was *so*, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) 5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we loose not all the beasts. 6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. 7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah? 8 And he answered him, I *am*: go tell thy lord, Behold, Elijah *is here*. 9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? 10 *As* the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not. 11 And now thou sayest, Go tell thy lord, Behold, Elijah *is here*. 12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and *so* when I come, and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. 13 Was it not told my lord, what I did when Jezebel slew the prophets of the Lord? how I hid an hundred men of the Lords prophets, by fifty in a cave, and fed them with bread and water? 14 And now thou sayest, Go tell thy lord, Behold, Elijah *is here*: and he shall slay me. 15 And Elijah said, *As* the Lord of hosts liveth, before whom I stand, I will surely shew my self unto him to day. 16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. 17 And it came to pass when Ahab saw Elijah,

Ahab said unto him, *Art* thou he that troubleth Israel? 18 And he answered, I have not troubled Israel, but thou and thy fathers house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. 19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebels table. 20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. 21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word. 22 Then said Elijah unto the people, I, *even* I only remain a prophet of the Lord; but Baals prophets *are* four hundred and fifty men. 23 Let them therefore give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*: 24 And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. 25 And Elijah said unto the prophets of Baal, Choose you one bullock for your selves, and dress *it*, first; for ye *are* many: and call on the name of your gods, but put no fire *under*. 26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even unto noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leapt upon the altar which was made. 27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god, either he is talking, or he is pursuing, or he is on a journey, *or* peradventure he sleepeth and must be awaked. 28 And they cried aloud, and cut themselves after their manner with knives and lancers, till the blood gushed out upon them. 29 And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the *evening* sacrifice; that *there was* neither voice, nor any to answer, nor any that regarded. 30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the Lord *that was* broken down. 31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: 32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. 33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt-sacrifice, and on the wood. 34 And he said, Do *it* the second time. And they did it the second time. And he said, Do *it* the third time: And they did it the third time. 35 And the water ran round about the altar, and he filled the trench also with water. 36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word. 37 Hear me, O Lord, hear me, that this people may know that thou *art* the Lord God, and *that* thou hast turned their heart back again. 38 Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. 39 And when all the people saw *it*, they fell on their faces: and they said, The Lord, he *is* the God; the Lord, he *is* the God. 40 And Elijah said unto them, Take the prophets of Baal, let not one of them escape. And they took them, and Elijah brought them down to the brook Kishon, and slew them there. 41 And Elijah said unto Ahab, Get thee up, eat and drink, for *there is* a sound of abundance of rain. 42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel, and he cast himself down upon the earth, and put his face between his knees, 43 And said to his servant, Go up now, look towards the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. 44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a mans hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not. 45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel. 46 And the hand of the Lord was on Elijah; and he girded up his loyns, and ran before Ahab, to the entrance of Jezreel.

I, even I only remain a Prophet of the Lord] But were there not, at the same Time, 100 Prophets who lay concealed by *Obadiah* in a Cave? But we can hardly conceive, that all these Prophets were Men actually inspired, and invested with a prophetick Character, but such only as were Disciples of the Prophets, and Candidates for that Order. For it is not unlikely, that even to *Jezebel*'s Time, there were remaining in *Israel* Schools of the Prophets, which she endeavoured to destroy, as well as those that were bred up in them, that there might none be left to instruct the People in the true Religion. These she certainly looked upon as Enemies to her Idolatry, and might possibly persuade her Husband, that they were disaffected to his Government, and Favourers of the Kings of *Judah*, because they worshipped the same God, and thought that the proper Place of his Worship was at *Jerusalem*: And therefore the greater was the Piety and Courage of *Obadiah*, in rescuing so many Victims from the Hands of this furious and enraged Woman.

And he repaired the Altar of the Lord] This Altar was certainly one of those which was built in the Time of the *Judges*, and first Kings of *Israel*; when, for Want of a fixed Place of Worship, such Structures were permitted. Both *Tacitus* and *Suetonius* speak of the God of *Carmel*, whom *Vespasian* went to consult, when he was in *Judea*. His Priest *Basilides* promised him Success in his Undertakings, but there was neither Temple nor Statue upon the Mountain, and but one Altar, plain, but very venerable for its Antiquity. Some are of Opinion, that this *Basilides* was a *Jew*, and Priest of the most High God; but it seems most reasonable that he was a *Pagan* Priest, and probably the same who met *Vespasian* in the Temple of *Serapis* in *Egypt*. However this be, the Altar of *Carmel* seems to have its Original from this Altar of the true God, which the antient *Hebrews* first erected, and *Elijah* afterwards repaired.

CHAP. XIX.

Elijah, *threatened by* Jezebel, *retires to* Beerſheba; *is comforted by an Angel. Being at* Horeb, *he utters his Complaint, and is ſtrengthened by a ſpecial Revelation from God. Is ſent to anoint* Hazael, Jehu, *and* Eliſha. Elijah *caſts his Mantle upon* Eliſha; *upon which he leaves his Oxen and follows him.*

Ver. 1. AND Ahab told Jezebel all that Elijah had done, and withal, how he had ſlain all the prophets with the ſword. 2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the gods do *to me*, and more alſo, if I make not thy life as the life of one of them, by to morrow about this time. 3 And when he ſaw *that*, he aroſe and went for his life, and came to Beerſheba, which *belongeth* to Judah, and left his ſervant there. 4 But he himſelf went a days journey into the wilderneſs, and came and ſat down under a juniper-tree: and he requeſted for himſelf that he might die, and ſaid, It is enough now, O Lord, take away my life: for I *am* not better than my fathers. 5 And as he lay and ſlept under a juniper-tree, behold then, an angel touched him, And ſaid unto him, Ariſe *and* eat. 6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his head: and he did eat and drink, and laid him down again. 7 And the angel of the Lord came again the ſecond time, and touched him, and ſaid, Ariſe *and* eat, becauſe thy journey *is* too great for thee. 8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat forty days and forty nights, unto Horeb the mount of God. 9 And he came thither unto a cave, and lodged there; and behold, the word of the Lord *came* to him, and he ſaid unto him, What doeſt thou here, Elijah? 10 And he ſaid, I have been very jealous for the Lord God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only am left, and they ſeek my life to take it away. 11 And he ſaid, Go forth, and ſtand upon the mount before the Lord. And behold the Lord paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind an earth-quake; *but* the Lord *was* not in the earth-quake: 12 And after the earth-quake a fire; *but* the Lord *was* not in the fire: and after the fire a ſtill ſmall voice. 13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entring in of the cave: and behold, *there came* a voice unto him, and ſaid, What doeſt thou here, Elijah? 14 And he ſaid, I have been very jealous for the Lord God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only, am left, and they ſeek my life, to take it away. 15 And the Lord ſaid unto him, Go, return on thy way to the wilderneſs of Damaſcus: and when thou comeſt, anoint Hazael *to be* king over Syria. 16 And Jehu the ſon of Nimſhi ſhalt thou anoint *to be* king over Iſrael: and Eliſha the ſon of Shaphat of Abel-meholah, ſhalt thou anoint *to be* prophet in thy room. 17 And it ſhall come to paſs, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay. 18 Yet I have left *me* ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him. 19 So he departed thence, and found Eliſha the ſon of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah paſſed by him, and caſt his mantle upon him. 20 And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, kiſs my father and my mother, and *then* I will follow thee. And he ſaid unto him, Go back again; for what have I done to thee? 21 And he returned back from him, and took a yoke of oxen, and ſlew them, and boiled their fleſh with the inſtruments of the oxen, and gave unto the people, and they did eat: then he aroſe, and went after Elijah, and miniſtred unto him.

And he aroſe, and did eat and drink, and went in the Strength of that Meat forty Days and forty Nights. The *Jews*, ſays *Stackhouſe*, have made a Compariſon between *Elijah* and *Moſes*, in ſeveral Particulars, and given *Moſes* the Preference, eſpecially in the Matter of the forty Days Faſt: For *Elijah*, they ſuppoſe, did every Day eat and drink, when he happened to find any Suſtenance in the Wilderneſs; whereas, *Moſes* had nothing to ſupport him, but only the miraculous Power of God. The Text, however, is far from intimating that *Elijah* eat any Thing, but what the Angel firſt brought him: For *he went in the Strength of that Meat forty Days and forty Nights, unto Horeb the Mount of God*; whereas had he taken any Nouriſhment by the Way, it had not been by the Strength of that Food that he performed that Journey.

What that Food was, the Scripture has taken Care to inform us, *viz.* that it was ſimple Bread and Water (to make the Miracle more remarkable) but ſuch as was of far greater Virtue, and more durable than ordinary, and ſuch as gave Life and Vigour, far ſurpaſſing the Effects of any other Nouriſhment. Whether Angels in the celeſtial State, are purely ſpiritual, or cloathed with ſome material Form, but much more ſubtil and refined than any we know here below, is a Queſtion much agitated among the Schools. But if, for the preſent, we ſhould allow the Affirmative, *the Food of Angels*, and what may be called the Suſtenance of the glorious, but finite Beings, need not be accounted altogether an Allegory. It is certain, that upon their Appearance, in human Shape, they did frequently eat the common Food of Men; that our bleſſed Saviour after the Aſſumption of his glorious Body, *eat Part of a broiled Fiſh, and of an Honey-comb*, Luke xxiv. 42. Nor may we forget, upon this Occaſion, his Words at the Paſchal Supper, *I will not henceforth drink of this Vine, until that Day, that I drink it new with you, in my Father's Kingdom*, Matt. xxvi. 29. All which may be enough to countenance the Opinion, that the Food which was brought to *Elijah* at this Time, was of a celeſtial Growth and Virtue, whereby Creatures of ſuperior Excellency, may poſſibly, at certain Periods, have their Natures renewed, (as the Tree of Life, in the State of Paradiſe, is ſuppoſed to have been intended for that Purpoſe) and to live on to eternal Ages. No wonder then, that Food of ſuch rare Quality, as did deſerve the Delegation of an Angel from Heaven to bring it, ſhould have all the Virtue, and all the Efficacy, that we read of.

But, waving this Speculation, we may ſuppoſe the Repaſt to have been nothing more than common Bread and Water; yet, who can doubt, but that God, either by retarding the Faculties of Concoction and Perſpiration, or by preſerving the Spirits and Juices from Diſſipa-

ſpation, might make its Strength and Nouriſhment ſubſiſt for the Time ſpecified? It is but God's ſpeaking the Word in this Caſe, and the Thing is done; the leaſt Beck of his Will can make the ſame Meal, that uſually ſerves us for four and twenty Hours, ſupport us for forty Days, and much longer, if he pleaſes. That Meat of any Kind ſhould ſuſtain us for four and twenty Years (if rightly conſidered) is a Miracle; and that the like Proportion ſhould do it for the Space of forty Days is ſtill but a Miracle, and with the ſame Facility that God does the one, he can do the other. So true is that Obſervation, which our bleſſed Saviour borrows from *Moſes*, *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*, Deut. viii. 3. *Matt.* iv. 4.

And after the Fire, a ſtill ſmall Voice. And it was ſo, when Elijah heard it, that he wrapped his Face in a Mantle] *Elijah* being now come to the ſame Place, where God had delivered the Law to his Servant *Moſes*, God was minded to communicate the ſame Favour to his Servant the Prophet, *viz.* to unveil his Majeſty to him, and give him the Signal of his immediate Preſence; the Deſcription of which is very remarkable, Ver. 11, &c. And various are the Meditations, which this Appearance of the Divine Majeſty has ſuggeſted to Interpreters. The Generality of them have looked upon this as a Figure of the Goſpel Diſpenſation, which came, not in ſo terrible a Manner as the Law did, with Storms, Thunders, Lightnings, and Earthquakes, *Exod.* xix. 16. but with great Lenity and Sweetneſs, wherein God ſpeaks to us by his Son, who makes Uſe of no other but gentle Arguments, and ſoft Perſuaſions. But, if we take this to be a ſymbolical Admonition, according to the Circumſtances he was then in, we may reaſonably ſuppoſe, that herein God intended to ſhew him, that, tho' he had all the Elements ready formed at his Command to deſtroy the Idolaters, if he ceaſed to make uſe of them, yet he had rather attain his End by Patience, and Tenderneſs, and Long-ſuffering (ſignified by that *ſmall ſtill Voice*, wherein the Deity exhibited himſelf) and, conſequently, that the Prophet ſhould hereby be incited to imitate him, by ſtifling that paſſionate Zeal, to which his natural Complexion did but too much incline him.

Him that eſcapeth the Sword of Hazael, ſhall Jehu ſlay; and him that eſcapeth from the Sword of Jehu, ſhall Eliſha ſlay] It is eaſy to obſerve, that theſe Things are not mentioned according to order of Time wherein they fell out, (for *Eliſha* was Prophet before *Hazael* was King, and *Hazael* was King before *Jehu*) but they are ſpoken of according to the Decree of God, who (as *Abarbinel* obſerves) appointed every one to execute that, which was proper for him to do. But the plain Senſe of the Words ſeems to be this: That God, in his Providence, had appointed three Perſons to puniſh the *Iſraelites* according to their Deſerts; and that one or other of theſe ſhould infallibly execute his Judgments upon them. The only Difficulty is, how the Prophet *Eliſha* can be ſaid to ſlay, when, by Profeſſion, he was a pacifick Man, and never engaged in War. But when we conſider the two and forty Children, which he deſtroyed, beſides others, whom, upon like Occaſion, he might deſtroy; the ſore Famine, which, by God's Appointment, he ſent upon the *Iſraelites*, 2 Kings vi. 31. and the many cutting Prophecies and Comminations (called in Scripture, *the Sword of the Lord*, Iſa. xlix. 2. and *Rev.* i. 16.) which he denounced againſt them, and were fulfilled, we ſhall find Reaſon enough to juſtify the Expreſſion.

CHAP. XX.

Ben-hadad *beſieges* Samaria. *The* Syrians, *by the Direction of a Prophet, are twice beaten. The Prophet by a Parable, reproves* Ahab, *and denounces Judgments againſt him.*

1. AND Ben-hadad the king of Syria gathered all his hoſt together, and there were thirty and two kings with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it. 2 And he ſent meſſengers to Ahab king of Iſrael into the city, and ſaid unto him, Thus ſaith Ben-hadad, 3 Thy ſilver and thy gold *is* mine, thy wives alſo and thy children, *even* the goodlieſt *are* mine. 4 And the king of Iſrael anſwered and ſaid, My lord, O king, according to thy ſaying, I *am* thine, and all that I have. 5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver and thy gold, and thy wives and thy children: 6 Yet I will ſend my ſervants unto thee, to morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away. 7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and I denied him not. 8 And all the elders, and all the people ſaid unto him, Hearken not *unto him*, nor conſent. 9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do. And the meſſengers departed, and brought him word again. 10 And Ben-hadad ſent unto him, and ſaid, The gods do ſo unto me and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that follow me. 11 And the king of Iſrael anſwered and ſaid, Tell *him*, Let not him that girdeth on *his harneſs*, boaſt himſelf, as he that putteth it off. 12 And it came to paſs, when *Ben-hadad* heard this meſſage (as he *was* drinking, he and the kings in the pavillions) that he ſaid unto his ſervants, ſet *your ſelves in aray*. And they ſet *themſelves in aray* againſt the city. 13 And behold, there came a prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the Lord, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day, and thou ſhalt know that I *am* the Lord. 14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the Lord, *Even* by the young men of the princes of the provinces. Then he ſaid, Who ſhall order the battel? And he anſwered, Thou. 15 Then he numbred the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbred all the people, *even* all the children of Iſrael, *being* ſeven thouſand. 16 And they went out at noon: but Ben-hadad *was* drinking himſelf drunk in the pavillions, he and the kings, the thirty and two kings that helped him. 17 And the young men of the princes of the provinces, went out firſt, and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria. 18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. 19 So theſe young men of the princes of the provinces, came out of the city, and the army which followed them. 20 And they ſlew every one his man: and the Syrians fled, and Iſrael purſued them: and Ben-hadad the king of Syria eſcaped on an horſe, with the horſe-men. 21 And the king of Iſrael

went out, and ſmote the horſes and chariots, and ſlew the Syrians with a great ſlaughter. 22 And the prophet came to the king of Iſrael, and ſaid unto him, Go ſtrengthen thy ſelf, and mark and ſee what thou doeſt: for at the return of the year, the king of Syria will come up againſt thee. 23 And the ſervants of the king of Syria ſaid unto him, Their gods *are* gods of the hills, therefore they were ſtronger than we: but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger than they. 24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms. 25 And number thee an army, like the army that thou haſt loſt, horſe for horſe, and chariot for chariot: and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger than they. And he hearkened unto their voice, and did ſo. 26 And it came to paſs at the return of the year, that Ben-hadad numbred the Syrians, and went up to Aphek to fight againſt Iſrael. 27 And the children of Iſrael were numbred, and were all preſent and went againſt them: and the children of Iſrael pitched before them, like two little flocks of kids; but the Syrians filled the country. 28 And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the Lord, Becauſe the Syrians have ſaid, the Lord *is* God of the hills, but he *is* not God of the valleys; therefore will I deliver all this great multitude into thine hand, *and* ye ſhall know that I *am* the Lord. 29 And they pitched one over againſt the other ſeven days; and *ſo* it was, that in the ſeventh day the battle was joyned: and the children of Iſrael ſlew of the Syrians an hundred thouſand footmen in one day. 30 But the reſt fled to Aphek, into the city: and *there* a wall fell upon twenty and ſeven thouſand of the men *that were* left: and Ben-hadad fled, and came into the city into an inner chamber. 31 And his ſervants ſaid unto him, Behold now, we have heard that the kings of the houſe of Iſrael *are* merciful kings: let us, I pray thee, put ſackcloth on our loyns, and ropes upon our heads, and go out to the king of Iſrael; peradventure he will ſave thy life. 32 So they girded ſackcloth on their loyns, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, Thy ſervant Ben-hadad ſaith, I pray thee, let me live. And he ſaid, *Is he* yet alive? he *is* my brother. 33 Now the men did diligently obſerve whether *any thing would come* from him, and did haſtily catch *it*: and they ſaid, Thy brother Ben-hadad. Then he ſaid, Go ye, bring him. Then Ben-hadad came forth to him; and he cauſed him to come up into the chariot. 34 And *Ben-hadad* ſaid unto him, The cities which my father took from thy father, I will reſtore, and thou ſhalt make ſtreets for thee in Damaſcus, as my father made in Samaria. Then *ſaid Ahab*, I will ſend thee away with this covenant. So he made a covenant with him, and ſent him away. 35 And a certain man of the ſons of the prophets, ſaid unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refuſed to ſmite him. 36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the Lord, behold, as ſoon as thou art departed from me, a lion ſhall ſlay thee. And as ſoon as he was departed from him, a lion found him, and ſlew him. 37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, ſo that in ſmiting he wounded *him*. 38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes upon his face. 39 And as the king paſſed by, he cried unto the king; and he ſaid, Thy ſervant went out into the midſt of the battle, and behold a man turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt pay a talent of ſilver. 40 And as thy ſervant was buſie here and there, he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgment *be*, thy ſelf haſt decided *it*. 41 And he haſted and took the aſhes away from his face, and the king of Iſrael diſcerned him that he *was* of the prophets. 42 And he ſaid unto him, Thus ſaith the Lord, Becauſe thou haſt let go out of *thy* hand, a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people. 43 And the king of Iſrael went to his houſe heavy and diſpleaſed, and came to Samaria.

Even by the young Men of the Princes of the Provinces] The *Hebrew* Word has ſome Ambiguity in it, and may ſignify either the *Sons*, or the *Pages* of the *Princes of the Provinces*, either young Noblemen themſelves or their Father's Pages, who were equally brought up delicately, and quite unaccuſtomed to War. It was by theſe young Men, and not by old experienced Officers, that this Battle was to be won, that thereby it might appear, that Victory was wholly owing to God's gracious and powerful Providence, and not to the Valour, or Fitneſs of the Inſtruments.

Their Gods are Gods of the Hills, therefore they were ſtronger than we] That there were many Gods, who had each their particular Charge and Juriſdiction; that ſome preſided over whole Countries, whilſt others had but particular Places under their Tuition and Government, and were ſome of them Gods of the Woods, others of the Rivers, and others of the Mountains, was plainly the Doctrine of all heathen Nations. *Pan* was reckoned the God of the Mountains; and, in like Manner, the *Syrians* might have a Conceit, that the God of *Iſrael* was the God of the Mountains, becauſe *Canaan*, they ſaw, was a mountainous Land; the *Iſraelites* delighted to ſacrifice in High Places; their Law they might have heard, was given on the Top of a Mountain; their Temple ſtood on a famous Eminence; and alſo *Samaria*, where they had ſo lately received a ſignal Defeat: For their farther Notion was, that the Gods of the Mountains had a Power to inject a panick Fear into any Army, whenever they pleaſed. Nay, that they did not only aſſiſt with their Influence, but actually engage themſelves in Battle for their Favourites; is a Sentiment as old as *Homer*.

Benhadad numbered the Syrians, and went up to Aphek] *Aphek*, or *Aphaca*, (as it is called by prophane Authors) was ſituated in *Libanus*, upon the River *Adonis*, between *Heliopolis* and *Biblos*; and, in all Probability, the ſame that *Paul Lucas*, in his Voyage *du Levant*, ſpeaks of, as ſwallowed up in a Lake of Mount *Libanus*, about nine Miles in Circumference, wherein there are ſeveral Houſes, all entire, to be ſeen under Water. The Soil about this Place (as the Antients tell us) is very bituminous, which ſeems to confirm their Opinion, who think that ſubterraneous Fire conſumed the ſolid Subſtance of the Earth, whereon the City ſtood, ſo that it ſubſided, and ſunk at once, and a Lake was ſoon formed in its Place.

And thou ſhalt make thee Streets in Damaſcus] Some ſuppoſe, that theſe *Streets* were *Courts of Judicature*, where *Ahab* was to maintain a Juriſdiction over *Benhadad*'s Subjects; others think, that they were *Fairs* or *Market-places*, where Commodities were ſold, and a Toll of them paid to *Ahab*. But the moſt general

nion is, that they were Citadels, or Fortifications, to be a Bridle and Reſtraint upon this chief City of the *Syrians*, that they might make no new Irruptions into the Land of *Iſrael:* A great Privilege! But what *Benhadad*, when he found himſelf at Liberty, refuſed to comply with.

CHAP. XXI.

Ahab *covets* Naboth's *Vineyard, and is denied*; Naboth, *by* Jezebel's *Contrivance, is condemned for Blaſphemy, and ſtoned, and* Ahab *poſſeſſes the Vineyard.* Elijah *denounces Judgment againſt* Ahab *and* Jezebel; *he repenting, God defers his Judgment.*

Ver. 1. AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria. 2 And Ahab ſpake unto Naboth, ſaying, Give me thy vineyard, that I may have it for a garden of herbs, becauſe it *is* near unto my houſe, and I will give thee for it a better vineyard than it: *or* if it ſeem good to thee, I will give thee the worth of it in money. 3 And Naboth ſaid to Ahab, The Lord forbid it me, that I ſhould give the inheritance of my fathers unto thee. 4 And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread. 5 But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread? 6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money; or elſe if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard. 7 And Jezebel his wife ſaid unto him, Doſt thou now govern the kingdom of Iſrael? riſe, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. 8 So ſhe wrote letters in Ahabs name, and ſealed *them* with his ſeal, and ſent the letters unto the elders and to the nobles that *were* in his city dwelling with Naboth. 9 And ſhe wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people: 10 And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king: and *then* carry him out, and ſtone him that he may die. 11 And the men of his city, *even* the elders, and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them, *and* as it *was* written in the letters which ſhe had ſent unto them. 12 They proclaimed a faſt, and ſet Naboth on high among the people. 13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned him with ſtones, that he died. 14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned and is dead. 15 And it came to paſs when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite, which he refuſed to give thee for money: for Naboth is not alive, but dead. 16 And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it. 17 And the word of the Lord came to Elijah the Tiſhbite, ſaying, 18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to poſſeſs it. 19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, In the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine. 20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee:* becauſe thou haſt ſold thy ſelf to work evil in the ſight of the Lord. 21 Behold, I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael. 22 And will make thine houſe like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin. 23 And of Jezebel alſo ſpake the Lord, ſaying, The dogs ſhall eat Jezebel by the wall of Jezreel. 24 Him that dieth of Ahab in the city, the dogs ſhall eat: and him that dieth in the field, ſhall the fowls of the air eat. 25 But there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the Lord, whom Jezebel his wife ſtirred up. 26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the Lord caſt out before the children of Iſrael. 27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly. 28 And the word of the Lord came to Elijah the Tiſhbite, ſaying, 29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: *but* in his ſons days will I bring the evil upon his houſe.

And ſhe wrote in the Letters, Proclaim a Faſt] It was always a cuſtomary Thing, upon the Approach of any great Calamity, or the Apprehenſion of any national Judgment, to *proclaim a Faſt*; and *Jezebel* ordered ſuch a Faſt to be obſerved in *Jezreel*, the better to conceal her Deſign againſt *Naboth*. For, by this Means, ſhe intimated to the *Jezreelites*, that they had ſome *accurſed* Thing among them, which was ready to draw down the Vengeance of God upon their City; and that therefore it was their Buſineſs to enquire into all thoſe Sins, which provoked God to Anger againſt them, and to purge them out effectually. This gave the Elders of the City an Occaſion to convene an Aſſembly, and the falſe Witneſſes a fair Opportunity to accuſe *Naboth* before them.

Thou didſt blaſpheme God and the King] By the Law of *Moſes* it was Death to blaſpheme God, *Levit.* xxiv. 16. and by Cuſtom it was Death to revile the King, *Exod.* xxii. 28. Now, in Order to make ſure Work, the Evidences (as they were inſtructed) accuſed *Naboth* of both theſe Crimes, that the People might be the better ſatisfied to ſee him ſtoned. There is this Difference, however, to be obſerved between theſe two Crimes, that if a Man had only blaſphemed God, he was to be tried by the great Court at *Jeruſalem* (as the

the *Hebrew* Doctors tell us) and his Goods came to his Heirs; whereas, when a Man was executed for Treason againſt the King, his Eſtate went to the Exchequer, and was forfeited to the King, againſt whom the Offence was committed: And for this Reaſon it was, that they accuſed *Naboth* of this Crime likewiſe, that his Eſtate might be confiſcated, and *Ahab*, by that Means, get Poſſeſſion of his Vineyard.

Thus ſaith the Lord, In the Place where Dogs licked the Blood of Naboth, ſhall Dogs lick thy Blood, even thine] Yet, in the next Chapter, Ver. 38. it is ſaid, that this happened at the Pool of *Samaria*. There is a great Diſpute among the Learned, as to the Accompliſhment of this Prophecy. At firſt it was, no doubt, intended to be literally fulfilled, but upon *Ahab*'s Repentance, (as we find below) the Puniſhment was transferred from him to his Son *Jehoram*, in whom it was actually accompliſhed; for *his dead Body was caſt into the Portion of the Field of Naboth the Jezreelite*, for the Dogs to devour, 2 *Kings* ix. 25. Since *Ahab*'s Blood therefore was licked by Dogs, not at *Jezreel*, but at *Samaria*, it ſeems neceſſary that we ſhould underſtand the *Hebrew* Word, which our Tranſlation renders, *in the Place where*, not as denoting the *Place*, but the *Manner*, in which the Thing was done; and ſo the Senſe of the Paſſage will be, That *as Dogs licked*, or *in like Manner* as Dogs licked *Naboth*'s Blood, even ſo ſhall *they lick thine*, obſerve what I ſay, *even thine*.

CHAP. XXII.

Ahab, *intending War againſt the* Syrians, Micaiah *diſſuades him from it, and is therefore impriſoned.* Ahab *is ſlain, and the Dogs lick his Blood; is ſucceeded by* Ahaziah. Jehoſhaphat's *good Reign; his Acts and Death;* Jehoram *ſucceeds him;* Ahaziah's *evil Reign.*

Ver. 1. AND they continued three years without war between Syria and Iſrael. 2 And it came to paſs in the third year, that Jehoſhaphat the king of Judah came down to the king of Iſrael. 3 (And the king of Iſrael ſaid unto his ſervants, Know ye that Ramoth in Gilead *is* ours, and we *be* ſtill, *and* take it not out of the hand of the king of Syria) 4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battel to Ramoth-gilead? And Jehoſhaphat ſaid to the king of Iſrael, I *am* as thou *art*, my people as thy people, my horſes as thy horſes. 5 And Jehoſhaphat ſaid unto him, Enquire, I pray thee, at the word of the Lord to day. 6 Then the king of Iſrael gathered the prophets together about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up; for the Lord ſhall deliver *it* into the hand of the king. 7 And Jehoſhaphat ſaid, *Is there* not here a prophet of the Lord beſides, that we might enquire of him? 8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man (Micaiah the ſon of Imlah) by whom we may enquire of the Lord; but I hate him, for he doth not propheſie good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo. 9 Then the king of Iſrael called an officer, and ſaid, Haſten *hither* Micaiah the ſon of Imlah. 10 And the king of Iſrael, and Jehoſhaphat the king of Judah ſat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria, and all the prophets propheſied before them. 11 And Zedekiah the ſon of Chenaanah made him horns of iron: and he ſaid, Thus ſaid the Lord, With theſe ſhalt thou puſh the Syrians until thou have conſumed them. 12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the Lord ſhall deliver *it* into the kings hand. 13 And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good. 14 And Micaiah ſaid, *As* the Lord liveth, what the Lord ſaith unto me, that will I ſpeak. 15 So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battle, or ſhall we forbear? And he anſwered him, Go, and proſper: for the Lord ſhall deliver *it* into the hand of the king. 16 And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me nothing but *that which is* true in the name of the Lord? 17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd: and the Lord ſaid, Theſe have no maſter, let them return every man to his houſe in peace. 18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would propheſie not good concerning me, but evil? 19 And he ſaid, Hear thou therefore the word of the Lord: I ſaw the Lord ſitting on his throne, and all the hoſt of heaven ſtanding by him, on his right hand and on his left. 20 And the Lord ſaid, Who ſhall perſuade Ahab, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner. 21 And there came forth a ſpirit, and ſtood before the Lord, and ſaid, I will perſuade him. 22 And the Lord ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſuade *him*, and prevail alſo: go forth, and do ſo. 23 Now therefore behold, the Lord hath put a lying ſpirit in the mouth of all theſe thy prophets, and the Lord hath ſpoken evil concerning thee. 24 But Zedekiah the ſon of Chenaanah went near, and ſmote Micaiah on the cheek, and ſaid, Which way went the ſpirit of the Lord from me to ſpeak unto thee? 25 And Micaiah, ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber to hide thy ſelf. 26 And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joaſh the kings ſon: 27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction, until I come in peace. 28 And Micaiah ſaid, if thou return at all in peace, the Lord hath not ſpoken by me. And he ſaid Hearken, O people, every one of you. 29 So the king of Iſrael and Jehoſhaphat the king of Judah, went up to Ramoth-gilead. 30 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe my ſelf, and enter into the battle, but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battle. 31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave only with the king of Iſrael. 32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael, and they turned

aside to fight against him: and Jehoshaphat cried out. 33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him. 34 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joynts of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host, for I am wounded. 35 And the battle increased that day, and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound, into the midst of the chariot. 36 And there went a proclamation throughout the host, about the going down of the sun, saying, Every man to his city, and every man to his own country. 37 So the king died, and was brought to Samaria, and they buried the king in Samaria. 38 And *one* washed the chariot in the pool of Samaria, and the dogs licked up his blood, and they washed his armour, according unto the word of the Lord which he spake. 39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel? 40 So Ahab slept with his fathers, and Ahaziah his son reigned in his stead. 41 And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. 42 Jehoshaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem: and his mothers name *was* Azubah the daughter of Shilhi. 43 And he walked in all the ways of Asa his father, he turned not aside from it, doing *that which was* right in the eyes of the Lord: nevertheless, the high places were not taken away; *for* the people offered and burnt incense yet in the high places. 44 And Jehoshaphat made peace with the king of Israel. 45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah? 46 And the remnant of the sodomites which remained in the days of his father Asa, he took out of the land. 47 *There was* then no king in Edom: a deputy *was* king. 48 Jehoshaphat made ships of Tharshish to go to Ophir for gold; but they went not; for the ships were broken at Ezion-geber. 49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not. 50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoram his son reigned in his stead. 51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. 52 And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin. 53 For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

And he answered him, Go and prosper; for the Lord shall deliver it into the Hand of the King] This Answer of *Micaiah* does not at all contradict the other Prophets, had it been spoken in earnest; but we have good Reason to believe, that the Words were spoken ironically, and in Mockery to the Promises which the other Prophets had made *Ahab*. Accordingly we may observe, by *Ahab*'s Reply, that he suspected *Micaiah*'s Sincerity; and either by his Gesture, or Manner of speaking, gathered that his Meaning was, to traduce these false Prophets for their Answers: So that *Micaiah*'s Answer is, in Effect, as if he had said, — 'Since thou 'dost not seek to know the Truth, but only to please 'thyself, go to the Battle, as all thy Prophets advise 'thee, expect the Success which they promise thee, 'and try the Truth of their Predictions, by thy dear-'bought Experience.'

AN EXPOSITION OF

The Second Book of KINGS, commonly called the Fourth Book of KINGS.

The ARGUMENT.

This ſecond Book relates the Acts of the Kings of Judah *and* Iſrael; *of the latter from the Death of* Ahab *u the laſt King* Hoſhea, *who was impriſoned by the King of* Aſſyria; *and the City* Samaria *taken, a the Ten Tribes, by the juſt Judgment of God, for their Idolatry, and rebellious Behaviour, led i Captivity. Alſo of* Judah, *from the Reign of* Jehoram, *Son of* Jehoſhaphat, *unto* Zedekiah, *w for contemning the Lord's Commandments by his Prophets, and neglecting many Admonitions, by Fam and other Means, was taken by his Enemies, ſaw his Sons cruelly ſlain before his Face, and his o Eyes put out, as the Lord had before declared to him by his Prophet* Jeremiah: *And alſo by the j Judgment of God for Contempt of his Word,* Jeruſalem *was deſtroyed, the Temple burnt, and be all his People were led captive to* Babylon.

In this Book we have divers remarkable Examples of God's Favour towards thoſe Rulers and People w obey his Prophets, and embrace his Word, as alſo of his Plagues on ſuch Kingdoms as neglect his Mi ſters, and do not obey his Word.

CHAP. I.

Moab *rebels againſt* Iſrael. Ahaziah *being ſick, ſends to* Baal-zebub; Elijah *foretels his Death, upon which* Ahaziah *ſends twice two Captains with* 50, *who are deſtroyed by Fire from Heaven. The third Captain, on his Entreaty, is ſpared, and* Elijah *goes and tells the King of his Death.* Jehoram *ſucceeds him.*

Ver. 1. THEN Moab rebelled againſt Iſrael, after the death of Ahab. 2 And Ahaziah fell down through a latteſs in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go, enquire of Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe. 3 But the angel of the Lord ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to enquire of Baal-zebub the god of Ekron? 4 Now therefore thus ſaith the Lord, Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed. 5 And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back? 6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, thus ſaith the Lord, *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. 7 And he ſaid unto them, What manner of m *was he* which came up to meet you, and told y theſe words? 8 And they anſwered him, *He* an hairy man, and girt with a girdle of leath about his loyns. And he ſaid, It *is* Elijah t Tiſhbite. 9 Then the king ſent unto him captain of fifty, with his fifty: and he went to him, (and behold, he ſat on the top of an hi and he ſpake unto him, Thou man of God, king hath ſaid, Come down. 10 And Eli anſwered and ſaid to the captain of the fifty, *be* a man of God, then let fire come down fr heaven, and conſume thee and thy fif And there came down fire from heaven, a conſumed him and his fifty. 11 Again alſo ſent unto him another captain of fifty, with fifty: and he anſwered and ſaid unto him, O m of God, thus hath the king ſaid, Come do quickly. 12 And Elijah anſwered and ſaid u them, If I *be* a man of God, let fire co down from heaven, and conſume thee and fifty. And the fire of God came down fr heaven, and conſumed him and his fifty. And he ſent again a captain of the third fi with his fifty: and the third captain of fifty w up, and came and fell on his knees before Eli and beſought him, and ſaid unto him, O ma God, I pray thee, let my life, and the life theſe fifty thy ſervants be precious in thy ſig 14 Behold, there came fire down from heav and burnt up the two captains of the for fifties, with their fifties: therefore let my

now be precious in thy ſight. 15 And the angel of the Lord ſaid unto Elijah, Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king. 16 And he ſaid unto him, Thus ſaith the Lord, Forasmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the God of Ekron (*is it* not becauſe *there is* no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die. 17 So he died, according to the word of the Lord which Elijah had ſpoken: and Jehoram reigned in his ſtead, in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah; becauſe he had no ſon. 18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

If I be a Man of God, then let Fire come down from Heaven, and conſume thee and thy fifty] The Officers that were ſent to *Elijah*, call him, indeed, *a Man of God*; but, by the Anſwer which the Prophet returned, we may learn, that they called him ſo only by Way of Contempt and Deriſion. As they could not be ignorant, however, that *Ahaziah* was highly offended with *Elijah*, and had ſent them for no other Purpoſe, but to bring them to Puniſhment, for having denounced his Death, if they thought proper to obey the King in ſuch unrighteous Proceedings, rather than the Laws of Nature and Religion, which forbid us to be Inſtruments in Cruelty and Wrong, they deſerved the Fate they met with; and our bleſſed Saviour does not blame *Elijah*'s Conduct in this Reſpect; but his Diſciples only, for their perverſe Imitation of it, from a Spirit of Reſentment and Revenge, and under a trivial Provocation, in compariſon of what was offered to the Prophet. The Truth is, God, in this Inſtance of Severity, hath taught us, that he will have his Prophets reverenced, becauſe they are allied to him, and every Affront put upon them he reſents as an Indignity to himſelf; and therefore the ſad End of the two Captains and their Companies, who came to apprehend the Prophet of the Lord, was monumentally to deter future Ages from like Provocations, and to remind us of the Precept which God himſelf hath given us, *Touch not mine Anointed, and do my Prophets no Harm.*

CHAP. II.

Eliſha's Reſolution to bear his Maſter Company. Elijah divides the Waters of Jordan *with his Mantle; grants* Eliſha*'s Requeſt conditionally, and is taken up into Heaven.* Eliſha *is acknowledged* Elijah*'s Succeſſor. He curſes ſome Children that mocked him, who are devoured by two Bears.*

ver. 1. AND it came to paſs when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal. 2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the Lord hath ſent me to Beth-el. And Eliſha ſaid *unto him*, *As* the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Beth-el. 3 And the ſons of the prophets that *were* at Beth-el, came forth to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take away thy maſter from thy head to day? And he ſaid, Yea, I know *it*, hold you your peace. 4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the Lord hath ſent me to Jericho. And he ſaid, *As* the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho. 5 And the ſons of the prophets that *were* at Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take away thy maſter from thy head to day? And he anſwered, Yea, I know *it*, hold you your peace. 6 And Elijah ſaid unto him, Tarry, I pray thee, here: for the Lord hath ſent me to Jordan. And he ſaid, *As* the Lord liveth, and *as* my ſoul liveth, I will not leave thee. And they two went on. 7 And fifty men of the ſons of the prophets went, and ſtood to view afar off: and they two ſtood by Jordan. 8 And Elijah took his mantle, and wrapt *it* together, and ſmote the waters, and they were divided hither and thither, ſo that they two went over on dry ground. 9 And it came to paſs when they were gone over, that Elijah ſaid unto Eliſha, Aſk what I ſhall do for thee before I be taken away from thee. And Eliſha ſaid, I pray thee, let a double portion of thy ſpirit be upon me. 10 And he ſaid, Thou haſt aſked a hard thing: *nevertheleſs*, if thou ſee me *when I am* taken from thee, it ſhall be ſo unto thee, but if not, it ſhall not be *ſo*. 11 And it came to paſs as they ſtill went on, and talked, that behold, *there appeared* a chariot of fire, and horſes of fire, and parted them both aſunder, and Elijah went up by a whirlwind into heaven. 12 And Eliſha ſaw *it*, and he cried, My father, my father, the chariot of Iſrael, and the horſemen thereof. And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces. 13 He took up alſo the mantle of Elijah that fell from him, and went back, and ſtood by the bank of Jordan. 14 And he took the mantle of Elijah that fell from him, and ſmote the waters, and ſaid, Where *is* the Lord God of Elijah? And when he alſo had ſmitten the waters, they parted hither and thither: and Eliſha went over. 15 And when the ſons of the prophets which *were* to view at Jericho, ſaw him, they ſaid, The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him: 16 And they ſaid unto him, Behold now, there be with thy ſervants fifty ſtrong men, let them go, we pray thee, and ſeek thy maſter: leſt peradventure the Spirit of the Lord hath taken him up, and caſt him upon ſome mountain, or into ſome valley. And he ſaid, Ye ſhall not ſend. 17 And when they urged him till he was aſhamed, he ſaid, Send. They ſent therefore fifty men; and they ſought three days, but found him not. 18 And when they came again to him, (for he tarried at Jericho) he ſaid unto them, Did I not ſay unto you, Go not? 19 And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* nought, and the ground barren. 20 And he ſaid, Bring me a new cruſe, and put ſalt therein. And they brought *it* to him. 21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there, and ſaid, Thus ſaith the Lord, I have healed theſe waters; there ſhall not be from thence any more death, or barren *land*. 22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake. 23 And he went up from thence unto Bethel: and he was going up by the way, there came forth little children out of the city, and mocked him,

him, and said unto him, Go up thou bald-head, go up thou bald-head. 24 And he turned back, and looked on them, and cursed them in the name of the Lord: and there came forth two she-bears out of the wood, and tare forty and two children of them. 25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

Behold there appeared a Chariot of Fire, and Horses of Fire, and parted them both asunder, and Elijah went up by a Whirlwind into Heaven] The Account of *Elijah*'s Ascension, says *Stackhouse*, is not to be taken in a literal Sense, since *a fiery Chariot and Horses*, would not have been a Vehicle so proper for a Nature not yet impregnated with Mortality. The Notion of those, who, upon this Occasion, make Angels assume the Form of *the Chariots and Horses*, is not so incongruous; because we need not doubt, but that by the divine Permission, they can transform themselves into any Shape. They are supposed to have frequently appeared in the Figure of *flying Oxen*; for which Reason they have obtained the Name of *Cherub* or *Cherubim*. And with the same Facility, they might, at this Time, have put on the Appearance of Horses: But in Points, not so clearly expressed, we are to resolve God's Method of acting by those that are analogous, and yet more plain.

Now the only *Ascension*, that we read of, besides this, and that of *Enoch*, is that of our blessed Saviour; and the Manner in which he is said to be carried up was by the Subvention of a Cloud, which raised him from the Ground, and, mounting with him gradually, *carried him out of his Apostles Sight*; and, in like Manner, we may suppose, that the Translation of *Enoch* and *Elijah* was performed; *viz.* that a bright and radiant Cloud (which, as it ascended, might appear like a Chariot and Horses) raised them from the Earth, and, leaving this little Globe behind, wafted them into the *Seats of the Blessed*. Only we must observe, that this Time Christ's Body was invested with the Powers of Spirituality, and therefore capable of ascending with any Vehicle, whereas, theirs were retarded with a Load of Matter: And therefore it is reasonable to think, by the Ministry of Angels, or rather by the Power of God, the Cloud which carried them up, was condensed to a more than ordinary Consistency, and that the Whirlwind, which might be raised for this Purpose, helped to accelerate its Motion, and expedite their Ascent.

And there came forth two She Bears out of the Wood, and tare forty and two Children of them] *Bethel*, we all know, was one of the Cities where *Jeroboam* had set up a *golden Calf*, a Place strangely addicted to Idolatry, and whose Inhabitants had no small Aversion to *Elisha*, as being the Servant and Successor of one, who had been a professed Enemy to their wicked Worship, and himself no less an Opposer of it. 'Tis reasonable to suppose therefore, that the Children (if they were Children, for the Word *Naarim*, may signify *grown Youths* as well) who mocked *Elisha*, were excited and encouraged thereunto by their Parents; and therefore the Judgment was just, in God's punishing the Wickedness of these Parents, by the Death of their Children, who, tho' they suffered in this Life, had the Happiness to be rescued from the Danger of an idolatrous Education, which otherwise would have been of fatal Tendency both to their present and future State.

In the mean Time, it must be acknowledged that the Insolence of these Mockers (whether we suppose them *Children* or *Youths*) was very provoking, for as much as they ridiculed not only a Man whose very Age commanded Reverence, but a Prophet likewise, whose Character, in all Ages, was accounted sacred; nay, and even God himself, whose Honour was struck at, in the Reproaches cast upon his Servant, and that too in one of his most wonderful Works, his Assumption of *Elijah* into Heaven: For *go up, thou Bald-head, go up thou Bald-head*, (besides the Bitterness of the Contempt, expressed in the Repetition of the Words) shews, that they made a mere Jest of any such *Translation*; and therefore, in Banter, they bid *Elijah go up*, whither, as he pretended, his Friend and Master was gone before.

These Provocations, one would think, were enough to draw an Imprecation from the Prophet; but this Imprecation did not proceed from any Passion, or private Resentment of his own, but merely from the Command and Commission of his God; who, for the Terror and Caution of other profane Persons, and Idolaters, as well as for the Maintenance of the Honour and Authority of his Prophets, *confirmed the Word* which had *gone out of his Servant's Mouth*.

CHAP. III.

Jehoram *follows the Sins of* Jeroboam. *He, with* Jehoshaphat, *and the King of* Edom, *go to Battle against* Moab. *Being distressed for Water*, Elisha *obtains it, and promises Victory. The* Moabites *are overcome. The King of* Moab, *by sacrificing his Son, raises the Siege.*

Ver. 1. NOW Jehoram the son of Ahab began to reign over Israel in Samaria, the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. 2 And he wrought evil in the sight of the Lord, but not like his father, and like his mother; for he put away the image of Baal that his father had made. 3 Nevertheless, he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. 4 And Mesha king of Moab was a sheep-master, and rendred unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. 5 But it came to pass when Ahab was dead, that the king of Moab rebelled against the king of Israel. 6 And king Jeroboam went out of Samaria the same time, and numbred all Israel. 7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses. 8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. 9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetcht a compass of seven days journey: and there was no water for the host, and for the cattle that followed them. 10 And the king of Israel said, Alas, that the Lord hath called these three kings together, to deliver them into the hand of Moab. 11 But Jehoshaphat said, *Is there* not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israels servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah. 12 And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat, and the king of Edom went down to him. 13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab. 14 And Elisha said, As the Lord of hosts liveth, before whom I stand, surely were it not that I regard the presence of Jehoshaphat

Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. 15 But now bring me a minstrel. And it came to pass that when the minstrel played, that the hand of the Lord came upon him. 16 And he said, Thus saith the Lord, Make this valley full of ditches. 17 For thus saith the Lord, ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. 18 And this is *but* a light thing in the sight of the Lord: he will deliver the Moabites also into your hand. 19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. 20 And it came to pass in the morning when the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water. 21 And when all the Moabites heard that the kings were come to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. 22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood: 23 And they said, This *is* blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil. 24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in *their* country. 25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof: howbeit the slingers went about it, and smote it. 26 And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not. 27 Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall: and there was great indignation against Israel: and they departed from him, and returned to their own land.

Now Jehoram the Son of Ahab began to reign over Israel in Samaria, the eighteenth Year of Jehoshaphat King of Judah] But how could *Jehoram* begin his Reign over *Israel* in the 18th Year of *Jehoshaphat*, when *Ahaziah*, who reigned two Years, began his Reign in *Jehoshaphat*'s 17th Year, 1 *Kings* xxii. 51. and in another Place, that *Jehoram*, the Son of *Jehoshaphat*, began to reign over *Judah*, in the 5th Year of *Jehoram* King of *Israel*, 2 Kings viii. 16? *Answ.* It is but supposing, that *Jehoshaphat* declared his Son *Jehoram* King, while himself was alive, and reigned in Conjunction with him for the Space of seven Years, and all the while *Ahaziah* is removed; for then *Jehoram*, the Son of *Ahab*, might begin his Reign in the second Year of *Jehoram* the Son of *Jehoshaphat*, viz. in the second Year of his Reigning with his Father, who was then alive; and *Jehoram*, Son of *Jehoshaphat*, may be said to have begun his Reign in the fifth of *Jehoram*, the Son of *Ahab*, meaning the Time when, after his Father's Death, he reigned alone. That the Kings of *Judah* (as well as other Oriental Princes) were accustomed to appoint their Successors, and even, during their own Life-time, to give them some Share in the Administration, is plain from several Instances; and that *Jehoshaphat* found it expedient to settle his Son in the Kingdom with himself, seems to be intimated in 2 *Chron.* xx. 3. where it is said, that *he gave the Kingdom to Jehoram, because he was his First-born, and gave Gifts to the rest of his Sons*, who, being many, might perhaps be forming Parties, and entering into Cabals about the Succession to the Kingdom; and therefore, to put an End to all such Contests, *Jehoshaphat* declared *Jehoram* King, together with himself, because he was his First-born.

And rendred unto the King of Israel an hundred thousand Lambs, and an hundred thousand Rams] This was a prodigious Number indeed; but then we are to consider, that these Countries abounded with Sheep, insomuch that *Solomon* offered an hundred and twenty Thousand at the Dedication of the Temple, 2 *Chron.* vii. 5. For *Bochart* observes, their Sheep frequently brought forth two at a Time, and sometimes twice a Year. The same learned Man remarks, that in antient Times, when People's Riches consisted in Cattle, this was the only Way of paying Tribute. It is observed by others likewise, that this great Number of Cattle was not a Tribute which the *Moabites* were obliged to pay the *Israelites* every Year; but on some special Occasions only, upon the Accession of a new King, for Instance, when they were obliged to express their Homage in this Manner, to make Satisfaction for some Damages that the *Israelites* should at any Time suffer from their Invasions or Revolts.

Then he took his eldest Son that should have reigned in his stead, and offered him for a Burnt-offering upon the Wall] Not only the Holy Scriptures, but several Heathen Writers do likewise assure us, that in Cases of great Extremity, it was customary among People to sacrifice to their Gods whatever was dear to them. *Cæsar*, in his Wars with the *Gauls*, tells us, that when they were afflicted with grievous Diseases, or in Time of War, or great Danger, they either offered Men for Sacrifices, or vowed that they would offer them; because they imagined, that *their Gods could never be appeased, unless one Man's Life was given for another's*. No less a Man than *Grotius*, is of Opinion, that this *Moabitish* King, in Imitation of *Abraham*, sacrificed his Son to the God of *Israel*, hoping thereby to appease his Wrath, and to move the Compassion of the Kings that were besieging him: But the most general Opinion is, that he offered this costly Sacrifice to some false Deity, and very likely to *Chemosh*, which was his national God, and generally thought to be the Sun.

CHAP. IV.

Elisha *multiplies the Widow's Oil. He is lodged by a* Shunamite *Woman, who is barren; he promiseth her a Son, who is born, dies, and is raised again. At* Gilgal *he heals the deadly Pottage, and feeds an hundred Men with twenty Loaves and Ears of Corn.*

Ver. 1. NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bond-men. 2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine hand-maid hath not any thing in the house, save a pot of oyl. 3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels, borrow not a few. 4 And when thou art come in, thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. 5 So she went from him, and shut the door upon her, and upon her sons, who brought *the vessels* to her, and she poured out. 6 And it came to pass when the vessels were full, that she said unto her son,

Bring me yet a veſſel. And he ſaid unto her, *There is* not a veſſel more. And the oyl ſtayed. 7 Then ſhe came and told the man of God: and he ſaid, Go, ſell the oyl, and pay thy debt, and live thou and thy children of the reſt. 8 And it fell on a day, that Eliſha paſſed to Shunem, where *was* a great woman; and ſhe conſtrained him to eat bread. And *ſo* it was, *that* as oft as he paſſed by, he turned in thither to eat bread. 9 And ſhe ſaid unto her huſband, Behold now, I perceive that this *is* an holy man of God, which paſſeth by us continually. 10 Let us make a little chamber I pray thee, on the wall, and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick: and it ſhall be when he cometh to us that he ſhall turn in thither. 11 And it fell on a day that he came thither, and he turned into the chamber, and lay there. 12 And he ſaid to Gehazi his ſervant, Call this Shunammite. And when he had called her, ſhe ſtood before him. 13 And he ſaid unto him, Say now unto her, Behold, thou haſt been careful for us with all this care; what *is* to be done for thee? wouldeſt thou be ſpoken for to the king, or to the captain of the hoſt? And ſhe anſwered, I dwell among mine own people. 14 And he ſaid, What then *is* to be done for her? And Gehazi anſwered, Verily ſhe hath no child, and her huſband is old. 15 And he ſaid, Call her. And when he had called her, ſhe ſtood in the door. 16 And he ſaid, About this ſeaſon, according to the time of life, thou ſhalt embrace a ſon. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lie unto thine hand-maid. 17 And the woman conceived, and bare a ſon at that ſeaſon that Eliſha had ſaid unto her, according to the time of life. 18 And when the child was grown, it fell on a day, that he went out to his father to the reapers. 19 And he ſaid unto his father, My head, my head. And he ſaid to a lad, Carry him to his mother. 20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died. 21 And ſhe went up and laid him on the bed of the man of God, and ſhut *the door* upon him, and went out. 22 And ſhe called unto her huſband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may run unto the man of God, and come again. 23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither new-moon, nor ſabbath. And ſhe ſaid, *It ſhall be* well. 24 Then ſhe ſaddled an aſs, and ſaid to her ſervant, Drive, and go forward; ſlack not *thy* riding for me, except I bid thee. 25 So ſhe went, and came unto the man of God to mount Carmel: and it came to paſs when the man of God ſaw her afar off, that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shunammite: 26 Run now, I pray thee, to meet her, and ſay unto her, *Is it* well with thee? *is it* well with thy huſband? *is it* well with the child? And ſhe anſwered, *It is* well. 27 And when ſhe came to the man of God to the hill, ſhe caught him by the feet: but Gehazi came near to thruſt her away. And the man of God ſaid, Let her alone, for her ſoul *is* vexed within her: and the Lord hath hid *it* from me, and hath not told me. 28 Then ſhe ſaid, Did I deſire a ſon of my lord; did I not ſay, Do not deceive me? 29 Then he ſaid to Gehazi, Gird up thy loins, and take my ſtaff in thine hand, and go thy way: if thou meet any man, ſalute him not; and if any ſalute thee, anſwer him not again: and lay my ſtaff upon the face of the child. 30 And the mother of the child ſaid, As the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. And he aroſe and followed her. 31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the child, but *there was* neither voice nor hearing: wherefore he went again to meet him, and told him, ſaying, The child *is* not awaked. 32 And when Eliſha was come into the houſe, behold, the child was dead, *and* laid upon his bed. 33 He went in therefore and ſhut the door upon them twain, and prayed unto the Lord. 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he ſtretched himſelf upon the child, and the fleſh of the child waxed warm. 35 Then he returned and walked in the houſe to and fro, and went up, and ſtretched himſelf upon him: and the child neeſed ſeven times, and the child opened his eyes. 36 And he called Gehazi, and ſaid, Call this Shunammite. So he called her: and when ſhe was come in unto him, he ſaid, Take up thy ſon. 37 Then ſhe went in, and fell at his feet, and bowed herſelf to the ground, and took up her ſon, and went out. 38 And Eliſha came again to Gilgal, and *there was* a dearth in the land, and the ſons of the prophets *were* ſitting before him: and he ſaid unto his ſervant, Set on the great pot, and ſeethe pottage for the ſons of the prophets. 39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap-full, and came and ſhred *them* into the pot of pottage: for they knew *them* not. 40 So they poured out for the men to eat: and it came to paſs as they were eating of the pottage, that they cried out, and ſaid, O thou man of God *there is* death in the pot. And they could not eat *thereof*. 41 But he ſaid, Then bring meal. And he caſt *it* into the pot; and he ſaid, Pour out for the people, that they may eat: and there was no harm in the pot. 42 And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt-fruits, twenty loaves of barley, and full ears of corn in the huſk thereof: and he ſaid, Give unto the people, that they may eat. 43 And his ſervitour ſaid, What ſhould I ſet this before an hundred men? He ſaid again, Give the people, that they may eat: for thus ſaith the Lord, They ſhall eat, and ſhall leave *thereof*. 44 So he ſet *it* before them, and they did eat, and left *thereof*, according to the word of the Lord.

And the Creditor is come to take my two Sons to Bondmen] The *Jewiſh* Law looked upon Children as the proper Goods of their Parents, who had Power to ſell them for ſeven Years, as their Creditors had to compel them to do it, in order to pay their Debts; and from the *Jews* this Cuſtom was propagated to the *Athenians*, and from them to the *Romans*. The *Romans* indeed, had the moſt abſolute Controul over their Children. By the Decree of *Romulus*, they could impriſon, beat, kill, or ſell them for Slaves; but *Numa Pompilius* firſt moderated this, and the Emperor *Decleſian* made a Law, that no free Perſons ſhould be ſold upon Account of Debt. The antient *Athenians* had the like Juriſdiction over their Children, but *Solon* reform

reformed this cruel Cuſtom; as, indeed, it ſeemed a little hard, that the Children of a poor Man, who have no Manner of Inheritance left them, ſhould be compelled into Slavery, in order to pay the deceaſed Father's Debts; and yet this was the Cuſtom, as appears from this Paſſage, wherein the Prophet does not pretend to reprove the Creditor, but only puts the Woman in a Method to pay him.

CHAP. V.

Naaman *is ordered by* Eliſha *to waſh in* Jordan, *and is thereby cured of his Leproſy.* Eliſha *refuſes his Gifts; but* Gehazi *takes them, and is ſmitten with a Leproſy.*

Ver. 1. NOW Naaman captain of the hoſt of the king of Syria, was a great man with his maſter, and honourable, becauſe by him the Lord had given deliverance unto Syria: he was alſo a mighty man in valour, *but* he *was* a leper. 2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid, and ſhe waited on Naamans wife. 3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* with the prophet that *is* in Samaria: for he would recover him of his leproſie. 4 And *one* went in, and told his lord, ſaying, Thus and thus ſaid the maid, that *is* of the land of Iſrael. 5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed and took with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment. 6 And he brought the letter to the king of Iſrael, ſaying, Now when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt recover him of his leproſie. 7 And it came to paſs when the king of Iſrael had read the letter, that he rent his cloaths, and ſaid, *Am* I God, to kill and to make alive, that this man doth ſend unto me to recover a man of his leproſie? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me. 8 And it was *ſo*, when Eliſha the man of God heard that the king of Iſrael had rent his cloaths, that he ſent to the king, ſaying, Wherefore haſt thou rent thy cloaths, let him come now to me, and he ſhall know that there is a prophet in Iſrael. 9 So Naaman came with his horſes, and with his chariot, and ſtood at the door of the houſe of Eliſha. 10 And Eliſha ſent a meſſenger unto him, ſaying, Go and waſh in Jordan ſeven times, and thy fleſh ſhall come again unto thee, and thou ſhalt be clean. 11 But Naaman was wroth, and went away, and ſaid, Behold, I thought, he will ſurely come out to me, and ſtand, and call on the name of the Lord his God, and ſtrike his hands over the place, and recover the leper. 12 *Are* not Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh in them and be clean? So he turned, and went away in a rage. 13 And his ſervants came near, and ſpake unto him, and ſaid, My father, *if* the prophet had bid thee *do ſome* great thing, wouldeſt thou not have done *it*? how much rather then, when he ſaith to thee, Waſh and be clean? 14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little child, and he was clean. 15 And he returned to the man of God, he and all his company, and came, and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant. 16 But he ſaid, *As* the Lord liveth, before whom I ſtand, I will receive none. And he urged him to take *it*, but he refuſed. 17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the Lord. 18 In this thing the Lord pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow my ſelf in the houſe of Rimmon: when I bow down my ſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing. 19 And he ſaid unto him, Go in peace. So he departed from him a little way. 20 But Gehazi the ſervant of Eliſha the man of God ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the Lord liveth, I will run after him, and take ſomewhat of him. 21 So Gehazi followed after Naaman: and when Naaman ſaw *him* running after him, he lighted down from the chariot to meet him, and ſaid, *Is* all well? 22 And he ſaid, All *is* well: my maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments. 23 And Naaman ſaid, Be content, take two talents. And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants, and they bare *them* before him. 24 And when he came to the tower, he took *them* from their hand, and beſtowed them in the houſe; and he let the men go, and they departed. 25 But he went in, and ſtood before his maſter: and Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither. 26 And he ſaid unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive money, and to receive garments, and olive-yards, and vine-yards, and ſheep, and oxen, and men-ſervants, and maid-ſervants? 27 The leproſie therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever. And he went out from his preſence a leper *as white* as ſnow.

Go, and waſh in Jordan ſeven Times, and thou ſhalt be clean] This he ordered him to do in Conformity to the Law, which requires that Lepers, in order to their cleanſing, ſhould be ſprinkled *ſeven Times*, Levit. xiv. 7, *&c.* the Prophet ordered *Naaman* to dip himſelf ſo often; but *Jordan* (as the *Syrian* argued) had no more Virtue in it than other Rivers; nor could cold Water, of any Kind, be a proper Means for curing this Diſtemper, whoſe Root is a white wateriſh Humour, that would increaſe, rather than be diminiſhed, by any ſuch Application.

And Naaman ſaid, ſhall there then, I pray thee, be given to thy Servant two Mules Burden of Earth] He deſired the Earth of the Land, becauſe he thought it more holy and acceptable to God, and proper for his Service; or, becauſe he would, by this Token, declare his Conjunction with the People of *Iſrael*, in the true Worſhip,

Worſhip, and conſtantly put himſelf in Mind of his great Obligation to that God from whoſe Land this Earth was taken. He might indeed have enough of this Earth without aſking any one for it, but he deſired the Prophet to give it him, as believing perhaps, that he, who put ſuch Virtue into the Waters of *Iſrael*, could put as much in the Earth thereof, and make it as uſeful and beneficial to him in another Way. Theſe Thoughts indeed, were groundleſs and extravagant, but yet were excuſable in a Heathen and a Novice, that was not as yet ſufficiently inſtructed in the Religion.

And I bow myſelf in the Houſe of Rimmon, the Lord pardon thy Servant in this Thing. And Eliſha ſaid unto him, Go in peace] But could *Naaman*, who now profeſſes himſelf a Worſhipper of the true God, innocently attend his Maſter in his idolatrous Worſhip, as *Eliſha* ſeems to give him Leave to do? *Anſw.* Tho' we pretend not to ſay, ſays *Stackhouſe*, with ſome *Rabinical* Doctors, that as *Naaman* was no *Jew*, but a Foreigner and Proſelite only, he was not obliged to abſtain from all external Worſhip of Idols (as the *Jews* confeſſedly were) ſo long as he continued in another Country; yet it is generally agreed, that we are bound to ſhew the ſame Reſpect to our Superiors, and thoſe that are ſet in Authority over us (ſo long as we do not injure our Conſcience thereby) in one Place as well as another; and that therefore *Naaman* might very well retain his Dignity, and high Office at Court, even as *Joſeph* did in *Egypt*, and *Daniel* in *Babylon*, might accompany his Maſter into *Rimmon*'s Temple, nay, and bow together with him, in Compliance to his Infirmity or Convenience (who could not ſo well bow if he ſtood upright) ſo long as this was an Act purely external, without any of thoſe inward Sentiments of Reſpect, which conſtitute the Eſſence of Adoration.

Now, ſince Repentance has Regard to what is paſt, and to aſk Pardon for an Offence already committed, is much more natural, than to aſk Pardon for what we purpoſe, for the future, to commit (which, in Matters of Morality, is a Kind of Contradiction) it ſeems not improbable, that the Words ſhould be rendered (as the Original will fairly bear it) in the Preter Tenſe: *Lord, pardon thy Servant, that when my Maſter went into the Houſe of Rimmon, to worſhip, and he leaned on my Hand, and I bowed myſelf there, the Lord pardon thy Servant in this Thing.* For, how great would the Incongruity be, if *Naaman*, who had juſt before declared his Renunciation of Idolatry, ſhould now confeſs his Readineſs to relapſe into the ſame Crime, and deſire God's Pardon for it before-hand? Whereas, to aſk Pardon for what he had done amiſs, and to deſire the Prophet's Interceſſion with God in that Behalf, argued a Mind truly ſenſible of his former Tranſgreſſion, and very much reſolved to avoid it for the future: And accordingly it is preſumed, that upon his Return Home, he refuſed to worſhip *Rimmon* any more, and was thereupon diſmiſſed from being General of the King's Forces.

It is thought by the Generality of Interpreters, that, as the *Syrians* were great Worſhippers of the *Sun*, the God *Rimmon* is the ſame; and that the Name *Rimmon*, or *high*, is given him by Reaſon of his Elevation. *Grotius* takes it for *Saturn*, becauſe that Planet is the higheſt of all; and *Selden* will have it to be the ſame with *Elion*, or the moſt high God of the *Phenicians*. 'Tis certain, that the Word *Rimmon* is the Name that the *Syrians* give to Pomegranates; and therefore as their Country was full of Pomegranate-trees, whoſe Fruit is not only of a delicious Taſte, but of great Uſe likewiſe, on Account of the excellent Liquor which it produces, they gave, perhaps, the Name of *Pomegranate* to their God, in the ſame Manner that the *Greeks* and *Romans* gave that of *Ceres* to the Goddeſs of Corn.

CHAP. VI.

Eliſha *performs ſeveral Miracles.* Samaria *is beſieged, and ſo diſtreſſed, that Women eat their own Children.* *The King ſends to ſlay* Eliſha.

Ver. 1. AND the ſons of the prophets ſaid unto Eliſha, Behold now, the place where we dwell with thee is too ſtraight for us. 2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there where we may dwell. And he anſwered, Go ye. 3 And one ſaid, Be content, I pray thee, and go with thy ſervants. And he anſwered, I will go. 4 So he went with them. And when they came to Jordan, they cut down wood. 5 But as one was felling a beam, the ax-head fell into the water: and he cried, and ſaid, Alas maſter, for it was borrowed. 6 And the man of God ſaid, Where fell it? And he ſhewed him the place. And he cut down a ſtick, and caſt *it* in thither, and the iron did ſwim. 7 Therefore ſaid he, Take *it* up to thee. And he put out his hand, and took it. 8 Then the king of Syria warred againſt Iſrael, and took counſel with his ſervants, ſaying, In ſuch and ſuch a place *ſhall be* my camp. 9 And the man of God ſent unto the king of Iſrael, ſaying, Beware that thou paſs not ſuch a place; for thither the Syrians are come down. 10 And the king of Iſrael ſent to the place which the man of God told him, and warned him of, and ſaved himſelf there, not once nor twice. 11 Therefore the heart of the king of Syria was ſore troubled for this thing, and he called his ſervants and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael? 12 And one of his ſervants ſaid, None, my lord O king: but Eliſha the prophet, that *is* in Iſrael telleth the king of Iſrael the words that thou ſpeakeſt in thy bed-chamber. 13 And he ſaid, Go and ſpy where he *is*, that I may ſend and fetch him. And it was told him, ſaying, Behold, *he is* in Dothan. 14 Therefore ſent he thither horſes, and chariots, and a great hoſt: and they came by night and compaſſed the city about. 15 And when the ſervant of the man of God was riſen early and gone forth, behold, an hoſt compaſſed the city, both with horſes and chariots. and his ſervant ſaid unto him, Alas my maſter, how ſhall we do? 16 And he anſwered, Fear not: for they that *be* with us, *are* more than they that *be* with them. 17 And Eliſha prayed, and ſaid, Lord, I pray thee open his eyes that he may ſee. And the Lord opened the eyes of the young man, and he ſaw: and behold, the mountain *was* full of horſes, and chariots of fire round about Eliſha. 18 And when they came down to him, Eliſha prayed unto the Lord, and ſaid, Smite this people, I pray thee, with blindneſs. And he ſmote them with blindneſs, according to the word of Eliſha. 19 And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye ſeek. But he led them to Samaria. 20 And it came to paſs when they were come into Samaria, that Eliſha ſaid, Lord open the eyes of theſe *men*, that they may ſee. And the Lord opened their eyes, and they ſaw, and behold, *they were* in the mids of Samaria. 21 And the king of Iſrael ſaid unto Eliſha, when he ſaw them, My father, ſhall I ſmite *them?* ſhall I ſmite *them?* 22 And he anſwered, Thou ſhalt not ſmite *them:* wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow, ſet bread and water before them, that they may eat and drink, and go to their maſter.

he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel. 24 And it came to pass after this, that Ben-hadad, king of Syria, gathered all his host, and went up, and besieged Samaria. 25 And there was a great famine in Samaria: and behold, they besieged it, until an asses head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of doves dung for five *pieces* of silver. 26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help my lord, O king. 27 And he said, If the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press? 28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. 29 So we boiled my son and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son. 30 And it came to pass when the king heard the words of the woman, that he rent his cloaths, and he passed by upon the wall, and the people looked, and behold, *he had* sackcloth within upon his flesh. 31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. 32 But Elisha sat in his house, (and the elders sat with him) and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his masters feet behind him? 33 And while he yet talked with them, behold the messenger came down unto him: and he said Behold, this evil *is* of the Lord, what should I wait for the Lord any longer?

And one of his Servants said, none, my Lord, O King, but Elisha the Prophet] It is not to be doubted, that *Naaman*, upon his Return from *Samaria*, spread the Fame of *Elisha* so much in the Court of *Syria*, that some of the great Men there might have the Curiosity to make a farther Enquiry concerning him; and, being informed by several of his miraculous Works, they might thence conclude, that he could tell the greatest Secrets, as well as perform such Works as were related of him; and that therefore, in all Probability, he was the Person who gave the King of *Israel* Intelligence of all the Schemes that had been attempted to entrap him.

And the Lord opened the Eyes of the young Man, and he saw; and behold, the Mountain was full of Horses and Chariots of Fire round about Elisha] It must be allowed, that Angels, whether they be purely *spiritual*, (as others think) cloathed with some *material* Form, cannot be seen by mortal Eyes; and therefore as *Elisha* himself, without a peculiar Vouchsafement of God, could not discern the heavenly Host, which, at that time, encamped about him, so he requests of God, not for the Removal of his Fears, and the Confirmation of his Faith, his Servant might be indulged the same Privilege: Nor does it seem unlikely, that, from such Accounts as these that have descended by Tradition, that Notion among the *Greeks*, of a certain *Mist*, which intercepts the Sight of their Gods from the Ken of human Eyes, might at first borrow its Original.

And he smote them with Blindness] But we are not to imagine, that this Blindness was so total, that they quite lost the Use of their Eyes, but only that it was such a Dimness, and Confusion in their Sight, as hindered them from distinguishing one Object from another; the City of *Dothan*, for Instance, from the City of *Samaria*: Even, in like Manner as we read of the People of *Sodom*, that when the Angels smote them with Blindness (which they might easily do, by some small Alteration, either in their Sight or in the Air) *they wearied themselves to find out Lot's Door*. They saw the House, it seems, but did not discern the Door, because this sudden Disorder, in their Imagination, might either make the Door to them like the solid Wall, or the solid Wall like so many Doors.

This is no more than what happens to several Men in their Liquor, that tho' their Eyes be open, and can perceive the several Objects that surround them, yet they cannot discern wherein they differ. And, if we may suppose, that the *Syrian* Army was under the like Case, we need no longer wonder that they readily accepted of a Guide, who offered his Service, and bespoke them fair (whom they might, indeed, take for some Deputy of the Town, with Authority to deliver up the Prophet to them) than that a Drunkard, who, after a long while having lost his Way, and found himself bewilder'd, should be thankful to any Hand that would promise to conduct him safe home.

An Ass's Head was sold for fourscore Pieces of Silver] If we reckon these Pieces of Silver, or Shekels, at fifteen Pence a-piece, they come to five Pounds Sterling, a vast Price for that which had on it so little Meat, and that unclean according to the Law, *Levit.* xi. In Times of Famine, however, and extreme Necessity, the *Jews* themselves were absolved from the Observation of the Law; nor do there want Instances in History, where other People upon the same Occasion, have been reduced to the like Distress, if what *Plutarch*, in the Life of *Artaxerxes*, tells us be true, *viz.* that in that Prince's War with the *Cadusii*, an Ass's Head could scarce have been purchased at the Price of sixty Drachms, *i. e.* two Pounds and five Shillings of our Money.

And the fourth Part of a Cab of Dove's Dung for five Pieces of Silver] Interpreters have been at a great Loss to devise, upon what Account the Inhabitants of *Samaria* should be obliged to buy so small a Quantity of it (for a *Cab* was the least Measure the *Jews* had for dry Things) at so dear a Rate. For Food, for Salt, for Fireing, for dunging their Lands within the Walls, several Interpreters have severally applied it: But, upon a small Examination it would appear, that none of these Uses could suit with the Circumstances of a City so closely besieged as *Samaria* was. The *Talmudists* suppose, that they have found out the true Solution, by translating the Term of the Original, by *Crop of Doves*; for they affirm that several People in *Samaria* kept many Doves, to bring them Provisions from the Country, which were wont to disgorge what they picked up, so that their Owners might sell it at a dear Rate; but who can imagine, that so great a Number of Doves, as were necessary for this Purpose, should be suffered to live in a City so pinched with Famine; that Doves should be so docile and well trained up, as to bring to their Masters whatever they had ranged for; or, that in a Country, in a Manner covered with the Enemy, who had altogether foraged and laid it waste, there should be found any Nourishment at all? The learned *Bochart*, therefore, has not only solidly confuted these wild Opinions, but has likewise farther observed, that the *Arabians* gave the Name of *Dove's Dung*, or *Sparrow's Dung*, to two several Things; first, to a Kind of Moss that grows on Trees or stony Ground; and, secondly, to a Sort of Pease or Pulse, which was very common in *Judea*, as may be seen in 2 *Sam.* xvii. 28. and therefore concludes, that the Word *Chersonim* may well denote *Fitches* or *Pulse*; and, for the Confirmation of this, some Travellers have told us, that at *Grand Cairo* and *Damascus*, there are Magazines, where they constantly fry this Kind of Grain, which those, who go in Pilgrimage, buy and take with them, as Part of the Provision for their Journey.

CHAP. VII.

Eliſha *propheſieth incredible Plenty in* Samaria, *and the Death of a Nobleman, who would not believe the Prophecy. Four Lepers bring Advice of the Flight of the* Syrians. *The King ſeizes their Tents, and gets great Plenty. The incredulous Lord is trodden under Foot and dies.*

Ver. 1. THEN Eliſha ſaid, Hear ye the word of the Lord, Thus ſaith the Lord, To morrow about this time *ſhall* a meaſure of fine flour *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria. 2 Then a lord on whoſe hand the king leaned, anſwered the man of God, and ſaid, Behold, *if* the Lord would make windows in heaven might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof. 3 And there were four leprous men at the entring in of the gate: and they ſaid one to another, Why ſit we here until we die? 4 If we ſay, We will enter into the city, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die. 5 And they roſe up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold *there was* no man there. 6 For the Lord had made the hoſt of the Syrians to hear a noiſe of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians to come upon us. 7 Wherefore they aroſe, and fled in the twilight, and left their tents, and their horſes, and their aſſes, even the camp as it *was*, and fled for their life. 8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat, and drink, and carried thence ſilver and gold, and raiment, and went and hid *it*; and came again, and entred into another tent, and carried thence *alſo*, and went and hid *it*. 9 Then they ſaid one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, ſome miſchief will come upon us: now therefore come, that we may go and tell the kings houſhold. 10 So they came and called unto the porter of the city: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*. 11 And he called the porters, and they told it to the kings houſe within. 12 And the king aroſe in the night, and ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us; they know that we *be* hungry, therefore are they gone out of the camp, to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive and get into the city. 13 And one of his ſervants anſwered, and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left in the city, (behold, they *are* as all the multitude of Iſrael that are left in it: behold, I *ſay*, they *are* even as all the multitude of the Iſraelites that are conſumed) and let us ſend and ſee. 14 They took therefore two chariot horſes, and the king ſent after the hoſt of the Syrians, ſaying Go, and ſee. 15 And they went after them unto Jordan, and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away in their haſte: and the meſſengers returned, and told the king. 16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the Lord. 17 And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him. 18 And it came to paſs, as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel ſhall be to morrow about this time in the gate of Samaria. 19 And that lord anſwered the man of God, and ſaid, Now behold, *if* the Lord ſhould make windows in heaven, might ſuch thing be? And he ſaid, Behold thou ſhalt ſee with thine eyes, but ſhalt not eat thereof. 20 And ſo it fell out unto him: for the people trode upon him in the gate, and he died.

A Meaſure of fine Flour ſhall be ſold for a Shek The Word *Seah*, which we render a *Meaſure*, w equal to ſix Cabs, and contained, as ſome think, Quarts, as others a Peck, and others a Peck and t Quarts of our Meaſure. The Shekel was much abo our three Shillings; and, to have a Peck of fine Flo for three Shillings, at other Times, would not ha been ſo cheap; but, conſidering the preſent Situati of Things, it was wonderfully ſo.

And they ſaid one to another, Lo, the King of Iſra hath hired againſt us the Kings of the Hittites] T *Hittites*, in particular, lived in *Arabia Petræa*, to t South of *Paleſtine*, and, in *Solomon*'s Time (who h ſome Wives out of this Country) held a great Co merce with him in Horſes, 1 *Kings* x. 29. and xi. But under the Name of *Hittites* (as elſewhere under t Names of *Amorites*) the ſacred Penman ſeems to co prehend all, or any of the People of *Canaan*. For, th the greateſt Number of that People were deſtroye yet ſome of them were ſpared, and many of them, up *Joſhua*'s coming, fled away, ſome to remote Parts that famous and antient Pillar, in the Coaſts of *Afri* teſtifies) and others to the Countries bordering up *Canaan*; where, by Reaſon of the Scarcity of Inhab tants in thoſe Days, finding Room enough, they ſeat themſelves, and in Proceſs of Time, growing numero and powerful, appointed (according to their antient Ma ner of Government) Kings to rule over them.

CHAP. VIII.

The Story of the Shunamite *Woman.* Benhada *being ſick, ſends* Hazael *to* Elitha, *who fore* Benhadad's *Death, and* Hazael's *cruel Rei who kills his Maſter, and ſucceeds him.* Je ram's *wicked Reign; he dies, and his Son* ceeds *him.* Ahaziah's *wicked Reign; he j Forces with* Joram *againſt* Hazael.

Ver. 1. THEN ſpake Eliſha unto the wom (whoſe ſon he had reſtored to l ſaying, Ariſe, and go thou and thine houſho and ſojourn whereſoever thou canſt ſojou for the Lord hath called for a famine, and it ſh alſo come upon the land ſeven years. 2 A

the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years. 3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe, and for her land. 4 And the king talked with Gehazi the ſervant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done. 5 And it came to paſs as he was telling the king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord, O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life. 6 And when the king aſked the woman, ſhe told him. So the king appointed unto her a certain officer, ſaying, Reſtore all that *was* hers, and all the fruits of the field, ſince the day that ſhe left the land, even till now. 7 And Eliſha came to Damaſcus: and Ben-hadad the king of Syria, was ſick, and it was told him, ſaying, The man of God is come hither. 8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the Lord by him, ſaying, Shall I recover of this diſeaſe? 9 So Hazael went to meet him, and took a preſent with him, even of every good thing of Damaſcus, forty camels burden, and came and ſtood before him, and ſaid, Thy ſon Ben-hadad king of Syria hath ſent me to thee, ſaying, Shall I recover of this diſeaſe? 10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover: howbeit, the Lord hath ſhewed me, that he ſhall ſurely die. 11 And he ſetled his countenance ſtedfaſtly, until he was aſhamed: and the man of God wept. 12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child. 13 And Hazael ſaid, But what, *is* thy ſervant a dog that he ſhould do this great thing? And Eliſha anſwered, The Lord hath ſhewed me that thou *ſhalt be* king over Syria. 14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me *that* thou ſhouldeſt ſurely recover. 15 And it came to paſs on the morrow, that he took a thick cloth, and dipt *it* in water, and ſpread *it* on his face, ſo that he died: and Hazael reigned in his ſtead. 16 And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, Joram the ſon of Jehoſhaphat king of Judah began to reign. 17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jeruſalem. 18 And he walked in the way of the kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife; and he did evil in the ſight of the Lord. 19 Yet the Lord would not deſtroy Judah, for David his ſervants ſake, as he promiſed him to give him alway a light, *and* to his children. 20 In his days Edom revolted from under the hand of Judah, and made a king over themſelves. 21 So Joram went over to Zair, and all the chariots with him, and he roſe by night and ſmote the Edomites which compaſſed him about: and the captains of the chariots, and the people fled into their tents. 22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the ſame time. 23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his ſon reigned in his ſtead. 25 In the twelfth year of Joram the ſon of Ahab king of Iſrael, did Ahaziah the ſon of Jehoram king of Judah begin to reign. 26 Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem; and his mothers name *was* Athaliah, the daughter of Omri king of Iſrael. 27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the Lord, as *did* the houſe of Ahab; for he *was* the ſon-in-law of the houſe of Ahab. 28 And he went with Joram the ſon of Ahab, to the war againſt Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram. 29 And king Joram went back to be healed in Jezreel, of the wounds which the Syrians had given him at Ramah, when he fought againſt Hazael king of Syria: and Ahaziah the ſon of Jehoram king of Judah, went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick.

And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover; howbeit, the Lord hath ſhewed me, that he ſhall ſurely die] This Meſſage to *Benhadad*, ſeems perfectly equivocal, and therefore, one would think, very unbecoming the prophetical Dignity. It may poſſibly be thought, indeed, ſays *Stackhouſe*, that *Eliſha*'s foretelling his Advancement to the Throne, might be a Spur, and Incitement to his Ambition; but the Means, whereby he accompliſhed his Deſign, were entirely from his wicked and corrupt Mind, which would not ſtay for the ordinary Methods of divine Providence to bring it innocently about, but choſe rather to carve for himſelf, and by murthering his Maſter, to cut him out a more compendious Way of coming into immediate Poſſeſſion. And this ſolves the ſeeming Difficulty, of the Prophet's ſending one Anſwer to *Benhadad*, and telling *Hazael* quite another Story: For, when *Hazael* underſtood that his Maſter's Diſeaſe was not mortal, but that, if no Violence intervened, he might eaſily get over that Indiſpoſition, (for that is the Senſe of *he may certainly recover*) and, at the ſame Time, was told by the Prophet, that he would not, however, recover, becauſe he foreſaw, that Violence would be uſed to take away his Life (as this is the Senſe of *he ſhall ſurely die*) *Hazael* went his Way, and not willing to truſt Providence with his Maſter's Recovery, took Care, the next Morning, to have him diſpatch'd.

There is, however, another, and (as ſome think) a much plainer Interpretation of the Prophet's Words. For, ſince this is a Paſſage, which admits of a various Lection, the adverb *lo*, as it is in the Textual Reading, ſignifies *not*, in our Tranſlation (which in this Place follows the Marginal) is rendered *to him*. So that, if the *Hebrew* Text be right (as ſome learned Men, upon Examination, have given it the Preference) the plain Reading of the Words will be, *Go ſay, thou ſhalt ſurely not live; for the Lord hath ſhewed me, that thou ſhalt ſurely die*. This was the Senſe of the Prophet's Anſwer to *Benhadad*; but *Hazael*, who was a wicked Man, went, and told him a quite contrary Thing, on purpoſe to lull him into a State of Security, that thereby he might have a fairer Opportunity of accompliſhing his Deſign upon him.

Thus

Thus whether the Marginal or Textual Reading, be right, and conſequently, whether the Prophet's Meſſage to *Benhadad* be taken in an affirmative or negative Senſe, he cannot be juſtly charged with Baſeneſs or Ingratitude, ſince, whether he accepted of his Preſent, or no, 'tis manifeſt that he could not return him any falſe or deluſive Anſwer: And yet the more probable Opinion is, that, in Conformity to his former Practice, in the Caſe of *Naaman* the Leper, he did, upon this Occaſion, reject the good Things of *Damaſcus*, which *Benhadad* ſent, and becauſe the ſame Reaſons, which induced him to refuſe them from the Hand of *Naaman*, were ſtill in Force, and might equally prevail with him not to accept them from the Hand of *Hazael*.

CHAP. IX.

Eliſha *ſends a young Prophet to anoint* Jehu *King over* Iſrael, *whom he charges to deſtroy the Houſe of* Ahab. Jehu *is made King, and kills* Joram, *and alſo* Ahaziah *King of* Judah, *cauſes* Jezebel *to be thrown out of a Window, and ſhe is devoured by Dogs.*

Ver. 1. AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy loyns, and take this box of oyl in thine hand, and go to Ramoth-gilead. 2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go in, and make him ariſe up from among his brethren, and carry him to an inner chamber. 3 Then take the box of oyl, and pour *it* on his head, and ſay, Thus ſaith the Lord, I have anointed thee king over Iſrael: then open the door and flee, and tarry not. 4 So the young man, *even* the young man the prophet, went to Ramoth-gilead. 5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O captain. And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain. 6 And he aroſe, and went into the houſe, and he poured the oyl on his head, and ſaid unto him, Thus ſaith the Lord God of Iſrael, I have anointed thee king over the people of the Lord, *even* over Iſrael. 7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the Lord, at the hand of Jezebel. 8 For the whole houſe of Ahab ſhall periſh, and I will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael. 9 And I will make the houſe of Ahab, like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah. 10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door, and fled. 11 Then Jehu came forth to the ſervants of his lord: and *one* ſaid unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he ſaid unto them, Ye know the man and his communication. 12 And they ſaid, *It is* falſe, tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the Lord, I have anointed thee king over Iſrael. 13 Then they haſted and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu is king. 14 So Jehu the ſon of Jehoſhaphat the ſon of Nimſhi, conſpired againſt Joram, (Now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria: 15 But king Joram was returned to be healed in Jezreel, of the wounds which the Syrians had given him, when he fought with Hazael king of Syria;) And Jehu ſaid, If it be your minds, *then* let none go forth *nor* eſcape out of the city, to go to tell *it* in Jezreel. 16 So Jehu rode in a chariot, and went to Jezreel, (for Joram lay there) and Ahaziah king of Judah was come down to ſee Joram. 17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſe-man, and ſend to meet them, and let him ſay, *Is it* peace? 18 So there went one on horſe-back to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchmen told, ſaying, The meſſenger came to them, but he cometh not again. 19 Then he ſent out a ſecond on horſe-back, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behind me. 20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth furiouſly. 21 And Joram ſaid, Make ready. And his chariot was made ready. And Joram king of Iſrael and Ahaziah king of Judah went out, each with his chariot, and they went out againſt Jehu, and met him in the portion of Naboth the Jezreelite. 22 And it came to paſs when Joram ſaw Jehu that he ſaid, *Is it* peace, Jehu? And he anſwered, What peace, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts *are ſo* many? 23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery O Ahaziah. 24 And Jehu drew a bow with his full ſtrength, and ſmote Jehoram between his arms, and the arrow went out at his heart, and he ſunk down in his chariot. 25 Then ſaid Jehu to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, the Lord laid this burden upon him. 26 Surely, *I have* ſeen yeſterday the blood of Naboth, and the blood of his ſons, ſaid the Lord, and I will requite thee in this plat, ſaith the Lord. Now therefore take *and* caſt him into the plat *of ground* according to the word of the Lord. 27 But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden houſe: and Jehu followed after him, and ſaid, Smite him alſo in the chariot. *And they did ſo*, at the going up to Gur, which *is* by Ibleam: and he fled to Megiddo, and died there. 28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his fathers in the city of David. 29 And in the eleventh year of Joram the ſon of Ahab, began Ahaziah to reign over Judah. 30 And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe painted her face, and tired her head, and looked out at a window. 31 And as Jehu entred in at the gate ſhe ſaid, *Had* Zimri peace, who ſlew his maſter? 32 And he lift up his face to the window, and ſaid, Who *is* on my ſide, who? And there looked out to him two *or* three eunuchs. 33 And he

ſaid, Throw her down. So they threw her down: and *ſome* of her blood was ſprinkled on the wall, and on the horſes: and he trode her under foot. 34 And when he was come in, he did eat and drink, and ſaid, Go, ſee now this curſed *woman*, and bury her: for ſhe *is* a kings daughter. 35 And they went to bury her, but they found no more of her than the ſcull, and the feet, and the palms of *her* hands. 36 Wherefore they came again, and told him: and he ſaid, This *is* the word of the Lord, which he ſpake by his ſervant Elijah the Tiſhbite, ſaying, In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel: 37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel, *ſo* that they ſhall not ſay, This *is* Jezebel.

Look out there Jehu — then take the Box of Oil, and pour it on his Head, and ſay, Thus ſaith the Lord, I have anointed thee King over Iſrael] The *Jews* are of Opinion, that none of the Kings of *Iſrael* were anointed, but thoſe that were of the Houſe of *David*, and theſe only when there was a Queſtion about their Succeſſion; as *Solomon*, they ſay, needed not to have been anointed, had it not been for the Faction of *Adonijah*. But in the Caſe of *Jehu*, in whom the Succeſſion of the Kingdom of *Iſrael* was to be tranſlated out of the right Line of the Family of *Ahab*, into another Family which had no Right to the Kingdom, but merely by this Appointment of God, there was a Neceſſity for his Unction, in order both to convey him a Title, and to inveſt him in the actual Poſſeſſion of the Kingdom; for if that (which ſome imagine from 1 *Kings* xix. 16.) be true, viz. that the Prophet *Elijah* did, before this Time, anoint *Jehu*, that Unction did only confer on him a remote Right to the Kingdom, in the ſame Manner, as *Samuel*'s Unction did to *David*, 1 Sam. xvi. 13.

Surely, I have ſeen yeſterday the Blood of Naboth, and the Blood of his Sons, ſaid the Lord, and I will requite thee in this Place] It is to be obſerved, that in all the Hiſtory of *Naboth* (which is recorded in 1 *Kings* xxi.) we find no Mention made of the Death of his Sons; but it is no unuſual Thing for the Scripture to ſupply, in one Place, that which has been omitted in another. 'Tis not improbable therefore, that, as *Naboth* was accuſed of High Treaſon, all his Family was involved in his Ruin, and all his Eſtate confiſcated to the King's Exchequer. And what ſeems to confirm this Opinion is, That we never find *Elijah* once putting the King in Mind, to reſtore the Vineyard to *Naboth*'s Children, or the King, in the Time of his Repentance, ever once thinking to do it, becauſe, in all human Appearance, there were no Heirs left. Notwithſtanding this, *Grotius*, and other learned Men, have obſerved, that theſe Words ſignify no more, than the extreme Poverty to which *Naboth*'s Family was reduced by the Death of their Father, and the Confiſcation of his Goods: For, among the *Hebrews*, ſay they, all Puniſhments and Miſeries are called *Blood*, Levit. xvii. 4. and to take away their Eſtate, upon which they ſhould have lived, was in Effect, to take away their Blood, in which is the Life of every Creature. But this is a little forced; and therefore we ſhould rather think, that *Jehu* is here aggravating *Ahab*'s Crime, and reckoning the Sons, as one with the Father; becauſe, by their being deprived of him, and of his Eſtate, they were, in a Manner, reduced a Condition, as tho' they were dead.

But when Ahaziah the King of Iſrael ſaw this, he fled by way of the Garden-houſe; and Jehu followed after him, and ſaid, Smite him alſo in the Chariot; and they did ſo at the going up to Gur; and he fled to Megiddo, and died there] But the Account of this Tranſaction is very differently related by the Author of the ſecond Book of *Chronicles*, Chap. xxi. In order to reconcile theſe different Accounts we muſt obſerve, that, as one great End of writing the Book of *Chronicles*, was, to ſupply ſuch Matter, as had been omitted in the Book of *Kings*; ſo this Account of the Death of *Ahaziah*, in the latter, is very ſhort, and included in the Story of *Jehoram*, that the Reader, at one and the ſame View, as it were, might perceive, in what Manner it was, that both theſe Princes fell; but in the former it is told more at large, and therefore, to compleat the Hiſtory, we muſt take in both Accounts, and from thence we may gather — That upon ſeeing *Jehoram* mortally wounded, *Ahaziah* turned his Chariot, and made the beſt of his Way to *Samaria*, in order to eſcape into his own Kingdom; but, finding the Paſſes too narrowly guarded, he thought proper to conceal himſelf in the Town, in hopes of a better Opportunity; that *Jehu* in the mean Time, coming to *Samaria*, and, having Intelligence that *Ahaziah* was lurking there, ordered, that diligent Search ſhould be made for him, and, when he was found, that he ſhould be carried to *Gur* (the Place in all Probability, where his Father *Joram* had ſlain his Brethren) and there be killed in his Chariot, that ſo his Servants might immediately carry off his Corpſe, and bury it. But, as *Jehu*'s Order to the Officers, that were entruſted with the Execution, was only, that they ſhould ſmite him, they thought it enough to give him a mortal Wound, ſo that his Servants carried him from thence to *Megiddo*, the next Town in the Tribe of *Iſſachar*, where he died.

Jezebel heard thereof, and painted her Face] The Words in the Original import, *ſhe put her Eyes in Paint*, i. e. ſhe uſed *Stibium*, or Antimony pulverized, to make her Eyes and Eye-brows look black and large, which, in ſeveral Countries, was accounted a great Beauty. The Uſe of Paint has been of antient Date, and the Art of blackening the Hair, and beautifying the Face, may be indulged the Vanity of the Female Sex; but it raiſes one's Indignation, to read of a *Sardanapalus* painting his Eyes and Eye-brows; of the antient *Greeks* running into the ſame Cuſtom; and much more of the martial *Romans*: But there were Fops then in all Nations, as well as now.

CHAP. X.

Jehu *cauſeth ſeventy of* Ahab's *Sons to be ſlain; alſo forty-two of* Athaliah's *Brethren; kills all the Prieſts and Prophets of* Ahab, *and follows the Sins of* Jeroboam. Hazael *oppreſſes* Iſrael. Jehoahaz *ſucceeds* Jehu.

Ver. 1. AND Ahab had ſeventy ſons in Samaria. And Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahabs *children*, ſaying, 2 Now aſſoon as this letter cometh to you, ſeeing your maſters ſons *are* with you, and *there are* with you chariots and horſes, a fenced city alſo, and armour: 3 Look even out the beſt and meeteſt of your maſters ſons, and ſet *him* on his fathers throne, and fight for your maſters houſe. 4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand? 5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us; we will not make any king: do thou *that which is* good in thine eyes. 6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your maſters ſons, and come to me to Jezreel by to morrow this time: (now the kings ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up) 7 And it came to paſs when the letter came to them, that they took the kings ſons, and ſlew

ſeventy perſons, and put their heads in baſkets, and ſent *them* to Jezreel. 8 And there came a meſſenger, and told him, ſaying, They have brought the heads of the kings ſons. And he ſaid, Lay ye them in two heaps at the entring in of the gate, until the morning. 9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people, Ye *be* righteous: behold, I have conſpired againſt my maſter, and ſlew him: but who ſlew all theſe? 10 Know now that there ſhall fall unto the earth nothing of the word of the Lord, which the Lord ſpake concerning the houſe of Ahab: for the Lord hath done *that* which he ſpake by his ſervant Elijah. 11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his kinsfolks, and his prieſts, until he left him none remaining. 12 And he aroſe and departed, and came to Samaria. *And* as he *was* at the ſhearing-houſe in the way, 13 Jehu met with the brethren of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah, and we go down to ſalute the children of the king, and the children of the queen. 14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the pit of the ſhearing-houſe, *even* two and forty men; neither left he any of them. 15 And when he was departed thence, he lighted on Jehonadab the ſon of Rechab, *coming* to meet him, and he ſaluted him, and ſaid to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab anſwered, It is. If it be, give *me* thine hand: And he gave *him* his hand, and he took him up to him into the chariot. 16 And he ſaid, Come with me, and ſee my zeal for the Lord: So they made him ride in his chariot. 17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the ſaying of the Lord, which he ſpake to Elijah. 18 And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved Baal a little, *but* Jehu ſhall ſerve him much. 19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts, let none be wanting, for I have a great ſacrifice *to do* to Baal: whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty, to the intent that he might deſtroy the worſhippers of Baal. 20 And Jehu ſaid, Proclaim a ſolemn aſſembly for Baal. And they proclaimed *it*. 21 And Jehu ſent through all Iſrael: and all the worſhippers of Baal came, ſo that there was not a man left that came not: and they came into the houſe of Baal; and the houſe of Baal was full from one end to another. 22 And he ſaid unto him that *was* over the veſtry, Bring forth veſtments for all the worſhippers of Baal. And he brought them forth veſtments. 23 And Jehu went, and Jehonadab the ſon of Rechab, into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the ſervants of the Lord, but the worſhippers of Baal only. 24 And when they went in to offer ſacrifices and burnt offerings, Jehu appointed fourſcore men without, and ſaid, *If* any of the men whom I have brought into your hands, eſcape, *he that letteth him go*, his life *ſhall be* for the life of him. 25 And it came to paſs as ſoon as he had made an end of offering the burnt-offering, that Jehu ſaid to the guard, and to the captains, Go in, *and* ſlay them, let none come forth. And they ſmote them with the edge of the ſword, and the guard and the captains caſt *them* out, and went to the city of the houſe of Baal. 26 And they brought forth the images out of the houſe of Baal and burnt them. 27 And they brake down the image of Baal, and brake down the houſe of Baal, and made it a draught-houſe unto this day. 28 Thus Jehu deſtroyed Baal out of Iſrael. 29 Howbeit *from* the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan. 30 And the Lord ſaid unto Jehu, Becauſe thou haſt done well in executing *that which is* right in mine eyes, *and* haſt done unto the houſe of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* ſhall ſit on the throne of Iſrael. 31 But Jehu took no heed to walk in the law of the Lord God of Iſrael, with all his heart: *for* he departed not from the ſins of Jeroboam, which made Iſrael to ſin. 32 In thoſe days the Lord cut Iſrael ſhort: and Hazael ſmote them in all the coaſts of Iſrael; 33 From Jordan eaſtward, all the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites, from Aroer (which *is* by the river Arnon) even Gilead and Baſhan. 34 Now the reſt of the acts of Jehu and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael? 35 And Jehu ſlept with his fathers, and they buried him in Samaria; and Jehoahaz his ſon reigned in his ſtead. 36 And the time that Jehu reigned over Iſrael in Samaria *was* twenty and eight years.

And Jehu wrote Letters, and ſent to Samaria, unto the Rulers of Jezreel] But how came the Rulers of *Jezreel* to be at *Samaria?* Some have imagined indeed a Miſtake in the Tranſcriber, and that, inſtead of *Jezreel*, the Word ſhould be *Iſrael*, which is no great Variation. But why may we not ſuppoſe, that, upon hearing how *Jehu* had ſlain *Joram*, the great Men of his Court might take the Children, and, for fear they ſhould fall into his Hands, flee with them to *Samaria*, as the Capital, and ſtrongeſt Place in the Kingdom; where they might think of defending themſelves againſt his Uſurpation, and (as his Letter ſeems to import) of filling with one of *Ahab*'s Family, the vacant Throne. It was cuſtomary for Princes of the Blood in thoſe Days to be brought up in the Families of the prime Nobility of the Nation; and therefore, whatever Perſons of this Quality had theſe Princes under their Care, and foreſaw the Revolution that was like to happen, might think it the moſt adviſeable Way to haſten with them to *Samaria*, as a Place of the moſt Security: Or, for the very Reaſon, *Joram*, when he went againſt *Ramoth-Gilead*, might have ſent them thither, that they might be under Cover, from any ill Accident that might poſſibly happen in his War with the King of *Syria*.

CHAP. XI.

Q. Athaliah *deſtroys all the Royal Family, except* Joaſh, *whom* Jehoiada *hides ſix Years in the Temple, and in the ſeventh proclaims him King.* Athaliah *is ſlain. The Covenant between God, the King, and the People is renewed. Baal-Worſhip is deſtroyed.*

Ver. 1. AND when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal. 2 But Jehoſheba the daughter of king Joram, ſiſter of Ahaziah, took Joaſh the ſon of Ahaziah, and ſtole him from among the kings ſons, *which were* ſlain; and they hid him, *even* him and his nurſe in the bed-chamber from Athaliah, ſo that he was not ſlain. 3 And he was with her hid in the houſe of the Lord, ſix years; and Athaliah did reign over the land. 4 And the ſeventh year Jehoiada ſent and fetcht the rulers over hundreds, with the captains and the guard, and brought them to him into the houſe of the Lord, and made a covenant with them, and took an oath of them in the houſe of the Lord, and ſhewed them the kings ſon. 5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; A third part of you that enter in on the ſabbath, ſhall even be keepers of the watch of the kings houſe. 6 And a third part *ſhall be* at the gate of Sur: and a third part at the gate behind the guard: ſo ſhall ye keep the watch of the houſe that it be not broken down. 7 And two parts of all you, that go forth on the ſabbath, *even* they ſhall keep the watch of the houſe of the Lord about the king. 8 And ye ſhall compaſs the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be ſlain; and be ye with the king as he goeth out, and as he cometh in. 9 And the captains over the hundreds did according to all *things* that Jehoiada the prieſt commanded: and they took every man his men that were to come in on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt. 10 And to the captains over hundreds, did the prieſt give king Davids ſpears and ſhields that *were* in the temple of the Lord. 11 And the guard ſtood, every man with his weapon in his hand, round about the king, from the right corner of the temple, to the left corner of the temple, *along* by the altar and the temple. 12 And he brought forth the kings ſon, and put the crown upon him, and *gave him* the teſtimony, and they made him king, and anointed him, and they clapt their hands, and ſaid, God ſave the king. 13 And when Athaliah heard the noiſe of the guard, *and* of the people, ſhe came to the people, into the temple of the Lord. 14 And when ſhe looked, behold, the king ſtood by a pillar, as the manner *was*, and the princes, and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treaſon, treaſon. 15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt, and ſaid unto them, Have her forth without the ranges: and him that followeth her, kill with the ſword: For the prieſt had ſaid, Let her not be ſlain in the houſe of the Lord. 16 And they laid hands on her, and ſhe went by the way by the which the horſes came into the kings houſe, and there was ſhe ſlain. 17 And Jehoiada made a covenant between the Lord, and the king, and the people, that they ſhould be the Lords people; between the king alſo and the people. 18 And all the people of the land went into the houſe of Baal, and brake it down, his altars and his images brake they in pieces thoroughly, And ſlew Mattan the prieſt of Baal before the altars: and the prieſt appointed officers over the houſe of the Lord. 19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land, and they brought down the king from the houſe of the Lord, and came by the way of the gate of the guard to the kings houſe, and he ſat on the throne of the kings. 20 And all the people of the land rejoiced, and the city was in quiet; and they ſlew Athaliah with the ſword *beſide* the kings houſe. 21 Seven years old *was* Jehoaſh when he began to reign.

And when Athaliah, the Mother of Ahaziah, ſaw that her Son was dead, ſhe aroſe and deſtroyed all the Seed Royal] The Conſideration of the Fate that attended the two royal Families of *Iſrael* and *Judah*, is enough to make any one bleſs Providence, for having been born of meaner Parentage. The whole Offspring of *Jeroboam*, *Baaſha*, and *Ahab*, Kings of *Iſrael*, were cut off for their Idolatry, ſo that there was not one left; and the Kings of *Judah*, having an Affinity with the Houſe of *Ahab*, and being by them ſeduced to the ſame Crime, were deſtroyed by three ſucceſſive Maſſacres, that there was but one left. For, firſt, *Jehoram* ſlew his Brethren; then, *Jehu* ſlew all his Brother's Children; and now, *Athaliah* deſtroys all the reſt, that her Executioners could meet with. Enraged ſhe was to ſee *Ahab*'s Family cut off, ſhe had Reaſon to apprehend, that *Jehu*, who had a Commiſſion to extirpate all, would not be long before he called upon her; her only Way therefore, to ſecure herſelf againſt him, was to uſurp the Throne; but this, ſhe knew, ſhe could not do, without deſtroying all the royal Progeny, who were no Well-wiſhers to the Worſhip of *Baal*, which ſhe had abetted, and was reſolved to eſtabliſh.

And gave him the Teſtimony] Thoſe who think, that the Word *Eduth*, which we tranſlate *Teſtimony*, comes from the *Hebrew* Root *Adah*, which ſignifies *to cloath*, *put on*, or *adorn*, ſuppoſe, that it was ſome royal Ornament, which the High-Prieſt put upon the King, as a Mark of regal Dignity, at the ſame Time that he placed the Crown upon his Head; and this Ornament they conceive to have been a *Bracelet*; becauſe, in the Story of the *Amalekite*, we read, that he brought to *David* the Bracelet that was upon *Saul*'s Arm, as well as the Crown that was upon his Head. But ſince, in the xviith Chapter of *Deuteronomy*, which treats expreſly of the Election and Duty of a King, there is this Injunction given, *That he ſhould write him a Copy of the Law in a Book, out of that which is before the Prieſts, the Levites*, Ver. 18. others, with more Probability, have thought, that, at his Coronation, a Roll, containing a Copy of the Law, (which is frequently called a *Teſtimony*, as being a Witneſs of God's Will, and Men's Duty) was put in his Hand, which he held, for that Time, in the Way of a Sceptre or Truncheon; tho' others will have it, that when *Jehoiadah* crowned *Joaſh*, he laid the Book of the Law *upon his Head*, to which Cuſtom holy *Job* (Ch. xxxi. 35, 36.) as they think, ſeems to allude, when he wiſhes, *O that mine Adverſary had written a Book; ſurely I would take it upon my Shoulder, and bind it as a Crown to me:* For the Manner among the *Orientals*, when they had received a Letter from any Perſon they highly reſpected, was to hold it up to their Heads, before they opened it. See *Patrick*'s and *Calmet*'s Com. and *Pool*'s Annot.

CHAP. XII.

Jehoaſh (*or* Joaſh) *reigns well all the Days of* Jehoiada, *and orders the Temple to be repaired. He diverts* Hazael *from* Jeruſalem, *by a Preſent of the hallowed Treaſures. He is ſlain by his Servants, and is ſucceeded by* Amaziah.

Ver.

Ver. 1. IN the ſeventh year of Jehu, Jehoaſh began to reign; and forty years reigned he in Jeruſalem: and his mothers name *was* Zibiah of Beer-ſheba. 2 And Jehoaſh did *that which was* right in the ſight of the Lord all his days, wherein Jehoiada the prieſt inſtructed him. 3 But the high places were not taken away: the people ſtill ſacrificed, and burnt incenſe in the high places. 4 And Jehoaſh ſaid to the prieſts, All the money of the dedicated things that is brought into the houſe of the Lord, *even* the money of every one that paſſeth *the account*, the money that every man is ſet at, *and* all the money that cometh into any mans heart to bring into the houſe of the Lord, 5 Let the prieſts take *it* to them, every man of his acquaintance, and let them repair the breaches of the houſe, whereſoever any breaches ſhall be found. 6 But it was *ſo*, *that* in the three and twentieth year of king Jehoaſh, the prieſts had not repaired the breaches of the houſe. 7 Then king Jehoaſh called for Jehoiada the prieſt, and the *other* prieſts, and ſaid unto them, Why repair ye not the breaches of the houſe? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the houſe. 8 And the prieſts conſented to receive no *more* money of the people, neither to repair the breaches of the houſe. 9 But Jehoiada the prieſt took a cheſt, and bored a whole in the lid of it, and ſet it beſide the altar, on the right ſide, as one cometh into the houſe of the Lord: and the prieſts that kept the door, put therein all the money *that was* brought into the houſe of the Lord. 10 And it was *ſo*, when they ſaw that *there was* much money in the cheſt, that the kings ſcribe, and the high prieſt came up, and they put up in bags, and told the money *that was* found in the houſe of the Lord. 11 And they gave the money, being told, into the hands of them that did the work, that had the overſight of the houſe of the Lord: and they laid it out to the carpenters and builders, that wrought upon the houſe of the Lord. 12 And to maſons and hewers of ſtone, and to buy timber, and hewed ſtone to repair the breaches of the houſe of the Lord, and for all that was laid out for the houſe to repair *it*. 13 Howbeit, there were not made for the houſe of the Lord, bowls of ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of ſilver, of the money *that was* brought into the houſe of the Lord. 14 But they gave that to the workmen, and repaired therewith the houſe of the Lord. 15 Moreover, they reckoned not with the men, into whoſe hand they delivered the money to be beſtowed on workmen: for they dealt faithfully. 16 The treſpaſs-money, and ſin-money was not brought into the houſe of the Lord: it was the prieſts. 17 Then Hazael king of Syria went up and fought againſt Gath, and took it: and Hazael ſet his face to go up to Jeruſalem. 18 And Jehoaſh king of Judah took all the hallowed things that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah had dedicate, and his own hallowed things, and all the gold *that was* found in the treaſures of the houſe of the Lord, and in the kings houſe, and ſent *it* to Hazael king of Syria, and he went away from Jeruſalem. 19 And the reſt of the acts of Joaſh, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 20 And his ſervants aroſe, and made a conſpiracy, and ſlew Joaſh in the houſe of Millo, which goeth down to Silla. 21 For Jozachar the ſon of Shimeath, and Jehozabad the ſon of Shomer, his ſervants, ſmote him, and he died; and they buried him with his fathers in the city of David, and Amaziah his ſon reigned in his ſtead.

There being no Difficulty in this Chapter that wants Explanation, we will proceed to the next.

CHAP. XIII.

Jehoahaz, *King of* Iſrael, *follows the Sins of* Jeroboam, *is oppreſſed by* Hazael, *and relieved by Prayer.* Joaſh *ſucceeds him in the Kingdom, and in his Idolatry.* Eliſha *propheſies three Victories over the* Syrians, *and dies.* Joaſh's *Lamentation. The* Moabites *invade the Land. A dead Man being caſt into* Eliſha's *Sepulchre, revives.* Hazael *dies, and* Joaſh *recovers the Cities that had been taken from his Father.*

Ver. 1. IN the three and twentieth year of Joaſh the ſon of Ahaziah king of Judah, Jehoahaz the ſon of Jehu began to reign over Iſrael in Samaria, *and reigned* ſeventeen years. 2 And he did *that which was* evil in the ſight of the Lord, and followed the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin, he departed not therefrom. 3 And the anger of the Lord was kindled againſt Iſrael, and he delivered them into the hand of Hazael king of Syria: and into the hand of Ben-hadad the ſon of Hazael, all *their* days. 4 And Jehoahaz beſought the Lord, and the Lord hearkened unto him: for he ſaw the oppreſſion of Iſrael, becauſe the king of Syria oppreſſed them. 5 (And the Lord gave Iſrael a ſaviour, ſo that they went out from under the hand of the Syrians: and the children of Iſrael dwelt in their tents, as before time. 6 Nevertheleſs, they departed not from the ſins of the houſe of Jeroboam, who made Iſrael ſin, *but* walked therein: and there remained the grove alſo in Samaria) 7 Neither did he leave of the people to Jehoahaz, but fifty horſemen, and ten chariots, and ten thouſand footmen; for the king of Syria had deſtroyed them, and had made them like the duſt by threſhing. 8 Now the reſt of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael? 9 And Jehoahaz ſlept with his fathers, and they buried him in Samaria, and Joaſh his ſon reigned in his ſtead. 10 In the thirty and ſeventh year of Joaſh king of Judah, began Jehoaſh the ſon of Jehoahaz to reign over Iſrael in Samaria, *and reigned* ſixteen years. 11 And he did *that which was* evil in the ſight of the Lord; he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael ſin, *but* he walked therein. 12 And the reſt of the acts of Joaſh, and all that he did, and his might wherewith he fought againſt Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael? 13 And Joaſh ſlept with his fathers, and Jeroboam ſat upon his throne: and Joaſh was buried in Samaria with the kings of Iſrael. 14 Now Eliſha

fallen ſick of his ſickneſs whereof he died, and Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof. 15 And Eliſha ſaid unto him, Take bow and arrows: and he took unto him bow and arrows. 16 And he ſaid to the king of Iſrael, Put thine hand upon the bow. And he put his hand *upon it*: and Eliſha put his hands upon the kings hands. 17 And he ſaid, Open the window eaſt-ward: and he opened *it*. Then Eliſha ſaid, Shoot: and he ſhot. And he ſaid, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou ſhalt ſmite the Syrians in Aphek, till thou have conſumed *them*. 18 And he ſaid, Take the arrows: and he took *them*. And he ſaid unto the king of Iſrael, Smite upon the ground: and he ſmote thrice, and ſtayed. 19 And the man of God was wroth with him, and ſaid, Thou ſhouldeſt have ſmitten five or ſix times, then hadſt thou ſmitten Syria till thou hadſt conſumed *it*: whereas now thou ſhalt ſmite Syria *but* thrice. 20 And Eliſha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the year. 21 And it came to paſs as they were burying a man, that behold they ſpied a band *of men*, and they caſt the man into the ſepulchre of Eliſha: and when the man was let down, and touched the bones of Eliſha, he revived, and ſtood up on his feet. 22 But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz. 23 And the Lord was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his preſence as yet. 24 So Hazael king of Syria died, and Ben-hadad his ſon reigned in his ſtead. 25 And Jehoaſh the ſon of Jehoahaz took again out of the hand of Ben-hadad the ſon of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joaſh beat him, and recovered the cities of Iſrael.

And the Man of God was wroth with him, and ſaid, Thou ſhouldeſt have ſmitten five or ſix Times] Whether King *Joaſh*, before this Interview with *Eliſha*, was acquainted, or not, with the Nature of parabolical Actions, whereby Prophets more eſpecially were accuſtomed to repreſent future Events; by the Comment which *Eliſha* made upon the firſt Arrow that he ſhot (which he calls *the Arrow of Deliverance from Syria*) he could not but perceive that this was a ſymbolical Action, and intended to prefigure his Victories over that Nation; and therefore, as the firſt Action of ſhooting was a Kind of Prelude to the War, he could not but underſtand farther, (even tho' the Prophet had ſaid nothing to him) that this ſecond Action of ſtriking the Ground with the Arrow, was to portend the Number of Victories he was to obtain. But then, if we may ſuppoſe, with the Generality of Interpreters, that the Prophet had apprized him before-hand, that ſuch was the ſymbolical Intent of what he now put him upon, that the oftner he ſmote upon the Ground, the more would the Victories be, which his Arms ſhould obtain; that this was the Decree of Heaven, and that thus, in the Meaſure, his Succeſs in War was put in his own Power; the King's Conduct was utterly inexcuſable, for confident of the Prophet's Promiſe, and conſidering the juſt Strength of the Kings of *Syria*, more than the Power of God that was engaged on his Side, he ſtopped his Hand, after he had ſmote thrice; ſuppoſing, indeed, that the Prediction would never have been fulfilled, had he gone on, and ſmote upon the Earth oftner. Upon the Whole therefore, the Prophet had juſt Reaſon to be offended with the King, for not believing God, who had done ſo many Miracles in Favour of the *Iſraelites*; for not believing him, who (according to his own Acknowledgment) had been a conſtant Defender of the State; *the Chariot of Iſrael, and the Horſemen thereof*; and now, in his dying Hours, was full of good Wiſhes for his Country; and, by this Unbelief of his, for eclipſing the Glory of his own Arms, and curtailing the Number of his Victories: For *thou ſhouldeſt have ſmitten five or ſix Times* (ſays the Prophet to the King) *then ſhouldeſt thou have ſmitten Syria, till thou hadſt conſumed it, whereas now thou ſhalt ſmite Syria but thrice.*

CHAP. XIV.

Amaziah's good Reign; his Victory over Edom; *is overcome by* Jehoaſh *King of* Iſrael; *is ſucceeded by* Ahaziah. Jehoaſh *dies, and* Jeroboam *his Son is made King; his Acts and Death.* Zachariah *his Son ſucceeds him.*

Ver. 1. IN the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael, reigned Amaziah the ſon of Joaſh king of Judah. 2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem. 3 And he did *that which was* right in the ſight of the Lord, yet not like David his father: he did according to all things as Joaſh his father did. 4 Howbeit, the high places were not taken away: as yet the people did ſacrifice, and burnt incenſe on the high places. 5 And it came to paſs as ſoon as the kingdom was confirmed in his hand, that he ſlew his ſervants which had ſlain the king his father. 6 But the children of the murderers he ſlew not: according unto that which is written in the book of the law of Moſes, wherein the Lord commanded, ſaying, The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſin. 7 He ſlew of Edom in the valley of ſalt, ten thouſand, and took Selah by war, and called the name of it Joktheel, unto this day. 8 Then Amaziah ſent meſſengers to Jehoaſh the ſon of Jehoahaz, ſon of Jehu king of Iſrael, ſaying, Come, let us look one another in the face. 9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle. 10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry at home: for why ſhouldſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee? 11 But Amaziah would not hear: therefore Jehoaſh king of Iſrael went up, and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah. 12 And Judah was put to the worſe before Iſrael, and they fled every man to their tents. 13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh the ſon of Ahaziah, at Beth-ſhemeſh, and came to Jeruſalem, and brake down the wall of Jeruſalem, from the

gate of Ephraim, unto the corner-gate, four hundred cubits. 14 And he took all the gold and ſilver, and all the veſſels *that were* found in the houſe of the Lord, and in the treaſures of the kings houſe, and hoſtages, and returned to Samaria. 15 Now the reſt of the acts of Jehoaſh which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael? 16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael, and Jeroboam his ſon reigned in his ſtead. 17 And Amaziah the ſon of Joaſh king of Judah, lived after the death of Jehoaſh ſon of Jehoahaz king of Iſrael, fifteen years. 18 And the reſt of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah? 19 Now they made a conſpiracy againſt him in Jeruſalem: and he fled to Lachiſh, but they ſent after him to Lachiſh, and ſlew him there. 20 And they brought him on horſes; and he was buried at Jeruſalem with his fathers in the city of David. 21 And all the people of Judah took Azariah, (which *was* ſixteen years old) and made him king in ſtead of his father Amaziah. 22 He built Elath, and reſtored it to Judah, after that the king ſlept with his fathers. 23 In the fifteenth year of Amaziah, the ſon of Joaſh, king of Judah, Jeroboam the ſon of Joaſh king of Iſrael began to reign in Samaria, *and reigned* forty and one years. 24 And he did *that which was* evil in the ſight of the Lord: he departed not from all the ſins of Jeroboam the ſon of Nebat who made Iſrael to ſin. 25 He reſtored the coaſt of Iſrael from the entring of Hamath, unto the ſea of the plain, according to the word of the Lord God of Iſrael, which he ſpake by the hand of his ſervant Jonah, the ſon of Amittai, the prophet, which *was* of Gath hepher. 26 For the Lord ſaw the affliction of Iſrael, *that it was* very bitter: for *there was* not any ſhut up, nor any left, nor any helper for Iſrael. 27 And the Lord ſaid not that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſon of Joaſh. 28 Now reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus, and Hamath, *which belonged* to Judah, for Iſrael, *are* they not written in the book of the chronicles of the kings of Iſrael? 29 And Jeroboam ſlept with his fathers, *even* with the kings of Iſrael; and Zachariah his ſon reigned in his ſtead.

According to the Word of the Lord God of Iſrael, which he ſpake by the Hand of his Servant Jonah] The only Mention we have of this Prophet (whom the *Jews* will have to be the Son of the Widow of *Zarepta*, whom *Elijah* raiſed from the Dead, but without any Foundation of Reaſon) is in this Paſſage, and the Account of this famous Miſſion to *Nineveh*. What the Prophecies were, whereby he encouraged *Joaſh* to proclaim War againſt the King of *Syria*, we have no where recorded; but, as we have not every Thing which the Prophet did write, ſo ſeveral Prophets, we muſt know did not commit their Predictions to writing. From this Place, however, we may obſerve, that God was very merciful to the *Iſraelites*, tho' they were certainly a very wicked People, in continuing a Race of Prophets among them, even after *Eliſha* was dead.

CHAP. XV.

Azariah's *good Reign; is puniſhed with Leproſy, and dies.* Zachariah *reigns ill; is ſlain by* Shallum, *who is killed by* Menahem. Pekahiah *his Son ſucceeds him; he is ſlain by* Pekah. *Part of the* Iſraelites *carried away captive by* Tiglath-Pileſer. Hoſhea *kills* Pekah, *and ſucceeds him.* - Jotham's *good Reign; is ſucceeded by* Ahaz.

Ver. 1. IN the twenty and ſeventh year of Jeroboam king of Iſrael, began Azariah ſon of Amaziah king of Judah to reign. 2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jeruſalem, and his mothers name *was* Jecholiah of Jeruſalem. 3 And he did *that which was* right in the ſight of the Lord, according to all that his father Amaziah had done; 4 Save that the high places were not removed: the people ſacrificed, and burnt incenſe ſtill on the high places. 5 And the Lord ſmote the king, ſo that he was a leper unto the day of his death, and dwelt in a ſeveral houſe: and Jotham the kings ſon *was* over the houſe, judging the people of the land. 6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 7 So Azariah ſlept with his fathers, and they buried him with his fathers in the city of David; and Jotham his ſon reigned in his ſtead. 8 In the thirty and eighth year of Azariah king of Judah, did Zachariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months. 9 And he did *that which was* evil in the ſight of the Lord, as his fathers had done: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin. 10 And Shallum the ſon of Jabeſh conſpired againſt him, and ſmote him before the people, and ſlew him, and reigned in his ſtead. 11 And the reſt of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael. 12 This *was* the word of the Lord which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael, unto the fourth *generation*. And ſo it came to paſs. 13 Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of Uzziah king of Judah, and he reigned a full mounth in Samaria. 14 For Menahem the ſon of Gadi, went up from Tirzah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead. 15 And the reſt of the acts of Shallum, and his conſpiracy which he made, behold they *are* written in the book of the chronicles of the kings of Iſrael. 16 Then Menahem ſmote Tiphſah, and all that *were* therein, and the coaſts thereof from Tirzah: becauſe they opened not *to him*, therefore he ſmote *it*, *and* all the women therein that were with child, he ript up. 17 In the nine and thirtieth year of Azariah king of Judah, began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria. 18 And he did *that which was* evil in the ſight of the Lord: he departed not all his days from the ſins of Jeroboam the ſon of Nebat who made Iſrael to ſin. 19 *And* Pul the king of Aſſyria came againſt the land: and

Menahem

Menahem gave Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand. 20 And Menahem exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria: ſo the king of Aſſyria turned back, and ſtayed not there in the land. 21 And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael? 22 And Menahem ſlept with his fathers, and Pekahiah his ſon reigned in his ſtead. 23 In the fiftieth year of Azariah king of Judah, Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, *and reigned* two years. 24 And he did *that which was* evil in the ſight of the Lord, he departed not from the ſins of Jeroboam the ſon of Nebat who made Iſrael to ſin. 25 But Pekah the ſon of Remaliah, a captain of his, conſpired againſt him, and ſmote him in Samaria, in the palace of the kings houſe, with Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. 26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael. 27 In the two and fiftieth year of Azariah king of Judah, Pekah the ſon of Remaliah began to reign over Iſrael in Samaria, *and reigned* twenty years. 28 And he did *that which was* evil in the ſight of the Lord, he departed not from the ſins of Jeroboam the ſon of Nebat who made Iſrael to ſin. 29 In the days of Pekah king of Iſrael came Tiglath-pileſer king of Aſſyria, and took Ijon, and Abelbeth-maachah, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Aſſyria. 30 And Hoſhea the ſon of Elah made a conſpiracy againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead, in the twentieth year of Jotham the ſon of Uzziah. 31 And the reſt of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael. 32 In the ſecond year Pekah the ſon of Remaliah, king of Iſrael, began Jotham the ſon of Uzziah king of Judah to reign. 33 Five and twenty years old was he when he began to reign, and he reigned ſixteen years in Jeruſalem: and his mothers name *was* Jeruſha, the daughter of Zadok. 34 And he did *that which was* right in the ſight of the Lord: he did according to all that his father Uzziah had done. 35 Howbeit the high places were not removed: the people ſacrificed and burnt incenſe ſtill in the high places: he built the higher gate of the houſe of the Lord. 36 Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 37 (In thoſe days the Lord began to ſend againſt Judah, Rezin the king of Syria, and Pekah the ſon of Remaliah, 38 And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his ſon reigned in his ſtead.

It is ſaid, Ver. 30. that *Hoſhea* conſpired againſt, and ſmote *Pekah*, and reigned in his Stead, *in the twentieth Year of Jotham the Son of Uzziah*: But how could this be, when *Jotham* reigned only *ſixteen Years*, Ver. 33. The Meaning is, that he began his Reign in the twentieth Year after the Beginning of *Jotham*'s Reign; or, which is the ſame Thing, in the fourth Year of *Ahaz*, as appears from Chap. xvi. 1. But the ſacred Writer not having yet made Mention of *Ahaz*, thought it more proper to number *Hoſhea*'s Years by *Jotham*, of whom he had ſpoken, than by *Ahaz*. Beſides, as *Jotham* reigned divers Years in his Father's Life, ſo might *Ahaz* in *Jotham*'s Life, and *Jotham* might, for divers Reaſons, reſign up the Adminiſtration of the Kingdom wholly to *Ahaz* ſome Years before his Death; and therefore might be ſaid to reign ſixteen Years, tho' he lived longer.

CHAP. XVI.

Ahaz's *Idolatry. War between* Syria *and* Iſrael. Ahaz *ſacrifices on an Altar, the Pattern of which he had ſeen at* Damaſcus; *he ſpoils the Temple.* Hezekiah *ſucceeds him.*

Ver. 1. IN the ſeventeenth year of Pekah the ſon of Remaliah, Ahaz the ſon of Jotham king of Judah began to reign. 2 Twenty years old *was* Ahaz when he began to reign, and reigned ſixteen years in Jeruſalem, and did not *that which was* right in the ſight of the Lord his God, like David his father. 3 But he walked in the way of the kings of Iſrael, yea, and made his ſon to paſs through the fire, according to the abominations of the heathen, whom the Lord caſt out from before the children of Iſrael. 4 And he ſacrificed and burnt incenſe in the high places, and on the hills, and under every green tree. 5 Then Rezin king of Syria, and Pekah ſon of Remaliah king of Iſrael, came up to Jeruſalem to war: and they beſieged Ahaz, but could not overcome *him*. 6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day. 7 So Ahaz ſent meſſengers to Tiglath-pileſer king of Aſſyria, ſaying, I *am* thy ſervant and thy ſon: come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael, which riſe up againſt me. 8 And Ahaz took the ſilver and gold *that was* found in the houſe of the Lord, and in the treaſures of the kings houſe, and ſent *it for* a preſent to the king of Aſſyria. 9 And the king of Aſſyria hearkened unto him: for the king of Aſſyria went up againſt Damaſcus, and took it, and carried *the people of* it captive to Kir, and ſlew Rezin. 10 And king Ahaz went to Damaſcus, to meet Tiglath-pileſer king of Aſſyria, and ſaw an altar that *was* at Damaſcus: and king Ahaz ſent to Urijah the prieſt the faſhion of the altar, and the pattern of it, according to all the workmanſhip thereof. 11 And Urijah the prieſt built an altar according to all that king Ahaz had ſent from Damaſcus: ſo Urijah the prieſt made *it*, againſt king Ahaz came from Damaſcus. 12 And when the king was come from Damaſcus, the king ſaw the altar: and the king approached to the altar, and offered thereon. 13 And he burnt his burnt-offering, and his meat offering, and poured his drink-offering, and ſprinkled the blood of his peace-offerings upon the altar. 14 And he brought alſo the braſen altar which *was* before the

the Lord, from the fore-front of the houſe, from between the altar and the houſe of the Lord, and put it on the north ſide of the altar. 15 And King Ahaz commanded Urijah the prieſt, ſaying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the kings burnt-ſacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and ſprinkle upon it all the blood of the burnt-offering, and all the blood of the ſacrifice: and the braſen altar ſhall be for me to enquire *by*. 16 Thus did Urijah the prieſt, according to all that king Ahaz had commanded. 17 And king Ahaz cut off the borders of the baſes, and removed the laver from off them, and took down the ſea from off the braſen oxen that *were* under it, and put it upon a pavement of ſtones. 18 And the covert for the ſabbath that they had built in the houſe, and the kings entry without, turned he from the houſe of the Lord, for the king of Aſſyria. 19 Now the reſt of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah? 20 And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his ſon reigned in his ſtead.

The Contents of this, and ſeveral other Chapters in this Book, being related more at large in the *Chronicles*, we ſhall defer our Remarks, till we can make them to more Advantage.

CHAP. XVII.

Hoſhea's *wicked Reign.* Salmanezer, *King of* Aſſyria, *carries* Iſrael *captive into his own Country. The ſtrange Nations, tranſplanted into* Samaria, *are plagued with Lions. An* Iſraelitiſh *Prieſt is ſent to them; whence follows a Mixture of Religions.*

Ver. 1. IN the twelfth year of Ahaz king of Judah, began Hoſhea the ſon of Elah to reign in Samaria, over Iſrael nine years. 2 And he did *that which was* evil in the ſight of Lord, but not as the kings of Iſrael that were before him. 3 Againſt him came up Shalmaneſer king of Aſſyria, and Hoſhea became his ſervant, and gave him preſents. 4 And the king of Aſſyria found conſpiracy in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent to the king of Aſſyria, as *he had done* year by year: therefore the king of Aſſyria ſhut him up, and bound him in priſon. 5 Then the king of Aſſyria came up throughout all the land, and went up to Samaria, and beſieged it three years. 6 In the ninth year of Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away into Aſſyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes. 7 For *ſo* it was, that the children of Iſrael had ſinned againſt the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods. 8 And walked in the ſtatutes of the heathen, (whom the Lord caſt out from before the children of Iſrael) and of the kings of Iſrael, which they had made. 9 And the children of Iſrael did ſecretly *thoſe* things that *were* not right againſt the Lord their God, and they built them high places in all their cities, from the tower of the watchmen, to the fenced city. 10 And they ſet them up images and groves in every high hill, and under every green tree: 11 And there they burnt incenſe in all the high places, as *did* the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger. 12 For they ſerved idols, whereof the Lord had ſaid unto them, Ye ſhall not do this thing. 13 Yet the Lord teſtified againſt Iſrael, and againſt Judah, by all the prophets, *and by* all the ſeers, ſaying, Turn ye from your evil ways, and keep my commandments *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets. 14 Notwithſtanding, they would not hear, but hardned their necks, like to the neck of their fathers, that did not believe in the Lord their God. 15 And they rejected his ſtatutes and his covenant that he made with their fathers and his teſtimonies which he teſtified againſt them, and they followed vanity, and became vain, and went after the heathen that were round about them, *concerning* whom the Lord had charged them, that they ſhould do not like them. 16 And they left all the commandments of the Lord their God, and made them molten images, *even* two calves, and made a grove and worſhipped all the hoſt of heaven, and ſerved Baal. 17 And they cauſed their ſons and their daughters to paſs through the fire and uſed divination and inchantments, and ſold themſelves to do evil in the ſight of the Lord to provoke him to anger. 18 Therefore the Lord was very angry with Iſrael, and removed them out of his ſight: there was none left but the tribe of Judah only. 19 Alſo Judah kept not the commandments of the Lord their God, but walked in the ſtatutes of Iſrael which they made. 20 And the Lord rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight. 21 For he rent Iſrael from the houſe of David, and they made Jeroboam the ſon of Nebat king, and Jeroboam drave Iſrael from following the Lord, and made them ſin a great ſin. 22 For the children of Iſrael walked in the ſins of Jeroboam which he did; they departed not from them: 23 Until the Lord removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria unto this day. 24 And the king of Aſſyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, in the ſtead of the children of Iſrael: and they poſſeſſed Samaria, and dwelt in the cities thereof. 25 And *ſo* it was at the beginning of their dwelling there, *that* they feared not the Lord; therefore the Lord ſent lions among them, which ſlew *ſome* of them. 26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt moved, and placed in all the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they

them, becauſe they know not the manner of the God of the land. 27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence, and let them go and dwell there, and let him teach the manner of the God of the land. 28 Then one of the prieſts, whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they ſhould fear the Lord. 29 Howbeit every nation made gods of their own, and put *them* in the houſes of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. 30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhimah, 31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anamelech the gods of Sepharvaim. 32 So they feared the Lord, and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places. 33 They feared the Lord and ſerved their own gods, after the manner of the nations, whom they carried away from thence. 34 Unto this day they do after the former manners: they fear not the Lord, neither do they after their ſtatutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Iſrael? 35 With whom the Lord had made a covenant, and charged them, ſaying, Ye ſhall not fear other gods, nor bow yourſelves to them, nor ſerve them, nor ſacrifice to them: 36 But the Lord who brought you up out of the land of Egypt with great power, and a ſtretched-out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice 37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you, ye ſhall obſerve to do for evermore, and ye ſhall not fear other gods: 38 And the covenant that I have made with you, ye ſhall not forget, neither ſhall ye fear other gods. 39 But the Lord your God ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies. 40 Howbeit they did not hearken, but they did after their former manner. 41 So theſe nations feared the Lord, and ſerved their graven images, both their children, and their childrens children: as did their fathers, ſo do they unto this day.

In the twelfth Year of Ahaz King of Judah, began Hoſhea the Son of Elah to reign in Samaria] But how can this be true, ſeeing it is ſaid, that he *reigned, began to reign* in *Iſrael* in the *twentieth Year of Jotham*, Ch. xvi. 30. *Anſw.* He uſurped the Kingdom in the fourth Year of *Ahaz*; but either was not owned for King, by the Generality of the People; or was not accepted or eſtabliſhed in his Kingdom by the *Aſſyrians*, till *Ahaz* his twelfth Year; or, in his eight firſt Years, he was only a tributary Prince, and the King of *Aſſyria*'s Viceroy; and after that Time he ſet up for himſelf, which drew the *Aſſyrian* upon him.

CHAP. XVIII.

Hezekiah's *good Reign*; *he overcomes the* Philiſtines. Samaria *is carried captive by the* Aſſyrians. Sennacherib *invades* Judah; *and* Hezekiah *pays him Tribute.* Rabſhakeh's *Outrage and Blaſphemy.*

Ver. 1. NOW it came to paſs in the third year of Hoſhea ſon of Elah king of Iſrael, *that* Hezekiah the ſon of Ahaz king of Judah began to reign. 2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jeruſalem: his mothers name alſo *was* Abi, the daughter of Zachariah. 3 And he did *that which was* right in the ſight of the Lord, according to all that David his father did. 4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the braſen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it: and he called it Nehuſhtan. 5 He truſted in the Lord God of Iſrael, ſo that after him was none like him among all the kings of Judah, nor *any* that were before him. 6 For he clave to the Lord, *and* departed not from following him, but kept his commandments, which the Lord commanded Moſes. 7 And the Lord was with him, *and* he proſpered whitherſoever he went forth: and he rebelled againſt the king of Aſſyria, and ſerved him not. 8 He ſmote the Philiſtines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city. 9 And it came to paſs in the fourth year of Hezekiah, (which *was* the ſeventh year of Hoſhea ſon of Elah king of Iſrael) *that* Salmaneſer king of Aſſyria came up againſt Samaria, and beſieged it. 10 And at the end of three years they took it, *even* in the ſixth year of Hezekiah (that *is* the ninth year of Hoſhea king of Iſrael) Samaria was taken. 11 And the king of Aſſyria did carry away Iſrael unto Aſſyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes: 12 Becauſe they obeyed not the voice of the Lord their God, but tranſgreſſed his covenant *and* all that Moſes the ſervant of the Lord commanded, and would not hear *them*, nor do *them*. 13 Now in the fourteenth year of king Hezekiah, did Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them. 14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offended, return from me: that which thou putteſt on me, I will bear. And the king of Aſſyria appointed unto Hezekiah king of Judah, three hundred talents of ſilver, and thirty talents of gold. 15 And Hezekiah gave *him* all the ſilver *that was* found in the houſe of the Lord, and in the treaſures of the kings houſe. 16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the Lord, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Aſſyria. 17 And the king of Aſſyria ſent Tartan, and Rabſaris, and Rab-ſhakeh from Lachiſh, to king Hezekiah with a great hoſt againſt Jeruſalem: and they went up and came to Jeruſalem: and when they were come up, they came and ſtood by the conduit of the upper pool, which *is* in the high-way of the fullers field. 18 And when they had called to the king, there came out to them Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder. 19 And Rab-ſhakeh ſaid unto them, Speak ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What

confidence *is* this wherein thou truſteſt? 20 Thou ſayeſt, (but *they are but* vain words) *I have* counſel and ſtrength for the war: now on whom doſt thou truſt, that thou rebelleſt againſt me? 21 Now behold, thou truſteſt upon the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him. 22 But if ye ſay unto me We truſt in the Lord our God: *is* not that he whoſe high places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem? 23 Now therefore, I pray thee, give pledges to my lord the king of Aſſyria, and I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them. 24 How then wilt thou turn away the face of one captain of the leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen? 25 Am I now come up without the Lord againſt this place to deſtroy it? The Lord ſaid to me, Go up againſt this land, and deſtroy it. 26 Then ſaid Eliakim the ſon of Hilkiah, and Shebna, and Joah, unto Rab-ſhakeh, Speak, I pray thee, to thy ſervants in the Syrian language, (for we underſtand *it*) and talk not with us in the Jews language in the ears of the people that *are* on the wall. 27 But Rab-ſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men which ſit on the wall, that they may eat their own dung, and drink their own piſs with you? 28 Then Rab-ſhakeh ſtood and cried with a loud voice in the Jews language, and ſpake, ſaying, Hear the word of the great king, the king of Aſſyria. 29 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you out of his hand: 30 Neither let Hezekiah make you truſt in the Lord, ſaying, The Lord will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria. 31 Hearken not unto Hezekiah: for thus ſaith the king of Aſſyria, Make *an agreement* with me by a preſent, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ciſtern: 32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he perſwadeth you, ſaying, The Lord will deliver us. 33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria? 34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? 35 Who *are* they among all the gods of the countrys, that have delivered their country out of mine hand, that the Lord ſhould deliver Jeruſalem out of mine hand? 36 But the people held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not. 37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* cloaths rent, and told him the words of Rab-ſhakeh.

And brake in Pieces the brazen Serpent which Moſes had made; for until thoſe Days the Children of Iſrael had burnt Incenſe to it] We are not, however, to ſuppoſe, that, all along from the Days of *Moſes*, this brazen Serpent was made an Object of religious Worſhip. This is what neither *David*, nor *Solomon* in the Beginning of his Reign, would have allowed of; nor can we think, but that either *Aſa*, or *Jehoſaphat*, when they rooted out Idolatry, would have made an End of this, had they perceived that the People, at that Time, either paid Worſhip, or burnt Incenſe to it. The Commencement of this Superſtition therefore muſt be of a later Date, and ſince the Time that *Ahab*'s Family, by being allied to the Crown of *Judah* by Marriage, had introduced all Kinds of Idolatry. Now, one falſe Inducement to this Worſhip of the Image, might be a Miſtake of the Words of *Moſes*. For whereas it is ſaid, that *whoſoever looks upon it ſhall live*, Numb. xxi. 8. ſome might thence fancy that, by its Mediation, they might obtain a Bleſſing, and ſo make it the Object of their Superſtition at firſt. However, we may imagine, that their burning Incenſe, or any other Perfumes before it, was deſigned only in Honour to the true God, by whoſe Direction *Moſes* made it; but then, in Proceſs of their Superſtition, they either worſhipped the God of *Iſrael* under the Image, or, what is worſe, ſubſtituted ſome Heathen God in his Room, and worſhipped the brazen Serpent, as his Image; which they might more eaſily be induced to do, becauſe the Practice of ſome neighbouring Nations was, to worſhip their Gods under the Form of a Serpent. Upon this Account *Hezekiah* wiſely choſe, rather to loſe this Memorial of God's wonderful Mercy to his People in the Wilderneſs, than ſuffer it any longer to be abuſed to Idolatry, and therefore he brake it in Pieces, that is, (as the *Talmudiſts* explain it) he ground it to Powder, and then ſcatter'd it in the Air, that there might not be the leaſt Remains of it: And yet, notwithſtanding all this Care which he took to deſtroy it, *Sigonius*, in his Hiſtory of *Italy*, tells us, that in the Church of St. *Ambroſe* in *Milan*, they ſhew a brazen Serpent entire, which they pretend to be the very ſame which *Moſes* erected in the Wilderneſs, tho' it muſt be owned, that among their learned Men, there are ſome that acknowledge the Cheat, and diſclaim it.

And the King of Aſſyria ſent Tartan, and Rabſaris, and Rabſhakeh] Theſe are not the proper Names of theſe Men, but rather denote their Employments and Offices. *Tartan* ſignifies the Preſident of the Cuſtoms, *Rabſaris*, the chief Eunuch; and *Rabſhakeh*, the principal Cup-bearer; and, becauſe of *Rabſhakeh*, ſpeaking *Hebrew* with ſome Fluency, the *Rabbi's* are generally of Opinion, that he was either an apoſtate *Jew*, or one of the Captivity of *Iſrael*. 'Tis certain, that he was a very eloquent Man, and his Speech excellently calculated to raiſe Sedition, or Defection among the Beſieged; but that a Perſon of his Education ſhould be verſed in the *Phenician*, which is in a Manner, the ſame with the *Hebrew* Language, is no wonder at all. However, had he been a *Jew* (tho' an Apoſtate) he ſhould have known better one would think, than to have upbraided *Hezekiah* with acting according to the Law under which he lived, in deſtroying the Groves, Altars of Idols, and in requiring his Subjects to worſhiy God in *Jeruſalem* only.

CHAP. XIX.

Iſaiah *comforts* Hezekiah. Sennacherib *is ſtirred up to march againſt the* Ethiopians; *ſends blaſphemous Letters to* Hezekiah. Hezekiah *makes his Prayer. An Angel ſlays the* Aſſyrians. Sennacherib *is murdered by his own Sons.*

Ver. 1. AND it came to paſs when Hezekiah heard *it*, that he rent his cloaths, and covered himſelf with ſackcloth, and went into the houſe of the Lord. 2

he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to Iſaiah the prophet the ſon of Amoz. 3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and blaſphemy: for the children are come to the birth, and *there* is not ſtrength to bring forth. 4 It may be the Lord thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant *that are* left. 5 So the ſervants of king Hezekiah came to Iſaiah. 6 And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me. 7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land. 8 So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh. 9 And when he heard ſay of Tirhakah king of Ethiopia, Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying, 10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria. 11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered? 12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelaſar? 13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah? 14 And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the Lord, and ſpread it before the Lord. 15 And Hezekiah prayed before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth. 16 Lord, bow down thine ear, and hear: open, Lord, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God. 17 Of a truth, Lord, the kings of Aſſyria have deſtroyed the nations and their lands, 18 And have caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them. 19 Now therefore, O Lord our God, I beſeech thee, ſave thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the Lord God, even thou only. 20 Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard. 21 This *is* the word that the Lord hath ſpoken concerning him, The virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee. 22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lift up thine eyes on high? *even* againſt the holy *One* of Iſrael. 23 By thy meſſengers thou haſt reproached the Lord, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains, to the ſides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* the forreſt of his Carmel. 24 I have digged and drunk ſtrange waters, and with the ſole of my feet have I dried up all the rivers of beſieged places. 25 Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps. 26 Therefore their inhabitants were of ſmall power, they were diſmayed and confounded, they were as the graſs of the field, and *as* the green herb, *as* the graſs on the houſe-tops, and *as corn* blaſted before it be grown up. 27 But I know thy abode, and thy going out, and thy coming in, and thy rage againſt me. 28 Becauſe thy rage againſt me, and thy tumult is come up into mine ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt. 29 And this *ſhall be* a ſign unto thee, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year that which ſpringeth of the ſame, and in the third year ſow ye and reap, and plant vineyards, and eat the fruits thereof. 30 And the remnant that is eſcaped of the houſe of Judah, ſhall yet again take root downward, and bear fruit upward. 31 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape, out of mount Zion: the zeal of the Lord *of hoſts* ſhall do this. 32 Therefore thus ſaith the Lord concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it. 33 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the Lord. 34 For I will defend this city to ſave it, for mine own ſake, and for my ſervant Davids ſake. 35 And it came to paſs that night, that the angel of the Lord went out and ſmote in the camp of the Aſſyrians, an hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes. 36 So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh. 37 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword: and they eſcaped into the land of Armenia; and Eſarhaddon his ſon reigned in his ſtead.

And it came to paſs that Night, that the Angel of the Lord went out, and ſmote in the Camp of the Aſſyrians, an hundred fourſcore and five Thouſand] As the Scripture has no where ſaid expreſly, in what Manner this *Aſſyrian* Army was deſtroyed, ſome have thought that it was by a Plague, others by Thunder and Lightning, others by Fire from Heaven, others by a ſcorching Wind, and others upon their falling foul upon one another, in the Obſcurity of the Night: But which way ſoever it was effected, according to the *Hebrew* Idiom, there is no Impropriety in ſaying, that it was done

done by a destroying Angel, which is a comprehensive Phrase, that reconciles all the Scripture Passages wherein this terrible Defeat is mentioned, and all the Sentiments of Commentators upon it.

Adrammelech, and Sharezer his Sons smote him with the Sword] When *Sennacherib* was got home, after the Loss of so great an Army, he demanded of some about him, what the Reason might be, that the irresistible God of Heaven so favoured the *Jewish* Nation? To which he was answered, that *Abraham* from whom they were descended, by sacrificing his only Son to him, had purchased his Protection to his Progeny; whereupon the King replied, *If that will win him, I will spare him two of mine to gain him to my Side*; which when his two Sons *Sharezer* and *Adrammelech*, heard, they resolved to prevent their own Death, by sacrificing him. But for all this Fiction, there is no other Foundation, but that scarce any Thing else can be thought of, that can afford any Excuse for so execrable a Parricide.

CHAP. XX.

Hezekiah, *by earnest Prayer, has his Life prolonged; for a Sign, the Sun goes backward. The King of* Babylon *sends Letters and Presents to* Hezekiah, *who shews the Ambassadors all his Treasures; whereupon* Isaiah *foretels him the* Babylonish *Captivity; he dies, and* Manasseh *succeeds him.*

Ver. 1. IN those days was Hezekiah sick unto
death: and the prophet Isaiah the son
of Amoz came to him, and said unto him, Thus
saith the Lord, Set thine house in order, for
thou shalt die, and not live. 2 Then he turned
his face to the wall, and prayed to the Lord,
saying, 3 I beseech thee, O Lord, remember
now how I have walked before thee in truth,
and with a perfect heart, and have done *that
which is* good in thy sight. And Hezekiah wept
sore. 4 And it came to pass afore Isaiah was
gone out into the middle court, that the word of
the Lord came to him, saying, 5 Turn again,
and tell Hezekiah the captain of my people,
Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy
tears: behold, I will heal thee; on the third day
thou shalt go up unto the house of the Lord. 6
And I will add unto thy days fifteen years, and
I will deliver thee, and this city, out of the
hand of the king of Assyria, and I will defend
this city for mine own sake, and for my servant
Davids sake. 7 And Isaiah said, Take a lump
of figs. And they took and laid *it* on the boyl,
and he recovered. 8 And Hezekiah said unto
Isaiah, What *shall be* the sign that the Lord will
heal me, and that I shall go up into the house of
the Lord the third day? 9 And Isaiah said,
This sign shalt thou have of the Lord, that the
Lord will do the thing that he hath spoken: shall
the shadow go forward ten degrees, or back ten
degrees? 10 And Hezekiah answered, It is a
light thing for the shadow to go down ten degrees: nay, but let the shadow return backward
ten degrees. 11 And Isaiah the prophet cried
unto the Lord, and he brought the shadow ten
degrees backward, by which it had gone down
in the dial of Ahaz. 12 At that time Berodach-baladan the son of Baladan, king of Babylon, sent
letters and a present unto Hezekiah: for he had
heard that Hezekiah had been sick. 13 And
Hezekiah hearkened unto them, and shewed
them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour,
and all that was found in his treasures: there was
nothing in his house, nor in all his dominion,
that Hezekiah shewed them not. 14 Then came
Isaiah the prophet unto king Hezekiah, and said
unto him, What said these men? and from
whence came they unto thee? And Hezekiah
said, They are come from a far country, *even*
from Babylon. 15 And he said, What have
they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house
have they seen: there is nothing among my treasures, that I have not shewed them. 16 And
Isaiah said unto Hezekiah, Hear the word of the
Lord. 17 Behold, the days come, that all that
is in thine house, and that which thy fathers
have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith
the Lord. 18 And of thy sons that shall issue
from thee, which thou shalt beget, shall they
take away, and they shall be eunuchs in the palace of the king of Babylon. 19 Then said Hezekiah unto Isaiah, Good *is* the word of the
Lord which thou hast spoken. And he said
Is it not *good*, if peace and truth be in my days?
20 And the rest of the acts of Hezekiah, and
all his might, and how he made a pool, and a
conduit, and brought water into the city, are
they not written in the book of the chronicles of
the kings of Judah? 21 And Hezekiah slept
with his fathers: and Manasseh his son reigned in
his stead.

And he brought the Shadow ten Degrees backward by which it had gone down in the Dial of Ahaz] Some very considerable Writers would endeavour to persuade us, that, before the *Babylonish* Captivity, the *Jews* had no Instrument whereby to measure Time, nor any Terms in their Language, whereby to denote the distinct Gradations of it; which, were it true, would effectually destroy all that the Scripture relates, both concerning the Sun-dial which *Ahaz* set up, and the famous Miracle which was wrought upon it; but who the Inventors of such horological Instruments were, is not so easy a Matter to determine.

The *Babylonians* were a People well versed in Parts of Astronomy; and it was from them (as *Herodotus* observes) that the *Greeks* had the *Pole*, and the *Gnomon*, and the *twelve Parts of the Day*. For *Anaximander*, who first taught them to distinguish Time, travelled into *Chaldee* for the Improvement of Knowledge, and from thence brought away this useful Invention; and, as the Scripture informs us, that there was a good deal of Intimacy between *Tiglath-pilezer* King of *Assyria*, and *Ahaz* King of *Judah*, 'tis not improbable, that, as he was taken with the Figure of a strange Altar, when he went to visit that Prince at *Damascus*, he might then likewise see some of the Sun-dials which *Tiglath-pilezer* was accustomed to carry along with him, for the Mensuration of Time, wherever he went, and being highly delighted with so curious and useful an Invention, might either have one made on the Spot, or take the Model of one, to be made at *Jerusalem*, and set up in his royal Palace.

It is no easy Matter to determine of what Form this Sun-dial was; but, if we may be allowed to gather any Thing from the Signification of the Word *Ma*... which is always used in this Narration, we may, with the learned *Grotius*, suppose, that it was not horizontal, as Sun-dials are commonly made, but of a concave hemispherical Figure; and that therein was a *Gnomon* of some Kind or other, which cast its Shadow upon Lines, engraven in its Concavity.

The Account here given of this Event, makes no Mention, indeed, of the Sun's *going back*, but only of the Shadow upon the Dial; but in the Book of *Iſaiah*'s Prophecy, wherein we have this Miracle more minutely recorded, we are told expreſly, *Iſa.* xxxviii. 8. that the Sun *returned ten Degrees*, and from hence the Opinion of the Antients, both *Jews* and *Chriſtians*, has been, that the Miracle was wrought, not upon the Shadow, but upon the Body of the Sun, or, that *the Sun* (as our excellent Archbiſhop *Uſher* expreſſes it) *and all the heavenly Bodies went back, and as much was detracted from the next Night, as was added to this Day.*

This Retrogradation, however, was not of ſo long a Continuance, as to cauſe any conſiderable Alteration in the heavenly Bodies; as ſoon as the Miracle was exhibited, they all returned to their proper Stations, as the ſame Author obſerves from the Lunar Eclipſes recorded by *Ptolomy*, as antecedent to *Hezekiah*'s Reign, which, upon running the Calculation backwards from the preſent, will bring us to the ſame Point of Time wherein the *Chaldeans* placed them, in the very ſame Manner, as if no retrograde Motion of the Sun had intervened.

Thoſe who embrace the new Philoſophy, which places the Sun in the Centre, and ſuppoſes the Earth to move round it, have from their Hypotheſis, no Difficulty in admitting of this Miracle, whether it be ſaid to conſiſt in the different Determination of the Rays, or in the Retrogradation of the Body of the Sun, becauſe it is the ſame Thing, as to all outward Effects, whether the Earth turn round the Sun, or the Sun round the Earth. But, in both Caſes, there is this Difficulty, that the ſudden and violent Motion, either of the Sun or Earth, to make that Day and Night of no greater Length than the reſt, would be in Danger of ſhocking, or unhinging the whole Frame of Nature, as it certainly would have done, had it not been guided and directed by the ſteady and unerring Hand of the great Creator of the Univerſe, whoſe Motion he can either retard or accelerate, as he pleaſes, without occaſioning any Miſchance; juſt as any human Artificer can cauſe a Machine of his own making, to go ſwifter or ſlower, by the ſole Suſpenſion of a heavier or lighter Weight.

Since the Scripture therefore, in this Caſe, tells us plainly, that the Sun did recede, as in the Caſe of *Joſhua*, that it did ſtand ſtill in the Firmament of Heaven, we have no other Warrant, but to take the Words in their literal Senſe, even tho' it be attended with ſome Difficulties. Theſe Difficulties are chiefly from the Oppoſition of ſome modern Syſtems of Philoſophy; but whether it be juſt and reaſonable, that Revelation ſhould conform to Philoſophy, or Philoſophy to Revelation; eſpecially when the Expreſſions of Scripture are clear, and the Sentiments of Philoſophers but mere Conjectures; ſince heavenly Bodies, by Reaſon of their vaſt Diſtance, are inacceſſible to our utmoſt Sagacity, and the greater Parts of the Secrets of Nature are not diſcoverable by our moſt indefatigable Search after Truth.

CHAP. XXI.

Manaſſeh's *Idolatry. Judgments propheſied againſt* Judah. *His Death; is ſucceeded by his Son* Amon, *who is ſlain by his Servants; who are ſlain by the People.* Joſiah *his Son is made King.*

Ver. 1. MAnaſſeh *was* twelve years old when he began to reign, and reigned fifty and five years in Jeruſalem: and his mother's name *was* Hephzi-bah. 2 And he did *that which was* evil in the ſight of the Lord, after the abominations of the heathen, whom the Lord caſt out before the children of Iſrael. 3 For he built up again the high places which Hezekiah his father had deſtroyed, and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael, and worſhipped all the hoſt of heaven, and ſerved them. 4 And he built altars in the houſe of the Lord, of which the Lord ſaid, In Jeruſalem will I put my name. 5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the Lord. 6 And he made his ſon paſs through the fire, and obſerved times, and uſed enchantments, and dealt with familiar ſpirits, and wizards: he wrought much wickedneſs in the ſight of the Lord, to provoke *him* to anger. 7 And he ſet a graven image of the grove that he had made, in the houſe of which the Lord ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen out of all the tribes of Iſrael, will I put my name for ever. 8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; only if they will obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them. 9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations, whom the Lord deſtroyed before the children of Iſrael. 10 And the Lord ſpake by his ſervants the prophets, ſaying, 11 Becauſe Manaſſeh king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah alſo to ſin with his idols: 12 Therefore thus ſaith the Lord God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem and Judah, that whoſoever heareth of it, both his ears ſhall tingle. 13 And I will ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, wiping *it*, and turning *it* upſide down. 14 And I will forſake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they ſhall become a prey, and a ſpoil to all their enemies; 15 Becauſe they have done *that which was* evil in my ſight, and have provoked me to anger ſince the day their fathers came forth out of Egypt even unto this day. 16 Moreover, Manaſſeh ſhed innocent blood very much, till he had filled Jeruſalem from one end to another, beſide his ſin wherewith he made Judah to ſin, in doing *that which was* evil in the ſight of the Lord. 17 Now the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, *are* they are not written in the book of the chronicles of the kings of Judah? 18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzzah: and Amon his ſon reigned in his ſtead. 19 Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jeruſalem: and his mothers name *was* Meſhullemeth, the daughter of Haruz of Jotbah. 20 And he did *that which was* evil in the ſight of the Lord, as his father Manaſſeh did. 21 And he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them: 22 And he forſook the Lord God of his fathers, and walked not in the way of the Lord. 23 And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe. 24 And the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead. 25 Now the reſt of the acts

of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah? 26 And he was buried in his ſepulchre, in the garden of Uzzah: and Joſiah his ſon reigned in his ſtead.

No Difficulty occurring in this Chapter, that wants Explanation, we ſhall proceed to the next.

CHAP. XXII.

Joſiah's *good Reign*; *his Care for the Repair of the Temple.* Hilkiah *finds a Book of the Law, and, by* Huldah *the Propheteſs, enquires of the Lord. She propheſies the Deſtruction of* Jeruſalem; *but not in* Joſiah's *Reign.*

Ver. 1. JOſiah *was* eight years old when he began to reign, and he reigned thirty and one years in Jeruſalem: and his mothers name *was* Jedidah, the daughter of Adaiah of Boſcath. 2 And he did *that which was* right in the ſight of the Lord, and walked in all the way of David his father, and turned not aſide to the right hand or to the left. 3 And it came to paſs in the eighteenth year of king Joſiah, *that* the king ſent Shaphan the ſon of Azaliah, the ſon of Meſhullam, the ſcribe, to the houſe of the Lord, ſaying, 4 Go up to Hilkiah the high-prieſt, that he may ſum the ſilver *which is* brought into the houſe of the Lord, which the keepers of the door have gathered of the people. 5 And let them deliver it into the hand of the doers of the work, that have the overſight of the houſe of the Lord: and let them give it to the doers of the work, which *is* in the houſe of the Lord, to repair the breaches of the houſe, 6 Unto carpenters, and builders, and maſons, and to buy timber and hewed ſtone to repair the houſe. 7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they dealt faithfully. 8 And Hilkiah the high-prieſt ſaid unto Shaphan the ſcribe, I have found the book of the law in the houſe of the Lord. And Hilkiah gave the book to Shaphan, and he read it. 9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the Lord. 10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book. And Shaphan read it before the king. 11 And it came to paſs when the king had heard the words of the book of the law, that he rent his clothes. 12 And the king commanded Hilkiah the prieſt, and Ahikam the ſon of Shaphan, and Achbor the ſon of Michaiah, and Shaphan the ſcribe, and Aſahiah a ſervant of the kings, ſaying, 13 Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book *that is* found: for great *is* the wrath of the Lord that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which is* written concerning us. 14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went unto Huldah the propheteſs, the wife of Shallum the ſon of Tikvah, the ſon of Harhas, keeper of the wardrobe, (now ſhe dwelt in Jeruſalem in the colledge) and they communed with her. 15 And ſhe ſaid unto them, Thus ſaith the Lord God of Iſrael, Tell the man that ſent you to me, 16 Thus ſaith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read. 17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched. 18 But to the king of Judah which ſent you to enquire of the Lord, thus ſhall ye ſay to him, Thus ſaith the Lord God of Iſrael, *As touching* the words which thou haſt heard; 19 Becauſe thine heart was tender, and thou haſt humbled thyſelf before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation and a curſe, and haſt rent thy clothes, and wept before me: I alſo have heard *thee*, ſaith the Lord. 20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

I have found the Book of the Law in the Houſe of the Lord] Whether the Book of the Law, which *Hilkiah* the High-prieſt, found in the Houſe of the Lord, conſiſted of the whole *Pentateuch*, or only of that Part of it which is called *Deuteronomy*; and whether it was the authentick Copy which *Moſes* committed to the Prieſts Cuſtody, or only ſome antient Manuſcript, kept in the Temple for the publick Uſe, *viz.* for the King to read to the People once every ſeven Years, or for the Prieſts to conſult upon any emergent Difficulty, is a Matter of ſome Debate among the Learned. The Teſtimony of the Author of the Book of *Chronicles* ſeems, however, to determine the Matter, when he aſſures us, that the Book of the Law, which *Hilkiah* found, was that *which was given by the Hand of Moſes*, and, conſequently the whole *Pentateuch*, which, by his Command, was repoſited *in the Side of the Ark of the Covenant.*

For great is the Wrath of the Lord, that is kindled againſt us, becauſe our Fathers have not hearkened unto the Words of this Book, to do according to all that is written concerning us] It has been a Queſtion much agitated by the Learned, Why the Kings and People of *Iſrael* were ſo ſtrangely prone to Idolatry? In Anſwer to this, ſays *Stackhouſe*, it may be obſerved, that the Difficulty of keeping the *Moſaic* Law, eſpecially in what related to its Rites and Ceremonies, was very great, and the Profit, which reſulted from thence, always comparable to the Trouble which it occaſioned; and from thence they might be tempted to ſhake off the *Yoke, which neither they, nor their Forefathers were able to bear*, and betake themſelves to the Obſervance of other Laws, more eaſy and commodious in themſelves, and ſuch as were productive of much more Benefit and Proſperity to the Obſervers of them. Nor ſhould it be forgotten, that as a great Part of the Revenues of *Paleſtine*, according to the Conſtitution of the *Moſaic* Law, fell to the Lot of the *Prieſts* and *Levites*; and the Laity, upon every Occaſion, might grow weary of paying ſo much; and hereupon be inclined to any Innovation in Religion that ſhould offer itſelf, if it could but be ſupported at an eaſier Expence. And accordingly, we may obſerve, that in the wicked Reigns of *Ahaz* and *Manaſſeh*, when the Temple was either quite ſhut up, or converted to idolatrous Purpoſes, the Payment of Tythes and Oblations was ſuſpended [illegible]

might be a great Gratification to the People, until in the Reigns of *Hezekiah* and *Josiah*, they were again restored to the Ministers of God. These, and such Reasons as these, might make the antient *Hebrews* so unsettled in their Obedience to the Law of *Moses*, until the Time that a clearer and more perfect Revelation of a future Life extended their Views and Hopes above the Things of this World, and made them more constant and immovable (as the Author to the *Hebrews* bears them Testimony) in the Worship of the true God.

CHAP. XXIII.

Josiah *reads the Law in a solemn Assembly*; *renews the Covenant of the Lord*; *destroys Idolatry*; *breaks down the Altar at* Bethel, *and burns thereon dead Mens Bones*; *and keeps the Passover. Is slain in a War with* Pharaoh-Nechoh. Jehoahaz *his Son is King. He is imprisoned by* Pharaoh-Nechoh, *who puts* Jehoiakim *in his Place*; *who reigns ill.*

Ver. 1. AND the king sent, and they gathered unto him all the elders of Judah, and of Jerusalem. 2 And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great: and he read in their ears all the words of the book of the covenant *which was* found in the house of the Lord. 3 And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes, with all *their* heart and all their soul, to perform the words of this covenant, that *were* written in this book: and all the people stood to the covenant. 4 And the king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord, all the vessels *that were* made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. 5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem, them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. 6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stampt *it* small to powder, and cast the powder thereof upon the graves of the children of the people. 7 And he brake down the houses of the sodomites that were by the house of the Lord, where the women wove hangings for the grove. 8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entring in of the gate of Joshua the governor of the city, which *were* on a mans left hand at the gate of the city. 9 Nevertheless, the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren. 10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. 11 And he took away the horses that the kings of Judah had given to the sun, at the entring in of the house of the Lord, by the chamber of Nathan melech the chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire. 12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron. 13 And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. 14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. 15 Moreover, the altar that *was* at Bethel, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, *and* stampt *it* small to powder, and burnt the grove. 16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burnt *them* upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words. 17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el. 18 And he said, Let him alone, let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. 19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. 20 And he slew all the priests of the high places that *were* there, upon the altars, and burnt mens bones upon them, and returned to Jerusalem. 21 And the king commanded all the people, saying, Keep the passover unto the Lord your God, as *it is* written in the book of this covenant. 22 Surely there was not holden such a passover, from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah: 23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the Lord in Jerusalem. 24 Moreover, the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away, that he might perform the words of the law, *which were* written in the book that Hilkiah the priest found in the house of the Lord. 25 And like unto him was there no king before him that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither

neither after him aroſe there *any* like him. 26 Notwithſtanding, the Lord turned not from the fierceneſs of his great wrath, wherewith his anger was kindled againſt Judah, becauſe of all the provocations that Manaſſeh had provoked him with. 27 And the Lord ſaid, I will remove Judah alſo out of my ſight, as I have removed Iſrael, and will caſt off this city Jeruſalem, which I have choſen, and the houſe of which I ſaid, My name ſhall be there. 28 Now the reſt of the acts of Joſiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 29 In his days Pharaoh-nechoh king of Egypt went up againſt the king of Aſſyria to the river Euphrates: and king Joſiah went againſt him; and he ſlew him at Megiddo, when he had ſeen him. 30 And his ſervants carried him in a chariot dead from Megiddo, and brought him to Jeruſalem, and buried him in his own ſepulchre: and the people of the land took Jehoahaz the ſon of Joſiah, and anointed him, and made him king in his fathers ſtead. 31 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah. 32 And he did *that which was* evil in the ſight of the Lord, according to all that his fathers had done. 33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath that he might not reign in Jeruſalem, and put the land to a tribute of an hundred talents of ſilver, and a talent of gold. 34 And Pharaoh-nechoh made Eliakim the ſon of Joſiah king, in the room of Joſiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. 35 And Jehoiakim gave the ſilver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the ſilver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh. 36 Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mothers name *was* Zebudah, the daughter of Pedaiah of Rumah. 37 And he did *that which was* evil in the ſight of the Lord, according to all that his father had done.

And he defiled Topheth] It is the general Opinion of the *Jews*, that the Word *Tophet* comes from *Thop*, which in their Language ſignifies a *Drum*, becauſe Drums, in this Place, were uſed to be beat, in order to deaden the Cries of thoſe Children that were burnt alive to *Moloch*. But there is one Objection to this Etymology, *viz.* that it does not appear that the larger Kind of Drums, ſuch as are in Uſe now, were at all known to the Antients. There was a leſſer Sort, indeed, or what we call a *Tabor*, wherewith they made Muſick in their Dancing; but theſe were not loud enough for the preſent Purpoſe, and the larger Kind we owe to the *Arabians*, who firſt brought them into *Spain*, from whence they were diſperſed all *Europe* over.

And he took away the Horſes which the Kings of Judah had given to the Sun] 'Tis certain, that all the People of the *Eaſt* worſhipped the Sun, and conſecrated Horſes to it, becauſe they were nimble and ſwift in their Courſe, even as they ſuppoſed it to be. But then the Queſtion is, Whether the People of *Judah* ſacrificed theſe Horſes to the Sun (as it is certain, that the *Armenians*, *Perſians*, and other Nations did) or only led them out in State every Morning, to meet and ſalute the Sun at his riſing? The Antients had a Notion likewiſe, that the Sun itſelf was carried about in a Chariot; and therefore Chariots, as well as Horſes, were dedicated to it. Since then we find theſe Horſes and Chariots ſtanding ſo near together, the Horſes, we may ſuppoſe, were deſigned to draw the Chariots, and the Chariots to carry the King, and his other great Officers (who were Idolaters of this Kind) out of the Eaſt Gate of the City, every Morning to ſalute and adore the Sun, at its coming over the Horizon.

Surely there was not holden ſuch a Paſſover, from the Days of the Judges — nor in all the Days of the Kings of Iſrael, nor of the Kings of Judah] Which, taken in a literal Senſe, muſt denote that this Paſſover, which was celebrated by two Tribes only, was more numerous, and more magnificent, than all thoſe that were obſerved in the Days of *David* and *Solomon*, in the moſt happy and flouriſhing State of the *Jewiſh* Monarchy, and when the whole twelve Tribes were met together, to ſolemnize that Feaſt. It may not be amiſs therefore to allow, that in theſe Expreſſions there is a Kind of *Anxeſis*, or Exaggeration, not unuſual in ſacred as well as prophane Authors. For nothing is more common, than to ſay, *Never was ſuch Splendor and Magnificence ſeen*, when we mean no more, than that the Thing we ſpeak of was very ſplendid and magnificent; unleſs we ſuppoſe, with ſome, that a Preference is given to this Paſſover, above all the reſt, in reſpect of the exact Obſervation of the Rites and Ceremonies belonging to it, which, at other Times, were performed according to Cuſtom, and ſo ſeveral Things either altered or omitted; but at this every Thing was performed according to the preſcribed Form of the Law, from which, ſince the finding of this authentick Copy of it, *Joſiah* enjoined them not to vary one Tittle.

In his Days Pharaoh-Nechoh, King of Egypt—*Pharaoh* ſignifies no more, in the *Egyptian* Language, than *King*, and was therefore given to every one that ſat upon that Throne: But *Nechoh* (according to *Herodotus*) was his proper Name, tho' ſome will have it to be an Appellative, which ſignifies *lame*, becauſe this *Pharaoh* (as they ſuppoſe) had a Lameneſs, which proceeded from ſome Wound he had received in the Wars. The ſame Hiſtorian tells us, that he was the Son and Succeſſor of *Pſametichus* King of *Egypt*, and a Man of a bold enterprizing Spirit; that he made an Attempt to join the *Nile* and the *Red Sea*, by drawing a Canal from one to the other; that tho' he failed in this Deſign, yet by ſending a Fleet from the *Red Sea* through the Streights of *Babel-mandel*, he diſcovered the Coaſts of *Africa*, and in this his Expedition to the *Euphrates*, reſolved to bid fair, by deſtroying the united Forces of the *Babylonians* and *Medes*, for the whole Monarchy of *Aſia*.

And he ſlew him at Megiddo] *Megiddo* was a City in the Half-tribe of *Manaſſeh*, not far from the *Mediterranean Sea*, which Way *Necho* was to paſs with his Army, in order to go into *Syria*, and thence to the *Euphrates*. In the Valley adjoining to this Place *Joſiah* was ſlain, while he was at the Head of the Army (as *Joſephus* tells us) and riding up and down to give Orders from one Wing to the other. This Action *Herodotus* makes Mention of when he tells us, that *Necho* King of *Egypt*, *having fallen upon the* Syrians *near the City of* Magdol, *obtained a great Victory, and made himſelf Maſter of* Cadytis: Where the Author plainly miſtakes the *Syrians* for the *Jews*; *Magdolum*, a City in the *Lower Egypt*, for *Megiddo*; and *Cadytis*, for *Kadeſh*, in the *Upper Galilee*, by which he was to paſs in his Way to *Carchemiſh*; or rather for the City *Jeruſalem*, which, in *Herodotus*'s Time might be called by the neighbouring Nations, *Cadyta*, or *Cadytis*, i. e. *the holy City*, ſince, even to this Day, it is called by the eaſtern People, *Al-huds*, which is plainly both of the ſame Signification and Original.

But how can *Joſiah* be ſaid to die in Peace, when he loſt his Life in Battle? *Anſw.* His Death indeed was ſudden and immature, he fell in Battle againſt the *Egyptians*; and yet he may be ſaid to *have gone to*

Grave in Peace, becauſe he was recalled from Life, whilſt his Kingdom was in a proſperous Condition, before the Calamities, wherewith it was threatened, were come upon it, and whilſt himſelf was in Peace and Reconciliation with God. Thus, when *the Righteous are taken away from the Evil to come*, Wiſd. iii. 2. tho' *in the Sight of the Unwiſe they ſeemed to die, and their Departure is taken for Miſery*, Wiſd. v. 5. yet, in what Manner ſoever their Evil be, they may well be ſaid to die in Peace, who, after their Diſſolution here, *are numbered among the Children of God, and their Lot is among the Saints.*

CHAP. XXIV.

Jehoiakim, *rebelling againſt* Nebuchadnezzar, *occaſions his own Ruin; his Son is made King in his ſtead. His evil Reign.* Jeruſalem *ſpoiled, and led into Captivity.* Zedekiah's *bad Reign; the utter Deſtruction of* Judah.

Ver. 1. IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his ſervant three years: then he turned and rebelled againſt him. 2 And the Lord ſent againſt him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and ſent them againſt Judah to deſtroy it, according to the word of the Lord, which he ſpake by his ſervants the prophets. 3 Surely at the commandment of the Lord came *this* upon Judah, to remove them out of *his* ſight, for the ſins of Manaſſeh, according to all that he did: 4 And alſo for the innocent blood that he ſhed, (for he filled Jeruſalem with innocent blood) which the Lord would not pardon. 5 Now the reſt of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 6 So Jehoiakim ſlept with his fathers: and Jehoiachin his ſon reigned in his ſtead. 7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt. 8 Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jeruſalem three months: and his mothers name *was* Nehuſhta, the daughter of Elnathan of Jeruſalem. 9 And he did *that which was* evil in the ſight of the Lord, according to all that his father had done. 10 At that time the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem, and the city was beſieged. 11 And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it. 12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his ſervants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. 13 And he carried out thence all the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, and cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the Lord, as the Lord had ſaid. 14 And he carried away all Jeruſalem, and all the princes, and all the mighty men of valour, *even* ten thouſand captives, and all the crafts-men, and ſmiths: none remained, ſave the pooreſt ſort of the people of the land. 15 And he carried away Jehoiachin to Babylon, and the kings mother, and the kings wives, and his officers, and the mighty of the land, *thoſe* carried he into captivity, from Jeruſalem to Babylon. 16 And all the men of might, *even* ſeven thouſand, and craftsmen, and ſmiths a thouſand, all *that were* ſtrong, *and* apt for war, even them the king of Babylon brought captive to Babylon. 17 And the king of Babylon made Mattaniah his fathers brother king in his ſtead, and changed his name to Zedekiah. 18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah. 19 And he did *that which was* evil in the ſight of the Lord, according to all that Jehoiakim had done. 20 For through the anger of the Lord it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

And Jehoiakim ſlept with his Fathers; and Jehoiachin his Son reigned in his ſtead] But how does this agree with that Threat of the Prophet, *Jer.* xxxvi. 30. *He ſhall have none to ſit upon the Throne of David?* As *Jehoiachin*'s Reign laſted little more than three Months, during which Time, he was abſolutely ſubject to the *Chaldeans*, a Reign of ſo ſhort a Continuance, and ſo ſmall Authority, may very juſtly be looked upon as nothing.

Jehoiachin was eighteen Years old when he began to reign] As to the Time, when *Jehoiachin* came to the Throne, the Difference is very remarkable: For, in 2 *Chron.* xxxvi. 9. it is ſaid, that he was but *eight Years old*; but here, that he was *eighteen*; and yet, conſidering how common a Thing it was for Kings to make their Sons Aſſociates in the Kingdom, thereby to ſecure the Poſſeſſion of it in their Family, and prevent all Contention among the other Brothers, the Difference is eaſily reconciled, by ſuppoſing, that, when his Father had reigned one Year, he took him to reign in Conjunction with him, when he was no more than eight Years old. With his Father he reigned ten Years; ſo that, when his Father died, he was eighteen Years old, and then he began to reign alone, which was no more than three Months. The Author of the Book of *Kings* makes Mention therefore only of the Years that he reigned alone; but the Author of the *Chronicles* ſpeaks of all the Years that he reigned, both with his Father, and alone. This is a fair Solution; tho' I cannot ſee, what Injury it can do the Authority of the ſacred Text, if we ſhould acknowledge, that there is an Error in the Tranſcriber of the Book of *Chronicles*, becauſe two of the moſt antient and venerable Verſions, the *Syriack* and *Arabick*, have rendered it, in that Place, not *eight*, but *eighteen*, which they were doubtleſs induced to do, by thoſe antient *Hebrew* Copies, from whence they formed their Tranſlation. *Patrick*'s Com. and *Pool*'s Ann.

CHAP. XXV.

Jeruſalem *is beſieged*; Zedekiah *taken*; *his Sons ſlain*; *and his Eyes put out*; *the City and Temple burnt*; *and the Remnant carried into Captivity*; *the Nobles ſlain*; Gedaliah *made Governor, and ſlain*; *the reſt fly into* Egypt. Evil-merodach *advances* Jehoiachin *in his Court.*

Ver. 1. AND it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he and all his hoſt, againſt Jeruſalem, and pitched againſt it, and they built forts againſt it round about. 2 And the city was beſieged unto the eleventh year of

king Zezekiah. 3 And on the ninth *day* of the *fourth* month, the famine prevailed in the city, and there was no bread for the people of the land. 4 And the city was broken up, and all the men of war *fled* by night, by the way of the gate, between two walls, which *is* by the kings garden, (now the Chaldees *were* againſt the city round about) and *the king* went the way toward the plain. 5 And the army of the Chaldees purſued after the king, and overtook him in the plains of Jericho: and all his army were ſcattered from him. 6 So they took the king, and brought him up to the king of Babylon, to Riblah, and they gave judgment upon him. 7 And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon. 8 And in the fifth month, on the ſeventh *day* of the month (which *is* the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem: 9 And he burnt the houſe of the Lord, and the kings houſe, and all the houſes of Jeruſalem, and every great *mans* houſe burnt he with fire. 10 And all the army of the Chaldees that *were* with the captain of the guard, brake down the walls of Jeruſalem round about. 11 Now the reſt of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. 12 But the captain of the guard left of the poor of the land, *to be* vine-dreſſers, and huſbandmen. 13 And the pillars of braſs that *were* in the houſe of the Lord, and the baſes, and the brazen ſea that *was* in the houſe of the Lord, did the Chaldees break in pieces, and carried the braſs of them to Babylon. 14 And the pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtred, took they away. 15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away. 16 The two pillars, one ſea, and the baſes which Solomon had made for the houſe of the Lord, the braſs of all theſe veſſels was without weight. 17 The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſs: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen-work. 18 And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door. 19 And out of the city he took an officer, that was ſet over the men of war, and five men of them that were in the kings preſence, which were found in the city, and the principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the city. 20 And Nebuzar-adan captain of the guard took theſe, and brought them to the king of Babylon, to Riblah. 21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land. 22 And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam, the ſon of Shaphan, ruler. 23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netopathite, and Jaazaniah the ſon of a Maachathite, they, and their men. 24 And Gedaliah ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you. 25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed royal, came, and ten men with him, and ſmote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. 26 And all the people both ſmall and great, and the captains of the armies aroſe, and came to Egypt: for they were afraid of the Chaldees. 27 And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the ſeven and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of priſon. 28 And he ſpake kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon, 29 And changed his priſon-garments: and he did eat bread continually before him all the days of his life. 30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day all the days of his life.

So they took the King, and brought him to the King of Babylon, at Riblah] *Riblah*, was a City of *Syria*, in the Country of *Hamath*, which Country is the neareſt to *Judea*, and which, according to St. *Jerom*, was the ſame with that afterwards called *Antioch*; and, as it was the moſt pleaſant Place in all *Syria*, here *Nebuchadnezzar* lay, to attend the Succeſs of the Siege of *Jeruſalem*, to ſend his Army proper Supplies, and to intercept any Relief that might come to the Beſieged.

And put out the Eyes of Zedekiah] The Prophets *Ezekiel* and *Jeremiah*, ſeem to vary in their Account of the Fate of *Zedekiah*. *Ezekiel*'s Prophecy is delivered in theſe Words, — *I will bring him to Babylon to the Land of Chaldea, yet he ſhall not ſee it, though he ſhall die there*, Ch. xii. 13. and *Jeremiah*'s in theſe Words, *He ſhall be delivered into the Hands of the King of Babylon, and ſhall ſpeak with him Mouth to Mouth, and his Eyes ſhall behold his Eyes*, Ch. xxxvii. 4. both which were literally accompliſhed: For *Zedekiah* was carried to *Riblah*, where he ſaw the King of *Babylon*, and ſpake to him, and beheld his Children executed, but had afterward his Eyes put out, and was then carried to *Babylon*, where he was incapable of ſeeing any City, becauſe he had loſt his Eye-ſight.

A

AN EXPOSITION OF The First Book of the CHRONICLES.

The ARGUMENT.

The Jews *comprehend this and the following Book in one, which the* Grecians, *becauſe of the Length, divide into two: And they are called* Chronicles, *becauſe they note briefly the Hiſtory from* Adam, *to the Return of the* Hebrews *from their Captivity in* Babylon. *But theſe are not thoſe Books of* Chronicles, *mentioned in the Books of the Kings of* Judah *and* Iſrael, *wherein at large is related the Story of both the Kingdoms, and which afterwards periſhed in the Captivity; but an Abridgment of thoſe Books, and collected by* Ezra, *as the* Jews *affirm, after their Return from* Babylon.

This firſt Book *contains a brief Genealogy of the Progeny of* Adam *down to the* Jewiſh *Patriarchs; and particularly of the principal Families of* Judah, *and of the Line of* David; *becauſe Chriſt, according to the Fleſh, deſcended from him. And therefore it enlarges very much upon the Acts of this Prince, both in Relation to Civil Government, and alſo his Adminiſtration, and his Care of Things concerning Religion; for the good Succeſs whereof he rejoices, and pays his grateful Acknowledgments to God.*

But as many *Things, in theſe Genealogies, may, to us, ſeem doubtful and obſcure, it ſhould be conſidered, that they were not ſo to the* Hebrews; *and that all the Perſons here named, were known to them by thoſe very particular and exact Genealogies which they kept in their ſeveral Families, and in publick Regiſters, from whence this ſacred Penman, by divine Direction, took thoſe Things that were of the greateſt Importance.*

CHAP. I.

Adam's *Line to* Noah. Noah's *Poſterity by* Japheth; *by* Ham; *by* Shem *to* Abraham: *His Poſterity by* Iſhmael; *by* Keturah; *by* Iſaac: *His Poſterity by* Eſau; *the Kings and Dukes of* Edom.

Ver. 1. ADam, Sheth, Enoſh, 2 Kenan, Mahalaleel, Jered, 3 Henoch, Mathuſhelah, Lamech, 4 Noah, Shem, Ham, and Japheth. 5 The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech; and Tiras. 6 And the ſons of Gomer; Aſhchenaz, and Riphath, and Togarmah. 7 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim. 8 The ſons of Ham; Cuſh, and Mizraim, Put, and Canaan. 9 And the ſons of Cuſh; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan. 10 And Cuſh begat Nimrod: he began to be mighty upon the earth. 11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtubim. 12 And Pathruſim, and Caſluhim, (of whom came the Philiſtines) and Caphthorim. 13 And Canaan begat Zidon his firſt-born, and Heth, 14 The Jebuſite alſo, and the Amorite, and the Girgaſhite, 15 And the Hivite, and the Arkite, and the Sinite, 16 And the Arvadite, and the Zemarite, and the Hamathite. 17 The ſons of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meſhech. 18 And Arphaxad begat Shelah, and Shelah begat Eber. 19 And unto Heber were born two ſons: the name of the one *was* Peleg, (becauſe in his days the earth was divided) and his brothers name *was* Joktan. 20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah. 21 Hadoram alſo, and Uzal, and Diklah, 22 And Ebal, and Abimael, and Sheba, 23 And Ophir, and Havilah, and Jobab. All theſe *were* the ſons of Joktan. 24 Shem, Arphaxad, Shelah, 25 Eber, Peleg, Reu, 26 Serug, Nahor, Terah, 27 Abram, the ſame *is* Abraham. 28 The ſons of Abraham; Iſaac, and Iſhmael. 29 Theſe *are* their generations: The firſt-born of Iſhmael, Nebaioth; then Kedar, and Adbeel, and Mibſam, 30 Miſhma, and Duma, Maſſa, Hadad, and Tema, 31 Jetur, Naphiſh, and Kedemah. Theſe are the ſons of Iſhmael. 32 Now the ſons of Keturah, Abrahams concubine: ſhe bare Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. And the ſons of Jokſhan; Sheba, and Dedan. 33 And the ſons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All theſe *are* the ſons of Keturah. 34 And Abraham begat Iſaac. The ſons of Iſaac, Eſau and Iſrael. 35 The ſons of Eſau; Eliphaz, Reuel, and Jeuſh, and Jaalam, and

and Korah. 36 The ſons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. 37 The ſons of Reuel; Nahath, Zerah, Shammah, and Mizzah. 38 And the ſons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezer, and Diſhan. 39 And the ſons of Lotan; Hori, and Homam: and Timna *was* Lotans ſiſter. 40 The ſons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the ſons of Zibeon; Aiah, and Anah. 41 The ſons of Anah; Diſhon. And the ſons of Diſhon; Amram, and Eſhban, and Ithran, and Cheran. 42 The ſons of Ezer; Bilhan, and Zaban, *and* Jakan. The ſons of Diſhan; Uz, and Aran. 43 Now theſe *are* the kings that reigned in the land of Edom, before *any* king reigned over the children of Iſrael; Bela the ſon of Beor: and the name of his city *was* Dinhabah. 44 And when Bela was dead, Jobab the ſon of Zerah of Bozrah, reigned in his ſtead. 45 And when Jobab was dead, Huſham of the land of the Temanites, reigned in his ſtead. 46 And when Huſham was dead, Hadad the ſon of Bedad (which ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith. 47 And when Hadad was dead, Samlah of Maſrekah reigned in his ſtead. 48 And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead. 49 And when Shaul was dead, Baal-hanan the ſon of Achbor reigned in his ſtead. 50 And when Baal-hanan was dead, Hadad reigned in his ſtead: and the name of his city *was* Pai; and his wives name *was* Mehetabel the daughter of Matred, the daughter of Mezahab. 51 Hadad died alſo. And the dukes of Edom were; duke Timna, duke Aliah, duke Jetheth, 52 Duke Aholibamah, duke Elah, duke Pinon, 53 Duke Kenaz, duke Teman, duke Mibzar, 54 Duke Magdiel, duke Iram. Theſe *are* the dukes of Edom.

This Chapter, conſiſting wholly of Genealogies, affords nothing very remarkable; we ſhall therefore proceed to the next.

CHAP. II.

The Sons of Iſrael; *of* Judah *by* Tamar. *The Children of* Jeſſe; *of* Caleb *the Son of* Hezron; *of him by the Daughter of* Machir *and* Jerahmeel; *of* Sheſham, *another Branch of* Caleb's *Poſterity*; *and* Caleb *the Son of* Huz.

Ver. 1. THeſe *are* the ſons of Iſrael; Reuben, Simeon, Levi, and Judah, Iſſachar, and Zebulun, 2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher. 3 The ſons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaaniteſs. And Er, the firſt-born of Judah, was evil in the ſight of the Lord, and he ſlew him. 4 And Tamar his daughter-in-law, bare him Pharez, and Zerah. All the ſons of Judah *were* five. 5 The ſons of Pharez; Hezron, and Hamul. 6 And the ſons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all. 7 And the ſons of Carmi; Achar, the troubler of Iſrael, who tranſgreſſed in the thing accurſed. 8 And the ſons of Ethan; Azariah. 9 The ſons alſo of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai. 10 And Ram begat Amminadab; And Amminadab begat Nahſhon, prince of the children of Judah; 11 And Nahſhon begat Salma, and Salma begat Boaz, 12 And Boaz begat Obed, and Obed begat Jeſſe, 13 And Jeſſe begat his firſt-born Eliab, and Abinadab the ſecond, and Shimma the third, 14 Nathaneel the fourth, Raddai the fifth, 15 Ozem the ſixth, David the ſeventh: 16 Whoſe ſiſters *were* Zeruiah, and Abigail. And the ſons of Zeruiah: Abiſhai, and Joab, and Aſahel, three. 17 And Abigail bare Amaſa: and the father of Amaſa *was* Jether the Iſhmeelite. 18 And Caleb the ſon of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her ſons *are* theſe; Jeſher, and Shobab, and Ardon. 19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur. 20 And Hur begat Uri, and Uri begat Bezaleel. 21 And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threeſcore years old, and ſhe bare him Segub. 22 And Segub begat Jair, who had three and twenty cities in the land of Gilead. 23 And he took Geſhur, and Aram with the towns of Jair from them, with Kenath and the towns thereof, *even* threeſcore cities: all theſe *belonged to* the ſons of Machir, the father of Gilead. 24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezrons wife bare him Aſhur the father of Tekoah. 25 And the ſons of Jerahmeel the firſt-born of Hezron were, Ram the firſt-born, and Bunah, and Oren, and Ozem, *and* Ahijah. 26 Jerahmeel had alſo another wife, whoſe name *was* Atarah, ſhe *was* the mother of Onam. 27 And the ſons of Ram the firſt-born of Jerahmeel were, Maaz, and Jamin, and Eker. 28 And the ſons of Onam were, Shammai, and Jada. And the ſons of Shammai; Nadab, and Abiſhur. 29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and Molid. 30 And the ſons of Nadab; Seled, and Appaim: but Seled died without children. 31 And the ſons of Appaim; Iſhi. And the ſons of Iſhi; Sheſhan. And the children of Sheſhan; Ahlai. 32 And the ſons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. 33 And the ſons of Jonathan; Peleth, and Zaza. Theſe were the ſons of Jerahmeel. 34 Now Sheſhan had no ſons, but daughters: and Sheſhan had a ſervant, an Egyptian, whoſe name *was* Jarha. 35 And Sheſhan gave his daughter to Jarha his ſervant to wife, and ſhe bare him Attai. 36 And Attai begat Nathan, and Nathan begat Zabad, 37 And Zabad begat Ephlal, and Ephlal begat Obed, 38 And Obed begat Jehu, and Jehu begat Azariah, 39 And Azariah begat Helez, and Helez begat Eleaſah, 40 And Eleaſah begat Siſamai, and Siſamai begat Shallum, 41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama. 42 Now the ſons of Caleb the brother of Jerahmeel were Meſha his firſt-born, which *was* the father of Ziph, and the ſons of Mareſhah the father of Hebron. 43 And the ſons of Hebron; Korah, and Tappuah, and Rekem, and Shema. 44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. 45 And the ſon

of Shammai *was* Maon: and Maon *was* the father of Beth-zur. 46 And Ephah Calebs concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez. 47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph. 48 Maachah Calebs concubine bare Sheber, and Tirhanah. 49 She bare also Shaaph the father of Madmannah, Shevah the father of Machbena, and the father of Gibeah: and the daughter of Caleb *was* Achsa. 50 These were the sons of Caleb the son of Hur, the first-born of Ephratah; Shobal, the father of Kirjath-jearim, 51 Salma the father of Beth-lehem, Hareph the father of Beth-gader. 52 And Shobal the father of Kirjath-jearim, had sons; Haroeh, *and* half of the Manahethites. 53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came the Zareathites, and the Eshtaulites. 54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites. 55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the Kenites that came of Hemath, the father of the house of Rechab.

In this Chapter, Mention is made of the Descendants of *Wives* and of *Concubines*; the Difference between which was, that the Wife was taken with certain Solemnities in Marriage, and her Children did inherit; the Concubine had no Solemnities in Marriage, neither did her Children inherit, but had a Portion of Goods or Money given them.

And the Families of the Scribes which dwelt at Jabez] These came of *Jethro Moses*'s Father-in-law, and dwelt as Strangers among the People of God. That they might be some way serviceable to the People of God, they were appointed to be *Scribes*, that is, such as were publick Notaries, who made Contracts, and such-like Deeds and Instruments, and kept Books and Instruments of them. They are here mentioned, because they dwelt among the Tribe of *Judah*.

CHAP. III.

The Sons of David; *his Line to* Zedekiah. *The Successors of* Jeconiah.

Ver. 1. NOW these were the sons of David which were born unto him in Hebron; the first-born Amnon, of Ahinoam the Jezreelitess: the second Daniel, of Abigail the Carmelitess: 2 The third, Absalom the son of Maachah, the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: 3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife. 4 *These* six were born unto him in Hebron, and there he reigned seven years, and six months: and in Jerusalem he reigned thirty and three years. 5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel: 6 Ibhar also, and Elishama, and Eliphelet, 7 And Nogah, and Nepheg, and Japhia, 8 And Elishama, and Eliada, and Eliphelet, nine. 9 *These were* all the sons of David, beside the sons of the concubines, and Tamar their sister. 10 And Solomon's son *was* Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, 11 Joram his son, Ahaziah his son, Joash his son, 12 Amaziah his son, Azariah his son, Jotham his son, 13 Ahaz his son, Hezekiah his son, Manasseh his son, 14 Amon his son, Josiah his son, 15 And the sons of Josiah *were*, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. 16 And the sons of Jehoiakim; Jeconiah his son, Zedekiah his son. 17 And the sons of Jeconiah; Assir, Salathiel his son, 18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah. 19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: 20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five. 21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. 22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six. 23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three. 24 And the sons of Elioneai *were* Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

In this Chapter the Genealogy is returned to, to shew, that Christ came of this Stock; the Kings of *Judah*, from *Solomon* to *Zedekiah*, who was taken Prisoner by *Nebuchadnezzar*, had his Eyes put out, his City of *Jerusalem* destroyed, and was the last King of *Judah* for many Years. Here also Mention is made of the Posterity of *Jeconiah*, to the seven Sons of *Elioenai*, Ver. 24.

CHAP. IV.

The Posterity of Judah *by* Caleb *the Son of* Hur; *by* Ashur; *by* Jabez: *His Prayer. The Posterity and Cities of* Simeon; *their Conquest of* Gedor; *and of the* Amalekites *to Mount* Seir.

Ver. 1. THE sons of Judah, Pharez, Hezron, and Carmi, and Hur, and Shobal. 2 And Reaiah the son of Shobal, begat Jahath, and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites. 3 And these *were of* the father of Etam: Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi. 4 And Penuel the father of Gedor, and Ezer the father of Hushath. These *are* the sons of Hur, the first-born of Ephratah, the father of Bethlehem. 5 And Ashur the father of Tekoa, had two wives, Helah, and Naarah. 6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah. 7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan. 8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the son of Harum. 9 And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. 10 And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep *me* from evil, that it may not grieve me. And God granted him that which he requested. 11 And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eshton. 12 And Eshton begat Beth-rapha, and Paseah: and Tehinnah the father of Ir-nahash.

These *are* the men of Rechab. 13 And the sons of Kenaz, Othniel, and Seraiah: and the sons of Othniel, Hathath. 14 And Meonathai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim, for they were craftsmen. 15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenuz. 16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel. 17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. 18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bethiah the daughter of Pharaoh, which Mered took. 19 And the sons of *his* wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite. 20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth. 21 The sons of Shelah the son of Judah *were*, Er the father of Lecah, and Laadah the father of Maresha, and the families of the house of them that wrought fine linen, of the house of Ashbea. 22 And Jochim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* antient things. 23 These *were* the potters, and those that dwelt amongst plants and hedges: there they dwelt with the king for his work. 24 The sons of Simeon *were*, Nemuel, and Jamin, Jarib, Zerah, and Shaul: 25 Shallum his son, Mibsam his son, Mishma his son. 26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son. 27 And Shimei had sixteen sons, and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah. 28 And they dwelt at Beer-sheba, and Molada, and Hazar-shual, 29 And at Bilhah, and at Ezem, and at Tolad, 30 And at Bethuel, and at Hormah, and at Ziklag, 31 And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim: These *were* their cities, unto the reign of David. 32 And their villages *were* Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities. 33 And all their villages that *were* round about the same cities, unto Baal. These *were* their habitations, and their genealogy. 34 And Meshobab, and Jamlech, and Joshah, the son of Amaziah, 35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, 36 And Elioenai, and Jaakobah, and Jeshoaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, 37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah, 38 These mentioned by *their* names, *were* princes in their families: and the house of their fathers increased greatly. 39 And they went to the entrance of Gedor, *even* unto the east-side of the valley, to seek pasture for their flocks. 40 And they found fat pasture and good, and the land was wide and quiet, and peaceable: for *they* of Ham had dwelt there of old. 41 And these written by name, came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks. 42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. 43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

In this Chapter are mentioned the Sons and Posterity of *Judah*, by *Caleb* the Son of *Hur*. Altho' *Hezron*, &c. are mentioned as Sons of *Judah*, yet they are only Nephews and Kinsmen; for *Pharez* was the only real Son. The Genealogy of *Ashur*, the posthumous Son of *Hezron*, by his two Wives *Helah* and *Naarah*. *Jabez* is said to be more honourable than his Brethren, and called on the God of *Israel*, and to so good an Effect, that God graciously granted what he requested. The Sons of *Shelah*, the Son of *Judah*, were famous for working of fine Linen, and some of their Posterity were Gardeners to King *David*, and served in his Work. The Posterity, Cities and Villages of *Simeon*, and how they took Possession of *Gedor*, and of the Pasture Grounds thereabouts. For the Tribe of *Simeon* was so great in Number, that in the Time of *Hezekiah* they sought Dwellings unto *Gedor*, which is in the Tribe of *Dan*. The Sons of *Simeon* smote the rest of the *Amalekites*, whom *Saul* had not destroyed, and took Possession of all their Country.

CHAP. V.

The Line of Reuben *unto the Captivity; the War against the* Hagarites. *The chief Families of* Gad. *The Number of the* Reubenites, Gadites, *and Half Tribe of* Manasseh, *that marched against the* Hagarites, *and overcame them; they are all carried captive into* Assyria.

Ver. 1. NOW the sons of Reuben the first-born of Israel, (for he *was* the first-born, but for as much as he defiled his father's bed, his birth-right was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birth-right. 2 For Judah prevailed above his brethren, and of him *came* the chief ruler, but the birth-right was Joseph's) 3 The sons, *I say*, of Reuben the first-born of Israel, *were*, Hanoch, and Pallu, Hezron, and Carmi. 4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaia his son, Baal his son, Beerah his son, whom Tilgath-pilneser king of Assyria, carried away *captive*: he *was* prince of the Reubenites. 7 And his brethren by their families (when the genealogy of their generations was reckoned) *were* the chief, Jeiel, and Zechariah, 8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo, and Baal-meon. 9 And eastward he inhabited unto the entring in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead. 10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east-land of Gilead. 11 And the children of Gad dwelt over against them, in the land of Bashan unto Salcah: 12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan. 13 And their brethren of the house of their fathers, *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven,

14

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; 15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. 16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders. 17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel. 18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bowe and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war. 19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. 20 And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them, because they put their trust in him. 21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand. 22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the captivity. 23 And the children of the half-tribe of Manasseh, dwelt in the land: they increased from Bashan, unto Baal-hermon, and Senir, and unto mount Hermon. 24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the house of their fathers. 25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. 26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tiglath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

For Judah prevailed above his Brethren, and of him came the chief Ruler] The Government was by God's promise and Appointment, to be seated chiefly and most visibly in that Tribe, first in *David* and his Successors, and then in the *Messiah*, who sprang out of *Judah*, Heb. vii. 4. which was a far greater Privilege than the birth-right, or, *as the chief Ruler*, (i. e. as to the point of Dominion) he was *more than he*, or *preferred before him*, i. e. before *Joseph*, who is named in the first Clause, the Pronoun being referred to the following Noun, which is frequent among the *Hebrews*.

CHAP. VI.

The Sons of Levi; *the Line of the High-Priests from* Aaron *to the Captivity. The Family of* Gershom, Merari, *and* Kohath. *The Office of* Aaron, *and his Line unto* Ahimaaz. *The Cities of the Priests and Levites.*

1 THE sons of Levi; Gershon, Kohath, and Merari. 2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel. 3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. 4 Eleazar begat Phinehas, and Phinehas begat Abishua. 5 And Abishua begat Bukki, and Bukki begat Uzzi. 6 And Uzzi begat Zerahia, and Zerahia begat Meraioth, 7 Meraioth begat Amariah, and Amariah begat Ahitub, 8 And Ahitub begat Zadok, and Zadok begat Ahimaaz, 9 And Ahimaaz begat Azariah, and Azariah begat Johanan, 10 And Johanan begat Azariah (he *it is* that executed the priests office, in the temple that Solomon built in Jerusalem) 11 And Azariah begat Amariah, and Amariah begat Ahitub. 12 And Ahitub begat Zadok, and Zadok begat Shallum. 13 And Shallum begat Hilkiah, and Hilkiah begat Azariah, 14 And Azariah begat Seraiah, and Seraiah begat Jehozadak. 15 And Jehozadak went *into captivity*, when the Lord carried away Judah and Jerusalem by the hand of Nebuchad-nezzar. 16 The sons of Levi; Gershom, Kohath, and Merari. 17 And these *be* the names of the sons of Gershom; Libni, and Shimei. 18 And the sons of Kohath *were* Amram, and Izhar, and Hebron, and Uzziel. 19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites, according to their fathers. 20 Of Gershom; Libni his son, Jahath his son, Zimmah his son, 21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son. 22 The sons of Kohath; Amminadad his son, Korah his son, Assir his son, 23 Elkanah his son, and Abiasaph his son, and Assir his son, 24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son, 25 And the sons of Elkanah; Amasai, and Ahimoth. 26 *As for* Elkanah: the sons of Elkanah: Zophai his son, and Nahath his son, 27 Eliab his son, Jeroham his son, Elkanah his son. 28 And the sons of Samuel; the first-born Vashni, and Abiah. 29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son, 30 Shimei his son, Haggiah his son, Asaiah his son. 31 And these *are they* whom David set over the service of song in the house of the Lord, after that the ark had rest. 32 And they ministred before the dwelling-place of the tabernacle of the congregation, with singing, until Solomon had built the house of the Lord in Jerusalem: and *then* they waited on their office, according to their order. 33 And these *are* they that waited with their children: of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel, 34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, 35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, 36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, 37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, 38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel, 39 And his brother Asaph (who stood on his right hand) *even* Asaph the son of Berachiah, the son of Shimea, 40 The son of Michael, the son of Baaseiah, the son of Malchiah, 41 The son of Ethni, the son of Zerah, the son of Adaiah, 42 The son of Ethan, the son of Zimmah, the son of Shimei, 43 The son of Jahath, the son of Gershom, the son of Levi. 44 And their brethren the sons of Merari, *stood* on the left hand:

Ethan

Ethan the ſon of Kiſhi, the ſon of Abdi, the ſon of Malluch, 45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah, 46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer, 47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi. 48 Their brethren alſo the Levites *were* appointed unto all manner of ſervice of the tabernacle of the houſe of God. 49 But Aaron and his ſons offered upon the altar of the burnt-offering, and on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an attonement for Iſrael according to all that Moſes the ſervant of God had commanded. 50 And theſe *are* the ſons of Aaron: Eleazar his ſon, Phinehas his ſon, Abiſhua his ſon, 51 Bukki his ſon, Uzzi his ſon, Zerahiah his ſon. 52 Meraioth his ſon, Amariah his ſon, Ahitub his ſon. 53 Zadok his ſon, Ahimaaz his ſon. 54 Now theſe *are* their dwelling-places throughout their caſtles in their coaſts of the ſons of Aaron, of the families of the Kohathites: for theirs was the lot. 55 And they gave them Hebron in the land of Judah, and the ſuburbs thereof round about it. 56 But the fields of the city, and the villages thereof, they gave to Caleb the ſon of Jephunneh. 57 And to the ſons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her ſuburbs, and Jattir, and Eſhtemoa, with their ſuburbs. 58 And Hilen with her ſuburbs, Debir with their ſuburbs, 59 And Aſhan with her ſuburbs, and Beth-ſhemeſh with her ſuburbs: 60 And out of the tribe of Benjamin; Geba with her ſuburbs, and Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throughout their families *were* thirteen cities. 61 And unto the ſons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely out of* the half-*tribe* of Manaſſeh, by lot, ten cities. 62 And to the ſons of Gerſhom throughout their families, out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities. 63 Unto the ſons of Merari, *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. 64 And the children of Iſrael gave to the Levites *theſe* cities, with their ſuburbs. 65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names. 66 And *the reſidue* of the families of the ſons of Kohath, had cities of their coaſts, out of the tribe of Ephraim. 67 And they gave unto them *of* the cities of refuge, Shechem in mount Ephraim, with their ſuburbs: *they gave* alſo Gezer with her ſuburbs, 68 And Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs, 69 And Aijalon with her ſuburbs, and Gath-rimmon with her ſuburbs: 70 And out of the half-tribe of Manaſſeh; Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſons of Kohath. 71 Unto the ſons of Gerſhom *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs: 72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Daberath with her ſuburbs, 73 And Ramoth with her ſuburbs, and Anem with her ſuburbs: 74 And out of the tribe of Aſher, Maſhal with her ſuburbs, and Abdon with her ſuburbs, 75 And Hukok with her ſuburbs, and Rahob with her ſuburbs: 76 And out of the tribe of Naphtali: Kedeſh in Galilee with her ſuburbs, and Hammon with her ſuburbs, and Kirjathaim with her ſuburbs. 77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs: 78 And on the other ſide Jordan by Jericho, on the eaſt-ſide of Jordan *were given them* out of the tribe of Reuben, Bezer in the wilderneſs with her ſuburbs, and Jahzah with her ſuburbs, 79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs: 80 And out of the tribe of Gad; Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs, 81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

The Genealogies are continued in this Chapter, among which is that of the Sons of *Levi*, and the Poſterity of the High-prieſts from *Aaron* unto the whole Nation's being carried away to *Babylon*. The Poſterities of *Gerſhom*, *Merari* and *Kohath*, as likewiſe an Account of the Singers whom *David* appointed after the Ark was brought to the Place where the Temple ſhould be built, and was no more carried to and fro. The *Levites* are called the Singers *Brethren*, becauſe they came of the ſame Stock. The Function and Office of *Aaron* and his Poſterity, to do the Service of the God of *Iſrael*, is mentioned from *Aaron* to *Ahimaaz*. Cities were at firſt appointed and prepared for the *Levites* which are here mentioned; and the *Iſraelites* gave a Portion to the *Kohathites* that were the Remnant of the Tribe of *Levi*, out of the Half-tribe of *Manaſſeh* and out of *Ephraim*. The *Merarites* had their Portion of twelve Cities, out of the Tribes of *Reuben*, *Gad*, *Zebulun*, &c. The *Gerſhomites* had likewiſe ſeveral Cities aſſigned them.

CHAP. VII.

The Sons of Iſſachar, *of* Benjamin; *of* Naphtali; *of* Manaſſeh; *of* Ephraim: *Their Calamity and Habitation. Of* Aſher.

Ver. 1. NOW the ſons of Iſſachar *were*, Tola, and Puah, Jaſhub, and Shimron, four. 2 And the ſons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads of their fathers houſe, *to wit*, of Tola: *they were* valiant men of might in their generations; whoſe number *was* in the days of David two and twenty thouſand and ſix hundred. 3 And the ſons of Uzzi; Izrahiah: and the ſons of Izrahiah: Michael, and Obadiah, and Joel, and Iſhiah, five: all of them chief men. 4 And with them, by their generations after the houſe of their fathers *were* bands of ſouldiers for war, ſix and thirty thouſand *men*: for they had many wives and ſons. 5 And their brethren among all the families of Iſſachar, *were* valiant men of might, reckoned in all by their genealogies, fourſcore and ſeven thouſand. 6 *The ſons* of Benjamin; Bela, and Becher, and Jediael, three. 7 And the ſons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers, mighty men of valour, and were reckoned by their genealogies, twenty and two thouſand and thirty and four. 8 And the ſons of Becher; Zemira and Joaſh, and Eliezer, and Elio-

Elioenai, and Omri, and Jerimoth, and Abia, and Anathoth, and Alameth. All these *are* the sons of Becher. 9 And the number of them after their genealogies by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred. 10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar. 11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle. 12 Shuppim also, and Huppim, the children of Ir, *and* Hushim the sons of Aher. 13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah. 14 The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead: 15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sisters name *was* Maachah) and the name of the second *was* Zelophehad: and Zelophehad had daughters. 16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam, and Rakem. 17 And the sons of Ulam Bedan. These *were* the sons of Gilead, the sons of Machir, the son of Manasseh. 18 And his sister Hamoleketh bare Ishod, and Abiezer, and Mahalah. 19 And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam. 20 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son. 21 And Zabad his son, and Shuthelath his son, and Ezer, and Elead, whom the men of Gath, that *were* born in *that* land, slew, because they came down to take away their cattel. 22 And Ephraim their father mourned many days, and his brethren came to comfort him. 23 And when he went in to his wife she conceived and bare a son, and he called his name Beriah, because it went evil with his house. 24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah) 25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son, 26 Laadan his son, Ammihud his son, Elishama his son, 27 Non his son, Jehoshua his son. 28 And their possessions and habitations *were*, Beth-el, and the towns thereof, and east-ward Naaran, and west-ward Gezer with the towns thereof, Shechem also and her towns thereof, unto Gaza and the towns thereof: 29 And by the borders of the children of Manasseh, Beth-shean, and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel. 30 The sons of Asher; Imnah and Isuah, and Ishui, and Beriah, and Serah their sister. 31 And the sons of Beriah, Heber, and Malchiel, who *is* the father of Birzavith. 32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their sister. 33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath: these *are* the children of Japhlet. 34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram. 35 And the son of his brother Helem, Zophah, and Imna, and Shelesh, and Amal. 36 The sons of Zophah; Suah, and

Harnepher, and Shual, and Beri, and Imrah, 37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. 38 And the sons of Jether; Jephunneh, and Pispah, and Ara. 39 And the sons of Ulla; Arah, and Haniel, and Rezia. 40 All these *were* the children of Asher, heads of *their* fathers house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle, *was* twenty and six thousand men.

The Genealogy of *Issachar* is here mentioned, and in King *David*'s Time, when all the People were numbered, there were two and twenty thousand and six hundred valiant Men of this Tribe. The Number of the valiant Men in the Tribe of *Benjamin*, after their Genealogy, by their Generations, was twenty thousand and two hundred. The Genealogy of *Naphtali* is likewise here recited, as is that of *Ephraim* and *Asher*, which Tribes had among them twenty and six thousand Men fit for Battle.

CHAP. VIII.

The Sons and chief Men of Benjamin. *The Stock of* Saul *and* Jonathan.

Ver. 1. NOW Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third, 2 Noah the fourth, and Rapha the fifth. 3 And the sons of Bela were, Addar, and Gera, and Abihud, 4 And Abishua, and Naaman, and Ahoah, 5 And Gera, and Shephuphan, and Huram. 6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath: 7 And Naaman, and Ahia, and Gera, he removed them, and begat Uzza, and Ahihud. 8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives. 9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha and Malcham, 10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers. 11 And of Hushim he begat Abitub, and Elpaal. 12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod with the towns thereof: 13 Beriah also and Shema, who *were* heads of the fathers of the inhabitants of Aijalon who drove away the inhabitants of Gath: 14 And Ahio, Shashak, and Jeremoth, 15 And Zebadiah, and Arad, and Adar, 16 And Michael, and Ispah, and Joha, the sons of Beriah: 17 And Zebadiah, and Meshullam, and Hezeki, and Heber: 18 Ishmerai also, and Jezliah, and Jobab the sons of Elpaal; 19 And Jakim, and Zichri, and Zabdi, 20 And Elienai, and Zilthai, and Eliel, 21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi; 22 And Ishpan, and Heber, and Eliel, 23 And Abdon, and Zichri, and Hanan, 24 And Hananiah, and Elam, and Antothijah. 25 And Iphedeiah and Penuel, the sons of Shashak; 26 And Shamsherai, and Sheharïah, and Athaliah. 27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham. 28 These *were* heads of the fathers by their generations, chief *men*. These dwelt in Jerusalem. 29 And at Gibeon dwelt

the father of Gibeon, (whoſe wifes name *was* Maachah) 30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab. 31 And Gedor, and Ahio, and Zacher. 32 And Mikloth begat Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over againſt them. 33 And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab, and Eſh-baal. 34 And the ſon of Jonathan *was* Meribbaal; and Meribbaal begat Micah. 35 And the ſons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz. 36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, 37 And Moza begat Binea: Rapha *was* his ſon, Eleaſah his ſon, Azel his ſon: 38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Shéariah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel. 39 And the ſons of Eſhek his brother *were*, Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third. 40 And the ſons of Ulam were mighty men of valour, archers, and had many ſons, and ſons ſons, an hundred and fifty. All theſe *are* of the ſons of Benjamin.

Nothing particular occurring in this Chapter, we paſs on to the next.

CHAP. IX.

The Chief of the Tribes of Judah, Benjamin, Ephraim *and* Manaſſeh, *who returned from Captivity, and dwelt at* Jeruſalem. *As alſo the Prieſts and* Levites, *and the Manner of executing their Office in the Temple. The Family of* Saul.

Ver. 1. SO all Iſrael were reckoned by genealogies, and behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were carried away to Babylon for their tranſgreſſion. 2 Now the firſt inhabitants *that dwelt* in their poſſeſſions in their cities, *were* the Iſraelites, the prieſts, Levites, and the Nethinims, 3 And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manaſſeh: 4 Uthai the ſon of Ammihud, the ſon of Omri, the ſon of Imri the ſon of Bani, of the children of Pharèz, the ſon of Judah. 5 And of the Shilonite; Aſaiah the firſt-born, and his ſons. 6 And of the ſons of Zerah; Jeuel, and their brethren, ſix hundred and ninety. 7 And of the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Hodaviah, the ſon of Haſenuah, 8 And Ibneiah the ſon of Jeroham, and Elah, the ſon of Uzzi, the ſon of Michri, and Meſhallam the ſon of Shephatiah, the ſon of Reuel, the ſon of Ibnijah, 9 And their brethren, according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers. 10 And of the prieſts; Jedaiah, and Jehoiarib, and Jachin, 11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, the ruler of the houſe of God, 12 And Adaiah the ſon of Jeroham, the ſon of Paſhur, the ſon of Malchijah, and Maaſiai the ſon of Adiel, the ſon of Jehzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer, 13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore; very able men for the work of the ſervice of the houſe of God. 14 And of the Levites; Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari, 15 And Bakbakkar, Hereſh, and Galal, and Mattaniah, the ſon of Micah, the ſon of Zichri, the ſon of Aſaph. 16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of Jeduthun, and Berechiah, the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Nethophathites. 17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief. 18 (Who hitherto *waited* in the kings gate eaſt-ward) They *were* porters in the companies of the children of Levi. 19 And Shallum the ſon of Kore, the ſon of Ebiaſaph, the ſon of Korah, and his brethren; (of the houſe of his father) the Korahites *were* over the work of the ſervice, keepers of the gates of the tabernacle: and their fathers *being* over the hoſt of the Lord, *were* keepers of the entry. 20 And Phinehas the ſon of Eleazar was the ruler over them in time paſt, *and* the Lord *was* with him. 21 *And* Zechariah the ſon of Meſhelemiah, *was* porter of the door of the tabernacle of the congregation. 22 All these *which were* choſen to be porters in the gates, *were* two hundred and twelve. Theſe were reckoned by their genealogy in their villages: whom David and Samuel the ſeer did ordain in their ſet office. 23 So they and their children *had* the over-ſight of the gates of the houſe of the Lord, namely the houſe of the tabernacle, by wards. 24 In four quarters were the porters toward the eaſt, weſt, north and ſouth. 25 And their brethren *which were* in their villages, *were* to come after ſeven days, from time to time with them. 26 For theſe Levites, the four chief porters were in *their* ſet office, and were over the chambers and treaſuries of the houſe of God. 27 And they lodged round about the houſe of God, becauſe the charge *was* upon them, and the opening thereof every morning *pertained* to them. 28 And *certain* of them had the charge of the miniſtring veſſels, that they ſhould bring them in and out by tale. 29 *Some* of them alſo were appointed to overſee the veſſels, and all the inſtruments of the ſanctuary, and the fine flour and the wine and the oyl, and the frankincenſe and the ſpices. 30 And *ſome* of the ſons of the prieſts made the ointment of the ſpices. 31 And Mattithiah, *one* of the Levites (who *was* the firſt-born of Shallum the Korahite) had the ſet office over the things that were made in the pans. 32 And *other* of their brethren of the ſons of the Kohathites, were over the ſhew-bread to prepare *it* every ſabbath. 33 And theſe *are* the ſingers chief of the fathers of the Levites, *who remaining in* the chambers, *were* free: for they were imployed in *that* work, day and night. 34 Theſe chief fathers of the Levites *were* chief through their generations; theſe dwelt at Jeruſalem. 35 And in Gibeon dwelt the father of Gibeon, Jehiel, whoſe wifes name *was* Maacha: 36 And his firſt-born ſon Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab, 37 And Ge-

and Ahio, and Zachariah, and Mikloth. 38 And Mikloth begat Shimeam: and they alſo dwelt with their brethren at Jeruſalem, over againſt their brethren. 39 And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab, and Eſh-baal. 40 And the ſon of Jonathan *was* Merib-baal: and Merib-baal begat Micah. 41 And the ſons of Micah *were* Pithon, and Melech, and Tahrea, *and* *Ahaz.* 42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, 43 And Moza begat Binea: and Rephaiah his ſon, Eleaſah his ſon, Azel his ſon. 44 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Shearíah, and Obadiah, and Hanan. Theſe *were* the ſons of Azel.

I don't obſerve any Thing in this Chapter that wants Explanation; let us therefore ſee what the next affords.

CHAP. X.

Saul's *Overthrow and Death*; *the* Philiſtines *triumph.* *The Kindneſs of the Inhabitants of* Jabeſh-Gilead *towards* Saul *and his Sons.*

Ver. 1. NOW the Philiſtines fought againſt Iſrael, and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa. 2 And the Philiſtines followed hard after Saul, and after his ſons, and the Philiſtines ſlew Jonathan and Abinadab, and Malchi-ſhua, the ſons of Saul. 3 And the battle went ſore againſt Saul, and the archers hit him, and he was wounded of the archers. 4 Then ſaid Saul to his armour-bearer, Draw thy ſword and thruſt me through therewith; leſt theſe uncircumciſed come, and abuſe me. But his armour-bearer would not, for he was ſore afraid. So Saul took a ſword, and fell upon it. 5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe on the ſword, and died. 6 So Saul died, and his three ſons, and all his houſe died together. 7 And when all the men of Iſrael that *were* in the valley, ſaw that they fled, and that Saul and his ſons were dead; then they forſook their cities, and fled: and the Philiſtines came and dwelt in them. 8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his ſons fallen in mount Gilboa. 9 And when they had ſtripped him, they took his head, and his armour, and ſent into the land of the Philiſtines round about, to carry tidings unto their idols, and to the people. 10 And they put his armour in the houſe of their gods, and faſtened his head in the temple of Dagon. 11 And when all Jabeſh-gilead heard all that the Philiſtines had done to Saul; 12 They aroſe, all the valiant men, and took away the body of Saul, and the bodies of his ſons, and brought them to Jabeſh, and buried their bones under the oak in Jabeſh, and faſted ſeven days. 13 So Saul died for his tranſgreſſion which he committed againſt the Lord, *even* againſt the word of the Lord which he kept not, and alſo for aſking *counſel* of one that had a familiar ſpirit, to enquire *of* it. 14 And enquired not of the Lord: therefore he ſlew him, and turned the kingdom unto David the ſon of Jeſſe.

The Hiſtory of this Chapter is related 1 *Sam.* xxxi. to which we refer the Reader.

CHAP. XI.

David *made King at* Hebron; *by* Joab's *Valour, wins the Caſtle of* Zion; *repairs* Jeruſalem. *A Catalogue of his Worthies.*

Ver. 1. THEN all Iſrael gathered themſelves to David unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh. 2 And moreover in time paſt, even when Saul was king, thou *waſt* he that leddeſt out, and broughteſt in Iſrael: and the Lord thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael. 3 Therefore came all the elders of Iſrael to the king to Hebron, and David made a covenant with them in Hebron before the Lord, and they anointed David king over Iſrael, according to the word of the Lord, by Samuel. 4 And David and all Iſrael went to Jeruſalem which *is* Jebus, where the Jebuſites *were* the inhabitants of the land. 5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs, David took the caſtle of Zion, which *is* the city of David. 6 And David ſaid, Whoſoever ſmiteth the Jebuſites firſt, ſhall be chief and captain. So Joab the ſon of Zeruiah went firſt up, and was chief. 7 And David dwelt in the caſtle, therefore they called it, The city of David. 8 And he built the city round about, even from Millo round about: and Joab repaired the reſt of the city. 9 So David waxed greater and greater: for the Lord of hoſts *was* with him. 10 Theſe alſo *are* the chief of the mighty men whom David had, who ſtrengthened themſelves with him in his kingdom, *and* with all Iſrael to make him king according to the word of the Lord, concerning Iſrael. 11 And this *is* the number of the mighty men whom David had; Jaſhobeam an Hachmonite, the chief of the captains: he lift up his ſpear againſt three hundred, ſlain *by him* at one time. 12 And after him *was* Eleazar the ſon of Dodo the Ahohite, who *was one* of the three mighties. 13 He was with David at Paſdammim, and there the Philiſtines were gathered together to battel, where was a parcel of ground full of barley, and the people fled from before the Philiſtines. 14 And they ſet themſelves in the midſt of *that* parcel, and delivered it, and ſlew the Philiſtines; and the Lord ſaved *them* by a great deliverance. 15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam, and the hoſt of the Philiſtines encamped in the valley of Rephaim. 16 And David *was* then in the hold; and the Philiſtines gariſon *was* then at Beth-lehem. 17 And David longed and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate! 18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it* and brought *it* to David: but David would not drink *of* it, but poured it out to the Lord. 19 And ſaid, My God forbid it me, that I ſhould do this thing: ſhall I drink the blood of theſe men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not

not drink it. Theſe things did theſe three mightieſt. 20 And Abiſhai the brother of Joab, he was chief of the three: for lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three. 21 Of the three, he was more honourable than the two, for he was their captain; howbeit, he attained not unto the *firſt* three. 22 Benaiah the ſon of Jehoiada, the ſon of a valiant man of Kabzeel, who had done many acts, he ſlew two lion-like men of Moab; alſo he went down and ſlew a lion in a pit in a ſnowy day. 23 And he ſlew an Egyptian, a man of *great* ſtature, five cubits high, and in the Egyptians hand *was* a ſpear like a weavers beam, and he went down to him with a ſtaff, and pluckt the ſpear out of the Egyptians hand, and ſlew him with his own ſpear. 24 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among the three mighties. 25 Behold, he was honourable among the thirty, but attained not to the *firſt* three: and David ſet him over his guard. 26 Alſo the valiant men of the armies, *were* Aſahel the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem, 27 Shammoth the Harorite, Helez the Pelonite, 28 Ira the ſon of Ikkeſh the Tekoite, Abiezer the Antothite, 29 Sibbecai the Huſhathite, Ilai the Ahohite, 30 Maharai the Netophathite, Heled the ſon of Baanah the Netophathite, 31 Ithai the ſon of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite, 32 Hurai of the brooks of Gaaſh, Abiel the Arbathite, 33 Azmaveth the Baharumite, Eliahba the Shaalbonite, 34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shage the Hararite, 35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur, 36 Hepher the Mecherathite, Ahijah the Pelonite, 37 Hezro the Carmelite, Naarai the ſon of Ezbai, 38 Joel the brother of Nathan, Mibhar the ſons of Haggeri, 39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the ſon of Zeruiah, 40 Ira the Ithrite, Gareb the Ithrite, 41 Uriah the Hittite, Zabad the ſon of Ahlai, 42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, 43 Hanan the ſon of Maachah, and Joſhaphat the Mithnite, 44 Uzzia the Aſhterathite, Shamma and Jehiel the ſons of Hothan the Aroerite, 45 Jediael the ſon of Shimri, and Joha his brother, the Tizite, 46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite, 47 Eliel, and Obed, and Jaſiel the Meſobaite.

The Contents of this Chapter you will find related 2 *Sam.* v. 1, *&c.* and xxiii. 8, *&c.* together with the Obſervations we then made upon this Part of ſacred Hiſtory.

CHAP. XII.

The Companies that came to David *at* Ziklag, *when purſued by* Saul; *ſome of* Saul's *own Family*; *ſome of the Tribe of* Gad; *of* Benjamin, Judah, *and* Manaſſeh. *The Armies that came to him at* Hebron. *Their Feaſt.*

Ver. 1. NOW theſe *are* they that came to David to Ziglak while he yet kept himſelf cloſe, becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men, helpers of the war. 2 *They were* armed with bows, and could uſe both the right hand and the left, in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even* of Sauls brethren of Benjamin. 3 The chief *was* Ahiezer, then Joaſh, the ſons of Shemaah the Gibeathite, and Jeziel, and Pelet, the ſons of Azmaveth, and Berachah, and Jehu the Antothite, 4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite, 5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, 6 Elkanah, and Jeſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites, 7 And Joelah, and Zebadiah the ſons of Jeroham of Gedor. 8 And of the Gadites there ſeparated themſelves unto David, into the hold to the wilderneſs, men of might, *and* men of war fit for the battel, that could handle ſhield and buckler, whoſe faces *were like* the faces of lions, and *were* as ſwift as roes upon the mountains: 9 Ezer the firſt, Obadiah the ſecond, Eliab the third, 10 Miſhmannah the fourth, Jeremiah the fifth, 11 Attai the ſixth, Eliel the ſeventh, 12 Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, Machbanai the eleventh. 14 Theſe *were* of the ſons of Gad, captains of the hoſt: one of the leaſt *was* over an hundred, and the greateſt over a thouſand. 15 Theſe are they that went over Jordan in the firſt month, when it had overflown all his banks, and they put to flight all *them* of the valleys, *both* toward the eaſt, and toward the weſt. 16 And there came of the children of Benjamin, and Judah to the hold unto David. 17 And David went out to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall be knit unto you: but if *ye be come* to betray me to mine enemies, ſeeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*. 18 Then the ſpirit came upon Amaſai, *who was* chief of the captains, *and he ſaid*, Thine *are we*, David, and on thy ſide, thou ſon of Jeſſe: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band. And there fell *ſome* of Manaſſeh to David (when he came with the Philiſtines againſt Saul to battel, but they helped them not, for the lords of the Philiſtines, upon adviſement, ſent him away, ſaying, He will fall to his maſter Saul, to the *jeopardy of* our heads) 20 As he went to Ziglak there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Manaſſeh. 21 And they helped David againſt the band *of the rovers*: for they *were* all mighty men of valour, and were captains in the hoſt. 22 For at *that* time day by day there came to David to help him, until *it was* a great hoſt, like the hoſt of God. 23 And these *are* the numbers of the bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord. 24 The children of Judah that bare ſhield and ſpear, *were* ſix thouſand and eight hundred, ready armed to the war. 25 Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.

dred. 26 Of the children of Levi, four thouſand and ſix hundred. 27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thouſand and ſeven hundred. 28 And Zadok a young man mighty of valour, and of his fathers houſe twenty and two captains. 29 And of the children of Benjamin the kindred of Saul, three thouſand: for hitherto the greateſt part of them had kept the ward of the houſe of Saul. 30 And of the children of Ephraim, twenty thouſand and eight hundred, mighty men of valour, famous throughout the houſe of their fathers: 31 And of the half-tribe of Manaſſeh, eighteen thouſand which were expreſſed by name, to come and make David king. 32 And of the children of Iſſachar, *which were men* that had underſtanding of the times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment. 33 Of Zebulun, ſuch as went forth to battel, expert in war, with all inſtruments of war, fifty thouſand, which could keep rank, *they were* not of double heart. 34 And of Naphtali a thouſand captains, and with them, with ſhield and ſpear, thirty and ſeven thouſand. 35 And of the Danites expert in war, twenty and eight thouſand and ſix hundred. 36 And of Aſher, ſuch as went forth to battel, expert in war, forty thouſand. 37 And on the other ſide of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manaſſeh, with all manner of inſtruments of war for the battel, an hundred and twenty thouſand. 38 All theſe men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo of Iſrael, *were* of one heart to make David king. 39 And there they were with David three days, eating, and drinking: for their brethren had prepared for them. 40 Moreover, they that were nigh them, *even* unto Iſſachar, and Zebulun, and Naphtali, brought bread on aſſes, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raiſins, and wine, and oil, and oxen, and ſheep abundantly, for there *was* joy in Iſrael.

Nothing material is offered to our Conſideration in this Chapter; we will therefore proceed to the next.

CHAP. XIII.

David *fetches the Ark from* Kirjath-jearim. Uzzah *is ſmitten, and the Ark, therefore, left at the Houſe of* Obed-Edom.

Ver. 1. AND David conſulted with the captains of thouſands, and hundreds, *and* with every leader. 2 And David ſaid unto all the congregation of Iſrael, If *it ſeem* good unto you, and *that it be* of the Lord our God, let us ſend abroad unto our brethren every where *that are* left in all the land of Iſrael, and with them *alſo* to the prieſts and Levites *which* are in their cities *and* ſuburbs, that they may gather themſelves unto us. 3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul. 4 And all the congregation ſaid, that they would do ſo: for the thing was right in the eyes of all the people. 5 So David gathered all Iſrael together, from Shihor of Egypt, even unto the entring of Hemath, to bring the ark of God from Kirjath-jearim. 6 And David went up, and all Iſrael to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the Lord, that dwelleth *between* the cherubims, whoſe name is called *on* it. 7 And they carried the ark of God in a new cart, out of the houſe of Abinadab: and Uzza and Ahio drave the cart. 8 And David and all Iſrael played before God with all *their* might, and with ſinging, and with harps, and with pſalteries, and with timbrels, and with cymbals, and with trumpets. 9 And when they came unto the threſhing-floor of Chidon, Uzza put forth his hand to hold the ark for the oxen ſtumbled. 10 And the anger of the Lord was kindled againſt Uzza, and he ſmote him, becauſe he put his hand to the ark: and there he died before God. 11 And David was diſpleaſed, becauſe the Lord had made a breach upon Uzza; wherefore that place is called Perez-uzza to this day. 12 And David was afraid of God that day, ſaying, How ſhall I bring the ark of God *home* to me? 13 So David brought not the ark *home* to himſelf to the city of David, but carried it aſide into the houſe of Obed-edom the Gittite. 14 And the ark of God remained with the family of Obed-edom in his houſe three months. And the Lord bleſſed the houſe of Obed-edom, and all that he had.

The Hiſtory of this Chapter the Reader will find explained, 2 *Sam.* vi.

CHAP. XIV.

Hiram's *Kindneſs to* David. *His Felicity in People, Wives, and Children. His two Victories over the* Philiſtines.

Ver. 1. NOW Hiram king of Tyre ſent meſſengers to David, and timber of cedars, with maſons and carpenters to build him an houſe. 2 And David perceived that the Lord had confirmed him king over Iſrael, for his kingdom was lift up on high, becauſe of his people Iſrael. 3 And David took more wives at Jeruſalem: and David begat more ſons and daughters. 4 Now theſe *are* the names of *his* children which he had in Jeruſalem; Shammua, and Shobab, Nathan, and Solomon, 5 And Ibhar, and Eliſhua, and Elpalet, 6 And Nogah, and Nepheg, and Japhia, 7 And Eliſhama, and Beliada, and Eliphalet. 8 And when the Philiſtines heard that David was anointed king over all Iſrael, all the Philiſtines went up to ſeek David: and David heard *of it*, and went out againſt them. 9 And the Philiſtines came and ſpread themſelves in the valley of Rephaim. 10 And David enquired of God, ſaying, Shall I go up againſt the Philiſtines? and wilt thou deliver them into mine hand? And the Lord ſaid unto him, Go up, for I will deliver them into thine hand. 11 So they came up to Baal-perazim, and David ſmote them there. Then David ſaid, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place, Baal-perazim. 12 And when they had left their gods there, David gave a commandment, and they were burnt with fire. 13 And the Philiſtines yet again ſpread themſelves abroad in the valley. 14 Therefore

David enquired again of God, and God said unto him, Go not up after them, turn away from them, and come upon them over against the mulberry-trees. 15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battel: for God is gone forth before thee, to smite the host of the Philistines. 16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer. 17 And the fame of David went out into all lands, and the Lord brought the fear of him upon all nations.

See an Account of *David*'s Victories over the *Philistines*, as here related, 2 *Sam.* v.

CHAP. XV.

David *orders the Priests and* Levites *to bring the Ark from* Obed-Edom; *and performs the Solemnity thereof with great Joy.*

Ver. 1. AND *David* made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. 2 Then David said, None ought to carry the ark of God, but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever. 3 And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place, which he had prepared for it. 4 And David assembled the children of Aaron, and the Levites. 5 Of the sons of Kohath: Uriel the chief, and his brethren an hundred and twenty. 6 Of the sons of Merari: Asaiah the chief, and his brethren two hundred and twenty. 7 Of the sons of Gershom: Joel the chief, and his brethren an hundred and thirty. 8 Of the sons of Elizaphan: Shemaiah the chief, and his brethren two hundred. 9 Of the sons of Hebron: Eliel the chief, and his brethren fourscore. 10 Of the sons of Uzziel: Amminadab the chief, and his brethren an hundred and twelve. 11 And David called for Zadok and Abiathar the priests, and for the Levites for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, 12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctifie your selves *both* ye and your brethren, that you may bring up the ark of the Lord God of Israel, unto *the place that* I have prepared for it. 13 For because ye *did it* not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order. 14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. 15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord. 16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of musick, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy. 17 So the Levites appointed Heman the son of Joel: and of his brethren, Asaph the son of Berechiah: and of the sons of Merari their brethren, Ethan the son of Kushaiah. 18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel the porters. 19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass; 20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth; 21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel. 22 And Chenaniah chief of the Levites *was* for song: he instructed about the song, because he *was* skilful. 23 And Berechiah, and Elkanah *were* door-keepers for the ark. 24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zachariah, and Benaiah, and Eliezer the priests, did blow with the trumpets before the ark of God: and Obed-edom, and Jehiah *were* door-keepers for the ark. 25 So David and the elders of Israel, and the captains over thousands went to bring up the ark of the covenant of the Lord, out of the house of Obed-edom with joy. 26 And it came to pass when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks, and seven rams. 27 And David *was* cloathed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song, with the singers: David also *had* upon him an ephod of linen. 28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and the trumpets, and with cymbals, making a noise with psalteries and harps. 29 And it came to pass *as* the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out a window, saw king David dancing and playing: and she despised him in her heart.

And David gathered all Israel together to Jerusalem to bring up the Ark unto his Place, which he had prepared for it] But why did he not fetch the Tabernacle of *Moses* from *Gibeon*, where it now was, that he might put the Ark into its proper Place? *Answ.* Partly, because he had no Motion or Direction from God concerning the Ark; and, partly, because he thought the Tabernacle was not so necessary for that End, as formerly, since he intended to set about the building of the Temple out of Hand, as appears from Ch. xvii.

CHAP. XVI.

David's *festival Sacrifice. A Psalm of Thanksgiving to be sung by a Choir.* Ministers, Priests, *and Musicians appointed to attend the Ark continually.*

Ver. 1. SO they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices, and peace-offerings before God. 2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the Lord. 3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*. 4 And he appointed *certain* of the Levites to minister before the ark of the Lord, and to reco

record, and to thank and praiſe the Lord God of Iſrael: 5 Aſaph the chief, and next to him Zechariah, Jeil, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel with pſalteries, and with harps: but Aſaph made a ſound with cymbals. 6 Benaiah alſo and Jahaziel the prieſt, with trumpets continually before the ark of the covenant of God. 7 Then on that day, David delivered firſt *this* *pſalm* to thank the Lord, into the hand of Aſaph and his brethren. 8 Give thanks unto the Lord, call upon his name, make known his deeds among the people. 9 Sing unto him, ſing pſalms unto him, talk you of all his wondrous works. 10 Glory ye in his holy name, let the heart of them rejoice that ſeek the Lord. 11 Seek the Lord and his ſtrength, ſeek his face continually. 12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth. 13 O ye ſeed of Iſrael his ſervant, ye children of Jacob his choſen ones. 14 He *is* the Lord our God, his judgments are in all the earth. 15 Be ye mindful always of his covenant: the word *which* he commanded to a thouſand generations; 16 *Even of the covenant* which he made with Abraham, and of his oath unto Iſaac: 17 And hath confirmed the ſame to Jacob for a law, *and* to Iſrael *for* an everlaſting covenant, 18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance, 19 When ye were but few, even a few, and ſtrangers in it: 20 And *when* they went from nation to nation, and from *one* kingdom to another people: 21 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes, 22 *Saying*, Touch not mine anointed, and do my prophets no harm. 23 Sing unto the Lord all the earth: ſhew forth from day to day his ſalvation. 24 Declare his glory among the heathen: his marvellous works among all nations. 25 For great *is* the Lord, and greatly to be praiſed: he alſo *is* to be feared above all gods. 26 For all the gods of the people *are* idols: but the Lord made the heavens. 27 Glory and honour *are* in his preſence, ſtrength and gladneſs *are* in his place. 28 Give unto the Lord, ye kindreds of the people, give unto the Lord glory and ſtrength. 29 Give unto the Lord the glory *due* unto his name; bring an offering and come before him, worſhip the Lord in the beauty of holineſs. 30 Fear before him all the earth: the world alſo ſhall be ſtable, that it be not moved. 31 Let the heavens be glad, and let the earth rejoice: and let *men* ſay among the nations, The Lord reigneth. 32 Let the ſea roar, and the fulneſs thereof: let the fields rejoice, and all that *is* therein. 33 Then ſhall the trees of the wood ſing out at the preſence of the Lord, becauſe he cometh to judge the earth. 34 O give thanks to the Lord, for *he is* good: for his mercy *endureth* for ever. 35 And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praiſe. 36 Bleſſed be the Lord God of Iſrael for ever and ever: and all the people ſaid, Amen, and praiſed the Lord. 37 So he left there before the ark of the covenant of the Lord, Aſaph and his brethren, to miniſter before the ark continually, as every days work required: 38 And Obed-edom, with their brethren, threeſcore and eight: Obed-edom alſo the ſon of Jeduthan, and Hoſah *to be* porters: 39 And Zadok the prieſt, and his brethren the prieſts, before the tabernacle of the Lord, in the high place that *was* at Gibeon. 40 To offer burnt-offerings unto the Lord, upon the altar of the burnt-offering continually morning and evening, and *to do* according to all *that is* written in the law of the Lord, which he commanded Iſrael: 41 And with them Heman and Jeduthun, and the reſt *that were* choſen, who were expreſſed by name, to give thanks to the Lord, becauſe his *mercy* endureth for ever: 42 And with them Heman and Jeduthun with trumpets and cymbals, for thoſe that ſhould make a ſound, and with muſical inſtruments of God: and the ſons of Jeduthun *were* porters. 43 And all the people departed *every* man to his houſe: and David returned to bleſs his houſe.

The firſt Part of this Chapter is contained in 2 *Sam.* vi. 17, *&c.* and the Pſalm of Thankſgiving which follows, is repeated *Pſ.* xcvi. and cv.

CHAP. XVII.

David's *Deſign to build an Houſe to God, is forbidden*; *Bleſſings promiſed to his Seed.* David's *Prayer and Thankſgiving.*

Ver. 1. NOW it came to paſs, as David ſat in his houſe, that David ſaid to Nathan the prophet, Lo, I dwell in an houſe of cedars, but the ark of the covenant of the Lord *remaineth* under curtains. 2 Then Nathan ſaid unto David, Do all that *is* in thine heart, for God *is* with thee. 3 And it came to paſs the ſame night, that the word of God came to Nathan, ſaying, 4 Go and tell David my ſervant, Thus ſaith the Lord, Thou ſhalt not build me an houſe to dwell in. 5 For I have not dwelt in an houſe ſince the day that I brought up Iſrael, unto this day, but have gone from tent to tent, and from *one* tabernacle *to another*. 6 Whereſoever I have walked with all Iſrael, ſpake I a word to any of the judges of Iſrael, (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedars? 7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the Lord of hoſts, I took thee from the *ſheep*-cote, *even* from following the ſheep, that thou ſhouldeſt be ruler over my people Iſrael: 8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. 9 Alſo I will ordain a place for my people Iſrael, and will plant them, and they ſhall dwell in their place and ſhall be moved no more; neither ſhall the children of wickedneſs waſte them any more: (as at the beginning, 10 And ſince the time that I commanded judges *to be* over my people Iſrael) moreover I will ſubdue all thine enemies. Furthermore I tell thee, that the Lord will build thee an houſe. 11 And it ſhall come to paſs, when thy days be expired that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdom. 12 He ſhall build me an houſe, and I will

will ſtabliſh his throne for ever. 13 I will be his father, and he ſhall be my ſon, and I will not take my mercy away from him, as I took *it* from *him* that was before thee. 14 But I will ſettle him in mine houſe, and in my kingdom for ever, and his throne ſhall be eſtabliſhed for evermore. 15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David. 16 And David the king came, and ſat before the Lord, and ſaid, Who *am* I, O Lord God, and what *is* mine houſe, that thou haſt brought me hitherto? 17 And *yet* this was a ſmall thing in thine eyes, O God, for thou haſt *alſo* ſpoken of thy ſervants houſe for a great while to come, and haſt regarded me according to the eſtate of a man of high degree, O Lord God. 18 What can David *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant. 19 O Lord, for thy ſervants ſake, and according to thine own heart haſt thou done all this greatneſs, in making known all *theſe* great things. 20 O Lord, *there is* none like thee, neither *is there any* God beſides thee, according to all that we have heard with our ears. 21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of greatneſs and terribleneſs, by driving out nations from before thy people whom thou haſt redeemed out of Egypt? 22 For thy people Iſrael didſt thou make thine own people for ever, and thou, Lord, becameſt their God. 23 Therefore now, Lord, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do as thou haſt ſaid. 24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The Lord of hoſts *is* the God of Iſrael, *even* a God to Iſrael: and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee. 25 For thou, O my God, haſt told thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee. 26 And now, Lord, (thou art God and haſt promiſed this goodneſs unto thy ſervant) 27 Now therefore let it pleaſe thee to bleſs the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O Lord, and *it ſhall be* bleſſed for ever.

The Contents of this Chapter are recorded, with very little Variation, in 2 *Sam.* vii.

CHAP. XVIII.

David *ſubdues the* Philiſtines *and* Moabites; *ſmites* Hadarezer *and the* Syrians. Tou *ſends* Hadoram *with Preſents to bleſs* David; *the Preſents and Spoil* David *dedicates to God*; *he puts Garriſons in* Edom: David's *Officers*.

Ver. 1. NOW after this, it came to paſs, that David ſmote the Philiſtines, and ſubdued them, and took Gath and her towns out of the hand of the Philiſtines. 2 And he ſmote Moab; and the Moabites became Davids ſervants, *and* brought gifts. 3 And David ſmote Hadarezer king of Zobah, unto Hamath, as he went to ſtabliſh his dominion by the river Euphrates. 4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen: David alſo houghed all the chariot-*horſes*, but reſerved of them an hundred chariots. 5 And when the Syrians of Damaſcus came to help Hadarezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men. 6 Then David put *gariſons* in Syria-damaſcus, and the Syrians became Davids ſervants, *and* brought gifts. Thus the Lord preſerved David whitherſoever he went. 7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem. 8 Likewiſe from Tibhath, and from Chun, cities of Hadarezer, brought David very much braſs, wherewith Solomon made the braſen ſea, and the pillars, and the veſſels of braſs. 9 Now when Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah: 10 He ſent Hadoram his ſon to king David, to enquire of his welfare, and to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him, (for Hadarezer had warred with Tou) and *with him* all manner of veſſels of gold, and ſilver, and braſs. 11 Them alſo king David dedicated unto the Lord, with the ſilver and the gold that he brought from all *theſe* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philiſtines, and from Amalek. 12 Moreover, Abiſhai the ſon of Zeruiah ſlew of the Edomites in the valley of ſalt, eighteen thouſand. 13 And he put gariſons in Edom; and all the Edomites became Davids ſervants. Thus the Lord preſerved David whitherſoever he went. 14 So David reigned over all Iſrael, and executed judgment and juſtice among all his people. 15 And Joab the ſon of Zeruiah *was* over the hoſt, and Jehoſhaphat the ſon of Ahilud, recorder. 16 And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiathar, *were* the prieſts, and Shavſha *was* ſcribe. 17 And Benaiah the ſon of Jehoiada *was* over the Cherethites, and the Pelethites: and the ſons of David *were* chief about the king.

This whole Chapter is related and explained in 2 *Sam.* viii.

CHAP. XIX.

David's *Meſſengers to* Hanun *ignominiouſly treated*. *The* Ammonites *and* Syrians *are overcome by* Joab *and* Abiſhai; *and by* David.

Ver. 1. NOW it came to paſs after this, that Nahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead. 2 And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, becauſe his father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father. ſo the ſervants of David came into the land of the children of Ammon, to Hanun, to comfort him. 3 But the princes of the children of Ammon ſaid to Hanun, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? are not his ſervants come unto thee for to ſearch, and to overthrow, and to ſpie out the land? 4 Wherefore Hanun took Davids ſervants, and ſhaved them, and cut off their garments in the midſt hard by their buttocks, and ſent them away. 5 Then there went *certain*, and told David how the men were ſerved: and

he ſent to meet them (for the men were greatly
aſhamed) and the king ſaid, Tarry at Jericho
until your beards be grown, and *then* return.
6 And when the children of Ammon ſaw that
they had made themſelves odious to David,
Hanun and the children of Ammon ſent a thou-
ſand talents of ſilver to hire them chariots and
horſemen out of Meſopotamia, and out of Syria-
maachah, and out of Zobah. 7 So they hired
thirty and two thouſand chariots, and the king
of Maachah and his people, who came and pitched
before Medeba. And the children of Ammon
gathered themſelves together from their cities, and
came to battle. 8 And when David heard *of it*,
he ſent Joab, and all the hoſt of the mighty men. 9
And the children of Ammon came out, and put
the battle in aray before the gate of the city: and the
kings that were come, *were* by themſelves in the
field. 10 Now when Joab ſaw that the battel
was ſet againſt him, before and behind, he
choſe out of all the choice of Iſrael, and put
them in aray againſt the Syrians. 11 And the
reſt of the people, he delivered unto the hand of
Abiſhai his brother, and they ſet *themſelves* in
aray againſt the children of Ammon. 12 And
he ſaid, If the Syrians be too ſtrong for me,
then thou ſhalt help me: but if the children
of Ammon be too ſtrong for thee, then I will
help thee. 13 Be of good courage, and let us
behave our ſelves valiantly for our people, and
for the cities of our God: and let the Lord do
that which is good in his ſight. 14 So Joab
and the people that were with him drew nigh
before the Syrians unto the battle: and they fled
before him. 15 And when the children of Am-
mon ſaw that the Syrians were fled, they like-
wiſe fled before Abiſhai his brother, and entred
into the city. Then Joab came to Jeruſalem.
16 And when the Syrians ſaw that they were
put to the worſe before Iſrael, they ſent meſ-
ſengers, and drew forth the Syrians that *were*
beyond the river: and Shophach the captain of
the hoſt of Hadarezer, *went* before them. 17
And it was told David, and he gathered all Iſ-
rael, and paſſed over Jordan, and came upon
them, and ſet *the battle* in aray againſt them:
when David had put the battle in aray againſt
the Syrians, they fought with him. 18 But the
Syrians fled before Iſrael, and David ſlew of the
Syrians ſeven thouſand men, *which fought in*
chariots, and forty thouſand footmen, and killed
Shophach the captain of the hoſt. 19 And
when the ſervants of Hadarezer ſaw that they
were put to the worſe before Iſrael, they made
peace with David, and became his ſervants:
neither would the Syrians help the children of
Ammon any more.

This Chapter is a Repetition of 2 *Sam.* x.

CHAP. XX.

Rabbah *beſieged, ſpoiled, and the Inhabitants tor-*
tured by David. *Three Giants ſlain.*

1 AND it came to paſs, that after the
year was expired, at the time that
kings go out *to battle*, Joab led forth the power
of the army, and waſted the country of the chil-
dren of Ammon, and came and beſieged Rabbah,
but David tarried at Jeruſalem) and Joab ſmote
6 3

Rabbah and deſtroyed it. 2 And David took
the crown of their king from off his head, and
found it to weigh a talent of gold, and *there*
were precious ſtones in it, and it was ſet upon
Davids head; and he brought alſo exceeding
much ſpoil out of the city. 3 And he brought
out the people that *were* in it, and cut *them*
with ſaws and with harrows of iron, and with
axes: even ſo dealt David with all the cities of
the children of Ammon. And David and all
the people returned to Jeruſalem. 4 And it
came to paſs after this, that there aroſe war at
Gezer with the Philiſtines, at which time Sibbechai
the Huſhathite ſlew Sippai *that was* of the chil-
dren of the giant, and they were ſubdued. 5
And there was war again with the Philiſtines,
and Elhanan the ſon of Jair, ſlew Lahmi the
brother of Goliath the Gittite, whoſe ſpears ſtaff
was like a weavers-beam. 6 And yet again there
was war at Gath, where was a man of *great*
ſtature, whoſe fingers and toes *were* four and
twenty, ſix *on each hand*, and ſix *on each foot*:
and he alſo was the ſon of the giant. 7 But
when he defied Iſrael, Jonathan the ſon of
Shimea, Davids brother ſlew him. 8 Theſe
were born unto the giant in Gath; and they
fell by the hand of David, and by the hand of
his ſervants.

The Hiſtory of this Chapter may be ſeen 2 *Sam.* xi. 1, 2, 3. and xii. 30, 31. and xxi. 15, *&c.*

CHAP. XXI.

David *numbers the People; repents; of three Judg-*
ments propounded, he chuſes Peſtilence; builds
an Altar, and ſacrifices; the Plague is ſtayed.

Ver. 1. AND Satan ſtood up againſt Iſrael,
and provoked David to number Iſ-
rael. 2 And David ſaid to Joab, and to the
rulers of the people, Go, number Iſrael from
Beer-ſheba even to Dan; and bring the number
of them to me, that I may know *it*. 3 And
Joab anſwered, The Lord make his people an
hundred times ſo many more as they *be*: but
my lord the king, *are* they not all my lords ſer-
vants? why then doth my lord require this thing?
why will he be a cauſe of treſpaſs to Iſrael? 4
Nevertheleſs, the kings word prevailed againſt
Joab: wherefore Joab departed, and went through-
out all Iſrael, and came to Jeruſalem. 5 And
Joab gave the ſum of the number of the people
unto David. And all *they of* Iſrael were a thou-
ſand thouſand and an hundred thouſand men
that drew ſword: and Judah *was* four hundred
threeſcore and ten thouſand men that drew ſword.
6 But Levi and Benjamin counted he not among
them: for the kings word was abominable to
Joab. 7 And God was diſpleaſed with this
thing, therefore he ſmote Iſrael. 8 And David
ſaid unto God, I have ſinned greatly, becauſe I
have done this thing: but now, I beſeech thee,
do away the iniquity of thy ſervant, for I have
done very fooliſhly. 9 And the Lord ſpake
unto Gad, Davids ſeer, ſaying, 10 Go and tell
David, ſaying, Thus ſaith the Lord, I offer thee
three things, chooſe thee one of them that I may
do *it* unto thee. 11 So Gad came to David,
and ſaid unto him, Thus ſaith the Lord, Chooſe
thee 12 Either three years famine, or three
months

months to be deſtroyed before thy foes, (while that the ſword of thine enemies overtake *thee)* or elſe three days the ſword of the Lord, even the peſtilence in the land, and the angel of the Lord deſtroying throughout all the coaſts of Iſrael: now therefore adviſe thyſelf, what word I ſhall bring again to him that ſent me. 13 And David ſaid unto Gad, I am in a great ſtrait: let me fall now into the hand of the Lord: (for very great *are* his mercies) but let me not fall into the hand of man. 14 So the Lord ſent peſtilence upon Iſrael: and there fell of Iſrael ſeventy thouſand men. 15 And God ſent an angel unto Jeruſalem to deſtroy it: and as he was deſtroying, the Lord beheld, and he repented him of the evil, and ſaid to the angel that deſtroyed, It is enough, ſtay now thine hand. And the angel of the Lord ſtood by the threſhing-floor of Ornan the Jebuſite. 16 And David lift up his eyes, and ſaw the angel of the Lord ſtand between the earth and the heaven, having a drawn ſword in his hand ſtretched out over Jeruſalem: then David and the elders *of Iſrael, who were* clothed in ſackcloth, fell upon their faces. 17 And David ſaid unto God, *Is it* not I *that* commanded the people to be numbred? even I it is that have ſinned and done evil indeed; but *as for* theſe ſheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my fathers houſe, but not on thy people, that they ſhould be plagued. 18 Then the angel of the Lord commanded Gad to ſay to David, that David ſhould go up and ſet up an altar unto the Lord, in the threſhing-floor of Ornan the Jebuſite. 19 And David went up at the ſaying of Gad, which he ſpake in the name of the Lord. 20 And Ornan turned back, and ſaw the angel; and his four ſons with him hid themſelves. Now Ornan was threſhing wheat. 21 And as David came to Ornan, Ornan looked and ſaw David, and went out of the threſhing-floor, and bowed himſelf to David with *his* face to the ground. 22 Then David ſaid to Ornan, Grant me the place of *this* threſhing-floor, that I may build an altar therein unto the Lord: thou ſhalt grant it me for the full price, that the plague may be ſtayed from the people. 23 And Ornan ſaid unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *alſo* for burnt-offerings, and the threſhing inſtruments for wood, and the wheat for the meat-offering, I give it all. 24 And king David ſaid to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the Lord, nor offer burnt-offerings without coſt. 25 So David gave to Ornan for the place, ſix hundred ſhekels of gold by weight, 26 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord, and he anſwered him from heaven by fire upon the altar of burnt-offering. 27 And the Lord commanded the angel, and he put up his ſword again into the ſheath thereof. 28 At that time, when David ſaw that the Lord had anſwered him in the threſhing-floor of Ornan the Jebuſite, then he ſacrificed there. 29 For the tabernacle of the Lord which Moſes made in the wilderneſs, and the altar of the burnt-offering *were* at that ſeaſon in the high place at Gibeon. 30 But David could not go before it to enquire of God; for he was afraid, becauſe of the ſword of the angel of the Lord.

The Variations and ſeeming Contradictions between the Narrative contained in this Chapter, and that in *Samuel*, Chap. xxiv. are there explained and reconciled.

CHAP. XXII.

David *prepares for the building of the Temple; inſtructs* Solomon *in God's Promiſes, and his Duty; he charges the Princes to aſſiſt his Son.*

Ver. 1. THEN David ſaid, This is the houſe of the Lord God, and this *is* the altar of the burnt-offering for Iſrael. 2 And David commanded to gather together the ſtrangers that *were* in the land of Iſrael, and he ſet maſons to hew wrought ſtones to build the houſe of God. 3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joynings; and braſs in abundance without weight. 4 Alſo cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar wood to David. 5 And David ſaid, Solomon my ſon *is* young and tender, and the houſe *that is* to be builded for the Lord, *muſt be* exceeding magnifical, of fame and of glory throughout all countrys: I will *therefore* now make preparation for it. So David prepared abundantly before his death. 6 Then he called for Solomon his ſon, and charged him to build an houſe for the Lord God of Iſrael. 7 And David ſaid to Solomon, My ſon, as for me, it was in my mind to build an houſe unto the name of the Lord my God: 8 But the word of the Lord came to me, ſaying, Thou haſt ſhed blood abundantly, and haſt made great wars: thou ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much blood upon the earth in my ſight. 9 Behold, a ſon ſhall be born to thee, who ſhall be a man of reſt, and I will give him reſt from all his enemies round about: for his name ſhall be Solomon, and I will give peace and quietneſs unto Iſrael in his days. 10 He ſhall build an houſe for my name; and he ſhall be my ſon, and I *will be* his father, and I will eſtabliſh the throne of his kingdom over Iſrael for ever. 11 Now my ſon, the Lord be with thee, and proſper thou, and build the houſe of the Lord thy God, as he hath ſaid of thee. 12 Only the Lord give thee wiſdom and underſtanding, and give thee charge concerning Iſrael, that thou mayeſt keep the law of the Lord thy God. 13 Then ſhalt thou proſper, if thou takeſt heed to fulfil the ſtatutes and judgments which the Lord charged Moſes with concerning Iſrael: be ſtrong and of good courage, dread not, nor be diſmayed. 14 Now behold, in my trouble I have prepared for the houſe of the Lord an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; and of braſs, and iron, without weight (for it is in abundance:) timber alſo and ſtone have I prepared, and thou mayeſt add thereto. 15 Moreover, *there are* workmen with thee in abundance, hewers, and workers of ſtone, and timber, and all manner of cunning men for every manner of work. 16 Of the gold, the ſilver, and the braſs, and the iron, *there is* no number. Ariſe *therefore*, and be doing, and the Lord be with thee. 17 David alſo commanded all the

of Israel to help Solomon his son, *saying*, 18 *Is* not the Lord your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people. 19 Now set your heart and your soul to seek the Lord your God, arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

The Contents of this Chapter having already been related and explained, we will proceed to the next.

CHAP. XXIII.

David *makes* Solomon *King*. *The Number and Distribution of the* Levites, *according to their Families; their Office.*

Ver. 1. SO when David was old and full of days, he made Solomon his son king over Israel. 2 And he gathered together all the princes of Israel, with the priests and the Levites. 3 Now the Levites were numbered from the age of thirty years, and upward: and their number by their polls, man by man, was thirty and eight thousand. 4 Of which, twenty and four thousand *were* to set forward the work of the house of the Lord: and six thousand *were* officers and judges. 5 Moreover, four thousand *were* porters, and four thousand praised the Lord with the instruments which I made (*said David*) to praise *therewith*. 6 And David divided them into courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari. 7 Of the Gershonites *were* Laadan and Shimei. 8 The sons of Laadan the chief *was* Jehiel, and Zetham, and Joel, three. 9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan. 10 And the sons of Shimei *were*, Jahath Zina, and Jeush, and Beriah. These four *were* the sons of Shimei. 11 And Jahath was the chief, and Zizah the second: but Jeush, and Beriah had not many sons: therefore they were in one reckoning, according to *their* fathers house. 12 The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. 13 The sons of Amram; Aaron, and Moses: and Aaron was separated, that he should sanctifie the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever. 14 Now *concerning* Moses the man of God, his sons were named of the tribe of Levi. 15 The sons of Moses *were* Gershom and Eliezer. 16 Of the sons of Gershom; Shebuel *was* the chief. 17 And the sons of Eliezer *were*, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many. 18 Of the sons of Izhar; Shelomith the chief. 19 Of the sons of Hebron: Jeriah the first, Amariah the second, Jehaziel the third, and Jekameam the fourth. 20 Of the sons of Uzziel; Michah the first, and Jesiah the second. 21 The sons of Merari; Mahli, and Mushi: the sons of Mahli; Eleazar, and Kish: 22 And Eleazar died, and had no sons but daughters: their brethren the sons of Kish took them. 23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three. 24 These *were* the sons of Levi after the house of their fathers; *even* the chief of their fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord from the age of twenty years and upward. 25 For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever; 26 And also unto the Levites: they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof. 27 For by the last words of David, the Levites *were* numbred from twenty years old and above; 28 Because their office *was* to wait on the sons of Aaron, for the service of the house of the Lord, in the course, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; 29 Both for the shew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of measure and size: 30 And to stand every morning to thank and praise the Lord, and likewise at even: 31 And to offer all burnt-sacrifices unto the Lord in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them continually before the Lord: 32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord.

Concerning the Offices, and several Employments of the *Levites*, here treated of, see *Numb.* iv.

CHAP. XXIV.

The Priests are divided by Lots into four Orders. Ministers allotted them out of the Levites, *and of the Families of the* Kohathites *and* Merarites.

Ver. 1. NOW these *are* the divisions of the sons of Aaron; The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar. 2 But Nadab and Abihu, died before their father, and had no children: therefore Eleazar and Ithamar executed the priests office. 3 And David distributed them, both Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, according to their offices in their service. 4 And there were more chief men found of the sons of Eleazar, than of the sons of Ithamar; and *thus* were they divided: Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, according to the house of their fathers. 5 Thus were they divided by lot, one sort with another; for the governours of the sanctuary, and governours *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar. 6 And Shemaia the son of Nethaneel the scribe, *one* of the Levites wrote them before the king and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests, and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar. 7 Now the first lot came forth to Jehoiarib, the second to Jedaiah, 8 The third to Harim, the

the fourth to Seorim, 9 The fifth to Malchijah, the ſixth to Mijamin, 10 The ſeventh to Hakkoz, the eighth to Abijah, 11 The ninth to Jeſhuah, the tenth to Shecaniah, 12 The eleventh to Eliaſhib, the twelfth to Jakim, 13 The thirteenth to Huppah, the fourteenth to Jeſhebeab, 14 The fifteenth to Bilgah, the ſixteenth to Immer, 15 The ſeventeenth to Hezir, the eighteenth to Aphſes. 16 The nineteenth to Pethahiah, the twentieth to Jehezekel. 17 The one and twentieth to Jachin, the two and twentieth to Gamul, 18 The three and twentieth to Delaiah, the four and twentieth to Maaziah. 19 Theſe *were* the orderings of them in their ſervice to come into the houſe of the Lord, according to their manner, under Aaron their father, as the Lord God of Iſrael had commanded him. 20 And the reſt of the ſons of Levi *were* *theſe*: Of the ſons of Amram; Shubael: of the ſons of Shubael; Jehdeial. 21 Concerning Rehabiah: of the ſons of Rehabiah, the firſt *was* Iſshiah. 22 Of the Izharites; Shelomoth: of the ſons of Shelomoth; Jahath. 23 And the ſons *of Hebron*; Jeriah *the firſt*, Amariah the ſecond, Jahaziel the third, Jekameam the fourth. 24 *Of* the ſons of Uzziel; Micah: of the ſons of Micah; Shamir. 25 The brother of Micah *was* Iſshiah: of the ſons of Iſshiah; Zechariah. 26 The ſons of Merari *were*, Mahli and Muſhi: the ſons of Jaaziah; Beno. 27 The ſons of Merari by Jaaziah; and Beno, and Shoham, and Zaccur, and Ibri. 28 Of Mahli *came* Eleazar, who had no ſons. 29 Concerning Kiſh: the ſon of Kiſh *was* Jerahmeel. 30 The ſons alſo of Muſhi; Mahli and Eder, and Jeremoth. Theſe *were* the ſons of the Levites, after the houſe of their fathers. 31 Theſe likewiſe caſt lots over againſt their brethren the ſons of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts and Levites, even the principal fathers over againſt their younger brethren.

It's obſervable, that, in this Chapter *David* divides the Prieſts into twenty-four Companies or Claſſes, for the Execution of their Offices, the Diviſion was made by Lot, to take away all Occaſion of Envy or Grudging one againſt another. The ninth Lot fell to *Abijah*, of whom came *Zechary*, the Father of *John Baptiſt*. As there were four and twenty Orders of Prieſts, there were juſt ſo many *Levites*, who miniſtred unto them, whoſe Heads are here ſet down. Every one had that Dignity which fell unto him by Lot, without obſerving, in their Order of relieving one another, any Precedency; either by Reaſon of Elderſhip, or Greatneſs of Number or Power.

CHAP. XXV.

The Number and Offices of the Singers out of the Sons of Aſaph, Heman, *and* Jeduthun. *Their Diviſions by Lot into twenty four Orders.*

Ver. 1. MOreover, David and the captains of the hoſt ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſie with harps, with pſalteries, and with cymbals: and the number of the workmen, according to their ſervice was: 2 Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah, and Aſarelah, the ſons of Aſaph under the hands of Aſaph, which propheſied according to the order of the king. 3 Of Jeduthun: the ſons of Jeduthun; Gedaliah, and Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah, ſix, under the hands of their father Jeduthun, *who propheſied with a harp*, to give thanks and to praiſe the Lord. 4 Of Heman: the ſons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mahazioth: 5 All theſe *were* the ſons of Heman, the kings ſeer in the words of God, to lift up the horn. And God gave to Heman fourteen ſons, and three daughters. 6 All theſe were under the hands of their father for ſong *in* the houſe of the Lord with cymbals, pſalteries, and harps for the ſervice of the houſe of God, according to the kings order, to Aſaph, to Jeduthun, and Heman. 7 So the number of them, with their brethren that were inſtructed in the ſongs of the Lord, *even* all that were cunning, *was* two hundred fourſcore and eight. 8 And they caſt lots, ward againſt *ward*, as well the ſmall as the great, the teacher as the ſcholar. 9 Now the firſt lot came forth for Aſaph to Joſeph, the ſecond to Gedaliah, who with his brethren and ſons *were* twelve: 10 The third to Zaccur, *he*, his ſons and his brethren *were* twelve: 11 The fourth to Izri, *he*, his ſons and his brethren *were* twelve: 12 The fifth to Nethaniah, *he*, his ſons and his brethren *were* twelve: 13 The ſixth to Bukkiah, *he*, his ſons and his brethren were twelve: 14 The ſeventh to Jeſharelah, *he*, his ſons and his brethren *were* twelve: 15 The eighth to Jeſhaiah, *he*, his ſons and his brethren *were* twelve: 16 The ninth to Mattaniah, his ſons and his brethren *were* twelve: 17 The tenth to Shimei, *he*, his ſons and his brethren *were* twelve. 18 The eleventh to Azareel, his ſons and his brethren *were* twelve: 19 The twelfth to Haſhabiah, *he*, his ſons and his brethren *were* twelve: 20 The thirteenth to Shubael, his ſons and his brethren *were* twelve: 21 The fourteenth to Mattithiah, *he*, his ſons and brethren *were* twelve: 22 The fifteenth to Jeremoth, *he*, his ſons and his brethren were twelve: 23 The ſixteenth to Hananiah, *he*, ſons and his brethren *were* twelve: 24 The ſeventeenth to Joſhbekaſhah, *he*, his ſons and brethren *were* twelve: 25 The eighteenth Hanani, *he*, his ſons and his brethren were twelve: 26 The nineteenth to Mallothi, his ſons and his brethren *were* twelve: 27 The twentieth to Eliathah, *he*, his ſons and his brethren *were* twelve: 28 The one and twentieth to Hothir, *he*, his ſons and his brethren were twelve: 29 The two and twentieth to Giddalti, *he*, his ſons and his brethren *were* twelve: 30 The three and twentieth to Mahazioth, *he*, ſons and his brethren *were* twelve: 31 The four and twentieth to Romamtiezer, *he*, ſons and his brethren *were* twelve:

See 1 *Sam.* x. 2 *Kings* iii, &c. where we have treated of theſe Subjects.

CHAP. XXVI.

The Diviſion of the Porters. The Gates of *by Lot.* The Levites *have Charge of* its *ſuries of the Temple.* Officers and Judges.

Ver. 1. CONcerning the diviſions of the porters: Of the Korhites *was* Meſhelemiah the ſon of Kore, of the ſons of Aſaph. 2 And the ſons of Meſhelemiah *were* Zechariah the firſt-born, Jediael the ſecond, Zebadiah the third, Jethniel the fourth. 3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh. 4 Moreover, the ſons of Obed-edom *were*, Shemaiah the firſt-born, Jehozabab the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth, 5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God bleſſed him. 6 Alſo unto Shemaiah his ſon were ſons born, that ruled throughout the houſe of their father: for they *were* mighty men of valour. 7 The ſons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whoſe brethren *were* ſtrong men; Elihu and Semachiah. 8 All theſe of the ſons of Obed-edom: they, and their ſons, and their brethren, able men for ſtrength, for the ſervice, *were* threeſcore and two of Obed-edom. 9 And Meſhelemiah had ſons and brethren, ſtrong men, eighteen. 10 Alſo Hoſah of the children of Merari, had ſons; Simri the chief, (for *though* he was not the firſt-born, yet his father made him the chief) 11 Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the ſons and brethren of Hoſah *were* thirteen. 12 Among theſe *were* the diviſions of the porters, *even* among the chief men, *having* wards one againſt another, to miniſter in the houſe of the Lord. 13 And they caſt lots as well the ſmall as the great, according to the houſe of their fathers for every gate. 14 And the lot eaſt-ward fell to Shelemiah: then for Zechariah his ſon (a wiſe counſellor) they caſt lots, and his lot came out north-ward. 15 To Obed-edom ſouth-ward, and to his ſons, the houſe of Aſuppim. 16 To Shuppim and Hoſah, by *the lot came forth* weſt-ward, with the gate Shallecheth, by the cauſey of the going up, ward againſt ward. 17 Eaſt-ward *were* ſix Levites, north ward four a day, ſouth-ward four a day, and toward Aſuppim two *and* two. 18 At Parbar weſt-ward, four at the cauſey, *and* two at Parber. 19 Theſe are the diviſions of the porters among the ſons of Kore, and among the ſons of Merari. 20 And of the Levites, Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the dedicate things. 21 *As concerning* the ſons of Laadan: the ſons of the Gerſhonite Laadan, chief fathers *even* of Laadan the Gerſhonite *were*, Jehieli. 22 The ſons of Jehieli; Zetham, and Joel his brother, *which were* over the treaſures of the houſe of the Lord. 23 Of the Amramites, *and* the Izharites, the Hebronites, and the Uzzielites: 24 And Shebuel the ſon of Gerſhom, the ſon of Moſes, *was* ruler of the treaſures. 25 And his brethren by Eliezer; Rehabiah his ſon, and Jeſhaiah his ſon, and Joram his ſon, and Zichri his ſon, and Shelomith his ſon. 26 Which Shelomith and his brethren were over all the treaſures of the dedicate things, which David the king and the chief fathers, the captains over thouſands and hundreds, and the captains of the hoſt had dedicated. 27 Out of the ſpoils won in battles, did they dedicate to maintain the houſe of the Lord. 28 And all that Samuel the ſeer, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zeruiah had dedicated, *and* whoſoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren. 29 Of the Izharites, Chenaniah and his ſons *were* for the outward buſineſs over Iſrael, for officers and judges. 30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* officers, among them of Iſrael on this ſide Jordan weſt-ward, in all buſineſs of the Lord, and in the ſervice of the king. 31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David, they were ſought for, and there were found among them mighty men of valour, at Jazer of Gilead. 32 And his brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manaſſeh, for every matter pertaining to God, and affairs of the king.

It's obſervable that the *Hebrews* made both the Books of *Chronicles* but one, and that the twenty fourth Verſe of this Chapter, makes the Midſt of the Book, as touching the Number of Verſes.

CHAP. XXVII.

The twelve Captains for every ſeveral Month. The Princes of the twelve Tribes. The chief Keepers of David's *Treaſures. His Counſellors and Friends.*

Ver. 1. NOW the children of Iſrael after their number, *to wit*, the chief fathers and captains of thouſands and hundreds and their officers, that ſerved the king in any matter of the courſes, which came in and went out month by month throughout all the months of the year, of every courſe *were* twenty and four thouſand. 2 Over the firſt courſe for the firſt month *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand. 3 Of the children Perez, *was* the chief of all the captains of the hoſt for the firſt month. 4 And over the courſe of the ſecond month *was* Dodai an Ahohite, and of his courſe *was* Mikloth alſo the ruler: in his courſe likewiſe *were* twenty and four thouſand. 5 The third captain of the hoſt for the third month, *was* Benaiah the ſon of Jehoiada a chief prieſt: and in his courſe *were* twenty and four thouſand. 6 This *is that* Benaiah, *who was* mighty *among* the thirty, and above the thirty: and in his courſe *was* Ammizabad his ſon. 7 The fourth *captain* for the fourth month *was* Aſahel the brother of Joab, and Zebadiah his ſon after him: and in his courſe *were* twenty and four thouſand. 8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite: and in his courſe *were* twenty and four thouſand. 9 The ſixth *captain* for the ſixth month, *was* Ira the ſon of Ikkeſh the Tekoite: and in his courſe *were* twenty and four thouſand. 10 The ſeventh *captain* for the ſeventh month, *was* Helez the Pelonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand. 11 The eighth *captain* for the eighth month, *was* Sibbecai the Huſhathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

12 The ninth *captain* for the ninth month, *was* Abiezer the Anetothite, of the Benjamites; and in his courſe *were* twenty and four thouſand. 13 The tenth *captain* for the tenth month, *was* Maharai the Netophathite, of the Zarhites: and in his courſe *were* twenty and four thouſand. 14 The eleventh *captain* for the eleventh month, *was* Benaiah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand. 15 The twelfth *captain* for the twelfth month, *was* Heldai the Netophathite, of Othniel: and in his courſe *were* twenty and four thouſand. 16 Furthermore, over the tribes of Iſrael: the ruler of the Reubenites *was* Eliezer the ſon of Zichri: of the Simeonites, Shephatiah the ſon of Maachah: 17 Of the Levites, Haſhabiah the ſon of Kemuel: of the Aaronites, Zadok: 18 Of Judah, Elihu *one* of the brethren of David: of Iſſachar, Omri the ſon of Michael: 19 Of Zebulun, Iſhmaiah, the ſon of Obadiah: of Naphtali, Jerimoth the ſon of Azriel: 20 Of the children of Ephraim, Hoſhea the ſon of Azaziah: of the half-tribe of Manaſſeh, Joel the ſon of Pedaiah: 21 Of the half-*tribe* of Manaſſeh in Gilead, Iddo the ſon of Zechariah: of Benjamin, Jaaſiel the ſon of Abner: 22 Of Dan, Azareel the ſon of Jeroham. Theſe *were* the princes of the tribes of Iſrael. 23 But David took not the number of them from twenty years old and under: becauſe the Lord had ſaid, he would increaſe Iſrael like to the ſtars of the heavens. 24 Joab the ſon of Zeruiah began to number, but he finiſhed not, becauſe there fell wrath for it againſt Iſrael, neither was the number put in the account of the chronicles of king David. 25 And over the kings treaſures *was* Azmaveth the ſon of Adiel: and over the ſtore-houſes in the fields, in the cities and in the villages, and in the caſtles, *was* Jehonathan the ſon of Uzziah. 26 And over them that did the work of the field for tillage of the ground, *was* Ezri the ſon of Chelub. 27 And over the vineyards *was* Shimei the Ramathite: over the increaſe of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite. 28 And over the olive-trees, and the ſycomore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oyl *was* Joaſh. 29 And over the herds that fed in Sharon, *was* Shitrai the Sharonite: and over the herds *that were* in the valleys, *was* Shaphat the ſon of Adlai. 30 Over the camels alſo, *was* Obil the Iſhmeelite: and over the aſſes, *was* Jedeiah the Meronothite. 31 And over the flocks, *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* king Davids. 32 Alſo Jonathan Davids uncle was a counſellor, a wiſe man, and a ſcribe: and Jehiel the ſon of Hachmoni was with the kings ſons. 33 And Ahithophel was the kings counſellor, and Huſhai the Archite was the kings companion. 34 And after Ahithophel, was Jehoiada the ſon of Benaiah, and Abiathar: and the general of the kings army was Joab.

According to the Diviſion made by *David*, the twelve Chieftains with their Men, were to keep their Guards, and their Marchings forth for a Month together, changing their Courſes every Month. Whatever Buſineſs or Difficulty occurred, whereto military Strength was required, thoſe were to be in Readineſs in whoſe Month and Turn it was; ſo that they were like Legions or Bands of Militia, always ready to ſerve their King and Country.

CHAP. XXVIII.

David, *in a ſolemn Aſſembly, declares God's Favour to him, and Promiſe to his Son* Solomon; *exhorts them to fear God; encourages* Solomon *to build the Temple; gives him a Pattern for the Form, and Gold and Silver for the Materials.*

Ver. 1. AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtred to the king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and poſſeſſion of the king, and of his ſons, with the officers, and with the mighty men, and with all the valiant men unto Jeruſalem. 2 Then David the king ſtood up upon his feet, and ſaid, Hear me, my brethren, and my people, *As for me*, I had in mine heart to build an houſe of reſt for the ark of the covenant of the Lord, and for the footſtool of our God, and had made ready for the building: 3 But God ſaid unto me, Thou ſhalt not build an houſe for my name, becauſe thou *hast been* a man of war, and haſt ſhed blood. 4 Howbeit, the Lord God of Iſrael choſe me before all the houſe of my father, to be king over Iſrael for ever: for he hath choſen Judah *to be* the ruler; and of the houſe of Judah, the houſe of my father; and among the ſons of my father he liked me to make *me* king over all Iſrael: 5 And of all my ſons (for the Lord hath given me many ſons) he hath choſen Solomon my ſon, to ſit upon the throne of the kingdom of the Lord over Iſrael. 6 And he ſaid unto me, Solomon thy ſon, he ſhall build my houſe and my courts: for I have choſen him *to be* my ſon, and I will be his father. 7 Moreover, I will eſtabliſh his kingdom for ever, if he be conſtant *to do* my commandments and my judgments, as at this day. 8 Now therefore in the ſight of all Iſrael the congregation of the Lord, and in the audience of our God, keep and ſeek for all the commandments of the Lord your God: that ye may poſſeſs this good land: and leave *it* for an inheritance for your children after you for ever. 9 And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever. 10 Take heed now, for the Lord hath choſen thee to build an houſe for the ſanctuary: be ſtrong and do *it*. 11 Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat. 12 And the pattern of all that he had by the Spirit, of the courts of the houſe of the Lord, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicate things: 13 Alſo for the courſes of the prieſts and Levites, and for all the work of the ſervice

the house of the Lord, and for all the vessels of service in the house of the Lord. 14 *He gave* of gold by weight, for *things* of gold, for all instruments of all manner of service, *silver also* for all instruments of silver, by weight, for all instruments of every kind of service: 15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick and *also* for the lamps thereof, according to the use for every candlestick. 16 And by weight *he gave* gold for the tables of shew-bread, for every table, and *likewise* silver for the tables of silver; 17 Also pure gold for the fleſh-hooks, and the bowls and the cups: and for the golden basons *he gave* gold by weight for every bason; and *likewise silver* by weight for every bason of silver: 18 And for the altar of incense, refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the Lord. 19 All *this, said David*, the Lord made me understand in writing by *his* hand upon me, *even* all the works of this pattern. 20 And David said to Solomon his son, Be strong and of good courage, and do *it*: fear not, nor be dismayed, for the Lord God, *even* my God, *will be* with thee, he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. 21 And behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God, and *there shall be* with thee for all manner of workmanship, every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

It's to be observed, that *David*, in ordering the Courses of the Priests and *Levites*, by which Alterations were made in the Service of God, did not do this out of an absolute royal Authority, ordaining the Service of God according to his own Fancy and Good-liking, but he did it as a Prophet of God, by the Instinct and Suggestion of the Holy Ghost, and also by the Instigation and Persuasion of *Gad* and *Nathan*. Thus God shewed unto *Moses* a Pattern of all he should make, *Exod.* xxv. 40. and xxvi. 32. and *Heb.* viii. 5.

CHAP. XXIX.

David, *by his Example and Entreaty, causes the Princes and People to offer willingly.* David's *Thanksgiving and Prayer. The People having blessed God and sacrificed, make* Solomon *King.* David's *Reign and Death.*

Ver. 1. FUrthermore, David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the Lord God. 2 Now I have prepared with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx-stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble-stones in abundance. 3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house, 4 *Even* three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withall*: 5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service this day unto the Lord? 6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the kings work, offered willingly. 7 And gave for the service of the house of God, of gold, five thousand talents, and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron. 8 And they with whom *precious* stones were found, gave *them* to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. 9 Then the people rejoyced, for that they offered willingly, because with perfect heart they offered willingly unto the Lord: and David the king also rejoyced with great joy. 10 Wherefore David blessed the Lord before all the congregation: and David said, Blessed *be* thou, Lord God of Israel, our father, for ever and ever. 11 Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth, *is thine*; thine *is* the kingdom, O Lord, and thou art exalted as head above all. 12 Both riches and honour *come* of thee, and thou reignest over all, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give strength unto all. 13 Now therefore, our God, we thank thee, and praise thy glorious name. 14 But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee. 15 For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding. 16 O Lord our God, all this store that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own. 17 I know also, my God, that thou triest the heart, and hath pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy, thy people which are present here, to offer willingly unto thee. 18 O Lord God of Abraham, Isaac and of Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee. 19 And give unto Solomon my son a perfect heart to keep thy commandments, thy testimonies and thy statutes, and to do all *these things*, and to build the palace *for* the which I have made provision. 20 And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the king. 21 And they sacrificed sacrifices unto the Lord, and offered burnt-offerings unto the Lord on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs,

lambs, with their drink-offerings, and ſacrifices in abundance for all Iſrael: 22 And did eat and drink before the Lord on that day with great gladneſs, and they made Solomon the ſon of David king the ſecond time, and anointed *him* unto the Lord *to be* the chief governor, and Zadok *to be* prieſt. 23 Then Solomon ſat on the throne of the Lord as king in ſtead of David his father, and proſpered, and all Iſrael obeyed him. 24 And all the princes and the mighty men, and all the ſons likewiſe of king David ſubmitted themſelves unto Solomon the king. 25 And the Lord magnified Solomon exceedingly in the ſight of all Iſrael, and beſtowed upon him *ſuch* royal majeſty as had not been on any king before him in Iſrael. 26 Thus David the ſon of Jeſſe, reigned over all Iſrael. 27 And the time that he reigned over Iſrael, was forty years; ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem. 28 And he died in a good old age, full of days, riches, and honour: and Solomon his ſon reigned in his ſtead. 29 Now the acts of David the king, firſt and laſt, behold, they *are* written in the book of Samuel the ſeer, and in the book of Nathan the prophet, and in the book of Gad the ſeer, 30 With all his reign and his might, and the times that went over him, and over Iſrael, and over all the kingdoms of the countrys.

Then Solomon ſat on the Throne of the Lord] That is, on the Throne of *Iſrael*, which is called *the Throne of the Lord*, either more generally, as all Thrones are the Lord's, *by whom Kings reign*, Prov. viii. 15. and *Magiſtrates are ordained*, Rom. xiii. 1, 2. or more eſpecially and peculiarly; either, 1. Becauſe the Lord himſelf was, in a peculiar Manner, the King and Governor of *Iſrael*, not only in the Time of the Judges, but afterwards; or, 2. Becauſe it was the Throne of *Chriſt* the Lord, whoſe Vicegerents *David* and *Solomon*, and their Succeſſors, were; for whom this Throne was reſerved, and by whom it was to be eſtabliſhed and enjoyed for ever. Or, 3. Becauſe it was the Throne which fell to *Solomon*, not by Right of Inheritance, for he had elder Brethren, but by ſpecial Appointment and Gift of the Lord. And for this, *of the Lord*, is the Genitive Caſe of the Efficient, as the Learned call it, and ſignifies, *which the Lord gave him*.

AN EXPOSITION OF

The Second Book of the CHRONICLES.

The ARGUMENT.

In this *second Book of* Chronicles *is briefly comprehended what is contained in the second Book of* Kings; that is, *from the Reign of* Solomon, *to the Deſtruction of* Jeruſalem, *and the carrying away of the People captive into* Babylon. *In this Story are certain Things more copiouſly related than in the Book of the* Kings, *and therefore ſerve greatly to the underſtanding of the Prophets. But three Things are here chiefly to be conſidered.* 1. *That the godly Kings, when they ſaw the divine Vengeance prepared againſt their Country for Sin, had Recourſe to the Lord, and by earneſt Prayer were heard, and the Plagues were removed.* 2. *That it greatly offends God, that ſuch as fear him, and profeſs his Religion, ſhould be joined in Amity with the Wicked. And,* 3. *How the good Rulers ever love the Profbets of God, and were very zealous in promoting his Religion throughout all their Dominions; and on the contrary, that the Wicked hate his Miniſters, depoſe them, and, for the true Religion and Word of God, ſet up Idolatry and ſerved God according to the Humour of Men.*

Thus have we, in an orderly hiſtorical Way, related the principal Occurrences from the Beginning of the World, to the Rebuilding of Jeruſalem, *containing, in the Whole, three Thouſand five hundred and eighteen Years and ſix Months.*

CHAP. I.

Solomon's ſolemn Offering at Gibeon. *His Choice of Wiſdom. Is bleſſed of God. His Strength and Wealth.*

v. 1. AND Solomon the ſon of David, was ſtrengthned in his kingdom, and the Lord his God was with him, and magnified him exceedingly. 2 Then Solomon ſpake unto all Iſrael, to the captains of thouſands, and of hundreds, and to the judges, and to every governor, in all Iſrael, the chief of the fathers. 3 So Solomon and all the congregation with him, went to the high place that was at Gibeon, for there was the tabernacle of the congregation of God, which Moſes the ſervant of the Lord had made in the wilderneſs. 4 But the ark of God had David brought up from Kirjath-jearim to the place *which* David had prepared for it: for he had pitched a tent for it at Jeruſalem. 5 Moreover the braſen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made, he put before the tabernacle of the Lord: and Solomon and the congregation ſought unto it. 6 And Solomon went up thither to the braſen altar before the Lord, which *was* at the tabernacle of the congregation, and offer'd a thouſand burnt-offerings upon it. 7 In that night did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee. 8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me to reign in his ſtead. 9 Now, O Lord God, let thy promiſe unto David my father be eſtabliſhed: for thou haſt made me king over a people, like the duſt of the earth in multitude. 10 Give me now wiſdom and knowledge that I may go out and come in before this people: for who can judge this thy people *that is ſo* great? 11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt aſked long life; but haſt aſked wiſdom and knowledge for thy ſelf, that thou mayeſt judge my people over whom I have made thee king: 12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like. 13 Then Solomon came *from his journey* to the high place that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael. 14 And Solomon gathered chariots, and horſe-men: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which he placed in the chariot-cities, and with the king at Jeruſalem. 15 And the king made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar-trees made he as the ſycomore-trees that *are* in the vale for abundance. 16 And Solomon had horſes brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price. 17 And they fetcht up, and brought forth out of Egypt, a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty:

fifty: and ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria by their means.

Moreover, the brazen Altar, which Bezaleel, the Son of Uri, the Son of Hur, had made, he put before the Tabernacle of the Lord] By the *He* here mentioned, is to be underſtood, either *Moſes*, named Ver. 3. or *Bezaleel*, in this Verſe, by the Command and Direction of *Moſes*; or *David*, who may be ſaid to put it (*the braſen Altar*) there, becauſe he continued it there, and did not remove it, as he did the Ark from the Tabernacle.

The other Contents of this Chapter the Reader will find, 1 *Kings* iii.

CHAP. II.

Solomon *appoints Workmen to build the Temple. His Embaſſy to King* Hiram, *for Workmen and Materials; promiſing to furniſh him with Proviſion.* Hiram's *Kindneſs.* Solomon *numbers and divides the Workmen.*

Ver. 1. AND Solomon determined to build an houſe for the name of the Lord, and an houſe for his kingdom. 2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountain, and three thouſand and ſix hundred to overſee them. 3 And Solomon ſent to Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.* 4 Behold, I build an houſe to the name of the Lord my God, to dedicate *it* to him, *and* to burn before him ſweet incenſe, and for the continual ſhew-bread, and for the burnt-offerings morning and evening on the ſabbaths, and on the new-moons, and on the ſolemn feaſts of the Lord our God. This *is an ordinance* for ever to Iſrael. 5 And the houſe which I build *is* great: for great is our God above all gods. 6 But who is able to build him an houſe, ſeeing the heaven, and heaven of heavens cannot contain him? who *am* I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him? 7 Send me now therefore a man cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can ſkill to grave with the cunning men that *are* with me in Judah and in Jeruſalem, whom David my father did provide. 8 Send me alſo cedar-trees, fir-trees and algum-trees out of Lebanon: (for I know that thy ſervants can ſkill to cut timber in Lebanon) and behold my ſervants *ſhall be* with thy ſervants. 9 Even to prepare mè timber in abundance: for the houſe which I am about to build *ſhall be* wonderful great. 10 And behold, I will give to thy ſervants the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oyl. 11 Then Huram the king of Tyre anſwered in writing which he ſent to Solomon, Becauſe the Lord hath loved his people, he hath made thee king over them. 12 Huram ſaid moreover, Bleſſed *be* the Lord God of Iſrael that made heaven and earth, who hath given to David the king, a wiſe ſon, endued with prudence and underſtanding, that might build an houſe for the Lord, and an houſe for his kingdom. 13 And now I have ſent a cunning man (endued with underſtanding) of Huram my fathers; 14 The ſon of a woman of the daughters of Dan, and his father *was* a man of Tyre, ſkilful to work in gold, and in ſilver, in braſs, in iron, in ſtone, and in timber, in purple, in blue, and in fine linen, and in crimſon: alſo to grave any manner of graving, and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. 15 Now therefore the wheat and the barley, the oyl, and the wine which my Lord hath ſpoken of, let him ſend unto his ſervants: 16 And we will cut wood out of Lebanon, as much as thou ſhalt need, and we will bring it to thee in flotes by ſea to Joppa, and thou ſhalt carry it up to Jeruſalem. 17 And Solomon numbred all the ſtrangers that *were* in the land of Iſrael, after the numbring wherewith David his father had numbred them: and they were found an hundred and fifty thouſand and three thouſand and ſix hundred. 18 And he ſet threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountain, and three thouſand, and ſix hundred overſeers to ſet the people a work.

Concerning *Solomon*'s Workmen, their Number, and their Appointments to ſeveral Parts of the Work; and alſo his Embaſſy to *Hiram*, ſee 1 *Kings* v.

CHAP. III.

The Place and Time of building the Temple. The Meaſure and Ornaments of it. The Cherubims. The Veil and the Pillars.

Ver. 1. THEN Solomon began to build the houſe of the Lord at Jeruſalem in mount Moriah, where *the* Lord appeared unto David his father, in the place that David had prepared in the threſhing-floor of Ornan the Jebuſite. 2 And he began to build in the ſecond *day* of the ſecond month, in the fourth year of his reign. 3 Now theſe *are the things wherein* Solomon was inſtructed for the building of the houſe of God. The length by cubits after the firſt meaſure was threeſcore cubits, and the breadth twenty cubits. 4 And the porch that *was* in the front *of the houſe*, the length *of it was* according to the breadth of the houſe, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold. 5 And the greater houſe he cieled with fir-tree, which he overlaid with fine gold, and ſet thereon palm-trees and chains. 6 And he garniſhed the houſe with precious ſtones for beauty: and the gold was gold of Parvaim. 7 He overlaid alſo the houſe, the beams, the poſts, and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls. 8 And he made the moſt holy houſe, the length whereof was according to the breadth of the houſe, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold *amounting* to ſix hundred talents. 9 And the weight of the nails was fifty ſhekels of gold: and he overlaid the upper chambers with gold. 10 And in the moſt holy houſe he made two cherubims of image-work, and overlaid them with gold. 11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub* was five cubits, reaching to the wall of the houſe, and the other wing *likewiſe* five cubits, reaching to the wing of

other cherub. 12 And one wing of the other cherub was five cubits, reaching to the wall of the houſe: and the other wing was five cubits alſo, joining to the wing of the other cherub. 13 The wings of theſe cherubims ſpread themſelves forth twenty cubits: and they ſtood on their feet, and their faces *were* inward. 14 And he made the vail *of* blue, and purple, and crimſon, and fine linen, and wrought cherubims thereon. 15 Alſo he made before the houſe two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits. 16 And he made chains, as in the oracle, and put *them* on the heads of the pillars, and made an hundred pomegranates, and put *them* on the chains. 17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin, and the name of that on the left, Boaz.

The Subſtance of this Chapter is contained in 1 *Kings* vi. as are likewiſe the Contents of the next Chapter.

CHAP. IV.

The Altar of Braſs. The Molten Sea. The ten Lavers, Candleſticks, and Tables. The Inſtruments of Gold.

Ver. 1. MOreover, he made an altar of braſs, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. 2 Alſo he made a molten ſea of ten cubits, from brim to brim, round in compaſs, and five cubits the height thereof, and a line of thirty cubits did compaſs it round about. 3 And under it was the ſimilitude of oxen, which did compaſs it round about: ten in a cubit compaſſing the ſea round about. Two rows of oxen *were* caſt, when it was caſt. 4 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea was *ſet* above upon them, and all their hinder parts *were* inward. 5 And the thickneſs of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thouſand baths. 6 He made alſo ten lavers, and put five on the right hand, and five on the left, to waſh in them: ſuch things as they offered for the burnt-offering, they waſhed in them; but the ſea was for the prieſts to waſh in. 7 And he made ten candleſticks of gold according to their form, and ſet *them* in the temple five on the right hand, and five on the left. 8 He made alſo ten tables, and placed *them* in the temple five on the right ſide, and five on the left: and he made an hundred baſons of gold. 9 Furthermore, he made the court of the prieſts, and the great court, and doors for the court, and overlaid the doors of them with braſs. 10 And he ſet the ſea on the right ſide of the eaſt-end, over againſt the ſouth. 11 And Huram made the pots and the ſhovels, and the baſons: and Huram finiſhed the work that he was to make for king Solomon for the houſe of God: 12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars: 13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* upon the pillars. 14 He made alſo baſes; and lavers made he upon the baſes; 15 One ſea, and twelve oxen under it: 16 The pots alſo and the ſhovels, and the fleſh-hooks, and all their inſtruments, did Huram his father make to king Solomon for the houſe of the Lord, of bright braſs. 17 In the plain of Jordan did the king caſt them, in the clay-ground, between Succoth and Zeredathah. 18 Thus Solomon made all theſe veſſels in great abundance: for the weight of the braſs could not be found out. 19 And Solomon made all the veſſels that *were* for the houſe of God, the golden altar alſo, and the tables whereon the ſhew-bread *was ſet*; 20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle, of pure gold; 21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that perfect gold. 22 And the ſnuffers, and the baſons, and the ſpoons, and the cenſers *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the houſe of the temple, *were* of gold.

CHAP. V.

The dedicated Treaſures. The Ark of the Covenant brought into its Place. The Muſick plays, and the Cloud fills the Houſe of the Lord.

Ver. 1. THUS all the work that Solomon made for the houſe of the Lord was finiſhed: and Solomon brought in *all* the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God. 2 Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael unto Jeruſalem, to bring up the ark of the covenant of the Lord, out of the city of David, which is Zion. 3 Wherefore all the men of Iſrael aſſembled themſelves unto the king in the feaſt, which was in the ſeventh month. 4 And all the elders of Iſrael came, and the Levites took up the ark. 5 And they brought up the ark, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, theſe did the prieſts *and* the Levites bring up. 6 Alſo king Solomon and all the congregation of Iſrael that were aſſembled unto him before the ark, ſacrificed ſheep and oxen, which could not be told nor numbred for multitude. 7 And the prieſts brought in the ark of the covenant of the Lord unto his place, to the oracle of the houſe into the moſt holy *place*, *even* under the wings of the cherubims. 8 For the cherubims ſpread forth *their* wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof, above. 9 And they drew out the ſtaves *of the ark*, that the ends of the ſtaves were ſeen from the ark before the oracle, but they were not ſeen without. And there it is unto this day. 10 *There was* nothing in the ark ſave the two tables which Moſes put *therein* at Horeb, when the Lord made *a covenant* with the children of Iſrael when they came out of Egypt.

Egypt. 11 And it came to pass when the priests were come out of the holy *place:* (for all the priests *that were* present were sanctified, *and* did not then wait by course. 12 Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons, and their brethren; *being* arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east-end of the altar, and with them an hundred and twenty priests, sounding with trumpets) 13 It came even to pass, as the trumpeters, and singers *were* as one, to make one sound to be heard in praising and thanking the Lord; and when they lift up *their* voice with the trumpets and cymbals, and instruments of musick, and praised the Lord, *saying*, For *he is* good, for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the Lord; 14 So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

The Contents of this, and the two succeeding Chapters, are contained in 1 *Kings* vii, viii, ix. where every Difficulty is explained.

CHAP. VI.

Solomon *blesses the People, and praises God. His excellent Prayer, wherein he shews the right Use of the Temple.*

Ver. 1. THen said Solomon, The Lord hath said, that he would dwell in the thick darkness. 2 But I have built an house of habitation for thee, and a place for thy dwelling for ever. 3 And the king turned his face, and blessed the whole congregation of Israel, (and all the congregation of Israel stood) 4 And he said, Blessed *be* the Lord God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying, 5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there, neither chose I any man to be a ruler over my people Israel: 6 But I have chosen Jerusalem, that my name might be there, and have chosen David to be over my people Israel. 7 Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. 8 But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: 9 Notwithstanding, thou shalt not build the house, but thy son which shall come forth out of thy loyns, he shall build the house for my name. 10 The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel. 11 And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel. 12 And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands; 13 (For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court, and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven, 14 And said, O Lord God of Israel, *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts: 15 Thou which has kept with thy servant David my father, that which thou hast promised him; and spakest with thy mouth, and has fulfilled *it* with thine hand as *it is* this day. 16 Now therefore, O Lord God of Israel, keep with thy servant David my father, that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne in Israel; yet so, that thy children take heed to their way to walk in my law, as thou hast walked before me. 17 Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. 18 But will God in very deed dwell with men on the earth? behold, heaven, and the heaven of heavens cannot contain thee; how much less this house which I have built? 19 Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: 20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldest put thy name there; to hearken unto the prayer, which thy servant prayeth towards this place. 21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make towards this place: hear thou from thy dwelling-place, *even* from heaven; and when thou hearest, forgive. 22 If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house: 23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteousness. 24 And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house: 25 Then hear thou from the heavens, and forgive the sins of thy people Israel, and bring them again unto the land which thou gavest to them, and to their fathers. 26 When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray towards this place, and confess thy name and turn from their sin when thou dost afflict them: 27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land which thou hast given unto thy people for an inheritance. 28 If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers, if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness *there be:* 29 *Then* what prayer or what supplication soever shall be made of any man, or of all thy

people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house: 30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest: (for thou only knowest the hearts of the children of men) 31 That they may fear thee, to walk in thy way so long as they live in the land which thou gavest unto our fathers. 32 Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great names sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house: 33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built, is called by thy name. 34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name: 35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause. 36 If they sin against thee, (for *there is* no man which sinneth not) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near; 37 Yet *if* they bethink themselves in the land whether they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; 38 If they return to thee with all their heart and with all their soul, in the land of their captivity, whither they have carried them captives, and pray towards their land which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name: 39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. 40 Now, my God, let (I beseech thee) thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place. 41 Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. 42 O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

CHAP. VII.

Fire from Heaven, and a visible Glory in the Temple, witness the divine Presence and Acceptance. The People worship. Solomon's *solemn Sacrifice; having kept the Feast of Tabernacles and of Dedication, he dismisses the People. God appears to* Solomon; *promises his Favour on Obedience; else threatens grievous Judgments.*

Ver. 1. NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house. 2 And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house. 3 And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, *saying*, For *he is* good, for his mercy *endureth* for ever. 4 Then the king and all the people offered sacrifices before the Lord. 5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. 6 And the priests waited on their offices: the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because his mercy *endureth* for ever, when David praised by their ministry: and the priests sounded trumpets before them, and all Israel stood. 7 Moreover, Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat. 8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entring in of Hamath, unto the river of Egypt. 9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. 10 And on the three and twentieth day of the seventh month, he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people. 11 Thus Solomon finished the house of the Lord, and the kings house: and all that came into Solomons heart to make in the house of the Lord, and in his own house, he prosperously effected. 12 And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. 13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; 14 If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land. 15 Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place. 16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually. 17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments: 18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel. 19 But if ye turn away and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them: 20 Then will I pluck them up by the roots out of my land which I have given them; and this house which I have

ſanctified for my name, will I caſt out of my ſight, and will make it *to be* a proverb, and a by-word among all nations. 21 And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhall ſay, Why hath the Lord done thus unto this land, and unto this houſe? 22 And it ſhall be anſwered, Becauſe they forſook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

Solomon's *Buildings. The Heathen, who remained in the Land, he makes tributary; but the* Iſraelites *Rulers. His yearly ſolemn Sacrifices. He appoints the Prieſts and Levites their proper Places. His Navy fetches Gold from* Ophir.

Ver. 1. AND it came to paſs (at the end of twenty years, wherein Solomon had built the houſe of the Lord and his own houſe) 2 That the cities which Huram had reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there. 3 And Solomon went to Hamath-zobah, and prevailed againſt it. 4 And he built Tadmor in the wilderneſs and all the ſtore-cities, which he built in Hamath. 5 Alſo he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars: 6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſemen, and all that Solomon deſired to build in Jeruſalem, and in Lebanon, and throughout all the land of his dominion. 7 *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites which *were* not of Iſrael; 8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute, until this day. 9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horſemen. 10 And theſe *were* the chief of king Solomons officers, *even* two hundred and fifty, that bare rule over the people. 11 And Solomon brought up the daughter of Pharaoh, out of the city of David, unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places are* holy, whereunto the ark of the Lord hath come. 12 Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch: 13 Even after a certain rate every day, offering according to the commandment of Moſes, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts, three times in the year, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles. 14 And he appointed, according to the order of David his father, the courſes of the prieſts to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the duty of every man required: the porters alſo by their courſes, at every gate: for ſo had David the man of God commanded. 15 And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures. 16 Now all the work of Solomon was prepared unto the day of the foundation of the houſe of the Lord, and until it was finiſhed: *ſo* the houſe of the Lord was perfected. 17 Then went Solomon to Eziongeber, and to Eloth, at the ſea-ſide in the land of Edom. 18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

And Solomon brought up the Daughter of Pharaoh out of the City of David, unto the Houſe that he had built for her] The Reaſon of his doing this was, firſt, becauſe ſhe was a Woman, and attended by many other Women, who, beſides the common Pollutions of all are ſubject to many and frequent ceremonial Pollutions peculiar to their Sex; and, either ſhe, or at leaſt many of her Followers, might be Heathens at this Time; and therefore he thought it indecent, that ſuch Perſons ſhould come, as it were, in God's ſtead, and ſucceed him in the Place where he had dwelt. Or ſecondly, he ſpeaks not of the Time when the Ark was gone, but while it was there; and theſe Words contain a Reaſon, not of the more remote Words when he now *brought her up thither*, but of the Words immediately preceding, *why he built this Houſe for her*, becauſe the Ark was now in the Houſe of *David*, which ought therefore to be kept pure, and from the very Danger and Appearance of Pollution.

CHAP. IX.

The Queen of Sheba's *Viſit to* Solomon. *His Gold; Targets; Throne of Ivory; Veſſels; Preſents; Chariots and Horſes; Tributes; Reign and Death.*

Ver. 1. AND when the queen of Sheba heard of the fame of Solomon, ſhe came to prove Solomon with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart. 2 And Solomon told her all her queſtions: and there was nothing hid from Solomon which he told her not. 3 And when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe that he had built, 4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters and their apparel, his cup-bearers alſo, and their apparel, and his aſcent by which he went up into the houſe of the Lord; there was no more ſpirit in her. 5 And ſhe ſaid to the king, *It was* a true report which I heard in mine own land, of thine acts, and of thy wiſdom: 6 Howbeit, I believed not their words, until I came, and mine eyes had ſeen *it*: and behold, the one half of the greatneſs of thy wiſdom was not told me: *for* thou exceedeſt the fame that I heard. 7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom. 8 Bleſſed be the Lord thy God, which delighted in thee to ſet thee on his throne, *to be* king for the Lord thy God: becauſe thy God loved Iſrael, to eſtabliſh them

for ever, therefore made he thee king over them, to do judgment and juſtice. 9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there any ſuch ſpice as the queen of Sheba gave king Solomon. 10 And the ſervants alſo of Huram, and the ſervants of Solomon which brought gold from Ophir, brought algum-trees, and precious ſtones. 11 And the king made *of* the algum-trees, terriſes to the houſe of the Lord, and to the kings palace, and harps and pſalteries for ſingers: and there were none ſuch ſeen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba, all her deſire, whatſoever ſhe aſked, beſides *that* which ſhe had brought unto the king: ſo ſhe turned, and went away to her own land, ſhe and her ſervants. 13 Now the weight of the gold that came to Solomon in one year, was ſix hundred and threeſcore and ſix talents of gold; 14 Beſides *that which* chapmen and merchants brought: and all the kings of Arabia, and governours of the country, brought gold, and ſilver to Solomon. 15 And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of beaten gold went to one target. 16 And three hundred ſhields *made he of* beaten gold: three hundred *ſhekels* of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon. 17 Moreover, the king made a great throne of ivory, and overlaid it with pure gold. 18 And *there were* ſix ſteps to the throne with a foot-ſtool of gold *which were* faſtened to the throne, and ſtays on each ſide of the ſitting-place, and two lions ſtanding by the ſtays. 19 And twelve lions ſtood there on the one ſide and on the other, upon the ſix ſteps. There was not the like made in any kingdom. 20 And all the drinking veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold: none *were of* ſilver; it was *not* any thing accounted of in the days of Solomon. 21 For the kings ſhips went to Tarſhiſh with the ſervants of Huram: every three years once came the ſhips to Tarſhiſh bringing gold, and ſilver, ivory, and apes, and peacocks. 22 And king Solomon paſſed all the kings of the earth in riches and wiſdom. 23 And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom, that God had put in his heart. 24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſs, and ſpices, horſes, and mules a rate year by year. 25 And Solomon had four thouſand ſtalls for horſes and chariots, and twelve thouſand horſemen, whom he beſtowed in the chariot-cities, and with the king at Jeruſalem. 26 And he reigned over all the kings, from the river, even unto the land of the Philiſtines, and to the border of Egypt. 27 And the king made ſilver in Jeruſalem as ſtones, and cedar-trees made he as the ſycomore-trees, that *are* in the low plains, in abundance. 28 And they brought unto Solomon horſes out of Egypt, and out of all lands. 29 Now the reſt of the acts of Solomon, firſt and laſt, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the viſions of Iddo the ſeer, againſt Jeroboam the ſon of Nebat? 30 And Solomon reigned in Jeruſalem over all Iſrael forty years. 31 And Solomon ſlept with his fathers, and he was buried in the city of David his father, and Rehoboam his ſon reigned in his ſtead.

The Hiſtory of this Chapter is contained in 1 *Kings* x.

CHAP. X.

Rehoboam *made King.* *The* Iſraelites, *by* Jeroboam, *require a Relaxation of their Taxes.* Rehoboam, *refuſing the old Mens Counſel, by the Advice of young Men, anſwers them roughly. Ten Tribes revolt; kill* Hadoram; *and make* Rehoboam *fly.*

Ver. 1. AND Rehoboam went to Shechem: for to Shechem were all Iſrael come to make him king. 2 And it came to paſs when Jeroboam the ſon of Nebat (who *was* in Egypt, whither he had fled from the preſence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt. 3 And they ſent and called him: ſo Jeroboam and all Iſrael came, and ſpake to Rehoboam, ſaying, 4 Thy father made our yoke grievous, now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee. 5 And he ſaid unto them, Come again unto me after three days. And the people departed. 6 And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me*, to return anſwer to this people? 7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever. 8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that ſtood before him. 9 And he ſaid unto them, What advice give ye, that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us? 10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us: thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my fathers loyns. 11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions. 12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day. 13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men, 14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions. 15 So the king hearkened not unto the people, for the cauſe was of God, that the Lord might perform his word, which he ſpake by the hand of Ahijah the Shilonite to Jeroboam the ſon of Nebat. 16 And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we

in

in David? and *we have* none inheritance in the ſon of Jeſſe: every man to your tents, O Iſrael, *and* now David, ſee to thine own houſe. So all Iſrael went to their tents. 17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them. 18 Then king Rehoboam ſent Hadoram that was over the tribute, and the children of Iſrael ſtoned him with ſtones, that he did: but king Rehoboam made ſpeed to get him up to *his* chariot, to flee to Jeruſalem. 19 And Iſrael rebelled againſt the houſe of David unto this day.

See the Contents of this, and the two following Chapters, in 1 *Kings* xii. xiv, *&c.*

CHAP. XI.

Rehoboam, *raiſing an Army to ſubdue* Iſrael, *is forbidden to proceed by* Shemaiah. *He ſtrengthens his Kingdom with Forts and Proviſions. The Prieſts and* Levites, *and ſuch as feared God, forſaken by* Jeroboam, *who turns Idolater, ſtrengthen the Kingdom of* Judah. *The Wives and Children of* Rehoboam.

Ver. 1. AND when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and Benjamin, an hundred and fourſcore thouſand choſen men which were warriors, to fight againſt Iſrael, that he might bring the kingdom again to Rehoboam. 2 But the word of the Lord came to Shemaiah the man of God, ſaying, 3 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all Iſrael in Judah and Benjamin, ſaying, 4 Thus ſaith the Lord, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe, for this thing is done of me. And they obeyed the words of the Lord, and returned from going againſt Jeroboam. 5 And Rehoboam dwelt in Jeruſalem, and built cities for defence in Judah. 6 He built even Beth-lehem, and Etam, and Tekoa, 7 And Beth-zur, and Shoco, and Adullam, 8 And Gath, and Mareſhah, and Ziph, 9 And Adoraim, and Lachiſh, and Azekah, 10 And Zorah, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities. 11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victual, and of oil, and wine. 12 And in every ſeveral city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide. 13 And the prieſts and the Levites that *were* in all Iſrael, reſorted to him out of all their coaſts. 14 (For the Levites left their ſuburbs, and their poſſeſſion, and came to Judah and Jeruſalem: for Jeroboam and his ſons had caſt them off from executing the prieſts office unto the Lord. 15 And he ordained him prieſts for the high-places, and for the devils, and for the calves which he had made) 16 And after them out of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the Lord God of Iſrael, came to Jeruſalem to ſacrifice unto the Lord God of their fathers. 17 So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong, three years: for three years they walked in the way of David and Solomon. 18 And Rehoboam took him Mahalath the daughter of Jeremoth the ſon of David to wife, *and* Abihail the daughter of Eliab, the ſon of Jeſſe: 19 Which bare him children; Jeuſh, and Shamariah, and Zaham. 20 And after her, he took Maachah the daughter of Abſalom, which bare him Abijah, and Attai, and Ziza, and Shelomith. 21 And Rehoboam loved Maachah the daughter of Abſalom, above all his wives and his concubines: (for he took eighteen wives, and threeſcore concubines, and begat twenty and eight ſons, and threeſcore daughters) 22 And Rehoboam made Abijah the ſon of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king. 23 And he dealt wiſely, and diſperſed of all his children throughout all the countrys of Judah and Benjamin unto every fenced city: and he gave them victual in abundance: and he deſired many wives.

CHAP. XII.

Rehoboam *forſakes the Lord, and is puniſhed by* Shiſhak. Shemaiah *reproves him; he and his Princes repent; he is preſerved in his Kingdom but ſpoiled of the Treaſures of the Temple, and of his royal Palace. His Reign and Death.* Abijah *his Son is made King.*

Ver. 1. AND it came to paſs when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthned himſelf, he forſook the law of the Lord, and all Iſrael with him. 2 And it came to paſs, *that* in the fifth year of king Rehoboam, Shiſhak king of Egypt came up againſt Jeruſalem (becauſe they had tranſgreſſed againſt the Lord) 3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. 4 And he took the fenced cities which *pertained* to Judah, and came to Jeruſalem. 5 Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jeruſalem becauſe of Shiſhak, and ſaid unto them, Thus ſaith the Lord, Ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak. 6 Whereupon the princes of Iſrael, and the king humbled themſelves, and they ſaid, The Lord *is* righteous. 7 And when the Lord ſaw that they humbled themſelves, the word of the Lord came to Shemaiah, ſaying, They have humbled themſelves, *therefore* I will not deſtroy them, but I will grant them ſome deliverance, and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak. 8 Nevertheleſs, they ſhall be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries. 9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, he took all: he carried away alſo the ſhields of gold which Solomon had made. 10 Inſtead of which, king Rehoboam made ſhields of brass, and committed them to the hands of the chief of the guard that kept the entrance of the king's houſe. 11 And when the king entred into the houſe of the Lord, the guard came and fetched them, and brought them again into the guard chamber. 12 And when he humbled himſelf, the wrath of the Lord turned from him, that he would

would not deſtroy *him* altogether: and alſo in Judah things went well. 13 So king Rehoboam ſtrengthened himſelf in Jeruſalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the Lord had choſen out of all the tribes of Iſrael, to put his name there: and his mothers name *was* Naamah, an Ammoniteſs. 14 And he did evil, becauſe he prepared not his heart to ſeek the Lord. 15 Now the acts of Rehoboam, firſt and laſt, *are* they not written in the book of Shemaiah the prophet, and of Iddo the ſeer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually. 16 And Rehoboam ſlept with his fathers, and was buried in the city of David; and Abijah reigned in his ſtead.

CHAP. XIII.

Abijah *wars againſt* Jeroboam, *King of* Iſrael; *declares the Right of his Cauſe*; *truſts in God*; *overcomes* Jeroboam; *his Wives and Children.*

Ver. 1. NOW in the eighteenth year of king Jeroboam, began Abijah to reign over Judah. 2 He reigned three years in Jeruſalem: (his mothers name alſo *was* Micaiah the daughter of Uriel of Gibeah) and there was war between Abijah and Jeroboam. 3 And Abijah ſet the battle in array, with an army of valiant men of war, *even* four hundred thouſand choſen men: Jeroboam alſo ſet the battle in array againſt him with eight hundred thouſand choſen men, *being* mighty men of valour. 4 And Abijah ſtood up upon mount Zemaraim, which is in mount Ephraim, and ſaid, Hear me thou Jeroboam, and all Iſrael. 5 Ought you not to know, that the Lord God of Iſrael gave the kingdom over Iſrael to David for ever, *even* to him and to his ſons by a covenant of ſalt? 6 Yet Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up, and hath rebelled againſt his lord. 7 And there are gathered unto him vain men the children of Belial, and have ſtrengthened themſelves againſt Rehoboam the ſon of Solomon, when Rehoboam was young and tender-hearted, and could not withſtand them. 8 And now ye think to withſtand the kingdom of the Lord, in the hand of the ſons of David; and ye *be* a great multitude, and *there are* with you golden calves which Jeroboam made you for gods. 9 Have ye not caſt out the prieſts of the Lord the ſons of Aaron, and the Levites, and have made you prieſts after the manner of the nations of *other* lands? ſo that whoſoever cometh to conſecrate himſelf with a young bullock and ſeven rams, *the ſame* may be a prieſt of *them that are* no gods. 10 But as for us, the Lord *is* our God, and we have not forſaken him; and the prieſts which miniſter unto the Lord, *are* the ſons of Aaron, and the Levites wait upon *their* buſineſs. 11 And they burn unto the Lord every morning and every evening, burnt-ſacrifices and ſweet incenſe: the *ſhew*-bread alſo *ſet they in order* upon the pure table, and the candleſtick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forſaken him. 12 And behold, God himſelf *is* with us for *our* captain, and his prieſts with ſounding trumpets to cry alarm againſt you: O children of Iſrael, fight ye not againſt the Lord God of your fathers, for you ſhall not proſper. 13 But Jeroboam cauſed an ambuſhment to come about behind them: ſo they were before Judah, and the ambuſhment *was* behind them. 14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the Lord, and the prieſts ſounded with the trumpets. 15 Then the men of Judah gave a ſhout: and as the men of Judah ſhouted, it came to paſs, that God ſmote Jeroboam and all Iſrael before Abijah and Judah. 16 And the children of Iſrael fled before Judah: and God delivered them into their hand. 17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael, five hundred thouſand choſen men. 18 Thus the children of *Iſrael* were brought under at that time, and the children of Judah prevailed, becauſe they relied upon the Lord God of their fathers. 19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeſhanah with the towns thereof, and Ephrain with the towns thereof. 20 Neither did Jeroboam recover ſtrength again in the days of Abijah: and the Lord ſtrook him, and he died. 21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons, and ſixteen daughters. 22 And the reſt of the acts of Abijah, and his ways, and his ſayings, *are* written in the ſtory of the prophet Iddo.

And Abijah ſtood up upon Mount Zemarim, — and ſaid, Hear me, &c.] None of the great Captains and Commanders, whoſe Speeches are recorded in heathen Authors, ever expreſſed themſelves more movingly than this King of *Judah* did. But ſome have found Fault with him, for ſpeaking not ſo honourably of his Father's *military* Skill and Courage, which he might have as well have omitted; becauſe, allowing it to be true, he ſeems to have ſerved no Purpoſe in mentioning it: But this notwithſtanding, the Speech is very lively, and excellently well calculated to cauſe a Revolt in *Jeroboam*'s Army. *Joſephus*, who was no mean Orator, and who, in ſome Speeches, has improved upon the ſacred Hiſtorian, is quite outdone and ſurpaſſed in this; inſomuch that there is no Room to introduce him, unleſs it be by Way of Foil to the Original.

So there fell down ſlain in Iſrael five hundred thouſand fighting Men] This is indeed a vaſt Number; but it has been obſerved and recorded by ſacred and prophane Hiſtorians, that in thoſe antient Times were very numerous Armies, and frequently very great Slaughters; and that this Slaughter was more than ordinary, there is nothing in it ſtrange or incredible, becauſe Almighty God fought againſt *Iſrael*.

CHAP. XIV.

Aſa *is made King*; *he deſtroys Idolatry. Being in Peace, he ſtrengthens his Kingdom with Forts and Armies. In a great Strait, he calls upon God, and overthrows* Zerah, *and ſpoils the* Ethiopians.

Ver. 1. SO Abijah ſlept with his fathers, and they buried him in the city of David, and Aſa his ſon reigned in his ſtead: in his days the land was quiet ten years. 2 And Aſa did *that which was* good and right in the eyes of the Lord his God. 3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the images, and cut down the groves: 4 And commanded Judah to ſeek the

Lord God of their fathers, and to do the law, and the commandment. 5 Alſo he took away out of all the cities of Judah, the high places and the images: and the kingdom was quiet before him. 6 And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years: becauſe the Lord had given him reſt. 7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about them walls and towers, gates and bars, while the land *is* yet before us; becauſe we have ſought the Lord our God, we have ſought *him*, and he hath given us reſt on every ſide: ſo they built and proſpered. 8 And Aſa had an army *of men* that bare targets, and ſpears, out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour. 9 And there came out againſt them Zerah the Ethiopian, with an hoſt of a thouſand thouſand, and three hundred chariots, and came unto Mareſhah. 10 Then Aſa went out againſt him, and they ſet the battle in array in the valley of Zephathah at Mareſhah. 11 And Aſa cried unto the Lord his God, and ſaid, Lord, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we reſt on thee, and in thy name we go againſt this multitude: O Lord, thou art our God, let not man prevail againſt thee. 12 So the Lord ſmote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled. 13 And Aſa and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves, for they were deſtroyed before the Lord and before his hoſt; and they carried away very much ſpoil. 14 And they ſmote all the cities round about Gerar, for the fear of the Lord came upon them: and they ſpoiled all the cities, for there was exceeding much ſpoil in them. 15 They ſmote alſo the tents of cattle, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

And he took away out of all the Cities of Judah, the high Places and the Images] Yet 1 *Kings* xv. 14. it is ſaid, that *the high Places were not removed.* For the right underſtending and reconciling of this, we may obſerve, that there were two Kinds of *high Places*; the one tolerated for religious Purpoſes, the other abominable from their firſt Inſtitution; the one frequented by devout Worſhippers, the other made the Receptacle of the wicked and idolatrous only. Now theſe were the high Places which *Aſa* took away, even where the People ſacrificed to ſtrange Gods; but thoſe, where God alone was worſhipped, had obtained ſo long, and were looked upon with ſo ſacred a Veneration, that, for fear of giving a general Offence (tho' he knew they were contrary to a divine Injunction) he durſt not adventure to aboliſh them. The Truth is, theſe high Places were famous either for the Apparition of Angels, or ſome other miraculous Event; had either been Places of Abode for the *Ark of the Lord*, or ſuch as ſome Prophets, or Patriarchs of old, had been accuſtomed to pray and ſacrifice in; and therefore they were looked upon as conſecrated to the Service of God, nor was there Strength enough in the Government to overcome this inveterate Prejudice, till *Hezekiah* aroſe, who (to prevent the Calamities that were coming upon the Nation) had the Courage to effect a thorough Reformation.

And there came up againſt them Zerah the Ethiopian, with an Hoſt of a thouſand thouſand] The Scripture takes no Notice of what was the Cauſe of this War between *Zerah* and *Aſa*, nor are Interpreters well agreed what the Country was from whence this Enemy came. The Country, in the Original, is called *Cuſh*, tho' we tranſlate it *Ethiopia*. Now there are three Countries, different from one another, all called by the Name of *Cuſh*. 1. The Land of *Cuſh* upon the River *Gihon*. 2. *Cuſh* upon the Eaſtern Shore of the *Red-Sea*. 3. *Cuſh* ſituate about *Thebais*, and in the *Upper Egypt*. It is very probable then, that the Country here ſpoken of, muſt not be *Ethiopia*, properly ſo called, becauſe we can hardly imagine, how an Army of a Million of Men ſhould be permitted to march through *Egypt*, (as they muſt have done) without ſome Oppoſition: And therefore the Country muſt be that Land of *Cuſh* which lay in *Arabia Petræa*, upon the Eaſt Shore of the *Red-Sea*, and, at its Extremity, to the Point of that Sea, inclined towards *Egypt* and *Judea*: Tho' ſome have made it a Doubt, how ſo ſmall a Country could have produced ſo large an Army, without conſidering, that a great Part of the Army might perhaps be *Mercenaries*.

CHAP. XV.

Aſa *with* Judah *and many of* Iſrael, *moved by* Azariah *the Prophet, renew a ſolemn Covenant with God. He removes* Maachah, *his Mother, for Idolatry; brings the hallowed Things again into the Temple; enjoys a long Peace.*

Ver. 1. AND the Spirit of God came upon Azariah, the ſon of Oded. 2 And he went out to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin; The Lord *is* with you, while ye be with him; and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you. 3 Now for a long ſeaſon Iſrael *hath been* without the true God, and without a teaching prieſt, and without law. 4 But when they in their trouble did turn unto the Lord God of Iſrael, and ſought him, he was found of them. 5 And in thoſe times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries. 6 And nation was deſtroyed of nation, and city of city: for God did vex them with all adverſity. 7 Be ye ſtrong therefore, and let not your hands be weak: for your work ſhall be rewarded. 8 And when Aſa heard theſe words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord that *was* before the porch of the Lord. 9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon: (for they fell to him out of Iſrael in abundance, when they ſaw that the Lord his God *was* with him) 10 So they gathered themſelves together at Jeruſalem in the third month, in the fifteenth year of the reign of Aſa. 11 And they offered unto the Lord the ſame time, of the ſpoil *which* they had brought, ſeven hundred oxen, and ſeven thouſand ſheep. 12 And they entred into a covenant to ſeek the Lord God of their fathers, with all their heart and with all their ſoul; 13 That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman. 14 And they ſware unto the Lord

with a loud voice, and with ſhouting, and with trumpets, and with cornets. 15 And all Judah rejoiced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them: and the Lord gave them reſt round about. 16 And alſo *concerning* Maachah the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burnt *it*, at the brook Kidron. 17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days. 18 And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels. 19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa.

See 1 *Kings* xv.

CHAP. XVI.

Aſa makes a League with the Syrians *againſt the King of* Iſrael, *for which the Prophet reproves him, and is put into Priſon. He is ſick, and applies to the Phyſicians, and not to God. His Death and Burial.*

Ver. 1. IN the ſix and thirtieth year of the reign of Aſa, Baaſha king of Iſrael came up againſt Judah, and built Ramah, to the intent that he might let none go out or come in to Aſa king of Judah. 2 Then Aſa brought out ſilver and gold, out of the treaſures of the houſe of the Lord, and out of the kings houſe, and ſent to Benhadad king of Syria that dwelt at Damaſcus, ſaying, 3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have ſent thee ſilver and gold; go, break thy league with Baaſha king of Iſrael, that he may depart from me. 4 And Benhadad hearkned unto king Aſa, and ſent the captains of his armies againſt the cities of Iſrael; and they ſmote Ijon, and Dan, and Abel-maim, and all the ſtore-cities of Naphtali. 5 And it came to paſs, when Baaſha heard *it*, that he left off building of Ramah, and let his work ceaſe. 6 Then Aſa the king took all Judah, and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha was a building, and he built therewith Geba, and Mizpah. 7 And at that time Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, becauſe thou haſt relied on the king of Syria, and not relied on the Lord thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand. 8 Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots and horſemen? yet, becauſe thou didſt rely on the Lord, he delivered them into thine hand. 9 For the eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of *them*, whoſe heart is perfect towards him. Herein thou haſt done fooliſhly; therefore from henceforth thou ſhalt have wars. 10 Then Aſa was wroth with the ſeer, and put him in a priſon-houſe; for *he was* in a rage with him, becauſe of this *thing*. And Aſa oppreſſed *ſome* of the people the ſame time. 11 And behold, the acts of Aſa, firſt and laſt, lo, they *are* written in the book of the kings of Judah and Iſrael. 12 And Aſa, in the thirty and ninth year of his reign, was diſeaſed in his feet, until his diſeaſe *was* exceeding *great*: yet in his diſeaſe he ſought not to the Lord, but to the phyſicians. 13 And Aſa ſlept with his fathers, and died in the one and fortieth year of his reign. 14 And they buried him in his own ſepulchres which he had made for himſelf in the city of David, and laid him in the bed, which was filled with ſweet odours and divers kinds *of ſpices* prepared by the apothecaries art: and they made a very great burning for him.

In the ſix and thirtieth Year of the Reign of Aſa, Baaſha King of Iſrael came up againſt Judah, and built Ramah] In 1 *Kings* xvi. 8. it is ſaid, that in the *twenty ſixth Year of Aſa, Baaſha died*; and yet *Baaſha*'s Expedition againſt *Aſa*, in order to build *Ramah*, is here ſaid to be in the *ſix and thirtieth Year* of the Reign of *Aſa*; which ſeems a Contradiction: To reconcile which, ſome would have that *ſix and thirtieth Year* to relate, not to *Aſa*'s Reign, but to the Date of the Kingdom of *Judah*, from the Diviſion of the Kingdom of *Iſrael*, at *Rehoboam*'s coming to the Crown, and to be, in Fact, no more than the *fourteenth Year* of the Reign of *Aſa*. But that cannot be, ſince this Expedition of *Baaſha* was ſome Time after *Aſa* had defeated the King of *Ethiopia* or *Arabia*, and yet this Defeat happened in the fifteenth Year of King *Aſa*'s Reign: So that *that ſix and thirtieth Year* of *Baaſha*'s going up to build *Ramah*, can, by no good Computation, be the fourteenth Year of King *Aſa*'s Reign: And therefore, without any more to do, we may, with *Joſephus* and others, adventure to ſay, that the Occaſion of this Difference proceeds from the Miſtake of ſome Tranſcriber.

And they laid him in the Bed, which was filled with ſweet Odours, and divers Kinds of Spices prepared by the Apothecaries Art; and they made a great Burning for him] But then the Queſtion is, Whether the Body itſelf was burnt, or only ſome Spices and odoriferous Drugs, to prevent any bad Smell that might attend the Corpſe? The *Greeks* and *Romans*, indeed, when they burnt any dead Bodies, threw Frankincenſe, Myrrh, Caſſia, and other fragrant Things into the Fire, and this in ſuch Abundance, that *Pliny* repreſents it as a Piece of Prophaneneſs to beſtow ſuch Heaps of Frankincenſe upon a dead Body, when they offered it ſo ſparingly to their Gods. The *Jews*, however, (ſay the Maintainers of this Side of the Queſtion) were accuſtomed to inter, and not burn their Dead, tho' they might poſſibly learn, from the *Egyptians*, the Uſage of burning many Spices at their Funerals, as we find they did at the Funeral of *Hezekiah*, Jer. xxxiv. 5. But, notwithſtanding this, ſome very able Commentators are of Opinion, that all theſe Spices and Perfumes were burnt along with *Aſa*'s Body; and they remark, that among the Offences the ſacred Hiſtory takes Notice of, this Vanity of his, in ordering his Body to be diſpoſed of, according to the Manner of the *Gentiles*, and not of his own People. Tho' therefore they ſuppoſe, that *Aſa* was the firſt who introduced this Cuſtom; yet, in After-ages, it became very frequent, and was thought the more honourable Ceremony of the two.

CHAP. XVII.

Jehoſhaphat *is made King; reigns well and proſpers. He ſends* Levites, *with the Princes, to teach* Judah. *He is feared by the Nations round about, who brings him Preſents and Tribute. His Greatneſs, Captains, and Armies.*

Ver. 1. AND Jehoſhaphat his ſon reigned in his ſtead, and ſtrengthned himſelf againſt Iſrael. 2 And he placed forces in all the fenced cities of Judah, and ſet garriſons in the land

land of Judah, and in the cities of Ephraim, which Asa his father had taken. 3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; 4 But sought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Israel: 5 Therefore the Lord stablished the kingdom in his hand, and all Judah brought to Jehoshaphat presents, and he had riches and honour in abundance. 6 And his heart was lift up in the ways of the Lord: moreover, he took away the high places and groves out of Judah. 7 Also in the third year of his reign, he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. 8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishamah, and Jehoram, priests. 9 And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. 10 And the fear of the Lord fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat. 11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats. 12 And Jehoshaphat waxed great exceedingly; and he built in Judah, castles, and cities of store. 13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem. 14 And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour, three hundred thousand. 15 And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand. 16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour. 17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield, two hundred thousand. 18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand, ready prepared for the war. 19 These waited on the king, besides *those* whom the king put in the fenced cities, throughout all Judah.

He sent to his Princes — to teach in the Cities of Judah. And with them he sent Levites] What the Business of these Princes, in their Circuit round the Kingdom was, is a Matter of some Dispute among the Learned. *Grotius* is of Opinion, that their Commission extended to the Instruction of the People, which, in Cases extraordinary, is every one's Business, and could never be done with more Probability of Success, than by Persons who were of the King's Council, and invested with his Authority. There is Reason to think, however, that they did not act in the very same Capacity with the Priests and *Levites* that did attend them; but that as Judges and Justices of the Peace, among us, teach and instruct the People in the Laws of the Land, when they deliver their Charges from the Bench; so these great Men in the King's Name, did only admonish and require the People to observe the Laws of God, which were the Municipal Laws of the Land, and left the particular Explication and Inforcement of them, to those of the sacred Order, who went along with them; supporting them in the mean Time, in the Execution of their Office, and obliging the People to receive them with Respect, to hear them with Attention, and to practise what they taught them.

CHAP. XVIII.

Jehoshaphat *joins in Affinity with* Ahab; *is persuaded to go with him against* Ramoth-Gilead. Ahab, *seduced by false Prophets, according to the Word of* Micaiah, *is slain there.*

Ver. 1. NOW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. 2 And after *certain* years, he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead. 3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people, as thy people, and *we will be* with thee in the war. 4 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to day. 5 Therefore the king of Israel gathered together of the prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battel, or shall I forbear? and they said, Go up; for God will deliver *it* into the kings hand. 6 But Jehoshaphat said, *Is there* not here a prophet of the Lord besides, that we might enquire of him? 7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the Lord: but I hate him, for he never prophesieth good unto me, but always evil, the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. And the king of Israel called for one *of his* officers, and said, Fetch quickly Micaiah the son of Imla. 9 And the king of Israel and Jehoshaphat king of Judah, sat either of them on his throne, clothed in *their* robes, and they sat in a void place at the entring in of the gate of Samaria, and all the prophets prophesied before them. 10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria, until they be consumed. 11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead and prosper: for the Lord shall deliver *it* into the hand of the king. 12 And the messenger that went to call Micaiah, spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent, let thy word therefore, I pray thee, be like one of theirs, and speak that good. 13 And Micaiah said, *As* the lord liveth, even what my God saith, that will I speak. 14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead, to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand. 15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me, in the name of the Lord? 16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These

have no master; let them return *therefore* every man to his house in peace. 17 (And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil?) 18 Again he said, Therefore hear the word of the Lord, I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand, and on his left. 19 And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying after that manner. 20 Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord, said unto him, Wherewith? 21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the *LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out and do *even* so. 22 Now therefore behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee. 23 Then Zedekiah the son of Chenaanah, came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me, to speak unto thee? 24 And Micaiah said, Behold, thou shalt see on that day, when thou shalt go into an inner-chamber to hide thy self. 25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governour of the city, and to Joash the kings son: 26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace. 27 And Micaiah said, If thou certainly return in peace, *then* hath not the Lord spoken by me. And he said, Hearken all ye people. 28 So the king of Israel, and Jehoshaphat the king of Judah went up to Ramoth-gilead. 29 And the king of Israel said unto Jehoshaphat, I will disguise my self, and will go to the battel, but put thou on thy robes. So the king of Israel disguised himself, and they went to the battel. 30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel. 31 And it came to pass when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel: therefore they compassed about him to fight. But Jehoshaphat cried out, and the Lord helped him, and God moved them *to depart* from him. 32 For it came to pass, that when the captains of the chariots preceived that it was not the king of Israel, they turned back again from pursuing him. 33 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host, for I am wounded. 34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians: until the even: and about the time of the sun-going down, he died.

This Chapter is, for Substance, the same with 1 *Kings* 22. where it is explained.

CHAP. XIX.

Jehoshaphat is reproved by the Prophet Jehu; *visits his Kingdom; he appoints Judges; his Instructions to them and the* Levites.

Ver. 1. AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. 2 And Jehu the son of Hanani the seer, went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore *is* wrath upon thee from before the Lord. 3 Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God. 4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people, from-Beersheba to mount Ephraim, and brought them back unto the Lord God of their fathers. 5 And he set judges in the land, throughout all the fenced cities of Judah, city by city. 6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. 7 Wherefore now, let the fear of the Lord be upon you, take heed and do *it*: for *there is* no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. 8 Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. 9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. 10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandments, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass. 11 And behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the kings matters: also the Levites *shall be* officers before you. Deal couragiously, and the Lord shall be with the good.

And he said to the Judges, Take heed what ye do; for ye judge not for Man, but for the Lord] It is a remarkable Saying of *Cicero*, that Judges, being sworn to do Justice, should remember, when they come to pass Sentence, *that they have God to be their Witness, that is* (he thinks) *their Conscience, than which God has given more divine to Man.* And has left us this excellent Instruction likewise, that *a Man must lay aside the Person of a Friend, when he puts on the Person of a Judge.* In like Manner, there are several Passages in *Hesiod*, admonishing those who have the Administration of Justice, to retain in their Minds the Consideration of their Gods Inspection.

CHAP. XX.

Jehoshaphat *proclaims a Fast. His Prayer. His Reign and Behaviour. His Enemies destroyed. Joins with* Ahaziah *in fitting out a Fleet of Ships; which displeases the Lord, and the Ships are broken in the Harbour.*

Ver. 1. IT came to pass after this also *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle. 2

Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea on this ſide Syria, and behold, they *be* in Hazazon-tamar, which *is* Engedi. 3 And Jehoſhaphat feared, and ſet himſelf to ſeek the Lord, and proclaimed a faſt throughout all Judah. 4 And Judah gathered themſelves together, to aſk help of the Lord: even out of all the cities of Judah they came to ſeek the Lord. 5 And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the Lord before the new court, 6 And ſaid, O Lord God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee? 7 *Art* not thou our God, who didſt drive out the inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend for ever? 8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying, 9 If *when* evil cometh upon us, *as* the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, (for thy name is in this houſe) and cry unto thee in our affliction, then thou wilt hear and help. 10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldeſt not let Iſrael invade, when they came out of the land of Egypt, but they turned from them, and deſtroyed them not: 11 Behold, *I ſay*, *how* they reward us, to come to caſt us out of the poſſeſſion, which thou haſt given us to inherit. 12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do, but our eyes *are* upon thee. 13 And all Judah ſtood before the Lord with their little ones, their wives, and their children. 14 Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the Spirit of the Lord in the midſt of the congregation: 15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the Lord unto you, Be not afraid, nor diſmayed by reaſon of this great multitude; for the battle *is* not yours, but Gods. 16 To morrow go ye down againſt them: behold, they come up by the cliff of Ziz, and ye ſhall find them at the end of the brook, before the wilderneſs of Jeruel. 17 Ye ſhall not *need* to fight in this *battle*; ſet your ſelves, ſtand ye *ſtill*, and ſee the ſalvation of the Lord with you, O Judah and Jeruſalem: fear not, nor be diſmayed; to morrow go out againſt them: for the Lord *will be* with you. 18 And Jehoſhaphat bowed his head, with his face to the ground: and all Judah, and the inhabitants of Jeruſalem fell before the Lord, worſhipping the Lord. 19 And the Levites of the children of the Cohathites, and of the children of the Korhites, ſtood up to praiſe the Lord God of Iſrael with a loud voice on high. 20 And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem, Believe in the Lord your God, ſo ſhall you be eſtabliſhed; believe his prophets, ſo ſhall ye proſper. 21 And when he had conſulted with the people, he appointed ſingers unto the Lord, and that ſhould praiſe the beauty of holineſs, as they went out before the army, and to ſay, Praiſe the Lord, for his mercy *endureth* for ever. 22 And when they began to ſing and to praiſe, the Lord ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah and they were ſmitten. 23 For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to deſtroy another. 24 And when Judah came toward the watch-tower in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and none eſcaped. 25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels (which they ſtript off for themſelves) more than they could carry away: and they were three days in gathering of the ſpoil, it was ſo much. 26 And on the fourth day they aſſembled themſelves in the valley of Berachah; for there they bleſſed the Lord: therefore the name of the ſame place was called, The valley of Berachah, unto this day. 27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the fore front of them, to go again to Jeruſalem with joy; for the Lord had made them to rejoice over their enemies. 28 And they came to Jeruſalem with pſalteries, and harps, and trumpets unto the houſe of the Lord. 29 And the fear of God was on all the kingdoms of thoſe countries when they had heard that the Lord fought againſt the enemies of Iſrael. 30 So the realm of Jehoſhaphat was quiet; for his God gave him reſt round about. 31 And Jehoſhaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mothers name was Azubah the daughter of Shilhi. 32 And he walked in the way of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the Lord: 33 Howbeit, the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their fathers. 34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they are written in the book of Jehu the ſon of Hanani, who is mentioned in the book of the kings of Iſrael. 35 And after this did Jehoſhaphat king of Judah join himſelf with Ahaziah king of Iſrael, who did very wickedly: 36 And he joined himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-gaber. 37 Then Eliezer the ſon of Dodavah of Mareſhah, prophecied againſt Jehoſhaphat, ſaying, Because thou haſt joined thy ſelf with Ahaziah, the Lord hath broken thy works. And the ſhips were broken, that they were not able to go to Tarſhiſh.

The Lord ſet Ambuſhments againſt the Children of Ammon, Moab, and Mount Seir, which were come againſt Judah, and they were ſmitten.] There are two Ways, ſays *Pool*, wherein this Slaughter may be ſaid to have happened: Either, 1*ſt*, By the Miniſtry of God's Angels, who might appear in the Shape of Men, and

ting on the Appearance of *Moabites* and *Ammonites*, might ſmite ſome other Part of the Army privately, and they, ſuppoſing this to be done by their Neighbours, might turn about, and fall upon them like Enemies, and ſo break forth into mutual Slaughters: Or, 2*dly*, By ſome Jealouſies and Animoſities among themſelves, which, by Degrees, brake forth, firſt into ſecret Ambuſhments, which one Party laid for another, and then into open Hoſtilities and Outrages to their total Deſtruction. So eaſy a Thing *it is* for God to defeat his Enemies, who can, when he pleaſes, infatuate their Deſigns, or arm their own Paſſions and Miſtakes againſt them.

CHAP. XXI.

Jehoram *ſucceeds* Jehoſhaphat. *His wicked Reign. Elijah's Letter to him. He is ſmitten with an incurable Diſeaſe in his Bowels, which falling out, he dies.*

Ver. 1. NOW Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David: and Jehoram his ſon reigned in his ſtead. 2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſons of Jehoſhaphat king of Iſrael. 3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, becauſe he was the firſt-born. 4 Now when Jehoram was riſen up to the kingdom of his father, he ſtrengthened himſelf, and ſlew all his brethren with the ſword, and divers alſo of the princes of Iſrael. 5 Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem. 6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which* was evil in the eyes of the Lord. 7 Howbeit the Lord would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a light to him, and to his ſons for ever. 8 In his days the Edomites revolted from under the dominion of Judah, and made themſelves a king. 9 Then Jehoram went forth with his princes, and all his chariots with him: and he roſe up by night, and ſmote the Edomites which compaſſed him in, and the captains of the chariots. 10 So the Edomites revolted from under the hand of Judah unto this day. The ſame time *alſo* did Libnah revolt from under his hand; becauſe he had forſaken the Lord God of his fathers. 11 Moreover, he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit fornication, and compelled Judah *thereto*. 12 And there came a writing to him from Elijah the prophet, ſaying, Thus ſaith the Lord God of David thy father, becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the way of Aſa king of Judah, 13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy father's houſe, *which were* better than thyſelf: 14 Behold, with a great plague will the Lord ſmite thy people, and thy children, and thy wives, and all thy goods. 15 And thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, until thy bowels fall out, by reaſon of the ſickneſs day by day. 16 Moreover, the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the Ethiopians, 17 And they came up into Judah, and brake into it, and carried away all the ſubſtance *that* was found in the king's houſe, and his ſons alſo and his wives; ſo that there was never a ſon left him, ſave Jehoahaz the youngeſt of his ſons. 18 And after all this the Lord ſmote him in his bowels with an incurable diſeaſe. 19 And it came to paſs that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes: and his people made no burning for him, like the burning of his fathers. 20 Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed without being deſired: howbeit they buried him in the city of David, but not in the ſepulchres of the kings.

And there came a Writing to him from Elijah the Prophet] Now ſince it is plain, from 2 *Kings* ii. 11, *&c.* that *Elijah* was taken up into Heaven in the Time of *Jehoſhaphat*, the Queſtion is, How could *Elijah* ſend his Son a Letter? For Reſolution to this, *Joſephus* and others imagine, that this Writing was indicted in Heaven, where *Elijah* now is, and ſent to *Jehoram* by the Miniſtry of Angels. But there is no Reaſon to ſuppoſe, that ſo ſingular a Miracle was wrought in Favour of an idolatrous Prince, *who had Moſes and the Prophets*, which (in our Saviour's Opinion) were ſufficient to inſtruct him in all Points neceſſary to Salvation, and needed not any additional Writing to be ſent him from the other World. Others therefore are of Opinion, that this Letter was written before *Elijah*'s Aſcenſion into Heaven; that, foreſeeing by the Spirit of Propheſy the great Wickedneſs *Jehoram* would fall into, he dictated the Contents hereof to one of the Prophets, charging him to put them down in Writing, to ſend them in a Letter to *Jehoram*, when he grew as impious as is here related, and to let him know withal, that *Elijah* commanded this Writing to be delivered to him, upon Preſumption that it would affect him the more, as it came from a Perſon that was tranſlated into Heaven. But this Notion has no better Foundation than the other: For Prophets were ſent to thoſe who liv'd in their own Age, to declare unto them the Will of God, not to write Letters, fit to be delivered only when they had departed out of this Life. God never left himſelf without a Witneſs; and at this Time more eſpecially, there were Prophets in Abundance: And therefore, others have ſuppoſed, that there has been a Miſtake in the Tranſcriber, and the Name of *Elijah* put for that of *Eliſha*; or that *Elijah*, by whom this Letter was ſent, was not the Prophet who was taken up to Heaven, but another of that Name, who lived in the ſubſequent Age, and was contemporary with *Jehoram*. Which of theſe Conjectures (for Conjectures they are all) ſeems moſt feaſible, we are at Liberty to chuſe, ſince any of them is ſufficient to ſolve the above-mentioned Difficulty. See *Le Clerc*'s and *Patrick*'s Com.

It is obſerved of this wicked Prince, that there was no Calamity that could be thought of, which did not befal him. His Kingdom was deſtroyed, and depopulated by the fierceſt Nations; his Treaſures ranſacked; his Wives carried into Captivity; his Children ſlain; himſelf afflicted with a ſore Diſeaſe for two Years; and, when he was dead, denied the Honour of a Royal Sepulchre, ſuch as his Father had; all which Calamities were threatened in this Writing ſent him in the Name of *Elijah*, that he might not think that they came by Chance, but by the ſpecial Direction of Almighty God,

God, as a Punishment for his Impiety.

CHAP. XXII.

Ahaziah *reigns wickedly; is slain by* Jehu. Athaliah *destroys all the Seed Royal, except* Joash, *and usurps the Kingdom.*

Ver. 1. AND the inhabitants of Jerusalem made Ahaziah his youngest son, king in his stead: for the band of men that came with the Arabians to the camp, had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. 2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem: his mothers name also was Athaliah the daughter of Omri. 3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. 4 Wherefore he did evil in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction. 5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel, to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram. 6 And he returned to be healed in Jezreel, because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. 7 And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. 8 And it came to pass that when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministred to Ahaziah, he slew them. 9 And he sought Ahaziah: and they caught him, (for he was hid in Samaria) and brought him to Jehu: and when they had slain him, they buried him, because (said they) he is the son of Jehoshaphat, who sought the Lord with all his heart. So the house of Ahaziah had no power to keep still the kingdom. 10 But when Athaliah the mother of Ahaziah, saw that her son was dead, she arose, and destroyed all the seed royal of the house of Judah. 11 But Jehoshabeath the daughter of the king, took Joash the son of Ahaziah, and stole him from among the kings sons *that were* slain, and put him and his nurse in a bed-chamber. So Jehoshabeath the daughter of king Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not. 12 And he was with them hid in the house of God six years, and Athaliah reigned over the land.

See 2 *Kings* ix, xi.

CHAP. XXIII.

Jehoiada *makes* Joash *King.* Athaliah *is slain.* Jehoiada *restores the Worship of God.*

Ver. 1. AND in the seventh year Jehoiada strengthned himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. 2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. 3 And all the congregation made a covenant with the king in the house of God: and he said unto them, Behold the kings son shall reign, as the Lord hath said of the sons of David. 4 This *is* the thing that ye shall do: A third part of you entring on the sabbath of the priests and of the Levites, *shall be* porters of the doors; 5 And a third part *shall be* at the kings house: and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the Lord. 6 But let none come into the house of the Lord save the priests, and they that minister of the Levites, they shall go in, for they are holy: but all the people shall keep the watch of the Lord. 7 And the Levites shall compass the king round about, every man with his weapons in his hand, and whosoever *else* cometh into the house, he shall be put to death: but be you with the king when he cometh in, and when he goeth out. 8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath day: for Jehoiada the priest dismissed not the courses. 9 Moreover, Jehoiada the priest delivered to the captains of hundreds, spears, and bucklers, and shields, that *had been* king Davids, which *were* in the house of God. 10 And he sat all the people (every man having his weapon in his hand) from the right side of the temple, to the left side of the temple, along by the altar and the temple, by the king round about. 11 Then they brought out the kings son, and put upon him the crown, and *gave him* the testimony, and made him king: and Jehoiada and his sons anointed him, and said, God save the king. 12 Now when Athaliah heard the noise of the people, running and praising the king, she came to the people into the house of the Lord. 13 And she looked, and behold, the king stood at his pillar, at the entring in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick; and such as taught to sing praise. Then Athaliah rent her cloaths, and said, Treason, treason. 14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her let him be slain with the sword. For the priest said, Slay her not in the house of the Lord. 15 So they laid hands on her; and when she was come to the entring of the horse-gate, by the kings house, they slew her there. 16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lords people. 17 Then all the people went to the house of Baal, and brake it down, and brake his altars, and his images in pieces, and slew Mattan the priest of Baal before the altars. 18 Also Jehoiada appointed the officers of the house of the Lord by the hand

of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt-offerings of the Lord, as *it is* written in the law of Moses, with rejoycing and with singing, *as it was ordained* by David. 19 And he set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in. 20 And he took the captains of hundreds, and the nobles, and the governours of the people, and all the people of the land, and brought down the king from the house of the Lord: and they came through the high gate into the kings house, and set the king upon the throne of the kingdom. 21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

Jehoiada the Priest delivered to the Captains of Hundreds, Spears, and Bucklers, and Shields that had been King David's, which were in the House of the Lord] The Captains and other Officers, who were admitted to the Knowledge of *Jehoiada*'s Design, came into the Temple unarm'd, for fear of giving Suspicion: But, as *David* had erected a Kind of sacred Armory in one of the Apartments of the Temple, wherein the Weapons and other Trophies, which he, and several other Generals, had gain'd from their Enemies, and as Monuments of their Victories, had dedicated them to the Lord, were deposited; *Jehoiada* took Care, upon this Occasion, to have this Magazine of military Provisions opened, so that there was no Want of any Sort of Arms.

And she looked, and behold the King stood at his Pillar] Now there were two famous *Pillars*, which *Solomon* erected *in the Porch of the Temple*, whereof that on the right-hand was called *Jachin*, and that on the Left *Boaz*, and were each of them (according to the Account we have) *eighteen Cubits high*, 1 Kings vii. 15, 21. Solomon's Design in setting up these two Pillars, is generally supposed to have been, in order to represent *the Pillar of Cloud*, and *the Pillar of Fire*, which went before the *Israelites*, and conducted them in the Wilderness. The Pillar on the Right-hand represented *the Pillar of the Cloud*, and that on the Left *the Pillar of Fire*; and near one of these Pillars, in all Probability, the Throne was erected: Unless we can suppose, that, what is here called a Pillar, was that *brazen Scaffold*, *Cubits long, five broad, and five high*, which *Solomon* made at first, upon his dedicating the Temple, but was afterwards continued for the King, upon any solemn Occasion to appear upon, and where doubtless there was a *Throne of State*. Calmet's Com. and *Bedford*'s Script. Chron.

CHAP. XXIV.

Joash reigns well during the Life of Jehoiada, *who being dead,* Joash *falls to Idolatry, and is slain.*

1 JOash was seven years old when he began to reign, and he reigned forty years in Jerusalem: his mothers name also was Zibiah of Beer-sheba. 2 And Joash did *that which* was right in the sight of the Lord, all the days of Jehoiada the priest. 3 And Jehoiada took for him two wives, and he begat sons and daughters. 4 And it came to pass after this, that Joash was minded to repair the house of the Lord. 5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God, from year to year, and see that ye hast the matter: howbeit the Levites hastened *it* not. 6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites, to bring in out of Judah and out of Jerusalem, the collection *according to the commandment* of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness? 7 For the sons of Athaliah that wicked woman, had broken up the house of God, and also all the dedicate things of the house of the Lord did they bestow upon Baalim. 8 And at the kings commandment they made a chest, and set it without, at the gate of the house of the Lord. 9 And they made a proclamation through Judah and Jerusalem, to bring in to the Lord, the collection that Moses the servant of God *laid* upon Israel, in the wilderness. 10 And all the princes, and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. 11 Now it came to pass, that at what time the chest was brought unto the kings office, by the hand of the Levites; and when they saw *that there* was much money, the kings scribe, and the high priests officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. 12 And the king and Jehoiada gave it to such, as did the work of the service of the house of the Lord, and hired masons, and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord. 13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthned it. 14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, *even* vessels to minister and to offer *withal*, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the Lord continually, all the days of Jehoiada. 15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died. 16 And they buried him in the city of David among the kings, because he had done good in Israel, both towards God, and towards his house. 17 Now after the death of Jehoiada, came the princes of Judah, and made obeisance to the king: then the king hearkened unto them. 18 And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. 19 Yet he sent prophets to them, to bring them again unto the Lord, and they testified against them: but they would not give ear. 20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you. 21 And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord. 22 Thus Joash the king remembred not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he said, The Lord look upon *it*, and require *it*. 23 And it came to pass at the end of the year, *that* the host

hoſt of Syria came up againſt him: and they came to Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the king of Damaſcus. 24 For the army of the Syrians came with a ſmall company of men, and the Lord delivered a very great hoſt into their hand, becauſe they had forſaken the Lord God of their fathers: ſo they executed judgment againſt Joaſh. 25 And when they were departed from him, (for they left him in great diſeaſes) his own ſervants conſpired againſt him, for the blood of the ſons of Jehoiada the prieſt, and ſlew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the ſepulchres of the kings. 26 And theſe are they that conſpired againſt him; Zabad the ſon of Shimeath an Ammoniteſs, and Jehozabad the ſon of Shimrith a Moabiteſs. 27 Now *concerning* his ſons, and the greatneſs of the burdens laid upon him, and the repairing of the houſe of God, behold, they are written in the ſtory of the book of the kings. And Amaziah his ſon reigned in his ſtead.

Now after the Death of Jehoiada, came the Princes of Judah, and made Obeiſance to the King; then the King hearkened to them] *Jehoiada*, the High-prieſt, is ſuppoſed to die in, or near the *three and twentieth Year* of King *Joaſh*'s Reign; ſo that *Joaſh* might be about thirty Years old, when the Princes of *Judah* ſeduced him to Idolatry. And this makes it the more wonderful, what poſſibly could give Occaſion to ſuch a Change in ſo advanced an Age, unleſs we can ſuppoſe, that the Conduct of the Prieſts in embezzeling the Money, collected for the Reparation of the Temple (whereof he complains to *Jehoiada*, Ver. 6.) might curdle his Temper, and give him ſome Diſguſt. See *Calmet*'s Com. and *Howell*'s Hiſt.

And they conſpired againſt him, and ſtoned him with Stones at the Commandment of the King, in the Court of the Houſe of the Lord]. This Sin, beſides the Contempt of God's Prophet, and of the ſacred Place, where he was murthered, had an horrid Ingratitude in it, ſince *Zechariah* was the Son of him, to whom the King owed his Life and Kingdom, and who himſelf aſſiſted his Father in his Unction, as ſome think; becauſe it is ſaid, that *Jehoiada and his Sons anointed him*, Ch. xxiii. 11. But if *Jehoiada* was High-prieſt, this Son is not reckoned among the Succeſſors of *Aaron*, 1 Chron. vi. and therefore, it is likely, that he was a *younger* Son of that Family; for, had he been the *eldeſt*, he would have had ſufficient Authority, without the Spirit of Prophecy, to have reproved *Joaſh* for his Idolatry. *Ludovicus Capellus* therefore thinks it probable, that his Brother, the High-prieſt, connived at the King's Apoſtaſy, and that this younger Brother was inſpired by God to reprove it; which Boldneſs *Joaſh*, and his Courtiers, thought they might puniſh with ſome Colour, by alledging, that he was not moved to it by the Spirit of God, but by a raſh, pragmatical Temper of his own, which they incited the People to chaſtize. *Patrick*'s Com.

His own Servants conſpired againſt him — and ſlew him on his Bed] Theſe two Murderers (mongrel Fellows, whoſe Fathers were *Jews*, but their Mothers *Aliens*, Ver. 26.) perhaps were of the Bed-chamber; and, having conſtant Acceſs to the King, might more eaſily accompliſh their Deſign: However, he was ſo weak and feeble, that he could make no Reſiſtance, and had fallen into that Contempt and Diſeſteem, that his Guards minded not what became of him. See *Patrick*'s Com.

But they buried him not in the Sepulchres of the Kings] Tho' the People could not puniſh wicked Kings for their Impiety, while they lived, yet they fixed an *Odium* upon their Memory, when they were dead; whereby they both preſerved the *Sacredneſs* of the Supreme Power (as *Grotius* has it) and kept Kings, in ſome Meaſure, under Awe, for Fear of what might befal them after their Deceaſe. *Patrick*'s Com.

CHAP. XXV.

Amaziah *begins his Reign well, executes Juſtice on the Traitors; having hired an Army of* Iſraelites, *at the Word of the Prophet, he diſmiſſes them, who, in their Return home, plunder the Country. He worſhips the Gods of the* Edomites *whom he conquered; challenges* Joaſh, *and is overthrown; and is ſlain by Conſpiracy.*

Ver. 1. AMaziah *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem. 2 And he did *that which was* right in the ſight of the Lord, but not with a perfect heart. 3 Now it came to paſs when the kingdom was eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father. 4 But he ſlew not their children, but *did* as *it is* written in the law in the book of Moſes, where the Lord commanded, ſaying, The fathers ſhall not die for the children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſin. 5 Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of their fathers, throughout all Judah and Benjamin: and he numbred them from twenty years old and above, and found them three hundred thouſand choice *men, able to* go forth to war, that could handle ſpear and ſhield. 6 He hired alſo an hundred thouſand mighty men of valour out of Iſrael, for an hundred talents of ſilver. 7 But there came a man of God to him, ſaying, O king, let not the army of Iſrael go with thee; for the Lord *is* not with Iſrael, *to wit with* all the children of Ephraim. 8 But if thou wilt go, do *it*, be ſtrong for the battle: God ſhall make thee fall before the enemy; for God hath power to help, and to caſt down. 9 And Amaziah ſaid to the man of God, But what ſhall we do for the hundred talents which I have given to the army of Iſrael? And the man of God anſwered, The Lord is able to give thee much more than this. 10 Then Amaziah ſeparated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled againſt Judah, and they returned home in great anger. 11 And Amaziah ſtrengthned himſelf, and led forth his people, and went to the valley of ſalt, and ſmote the childen of Seir, ten thouſand. 12 And *other* ten thouſand *left* alive, did the children of Judah carry away captive, and brought them unto the top of the rock, and caſt them down from the top of the rock, that they were broken all to pieces. 13 But the ſoldiers of the army which Amaziah ſent back, that they ſhould not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil. 14 Now it came to paſs after that Amaziah was come from the ſlaughter of the Edomites, that he brought the gods of the children of Seir, and ſet them up *to be* his gods, and bowed down

himself before them, and burned incense unto them. 15 Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people which could not deliver their own people out of thine hand? 16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the kings counsel? forbear; why shouldst thou be smitten? Then the prophet forbare, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. 17 Then Amaziah king of Judah took advice, and sent to Joash the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, let us see one another in the face. 18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon, sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle. 19 Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home, why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou and Judah with thee? 20 But Amaziah would not hear, for it *came* of God, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom. 21 So Joash the king of Israel went up, and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah. 22 And Judah was put to the worse before Israel, and they fled every man to his tent. 23 And Joash the king of Israel took Amaziah king of Judah the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner-gate, four hundred cubits. 24 And *he took* all the gold, and the silver, and all the vessels *that were* found in the house of God with Obed-edom, and the treasures of the kings house, the hostages also, and returned to Samaria. 25 And Amaziah the son of Joash, king of Judah, lived after the death of Joash son of Jehoahaz, king of Israel, fifteen years. 26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel? 27 Now after the time that Amaziah did turn away from following the Lord, they made a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent to Lachish after him, and slew him there. 28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

He hired also an hundred thousand mighty Men of Valour out of Israel, for an hundred Talents of Silver] If these be reckoned for *Talents of Silver* (as they generally are) each Talent at an hundred and twenty five Pounds Weight, and each Pound Weight at four Pounds Value, the whole will amount to 50,000*l.* Sterling, which will be but ten Shillings to each Man, Officers included. Very low Pay? Unless we suppose that this whole Sum was given to the King of *Israel* for the Loan of so many Men, and that the Men were to have their Wages besides; or rather that they were to have no other Gain but the Booty which they took from the Enemy, that this was the true Reason, why they were so exasperated at their Dismission, as to *fall upon the Cities of Judah, from Samaria even to Beth-horon*, Ver. 13. They went very probably first to *Samaria*, where they complained to their own King of the bad Treatment they had received from *Amaziah*, and desired some Reparation to be made them for the Affront put upon them, and the Loss of the Profit which they might have made in the War; but, not finding him inclinable to make them Satisfaction, they immediately fell foul upon the Territories of *Judah*, and, from *Samaria* (for that is the Place of their setting out) even to *Beth-horon*, a Town not far distant from *Jerusalem*, ravaged the Country, and did the Mischief here mentioned; which they might more easily do, because the War with *Edom* had drained the Country of all the Forces, that should have opposed them. See *Patrick*'s and *Calmet*'s Com.

And cast them down from the Top of the Rock, that they were all broken in Pieces] That this was an antient Punishment among the *Romans*, we may learn from *Livy*, *Plutarch*, and several others; as Mr. *Selden* observes, that it was in Use among other Nations; but we do not find it commonly practised among the *Jews*. It is not in the Catalogue of Punishments which *Moses* enacts; neither was it ever inflicted by any regular Judicature: And therefore one would think, that the *Edomites*, either by some such like Cruelty to the People of *Judah*, had provoked them to make a Retaliation in this Manner, or that they were, in their very Disposition, so apt to revolt, that there could be no keeping them in Subjection, without some such sad exemplary Punishment as this. *Calmet*'s Dissert. and Com.

Why hast thou sought after the Gods of the People, which could not deliver their own People out of thine Hand] Idolatry, at the best, can no ways be apologized for; but no Reason can be invented, why any Person should make the Objects of his Adoration, such Gods as could *not deliver their own People out of the Enemies Hands*, as this Prophet very justly reproves *Amaziah*; unless we suppose, that the Images of these Gods were so very *beautiful*, that he perfectly fell in Love with them, or that he worshipped them for Fear they should owe him a Spite, and do him some Mischief, in Revenge for what he had done against the *Edomites*. How much more wise were the Sentiments of *Fabricius Maximus*, upon the like Occasion, who, having conquered *Tarentum*, and being asked, *what should be done with their Gods?* Bid them leave them with the *Tarentines*; *for what Madness is it* (as he adds) *to hope for any Safety from those, that cannot preserve themselves?* *Patrick*'s Com.

They made a Conspiracy against him in Jerusalem, and he fled to Lachish; but they sent to Lachish after him, and slew him there] What provoked the People of *Jerusalem*, more than any other Part of the Nation, against their King, was, their seeing their City spoiled of its best Ornaments, exposed to Reproach, upon Account of the *great Breach* that was made in their Wall, and several of their Children carried away as *Hostages*, for their good Behaviour; all which they imputed to their King's *Male-administration*. Whereupon they entered into a Conspiracy against him, which makes some Commentators say, that he lived in a State of Exile at *Lachish*, the Space of twelve Years, not daring to continue long at *Jerusalem* after the Defeat which *Joash* had given him. But our learned *Usher* has placed this Conspiracy in the last Year of *Amaziah*'s Reign, as *Jacobus Capellus* supposes, that it was set on foot by the great Men of *Jerusalem*, upon the specious Pretence of being Guardians to the young Prince, and taking better Care of him than his Father was likely to do. *Patrick*'s and *Calmet*'s Com.

CHAP. XXVI.

Uzziah *succeeds his Father; he invades the Priest's Office, and is smitten with a Leprosy; he dies, and* Jotham *succeeds him.*

Ver. 1. THEN all the people of Judah took Uzziah, who *was* sixteen years old,

and made him king in the room of his father Amaziah. 2 He built Eloth, and reſtored it to Judah, after that the king ſlept with his fathers. 3 Sixteen years old *was* Uzziah, when he began to reign, and he reigned fifty and two years in Jeruſalem: his mothers name alſo *was* Jecholiah of Jeruſalem. 4 And he did that *which was right* in the ſight of the Lord, according to all that his father Amaziah did. 5 And he ſought God in the days of Zechariah, who had underſtanding in the viſions of God: and as long as he ſought the Lord, God made him to proſper, 6 And he went forth and warred againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities about Aſhdod, and among the Philiſtines. 7 And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-baal, and the Mehunims. 8 And the Ammonites gave gifts to Uzziah, and his name ſpread abroad *even* to the entring in of Egypt, for he ſtrengthned *himſelf* exceedingly. 9 Moreover, Uzziah built towers in Jeruſalem, at the corner-gate, and at the valley-gate, and at the turning *of the wall*, and fortified them. 10 Alſo he built towers in the deſert, and digged many wells, for he had much cattle both in the low-country, and in the plains: huſbandmen *alſo*, and vine-dreſſers in the mountains, and in Carmel: for he loved huſbandry. 11 Moreover, Uzziah had an hoſt of fighting men, that went out to war by bands according to the number of their account, by the hand of Jeiel the ſcribe, and Maaſeiah the ruler, under the hand of Hananiah, *one* of the kings captains. 12 The whole number of the chief of the fathers of the mighty men of valour, *were* two thouſand and ſix hundred. 13 And under their hand *was* an army, three hundred thouſand and ſeven thouſand and five hundred, that made war with mighty power, to help the king againſt the enemy. 14 And Uzziah prepared for them throughout all the hoſt, ſhields, and ſpears, and helmets, and habergeons, and bows, and ſlings *to caſt* ſtones. 15 And he made in Jeruſalem engines invented by cunning men, to be on the towers, and upon the bulwarks to ſhoot arrows and great ſtones withal: and his name ſpread far abroad, for he was marvellouſly helped till he was ſtrong. 16 But when he was ſtrong, his heart was lifted up to *his* deſtruction: for he tranſgreſſed againſt the Lord his God, and went into the temple of the Lord, to burn incenſe upon the altar of incenſe. 17 And Azariah the prieſt went in after him, and with him fourſcore prieſts of the Lord, *that were* valiant men: 18 And they withſtood Uzziah the king, and ſaid unto him, *It appertaineth* not unto thee, Uzziah, to burn incenſe unto the Lord, but to the prieſts the ſons of Aaron, *that are* conſecrated to burn incenſe: go out of the ſanctuary, for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the Lord God. 19 Then Uzziah was wroth, and *had* a cenſer in his hand, to burn incenſe: and while he was wroth with the prieſts, the leproſie even roſe up in his forehead, before the prieſts in the houſe of the Lord, from beſide the incenſe-altar. 20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his forehead, and they thruſt him out from thence; yea, himſelf haſtened alſo to go out, becauſe the Lord had ſmitten him. 21 And Uzziah the king was a leper unto the day of his death, and dwelt in a ſeveral houſe, *being* a leper, for he was cut off from the houſe of the Lord: and Jotham his ſon *was* over the kings houſe, judging the people of the land. 22 Now the reſt of the acts of Uzziah firſt and laſt, did Iſaiah the prophet the ſon of Amoz write. 23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the burial, which *belonged* to the kings; for they ſaid, He *is* a leper: and Jotham his ſon reigned in his ſtead.

Then all the People of Judah took Uzziah] He is called *Azariah*, 2 Kings xiv. But the Words are much of the ſame Signification; for *Uzziah* ſignifies the *Strength*, and *Azariah* the *Help* of God.

Who was ſixteen Years old, and made him King] Which is ſaid to be in the *twenty and ſeventh Year* of the Reign of *Jeroboam* King of *Iſrael*, 2 Kings xvi. Commentators have been at a great deal of Trouble to reconcile a ſeeming Contradiction in this Computation. For if *Amaziah*, the Father of *Azariah*, lived but *fifteen Years*, after the Beginning of *Jeroboam*'s Reign (as appears from 2 *Kings* xiv. 17.) then *Azariah* muſt begin his Reign, not in the twenty ſeventh, but (if he ſucceeded his Father immediately) in the *ſixteenth*, or *fifteenth* rather of *Jeroboam*: But our learned Dr. *Lightfoot* ſolves this at once, by ſuppoſing that there was an *Interregnum*, wherein the Throne was vacant eleven or rather twelve Years, between the Death of *Amaziah* and the Inauguration of his Son *Azariah*, who, being left an Infant of four Years old, took the Adminiſtration of publick Affairs upon themſelves, and when he was become ſixteen, devolved it upon him; ſo that when he came in to the full Poſſeſſion of the Throne it was in the *ſeven and twentieth Year of Jeroboam*. *Patrick*'s Com.

For he treſpaſſed againſt the Lord God, and went into the Temple, to burn Incenſe upon the Altar of Incenſe] What it was that tempted the King to this extravagant Folly, 'tis hard to imagine, but the moſt likely Conjecture is, that he had a vain Ambition to imitate Heathen Princes, who, in ſeveral Countries, joined both the *Regal* and *Sacerdotal* Offices together. But, however, it may be in other Countries, the *Prieſthood* in *Judea* was confined to the Houſe of *Aaron* only, and every one that pretended to that Office, was, by the Law of the Land to be put to Death, *Numb.* xviii. 7.

And while he was wroth with the Prieſts, the Leproſie roſe up even in his Forehead] The Puniſhment for ſuch, as would intrude into Divine Miniſtrations, was *capital*, we ſee; and therefore God ſmote *Uzziah* with ſuch a Diſeaſe, as was a Kind of Death; becauſe it ſeparated the Perſon that was afflicted with it, from the Commerce and Society of Men, even as if he had departed this World, and (as the *Pſalmiſt* expreſſes it) become *free among the Dead*, Pſ. lxxxviii. 5.

CHAP. XXVII.

Jotham *reigns well and proſpers. He ſubdues the* Ammonites. *His Death and Burial. Ahaz* *ſucceeds him.*

Ver. 1. JOtham *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem: his mother's name alſo *was* Jeruſha, the daughter of Zadok. 2 And he did *that which was* right in the ſight of the Lord, according to all that Uzziah did: howbeit he entred not into the temple of the Lord. And the people did yet corruptly. 3 He built the high gate of the houſe of the Lord, and on the wall of Ophel he built much. Moreover, he built cities in the mountains of Ju-

Judah, and in the foreſts he built caſtles and towers. 5 He fought alſo with the king of the Ammonites, and prevailed againſt them. And the children of Ammon gave him the ſame year, an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. So much did the children of Ammon pay unto him, both the ſecond year, and the third. 6 So Jotham became mighty becauſe he prepared his ways before the Lord his God. 7 Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael, and Judah. 8 He was five and twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem. 9 And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſon reigned in his ſtead.

And he did that which was right in the Sight of the Lord] *Solomon Jarchi* here obſerves, that all the Kings of *Judah* had ſome Crime or other laid to their Charge, except this *Jotham*. That *David* himſelf ſinned grievouſly in the Matter of *Uriah*; that *Solomon* by his Wives was drawn into Idolatry; that *Rehoboam* forſook the Law of the Lord, and *Abijah* walked in his Steps; that *Aſa* ſent the Treaſures of the Temple to the King of *Syria*, and put the Prophet in the Stocks; that *Jehoſhaphat* entered into Society with the Idolatrous; and ſo he goes on with all the reſt: But in *Jotham*, ſays he, there is no Fault found, (which, in an Age of general Corruption, is pretty wonderful) unleſs we may ſuppoſe, that *the People's ſacrificing and burning Incenſe ſtill in high Places*, 2 Kings xv. 35. (which he, by his Authority might have removed) be imputable to him.

CHAP. XXVIII.

Ahaz *reigns wickedly, and is afflicted by the* Syrians; *he dies, and is ſucceeded by* Hezekiah.

Ver. 1. AHAZ *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the Lord, like David his father. 2 For he walked in the ways of the kings of Iſrael, and made alſo molten images for Baalim. 3 Moreover, he burnt incenſe in the valley of the ſon of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had caſt out before the children of Iſrael. 4 He ſacrificed alſo, and burnt incenſe in the high places, and on the hills, and under every green tree. 5 Wherefore the Lord his God delivered him into the hand of the king of Syria, and they ſmote him and carried away a great multitude of them captives, and brought *them* to Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter. 6 For Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which* were all valiant men; becauſe they had forſaken the Lord God of their fathers. 7 And Zichri a mighty man of Ephraim, ſlew Maaſeiah the king's ſon, and Azrikam the governour of the houſe, and Elkanah *that was* next to the king. 8 And the children of Iſrael carried away captive of their brethren, two hundred thouſand women, ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria. 9 But a prophet of the Lord was there, whoſe name *was* Oded: and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, becauſe the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage *that* reacheth up unto heaven. 10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bond-men and for bond-women unto you: *but are there* not with you, even with you, ſins againſt the Lord your God? 11 Now hear me, therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord *is* upon you. 12 Then certain of the heads of the children of Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah, the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war. 13 And ſaid unto them Ye ſhall not bring in the captives hither: for whereas we have offended againſt the Lord *already*, ye intend to add *more* to our ſins, and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael. 14 So the armed men left the captives and the ſpoil, before the princes and all the congregation. 15 And the men which were expreſſed by name, roſe up, and took the captives, and with the ſpoil cloathed all that were naked among them, and arrayed them, and ſhod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria. 16 At that time did king Ahaz ſend unto the kings of Aſſyria, to help him. 17 For again the Edomites had come and ſmitten Judah, and carried away captives. 18 The Philiſtines alſo had invaded the cities of the low-country, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Ajalon and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there. 19 For the Lord brought Judah low, becauſe of Ahaz king of Iſrael; for he made Judah naked, and tranſgreſſed ſore againſt the Lord. 20 And Tilgath-pilneſer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthed him not. 21 For Ahaz took away a portion *out* of the houſe of the Lord, and out of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not. 22 And in the time of his diſtreſs, did he treſpaſs yet more againſt the Lord: this *is that* king Ahaz. 23 For he ſacrificed unto the gods of Damaſcus, which ſmote him: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may help me: but they were the ruin of him and of all Iſrael. 24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the Lord, and he made him altars in every corner of Jeruſalem. 25 And in every ſeveral city of Judah he made high places to burn incenſe unto other gods, and provoked to anger the Lord God of his fathers. 26 Now the reſt of his acts, and of all his ways, firſt and laſt, behold, they *are* written in the book of the kings of Judah and Iſrael. 27 And Ahaz ſlept with his fathers, and they buried him in the city,

even in Jeruſalem: but they brought him not into the ſepulchres of the kings of Iſrael: and Hezekiah his ſon reigned in his ſtead.

He burnt Incenſe in the Valley of the Son of Hinnom] *Hinnom*, in all Probability, was ſome eminent Perſon in antient Times, to whom this Valley belonged, and to whoſe Poſterity it deſcended, and therefore is ſometimes called *the Valley of the Children of Hinnom*. It was a famous Plot of Ground on the Eaſt Side of *Jeruſalem*, and ſo delightfully ſhaded, that it invited the People to make it a Place of idolatrous Worſhip, whereby it became infamous, and was, at laſt, turned into a publick Dunghil, or Receptacle, where all the Filth and Excrements of the City were brought and burnt; for which Purpoſe there was a perpetual Fire kept, which made it a Kind of Image, or Repreſentation of Hell. *Patrick*'s Com.

And Tiglath-pileſer, King of Aſſyria, came unto him, and diſtreſſed him, but ſtrengthened him not] And yet in 2 *Kings* xvi. 9. it is ſaid, that he *did help him*; and how then can he be ſaid to have *diſtreſſed him?* Very well, ſays *Patrick*; for, as he came to his Aſſiſtance againſt the King of *Syria*, ſo he took *Damaſcus*, carried the People captive, and deliver'd *Ahaz* from the Power of the *Syrians*; but this did *Ahaz* little good, for he help'd him not to recover the Cities which the *Philiſtines* had taken from him. He lent him no Forces, nor enabled him to recruit his own; on the contrary, he rather weakened him, by exhauſting his Treaſures, and deſtroying *Samaria*, which opened a Way for the Invaſion of his Country with more Facility, as it happened in the next Reign. For it is no uncommon Thing, even in latter Ages, to hear of Kingdoms, that have called in the Help of ſome foreign Prince againſt their Enemies, over-run and conquered by thoſe who came to their Aſſiſtance.

And he ſaid, Becauſe the Gods of the Kings of Syria help them, therefore will I ſacrifice to them] This was a monſtrous Stupidity, to think, that theſe Gods had any Power over him, who could not defend themſelves from the Arms of *Tiglath-pileſer!* Thinking however, that they had diſtreſſed him, he ſacrificed to them, in order to appeaſe their Wrath, that they might do him no further Hurt; in the ſame Manner, as the antient *Romans* were wont to bribe the Gods of their Enemies, with larger Sacrifices than ordinary, in Hopes of bringing them over to their Party, and making them their Friends. *Patrick*'s Com.

CHAP. XXIX.

Hezekiah's *good Reign. He reſtores Religion. The Houſe of God cleanſed.*

Ver. 1. HEzekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jeruſalem: and his mothers name *was* Abijah the daughter of Zechariah. 2 And he did *that which was right* in the ſight of the Lord, according to all that David his father had done. 3 He, in the firſt year of his reign, in the firſt month, opened the doors of the houſe of the Lord, and repaired them. 4 And he brought in the prieſts, and the Levites, and gathered them together into the eaſt-ſtreet, 5 And he ſaid unto them, Hear me, ye Levites, ſanctifie now your ſelves and ſanctifie the houſe of the Lord God of your fathers, and carry forth the filthineſs out of the holy *place*. 6 For our fathers have treſpaſſed, and done *that which was* evil in the eyes of the Lord our God, and have forſaken him, and have turned away their faces from the habitation of the Lord, and turned *their* backs. 7 Alſo they have ſhut up the doors of the porch, and put out the lamps, and have not burnt incenſe, nor offered burnt-offerings in the holy *place*, unto the God of Iſrael. 8 Wherefore the wrath of the Lord was upon Judah and Jeruſalem, and he hath delivered them to trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes. 9 For lo, our fathers have fallen by the ſword, and our ſons, and our daughters, and our wives *are* in captivity for this. 10 Now *it is* in mine heart to make a covenant with the Lord God of Iſrael, that his fierce wrath may turn away from us. 11 My ſons, be not now negligent: for the Lord hath choſen you to ſtand before him, to ſerve him, and that you ſhould miniſter unto him, and burn incenſe. 12 Then the Levites aroſe, Mahath, the ſon of Amaſai, and Joel the ſon of Azariah, of the ſons of the Kohathites: and of the ſons of Merari; Kiſh the ſon of Abdi, and Azariah the ſon of Jehalelel: and of the Gerſhonites; Joah the ſon of Zimmah, and Eden the ſon of Joah: 13 And of the ſons of Elizaphan; Shimri and Jehiel: and of the ſons of Aſaph; Zechariah, and Mattaniah: 14 And of the ſons of Heman; Jehiel, and Shimei: and of the ſons of Jeduthun; Shemaiah, and Uzziel. 15 And they gathered their brethren, and ſanctified themſelves, and came according to the commandment of the king by the words of the Lord, to cleanſe the houſe of the Lord. 16 And the prieſts went into the inner part of the houſe of the Lord, to cleanſe *it*, and brought out all the uncleanneſs that they found in the temple of the Lord, into the court of the houſe of the Lord. And the Levites took *it*, to carry *it* out abroad into the brook Kidron. 17 Now they began on the firſt *day* of the firſt month to ſanctifie, and on the eighth day of the month came they to the porch of the Lord: ſo they ſanctified the houſe of the Lord in eight days, and in the ſixteenth day of the firſt month they made an end. 18 Then they went in to Hezekiah the king, and ſaid, We have cleanſed all the houſe of the Lord, and the altar of burnt-offering, with all the veſſels thereof, and the ſhew-bread table, with all the veſſels thereof. Moreover, all the veſſels which king Ahaz in his reign did caſt away in his tranſgreſſion, have we prepared and ſanctified, and behold, they *are* before the altar of the Lord. 20 Then Hezekiah the king, roſe early, and gathered the rulers of the city, and went up to the houſe of the Lord. And they brought ſeven bullocks, and ſeven rams, and ſeven lambs, and ſeven he-goats, for a ſin-offering for the kingdom, and for the ſanctuary, and for Judah: and he commanded the prieſts the ſons of Aaron to offer *them* on the altar of the Lord. 22 So they killed the bullocks, and the prieſts received the blood, and ſprinkled *it* on the altar: likewiſe when they had killed the rams, they ſprinkled the blood upon the altar: they killed alſo the lambs, and they ſprinkled the blood upon the altar. 23 And they brought forth the he-goats *for* the ſin-offering, before the king and the congregation, and they laid their hands upon them: 24 And the prieſts killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Iſrael: for the king commanded *that* the burnt-offering, and the ſin-offering *ſhould be made* for all Iſrael. 25 And he ſet the Levites in the houſe of the Lord, with cymbals, with pſalteries,

and with harps, according to the commandment of David, and of Gad the kings ſeer, and Nathan the prophet: for *ſo was* the commandment of the Lord by his prophets. 26 And the Levites ſtood with the inſtruments of David, and the prieſts with the trumpets. 27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the ſong of the Lord began *alſo* with the trumpets, and with the inſtruments *ordained* by David king of Iſrael. 28 And all the congregation worſhipped, and the ſingers ſang, and the trumpeters ſounded: *and* all *this continued* until the burnt-offering was finiſhed. 29 And when they had made an end of offering, the king and all *that were* preſent with him, bowed themſelves and worſhipped. 30 Moreover, Hezekiah the king, and the princes commanded the Levites to ſing praiſe unto the Lord, with the words of David, and of Aſaph the ſeer: and they ſang praiſes with gladneſs, and they bowed their heads and worſhipped. 31 Then Hezekiah anſwered and ſaid, Now ye have conſecrated your ſelves unto the Lord, come near and bring ſacrifices, and thank-offerings into the houſe of the Lord. And the congregation brought in ſacrifices, and thank-offerings, and as many as were of a free heart, burnt-offerings. 32 And the number of the burnt-offerings which the congregation brought, was threeſcore and ten bullocks, an hundred rams, *and* two hundred lambs: all theſe *were* for a burnt-offering to the Lord. 33 And the conſecrated things *were* ſix hundred oxen, and three thouſand ſheep. 34 But the prieſts were too few, ſo that they could not flay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the *other* prieſts had ſanctified themſelves: for the Levites *were* more upright in heart, to ſanctifie themſelves, than the prieſts. 35 And alſo the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the ſervice of the houſe of the Lord was ſet in order. 36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* ſuddenly.

For a Sin-offering for the Kingdom] That is, for the King's Sins, and thoſe of his Predeceſſors; *for the Sanctuary*, for the Prieſt's Sins, and the Profanations of the Temple; and *for Judah*, that is, for all the People, who have followed the Examples of their impious Kings. Now this Offering, which the Law preſcribed for the Tranſgreſſions of the People, was a *young Bullock*; and for the Offences of the Prince, was a *Goat*, Levit. iv. &c. but good *Hezekiah*, we find, was willing to do more than the Law commanded. He was ſenſible, that both Prince and People had been guilty, not only of *Sins of Ignorance*, (for which theſe Sacrifices were inſtituted) but of wilful and preſumptuous Crimes, of Idolatry, a Profanation of the Temple, and an Extinction of the Worſhip of God; and therefore appointed *ſeven* Bullocks for a *Burnt-offering*, and as many Goats for a *Sin-offering*; upon Preſumption, that theſe numerous Sacrifices were, if not neceſſary, at leaſt highly fit and becoming, upon the Account of the great and long Neglect of Divine Service, and the Multitude, and long Continuance of their other Offences againſt God, for which they were now to beg Forgiveneſs. *Calmet*'s and *Patrick*'s Com.

And he ſet the Levites in the Houſe of the Lord with Cymbals, with Pſalteries, and with Harps, according to the Commandment of David, &c.] *Moſes*, in the Service of the Tabernacle, did not appoint the Uſe of any *muſical* Inſtruments; only he cauſed ſome *Trumpets* to be made, which, upon ſolemn Occaſions, were to be ſounded, at the Time when the *Burnt-offering*, and *Peace-offering* were upon the Altar, *Numb.* x. 10. But *David*, by the Advice of the Prophets, *Gad* and *Nathan*, introduced ſeveral Kinds of Muſick into the Service of the Temple, as a Thing highly conducive to inſpire the People with Reſpect, with Joy, and with Affection for the Solemnities and Aſſemblies of Religion, 1 *Chron.* xxiii. 5. and xxv. 1. and 'tis further obſervable, that the Inſtitution of *Muſick*, in religious Aſſemblies, is not a Matter of human Invention, but what was ordained by God, and has the Sanction and Authority of his Prophets to confirm it; *for ſo was the Commandment of the Lord by his Prophets.*

Moreover, Hezekiah the King, and the Princes commanded the Levites to ſing Praiſe unto the Lord, with the Words of David, and of Aſaph the Seer] *David* was both a great *Poet*, and Maſter of *Muſick*, and therefore might *modulate*, and *compoſe* his own *Hymns*; but whether the Muſick of them might not be altered or improved by After-ages (becauſe the Words only are here taken Notice of) is a Matter of ſome Uncertainty. The *Aſaph* here mentioned, was the Perſon who lived in *David*'s Days, ſo famous for his Skill in *Muſick*, and the ſeveral devout Pieces which he compoſed, are thoſe which we meet with in the Collection of the *Pſalms*; but others will needs have it, (but for what Reaſon, ſays *Patrick*, I cannot tell) that the Author of the *Pſalms* aſcribed to *Aſaph*, was another Perſon, who lived in After-times, tho' perhaps of the ſame Family, as well as Name with this famous *Aſaph*, who lived in *David*'s Time.

CHAP. XXX.

Hezekiah *proclaims a Paſſover. The Aſſembly deſtroy the Altars of Idolatry. Great Joy in* Jeruſalem.

Ver. 1. AND Hezekiah ſent to all Iſrael and Judah, and wrote letters alſo to Ephraim and Manaſſeh, that they ſhould come to the houſe of the Lord at Jeruſalem, to keep the paſſover unto the Lord God of Iſrael. 2 For the king had taken counſel, and his princes, and all the congregations in Jeruſalem, to keep the paſſover in the ſecond month. 3 For they could not keep it at that time, becauſe the prieſts had not ſanctified themſelves ſufficiently, neither had the people gathered themſelves together to Jeruſalem. 4 And the thing pleaſed the king, and all the congregation. 5 So they eſtabliſhed a decree, to make proclamation throughout all Iſrael, from Beer-ſheba even to Dan, that they ſhould come to keep the Paſſover unto the Lord God of Iſrael at Jeruſalem: for they had not done *it* of a long *time in ſuch ſort* as it was written. 6 So the poſts went with the letters from the king, and his princes throughout all Iſrael and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the Lord God of Abraham, Iſaac, and Iſrael, and he will return to the remnant of you, that are eſcaped out of the hand of the kings of Aſſyria. 7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the Lord God of their fathers, *who* therefore gave them up to deſolation, as ye ſee. 8 Now be ye not ſtiffnecked as your fathers *were*, *but* yield your ſelves unto the Lord, and enter into his ſanctuary, which he hath ſanctified for ever: and ſerve the Lord your God, that the fierceneſs of his wrath may

may turn away from you. 9 For if ye turn again unto the Lord, your brethren, and your children *ſhall find* compaſſion before them that lead them captive, ſo that they ſhall come again into this land: for the Lord your God *is* gracious and mericiful, and will not turn away *his* face from you, if ye return unto him. 10 So the poſts paſſed from city to city, through the country of Ephraim and Manaſſeh, even unto Zebulun: but they laughed them to ſcorn, and mocked them. 11 Nevertheleſs, divers of Aſher, and Manaſſeh, and of Zebulun humbled themſelves, and came to Jeruſalem. 12 Alſo in Judah, the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord. 13 And there aſſembled at Jeruſalem much people, to keep the feaſt of unleavened bread in the ſecond month, a very great congregation. 14 And they aroſe, and took away the altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron. 15 Then they killed the paſſover on the fourteenth *day* of the ſecond month: and the prieſts and the Levites were aſhamed, and ſanctified themſelves and brought in the burnt-offerings into the houſe of the Lord. 16 And they ſtood in their place after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the blood *which they received* of the hand of the Levites. 17 For *there were* many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſſovers, for every one *that was* not clean, to ſanctifie *them* unto the Lord. 18 For a multitude of the people, *even* many of Ephraim, and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover, otherwiſe than it was written: but Hezekiah prayed for them, ſaying, The good Lord pardon every one, 19 *That* prepareth his heart to ſeek God, the Lord God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary. 20 And the Lord hearkened to Hezekiah, and healed the people. 21 And the children of Iſrael *that were* preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites, and the prieſts praiſed the Lord day by day, *ſinging* with loud inſtruments unto the Lord. 22 And Hezekiah ſpake comfortably unto all the Levites, that taught the good knowledge of the Lord: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion to the Lord God of their fathers. 23 And the whole aſſembly took counſel to keep other ſeven days: and they kept *other* ſeven days with gladneſs. 24 For Hezekiah king of Judah did give to the congregation a thouſand bullocks, and ſeven thouſand ſheep; and the princes gave to the congregation a thouſand bollocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves. 25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoiced. 26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David king of Iſrael, *there was* not the like in Jeruſalem. 27 Then the prieſts the Levites aroſe, and bleſſed the people: and their voice was heard, and their prayer came *up* to his holy dwelling-place, *even* unto heaven.

And Hezekiah ſent to all Iſrael and Judah, and wrote Letters alſo to Ephraim, and Manaſſeh, that they ſhould come to the Houſe of the Lord at Jeruſalem] Hezekiah, 'tis certain, had no Right to invite *Hoſhea*'s Subjects to repair to *Jeruſalem* to the Celebration of his *Paſſover*; yet, for the doing of this, we may well preſume, he had Encouragement from *Hoſhea* himſelf, who, as to the Matter of Religion, has a better Character in Scripture than any of his Predeceſſors from the Diviſion of the two Kingdoms. But the Truth of the Matter was, that both the *Golden Calves* (which had made this *politica!* Separation) were now taken away, that of *Dan*, by *Tiglath-pileſer*, and the other of *Bethel*, by his Son *Salmaneſer*; and therefore the *apoſtate Jews*, being thus deprived of their Idols, began to return to the Lord, and to go up to *Jeruſalem* to worſhip for ſome Time, before *Hezekiah* made them this Invitation to his Paſſover. See *Prideaux*'s Connect.

CHAP. XXXI.

The People forward in deſtroying Idolatry. Hezekiah *appoints the Courſes of the Prieſts, and orders the Payment of Tithes and Firſt-fruits; his Reformation is general.*

Ver. 1. NOW when all this was finiſhed, all Iſrael *that were* preſent, went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places, and the altars out of all Judah and Benjamin, in Ephraim alſo and Manaſſeh, until they had utterly deſtroyed them all. Then all the children of Iſrael returned every man to his poſſeſſion into their own cities. And Hezekiah appointed the courſes of the prieſts and the Levites after their courſes, every man according to his ſervice, the prieſts and Levites for burnt-offerings, and for peace-offerings, to miniſter and to give thanks, and to praiſe in the gates of the tents of the Lord. 3 *He appointed* alſo the kings portion of his ſubſtance, for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the ſabbaths, and for the new-moons, and for the ſet feaſts, as *it is* written in the law of the Lord. 4 Moreover, he commanded the people that dwelt in Jeruſalem, to give the portion of the prieſts, and the Levites, that they might be encouraged in the law of the Lord. 5 And aſſoon as the commandment came abroad, the children of Iſrael brought in abundance the firſt fruits of corn, wine, and oil, and honey, and of all the increaſe of the field, and the tithe of all things brought they in abundantly. 6 And *concerning* the children of Iſrael and Judah, that dwelt in the cities of Judah, they alſo brought in the tithe of oxen and ſheep, and the tithe of holy things, *which were* conſecrated unto the Lord their God, and laid *them* by heaps. 7 In the third month they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh month. 8 And when Hezekiah and the princes came and ſaw the heaps, they bleſſed the Lord, and his people Iſrael. 9 Then Hezekiah queſtioned with the prieſts and the Levites concerning the heaps. 10 And Azariah the chief prieſt of the houſe of Zadok, anſwered him, and ſaid, Since the people

began to bring the offerings into the houſe of the Lord, we have had enough to eat, and have left plenty: for the Lord hath bleſſed his people: and that which is left, *is* this great ſtore. 11 Then Hezekiah commanded to prepare chambers in the houſe of the Lord; and they prepared *them*, 12 And brought in the offerings, and the tithes, and the dedicate *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next. 13 And Jehiel, and Azaziah, and Nahath, and Aſahel, and Jerimoth, and Jozabad, and Eliel, and Iſmachiah and Mahath, and Benaiah, *were* overſeers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the houſe of God. 14 And Kore the ſon of Imnah the Levite the porter toward the eaſt, *was* over the free-will-offerings of God, to diſtribute the oblations of the Lord, and the moſt holy things. 15 And next him *were* Eden, and Miniamin, and Jeſhua, and Shemaiah, Amariah, and Shecaniah, in the cities of the prieſts, in *their* ſet office, to give to their brethren by courſes, as well to the great as to the ſmall. 16 Beſides their genealogy of males, from three years old and upward, *even* unto every one that entreth into the houſe of the Lord, his daily portion for their ſervice in their charges, according to their courſes: 17 Both to the genealogy of the prieſts by the houſe of their fathers, and the Levites from twenty years old and upward, in their charges by their courſes: 18 And to the genealogy of all their little ones, their wives, and their ſons, and their daughters, through all the congregation: for in their ſet office they ſanctified themſelves in holineſs. 19 Alſo the ſons of Aaron the prieſts, *which were* in the fields of the ſuburbs of their cities, in every ſeveral city, the men that were expreſſed by name, to give portions to all the males among the prieſts, and to all that were reckoned by genealogies, among the Levites. 20 And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the Lord his God. 21 And in every work that he began in the ſervice of the houſe of God, and in the law, and in the commandments to ſeek his God, he did *it* with all his heart, and proſpered.

All Iſrael that was preſent, went out to the Cities of Judah, and brake the Images in Pieces, &c.] This, the Text tells us, was done not only in the Tribes of *Judah* and *Benjamin*, but in thoſe of *Ephraim* alſo, and *Manaſſeh*; which, tho' they were Part of *Hoſhea*'s Dominions, yet *Hezekiah* might direct this Abolition of Idolatry in them, in Virtue of a Law, which bound *Iſrael*, as well as *Judah*, and required the Extirpation of theſe Things in the whole Land of *Canaan*; by the ſpecial Impulſe, and Direction of God's Spirit, which fires Men upon heroic Actions, tho' not to be drawn into Imitation; or out of a firm Perſuaſion, that his neighbour *Hoſhea*, who had permitted his Subjects to repair to the *Paſſover*, would approve and conſent to what he did in this Reſpect. *Pool's* Annot.

He appointed alſo the King's Portion of his Subſtance for the Burnt-offerings, &c.] After that *David* had brought the *Ark of the Lord* into the Tent, which he had pitched for it, near his own Palace, the Scripture ſeems to intimate, 1 *Chron.* xvi. 1. that he divided the Prieſts and *Levites* into two Bodies; one of which he left at *Gibeah*, to attend in the Tabernacle which Moſes had made; and the other he took with him to *Jeruſalem*. And, from this Time, 'tis highly probable, that of his own Eſtate, he ſupplied whatever was neceſſary for the ſacred Miniſtry of this his *domeſtic* Tabernacle on Mount *Sion*. When *Solomon* had built a Temple, he obliged himſelf to defray all the Expences, both ordinary and extraordinary, of the *Altar*, 2 Chron. viii. 13. And, in like Manner, upon the Re-building of the Temple, at the Return from the Captivity, *Ezekiel* aſſigns a proper *Revenue* to the King, to anſwer the Expence of all Sacrifices, both *ſtated* and *occaſional*, Ch. xlvi. So that *Hezekiah* in this, did properly no more than what was incumbent on him; tho' ſeveral of his *idolatrous* Predeceſſors had doubtleſs withdrawn the Fund appropriated to that Purpoſe, which is ſo commendable in him to reſtore it to its proper Channel. *Calmet*'s and *Patrick*'s Com.

CHAP. XXXII.

Sennacherib *invades* Judah. *An Angel deſtroys the* Aſſyrians. Hezekiah's *Sickneſs and Recovery. His Death, and is ſucceeded by* Manaſſeh.

Ver. 1. AFTER *theſe* things and the eſtabliſhment *thereof*, Sennacherib king of Aſſyria came, and entred into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf. 2 And when Hezekiah ſaw that Sennacherib was come, and that he was purpoſed to fight againſt Jeruſalem; 3 He took counſel with his princes, and his mighty men, to ſtop the waters of the fountains, which *were* without the city: and they did help him. 4 So there was gathered much people together, who ſtopt all the fountains, and the brook that ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come, and find much water? 5 Alſo he ſtrengthned himſelf, and built up all the wall *that was* broken, and raiſed *it* up to the towers, and another wall without, aud repaired Millo *in* the city of David, and made darts and ſhields in abundance. 6 And he ſet captains of war over the people, and gathered them together to him in the ſtreet of the gate of the city, and ſpake comfortably to them, ſaying, 7 Be ſtrong and couragious, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for *there be* more with us, than with him. 8 With him *is* an arm of fleſh, but with us *is* the Lord our God, to help us, and to fight our battels. And the people reſted themſelves upon the words of Hezekiah king of Judah. 9 After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem (but he *himſelf laid ſiege* againſt Lachiſh, and all his power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jeruſalem, ſaying, 10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide in the ſiege in Jeruſalem? 11 Doth not Hezekiah perſwade you to give over your ſelves to die by famine, and by thirſt, ſaying, The Lord our God ſhall deliver us out of the hand of the king of Aſſyria? 12 Hath not the ſame Hezekiah taken away his high places, and his altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it? 13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand? 14 Who *was there* among all the gods of thoſe nations, that my

my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand? 15 Now therefore let not Hezekiah deceive you, nor perſwade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you out of mine hand? 16 And his ſervant ſpake yet *more* againſt the Lord God, and againſt his ſervant Hezekiah. 17 He wrote alſo letters to rail on the Lord God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand. 18 Then they cried with a loud voice in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them, that they might take the city. 19 And they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth *which were* the work of the hands of man. 20 And for this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, prayed and cried to heaven. 21 And the Lord ſent an angel which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his god, they that came forth of his own bowels, ſlew him there with the ſword. 22 Thus the Lord ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *others*, and guided them on every ſide. 23 And many brought gifts unto the Lord to Jeruſalem, and preſents to Hezekiah king of Judah: ſo that he was magnified in the ſight of all nations, from thenceforth. 24 In thoſe days Hezekiah was ſick to the death, and prayed unto the Lord: and he ſpake unto him, and he gave him a ſign. 25 But Hezekiah rendred not again, according to the benefit *done* unto him: for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jeruſalem. 26 Notwithſtanding, Hezekiah humbled himſelf for the pride of his heart (*both* he and the inhabitants of Jeruſalem) ſo that the wrath of the Lord came not upon them in the days of Hezekiah. 27 And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of pleaſant jewels; 28 Store-houſes alſo for the increaſe of corn, and wine, and oyl: and ſtalls for all manner of beaſts, and cotes for flocks. 29 Moreover, he provided him cities, and poſſeſſions of flocks, and herds in abundance: for God had given him ſubſtance very much. 30 This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon, and brought it ſtraight down to the weſt-ſide of the city of David. And Hezekiah proſpered in all his works. 31 Howbeit, in *the buſineſs of* the embaſſadours of the princes of Babylon, who ſent unto him to enquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart. 32 Now the reſt of the acts of Hezekiah, and his goodneſs, behold, they *are* written in the viſion of Iſaiah the prophet, the ſon of Amoz, *and* in the book of the kings of Judah and Iſrael. 33 And Hezekiah ſlept with his fathers, and they buried him in the chiefeſt of the ſepulchres of the ſons of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſon reigned in his ſtead.

He took Counſel with his Princes, and his mighty Men, to ſtop the Waters of the Fountains, which were without the City] It is an old Stratagem in War, to diſtreſs an Enemy by the Want of Water, but this is what the Beſiegers do generally practiſe againſt the Beſieged. In this Manner it was *Holofornes* intended to diſtreſs *Bethuliah*, Jud. vii. and of *Semiramis*, *Cyrus*, and *Alexander*, it is reported, that they all took *Babylon* by diverting the Currents of the *Euphrates*. But *Hezekiah* here takes another Method. He is for preventing the *Aſſyrians* from carrying on the Siege of *Jeruſalem* by *intercepting the Water*, i. e. by filling up the Fountain-heads by Earth, that the Enemy might not perceive where any Water was; and ſo carrying it from their Enemies thro' *Pipes*, and *ſubterranean* Channels, into the City, there to be received in *Baſons*, and large *Pools*, for the Benefit of the *Beſieged*: And this he might do with more Facility to himſelf, and Prejudice to the Enemy, becauſe (except the Springs and Brooks that were juſt contiguous to the City) the whole Country, (according to *Strabo*) for the Space of ſixty Furlongs round about, was all barren and waterleſs. *Le Clerc*'s Com.

And the Brook that ran through the Midſt of the Land] This muſt be the Brook *Kidron*, which ran in a Valley of that Name, between the City and the Mount of *Olivet*, when it had any Water in it; for, except in the Caſe of any great Rains, or the Snows diſſolving from the Mountains, it was generally dry. However if it had any Fountain-head, by ſtopping up that, and diverting its Current by Conveyances under Ground, *Hezekiah* might, in like Manner, make it of no Uſe to the Beſiegers. *Patrick*'s and *Calmet*'s Com.

In thoſe Days Hezekiah was ſick] In the Courſe of the ſacred Hiſtory, this Sickneſs of *Hezekiah* is placed immediately after the Defeat and Death of *Sennacherib*; whereas, it plainly happened before that Time, becauſe in the Meſſage which God ſent him upon his Bed of Sickneſs by the Prophet *Iſaiah*, he promiſes to *deliver Jeruſalem out of the Hands of the King of Aſſyria*, 2 Kings xx. 6. The Truth of the Matter is,—*Hezekiah* reigned in all, nine and twenty Years, 2 *Kings* xviii. 2. He had already reigned fourteen Years, when *Sennacherib* invaded him, 2 *Kings* xviii. 13. and after his Sickneſs, he continued to reign *fifteen* Years, 2 *Kings* xx. 6. ſo that his Sickneſs muſt have happened in the very ſame Year that the King of *Aſſyria* invaded his Kingdom; but the ſacred Penman deferred the Account he was to give of that, until he had finiſhed the Hiſtory of *Sennacherib*, which he was willing to give the Reader at one View; and this is the true Reaſon of the *Miſplacation*. *Calmet*'s Com.

CHAP. XXXIII.

Manaſſeh's *wicked Reign. He is carried to Babylon. Upon his Prayer he is releaſed. Amon ſucceeds him. He is ſlain by his Servants, and ſucceeded by* Joſiah.

Ver. 1. MAnaſſeh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jeruſalem: 2 But did *that which was* evil in the ſight of the Lord, like unto the abominations of the heathen, whom the Lord had caſt out before the children of Iſrael. 3 For he built again the high places which Hezekiah his father had broken down,

and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them. 4 Alſo he built altars in the houſe of the Lord, whereof the Lord had ſaid, In Jeruſalem ſhall my name be for ever. 5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the Lord. 6 And he cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed enchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizards: he wrought much evil in the ſight of the Lord, to provoke him to anger. 7 And he ſent a carved image, (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever. 8 Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers: ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes and the ordinances by the hand of Moſes. 9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen, whom the Lord had deſtroyed before the children of Iſrael. 10 And the Lord ſpake to Manaſſeh, and to his people: but they would not hearken. 11 Wherefore the Lord brought upon them the captains of the hoſt of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with fetters, and carried him to Babylon. 12 And when he was in affliction, he beſought the Lord his God, and humbled himſelf greatly before the God of his fathers, 13 And prayed unto him, and he was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem, into his kingdom. Then Manaſſeh knew that the Lord he *was* God. 14 Now after this, he built a wall, without the city of David, on the weſt-ſide of Gihon, in the valley, even to the entring in at the fiſh-gate, and compaſſed about Ophel, and raiſed it up a very great height, and put captains of war in all the fenced cities of Judah. 15 And he took away the ſtrange gods, and the idol out of the houſe of the Lord, and all the altars that he had built in the mount of the houſe of the Lord, and in Jeruſalem, and caſt *them* out of the city. 16 And he repaired the altar of the Lord and ſacrificed thereon peace-offerings, and thank-offerings, and commanded Judah to ſerve the Lord God of Iſrael. 17 Nevertheleſs, the people did ſacrifice ſtill in the high places, yet unto the Lord their God only. 18 Now the reſt of the acts of Manaſſeh, and his prayer unto his God, and the words of the ſeers that ſpake to him in the name of the Lord God of Iſrael, behold, they *are written* in the book of the kings of Iſrael. 19 His prayer alſo, and how God was entreated of him, and all his ſin, and his treſpaſs, and the places wherein he built high places, and ſet up groves and graven images before he was humbled: behold, they *are* written among the ſayings of the ſeers. 20 So Manaſſeh ſlept with his fathers, and they buried him in his own houſe: and Amon his ſon reigned in his ſtead. 21 Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem. 22 But he did *that which was* evil in the ſight of the Lord, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images, which Manaſſeh his father had made, and ſerved them; 23 And humbled not himſelf before the Lord as Manaſſeh his father had humbled himſelf; but Amon treſpaſſed more and more. 24 And his ſervants conſpired againſt him, and ſlew him in his own houſe. 25 But the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead.

But he did that which was Evil in the Sight of the Lord, like unto the Abominations of the Heathen] *Manaſſeh* was certainly in the former Part of his Reign, a very *impious* Prince. The Scripture ſeems to imply, that, till his Miſeries had rectified his Notions, he did not believe at all in the God of *Iſrael*, nor in the Hiſtory of his Forefathers; but he is not the only Son that has degenerated from the good Example of a pious Father, neither were his Subjects the only People, that, even in the groſſeſt Irreligion and Profaneneſs, have imitated the Example of their Prince. The Wonder is, how both Prince and People became, upon every Occaſion, ſo prone to fall from the Religion of their Anceſtors, into Idolatry, notwithſtanding the frequent Remonſtrances on God's Part to the contrary? Now, to this Purpoſe it may be obſerved, that, in the whole Compaſs of the Law, there is no expreſs Revelation made of a future Life; that the Hints which are given of it, are too *obſcure* for every common Reader to interpret; and that this Obſcurity might be a Means of throwing the antient *Iſraelites* into idolatrous Practices. For, as they had no certain Hopes of another Life to rely on, they could not ſee neighbouring Nations in a more flouriſhing Condition, without ſome Uneaſineſs and Perturbation of Mind; and from hence, by Degrees, they might fall into this Opinion, — That the Gods of theſe Nations muſt needs be more mighty, and powerful, than the God of *Iſrael*, ſince their Worſhippers were manifeſtly more proſperous; and from hence they were induced to forſake the God of their Anceſtors, and to worſhip the Gods of the Heathen. See *Stackhouſe*'s Diſſert.

CHAP. XXXIV.

Joſiah's good Reign. He deſtroys Idolatry; repairs the Temple; cauſes the Law to be read, and renews his Covenant with God.

Ver. 1. JOſiah *was* eight years old when he began to reign, and he reigned in Jeruſalem one and thirty years. 2 And he did *that which was* right in the ſight of the Lord, and walked in the ways of David his father, and declined *neither* to the right hand nor to the left, 3 For in the eighth year of his reign while he was yet young, he began to ſeek after the God of David his father: and in the twelfth year he began to purge Judah and Jeruſalem from the high places, and the groves, and the carved images, and the molten images. 4 And they brake down the altars of Baalim in his preſence; and the images that were on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrowed *it* upon the graves of them that had ſacrificed unto them. 5 And he burnt the bones of the prieſts, upon their altars, and cleanſed Judah and Jeruſalem. 6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Napthali,

Naphtali, with their mattocks round about. 7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem. 8 Now in the eighteenth year of his reign, when he had purged the land, and the houſe, he ſent Shaphan the ſon of Azaliah, and Maaſeiah the governour of the city, and Joah the ſon of Joahaz the recorder, to repair the houſe of the Lord his God. 9 And when they came to Hilkiah the high prieſt, they delivered the money *that was* brought into the houſe of God, which the Levites that kept the doors, had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah and Benjamin, and they returned to Jeruſalem. 10 And they put it in the hand of the workmen, that had the overſight of the houſe of the Lord, and they gave it to the workmen that wrought in the houſe of the Lord to repair and mend the houſe: 11 Even to the artificers and builders gave they *it*, to buy hewen ſtone, and timber for couplings, and to floor the houſes, which the kings of Judah had deſtroyed. 12 And the men did the work faithfully: and the overſeers of them *were* Jahath, and Obadiah, the Levites of the ſons of Merari: and Zechariah, and Meſhullam of the ſons of the Kohathites, to ſet *it* forward; and *other of* the Levites, all that could ſkill of inſtruments of muſick. 13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *that were* ſcribes, and officers, and porters. 14 And when they brought out the money *that* was brought into the houſe of the Lord, Hilkiah the prieſt found a book of the law of the Lord, *given* by Moſes. 15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the Lord. And Hilkiah delivered the book to Shaphan: 16 And Shaphan carried the book to the king, and brought the king word back again, ſaying, All that was committed to thy ſervants, they do *it*. 17 And they have gathered together the money *that was* found in the houſe of the Lord, and have delivered it into the hand of the overſeers, and to the hand of the workmen. 18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read it before the king. 19 And it came to paſs when the king had heard the words of the law, that he rent his cloaths. 20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and Abdon the ſon of Micah, and Shaphan the ſcribe, and Aſaiah a ſervant of the kings, ſaying, 21 Go, enquire of the Lord for me, and for them that were left in Iſrael, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the Lord, that is poured out upon us, becauſe our fathers have not kept the word of the Lord, to do after all *that is* written in this book. 22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the propheteſs, the wife of Shallum the ſon of Tikvah, the ſon of Haſrah, keeper of the wardrobe: (now ſhe dwelt in Jeruſalem in the college) and they ſpake to her to that *effect*. 23 And ſhe anſwered them, Thus ſaith the Lord God of Iſrael, Tell ye the man that ſent you to me. 24 Thus ſaith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes *that are* written in the book which they have read before the king of Judah: 25 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath ſhall be poured out upon this place, and ſhall not be quenched. 26 And as for the king of Juda, who ſent you to enquire of the Lord, ſo ſhall ye ſay unto him, Thus ſaith the Lord God of Iſrael *concerning* the words which thou haſt heard: 27 Becauſe thine heart was tender, and thou didſt humble thy ſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy cloaths, and weep before me; I have even heard *thee* alſo, ſaith the Lord. 28 Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I will bring upon this place, and upon the inhabitants of the ſame. So they brought the king word again. 29 Then the king ſent, and gathered together all the elders of Judah and Jeruſalem. 30 And the king went up into the houſe of the Lord, and all the men of Judah, and the inhabitants of Jeruſalem, and the prieſts, and the Levites, and all the people, great and ſmall: and he read in their ears all the words of the book of the covenant, *that was* found in the houſe of the Lord. 31 And the king ſtood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all his heart, and with all his ſoul, to perform the words of the covenant *which are* written in this book. 32 And he cauſed all *that were* preſent in Jeruſalem and Benjamin to ſtand *to it*. And the inhabitants of Jeruſalem did according to the covenant of God, the God of their fathers. 33 And Joſiah took away all the abominations out of all the countries that *pertained* to the children of Iſrael, and made all *that were* preſent in Iſrael to ſerve, even to ſerve the Lord their God. *And* all his days they departed not from following the Lord, the God of their fathers.

The Hiſtory of this and the following Chapter, the Reader will find related, and explained 2 *Kings* xxii. xxiii.

CHAP. XXXV.

Joſiah *keeps a ſolemn Paſſover. In his Expedition againſt* Pharaoh-necho *is ſlain at* Megiddo. Jeremiah's *Lamentation for him.*

Ver. 1. MOreover, Joſiah kept a paſſover unto the Lord in Jeruſalem: and they killed the paſſover on the fourteenth day of the firſt month. 2 And he ſet the prieſts in their charges, and encouraged them to the ſervice of the houſe of the Lord. 3 And ſaid unto the Levites that taught all Iſrael which were holy unto the Lord, Put the holy ark in the houſe, which Solomon the ſon of David king of Iſrael did build; *it ſhall* not *be* a burden upon *your* ſhoulders: ſerve now the Lord your

God, and his people Israel. 4 And prepare *your selves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. 5 And stand in the holy *place* according to the divisions of the families, of the fathers of your brethren the people, and after the division of the families of the Levites. 6 So kill the passover, and sanctifie your selves, and prepare your brethren, that *they* may do according to the word of the Lord, by the hand of Moses. 7 And Josiah gave to the people, of the flock, lambs and kids, all for the passover-offerings, for all *that were* present, to the number of thirty thousand, and three thousand bullocks: these were of the kings substance. 8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings, two thousand and six hundred *small cattle*, and three hundred oxen. 9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jehiel, and Jozabad, chief of the Levites, gave unto the Levites for passover-offerings, five thousand *small cattle*, and five hundred oxen. 10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the kings commandment. 11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*. 12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people to offer unto the Lord, as *it is* written in the book of Moses: and so *did they* with the oxen. 13 And they roasted the passover with fire, according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. 14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were* *busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves and for the priests the sons of Aaron. 15 And the singers the sons of Asaph *were* in their place according to the commandment of David, and Asaph, and Heman, and Jeduthun the kings seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them. 16 So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Josiah. 17 And the children of Israel *that were* present, kept the passover at that time, and the feast of unleavened bread seven days. 18 And there was no passover like to that kept in Israel, from the days of Samuel the prophet, neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and Levites, and all Judah and Israel *that were* present, and the inhabitants of Jerusalem. 19 In the eighteenth year of the reign of Josiah, this passover kept. 20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him. 21 But he sent embassadours to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling* with God, who *is* with me, that he destroy thee not. 22 Nevertheless Josiah would not turn his face from him, but disguised himself that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. 23 And the archers shot at king Josiah; and the king said to his servants, Have me away, for I am sore wounded. 24 His servants therefore took him out of that chariot, and put him in the second chariot that he *had*; and they brought him to Jerusalem, and he died, and was buried in *one of the* sepulchres of his fathers: and all Judah and Jerusalem mourned for Josiah. 25 And Jeremiah lamented for Josiah, and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they *are* written in the lamentations. 26 Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the Lord, 27 And his deeds first and last, behold, they *are* written in the book of the kings of Israel and Judah.

And Jeremiah lamented for Josiah] The *Jews* were used to make *Lamentations*, or mournful Songs, upon the Death of great Men, Princes, and Heroes, who had distinguished themselves in Arms, or by any *civil* Arts had merited well of their Country. From the Expression, Ver. 25. Behold they are written in the *Lamentations*, one may infer, that they had certain *Collections* of this Kind of Composition. The Author of the Book of *Samuel* has preserved those which *David* made upon the Death of *Saul* and *Jonathan*, *Abner* and *Absalom*. But this mournful Poem, which the disconsolate Prophet made upon the immature Death of good *Josiah*, we no where have; which is a Loss the more to be deplored, because, in all Probability, it was a *Master-piece* in its Kind; since never was there an Author more deeply affected with his Subject, or more capable of carrying it through all the tender Sentiments of Sorrow and Compassion. See *Calmet*'s Com.

CHAP. XXXVI.

Jehoahaz *succeeding, is deposed by* Pharaoh. Jehoiakim *reigns ill, and is carried to* Babylon. Zedekiah's *wicked Reign; is slain by the* Chaldeans; *and the People, and holy Vessels conveyed to* Babylon. Cyrus's *Proclamation for the re-building of the Temple.*

Ver. 1. THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his fathers stead in Jerusalem. 2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem. 3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold. 4 And the king of Egypt made Eliakim his brother, king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt. 5 Jehoiakim *was* twenty and five years old when he began to reign,

and he reigned eleven years in Jeruſalem: and he did *that which was* evil in the ſight of the Lord his God. 6 Againſt him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon. 7 Nebuchadnezzar alſo carried of the veſſels of the houſe of the Lord to Babylon, and put them in his temple at Babylon. 8 Now the reſt of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him, behold, they *are* written in the book of the kings of Iſrael and Judah: and Jehoiachin his ſon reigned in his ſtead. 9 Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jeruſalem, and he did *that which was* evil in the ſight of the Lord. 10 And when the year was expired, king Nebuchadnezzar ſent, and brought him to Babylon with the goodly veſſels of the houſe of the Lord, and made Zedekiah his brother, king over Judah and Jeruſalem. 11 Zezekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem. 12 And he did that which was evil in the ſight of the Lord his God, *and* humbled not himſelf before Jeremiah the prophet, *ſpeaking* from the mouth of the Lord. 13 And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God: but he ſtiffned his neck, and hardened his heart from turning unto the Lord God of Iſrael. 14 Moreover, all the chief of the prieſts, and the people tranſgreſſed very much, after all the abominantions of the heathen, and polluted the houſe of the Lord which he had hallowed in Jeruſalem. 15 And the Lord God of their fathers ſent to them by his meſſengers, riſing up betimes, and ſending; becauſe he had compaſſion on his people, and on his dwelling-place; 16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the Lord aroſe againſt his people, till *there was* no remedy. 17 Therefore he brought upon them the king of the Chaldees, who ſlew their young men with the ſword, in the houſe of their ſanctuary, and had no compaſſion upon young man or maiden, old man, or him that ſtooped for age: he gave *them* all into his hand. 18 And all the veſſels of the houſe of God, great and ſmall, and the treaſuries of the houſe of the Lord, and the treaſuries of the king, and of his princes; all *theſe* he brought to Babylon. 19 And they burnt the houſe of God, and brake down the wall of Jeruſalem, and burnt all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof. 20 And them that had eſcaped from the ſword, carried he away to Babylon: where they were ſervants to him and his ſons, until the reign of the kingdom of Perſia: 21 To fulfil the word of the Lord by the mouth of Jeremiah; until the land had enjoyed her ſabbaths: *for* as long as ſhe lay deſolate, ſhe kept ſabbath, to fulfil threeſcore and ten years. 22 Now in the firſt year of Cyrus king of Perſia (that the word of the Lord *ſpoken* by the mouth of Jeremiah, might be accompliſhed) the Lord ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying, 23 Thus ſaith Cyrus king of Perſia, All the kingdoms of the earth hath the Lord God of heaven given me, and he hath charged me to build him an houſe in Jeruſalem, which *is* in Judah: who *is there* among you of all his people? the Lord his God *be* with him, and let him go up.

Then the People of the Land took Jehoahaz, the Son of Joſiah, and made him King] *Jehoahaz* was not the eldeſt Son of *Joſiah*, as appears from this, — That he was but three and twenty Years old when he began to reign, and reigned but three Months; after which his Brother *Jehoiakim*, when he was made King, was five and twenty Years old, 2 *Kings* xxiii. 31, 32. For this Reaſon, 'tis ſaid, that the People *anointed* him, becauſe, as he did not come to the Crown by Right of Succeſſion, his Title might have been otherwiſe diſputed; for, in all diſputed Caſes, and where the Kingdom came to be conteſted, *Anointing* was ever thought to give a Preference. At this Time, however, the *Jews* might have ſome Reaſon to prefer the younger Brother, becauſe, very probably, he was of a more martial Spirit, and better qualified to defend their Liberties againſt the King of *Egypt*. His proper Name, 'tis thought, was *Shallum*; but our learned *Uſher* ſuppoſes, that the People looking upon this as *ominous*, (becauſe *Shallum*, King of *Iſrael*, reigned but one Month) changed it to *Jehoahaz*, which proved not much more fortunate to him, for he reigned but *three*. See *Patrick*'s and *Calmet*'s Com.

And they burnt the Houſe of God] The Temple was burnt, from the Time that it was built, four hundred Years, ſays Sir *John Marſham*; four hundred and twenty-four Years, three Months and eight Days, ſays *Primate Uſher*; four hundred and thirty Years, ſays *Abarbinel*, and other learned *Jews*: But *Joſephus* computes the Thing ſtill higher; for he tells us, that the Temple was burnt four hundred and ſeventy Years, ſix Months, and ten Days, from the Building of it; one Thouſand and ſixty Years, ſix Months, and ten Days, from the *Iſraelites* coming out of the Land of *Egypt*; one Thouſand, nine hundred and fifty Years, ſix Months, and ten Days, from the Deluge; and three Thouſand five hundred and thirty Years, ſix Months, and ten Days, from the Creation of the World. *Joſephus* ſtands amazed, that the *ſecond* Temple ſhould be burnt by the *Romans* on the ſame Month and on the very ſame Day of the Month, that *this* was ſet on Fire by the *Chaldeans*, and, as ſome of the *Jewiſh* Doctors ſay, when the *Levites* were ſinging the ſame *Pſalm* in both Deſtructions, *viz.* xciv. 23. *He ſhall bring upon them their own Iniquity, and ſhall cut them off in their own Wickedneſs; yea, the Lord our God ſhall cut them off.* See *Patrick*'s Com. and *Jewiſh* Antiq.

A N

AN EXPOSITION OF

The Book of *EZRA.*

The ARGUMENT.

That the *Book of* Ezra *is Part of the Canonical Scripture, is evident; partly, from the Teſtimony of the* Jewiſh *Church, to which were committed the Oracles of God,* Rom. iii. 2. *who alſo carefully kept them, and faithfully tranſmitted them to us, and are not once charged by Chriſt or his Apoſtles with Breach of that Truſt; and, partly, by the unanimous Conſent of both* Jews *and* Chriſtians *at this Day. And, that* Ezra *was the Writer of this Book, is, and ever was, the Opinion of the* Jews, *who had the beſt Means of knowing this, and is moſt agreeable to his Quality; for he was* Son *or* Grandſon *(as the Word is elſewhere uſed) of* Seraiah, *Ch.* vii. 6. *who was the High-prieſt,* 2 Kings xxv. 18. 1 Chron. vi. 14. *and he was a* ready Scribe *in the Law of* Moſes, *Ezra* vii. 6. *and endowed with a much more than ordinary Meaſure of God's Spirit, as it is evident from this Book; and was himſelf an Eye-witneſs of theſe Tranſactions. In his Time alſo there lived divers other holy Men of God, as* Daniel, Nehemiah, Mordecai, Zorobabel, *and* Joſhua: *Which makes that probable which the* Jews *report, That theſe Prophets, and other holy and learned Men, did review the Canonical Books of the* Old Teſtament, *and added here and there ſome few Paſſages in the hiſtorical Books, and digeſted them into that Order in which we now have them in our* Hebrew Bibles: *This being a Work moſt ſuitable to the Prudence and Piety, and ſacred Functions of theſe Perſons, and to the Eſtate of the* Jewiſh *Nation at that Time, which had been long in Captivity at* Babylon, *where it was to be feared that many of them were ignorant or corrupt in the Principles of Religion, and who were yet in a broken Condition, and likely to be expoſed to farther Diſtreſſes, Calamities, and Diſperſions; which alſo might be ſignified to ſome of them: And it was ſuitable alſo to that Care which the wiſe and ſagacious God hath ever uſed for the Guidance of his Church, according to their ſeveral Neceſſities and Occaſions.*

Ezra *returned to* Jeruſalem *the ſixth Year of* Darius, *who ſucceeded* Cyrus; *that is, about fifty Years after the Return of the firſt* Jews *under* Zorobabel, *when the Temple was built. He brought with him a great Company, and much Treaſure, with Letters to the King's Officers for all ſuch Things as ſhould be neceſſary for the Temple; and, at his Coming, redreſſed what was amiſs, and ſet Things in good Order that wanted to be reformed.*

CHAP. I.

e Proclamation of Cyrus *for the Building of the Temple. The Chief of the People prepare for their Return.* Cyrus *reſtores the Veſſels of the Temple to* Shezbazzar, *Prince of* Judah.

v.1. NOW in the firſt year of Cyrus king of Perſia, (that the word of the rd by the mouth of Jeremiah, might be fulfilled) the Lord ſtirred up the ſpirit of Cyrus g of Perſia, that he made a proclamation oughout all his kingdom, and *put it* alſo in ting, ſaying, 2 Thus ſaith Cyrus king of ſia, The Lord God of heaven hath given all the kingdoms of the earth, and he hath rged me to build him an houſe at Jeru- m, which *is* in Judah. 3 Who *is there* ong you of all his people? his God be with , and let him go up to Jeruſalem, which is Judah, and build the houſe of the Lord God Iſrael (he *is* the God) which *is* in Jeruſalem. And whoſoever remaineth in any place where he ſojourneth, let the men of his place help him with ſilver, and with gold, and with goods, and with beaſts, beſides the free-will-offering for the houſe of God that *is* in Jeruſalem. 5 Then roſe up the chief of the fathers of Judah and Benjamin, and the prieſts and the Levites, with all *them* whoſe ſpirit God had raiſed to go up to build the houſe of the Lord which *is* in Jeruſalem. 6 And all they that *were* about them, ſtrengthned their hands with veſſels of ſilver, with gold, with goods, and with beaſts, and with precious things, beſides all *that* was willingly offered. 7 Alſo Cyrus the king brought forth the veſſels of the houſe of the Lord, which Nebuchadnezzar had brought forth out of Jeruſalem, and had put them in the houſe of his gods: 8 Even thoſe did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and numbred them unto Sheſhbazzar the prince of Judah. 9 And this is the number of them: thirty chargers of gold, a thouſand chargers of ſilver, nine and twenty knives, 10 Thirty baſons

of

of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand. 11 All the vessels of gold, and of silver, *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* the captivity, that were brought up from Babylon unto Jerusalem.

... The Lord stirred up the Spirit of Cyrus King of Persia, that he made a Proclamation throughout all his Kingdom] It is a great deal more than probable, that this Decree in Favour of the *Jews* was in a great Measure owing to *Daniel*'s good Offices. *Cyrus*, at his first coming to *Babylon*, after he had taken the City, found him there an old Minister of State, famed for his great Wisdom over all the East, and, in many Things, for a Knowledge superior to the rest of Mankind; and, accordingly, we find, that he not only employed him as such, but, upon the setling of the Government of the whole Empire, made him first Super-intendant, or prime Minister of State, over all the Provinces of it. In this Station of Life, *Daniel* must have been a Person of great Authority at Court, and highly in the Esteem of his Prince, and therefore, as we find him earnest in his Prayer to God for the Restoration of his People, *Dan.* ix. we cannot but think, but he would be equally warm in his Intercession for it with the King. To which Purpose, it is not improbable that he might shew him those Prophecies in *Isaiah*, which speak of him by Name, an hundred and fifty Years before he was born, as a great Prince, and Conqueror, the Ruler of many Nations, and the Restorer of his People, by causing his Temple, and the City of *Jerusalem* to be re-inhabited. For, that *Cyrus* had seen those Prophecies, the Thing is plain, not only from the Testimony of *Josephus*, but from the Recital that is made in the Decree itself, Ver. 2. and, if so, who should be so proper to shew them to him, and to recommend the Accomplishment of them to his Princely Care, as *Daniel*, who had so great Credit with him, and so passionate a Concern for the Restoration of *Sion?* See *Prideaux*'s Connect.

All the Vessels of Gold and of Silver, were five thousand and four hundred] And yet in the two preceding Verses, where the Particulars are enumerated, they don't amount to half that Number. Some have therefore thought, that there must be a numerical Error, either in one Place, or the other; whilst others suppose, that, as in 2 *Chron.* xxxvi. 18. *Nebuchadnezzar* is said to have carried away all the *Vessels, both great and small*, in this Detail the larger Vessels only, and such as were of great Value, are mention'd, but that the gross Sum comprehends all, and amounts to the Number specified. *Patrick*'s Com.

CHAP. II.

The Number of the People that returned; and of the Priests; Levites; Singers; Porters; Nethinims; *and of* Solomon's *Servants. Of the Priests that could not shew their Pedigree; the whole Number of them, and their Substance. Their Oblations.*

Ver. 1. NOW these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; 2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel. 3 The children of Parosh, two thousand an hundred seventy and two. 4 The children of Shephatiah, three hundred seventy and two. 5 The children of Arah, seven hundred seventy and five. 6 The children of Pahath-moab, of the children of Jeshuah and Joab, two thousand eight hundred and twelve. 7 The children of Elam, a thousand two hundred fifty and four. 8 The children of Zattu, nine hundred forty and five. 9 The children of Zaccai, seven hundred and threescore. 10 The children of Bani, six hundred forty and two. 11 The children of Bebai, six hundred twenty and three. 12 The children of Azgad, a thousand two hundred twenty and two. 13 The children of Adonikam, six hundred sixty and six. 14 The children of Bigvai, two thousand fifty and six. 15 The children of Adin, four hundred fifty and four. 16 The children of Ater of Hezekiah, ninety and eight. 17 The children of Bezai, three hundred twenty and three. 18 The children of Jorah, an hundred and twelve. 19 The children of Hashum, two hundred twenty and three. 20 The children of Gibbar, ninety and five. 21 The children of Beth-lehem, an hundred twenty and three. 22 The men of Netophah, fifty and six. 23 The men of Anathoth, an hundred twenty and eight. 24 The children of Azmaveth, forty and two. 25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three. 26 The children of Ramah and Gaba, six hundred twenty and one. 27 The men of Michmas, an hundred twenty and two. 28 The men of Beth-el and Ai, two hundred twenty and three. 29 The children of Nebo, fifty and two. 30 The children of Magbish, an hundred fifty and six. 31 The children of the other Elam, a thousand two hundred fifty and four. 32 The children of Harim, three hundred and twenty. 33 The children of Lod, Hadid, and Ono, seven hundred twenty and five. 34 The children of Jericho, three hundred forty and five. 35 The children of Senaah, three thousand and six hundred and thirty. 36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. 37 The children of Immer, a thousand fifty and two. 38 The children of Pashur, a thousand two hundred forty and seven. 39 The children of Harim, a thousand and seventeen. 40 The Levites: the children of Jeshua, and Kadmiel, of the children of Hodaviah, seventy and four. 41 The singers: the children of Asaph, an hundred twenty and eight. 42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, all, an hundred thirty and nine. 43 The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth, 44 The children of Keros, the children of Siaha, the children of Padon, 45 The children of Lebana, the children of Hagabah, the children of Akkub, 46 The children of Hagab, the children of Shalmai, the children of Hanan, 47 The children of Giddel, the children of Gahar, the children of Reaiah, 48 The children of Rezin, the children of Nekoda, the children of Gazzam, the children of Uzza, the children of Paseah, the children of Besai, 50 The children of Asnah, the children of Mehunim, the children of Nephusim, 51 The children of Bakbuk, the children of Hakupha, the children of Harhur, 52 The children of Bazluth, the children of Mehida, the children of Harsha, 53 The children of

kos, the children of Sisera, the children of Thamah, 54 The children of Neziah, the children of Hatipha. 55 The children of Solomons servants: the children of Sotai, the children of Sophereth, the children of Peruda, 56 The children of Jaalah, the children of Darkon, the children of Giddel, 57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. 58 All the Nethinims, and the children of Solomons servants, were three hundred ninety and two. 59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not shew their fathers house, and their seed, whether they *were* of Israel. 60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two. 61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name) 62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood. 63 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim. 64 The whole congregation together, *was* forty and two thousand three hundred *and* threescore, 65 Besides their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men and singing-women. 66 Their horses *were* seven hundred thirty and six: their mules, two hundred forty and five; 67 Their camels, four hundred thirty and five: *their* asses, six thousand seven hundred and twenty. 68 And *some* of the chief of the fathers, when they came to the house of the Lord, which is at Jerusalem, offered freely for the house of God to set it up in his place: 69 They gave after their ability, unto the treasure of the work, threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests garments. 70 So the priests and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

Which came with Zerubbabel] In the Time of the Captivity, it was a common Thing for the great Men of *Judah* to have two Names; one of their own Country, which was *domestick*, and another of the *Chaldeans*, which was used at Court. *Zerubbabel* was born in *Babylon*; and his Name, which signifies an *Exile*, or *Stranger* in *Babylon*, imports the Misery of the People of *Israel* at that Time; but *Sheshbazzar*, (which was the *Babylonish* Name) which is a Compound of two Words, signifying *fine Linen and Gold*, seems to be a Name of a better *Omen*, and to denote their future more flourishing Condition. *Patrick*'s Com.

The Children of Arah, seven hundred seventy and five] As in *Nehem.* vii. 10. their Number is only 652. To reconcile this Difference, it must be observed, that 775 marched out of *Babylon*, or gave in their Names; but some of them died, others changed their Minds, others were hindered by Sickness, or other Casualties, happening to themselves or near Relations; and so there came only 652 to *Jerusalem*. And the like may be said in the like Differences; which it suffices to hint once for all.

They gave after their Ability, unto the Treasure of the Work, threescore and one thousand Drams of Gold, and five thousand Pound of Silver] Every Dram of Gold is worth ten Shillings of our Money, and every Mina, or Pound of Silver nine Pounds; for it contained sixty Shekels, and every Shekel of Silver is worth three Shillings of our Money. From whence it appears, that the *Jews* were not made such poor Slaves in *Babylon*, as wrought for their Lords and Masters, but had some of them very considerable Offices at Court, and all Liberty to Trade, and get Estates for themselves; and, consequently, that there may not be all the Truth imaginable in that common Saying among them, *viz.* that *they were only the Bran*, i. e. the Dregs of the People, *who returned to* Jerusalem, after the End of the Captivity, and *that all the fine Flour staid behind at* Babylon. See *Prideaux*'s Connect.

CHAP. III.

The Altar set up. The Feast of the Tabernacles kept. Their continual Offerings. Workmen hired. Priests and Levites appointed to forward the Work. The Foundation of the Temple laid, with Joy and Mourning.

Ver. 1. AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together, as one man, to Jerusalem. 2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* written in the law of Moses the man of God. 3 And they set the altar upon his bases, (for fear *was* upon them, because of the people of those countrys) and they offered burnt-offering thereon unto the Lord, *even* burnt-offerings morning and evening; 4 They kept also the feast of the tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according to the custom, as the duty of every day required; 5 And afterward *offered* the continual burnt-offering, both of the new-moons, and of all the set feasts of the Lord, *that were* consecrated, and of every one that willingly offered a free-will-offering unto the Lord. 6 From the first day of the seventh month began they to offer burnt offerings unto the Lord: but the foundation of the temple of the Lord was not *yet* laid. 7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oyl, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa: according to the grant that they had of Cyrus king of Persia. 8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. 9 Then stood Jeshua, *with* his sons and his brethren, Kadmiel and his sons; the sons of Judah together, to set forward the workmen in the house of God: the sons of Henadab, *with* their sons and their brethren the Levites. 10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with

trumpets,

trumpets, and the Levites the ſons of Aſaph, with cymbals to praiſe the Lord, after the ordinance of David king of Iſaael. 11 And they ſung together by courſe, in praiſing and giving thanks unto the Lord, becauſe *he is* good, for his mercy *endureth* for ever towards Iſrael. And all the people ſhouted with a great ſhout when they praiſed the Lord; becauſe the foundation of the houſe of the Lord was laid. 12 But many of the prieſts and Levites, and chief of the fathers *who were* ancient men that had ſeen the firſt houſe, when the foundation of this houſe was laid before their eyes, wept with a loud voice; and many ſhouted aloud for joy: 13 So that the people could not diſcern the noiſe of the ſhout of joy, from the noiſe of the weeping of the people: for the people ſhouted with a loud ſhout, and the noiſe was heard afar off.

But many of the Prieſts and Levites, and chief of the Fathers, who were antient Men, that had ſeen the firſt Houſe, when the Foundation of this Houſe was laid before their Eyes, wept with a loud Voice, and many ſhouted aloud for Joy] It muſt be remembered, that the Reaſon of their Weeping was, not ſo much becauſe it was like to prove far inferior to that of *Solomon*, as to its outward Structure, but becauſe it was to want thoſe extraordinary Marks of the divine Favour, wherewith the other Temple was honoured. The ſecond Temple was built upon the ſame Foundation as the firſt; and therefore the different Meaſures that we find of them in the Books of *Kings* and *Ezra*, are to be underſtood in Reſpect of the different Diſtances, between which the ſaid Meaſures were taken. The twenty Cubits Breadth, which is ſaid of *Solomon*'s Temple, was from the Inſide of the Wall on the one Side, to the Inſide of the Wall on the other; but the ſixty Cubits Breadth of that to be built by *Zerubbabel*, was the Breadth of the whole Building, from the Inſide of the outer Wall to the other. For beſides the Temple itſelf, which contained the *Holy Place*, and *the Holy of Holies*, each twenty Cubits broad, there were thick Walls encloſing it on each Side; and without them, Chambers on each Side, then another Wall; then a Gallery; and then the outer Walls of all, encloſing the whole Building, which in the Decree of *Darius*, is called *the Temple*, and might in the Whole (even without the outer Walls of all) amount to threeſcore Cubits. So that the Difference of the ſaid twenty Cubits, is no more than this, — That one is meant of *the Temple*, ſtrictly ſo called, the other of the Temple with its appertaining Buildings. Both the Temples then, without all Doubt, were of the ſame Dimenſions. But then here was the Difference, which drew Tears from the Eyes of the Elders, that not only the Materials and Ornaments of the *ſecond* Temple, were even as nothing, *in Compariſon of the firſt*; but that the *Ark* of the Covenant, and the *Mercy-Seat* which was upon it, the *Holy Fire* upon the Altar, the *Urim* and *Thummim*, *the Spirit of Prophecy*, and the *Shechinah*, or Divine Preſence, the five great Things for which the former Temple was ſo renowned, were loſt and gone, and never to be recovered to this other.

This was a juſt Matter of Lamentation to thoſe that had ſeen theſe ſingular Tokens of the divine Favour in the former Temple, and a Diſcouragement for their proceeding with the Building of the preſent; and therefore the Prophet *Haggai* was ſent to inform them, that all theſe Wants and Defects ſhould be abundantly repaired by the Coming of the *Meſſiah*, the true *Schechinah* of the divine Majeſty, in the Time of the ſecond Temple. I will ſhake all Nations, and the Deſire of all Nations ſhall come, and I will fill this Houſe with Glory, the Glory of this latter Houſe, ſhall be greater than of the former, ſaith the Lord of Hoſts, *Hag.* ii. 7, 9.

CHAP. IV.

The Adverſaries, not being accepted in the Building with the Jews, *endeavour to hinder it; their falſe and malicious Letter to* Artaxerxes, *upon whoſe Decree the Building is ſtopped.*

Ver. 1. NOW when the adverſaries of Judah and Benjamin, heard that the children of the captivity builded the temple unto the Lord God of Iſrael: 2 Then they came to Zerubbabel, and to the chief of the fathers, and ſaid unto them, Let us build with you; for we ſeek your God, as ye *do*, and we do ſacrifice unto him, ſince the days of Eſar-haddon king of Aſſur, which brought us up hither. 3 But Zerubbabel and Jeſhua, and the reſt of the chief of the fathers of Iſrael, ſaid unto them, You have nothing to do with us, to build an houſe unto our God, but we our ſelves together will build unto the Lord God of Iſrael, as king Cyrus the king of Perſia hath commanded us. 4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building, 5 And hired counſellors againſt them, to fruſtrate their purpoſe, all the days of Cyrus king of Perſia, even until the reign of Darius king of Perſia. 6 And in the reign of Ahaſuerus, in the beginning of his reign, wrote they *unto him* an accuſation againſt the inhabitants of Judah and Jeruſalem. 7 And in the days of Artaxerxes wrote Biſhlam, Mithridath, Tabeel, and the reſt of their companions unto Artaxerxes king of Perſia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. 8 Rehum the chancellour, and Shimſhai the ſcribe, wrote a letter againſt Jeruſalem to Artaxerxes the king in this ſort: 9 Then *wrote* Rehum the chancellour, and Shimſhai the ſcribe, and the reſt of their companions; the Dinaites, the Apharſathchites, the Tarpelites, the Apharſites, the Archevites, the Babylonians, the Suſanchites, the Dehavites, *and* the Elamites, 10 And the reſt of the nations whom the great and noble Aſnappar brought over, and ſet in the cities of Samaria, and the reſt *that are* on this ſide the river, and at ſuch a time. 11 This *is* the copy of the letter that they ſent unto him, even unto Artaxerxes the king, Thy ſervants the men on this ſide the river, and at ſuch a time. 12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jeruſalem, building the rebellious and the bad city, and have ſet up the walls *thereof*, and joyned the foundations. 13 Be it known now unto the king, that if this city be builded, and the wall ſet up *again*, *then* will they not pay toll, tribute, and cuſtom, and ſo thou ſhalt endamage the revenue of the kings. 14 Now becauſe we have maintenance from the kings palace, and it was not meet for us to ſee the kings diſhonour: therefore have we ſent and certified the king, 15 That ſearch may be made in the book of the records of thy fathers: ſo ſhalt thou find in the book of the records, and know, that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved ſedition within the ſame of old time: for which cauſe was this city deſtroyed. 16 We certifie the king that if

city be builded again, and the walls thereof ſet up, by this means thou ſhalt have no portion on this ſide the river. 17 *Then* ſent the king an anſwer unto Rehum the chancellour, and *to* Shimſhai the ſcribe, and *to* the reſt of their companions that dwell in Samaria, and *unto* the reſt beyond the river, Peace, and at ſuch a time. 18 The letter which ye ſent unto us, hath been plainly read before me. 19 And I commanded, and ſearch hath been made, and it is found, that this city of old time hath made inſurrection againſt kings, and that rebellion and ſedition have been made therein. 20 There have been mighty kings alſo over Jeruſalem, which have ruled over all countrys beyond the river; and toll, tribute, and cuſtom was paid unto them. 21 Give ye now commandment, to cauſe theſe men to ceaſe, and that this city be not builded, until another commandment ſhall be given from me. 22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of the kings? 23 Now when the copy of king Artaxerxes letter was read before Rehum and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem, unto the Jews, and made them to ceaſe by force and power. 24 Then ceaſed the work of the houſe of God, which is at Jeruſalem. So it ceaſed unto the ſecond year of the reign of Darius king of Perſia.

Let us build with you; for we ſeek your God, as ye] Theſe were Idolaters; for, tho' from the Time ey had been infeſted with Lions, in the Days of *Eſar-addon*, they had worſhipped the God of *Iſrael*, yet it as only in Conjunction with their falſe Gods, whom ey worſhipped before; and therefore, notwithſtand-g their Worſhip of the true God, ſince they wor-ipped falſe Gods too at the ſame Time, they were, this Reſpect, *Idolaters*, which was Reaſon enough r the true Worſhippers of God to have no Communion ith them. See *Prideaux*'s Connect.

And in the Reign of Ahaſuerus] He was, as the earned think, the firſt Prince of that Name, and that vers of the ſucceeding Kings of *Perſia* took the Name om him; which makes it ſomewhat doubtful who s Prince was. He was either, 1. *Xerxes*, the fourth d rich King of *Perſia*, as he is called, *Dan.* xi. 2. rather, 2. *Cambyſes*, the Son and Succeſſor of *Cyrus*, may appear, 1. Becauſe none but he and *Smerdis*, s known to be no Friend to the *Jewiſh* Nation or ligion; and therefore it was very improbable that ſe crafty, malicious, and induſtrious Enemies of *Jews*, would omit ſo great an Opportunity when as put into their Hands.

And in the Days of Artaxerxes] He was either, 1. *axerxes* the Son of *Xerxes*; or, 2. *Smerdis* the Ma-. Or, 3. The ſame *Cambyſes*, called by his *Chal-* Name, *Ahaſuerus*, Ver. 6. and here by his *Perſian* me *Artaxerxes*: By which Name he is here called in Inſcription of this Letter, becauſe ſo he was called himſelf and others, in the Letters written either by or to him.

The great and noble Arſnappar] He was either *E-addon*, or ſome other Perſon then of great Emi-y, and eſpecially with his Subjects and Followers, was Captain of this Colony, and conducted them er.

e it known unto the King, that the Jews] After Return from the Captivity, the People in general e to be called *Jews*, becauſe tho' there were many lites among them, yet they chiefly conſiſted of the es of *Judah* and *Benjamin*; and tho' the Edict of gave them Permiſſion to return when they pleaſed, he ſacred Writing takes Notice only of thoſe who med in a Body.

en will they not pay Toll, Tribute, and Cuſtom] By the firſt of theſe, *Grotius* underſtands that which every Head paid to the King, which we call *Poll-money*; by the ſecond the *Exciſe* (as we now call it) that was upon Commodities and Merchandize; and by the laſt, the *Land-tax*. But *Watſius* is of Opinion, that the firſt Word rather ſignifies that Part which every Man paid out of his Eſtate, according as it was valued; the ſecond, that which was paid for every Head; and the third, that which was paid upon the High-ways, by every Traveller that went about the Country with any Kind of Merchandize.

So it ceaſed unto the ſecond Year of the Reign of Darius King of Perſia] There are ſome who take the *Darius* here mentioned, not to be *Darius* II. who was the Son of *Hyſtaſpes*, but the *Darius* who is called *Nothus*; but then they are preſſed with this Difficulty, which may well be called inſurmountable. For, from the firſt Year of *Cyrus*, who gave Orders for building of the Temple, to the ſixth Year of *Darius Nothus*, in which they ſuppoſe that it was finiſhed, there were, at leaſt, one hundred and thirteen Years; according to ſome, an hundred and ſeventeen; and according to others, an hundred and forty two. But now, if all this Time *Zerubbabel* was in the Government of *Judea*, and *Jeſhua* in the High Prieſthood, ſo long an Authority in Church and State was never heard of in any Age before. Nor muſt it be forgotten, what the Prophet *Haggai* ſuppoſes, *viz.* That ſome, then alive, remembered the Glory of the *firſt Temple*, and compared it with the Glory of the *ſecond*; which, upon the Suppoſition, that this was in the ſixth Year of *Darius Nothus*, will make them, at leaſt, an hundred and fourſcore Years old, a Thing almoſt incredible. And therefore the moſt probable Opinion is, that the *Darius* here meant, was *Darius Hyſtaſpes*, whoſe ſecond Year, was the eighteenth, after the firſt of *Cyrus*.

CHAP. V.

Zerubbabel, *being encouraged by* Haggai *and* Zechariah *the Prophets, ſets forward the Work. The Adverſaries oppoſe them again. Their Letter to* Darius *concerning this Matter.*

Ver. 1. THEN the prophets, Haggai the prophet, and Zechariah the ſon of Iddo, propheſied unto the Jews that were in Judah and Jeruſalem, in the name of the God of Iſrael, even unto them. 2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and began to build the houſe of God, which is at Jeruſalem: and with them were the prophets of God helping them. 3 At the ſame time came to them Tatnai, governour on this ſide the river, and Shethar-boznai, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall? 4 Then ſaid we unto them after this manner, What are the names of the men that make this building? 5 But the eye of their God was upon the elders of the Jews, that they could not cauſe him to ceaſe, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter*. 6 The copy of the letter that Tatnai, governour on this ſide the river, and Shethar-boznai, and his companions the Apharſachites, which *were* on this ſide the river, ſent unto Darius the king: 7 They ſent a letter unto him, wherein was written thus; Unto Darius the king, all peace. 8 Be it known unto the king, that we went into the province of Judea, to the houſe of the great God, which is builded with great ſtones, and timber is laid in the walls, and this work goeth faſt on, and proſpereth in their hands.

9 Then

9 Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? 10 We asked their names also, to certifie thee, that we might write the names of the men that were the chief of them. 11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded, and set up. 12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who destroyed this house, and carried the people away into Babylon. 13 But in the first year of Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God. 14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made governour: 15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place. 16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem. And since that time even until now, hath it been in building, and yet it is not finished. 17 Now therefore, if *it seem* good to the king, let there be search made in the kings treasure-house, which *is* there at Babylon, whether it be *so* that a decree was made of Cyrus the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

As this Chapter affords nothing that calls for any particular Remark, let us proceed to the next.

CHAP. VI.

Darius *answers the Governor's Letter, and makes a new Decree. By the Help of those who had been their Adversaries, and the Directions of the Prophets, the Temple is finished; the Feasts of Dedication, and the Passover are kept.*

Ver. 1. THEN Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. 2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written: 3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, *and* the breadth thereof threescore cubits: 4 *With* three rows of great stones, and a row of new timber: and let the expences be given out of the kings house. 5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple *which is* at Jerusalem, *every one* to his place, and place *them* in the house of God. 6 Now therefore Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: 7 Let the work of this house of God alone, let the governour of the Jews, and the elders of the Jews, build this house of God in his place. 8 Moreover, I make a decree, what ye shall do to the elders of these Jews, for the building of this house of God: that of the kings goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindred. 9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oyl, according to the appointment of the priests, which are at Jerusalem, let it be given them day by day without fail: 10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. 11 Also I have made a decree, that *whosoever shall alter this word*, let timber be pulled down from his house, and being set up, let him be hanged thereon, and let his house be made a dunghil for this. 12 And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand, to alter and to destroy this house of God which is at Jerusalem: I Darius have made a decree, let it be done with speed. 13 Then Tatnai, governour on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. 14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo; and they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius, and Artaxerxes king of Persia. 15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. 16 And the children of Israel, the priests and the Levites, and the rest of the children of the captivity kept the dedication of this house of God with joy, 17 And offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. 18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. 19 And the children of the captivity kept the passover upon the fourteenth *day* of the first month. 20 For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. 21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat. 22 And kept the feast of unleavened bread seven days, with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the works of the house of God, the God of Israel.

Chap. 7.

The Height thereof threescore Cubits, and the Breadth thereof threescore Cubits] The Word render'd *Breadth*, may be, and is by some render'd more generally *Extension*, or *Amplitude*, or the *Length* of it; it being improbable that the King should give Orders about the Breadth, and none about the Length of it.

Let Timber be pulled down from his House, and being set up, let him be hanged thereon] *Lud. de Dieu* observes, that in the Words which we here render *being set up*, there is no proper Construction, and therefore he would rather have them translated according to the Septuagint, *And standing let him be beat upon it*, i. e. whipped, as we say, *at a Post*, for that was a Punishment among the *Persians* and other Nations. But if a greater Punishment than this should be here intended, then he makes the first Words refer to the Timber, and the latter to the Man, in this Manner, *And from above let it fall upon him*, i. e. the Stake being lifted up, shall be struck into his Body, and shall come out at his Fundament, which was a cruel Punishment among the *Eastern* People.

The *Artaxerxes*, mentioned Ver. 14. is thought to be either, 1. *Xerxes*, the Son and Successor of *Darius*, who was also called *Artaxerxes*, who is here joined with his Father *Darius*, possibly because he favoured the *Jews*, and promoted their Cause with his Father, and took Care to see his Father's Decree executed, and was his Father's Viceroy, if not made Co-Emperor with him in his Life-time, which was not unusual. Or, 2. *Artaxerxes Longimanus*, the Son of *Xerxes*, who was best known by the Name of *Artaxerxes*; who is here joined with *Cyrus* and *Darius*, because, tho' the Temple was finished, as to the Substance of the Work, in *Darius*'s Reign, Ver. 15. yet it was afterwards more fully compleated and adorned by *Artaxerxes*, as is evident from Ch. vii. 20, 27. by whom *Nehemiah* was sent to *Jerusalem*, with a large Commission and full Power to take Care about the Building of the City, and all other Things about the *Jewish* Nation and Religion.

CHAP. VII.

Ezra's Genealogy. The Priests, Levites, and Ezra *go up to* Jerusalem. *The gracious Commission of* Artaxerxes *to* Ezra, *who blesses God for his Favour to his People.*

Ver. 1. NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, 2 The son of Shallum, the son of Zadok, the son of Ahitub, 3 The son of Amariah, the son of Azariah, the son of Meraioth, 4 The son of Zerahiah, the son of Uzzi, the son of Bukki, 5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: 6 This Ezra went up from Babylon, and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him. 7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. 8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king. 9 For upon the first *day* of the first month, began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. 10 For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgment. 11 Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the Lord, and of his statutes to Israel. 12 Artaxerxes king of kings, Unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time. 13 I make a decree, that all they of the people of Israel, and *of* his priests, and Levites in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee. 14 Forasmuch as thou art sent of the king, and of his seven councellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand: 15 And to carry the silver and gold, which the king and his counsellers have freely offered unto the God of Israel, whose habitation *is* in Jerusalem, 16 And all the silver and gold that thou canst find in all the province of Babylon, with the free-will offering of the people, and of the priests, offering willingly for the house of their God, which *is* in Jerusalem: 17 That thou mayest buy speedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem. 18 And whatsoever shall seem good to thee and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God. 19 The vessels also that are given thee, for the service of the house of thy God, *those* deliver thou before the God of Jerusalem. 20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the kings treasure-house. 21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily; 22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oyl, and salt without prescribing *how much*. 23 Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? 24 Also we certifie you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them. 25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not. 26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment. 27 Blessed *be* the Lord God of our fathers, which hath put *such a thing* as this in the kings heart, to beautify the house of the Lord which *is* in Jerusalem: 28 And hath extended mercy unto me before the king, and his counsellers, and before all the kings mighty princes: and I was strengthened as the hand of the Lord my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

And the King granted him all his Requeſt] If we reflect a little on the Eaſe and Indolence, and, in a Manner, total Sequeſtration from all Buſineſs, wherein theſe great Monarchs of the Eaſt were uſed to indulge themſelves, we ſhall find Reaſon to believe, that *Artaxerxes* knew nothing of the Matter. If he be the ſame who goes under the Name of *Ahaſuerus*, in the Book of *Eſther*, he had been impoſed on by *Haman*, to conſent to a bloody Decree againſt the *Jews*, with ſo little Thought and Conſideration of what he was about, that he did not ſo much as remember the Perſon at whoſe Inſtigation it was done: And yet, notwithſtanding the great Miſchief which this great Negligence of his might have brought upon him, we find him inſtantly ſinking into the like ſleepy Temper. *Eſther* viii. 8. *Write ye for the Jews* (ſays he to *Mordecai* and *Eſther*) *as it liketh you, in the King's Name, and ſeal it with the King's Ring*, and whatſoever is thus wrote and ſealed, *no Man may reverſe*: And, by Parity of Reaſon, why may we not ſuppoſe, that when *Ezra* applied to Court for his Commiſſion, the whole Form of drawing it up was referred to him and ſuch other *Jews* as he thought proper to take into his Counſel: For, *write ye, as it liketh you, in the King's Name*, might, in one Caſe, as well as in the other, be all the King had to ſay to the Matter. And, indeed, if we look into the Contents of the Commiſſion itſelf, we ſhall ſoon perceive that it muſt have been drawn by ſomething more than an Heathen Hand. For if *Ezra* himſelf had been to dictate the Words, how could he have expreſſed the Tenor of his Commiſſion more fully than in theſe: *Foraſmuch as thou art ſent by the King, and his ſeven Counſellors, to enquire concerning Judah and Jeruſalem, according to the Law of thy God, which is in thine Hand?* What *Jewiſh* King could have given more pious Inſtructions than theſe, — *And thou Ezra, after the Wiſdom of thy God, ſet Magiſtrates and Judges, ſuch as know the Laws of thy God, and teach ye them that know them not?* And where can we find a lively Senſe of God's ſupreme Authority, and of that Regard which is due from the greateſt Kings and Potentates to his Commands, more emphatically expreſſed than here, *Whatſoever is commanded by the God of Heaven? O Verba* (as *Jacobus Capellus*, in a Kind of Rapture, cries out) *Literis aureis Regum Palatiis inſcribenda, atque ideò ſtylo adamantino fidelium omnium animis inſculpanda!* Words fit to be writ on the Palaces of Kings in Letters of Gold, and engraven on the Minds of all the Faithful with a Graver of Adamant!

CHAP. VIII.

Ezra's Companions who returned with him. He ſends to Iddo *for Levites. Keeps a Faſt at* Ahava. *Commits the Treaſures to the Cuſtody of the Prieſts. They come to* Jeruſalem. *The Commiſſion is delivered to the Adverſaries, who help forward the Work of the Houſe of God.*

Ver. 1. THESE *are* now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon in the reign of Artaxerxes the king. 2 Of the ſons of Phinehas; Gerſhom: of the ſons of Ithamar; Daniel: of the ſons of David; Hattuſh. 3 Of the ſons of Shechaniah, of the ſons of Pharoſh; Zechariah: and with him were reckoned by genealogy of the males, an hundred and fifty. 4 Of the ſons of Pahathmoab; Elihoenai the ſon of Zerahiah, and with him two hundred males. 5 Of the ſons of Shechaniah; the ſon of Jahaziel, and with him three hundred males. 6 Of the ſons alſo of Aden; Ebed the ſon of Jonathan, and with him fifty males. 7 And of the ſons of Elam; Jeſhaiah the ſon of Athaliah, and with him ſeventy males. 8 And of the ſons of Shephatiah; Zebadiah, the ſon of Michael, and with him fourſcore males. 9 Of the ſons of Joab; Obadiah the ſon of Jehiel, and with him two hundred and eighteen males. 10 And of the ſons of Shelomith; the ſon of Joſiphiah, and with him an hundred and threeſcore males. 11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males. 12 And of the ſons of Azgad; Johanan, the ſon of Hakkatan, and with him an hundred and ten males. 13 And of the laſt ſons of Adonikam, whoſe names are theſe, Eliphelet, Jeiel, and Shemaiah, and with them threeſcore males. 14 Of the ſons alſo of Bigvai; Uthai, and Zabbud, and with them ſeventy males. 15 And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the prieſts, and found there none of the ſons of Levi. 16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men; alſo for Joiarib and for Elnathan, men of underſtanding. 17 And I ſent them with commandment unto Iddo the chief at the place Caſiphia, and I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God. 18 And by the good hand of our God upon us, they brought us a man of underſtanding, of the ſons of Mahli, the ſon of Levi, the ſon of Iſrael; and Sherebiah, with his ſons and his brethren, eighteen; 19 And Haſhabiah, and with him Jeſhaiah of the ſons of Merari, his brethren and their ſons, twenty; 20 Alſo of the Nethinims, whom David and the princes had appointed for the ſervice of the Levites, two hundred and twenty Nethinims: all of them were expreſſed by name. 21 Then I proclaimed a faſt there at the river Ahava, that we might afflict ourſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance. 22 For I was aſhamed to require of the king a band of ſouldiers and horſemen to help us againſt the enemy in the way: because we had ſpoken unto the king, ſaying, The hand of our God *is* upon all them for good that ſeek him, but his power and his wrath *is* againſt all them that forſake him. 23 So we faſted and beſought our God for this, and he was entreated of us. 24 Then I ſeparated twelve of the chief of the prieſts, Sherebiah, Haſhabiah, and ten of their brethren with them, 25 And weighed unto them the ſilver, and the gold, and the veſſels, *even* the offering of the houſe of our God, which the king, and his counſellers, and his lords, and all Iſrael *there* preſent, had offered: 26 I even weighed unto their hand ſix hundred and fifty talents of ſilver, and ſilver veſſels an hundred talents, *and* of gold an hundred talents; 27 Alſo twenty baſons of gold, of a thouſand drams, and two veſſels of fine copper, precious as gold. 28 And I ſaid unto them, Ye *are* holy unto the Lord, the veſſels *are* holy alſo; and the ſilver and the gold *are* a free-will offering unto the Lord God of your fathers. 29 Watch ye, and keep *them* until ye weigh *them* before the chief of the prieſts, and the Levites, and chief of the fathers of Iſrael at Jeruſalem, in the chambers of the houſe of the Lord. 30 So took the prieſts and the Levites, the weight

the ſilver and the gold, and the veſſels to bring *them* to Jeruſalem unto the houſe of our God. 31 Then we departed from the river of Ahava, on the twelfth *day* of the firſt month, to go unto Jeruſalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way. 32 And we came to Jeruſalem, and abode there three days. 33 Now on the fourth day was the ſilver and the gold, and the veſſels weighed in the houſe of our God, by the hand of Meremoth the ſon of Uriah the prieſt, and with him *was* Eleazar the ſon of Phinehas, and with them *was* Jozabad the ſon of Jeſhua, and Noadiah the ſon of Binnui, Levites: 34 By number *and* by weight of every one: and all the weight was written at that time. 35 *Alſo* the children of thoſe that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve he-goats *for* a ſin-offering: all *this was* a burnt-offering unto the Lord. 36 And they delivered the kings commiſſions unto the kings lieutenants, and to the govenours on this ſide the river, and they furthered the people, and the houſe of God.

And I gathered them together to the River that runneth to Ahava] It may be render'd *the River Ahava*, as it is called, Ver. 21, 31. By comparing theſe Places, it ſeems that *Ahava* was the Name both of the River, and of the Town or Place by which it ran. Either this is that River which others call *Adiava*, that runs to *Aſſyria*, which thence is called *Adiabene*; or ſome other River running into the *Euphrates*.

At the Place Caſiphia] This Place did not ſtand on the *Caſpian Lake*, as ſome imagine, from the Similitude of the Names; for that was at too great a Diſtance for *Ezra*'s preſent Purpoſe, but ſome other Place not far from *Aheva*, where he knew that there was a College, or a conſiderable Company of *Levites* got together.

CHAP. IX.

Ezra, hearing of the unlawful Marriages of the People with Strangers, mourns for it. He prays, and confeſſes their Sins, eſpecially his own.

Ver. 1. NOW when theſe things were done, the princes came to me, ſaying, The people of Iſrael and the prieſts, and the Levites have not ſeparated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites. 2 For they have taken of their daughters for themſelves, and for their ſons: ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands: yea, the hand of the princes and rulers have been chief in this treſpaſs. 3 And when I heard this thing, I rent my garment, and my mantle, and pluckt off the hair of my head, and of my beard, and ſat down aſtonied. 4 Then were aſſembled unto me every one that trembled at the words of the God of Iſrael becauſe of the tranſgreſſion of thoſe that had been carried away, and I ſat aſtonied until the evening ſacrifice. 5 And at the evening ſacrifice I aroſe up from my heavineſs, and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the Lord my God, 6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over *our* head, and our treſpaſs is grown up unto the heavens. 7 Since the days of our fathers, *have* we *been* in a great treſpaſs unto this day, and for our iniquities have we, our kings, *and* our prieſts been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day. 8 And now for a little ſpace grace hath been *ſhewed* from the Lord our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. 9 For we *were* bond-men, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving to ſet up the houſe of our God, and to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem. 10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments, 11 Which thou haſt commanded by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſs it, is an unclean land with the filthineſs of the people of the lands, with their abominations, which have filled it from one end to another, with their uncleanneſs. 12 Now therefore give not your daughters unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave *it* for an inheritance to your children for ever. 13 And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities *deſerve*, and haſt given us ſuch deliverance as this: 14 Should we again break thy commandments, and joyn in affinity with the people of theſe abominations? wouldeſt thou not be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping? 15 O Lord God of Iſrael, thou *art* righteous, for we remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee, becauſe of this.

The Contents of this Chapter are ſo plain and eaſy to be underſtood, that we ſhall not take up the Reader's Time with uſeleſs Remarks, but proceed to the next.

CHAP. X.

Schecaniah encourages Ezra to reform the ſtrange Marriages. All Iſrael *ſwear to do accordingly. Ezra aſſembles the People, and exhorts them; they repent, promiſe Amendment, and perform it. The Names of them that married ſtrange Wives.*

Ver. 1. NOW when Ezra had prayed, and when he had confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael, a very great congregation of men and women, and children: for the people wept very ſore. 2 And Shecaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives, of the people of the land: yet

now

now there is hope in Iſrael concerning this thing. 3 Now therefore let us make a covenant with our God, to put away all the wives, and ſuch as are born of them, according to the counſel of my lord, and of thoſe that tremble at the commandment of our God, and let it be done according to the law: 4 Ariſe: for this matter *belongeth* unto thee; we alſo *will be* with thee: be of good courage, and do *it*. 5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: and they ſware. 6 Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſgreſſion of them that had been carried away. 7 And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem; 8 And that whoſoever would not come within three days, according to the counſel of the princes, and the elders, all his ſubſtance ſhould be forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away. 9 Then all the men of Judah and Benjamin, gathered themſelves together unto Jeruſalem, within three days: it was the ninth month, and the twentieth *day* of the month, and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of this matter, and for the great rain. 10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives to increaſe the treſpaſs of Iſrael. 11 Now therefore make confeſſion unto the Lord God of your fathers, and do his pleaſure: and ſeparate yourſelves from the people of the land, and from the ſtrange wives. 12 Then all the congregation anſwered, and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do. 13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither is this a work of one day or two: for we are many that have tranſgreſſed in this thing. 14 Let now our rulers of all the congregation ſtand, and let all them which have taken ſtrange wives in our cities, come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter, be turned from us. 15 Only Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikvah, were employed about this *matter*: and Meſhullam, and Shabbethai the Levite helped them. 16 And the children of the captivity did ſo: and Ezra the prieſt, *with* certain chief of the fathers, after the houſe of their fathers, and all of them by *their* names were ſeparated, and ſat down in the firſt day of the tenth month to examine the matter. 17 And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt month. 18 And among the ſons of the prieſts, there were found that had taken ſtrange wives; *namely*, of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Eliezer, and Jarib, and Gedaliah, 19 And they gave their hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs. 20 And of the ſons of Immer; Hanani, and Zebadiah. 21 And of the ſons of Harim; Maaſeiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah. 22 And of the ſons of Paſhur; Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah. 23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah, (the ſame *is* Kelita) Pethahiah, Judah, and Eliezer. 24 Of the ſingers alſo; Eliaſhib: and of the porters; Shallum, and Telem, and Uri. 25 Moreover of Iſrael: of the ſons of Paroſh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. 26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. 27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza. 28 Of the ſons alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai. 29 And of the ſons of Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, and Ramoth. 30 And of the ſons of Pahathmoab; Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh. 31 And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon, 32 Benjamin, Malluch, *and* Shemariah. 33 Of the ſons of Haſhum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manaſſeh, *and* Shimei. 34 Of the ſons of Bani; Maadai, Amram, and Uel. 35 Benaiah, Bedeiah, Chellub. 36 Vaniah, Meremoth, Eliaſhib. 37 Mattaniah, Mattenai, and Jaaſau, 38 And Bani, and Binnui, Shimei. 39 And Shelemiah, and Nathan, and Adaiah, 40 Machnadebai, Shaſhai, Sharai, 41 Azareel, and Shelemiah, Shemariah, 42 Shallum, Amariah, *and* Joſeph. 43 Of the ſons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jedau, and Joel, Benaiah. 44 All theſe had taken ſtrange wives: and *ſome* of them had wives by whom they had children.

Now therefore let us make a Covenant with our God to put away all the Wives, and ſuch as are born of them] The *Jewiſh* Law, againſt marrying with Heathens, we read *Deut.* vii. 1, 2, 3, &c. Here is an expreſs Law, enforced with weighty Reaſons, againſt theſe Pagan Marriages; and therefore, ſince whatever is done contrary to Law, is, *ipſo facto*, null and void, theſe Marriages with idolatrous Women, which were ſtrictly forbidden by God, were, properly ſpeaking, no Marriages at all; and the Children which proceeded from them, were in no better Condition than thoſe whom we call *Baſtards*. No Interpoſition of Civil Authority was therefore needful to diſſolve theſe Marriages: The Infidelity of the Party eſpouſed was much an Interdiction, as any the moſt proximate Degree of Conſanguinity, which by the Laws of all civilized Nations, is known to vacate the Marriage.

And tho' it may ſeem a little hard, that the Children ſhould be included in the Mother's Divorce, yet the Laws of moſt Nations have determined this Point, that Children are to follow the Condition of their Mother, be it what it will, and, conſequently as they are unlawfully born, they muſt of Courſe be alienated from the Family, and at the ſame Time that the Mother is repudiated, and, in Virtue of that very Law which declares the Marriage to be null. So that it was no arbitrary Act in *Ezra* to abdicate the Children as well as the Mother, tho' to prevent their corrupting the other Children of the Family (if they were allowed to ſtay) and of inſinuating themſelves ſo far into their Father's Affections, as to prevail with them in Time to recal their ejected Wives, might be Motive enough to a prudent Ruler (conſidering the then Situation of Affairs) to put the Law rigidly in Execution. As this, however, was an Act of the Government, wherein *Ezra* and other

Chap. 10.

Men, who feared the Lord, were concerned, we may reasonably presume, that some Provision was made for the Maintenance, and perhaps the Education of the poor Children, in the Principles of the *Jewish* Religion, at the publick Charge.

Who the Author of the six first Chapters of *Ezra* was, is a Matter of some Uncertainty, tho' it is generally agreed, that the same Hand which composed the two Books of *Chronicles*, was concern'd in writing that Part of *Ezra*, because the *Chronicles* concludes with the same Words, wherewith the History begins, which, in antient Authors, to connect the Thread of the Discourse (as *Grotius* observes) is no unusual Thing. The *Jewish* Doctors indeed are chiefly of Opinion, that these *Chronicles* were written by *Ezra:* But this can hardly be, because the Author, whoever he was, continues the Genealogy of *Zerubbabel* to the *twelfth* Generation, which is lower than *Ezra* lived. Nor can *Ezra* be the Author of the six first Chapters of the Book which bears his Name, because the Person who wrote it, is said to have been at *Jerusalem* in the Time of *Darius Hystaspes*; whereas he did not go thither until the Reign of *Artaxerxes*. It is most likely therefore, that *Ezra*, upon his Coming to *Jerusalem*, might meet with certain *Annals*, or *Memoirs*, kept of the several Transactions that had happened, since the Time of the People's Return from Captivity, and that, to these, (after he had made an Extract of such as were true and *authentick)* he added a farther Continuation of the History of his own Government. For, that the *four last Chapters* of the Book were of his own composing, is evident from this Testimony. *And at Evening Sacrifice, I arose up from my Heaviness, and having rent my Garment, and my Mantle, I fell upon my Knees, I spread my Hands unto the Lord,* Ch. ix. 5. Then follows the Prayer which he made, and immediately it is subjoined, *Now when Ezra had prayed, and when he had confessed, and cast him down before the House of God:* Which plainly shews, that he was the Author of that Part of the Book, which speaks of himself in the *first Person.*



A N

EXPOSITION

O F

The Book of *NEHEMIAH.*

The ARGUMENT.

Nehemiah, *the Author and Penman of this Book, was a Courtier in the Court of* Artaxerxes, *the second King of* Perſia, *and his Cup-bearer. This good Man having underſtood the lamentable Condition of his own Nation, as alſo the ruinous State of the City Walls and Gates of* Jeruſalem, *was greatly affected therewith; and in Conſideration thereof, humbled himſelf before God by Faſting and Prayer. Not long after, God ſo ordering it in his Providence, he obtained Leave of the King to* Jeruſalem, *in Quality of his* Lord Lieutenant *of the* Holy Land, *and Governor of the City, with a particular Charge and Commiſſion to reſide there for ſome Time, and to rebuild the City and Temple, giving him full Power to ſettle and regulate all Things, according to the Wiſdom of God vouchſafed to him. All which* Nehemiah *accordingly performed, being inſpired by an extraordinary Zeal for the Glory of God, prudently and religiouſly, and with great Conſtancy and Reſolution, overcoming the many Difficulties that were caſt in his Way, as well by Enemies from abroad, as falſe Brethren and Hypocrites from within. He alſo took great Care to redreſs the Grievances of the People; and to this End he put a Stop to the bad Cuſtom the richer Sort had introduced to oppreſs the Poor by unjuſt Uſury. He alſo, with great Application and Devotion, reformed the whole Service of God, and after ſolemn Prayer and Faſting, he renewed a firm and ſtrait Alliance between God and the People. This done, he took Care to furniſh the City with a ſufficient Number of Inhabitants, diſperſing the reſt of the People throughout the whole Country, to ſettle in the ſeveral Places allotted for them. After having worthily diſcharged his Office for twelve Years ſucceſſively, he returned to the King his Maſter in the 33d Year of his Reign; who, not long after, ſent him a ſecond Time to* Jeruſalem, *where he reformed and redreſſed divers Abuſes that were crept into the Government of the Church and State, during his Abſence.*

This Book bears the Name of Nehemiah, *partly, becauſe it contains the Hiſtory of Matters which happen'd in* Judea, *during the Time of his Government; and, partly, becauſe he was the Penman thereof, as it clearly appears from ſeveral Paſſages in this Book, writ under the Conduct, and by the Inſpiration of the Spirit of God. Thoſe who have called this Book,* the Second of Eſdras, *look upon it as a Continuation of his Hiſtory; but not ſuppoſing it writ by him.*

CHAP. I.

Nehemiah *underſtanding by* Hanani *the Miſery of* Jeruſalem, *mourns, faſts, and prays.*

Ver. 1. THE words of Nehemiah the ſon of Hachaliah. And it came to paſs in the month Chiſleu, in the twentieth year, as I was in Shuſhan the palace, 2 That Hanani, one of my brethren, came, he and *certain* men of Judah, and I aſked them concerning the Jews that had eſcaped, which were left of the captivity and concerning Jeruſalem. 3 And they ſaid unto me, The remnant that are left of the captivity there in the province, *are* in great affliction and reproach: the wall of Jeruſalem alſo *is* broken down, and the gates thereof are burnt with fire. 4 And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned *certain* days, and faſted, and prayed before the God of heaven, 5 And ſaid, I beſeech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and obſerve commandments: 6 Let thine ear now be attentive, and thine eyes open that thou mayeſt hear the prayer of thy ſervant, which I pray before thee now, day and night, for the children of Iſrael thy ſervant, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I, and my fathers houſe have ſinned. 7 We have dealt very corruptly againſt thee, and have not kept the commandments, nor the ſtatutes nor the judgments which thou commandedſt thy ſervant Moſes. 8 Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, *If* ye tranſgreſs, I will ſcatter you abroad among the nations: 9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you caſt out unto the uttermoſt part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there. 10 Now theſe are thy ſervants and thy people, whom thou haſt redeemed

by thy great power, and by thy ſtrong hand. 11 O Lord, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to fear thy name: and proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of this man. For I was the kings cup-bearer.

The Words of Nehemiah] It may well be queſtioned, whether this *Nehemiah* be the ſame that is mentioned in *Ezra*, (Ch. ii. 2. and *Nehem.* vii. 7.) as one that returned from the *Babyloniſh* Captivity under *Zerubbabel*; ſince from the firſt Year of *Cyrus*, to the twentieth of *Artaxerxes Longimanus*, there are no leſs than ninety-two Years intervening; ſo that *Nehemiah* muſt, at this Time, have been a very old Man; upon the loweſt Computation, above an hundred, and, conſequently, utterly incapable of being the King's *Cup-bearer*, of taking a Journey from *Shuſhan* to *Jeruſalem*, and behaving there with all the Courage and Activity that is recorded of him. Upon this Preſumption therefore, we may conclude, that this was a different Perſon, tho' of the ſame Name; and that *Tirſhatha*, (the other Name by which he is called, *Ezra* ii. 63. and *Nehem.* vii. 65.) ſignifies the Title of his Office, and both in the *Perſian* and *Chaldean* Tongues, was the general Name given to all the King's Governors and Deputies. See *Le Clerc*'s and *Peel*'s Annot.

The Wall of Jeruſalem alſo is broken down] The Commiſſions, which had hitherto been granted to the Jews, were ſuppoſed to extend no farther than to the Re-building of the Temple, and their own private Houſes; and therefore the Walls and Gates of their City lay in the ſame ruinous Condition, in which the Chaldeans left them, after that Deva[illegible]ation. See *Patrick*'s Com. and *Pool*'s Ann.

CHAP. II.

Artaxerxes *being informed of the Cauſe of* Nehemiah's *Sadneſs, ſends him with Letters and a Commiſſion to repair the Walls and Gates of* Jeruſalem.

Ver. 1. AND it came to paſs in the month Niſan, in the twentieth year of Artaxerxes the king, that wine *was* before him; and I took up the wine, and gave it unto the king. Now I had not been *beforetime* ſad in his preſence. 2 Wherefore the king ſaid unto me, Why is thy countenance ſad, ſeeing thou art not ſick? this *is* nothing *elſe* but ſorrow of heart. Then I was very ſore afraid, 3 And ſaid unto the king, Let the king live for ever: why ſhould not my countenance be ſad, when the city, the place of my fathers ſepulchres, *lieth* waſte, and the gates thereof are conſumed with fire? 4 Then the king ſaid unto me, For what doſt thou make requeſt? So I prayed to the God of heaven. 5 And I ſaid unto the king, If it pleaſe the king, and if thy ſervant have found favour in thy ſight, that thou wouldeſt ſend me unto Judah unto the city of my fathers ſepulchres, that I may build it, 6 And the king ſaid unto me, (the queen alſo ſitting by him) For how long ſhall thy journey be; and when wilt thou return? So it pleaſed the king to ſend me, and he gave him a time. 7 Moreover, I ſaid unto the king, If it pleaſe the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; 8 And a letter unto Aſaph the keeper of the kings forreſt, that he may give me timber to make beams for the gates of the palace which *appertained* to the houſe, and for the wall of the city, and for the houſe that I ſhall enter into. And the king granted me, according to the good hand of my God upon me. 9 Then I came to the governors beyond the river, and gave them the kings letters. (Now the king had ſent captains of the army, and horſemen with me) 10 When Sanballat the Horonite, and Tobiah the ſervant the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael. 11 So I came to Jeruſalem, and was there three days. 12 And I aroſe in the night, I and ſome few men with me, neither told I any man what my God had put in my heart to do at Jeruſalem: neither *was there any* beaſt with me, ſave the beaſt that I rode upon. 13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire. 14 Then I went on to the gate of the fountain, and to the kings pool: but *there was* no place for the beaſt *that was* under me to paſs. 15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entred by the gate of the valley, and *ſo* returned. 16 And the rulers knew not whither I went, or what I did, neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work. 17 Then ſaid I unto them, Ye ſee the diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burnt with fire: come and let us build up the wall of Jeruſalem, that we be no more a reproach. 18 Then I told them of the hand of my God which was good upon me; as alſo the kings words that he had ſpoken unto me. And they ſaid, Let us riſe up and build. So they ſtrengthened their hands for this good *work*. 19 But when Sanballat the Horonite, and Tobiah the ſervant the Ammonite, and Geſhem the Arabian heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye rebel againſt the king? 20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but you have no portion, nor right, nor memorial in Jeruſalem.

And I took up the Wine and gave it unto the King] The King's *Cup-bearer* was a Place of great Honour and Profit in the *Perſian* Court, becauſe of the Privilege which it gave him, that was in it, of being daily in the King's Preſence, and the Opportunity which he had thereby, of gaining his Favour, for the obtaining of any Petition that he ſhould make to him. And that it was a Place of great Advantage, ſeems evident by *Nehemiah*'s gaining thoſe immenſe Riches, which enabled him, for ſo many Years, *Neh.* v. 14, 19. out of his own private Purſe only, to live in his Government, with all that Splendor and Expence (hereafter related) without burthening the People at all for it. See *Prideaux*'s Connect.

If it pleaſe the King — that thou wouldeſt ſend me unto Judah] Commentators have generally obſerved, that it was about four Months between his hearing of the diſconſolate Condition wherein *Jeruſalem* lay, and his requeſting Leave of the King to go thither. But (beſides that it might not come to his own Turn of waiting ſooner) there might be theſe farther Reaſons aſſigned for this his long Silence and Delay: As, that he could not undertake ſo long and dangerous a Journey in

in the Winter; that he could no ſooner meet with a ſeaſonable Opportunity of ſpeaking with the King upon ſo critical an Affair; or (as others will have it) that he retired all this intermediate while, and ſpent it in Faſting and Prayer. *Pool*'s Ann. and *Patrick*'s Com.

So it pleaſed the King to ſend me, and I ſet him a Time] How long this was, it is not certain. It is ſaid indeed, that he was *Governor in the Land of Judah for twelve Years*, Ch. v. 14. and xiii. 6. But conſidering what Haſte he made in diſpatching the Building of the Walls, which he finiſhed in two and fifty Days, the Leave which he aſked might be but for a Year, or perhaps half ſo much; after which Time it is likely, that he returned to *Shuſhan* according to his Promiſe; but ſome Time after was ſent back again by the King, (who found his Preſence there ſerviceable, or perhaps neceſſary, for the better Regulation of that Province) to be his Governor for *twelve Years*. See *Patrick*'s Com.

CHAP. III.

The Names and Order of them that built the Walls.

Ver. 1. THEN Eliaſhib the high prieſt roſe up with his brethren the prieſts, and they built the ſheep-gate, they ſanctified it, and ſet up the doors of it; even unto the tower of Meah, they ſanctified it, unto the tower of Hananeel. 2 And next unto him builded the men of Jericho: and next to them builded Zaccur the ſon of Imri. 3 But the fiſh-gate did the ſons of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof. 4 And next unto them repaired Meremoth the ſon of Urijah, the ſon of Koz: and next unto them repaired Meſhullum the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them repaired Zadok the ſon of Baana. 5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord. 6 Moreover, the old gate repaired Jehoiada the ſon of Paſeah, and Meſhullam the ſon of Beſodeiah; they laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof. 7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Merothonite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this ſide the river. 8 Next unto him repaired Uzziel the ſon of Harhaiah, of the gold-ſmiths: next unto him alſo repaired Hananiah, the ſon of *one of* the apothecaries, and they fortified Jeruſalem unto the broad wall. 9 And next unto them repaired Rephaiah the ſon of Hur, the ruler of the half part of Jeruſalem. 10 And next unto them repaired Jedaiah the ſon of Harumaph, even over againſt his houſe: and next unto him repaired Hattuſh the ſon of Haſhabnia. 11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the other piece, and the tower of the furnaces. 12 And next unto him repaired Shallum the ſon of Halohеſh, the ruler of the half part of Jeruſalem, he and his daughters. 13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto the dung-gate. 14 But the dung-gate repaired Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem: he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof. 15 But the gate of the fountain repaired Shallum the ſon of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the kings garden, and unto the ſtairs that go down from the city of David. 16 After him repaired Nehemiah the ſon of Azbuk the ruler of the half part of Beth-zur, unto the place over againſt the ſepulchres of David, and to the pool *that was* made, and unto the houſe of the mighty. 17 After him repaired the Levites, Rehum the ſon of Bani: next unto him repaired Haſhabiah the ruler of the half part of Keilah, in his part. 18 After him repaired their brethren, Bavai the ſon of Henadad, the ruler of the half part of Keilah. 19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over againſt the going up to the armoury at the turning *of the wall*. 20 After him Baruch the ſon of Zabbai, earneſtly repaired the other piece, from the turning of *the wall* unto the door of the houſe of Eliaſhib the high prieſt. 21 After him repaired Meremoth the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib. 22 And after him repaired the prieſts, the men of the plain, 23 After him repaired Benjamin and Haſhub, over againſt their houſe. after him repaired Azariah the ſon of Maaſeiah the ſon of Ananiah, by his houſe. 24 After him repaired Bennui the ſon of Henadad, another piece from the houſe of Azariah, unto the turning *of the wall*, even unto the corner. 25 Palal the ſon of Uzai, over againſt the turning *of the wall*, and the tower which lieth out from the kings high houſe, that was by the court of the priſon: after him, Pedaiah the ſon of Parosh. 26 Moreover, the Nethinims dwelt in Ophel unto *the place* over againſt the water-gate toward the eaſt, and the tower that lieth out. 27 After them the Tekoites repaired another piece, over againſt the great tower that lieth out, even unto the wall of Ophel. 28 From above the horſe gate repaired the prieſts, every one over againſt his houſe. 29 After them repaired Zadok the ſon of Immer, over againſt his houſe: after him repaired alſo Shemaiah, the ſon of Shechaniah the keeper of the eaſt-gate. 30 After him repaired Hananiah the ſon of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece after him repaired Meſhullam the ſon of Berechiah, over againſt his chamber. 31 After him repaired Malchiah, the gold-ſmiths ſon, unto the place of the Nethinims, and of the merchants over againſt the gate Miphkad, and to the going up of the corner. 32 And between the going up of the corner unto the ſheep-gate, repaired the gold-ſmiths and the merchants.

Every Thing in this Chapter is ſo plain and eaſy that nothing wants Explanation.

CHAP. IV.

Sanballat *is angry with the* Jews, *and mocks their Works. He and others confederate together to demoliſh the Works, and put the Jews to the Sword.* Nehemiah *prays, and takes Meaſures to defeat their Deſigns.*

Ver. 1. BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. 2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortifie themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish, which are burnt? 3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. 4 Hear, O our God, for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: 5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders. 6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. 7 But it came to pass that when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth, 8 And conspired all of them together, to come *and* to fight against Jerusalem, and to hinder it. 9 Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them. 10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish, so that we are not able to build the wall. 11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. 12 And it came to pass that when the Jews which dwelt by them, came, they said unto us ten times, From all places, whence ye shall return unto us, *they will be upon* you. 13 Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. 14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord *which is* great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. 15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. 16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah. 17 They which builded on the wall, and they that bare burdens, with those that laded *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon. 18 For the builders, every one had his sword girded by his side, and *so* builded: and he that sounded the trumpet *was* by me. 19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another. 20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us. 21 So we laboured in the work: and half of them held the spears, from the rising of the morning, till the stars appeared. 22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. 23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.

As there is nothing in this Chapter that wants Explanation, we shall proceed to the next.

CHAP. V.

Various Complaints of the poorer Sort against their rich Brethren for their heavy Oppressions. Nehemiah's Regulations hereupon. He supports, by his own private Purse, his Dignity as Governor.

Ver. 1. AND there was a great cry of the people, and of their wives, against their brethren the Jews. 2 For there were that said, We, our sons and our daughters *are* many: therefore we take up corn *for them*, that we may eat and live. 3 *Some* also there were that said, We have morgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. 4 There were also that said, We have borrowed money for the kings tribute, *and that upon* our lands and vineyards. 5 Yet now our flesh is as the flesh of our brethren, our children as their children: and lo, we bring into bondage our sons and our daughters, to be servants, and *some* of our daughters are brought unto bondage *already*, neither *is it* in our power *to redeem them:* for other men have our lands and vineyards. 6 And I was very angry when I heard their cry, and these words. 7 Then I consulted with myself, and rebuked the nobles, and the rulers, and said unto them, you exact usury, every one of his brother. And I set a great assembly against them. 8 And I said unto them, We, after our ability, have redeemed our brethren the Jews, *which were* sold unto the heathen; and will you even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*. 9 Also I said, It is not good that ye do; ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies? 10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you let us leave off this usury. 11 Restore, I pray you to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oyl, that ye exact of them. 12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. 13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied.

And all the congregation ſaid, Amen, and praiſed the Lord. And the people did according to this promiſe. 14 Moreover, from the time that I was appointed to be their governour in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor. 15 But the former governors that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beſides forty ſhekels of ſilver, yea, even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God. 16 Yea, alſo I continued in the work of this wall, neither bought we any land: and all my ſervants *were* gathered thither unto the work. 17 Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beſides thoſe that came unto us from among the heathen that *are* about us. 18 Now *that* which was prepared *for me* daily, was one ox and ſix choice ſheep; alſo fowls were prepared for me, and once in ten days, ſtore of all ſorts of wine; yet for all this required not I the bread of the governour, becauſe the bondage was heavy upon this people. 19 Think upon me, my God, for good, *according* to all that I have done for this people.

You exact Uſury, every one of his Brother] This Uſury was the more grievous, becauſe it was not only contrary to the Law, and demanded at a Time when they were hard at Work, and their Enemies threatning to deſtroy them all; but (as ſome have obſerv'd) that the *twentieth* of *Abaſuerus* (wherein this was done) began about the End of a *Sabbatical* Year, after the Law, which forbad every Creature to exact any Debt of *his Neighbour*, *or his Brother*, Deut. xv. 2. had been ſo frequently read. This rais'd the Cry of the Poor to a greater Height, having been forc'd to ſell their Children, and depriv'd now of all Power of redeeming them, becauſe their Lands were mortgaged to theſe Oppreſſors. *Patrick*'s Com.

Yet for all this required not I the Bread of the Governor] For this great and daily Expence, it ſeems moſt probable, either that *Nehemiah* had large Remittances from the *Perſian* Court (even beſides his own Eſtate) to anſwer it; or that he did not continue at *Jeruſalem* for the whole *twelve Years* together; or that, if he did, that he did not continue this expenſive Way of Houſe-keeping all the Time, but only during the great and preſent Exigences and Diſtreſſes of the *Jews*, which ceas'd in a good Meaſure, after that the Walls were built, the Act againſt *Uſury* paſs'd, and the People diſcharg'd to their ordinary Courſe of maintaining themſelves and Families. *Poole*'s Annot. and *Le Clerc*'s Com.

CHAP. VI.

Sanballat's *fruitleſs Endeavours to terrify* Nehemiah. *The Wall is finiſhed. A Correſpondence is carried on betwixt the Nobles of* Judah *and* Tobiah.

Ver. 1. NOW it came to paſs, when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had builded the wall, and *that* there were no breach left therein; (though at that time I had not ſet up the doors upon the gates) 2 That Sanballat and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono: but they thought to do me miſchief. 3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down: why ſhould the work ceaſe, whilſt I leave it and come down to you? 4 Yet they ſent unto me four times after this ſort; and I anſwered them after the ſame manner. 5 Then ſent Sanballat his ſervant unto me, in like manner, the fifth time, with an open letter in his hand: 6 Wherein *was* written; It is reported among the heathen, and Gaſhmu ſaith *it*, *that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou mayeſt be their king, according to theſe words. 7 And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now ſhall it be reported to the king, according to theſe words. Come now therefore, and let us take counſel together. 8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart. 9 For they all made us afraid ſaying, Their hand ſhall be weakened from the work, that it be not done. Now therefore, O *God*, ſtrengthen my hands. 10 Afterward I came unto the houſe of Shemaiah the ſon of Delaiah, the ſon of Mehetabeel, who *was* ſhut up; and he ſaid, Let us meet together in the houſe of God, within the temple, and let us ſhut the doors of the temple; for they will come to ſlay thee, yea, in the night will they come to ſlay thee. 11 And I ſaid, Should ſuch a man as I flee? and who is *there* that *being* as I am, would go into the temple to ſave his life? I will not go in. 12 And lo, I perceived that God had not ſent him, but that he pronouced this prophecy againſt me: for Tobiah and Sanballat had hired him. 13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin, and *that* they might have *matter* for an evil report, that they might reproach me. 14 My God, think thou upon Tobiah and Sanballat, according to theſe their works, and on the propheteſs Noadiah, and the reſt of the prophets, that would have put me in fear. 15 So the wall was finiſhed, in the twenty and fifth *day* of *the month* Elul, in fifty and two days. 16 And it came to paſs that when all our enemies heard *thereof*, and all the heathen that were *about* ſaw *theſe things*, they were much caſt down in their own eyes: for they perceived that this work was wrought of our God. 17 Moreover in thoſe days the nobles of Judah ſent many letters unto Tobiah, and *the letters* of Tobiah came unto them. 18 For *there were* many in Judah ſworn unto him, becauſe he was the ſon in-law of Shecaniah the ſon of Arah; and his ſon Johanan had taken the daughter of Meſhullam, the ſon of Berechiah. 19 Alſo they reported his good deeds before me, and uttered my words to him: *and* Tobiah ſent letters to put me in fear.

Should ſuch a Man as I flee] Theſe Words of *Nehemiah*, are very ſignificant, as well as *magnanimous*. 'I, the chief Governor, upon whoſe Preſence, 'Counſel, and Conduct, the very Life and Being 'the whole City and Nation, in a great Meaſure 'pend: I, who have profeſſed ſuch Reſolution, C 'rage, and Confidence in God: I, who have 'ſuch eminent Experience of God's gracious 'powerful Aſſiſtances, of his calling me to this Em 'ment, and carrying me through it, when the D 'ger was greater than now; ſhall I diſhonour G

'and Religion, and betray the People and City of
'God by my Cowardice? God forbid!'

CHAP. VII.

Nehemiah *commits the Charge of* Jeruſalem *to* Hanani *and* Hananiah. *Regiſter of the Genealogy of thoſe that returned from the Captivity at the firſt; of the People; of the Prieſts; of the Levites; of the* Nethinims, *&c.*

Ver. 1. NOW it came to paſs when the wall was built, and I had ſet up the doors, and the porters, and the ſingers and the Levites were appointed, 2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: (for he was a faithful man, and feared God above many) 3 And I ſaid unto them, Let not the gates of Jeruſalem be opened, until the ſun be hot; and while they ſtand by, let them ſhut the doors, and bar *them*: and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one *to be* over againſt his houſe. 4 Now the city was large and great: but the people were few therein, and the houſes *were* not builded. 5 And my God put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a regiſter of the genealogy of them: which came up at the firſt, and found written therein, 6 Theſe *are* the children of the province, that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jeruſalem, and to Judah, every one unto his city? 7 Who came with Zerubbabel: Jeſhua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah; the number, *I ſay*, of the men of the people of Iſrael, *was this*; 8 The children of Paroſh, two thouſand an hundred ſeventy and two. 9 The children of Shephatiah, three hundred ſeventy and two. 10 The children of Arah, ſix hundred fifty and two. 11 The children of Pahath-moab, of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen. 12 The children of Elam, a thouſand two hundred fifty and four. 13 The children of Zattu, eight hundred forty and five. 14 The children of Zaccai, ſeven hundred and threeſcore. 15 The children of Binnui, ſix hundred forty and eight. 16 The children of Bebai, ſix hundred twenty and eight. 17 The children of Azgad, two thouſand three hundred twenty and two. 18 The children of Adonikam, ſix hundred threeſcore and ſeven. 19 The children of Bigvai, two thouſand threeſcore and ſeven. 20 The children of Adin, ſix hundred fifty and five. 21 The children of Ater of Hezekiah, ninety and eight. 22 The children of Haſhum, three hundred twenty and eight. 23 The children of Bezai, three hundred twenty and four. 24 The children of Hariph, an hundred and twelve. 25 The children of Gibeon, ninety and five. 26 The men of Beth-lehem and Netophah, an hundred fourſcore and eight. 27 The men of Anathoth, an hundred twenty and eight. 28 The men of Beth-azmaveth, forty and two. 29 The men of Kirjath-jearim, Chephirah, and Beeroth, ſeven hundred forty and three. 30 The men of Ramah and Gaba, ſix hundred twenty and one. 31 The men of Michmas, an hundred twenty and two. 32 The men of Bethel, And Ai, an hundred twenty and three. 33 The men of the other Nebo, fifty and two. 34 The children of the other Elam, a thouſand two hundred fifty and four. 35 The children of Harim, three hundred and twenty. 36 The children of Jericho, three hundred forty and five. 37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one. 38 The children of Senaah, three thouſand nine hundred and thirty. 39 The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three. 40 The children of Immer, a thouſand fifty and two. 41 The children of Paſhur, a thouſand two hundred forty and ſeven, 42 The children of Harim, a thouſand and ſeventeen. 43 The Levites: the children of Jeſhua, of Kadmiel, and of the children of Hodevah, ſeventy and four. 44 The ſingers: the children of Aſaph, an hundred forty and eight. 45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight. 46 The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabaoth, 47 The children of Keros, the children of Sia, the children of Padon, 48 The children of Lebana, the children of Hagaba, the children of Shalmai, 49 The children of Hanan, the children of Giddel, the children of Gahar, 50 The children of Reaiah, the children of Rezin, the children of Nekoda, 51 The children of Gazzam, the children of Uzza, the children of Phaſeah, 52 The children of Beſai, the children of Meunim, the children of Nephiſheſim, 53 The children of Bakbuk, the children of Hakupha, the children of Harhur, 54 The children of Bazlith, the children of Mehida, the children of Harſha, 55 The children of Barkos, the children of Siſera, the children of Tamah, 56 The children of Neziah, the children of Hatipha. 57 The children of Solomons ſervants: the children of Sotai, the children of Sophereth, the children of Perida, 58 The children of Jaala, the children of Darkon, the children of Giddel. 59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon. 60 All the Nethinims, and the children of Solomons ſervants, *were* three hundred ninety and two. 61 And theſe were they which went up *alſo* from Telme-lah, Telhareſha, Cherub, Addon and Immer: but they could not ſhew their fathers houſe nor their ſeed, whether they *were* of Iſrael. 62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred forty and two. 63 And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name. 64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the prieſthood. 65 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood *up* a prieſt with Urim and Thummim. 66 The whole congregation together, *was* forty and two thouſand

thouſand three hundred and threeſcore, 67 Beſide their man-ſervants and their maid-ſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred forty and five ſinging-men and ſinging-women. 68 Their horſes, ſeven hundred thirty and ſix: their mules, two hundred forty and five: 69 *Their* camels, four hundred thirty and five: ſix thouſand ſeven hundred and twenty aſſes. 70 And ſome of the chief of the fathers gave unto the work: the Tirſhatha gave to the treaſure, a thouſand drams of gold, fifty baſons, five hundred and thirty prieſts garments. 71 And *ſome* of the chief of the fathers gave to the treaſure of the work, twenty thouſand drams of gold, and two thouſand and two hundred pound of ſilver. 72 And that which the reſt of the people gave, *was* twenty thouſand drams of gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts garments. 73 So the prieſts, and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael, dwelt in their cities; and when the ſeventh month came, the children of Iſrael *were* in their cities.

That I gave my Brother Hanani, and Hanani the Ruler of the Palace, Charge over Jeruſalem.] *Nehemiah*, very likely, was now returning to *Shuſhan*, to give the King an Account of the State of Affairs in *Judea*; and therefore he took Care to place ſuch Men in the City, as he knew would faithfully ſecure it in his Abſence. *Hanani* is ſaid to be his Brother; but he choſe his Officers, not out of *partial* Views to his own Kindred, but becauſe he knew that they would acquit themſelves in their Employment with a ſtrict Fidelity. *Hanani* had given Proof of his Zeal for God and his Country, in his taking a tedious Journey from *Jeruſalem* to *Shuſhan*, to inform *Nehemiah* of the ſad Eſtate of *Jeruſalem*, and to implore his helping Hand to relieve it, Ch. i. And the Reaſon why *Nehemiah* put ſuch Truſt and Confidence in *Hananiah*, was, becauſe he was a Man of Conſcience, and acted upon religious Principles, which would keep him from thoſe Temptations to Perfidiouſneſs, which he might probably meet with in his Abſence, and againſt which, a Man, deſtitute of the *Fear of God*, has no ſufficient Fence. *Patrick*'s Com. and *Pool*'s Ann.

CHAP. VIII.

The religious Manner of reading and hearing the Law.

Ver. 1. AND all the people gathered themſelves together as one man, into the ſtreet that *was* before the water-gate, and they ſpake unto Ezra the ſcribe, to bring the book of the law of Moſes, which the Lord had commanded to Iſrael. 2 And Ezra the prieſt brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month. 3 And he read therein before the ſtreet that was before the water-gate, from the morning until midday, before the men and the women and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law. 4 And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe, and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah, on his right hand; and on his left hand, Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam. 5 And Ezra opened the book in the ſight of all the people, (for he was above all the people) and when he opened it, all the people ſtood up: 6 And Ezra bleſſed the Lord the great God: and all the people anſwered, Amen, amen, with lifting up their hands: And they bowed their heads, and worſhipped the Lord with their faces to the ground. 7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people ſtood in their place. 8 So they read in the book in the law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading. 9 And Nehemiah which *is* the Tirſhatha, and Ezra the prieſt, the ſcribe, and the Levites that taught the people, ſaid unto all the people, This day is holy unto the Lord your God, mourn not nor weep: for all the people wept, when they heard the words of the law. 10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be you ſorry, for the joy of the Lord is your ſtrength. 11 So the Levites ſtilled all the people, ſaying, Hold your peace, for the day is holy, neither be ye grieved. 12 And all the people went their way to eat and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them. 13 And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even to underſtand the words of the law. 14 And they found written in the law which the Lord had commanded by Moſes, that the children of Iſrael ſhould dwell in booths, in the feaſt of the ſeventh month: 15 And that they ſhould publiſh and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as it is written. 16 So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreets of the water-gate, and in the ſtreet of the gate of Ephraim. 17 And all the congregation of them that were come again out of the captivity, made booths, and ſat under the booths: for ſince the days of Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo: and there was very great gladneſs. 18 Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God: and they kept the feaſt ſeven days, and on the eighth day *was* a ſolemn aſſembly, according unto the manner.

And they ſpake unto Ezra the Scribe.] This Ezra, without all Controverſy, was the ſame Ezra who came from *Babylon*, in the ſeventh of *Artaxerxes*, with a Commiſſion to *Jeruſalem*, to aſſiſt *Zerubbabel* in the Reformation of the whole State of the Jews. After the Death of *Zerubbabel*, the whole Adminiſtration devolved upon him; but as his Commiſſion was but for twelve Years, upon its Expiration, Nehemiah

ſucceeded to the Government, and we hear no more of *Ezra*, until he is here called upon to read and expound the Law to the People; whether (as ſome think) he returned to *Babylon*, to give the People an Account of Affairs in the Province of *Judea*, or whether, in this intermediate Time, he employed himſelf (in ſome Retirement) in the great Work of preparing *a new and current Edition* of the Holy Scriptures. See *Patrick*'s Com. and *Pool*'s Ann.

And Ezra the Scribe ſtood upon a Pulpit of Wood.] This *Pulpit* was to raiſe him up higher than the People, the better to be ſeen and heard by them; but we are not to think, that it was made in the Faſhion of *ours*, which will hold no more than one Perſon, for (as we may obſerve by the very next Words) it was made large, and long enough to contain fourteen People at once. See *Patrick*'s Com.

Since the Days of Joſhua, the Son of Nun, unto that Day, had not the Children of Iſrael done ſo] But it can hardly be thought, ſays *Patrick*, that this *Feſtival* had never been obſerved ſince *Joſhua*'s Time; becauſe we read in the foregoing Book of *Ezra*, that it was kept at their Return from *Babylon*; but the Meaning is, that the Joy, ſince that Time, had never been ſo great, as it was upon this Occaſion; for which the *Jews* themſelves aſſign this Reaſon, *viz.* That in the Days of *Joſhua*, they rejoiced, becauſe they had got Poſſeſſion of the Land of *Canaan*, and now they equally rejoiced, becauſe they were reſtored, and quietly ſetled in it, after they had been long caſt out of it.

CHAP. IX.

A ſolemn Faſt; the People repent, and confeſs their Sins. The Levites acknowledge God's Goodneſs, and their own Wickedneſs.

1 NOW in the twenty and fourth day of this month, the children of Iſrael were aſſembled with faſting, and with ſackcloths, and earth upon them. 2 And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers. 3 And they ſtood up in their place, and read in the book of the law of the Lord their God, *one* fourth part of the day, and another fourth part they confeſſed, and worſhipped the Lord their God. 4 Then ſtood up upon the ſtairs of the Levites, Jeſhua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God. 5 Then the Levites, Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up and bleſs the Lord your God for ever and ever; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe. 6 Thou, *even* thou art Lord alone, thou haſt made heaven, the heaven of heavens with all their hoſt, the earth and all things that are therein, the ſeas and all that is therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee. 7 Thou *art* the Lord the God, who didſt chooſe Abram, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of Abraham: 8 And foundeſt his heart faithful before thee, and madeſt a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it*, *I ſay*, to his ſeed, and haſt performed thy words, for thou *art* righteous: 9 And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the Red ſea: 10 And ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou knoweſt that they dealt proudly againſt them: ſo didſt thou get thee a name, as *it is* this day. 11 And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land, and their perſecutors thou threweſt into the deeps, as a ſtone into the mighty waters. 12 Moreover, thou leddeſt them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they ſhould go. 13 Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and true laws, good ſtatutes and commandments: 14 And madeſt known unto them thy holy ſabbath, and commandeſt them precepts, ſtatutes and laws, by the hand of Moſes thy ſervant: 15 And gaveſt them bread from heaven, for their hunger, and broughteſt forth water for them out of the rock, for their thirſt, and promiſedſt them that they ſhould go in to poſſeſs the land, which thou hadſt ſworn to give them. 16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, 17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them: but hardned their necks, and in their rebellion appointed a captain, to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not. 18 Yea, when they had made them a molten calf, and ſaid, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations: 19 Yet thou in thy manifold mercies, forſookeſt them not in the wilderneſs: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go. 20 Thou gaveſt alſo thy good Spirit to inſtruct them, and with-heldeſt not thy manna from their mouth, and gaveſt them water for their thirſt. 21 Yea, forty years didſt thou ſuſtain them in the wilderneſs, *ſo that* they lacked nothing: their clothes waxed not old, and their feet ſwelled not. 22 Moreover, thou gaveſt them kingdoms and nations, and didſt divide them into corners: ſo they poſſeſſed the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan. 23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs *it*. 24 So the children went in and poſſeſſed the land, and thou ſubdueſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as they would. 25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, wells digged, vineyards and olive-yards, and fruit-trees in abundance: ſo they did eat, and were filled, and became fat, and delighted themſelves in thy great goodneſs. 26 Nevertheleſs they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy prophets which teſtified againſt them to turn them to thee, and they wrought great provocations. 27 Therefore thou deliveredſt them into the hand

of their enemies, who vexed them: and in the time of their trouble when they cried unto thee, thou heardeſt them from heaven; and according to thy manifold mercies thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies. 28 But after they had reſt, they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardeſt *them* from heaven, and many times didſt thou deliver them, according to thy mercies: 29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly, and hearkned not unto thy commandments, but ſinned againſt thy judgments, (which if a man do, he ſhall live in them) and withdrew the ſhoulder, and hardned their neck, and would not hear. 30 Yet many years didſt thou forbear them, and teſtifiedſt againſt them by thy Spirit in thy prophets: yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands. 31 Nevertheleſs for thy great mercies ſake, thou didſt not utterly conſume them, nor forſake them; for thou art a gracious and merciful God. 32 Now therefore our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy; let not all the trouble ſeem little before thee, that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria, unto this day. 33 Howbeit, thou *art* juſt in all that is brought upon us, for thou haſt done right, but we have done wickedly: 34 Neither have our kings, our princes, our prieſts, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy teſtimonies wherewith thou didſt teſtify againſt them. 35 For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them, neither turned they from their wicked works. 36 Behold, we *are* ſervants this day, and for the land that thou gaveſt unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* ſervants in it. 37 And it yieldeth much increaſe unto the kings, whom thou haſt ſet over us becauſe of our ſins: alſo they have dominion over our bodies, and over our cattel, at their pleaſure, and we *are* in great diſtreſs. 38 And becauſe of this, we make a ſure covenant, and write *it*; and our princes, Levites, *and* prieſts ſeal *unto it*.

And becauſe of all this, we make a ſure Covenant with thee] The Obſervances, which they chiefly obliged themſelves to in this Covenant, were, 1*ſt*, Not to make *Intermarriages* with the *Gentiles*. 2*dly*, To obſerve the *Sabbaths*, and *ſabbatical* Years. 3*dly*, To pay their *annual* Tribute, for the Reparation and Service of the Temple. And, 4*thly*, To pay their *Tithes* and *Firſt-fruits*, for the Maintenance of the *Prieſts* and *Levites*: From which Particulars, thus nam'd in this *Covenant*, we may learn, what were the Laws of God, which hitherto they had been moſt neglective of, ſince their Return from the *Captivity*. See *Prideaux*'s Connection.

CHAP. X.

The Names of thoſe that ſealed the Covenant. The particular Points of the Covenant.

Ver. 1. NOW thoſe that ſealed were Nehemiah the Tirſhatha, the ſo of Hachaliah, and Zidkijah, 2 Seraiah, Azariah Jeremiah, 3 Paſhur, Amariah, Malchijah, 4 Hatuſh, Shebaniah, Malluch, 5 Harim, Meremoth Obadiah, 6 Daniel, Gennethon, Baruch, 7 Meſhullam, Abijah, Mijamin, 8 Maaziah, Bilgai Shemaiah: theſe were the prieſts. 9 And the Levites: both Jeſhua the ſon of Azaniah, Binnui the ſons of Henadad, Kadmiel; 10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah Hanan. 11 Micha, Rehob, Haſhabiah, 12 Zaccur, Sherebiah, Shebaniah, 13 Hodijah, Bani Beninu. 14 The chief of the people; Parosh Pahath-moab, Elam, Zatthu, Bani, 15 Bunni Azgad, Bebai, 16 Adonijah, Bigvai, Adin, 17 Ater, Hizkijah, Azzur, 18 Hodijah, Haſhum Bezai, 19 Hariph, Anathoth, Nebai, 20 Magpiaſh, Meſhullam, Hezir, 21 Meſhezabeel, Zadok, Jaddua, 22 Pelatiah, Hanan, Anaiah, 23 Hoſhea, Hananiah, Haſhub. 24 Hallohesh Pileha, Shobek, 25 Rehum, Haſhabnah, Maaſeiah, 26 And Ahijah, Hanan, Anan, 27 Malluch, Harim, Baanah. 28 And the reſt of the people, the prieſts, the Levites, the porters, the ſingers, the Nethinims, and all they that had ſeparated themſelves from the people of the lands unto the law of God, their wives, their ſons and their daughters, every one having knowledge and having underſtanding: 29 They clave to their brethren, their nobles, and entred into a curſe and into an oath, to walk in Gods law which was given by Moſes the ſervant of God and to obſerve and do all the commandments of the Lord our Lord, and his judgments and his ſtatutes: 30 And that we would not give our daughters unto the people of the land, nor take their daughters for our ſons: 31 And if the people of the land bring ware, or any victuals on the ſabbath-day, to ſell, *that* we would not buy it of them on the ſabbath, or on the holy day: and *that* we would leave the ſeventh year, and the exaction of every debt. 32 Alſo we made ordinances for us, to charge our ſelves yearly with a third part of a ſhekel, for the ſervice of the houſe of our God: 33 For the ſhew-bread, and for the continual meat offering, and for the continual burnt-offering of the ſabbaths, of the new moons, for the ſet feaſts, and for the holy *things*, and for the ſin-offerings, to make an atonement for Iſrael, and *for* all the work of the houſe of our God. 34 And we caſt the lots among the prieſts, the Levites, and the people for the wood-offering, to bring *it* into the houſe of our God, after the houſes of our fathers, at times appointed, year by year, to burn upon the altar of the Lord our God, as *it is* written in the law: 35 And to bring the firſt-fruits of our ground, and the firſt fruits of all fruit of all trees, year by year, unto the houſe of the Lord: 36 Alſo the firſtborn of our ſons and of our cattle, (as it is written in the law) and the firſtlings of our herds and of our flocks, to bring to the houſe of our God, unto the prieſts that miniſter in the houſe of our God: 37 And that we ſhould bring the firſt-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oyl, unto the prieſt, to the chambers of the houſe of our God, and the tithes of our ground unto the Levites, that the ſame Levites had

have the tithes, in all the cities of our tillage. 38 And the prieſt the ſon of Aaron, ſhall be with the Levites, when the Levites take tithes: and the Levites ſhall bring up the tithe of the tithes, unto the houſe of our God, to the chambers, into the treaſure-houſe. 39 For the children of Iſrael, and the children of Levi, ſhall bring the offering of the corn, of the new wine, and the oyl, unto the chambers, where *are* the veſſels of the ſanctuary, and the prieſts that miniſter, and the porters, and the ſingers: and we will not forſake the houſe of our God.

And entered into a Curſe, and into an Oath, to walk in God's Law] It ſignified little indeed what ſuch untoward People promiſed; for what Regard would they have to their own Hand-writing (for they ſet their Hands and Seals to the Covenant) who regarded not the *Ten Commandments*, written on Tables of Stone by the Finger of God? It was very uſeful however, that there ſhould be a publick Inſtrument to convince them of their Impiety, and that they might be publickly confounded, when they proved *perfidious* Deſerters, by ſhewing them, under their own Hands, their Engagements to future Fidelity.

CHAP. XI.

The Rulers voluntarily dwell at Jeruſalem; *but the People are choſen by Lot for that Purpoſe. A Catalogue of their Names.*

Ver. 1. AND the rulers of the people dwelt at Jeruſalem: the reſt of the people alſo caſt lots, to bring one of ten, to dwell in Jeruſalem the holy city, and nine parts to *dwell* in other cities. 2 And the people bleſſed all the men, that willingly offered themſelves to dwell at Jeruſalem. 3 Now theſe are the chief of the province that dwelt in Jeruſalem: but in the cities of Judah dwelt every one in his poſſeſſion in their cities, *to wit*, Iſrael, the prieſts, and the Levites, and the Nethinims, and the children of Solomons ſervants. 4 And at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephatiah, the ſon of Mahalaleel, of the children of Perez; 5 And Maaſeiah the ſon of Baruch, the ſon of Col-hozeh, the ſon of Hazaiah, the ſon of Adaiah, the ſon of Joiarib, the ſon of Zechariah, the ſon of Shiloni. 6 All the ſons of Perez that dwelt at Jeruſalem, *were* four hundred threeſcore and eight valiant men. 7 And theſe *are* the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Joed, the ſon of Pedaiah, the ſon of Kolaiah, the ſon of Maaſeiah, the ſon of Ithiel, the ſon of Jeſaiah. 8 And after him Gabbai, Sallai, nine hundred twenty and eight. 9 And Joel the ſon of Zichri *was* their over-ſeer: and Judah the ſon of Senuah, *was* ſecond over the city. 10 Of the prieſts: Jedaiah the ſon of Joarib, Jachin. 11 Seraiah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, *was* the ruler of the houſe of God. 12 And their brethren that did the work of the houſe, *were* eight hundred twenty and two: and Adaiah the ſon of Jeroham, the ſon of Pelaliah, the ſon of Amzi, the ſon of Zechariah, the ſon of Pashur, the ſon of Malchiah, 13 And his brethren, chief of the fathers, two hundred forty and two: and Amaſhai, the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth, the ſon of Immer, 14 And their brethren mighty men of valour, an hundred twenty and eight: and their overſeer *was* Zabdiel, the ſon of *one of* the great men. 15 Alſo of the Levites: Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon of Bunni. 16 And Shabbethai, and Jozabad, of the chief of the Levites, *had* the overſight of the outward buſineſs of the houſe of God. 17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph, *was* the principal to begin the thankſgiving in prayer: and Bakbukiah the ſecond among his brethren, and Abda the ſon of Shammua, the ſon of Galal, the ſon of Jeduthun. 18 All the Levites in the holy city, *were* two hundred fourſcore and four. 19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred ſeventy and two. 20 And the reſidue of Iſrael, of the prieſts, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance. 21 But the Nethinims dwelt in Ophel: and Zia, and Giſpa *were* over the Nethinims. 22 The overſeer alſo of the Levites at Jeruſalem, *was* Uzzi the ſon of Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon of Micah: of the ſons of Aſaph, the ſingers *were* over the buſineſs of the houſe of God. 23 For *it was* the kings commandment concerning them, that a certain portion ſhould be for the ſingers, due for every day. 24 And Pethaiah the ſon of Meſhezabeel, of the children of Zerah the ſon of Judah, *was* at the kings hand in all matters concerning the people. 25 And for the villages, with their fields, *ſome* of the children of Judah dwelt at Kirjath-arba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel and *in* the villages thereof. 26 And at Jeſhua, and at Moladah, and at Beth-phelet, 27 And at Hazar-ſhual, and at Beer-ſheba, and in the villages thereof, 28 And at Ziklag, and at Mekonah and in the villages thereof, 29 And at En-rimmon, and at Zareah, and at Jarmuth, 30 Zanoah, Adullam, and *in* their villages, at Lachiſh, and the fields thereof, at Azekah and *in* the villages thereof. And they dwelt from Beer-ſheba, unto the valley of Hinnom. 31 The children alſo of Benjamin from Geba, *dwelt* at Michmaſh, and Aija, and Beth-el, and *in* their villages, 32 *And* at Anathoth, Nob, Ananiah, 33 Hazor, Ramah, Gittaim, 34 Hadid, Zeboim, Neballat, 35 Lod, and Ono, the valley of craftſmen. 36 And of the Levites, *were* diviſions *in* Judah *and* in Benjamin.

The reſt of the People alſo caſt Lots] Tho' the caſting of Lots be certainly forbidden, where the Thing is done out of a Spirit of *Superſtition*, or with a Deſign to tempt God; yet, on ſome Occaſions, it is enjoined by God himſelf; and the moſt holy Perſons, both in the *Old* and *New Teſtament*, in particular Caſes, have practiſed it. The Wiſe Man acknowledges the Uſefulneſs of this Cuſtom, when he tells us, *that the Lot cauſed Contention to ceaſe*, Prov. xviii. 18. and therefore it was no bad Policy (as Things now ſtood) to take this Method of Deciſion, ſince the Lot (which all allowed was under the Divine Direction) falling upon ſuch a Perſon, rather than another, would be a great Means, no doubt, to make him remove more contentedly to the City. *Patrick*'s Com. and *Calmet*'s Dict.

And at Jeruſalem dwelt certain of the Children of Judah,

dah, and of the Children of Benjamin] These were the *two Tribes* that antiently poſſeſſed *Jeruſalem*, which ſtood, partly in one Tribe, and partly in the other; for which Reaſon, in ſome Places of Scripture, *Jeruſalem* is reckoned as belonging to the Children of *Judah*, Joſh. xv. 63. and *Judg.* xviii. and in others, to the Children of *Benjamin*, Judg. xxi. 28. but what Part of the City belonged to the one, and what to the other, is not ſo well agreed among learned Men. Since theſe two Tribes, however, were the antient Inhabitants of the City, there was all the Reaſon in the World, why, in this Scarcity of Inmates, they, above any others, ſhould be obliged to come and dwell there. *Patrick*'s Com.

CHAP. XII.

The Prieſts and Levites that returned with Zerubbabel. *The Dedication of the Wall obſerved in a very ſolemn Manner.*

Ver. 1. NOW theſe are the prieſts and the Levites that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Jeremiah, Ezra, 2 Amariah, Maluſh, Hattuſh, 3 Shechaniah, Rehum, Meremoth, 4 Iddo, Ginnetho, Abijah, 5 Miamin, Maadiah, Bilgah, 6 Shemaiah, and Joiarib, Jedaiah, 7 Sallu, Amok, Hilkiah, Jedaiah: theſe *were* the chief of the prieſts, and of their brethren in the days of Jeſhua. 8 Moreover the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thankſgiving, he and his brethren. 9 Alſo Bakbukiah, and Unni, their brethren, *were* over againſt them in the watches. 10 And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada. 11 And Joiada begat Jonathan, and Jonathan begat Jaddua. 12 And in the days of Joiakim, were prieſts, the chief of the fathers: of Seraiah, Meraiah: of Jeremiah, Hananiah: 13 Of Ezra, Meſhullam: of Amariah, Jehohanan: 14 Of Melicu, Jonathan: of Shebaniah, Joſeph: 15 Of Harim, Adna: of Meraioth, Helkai: 16 Of Iddo, Zechariah: of Ginnethon, Meſhullam: 17 Of Abijah, Zichri: of Miniamim, of Moadiah, Piltai: 18 Of Bilgah, Shammua: of Shemaiah, Jehonathan: 19 And of Joarib, Mattenai: of Jedaiah, Uzzi: 20 Of Sallai, Kallai: of Amok, Eber: 21 Of Hilkiah, Haſhabiah: of Jedaiah, Nethaneel. 22 The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius the Perſian. 23 The ſons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the ſon of Eliaſhib. 24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over againſt them, to praiſe *and* to give thanks according to the commandment of David the man of God, ward over againſt ward. 25 Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters keeping the ward, at the threſholds of the gates. 26 Theſe *were* in the days of Joiakim the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the governor, and of Ezra the prieſt, the ſcribe. 27 And at the dedication of the wall of Jeruſalem, they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſs, both with thankſgivings, and with ſinging, *with* cymbals, pſalteries, and with harps. 28 And the ſons of the ſingers gathered themſelves together, both out of the plain country round about Jeruſalem, and from the villages of Netophathi, 29 Alſo from the houſe of Gilgal, and out of the fields of Geba, and Azmaveth: for the ſingers had builded them villages round about Jeruſalem. 30 And the prieſts and the Levites purified themſelves and purified the people, and the gates, and the wall. 31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung-gate: 32 And after them went Hoſhaiah, and half of the princes of Judah, 33 And Azariah, Ezra and Meſhullam, 34 Judah and Benjamin, and Shemaiah, and Jeremiah, 35 And *certain* of the prieſts ſons with trumpets: *namely*, Zechariah the ſon of Jonathan, the ſon *of* Shemaiah, the ſon of Mattaniah, the ſon of Michaiah, the ſon of Zaccur, the ſon of Aſaph: 36 And his brethren Shemaiah, and Azarael, Milalai, Gilalai, Maani, Nethaneel, and Judah, Hanani, with the muſical inſtruments of David the man of God, and Ezra the ſcribe before them. 37 And at the fountain-gate, which was over againſt them, they went up by the ſtairs of the city of David, at the going up of the wall, above the houſe of David, even unto the water-gate eaſtward. 38 And the other *company of them that gave* thanks, went over againſt *them*, and I after them, and the half of the people upon the wall from beyond the tower of the furnaces, even unto the broad wall: 39 And from above the gate of Ephraim, and above the old gate, and above the fiſh-gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep gate; and they ſtood ſtill in the priſon-gate. 40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me: 41 And the prieſts; Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah with trumpets: 42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan; and Malchijah, and Elam, and Ezer: and the ſingers ſang loud, with Jezrahiah their overſeer. 43 Alſo that day they offered great ſacrifices, and rejoiced; for God had made them rejoice with great joy; the wives alſo and the children rejoiced: ſo that the joy of Jeruſalem was heard even afar off. 44 And at that time were ſome appointed over the chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the prieſts and Levites: for Judah rejoiced for the prieſts, and for the Levites that waited. 45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his ſon, 46 For in the days of David and Aſaph of old, *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God. 47 And all Iſrael in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the ſingers and the porters, every day his portion, and they ſanctified *holy things* unto the Levites, and

the Levites sanctified *them* unto the children of Aaron.

And at the Dedication of the Wall of Jerusalem] *Dedication* is a religious Ceremony, whereby any Temple, Altar and Vessel thereunto belonging, is, by the Pronunciation of a certain Form of Blessing, consecrated to the Service of God; and this Dedication, we may observe, extends not only to Things sacred, but to Cities and their Walls, and sometimes to private Houses, *Deut.* xx. 5. As therefore *Moses* in the Wilderness dedicated the Tabernacle, and *Solomon* the Temple, when he had finished it; so *Nehemiah*, having put Things in good Order, built the Walls, and set up the Gates, thought proper to dedicate the City, as a Place which God himself had chosen, and sanctified by his Temple, and gracious Presence; and, by this Dedication, to restore it to him again after it had been laid waste, and profaned by the Devastation of the *Heathens*. *Patrick*'s Com. and *Pool*'s Ann.

CHAP. XIII.

Upon reading of the Law, a Separation is made from the mixt Multitude. Nehemiah *returns to* Jerusalem, *and rectifies some Disorders that had happened in his Absence, particularly with Regard to the Breach of the Sabbath, and mixed Marriages.*

Ver. 1. ON that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever: 2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. 3 Now it came to pass when they had heard the law, that they separated from Israel all the mixed multitude. 4 And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah: 5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oyl, (which was commanded *to be* given to the Levites, and the singers and the porters) and the offerings of the priests. 6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king: 7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. 8 And it grieved me sore; therefore I cast forth all the household-stuff of Tobiah out of the chamber. 9 Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense. 10 And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers that did the work, were fled every one to his field. 11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. 12 Then brought all Judah the tithe of the corn, and the new wine, and the oyl, unto the treasuries. 13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedeiah: and next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office *was* to distribute unto their brethren. 14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof. 15 In those days saw I in Judah *some* treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner *of* burdens, which they brought into Jerusalem on the sabbath-day: and I testified *against them* in the day wherein they sold victuals. 16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. 17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day? 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. 19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath-day. 20 So the merchants, and sellers of all kind of ware lodged without Jerusalem once or twice. 21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath. 22 And I commanded the Levites, that they should cleanse themselves, and *that* they should come *and* keep the gates to sanctifie the sabbath-day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy. 23 In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab: 24 And their children spake half in the speech of Ashdod, and could not speak in the Jews language, but according to the language of each people. 25 And I contended with them, and cursed them, and smote certain of them, and pluckt off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for your selves. 26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. 27 Shall we then hearken unto you to do all this great evil, to transgress against our God, in marrying strange wives? 28 And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me. 29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. 30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business: 31 And for the wood-offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

And therein it was found written, that the Ammonite and the Moabite ſhould not come into the Congregation for ever] Deut. xxiii. 3. They, who, by *the Congregation of God*, in this Place, do underſtand *the publick Aſſemblies for divine Worſhip*, lie under a great Miſtake; for no Man of any Nation was forbidden to come and pray unto God in the Temple. Men of all Nations indeed, that were willing to become Proſelites, were admitted into the *Jewiſh* Communion; and, if they ſubmitted to be circumciſed, were allowed to eat the *Paſſover*, and to enjoy all the Privileges that true *Iſraelites* did, except only in the Caſe of *Marriage*; and therefore this Phraſe, of not *entering into the Congregation of the Lord*, muſt be underſtood to mean no more than a Prohibition of Marriage: For this (according to the *Rabbins*) was the Caſe of ſuch Prohibitions. None of the Houſe of *Iſrael*, of either Sex, were to enter into Marriage with any *Gentiles*, of what Nation ſoever, unleſs they were firſt converted to their Religion, and became entire Proſelites to it; and, even in that Caſe, ſome were debarr'd from it for ever; others, only in part; and others again, only for a limited Time. Of the *firſt* Sort, were all of the *ſeven* Nations of the *Canaanites*, mention'd in *Deut.* vii. Of the *ſecond* Sort were the *Moabites* and the *Ammonites*, whoſe *Males* were excluded for ever, but not their *Females*; and of the *third* Sort were the *Edomites* and *Egyptians*, with whom the *Jews* might not marry until the third Generation: But with all others, who were not of theſe three excepted Sorts, they might freely make Inter-marriages, whenever they became thorough Proſelytes to their Religion. At preſent, however, becauſe, through the Confuſions which have ſince happen'd in all Nations, it is not to be known who is an *Ammonite*, who an *Edomite*, a *Moabite*, or an *Egyptian*, they hold this Prohibition to be long out of Date, and that now, any *Gentile*, as ſoon as *proſelyted* to their Religion, may be immediately admitted to make Intermarriages with them. *Prideaux*'s Connect.

Eliaſhib the Prieſt, having the Overſight of the Chamber of the Houſe of the Lord] From hence ſome are apt to imagine, that this *Eliaſhib* was no more than a common Prieſt; becauſe this was an Office too mean (as they think) for the *High-prieſt*. But we cannot ſee, why the Overſight of the *Chambers of the Houſe of God*, may not import the whole Government of the Temple, which certainly belonged to the *High-prieſt* only; nor can we conceive how any one, that was leſs than abſolute Governor of the whole Temple, could make ſo great an Innovation in it. He was Aſſiſtant indeed in the Reparation of the Walls of the City; but, excepting this one Act, where do we read of his doing any Thing worthy of Memory, towards reforming of what was amiſs, either in Church or State, in the Times either of *Ezra* or *Nehemiah?* And yet we cannot but preſume, that, had he joined with them in ſo good a Work, ſome Mention would have been made of it by the Books written by them. Since therefore, inſtead of this, we find it recorded in *Ezra*, Ch. x. 18. that the *Pontifical* Houſe was, in his Time, grown very corrupt, and, not improbably, by his Connivance began to marry into *heathen* Families, (Ver. 28. of this Chapter) it ſeems moſt likely, that it was *Eliaſhib* the High-prieſt, who was the Author of this great Profanation of the *Houſe of God*; but as he might die before *Nehemiah* returned from *Babylon*, for this Reaſon we hear nothing of the Governor's reprehending him for it. *Prideaux*. Connect.

And their Children ſpake half in the Language of Aſhdod, and could not ſpeak in the Jews Language] What the natural Language of the *Jews* at this Time was, whether the *Hebrew*, or *Chaldee*, is Matter of long Enquiry among the Learned. Thoſe, who ſuppoſe it was *Hebrew*, produce the Books of *Ezra*, *Nehemiah*, and *Eſther*, beſides the Prophecies of *Daniel*, which, for the moſt part, were written in *Hebrew*, and which, they ſuppoſe, the Authors of them would not have done, if *Hebrew*, at that Time, had not been the vulgar Language. But to this it is replied, that the *Jewiſh* Authors might make Uſe of the *Hebrew* Language in what they wrote, not only becauſe the Things which they recorded, concern'd the *Jewiſh* Nation only, among whom there were learned Men enough to explain them; but chiefly, becauſe they were minded to conceal what they wrote from the *Chaldeans*, who, at that Time, were their Lords and Maſters; and, conſidering all Circumſtances, might not perhaps have been ſo well pleas'd with them, had they underſtood the Contents of their Writings. Since it appears, as they *ſay they*, by ſeveral Words, occurring in the Books of the *Maccabees*, the *New Teſtament*, and *Joſephus*, that the Language which the *Jews* then ſpoke, was *Chaldee*; that this Language they learned in their Captivity, and, after their Return from it, never affected the antient *Hebrew* Tongue, ſo as to ſpeak it [illegible]; hence muſt follow, that what is here called the *Language of the Jews*, and their native Tongue, was at that Time no other than the *Chaldee*, for the ancient *Hebrew* was only preſerved among the Learned. *Le Clerc*'s Com.

And I contended with them, and curſed them, and ſmote certain of them, and pluck'd off their Hair] Some of theſe Things, as they are made to proceed from *Nehemiah*'s Mouth, ſound a little oddly: But the Senſe of the Words is no more than this: — *I contended with them*, i. e. I expoſtulated the Matter with them. *I curſed them*, i. e. excommunicated them, in the doing of which, I denounced God's Judgments against them. *I ſmote certain of them*, i. e. order'd the Officers to beat ſome of the moſt notorious Offenders either with Rods, or with Scourges, according to *Deut.* xxv. 2. *And I plucked off their Hair*, i. e. I commanded them to be ſhaved, thereby to put them to Shame and make them look like vile Slaves: For, as the Hair was eſteem'd a great Ornament among the Eaſtern Nations, ſo Baldneſs was accounted a great Diſgrace; and, to inflict theſe ſeveral Puniſhments upon them, *Nehemiah* had a ſufficient Provocation, becauſe, in their marrying with *Heathen* Nations, they had acted contrary, not only to the expreſs Law of God, but to their own late *ſolemn Covenant* and Promiſe, *Ezra* x. 19. *Pool*'s Ann.

Therefore I chaſed him from me] *Joſephus* relates the Matter, as if this Expulſion had been effected by the Power of the great *Sanhedrim*: But whether the great *Sanhedrim* was at this Time in Being, or not (as we have no clear Footſteps of it, until the Time of *Judas Maccabeus*) there was no Occaſion for its interpoſing, ſince *Nehemiah*, no doubt, as Governor of the Province, had Authority enough to banish him out of *Judea*, as *Bertram* expounds the Phraſe, *I chaſed him from me*.

AN EXPOSITION OF The Book of *ESTHER*.

The ARGUMENT.

This Book bears the Name of Eſther, *becauſe her Character, Conduct, and Tranſactions are the principal Subjects therein treated of. She who lived in Obſcurity, and was privately brought up under the Eye and Tuition of her Kinſman* Mordecai, *is advanced to a Copartnerſhip in the Throne of* Perſia; *that, by this Means, ſhe might be made an Inſtrument in the Hands of Providence, to defeat the moſt notorious and deſtructive Conſpiracy that ever was formed againſt her Countrymen the* Jews. *The various Incidents related in the Story, contribute to ſet off and embelliſh the Characters of the ſeveral Actors in it, and to conduct the Whole to its final Cataſtrophe, the wonderful Deliverance of the* Jews *out of the Hands of their Enemies. Upon which Occaſion the* Jews *inſtituted a ſolemn Feſtival, annually to be obſerved, called* Purim, *to commemorate this great and unexpected Favour which God vouchſafed his People.*

This Hiſtory, according to ſome, contains the Events of twenty Years, tho' others reduce the Term to twelve.

CHAP. I.

Ahaſuerus makes a Royal Feaſt, and ſends for his Queen Vaſhti, *who refuſes to come. The King, by the Advice of his Wiſemen, degrades her from her Dignity, and publiſhes a Decree thereupon.*

1 NOW it came to paſs in the days of Ahaſuerus, (this is Ahaſuerus which reigned from India even unto Ethiopia, *over* a hundred and ſeven and twenty provinces) 2 *That* in thoſe days, when the king Ahaſuerus ſat on the throne of his kingdom, which *was* in Shuſhan the palace, 3 In the third year of his reign, he made a feaſt unto all his princes, and his ſervants; the power of Perſia and Media, the nobles and princes of the provinces *being* before him. 4 When he ſhewed the riches of his glorious kingdom, and the honour of his excellent majeſty, many days, *even* an hundred and fourſcore days. 5 And when theſe days were expired, the king made a feaſt unto all the people *that were* preſent in Shuſhan the palace, both unto great and ſmall, ſeven days, in the court of the garden of the kings palace, 6 *Where were* white, green, and blue hangings, faſtened with cords of fine linen and purple, to ſilver rings, and pillars of marble: the beds *were of* gold, and ſilver, upon a pavement of red, and blue, and white, and black marble. 7 And they gave *them* drink in veſſels of gold, (the veſſels being divers one from another) and royal wine in abundance, according to the ſtate of the king. 8 And the drinking *was* according to the law, none did compel: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every mans pleaſure. 9 Alſo Vaſhti the queen made a feaſt for the women *in* the royal houſe which *belonged* to king Ahaſuerus. 10 On the ſeventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven chamberlains that ſerved in the preſence of Ahaſuerus the king, 11 To bring Vaſhti the queen before the king, with the crown royal, to ſhew the people and the princes her beauty: for ſhe *was* fair to look on. 12 But the queen Vaſhti refuſed to come at the kings commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him. 13 Then the king ſaid to the wiſe men, which knew the times, (for ſo was the kings manner towards all that knew law and judgment: 14 And next unto him *was* Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena, *and* Memucan, the ſeven princes of Perſia, and Media, which ſaw the kings face, *and* which ſat the firſt in the kingdom) 15 What ſhall we do unto the queen Vaſhti, according to law, becauſe ſhe hath not performed the commandment of the king Ahaſuerus, by the chamberlains? 16 And Memucan anſwered before the king and the princes, Vaſhti the queen hath not done wrong to the king only, but alſo to all the princes, and to all the people that are in all the provinces of the king Ahaſuerus. 17 For this deed of the queen ſhall come abroad unto all women, ſo that they ſhall deſpiſe their huſbands in their eyes, when it ſhall be reported, The king Ahaſuerus commanded Vaſhti the queen to be brought in before him, but ſhe came not. 18 *Likewiſe* ſhall the ladies

ladies of Perſia and Media ſay this day unto all the kings and princes; which have heard of the deed of the queen. Thus *ſhall there ariſe* too much contempt and wrath. 19 If it pleaſe the king, let there go a royal commandment from him, and let it be written among the laws of the Perſians and the Medes, that it be not altered, that Vaſhti come no more before king Ahaſuerus, and let the king give her royal eſtate unto another that is better than ſhe. 20 And when the kings decree which he ſhall make, ſhall be publiſhed throughout all his empire, (for it is great) all the wives ſhall give to their husbands honour, both to great and ſmall. 21 And the ſaying pleaſed the king and the princes, and the king did according to the word of Memucan: 22 For he ſent letters into all the kings provinces, into every province, according to the writing thereof, and to every people after their language, that every man ſhould bare rule in his own houſe, and that it ſhould be publiſhed according to the language of every people.

Which was in Shuſhan the Palace] *Cyrus* and the reſt of the *Perſian* Kings, after the Conqueſt of the *Medes* (whoſe Country lay remote) ſetled their Royal Seat at *Shuſhan*, that they might not be too far from *Babylon*, and made it the Capital of *Perſia*. It ſtood upon the River *Ulai*, and was a Place of ſuch Renown, that *Strabo* calls it *a City moſt worthy to be praiſed*. The whole Country about it was wonderfully fruitful, producing an hundred, and ſometimes two hundred Fold, as the ſame Author informs us, L. xv. *Pliny*, indeed, ſuppoſes, that *Darius Hyſtaſpes* was the firſt Founder of it, but he only enlarged and beautify'd it with a moſt magnificent Palace, which *Ariſtotle* calls *a wonderful Royal Palace, ſhining with Gold, Amber, and Ivory*. Nor is it foreign to this Purpoſe, what our learned *Lightfoot* tells us, *viz.* that the *outward* Gate of the Eaſtern Wall of the Temple, was called *the Gate of Shuſhan*, and had the Figure of that City carv'd on it, in Acknowledgment of the Decree, which this *Darius* granted in that Place, in order to permit, and encourage the *Jews* to rebuild their Temple at *Jeruſalem*. *Patrick*'s Com. and *Calmet*'s Dict.

Alſo Vaſhti the Queen made a Feaſt for the Women] It has been a great Enquiry among the Learned, who this *Vaſhti* was. Thoſe, who make the *Ahaſuerus* in Scripture to be *Darius* the Son of *Hyſtaſpes*, ſuppoſe that ſhe was *Atoſſa*, the Daughter of *Cyrus*, who was firſt married to *Cambyſes*, her own Brother, then to the *Magian*, who would have paſſed for *Smerdis*, and laſt of all, to *Darius*. Others ſuppoſe, that ſhe was the own Siſter of *Ahaſuerus*, becauſe the *Perſians*, in thoſe Days, made no Scruple of theſe Kind of Marriages; tho' there is much more Reaſon to think, that before her Marriage, there had been ſuch a Collection of Virgins, made for the Uſe of the King, as was before *Eſther*'s, (this is implied in Ch. ii. 19.) and that having the good Fortune then of obtaining the Preference in the King's Eſteem, ſhe was created Queen; but being perhaps a Woman of an high Deſcent, her Family Extraction, for that Reaſon, might be concealed. *Calmet*'s Dict.

The wiſe Men which knew the Times] From whence ſome have obſerved, that, as the *Perſian* Kings did nothing without their *Magi*, who were great Pretenders to Aſtrology, Men of this Sort were called, to know whether it was a proper Time to ſet about the Thing, which the King might have then in his Mind. For ſuch was the Superſtition of the *Eaſtern* People, that (as the Satyriſt obſerves) *what the Aſtrologer affirmed, was believed as tho' pronounced by an Oracle*. The Explication, however, which *Vitringa* gives us of the original Words, *Jodehe habitim*, is far from being improper, *viz.* That they were Men well verſed in antient Hiſtories, and in the Laws and Cuſtoms, and were therefore able to give the King Counſel in all extraordinary and perplexed Caſes, as this certainly was. *Patrick* and *Le Clerc*'s Com.

CHAP. II.

A Collection of young Virgins out of all the Provinces of the Kingdom, out of whom the King might chuſe one for his Queen. Eſther *choſen*. *A Conſpiracy againſt the King diſcovered by* Mordecai, *and the Traytors executed.*

Ver. 1. AFTER theſe things, when the wrath of king Ahaſuerus was appeaſed, he remembered Vaſhti, and what ſhe had done, and what was decreed againſt her. Then ſaid the kings ſervants, that miniſtred unto him, Let there be fair young virgins ſought for the king. 3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shuſhan the palace, to the houſe of the women, unto the cuſtody of Hege the king's chamberlain, keeper of the women, and let their things for purification be given *them:* 4 And let the maiden which pleaſeth the king, be queen inſtead of Vaſhti. And the thing pleaſed the king, and he did ſo. 5 *Now* in Shuſhan the palace there was a certain Jew, whoſe name *was* Mordecai, the ſon of Jair, the ſon of Shimei, the ſon of Kiſh, a Benjamite: 6 Who had been carried away from Jeruſalem, with the captivity which had been carried away with Jechonias king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. 7 And he brought up Hadaſſah (that is Eſther) his uncles daughter: for ſhe had neither father nor mother, and the maid *was* fair and beautiful, whom Mordecai (when her father and mother were dead) took for his own daughter. 8 So it came to paſs, when the kings commandment and his decree was heard, and when many maidens were gathered together unto Shuſhan the palace, to the cuſtody of Hegai, that Eſther was brought also unto the kings houſe, to the cuſtody of Hegai keeper of the women. 9 And the maiden pleaſed him, and ſhe obtained kindneſs of him, and he ſpeedily gave her her things for the purification with ſuch things as belonged to her, and ſeven maidens, *which* were meet to be given her, out of the kings houſe, and he preferrred her and her maids unto the beſt *place* of the houſe of the women. Eſther had not ſhewed her people, nor her kindred: for Mordecai had charged her that ſhe ſhould not ſhew it. 11 And Mordecai walked every day before the court of the womens houſe, to know how Eſther did, and what ſhould become of her. Now when every maids turn was come, to go in to king Ahaſuerus, after that ſhe had been twelve months, according to the manner of the women, (for ſo were the days of their purifications accompliſhed, *to wit*, ſix months with oil of myrrhe, and ſix months with ſweet odours, and with *other* things for the purifying of the women) 13 Then thus came *every* maiden unto the king; whatſoever ſhe deſired was given her, to go with her out of the houſe of the women, unto the king's houſe. 14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz, the king's chamberlain, which kept the concubines: ſhe came in unto the king no more, except

ing delighted in her; and that ſhe were called by name. 15 Now when the turn of Eſther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, ſhe required nothing, but what Hegai the kings chamberlain, the keeper of the women appointed: and Eſther obtained favour in the ſight of all them that looked upon her. 16 So Eſther was taken unto king Ahaſuerus, unto his houſe royal, in the tenth month (which is the month Tebeth) in the ſeventh year of his reign. 17 And the king loved Eſther above all the women, and ſhe obtained grace and favour in his ſight, more than all the virgins; ſo that he ſat the royal crown upon her head, and made her queen in ſtead of Vaſhti. 18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſthers feaſt, and he made a releaſe to the provinces, and gave gifts, according to the ſtate of the king. 19 And when the virgins were gathered together the ſecond time, then Mordecai ſat in the kings gate. 20 Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai like as when ſhe was brought up with him. 21 In thoſe days (while Mordecai ſat in the kings gate) two of the kings chamberlains, Bigthan and Tereſh, of thoſe which kept the door, were wroth, and ſought to lay hand on the king Ahaſuerus. 22 And the thing was known to Mordecai, who told it unto Eſther the queen, and Eſther certified the king *thereof*, in Mordecai's name. 23 And when inquiſition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Now in Shuſhan the Palace, there was a certain Jew, whoſe Name was Mordecai] He ſeems to have been one of the Porters of the royal Palace; or perhaps an Officer of an higher Rank; becauſe it was an Order inſtituted by *Cyrus*, that all Perſons whatever, who had any Employment at Court, ſhould attend at the *Palace Gate*, (where there was, doubtleſs, a proper *Waiting-Room* for their Reception) that they might be in Readineſs, whenever they were wanted, or called for: And that this Cuſtom was afterwards continued, we may learn from *Herodotus*, L. iii. C. 120. *Le Clerc*'s Com.

And he brought up Hadaſſah, that is Eſther] This Woman was born in *Babylon*, and therefore, in Analogy to that Language, they gave her the Name of *Hadaſſah*, which, in *Chaldee*, ſignifies a *Myrtle*; but her *Perſian* Name was *Eſther*, which ſome (a little ingruouſly) derive from *After*, a *Star*, and others from *Satar*, which ſignifies *hidden*, becauſe ſhe was concealed in *Mordecai*'s Houſe; or rather, becauſe her Relation was concealed, and ſhe not known, until *Mordecai*'s Merit and Services to the Crown came to be rewarded. *Patrick*'s Com.

For ſo were the Days of their Purification accompliſhed, viz. ſix Months with Oil of Myrrh, and ſix Months with ſweet Odours] *Myrrh*, beſides the Fragrancy of its Smell, was good to make the Skin ſoft and ſmooth, and clear it from all Manner of Scurf; and *ſweet Odours* were neceſſary in theſe hot Countries, to take off all ill Scents, and, as ſome think, to make the Body more vigorous. But, beſides this, there might be ſomething of State in making thoſe Vaſſals (for ſo they were accounted) wait, before they were admitted to the Honour of the King's Bed; and ſomething of Caution too, in keeping them ſecluſe for ſo long a time, that the King might be ſatisfied, that he was not impoſed upon by a Child begotten by any other Man. *Patrick*'s Com. and *Pool*'s Ann.

CHAP. III.

Haman's *Advancement*. Mordecai *pays him no Honours; which* Haman *reſents, and reſolves to be revenged upon all the* Jews.

Ver. 1. AFTER theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that were with him. 2 And all the kings ſervants that *were* in the kings gate, bowed, and reverenced Haman; for the king had ſo commanded concerning him: but Mordecai bowed not, nor did *him* reverence. 3 Then the kings ſervants, which *were* in the kings gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the kings commandment? 4 Now it came to paſs, when they ſpake daily unto him, and he hearkened not unto them, that they told Haman, to ſee whether Mordecai his matters would ſtand; for he had told them that he *was* a Jew. 5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. 6 And he thought ſcorn to lay hands on Mordecai alone: for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews, that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai. 7 In the firſt month (that is the month Niſan) in the twelfth year of king Ahaſuerus, they caſt Pur, that is, the lot, before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is* the month Adar. 8 And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad, and diſperſed among the people, in all the provinces of thy kingdom, and their laws *are* divers from all people, neither keep they the kings laws; therefore it *is* not for the kings profit to ſuffer them. 9 If it pleaſe the king, let it be written that they may be deſtroyed: and I will pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſs, to bring *it* into the kings treaſuries. 10 And the king took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite, the Jews enemy. 11 And the king ſaid unto Haman, The ſilver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee. 12 Then were the kings ſcribes called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the kings lieutenants, and to the governours that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language: in the name of king Ahaſuerus was it written and ſealed with the kings ring. 13 And the letters were ſent by poſts into all the kings provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, (which is the month Adar) and *to take* the ſpoil of them for a prey. 14 The copy of the writing for a commandment to be given in every province, was publiſhed unto all people, that they ſhould be ready againſt that day. 15 The poſts went out, being haſtened by the kings commandment, and the

decree was given in Shushan the palace: and the king and Haman sat down to drink, but the city Shushan was perplexed.

In the first Month (that is the Month Nisan) in the twelfth Year of King Ahasuerus, they cast Pur, that is, the Lot] It was in the first Month in the Year, when *Haman* was to cast Lots, and the Time, for the Execution of the *Jews*, was, by these Lots, delayed until the last Month of the Year, which plainly shews, *That tho' the Lot be cast into the Lap, yet the whole disposing thereof is from the Lord*, Prov. xv. 33. For hereby almost a whole Year interven'd between the Design and its Execution, which gave Time for *Mordecai* to acquaint Queen *Esther* with it, and for her to intercede with the King for revoking or suspending the Decree, and thereby disappointing the Conspiracy: For we can hardly think, (what *Le Clerc* suggests) that *Haman* gave the *Jews* all this Time, that they might make their Escape out of the Kingdom, and not stay to be slain, which might possibly bring an Odium upon himself, when it came to be known by whose Instigation this *Massacre* was committed. *Patrick*'s and *Le Clerc*'s Com.

And I will pay ten thousand Talents of Silver] This, says *Stackhouse*, is, no doubt, a prodigious Sum for any private Man to be Owner of; but we read of several such Persons in History, who, in those antient Times, were Possessors of much greater. *Pithius* the *Lydian*, for Instance, when *Xerxes* passed into *Greece*, was possessed of two thousand Talents of Silver, and four Millions of *Daricks* in Gold, which together amounted to near five Millions and an half of our Sterling Money: And *Marcus Crassus*, the *Roman*, after he had consecrated the Tenth of what he had to *Hercules*, feasted all the People of *Rome* at ten Thousand Tables, and given a *Donative* of Corn to every Citizen, as much as would last him three Months, found the Remainder of his Estate to be seven Thousand one hundred *Roman* Talents, which amount to above a Million and an half of our Money. This may seem a little strange to us at present; but our Wonder will cease, if we consider, that, from the Time of *David* and *Solomon*, and for fifteen hundred Years afterwards, the Riches of this Kind were in much greater Plenty, than they are now. The prodigious Quantities of Gold and Silver, which *Alexander* found in the Treasures of *Darius*; the vast Loads of them, which were often carried before the *Roman* Generals, when they returned from conquered Provinces; and the excessive Sums which certain of their Emperors expended in *Donatives*, Feasts, Shews, and other Instances of Luxury and Prodigality, are, of this, Proof sufficient: But, at length, the Mines of the antient *Ophir*, which furnished all this Plenty, being exhausted, and, by the burning of Cities, and Devastation of Countries, which followed upon the Eruptions of the *Goths*, *Vandals*, and *Huns*, and other barbarous Nations in the *West*, and of the *Saracens*, *Turks*, and *Tartars*, in the *East*, a great Part of the Gold and Silver, which the World then abounded with, being wasted and destroyed by this Means, the great Scarcity of both, which afterwards ensued, was occasioned; nor have the Mines of *Mexico*, *Peru*, and *Brasil*, been as yet, able fully to repair.

CHAP. IV.

Mordecai *and the* Jews *mourn.* Esther *appoints a Fast.*

Ver. 1. WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry: 2 And came even before the kings gate: for none might enter into the kings gate cloathed with sackloth. 3 And in every province whithersoever the kings commandment, and his decree came, *there was* great mourning among the Jews, and fasting, and weeping and wailing, and many lay in sackloth and ashes, 4 So Esthers maids, and her chamberlains came and told *it* her. Then was the queen exceedingly grieved, and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not. 5 Then called Esther for Hatach, *one* of the kings chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*. 6 So Hatach went forth to Mordecai, unto the street of the city, which *was* before the kings gate. 7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the kings treasuries for the Jews, to destroy them. 8 Also he gave him the copy of the writing of the decree, that was given at Shushan to destroy them, *to shew it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. 9 And Hatach came and told Esther the words of Mordecai. 10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai; 11 All the kings servants and the people of the kings provinces do know, that whosoever, whether man or woman, shall come unto the king into the inner court who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king, these thirty days. 12 And they told to Mordecai Esthers words. 13 Then Mordecai commanded to answer Esther, Think not with thy self that thou shalt escape in the kings house, more than all the Jews. 14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place, but thou and thy fathers house shall be destroyed: and who knoweth, whether *thou* art come to the kingdom for *such* a time as this? 15 Then Esther bade *them* return Mordecai *this answer*, 16 Go, gather together all the Jews *that are* present in Shushan, and fast ye for me, and neither eat nor drink, three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish. 17 So Mordecai went his way, and did according to all that Esther had commanded him.

Whosoever, whether Man or Woman, shall come in to the King in the inner Court, who is not called, there is one Law of his to put him to Death] Ever since the Reign of *Dejoces*, King of *Media*, *Herodotus* informs us, that, for the Preservation of his Royal Majesty, was enacted, 'That no one should be admitted in 'the King's Presence, but that, if he had any Busine 'with him, he should transact it by the Intercourse 'his Ministers.' The Custom pass'd from the *Me* to the *Persians*, and therefore we find it in the *Jew* Historian, after the seven *Persian* Princes had killed t *Magian*, who had usurped the Throne, they came this Agreement, that whoever should be elected Kin should allow the others to have at all Times a ri Access to his Presence, (which is an Implication, t they had it not before) whenever they should desire except only when he should be accompanying with a of his Wives. This therefore was the antient Law the Country, and not procured by *Haman*, as so magi

imagine; tho' it cannot be denied, that the Reaſon of the Law at firſt might be, not only the Preſervation of the Majeſty, and Safety of the King's Perſon, but a Contrivance likewiſe of the great Officers of State, that they might engroſs the King to themſelves, by allowing Admittance to none, but whom they ſhould think proper to introduce. *Pool*'s Ann. and *Le Clerc*'s Com.

CHAP. V.

Eſther *appears before the King, and finds Favour, and invites him and* Haman *to a Banquet.* Haman *builds a Gallows for* Mordecai.

Ver. 1. NOW it came to paſs on the third day, that Eſther put on *her* royal apparel, and ſtood in the inner court of the kings houſe, over againſt the kings houſe: and the king ſat upon his royal throne in the royal houſe over againſt the gate of the houſe. 2 And it was ſo when the king ſaw Eſther the queen ſtanding in the court, *that* ſhe obtained favour in his ſight: and the king held out to Eſther the golden ſceptre that *was* in his hand: ſo Eſther drew near, and touched the top of the ſceptre. 3 Then ſaid the king unto her, What wilt thou, queen Eſther? and what is thy requeſt? it ſhall be even given thee, to the half of the kingdom. 4 And Eſther anſwered, If *it ſeem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. 5 Then the king ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid. So the king and Haman came to the banquet that Eſther had prepared. 6 And the king ſaid unto Eſther at the banquet of wine, What is thy petition? and it ſhall be granted thee: and what *is* thy requeſt? even to the half of the kingdom it ſhall be performed. 7 Then anſwered Eſther and ſaid, My petition, and my requeſt *is*; 8 If I have found favour in the ſight of the king, and if it pleaſe the king to grant my petition, and to perform my requeſt, let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to morrow as the king hath ſaid. 9 Then went Haman forth that day, joyful, and with a glad heart: but when Haman ſaw Mordecai in the kings gate, that he ſtood not up, nor moved for him, he was full of indignation againſt Mordecai. 10 Nevertheleſs, Haman refrained himſelf, and when he came home, he ſent and called for his friends, and Zereſh his wife. 11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and ſervants of the king. 12 Haman ſaid moreover, Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared, but my ſelf; and to morrow am I invited unto her alſo with the king. 13 Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the kings gate. 14 Then ſaid Zereſh his wife, and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow ſpeak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleaſed Haman, and he cauſed the gallows to be made.

Let the King and Haman come to the Banquet that I ſhall prepare for them, and I will do to-morrow as the King hath ſaid] Her Intention, in deſiring to entertain the King twice at a Banquet, before ſhe made known her Petition, was, that thereby ſhe might the more endear herſelf to him, and diſpoſe him the better to grant her Requeſt; for which Reaſon, ſhe thought it a Piece of no bad Policy to invite his firſt *Favourite* to come along with him. But, in the whole Matter, the ſingular Providence of God is not a little conſpicuous, which ſo diſpoſed her Mind, that the high Honour, which the King beſtowed upon *Mordecai* the next Day, might fall out in the mean Time, and ſo make way for her Petition, which would come in very ſeaſonably at the *Banquet of Wine:* For as then it was moſt likely for the King to be in a pleaſant Humour, ſo it was moſt uſual for the *Perſians* to enter upon Buſineſs of *State*, when they began to drink. *Le Clerc*'s and *Patrick*'s Com. and *Prideaux*'s Connect.

CHAP. VI.

Ahaſuerus *not being able to ſleep, commands the publick Records to be read; and obſerving that* Mordecai *had not been rewarded according to his Merit, is adviſed, unwittingly, by* Haman, *to do him the greateſt Honours; from whence* Haman's *Downfal is predicted by his Friends. He attends* Eſther's *Banquet.*

Ver. 1. ON that night could not the king ſleep, and he commanded to bring the book of records of the chronicles: and they were read before the king. 2 And it was found written, that Mordecai had told of Bigthana, and Tereſh, two of the kings chamberlains, the keepers of the door, who ſought to lay hand on the king Ahaſuerus. 3 And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the kings ſervants that miniſtred unto him, There is nothing done for him. 4 And the king ſaid, Who is in the court? (Now Haman was come into the outward court of the kings houſe, to ſpeak unto the king, to hang Mordecai on the gallows that he had prepared for him) 5 And the kings ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in. 6 So Haman came in: and the king ſaid unto him, What ſhall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to my ſelf) 7 And Haman anſwered the king, For the man whom the king delighteth to honour, 8 Let the royal apparel be brought which the king *uſeth* to wear, and the horſe that the king rideth upon, and the crown royal which is ſet upon his head: 9 And let this apparel and horſe be delivered to the hand of one of the kings moſt noble princes, that they may aray the man *withal* whom the king delighteth to honour, and bring him on horſe-back through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man whom the king delighteth to honour. 10 Then the king ſaid to Haman, Make haſte, *and* take the apparel, and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew, that ſitteth at the kings gate: let nothing fail of all that thou haſt ſpoken. 11 Then took Haman the apparel and the horſe, and arayed Mordecai, and brought him on horſe-back through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto the

the man whom the king delighteth to honour. 12 And Mordecai came again to the kings gate: but Haman hasted to his house, mourning, and having his head covered. 13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men, and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. 14 And while they *were* yet talking with him, came the kings chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

For the Man whom the King delighteth to honour, let the royal Apparel be brought which the King useth to wear] To form a Notion of the Height of Pride and Arrogance, to which *Haman* (who thought all the Honours he specified, were designed for him) was arrived, we may observe, that, for any one to put on the *Royal Robe*, without the Privity and Consent of the King, was, among the *Persians*, accounted a capital Crime. To which Purpose *Plutarch*, in the Life of *Artaxerxes*, has related this Story: — 'That one Day, when in 'hunting, the King happened to tare his Garment, 'and *Teribazus* was telling him of it, the King asked 'him what he should do? Why, put on another, says '*Teribazus*, and give that to me. That I will, *says* 'the King, but then I enjoin you not to wear it. *Te*'ribazus however, (who was a good Kind of a Man 'enough, but a little weak and silly) adventur'd to 'put it on, with all its fine Ornaments; and, when 'some of the Nobles began to resent it, as a Thing 'not lawful for any Subject to do, *I allow him*, says 'the King, laughing at the Figure he made, *to wear* 'the fine Trinkets as a Woman, and the Robe as a Mad'man.' *Le Clerc*'s Com.

And the Horse that the King rideth upon, and the Crown royal which is set upon his Head] Commentators are not agreed, whether this Crown was placed upon the King's Head, or his Horse's. Those who refer it to the King, will have it to be what we call a *Turbant*, made of fine white and purple Linen, which it was Death for any one to put on his Head, without the King's express Order; to which Purpose *Arrian* tells us this Story: — 'That, as *Alexander* was sailing on 'the *Euphrates*, and his Turbant happened to fall off 'among some Reeds, one of the Watermen immedi'ately jump'd in, and swam to it; but as he could 'not bring it back in his Hand without wetting it, 'he put it upon his Head, and so returned with it. 'Whereupon most Historians, that have wrote of *Alex*'*ander*, (says he) tell us, that he gave him a Talent 'of Silver for this Expression of his Zeal to serve him, 'but, at the same Time, ordered his Head to be struck 'off, for presuming to put on the *Royal Diadem*.' Other Commentators are of Opinion, that this *Keter*, which we render *Crown*, being a Word of a large Signification, will equally denote that Ornament, which the Horse, that the King rode, wore upon his Head: And it must be acknowledged, that this Application of the Thing agrees better with the Signification and Order of the *Hebrew* Words; with the following Verses, wherein no Mention is made of the *Keter*, but only of the Robe, and the Horse, to which this Crown belonged; and with the Custom of the *Persians*, who used to put a certain Ornament (in *Italian* called *Fiocco*) upon the Head of that Horse whereon the King was mounted. *Le Clerc*'s and *Patrick*'s Com. and *Pool*'s Ann.

CHAP. VII.

Esther *petitions for her own and her People's Lives, accuses* Haman; *the King, in a Rage, orders him to be hanged on the Gallows which he had erected for* Mordecai.

Ver. 1. SO the king and Haman came to banquet with Esther the queen. 2 And the king said again to Esther, on the second day, at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed *even* to the half of the kingdom. 3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request. 4 For we are sold, I and my people, to be destroyed, to be slain, and to perish: but if we have had been sold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the kings damage. 5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he? and where is he that durst presume in his heart to do so? 6 And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen. 7 And the king arising from the banquet of wine in his wrath, *went* into the palace-garden; and Haman stood up to make request for his life to Esther the queen: for he saw that there was evil determined against him by the king. 8 Then the king returned out of the palace-garden, into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word went out of the kings mouth, they covered Hamans face. 9 And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high, which Haman had made for Mordecai who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. 10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

And the King arising from the Banquet of Wine in his Wrath, went into the Palace-garden] Partly, as disdaining the Company of so audacious and ungrateful a Person; partly, to cool and allay his Spirit, boiling and struggling with such a Variety of Passions; and partly, to consider within himself the Heinousness of *Haman*'s Crime, the Mischief, which himself had like to have done by his own Rashness, and what Punishment was fit to be inflicted on so vile a Miscreant. *Patrick*'s Com. and *Pool*'s Ann.

And Haman was fallen on the Bed where Esther was] It was a Custom among the *Persians*, as well as other Nations, to sit, or, rather, to lie upon Beds, when they eat or drank; and therefore when *Haman* fell down as a Supplicant, at the Feet of *Esther*, and (as the Manner was among the *Greeks* and *Romans*, and not improbably among the *Persians*) embraced her Knees, the King might pretend, that he was offering Violence to the Queen's *Chastity*. Not that he believed, that this was his Intention, but, in his furious Passion, turned every Thing to the worst Sense, and made use of it to aggravate his Crime. *Patrick*'s Com.

CHAP. VIII.

Mordecai *is advanced over the House of Haman.* Esther *petitions to reverse* Haman's *Letters.* Ahasuerus *gives Leave to* Esther *and* Mordecai *to write to the* Jews *to defend themselves.* Mordecai's *Honour, and the Joy of the* Jews.

ON that day did the king Ahaſuerus give the houſe of Haman the Jews enemy, unto Eſther the queeen: and Mordecai came before the king; for Eſther had told what he was unto her. 2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman. 3 And Eſther ſpake yet again before the king, and fell down at his feet, and beſought him with tears, to put away the miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews. 4 Then the king held out the golden ſcepter toward Eſther. So Eſther aroſe, and ſtood before the king. 5 And ſaid, If it pleaſe the king, and if I have found favour in his ſight, and the thing ſeem right before the king, and I *be* pleaſing in his eyes, let it be written to reverſe the letters deviſed by Haman the ſon of Hammedatha the Agagite, which he wrote to deſtroy the Jews which *are* in all the kings provinces: 6 For how can I endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred? 7 Then the king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews. 8 Write ye alſo for the Jews, as it liketh you, in the kings name, and ſeal *it* with the kings ring: for the writing which is written in the kings name, and ſealed with the kings ring, may no man reverſe. 9 Then were the kings ſcribes called at that time in the third month (that is the month Sivan) on the three and twentieth *day* thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethopia, an hundred twenty and ſeven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. 10 And he wrote in the king Ahaſuerus name, and ſealed it with the kings ring, and ſent letters by poſt on horſe-back, and riders on mules, camels, *and* young dromedaries: 11 Wherein the king granted the Jews, which *were* in every city, to gather themſelves together, and to ſtand for their life, to deſtroy, to ſlay, and cauſe to periſh all the power of the people and province, that would aſſault them, *both* little ones and women, and *to take* the ſpoil of them for a prey: 12 Upon one day, in all the provinces of king Ahaſuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar. 13 The copy of the writing, for commandment to be given in every province, was publiſhed unto all people, and that the Jews ſhould be ready againſt that day, to avenge themſelves on their enemies. 14 So the poſts that rode upon mules and camels went out, being haſtened and preſſed on by the kings commandment; and the decree was given at Shuſhan the palace. 15 And Mordecai went out from the preſence of the king, in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen, and purple; and the city of Shuſhan rejoiced and was glad: 16 The Jews had light and gladneſs, and joy, and honour. 17 And in every province, and in every city, whitherſoever the kings commandment and his decree came, the Jews had joy and gladneſs, a feaſt and a good day; and many of the people of the land became Jews; for the fear of the Jews fell upon them.

For the Writing which is written in the King's Name, and ſealed with the King's Ring, may no Man reverſe.] This Reaſon may belong either, 1. To the writing of theſe preſent Letters; and ſo the Senſe is, Theſe Letters will be moſt effectual, being no leſs irrevocable than the former, and coming laſt will repeal the former. Or, 2. To the former Letters, as a Reaſon why he could not grant their Deſires in recalling them, becauſe they were irrevocable by the Laws of the *Medes* and *Perſians*. And this Senſe, rejected by many, ſeems to be the trueſt, becauſe here is no Mention of reverſing *Haman*'s Letters, which *Eſther* had deſired, Ver. 5. and the King denied, for the Reaſon here alledged; and becauſe the following Letter doth not contain one Word about the reverſing of the former, nor does it take away that Power which was given to all Rulers to deſtroy all the *Jews*, Ch. iii. 12, 13. but only gives the *Jews* Power and Authority to ſtand up in their own Defence, Ver. 11. which, all Circumſtances conſider'd, was ſufficient for their Preſervation.

CHAP. IX.

The Jews *ſlay their Enemies, with the ten Sons of* Haman. Ahaſuerus, *at* Eſther's *Requeſt, grants another Day of Slaughter. The Days of* Purim *made a Feſtival.*

Ver. 1. NOW in the twelfth month (that is the month Adar) on the thirteenth day of the ſame, when the kings commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them) 2 The Jews gathered themſelves together in their cities, throughout all the provinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt; and no man could withſtand them: for the fear of them fell upon all people. 3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews: becauſe the fear of Mordecai fell upon them. 4 For Mordecai was great in the kings houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. 5 Thus the Jews ſmote all their enemies with the ſtroke of the ſword, and ſlaughter and deſtruction, and did what they would unto thoſe that hated them. 6 And in Shuſhan the palace the Jews ſlew and deſtroyed five hundred men. 7 And Parſhandatha, and Dalphon, and Aſpatha, 8 And Poratha, and Adalia, and Aridatha, 9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha, 10 The ten ſons of Haman the ſon of Hamedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their hand. 11 On that day, the number of thoſe that were ſlain in Shuſhan the palace, was brought before the king. 12 And the king ſaid unto Eſther the queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſons of Haman; what have they done in the reſt of the kings provinces? now what *is* thy petition?

petition? and it ſhall be granted thee: or what *is* thy requeſt further? and it ſhall be done. 13 Then ſaid Eſther, If it pleaſe the king, let it be granted to the Jews which *are* in Suſhan, to do to morrow alſo according unto this days decree, and let Hamans ten ſons be hanged upon the gallows. 14 And the king commanded it ſo to be done; and the decree was given at Shuſhan, and they hanged Hamans ten ſons. 15 For the Jews that were in Shuſhan, gathered themſelves together on the fourteenth day alſo of the month Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand. 16 But the other Jews that *were* in the kings provinces, gathered themſelves together, and ſtood for their lives, and had reſt from their enemies, and ſlew of their foes ſeventy and five thouſand; but they laid not their hands on the prey. 17 On the thirteenth day of the month Adar, and on the fourteenth day of the ſame, reſted they, and made it a day of feaſting and gladneſs. 18 But the Jews that *were* at Shuſhan, aſſembled together on the thirteenth *day* thereof, and on the fourteenth day thereof; and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſs. 19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar, *a day of* gladneſs and feaſting, and a good day, and of ſending portions one to another. 20 And Mordecai wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the king Ahaſuerus, *both* nigh and far. 21 To ſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly: 22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of ſending portions one to another and gifts to the poor. 23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them. 24 Becauſe Haman the ſon of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had caſt Pur (that is, the lot) to conſume them, and to deſtroy them. 25 But when Eſther came before the king, he commanded, by letters, that his wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows. 26 Wherefore they called theſe days Purim, after the name of Pur: therefore for all the words of this letter, and *of that* which they had ſeen concerning this matter, and which had come unto them, 27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joyned themſelves unto them, ſo as it ſhould not fail, that they would keep theſe two days, according to their writing, and according to their *appointed* time every year: 28 And that theſe days *ſhall be* remembred, and kept throughout every generation, every family, every province, and every city; and that theſe days of Purim ſhould not fail from among the Jews, nor the memorial of them periſh from their ſeed. 29 Then Eſther the queen the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this ſecond letter of Purim. 30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, with words of peace and truth: 31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Jew, and Eſther the queen had enjoyned them, and as they had decreed for themſelves and for their ſeed, the matters of the faſtings and their cry. 32 And the decree of Eſther confirmed theſe matters of Purim, and it was written in the book.

And ſlew of their Foes ſeventy and five Thouſand] This, no doubt, is a vaſt Number; but the great Sum, which *Haman* would have given, to gratify his Revenge againſt the *Jewiſh* Nation, was an additional Provocation to them, very likely, to ſlay every one that came to annoy them; but then it muſt be conſidered, that in this they acted by Virtue of an Edict, which authorized them to ſtand upon their own Defence, that they were not the firſt Aggreſſors, but only oppoſed them that openly aſſaulted them, and were for putting any unjuſt Decree in Execution againſt them; and as the *Amalekites*, who might be diſperſed throughout the *Perſian* Dominions, were the known and inveterate Enemies of the *Jews*, and following now the Fortune of *Haman*, might be forward enough to execute the Decree which he had procured againſt them, it is therefore reaſonably preſumed, that moſt of thoſe, whom the *Jews*, in their neceſſary Defence, both in *Shuſhan*, and in the Provinces, did deſtroy, were of that devoted Nation. And by this their Slaughter, the Prophecies againſt *Amalek* were accompliſhed.

Wherefore they called theſe Days Purim, after the Name of Pur] *Pur*, in the *Perſian* Language, ſignifies a *Lot*, and the Feaſt of *Purim*, or *Lots* (which had its Name from *Haman*'s caſting Lots, in order to divine which Day would be moſt lucky to prefix the Murther of all the *Jews* in the whole *Perſian* Dominions) is, to this very Day, celebrated by the *Jews*, with ſome peculiar Ceremonies, but moſt of them reduceable to theſe three Things, *Reading*, *Reſting*, and *Feaſting*. Before the *Reading*, which is perform'd in the Synagogue, and begins in the Evening, as ſoon as the Stars appear, they make uſe of three Forms of Prayer: In the *firſt* of theſe, they praiſe God for counting them worthy to attend this Divine Service; in the *ſecond*, they thank him for the miraculous Preſervation of their *Anceſtors*; and in the *third*, they bleſs his holy Name, for having continued their Lives to the Celebration of another Feſtival in Commemoration of it. Then they read over the whole Hiſtory of *Haman*, from the Beginning to the End, but not out of any printed Book, (for that is not lawful) but out of an *Hebrew Manuſcript*, written on Parchment. There are five Places in the Text, wherein the Reader raiſes his Voice with all his Might: When he comes to the Place that mentions the Names of the Sons of *Haman*, he repeats them very quick, to ſhew, that they were all deſtroyed *in a Moment*; and every Time that the Name of *Haman* is pronounced, the Children, with great Fury, ſtrike againſt the Benches of the Synagogue with the Mallets that they bring for that Purpoſe. After that the Reading is finiſhed, they return Home and have a Supper, not of Fleſh, but of Spoon-meat; and early next Morning they ariſe, and return to the Synagogue; where, after they have read that Paſſage in *Exodus*, which makes Mention of the War of *Amalek*, they begin again to read the Book of *Eſther*, with the ſame Ceremonies as before; and ſo conclude the Service of the Day, with Curſes againſt *Haman* and his Wife *Zereth*, with Bleſſings upon *Mordecai* and *Eſther*, and with Praiſes to God, for having preſerved his People. Their *Reſting* on this Day is obſerved ſo religiouſly that they will not ſo much as ſet or ſow any Thing in their Gardens, with full Perſuaſion that it would not come up, if they did; and therefore they either play at Cheſs, and ſuch like Games, or ſpend the Time

Muſick and Dancing, until it be proper to begin their Feaſting, wherein they indulge themſelves to ſuch an immoderate Degree, that their Feaſt of *Purim* has, with great Juſtice, been called *the Bacchanals of the Jews*. They allow themſelves to drink Wine to Exceſs, nay, even to ſuch a Pitch, as not to be able to diſtinguiſh between the Bleſſing of *Mordecai*, and the Curſe of *Haman*, as themſelves ſpeak; and, amidſt the other Sports and Diverſions of the Day, they uſed formerly to erect a *Gibbet* and burn upon it a Man of Straw, whom they called *Haman*; but herein it was thought, that they might have a Deſign to inſult *Chriſtians*, upon the Death of our crucified Saviour, and therefore *Theodoſius* II. (A. D. 408.) forbad them to uſe this Ceremony, under the Penalty of forfeiting all their Privileges. We have only further to remark concerning this *Feſtival*, that it is always kept for two Days together, and the Reaſon hereof is this: — The *Jews* at *Shuſhan* had two Days allowed them to revenge themſelves of their Enemies, Ch. ix. 13. but the reſt of the *Jews* in other Nations had but one. This cauſed, at firſt, ſome Difference in their Time of Feaſting; for the *Jews*, in all other Parts of the Kingdom, having done Execution on their Enemies on the thirteenth Day, kept their Rejoicing Feaſt on the fourteenth; but the *Jews* at *Shuſhan*, being engaged in this Work, both on the thirteenth and fourteenth Days, kept their *Feſtival* for their Deliverance, on the fifteenth. When *Mordecai* however, had made a Record of this great Deliverance, he ſent Letters to all the *Jews* throughout the Dominions of *Ahaſuerus*, to eſtabliſh it as a ſtanding Ordinance among them, that they ſhould keep both the *fourteenth* and *fifteenth* of the Month *Adar* every Year, as the Days whereon the *Jews* reſted from their Enemies: And this is the Reaſon why the Feſtival continues for two Days, tho' the former of them is only kept with great Solemnity. *Patrick*'s Com. *Howell*'s Hiſt. and *Calmet*'s Dict.

CHAP. X.

Ahaſuerus *his Greatneſs.* Mordecai *in high Eſteem both by the King and his own People the* Jews.

Ver. 1. AND the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of the ſea. 2 And all the acts of his power, and of his might, and the declaration of the greatneſs of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Perſia? 3 For Mordecai the Jew was next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

As this Chapter contains only a ſhort Account of *Ahaſuerus*'s Greatneſs, and *Mordecai*'s Power in the *Perſian* Court; upon which we have already been very particular, we ſhall cloſe this Chapter and Book without any farther Remarks.

AN

AN EXPOSITION OF The Book of JOB.

The ARGUMENT.

In this Hiſtory is ſhewn the Example of a ſingular Patience and Piety; for this Man Job *was not only extremely afflicted in outward Things, and in his Body, but alſo in his Soul by the ſharp Temptations of his Wife and Friends; who, by their vehement Words and ſubtil Diſputations, brought him almoſt to Deſpair: For they ſet forth God as a ſevere Judge and mortal Enemy to him, and having caſt him off; therefore in vain would he ſeek unto him for Succour. Theſe Friends came to viſit him under a Pretence of condoling with, comforting and ſupporting him under his heavy Afflictions; and yet they tormented him more than all his Misfortunes.*

In this Story we may obſerve, that Job *maintains a good Cauſe, but handles it ill. Again, his Adverſaries (for ſuch his Friends prov'd to be on this Occaſion) ſupport a bad Cauſe, but defend it cravingly: For* Job *held, that God did not always puniſh Men according to their Sins, but that he had ſecret Judgments, whereof Men know not the Cauſe, and therefore Man could not reaſon againſt God, but he ſhould be convicted. Moreover, he was aſſured that God had not rejected him, yet through his great Torments and Affliction, he breaks out into ſeveral Exceſſes in Expreſſion; and this is his Cauſe which he does not handle well. Again, his Adverſaries maintain, with many plauſible Arguments, that God puniſhes continually, according to the Treſpaſs, grounding their Reaſons upon God's Providence, his Juſtice, and Man's Sins, yet their Intention is evil; for they labour'd to bring* Job *into Deſpair; and ſo they maintained a bad Cauſe.*

CHAP. I.

Job's *Country, Piety, and Children. Satan's Appearance before God; his Charge againſt* Job; *requeſts, and obtains Leave, to prove him by Afflictions.* Job's *Greatneſs, and Misfortunes; in the deepeſt Tokens of Humility, worſhips, bleſſes God, and ſins not.*

Ver. 1. THERE was a man in the land of Uz, whoſe name was Job, and that man was perfect and upright, and one that feared God, and eſchewed evil. 2 And there were born unto him ſeven ſons, and three daughters. 3 His ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſheaſſes, and a very great houſhold: ſo that this man was the greateſt of all the men of the eaſt. 4 And his ſons went and feaſted in *their* houſes, every one his day, and ſent and called for their three ſiſters, to eat and to drink with them. 5 And it was ſo, when the days of their feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually. 6 Now there was a day, when the ſons of God came to preſent themſelves before the Lord, and Satan came al among them. 7 And the Lord ſaid unto S tan, Whence comeſt thou? Then Satan anſwere the Lord, and ſaid, From going to and f in the earth, and from walking up and down it. 8 And the Lord ſaid unto Satan, Haſt th conſidered my ſervant Job, that *there is* no like him in the earth, a perfect and an upri man, one that feareth God and eſcheweth evi 9 Then Satan anſwered the Lord, and ſai Doth Job fear God for nought? 10 Haſt n thou made an hedge about him, and about houſe, and about all that he hath on every ſid thou haſt bleſſed the work of his hands, and ſubſtance is increaſed in the land. 11 But put for thine hand now, and touch all that he hath, a he will curſe thee to thy face. 12 And t Lord ſaid unto Satan, Behold, all that he hath in thy power, only upon himſelf put not for thine hand. So Satan went forth from the preſen of the Lord. 13 And there was a day, wh his ſons and his daughters *were* eating and dri ing wine in their eldeſt brothers houſe. 14 A there came a meſſenger unto Job, and ſaid, T oxen were plowing, and the aſſes feeding be them: 15 And the Sabeans fell *upon them*, took them away, yea, they have ſlain the ſerva with the edge of the ſword, and I only am ſcaped alone to tell thee. 16 While he was ſpeaking, there came alſo another, and ſaid,



Naked came I out of my Mothers womb, & naked shall I return thither:

Job. Chap. 1. Ver. 21.

the Lord gave, & ye Lord hath taken away, blessed be the name of the Lord.



Then said his Wife unto him, dost thou retain thine integrity? curse God, & die. But he said unto her, thou speakest as one of ye

Job. Chap. II. Ver. 9. 10.

foolish Women speaketh. What? shall we receive good at ye hand of God & shall we not receive evil? in all this did not Job sin wth his lips.

B. Cole sculp.

fire of God is fallen from heaven, and hath burnt up the ſheep, and the ſervants, and conſumed them, and I only am eſcaped alone to tell thee. 17 While he was yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword, and I only am eſcaped alone to tell thee. 18 While he was yet ſpeaking, there came alſo another, and ſaid, Thy ſons and thy daughters were eating and drinking wine in their eldeſt brothers houſe: 19 And behold, there came a great wind from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men and they are dead, and I only am eſcaped alone to tell thee. 20 Then Job aroſe, and rent his mantle, and ſhaved his head, and fell down upon the ground, and worſhipped. 21 And ſaid, Naked came I out of my mothers womb, and naked ſhall I return thither: The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord. 22 In all this Job ſinned not, nor charged God fooliſhly.

There was a Man] From the Uncertainty who *Job* was, ſome have taken the Liberty to queſtion, Whether he was at all? Whether in Point of Fact, it be ſtrictly true, that there was ſuch a Man, named *Job*, who underwent thoſe Trials and Sufferings, which in this Book are recorded of him? Or whether it was only an inſtructive and parabolical Poem, deviſed and compoſed by ſome of the devout Antients, on Purpoſe to inſtil into the Reader thoſe excellent Principles deliver'd in it? But beſides other Arguments that might be urged to prove the Reality of the Story, drawn from the Names of Perſons, People, Countries, and ſome other particular Paſſages therein mentioned, the Credit given to it by God through his Prophet *Ezekiel*, Ch. xiv. 14. and his Apoſtle St. *James*, Ch. v. 11. in citing it, and referring to it, is enough, I think, ſays *Campbel*, to gain Belief in all, who have a due Regard for thoſe Writings, that it is a real Hiſtory.

In the Land of Uz] Or rather *Utz*, according to the *Hebrew* Orthography; but Commentators are exceedingly divided in their Opinions, where this Land of *Uz* is to be placed. There are three eminent Perſons of this Name mentioned in Scripture, each eſteemed to have been the Father of the People amongſt whom *Job* lived. The firſt is *Uz* the Son of *Aram*, the Son of *Shem*, who is generally taken for the Founder of *Damaſcus*; but this ſeems not to be well proved; however, it is highly probable, that he ſetled ſomewhere between Mount *Libanus* and the River *Euphrates*, and that he communicated his Name to the Region which he planted; and, if ſo, it might well enough be the Place of *Job*'s Dwelling. The ſecond *Uz* ſpoken of in Scripture, was the Son of *Nachor* the Brother of *Abraham*, and from him, agreeing with the moſt learned Writers in this Point, ſays *Campbel*, I ſuppoſe *Job* to have deſcended; and thoſe who were acquainted with the Situation of theſe Countries, will eaſily perceive, that the Diſtrict, which I have before mentioned, is at no exceſſive Diſtance from *Haran*, where we know *Nachor* ſpent his Days. In ſhort; it is evident, from the Current of the *Moſaic* Hiſtory, that there was a continual Intercourſe, as well as a near Relation, between the Families of *Abraham* and *Nachor*, and thence it might eaſily happen, that the Hiſtory of *Job*, if he was a Deſcendant from the latter, might come into the Hands of *Moſes*, who, in all Probability, methodized the Story, written perhaps originally in *Arabian* Verſe; and by admitting *Job* to have ſprung from this Family, we have an eaſy and natural Account of his Friends, and the Families from which they were derived, as ſhall hereafter be more fully ſhewn. Laſtly, the Religion and Piety of *Job*, is more conſiſtent with his Deſcent from *Nachor*, than it would be, if we ſhould derive him from any other Perſon. As to the third *Uz* ſpoken of in the holy Writings, he was a Deſcendant of *Eſau*; and from him the far greater Number of Interpreters believe *Job* to have ſprung. The great Support of this Opinion, is a very antient Note found in a *Greek* Verſion of this Book; and, indeed, M. *Du Pin* aſſerts, it is to be met with in all the antient *Greek* Copies: It runs thus: '*Job* lived in the Land of *Auſitis*, and the Confines of '*Idumæa* and *Arabia*; he was named *Jobab*, and took '*to* Wife an *Arabian*, of whom he had a Son named '*Annon*, who was the Father of *Zerah*, one of the 'Sons of the Poſterity of *Eſau*, and his Mother *Roſerra*, 'and he was the fifth from *Abraham*.' After which follows a Genealogy of the Kings of *Idumæa*, taken out of the xxxvith Chapter of *Geneſis*. But the Reaſon which prevails with me to reject this and many other Authorities to the ſame Purpoſe, is, that it would ſet *Job* much lower, in reſpect of Time, than we can reaſonably ſuppoſe he lived.

As to the Time in which *Job* lived, it is highly probable, that it was about, or not long after the Death of *Joſeph*; for which Opinion the following Reaſons are alledged. 1. The Riches of *Job*, which conſiſted chiefly in Cattle, ſeem to point out thoſe Times in which we are ſure that People lived unſhut up in Cities, ſubſiſting on their Cattle, and removing from Place to Place, according as the Feeding of them required; ſuch, as we read in the Book of *Geneſis*, were the Lives led by *Abraham*, *Lot*, *Iſaac*, *Eſau*, and *Jacob*; and we may eaſily conceive, that in the Courſe of a few Ages this would become a Thing impracticable: For, as Mankind increaſed, Countries were not only more fully, but more regularly inhabited; Cities and great Towns were by Degrees erected; Property became more valuable, and conſequently more ſtrictly looked after; ſo that it grew impoſſible for Perſons to keep up ſuch large Herds, when Paſturage declined, and Men applied themſelves to other Methods of ſubſiſting.

2*dly*, The Sacrifices offered by *Job*, are perfectly agreeable to thoſe made by the Patriarchs, and ſeem plainly to have been derived from the Precepts to, and obſerved by *Noah*; but as theſe were, in a few Ages, totally ſwallowed up in ſuperſtitious Idolatry, ſo a new Argument might be derived from hence, to prove that *Job* deſcended from the Family of *Nachor*, and that his Friends ſprung from the ſame Stock; otherwiſe it would be difficult to apprehend how true Religion came to be ſo long preſerved amongſt them.

3*dly*, The profound Silence in the Book of *Job*, as to any Thing relating to the *Hebrew* Nation, very clearly proves, that it was originally compoſed by a Perſon unacquainted with their Affairs; nor is it poſſible to account with any Degree of Probability, for its being received into the *Jewiſh* Canon, after the Promulgation of the Law, ſeeing the *Iſraelites*, thence-forward, looked on themſelves as God's peculiar People, and treated all the World beſides with Contempt and Averſion.

4*thly*, Thoſe Paſſages in the Book of which we are ſpeaking, wherein this holy Perſon purges himſelf from the Stain of Idolatry, agree very well with the Time, in which we ſuppoſe him to have flouriſhed.

5*thly*, What he and his Friends ſay concerning the Methods, whereby God in their Days was pleaſed to reveal his Will unto Mankind, are probable Teſtimonies to the ſame Purpoſe.

6*thly*, The Length of *Job*'s Life, which appears to have been about 200 Years, which was extended by God's Favour, beyond the Term uſual in that Age, correſponds very well with what we have advanced: For *Abraham* lived 175 Years, *Iſaac* 180, *Jacob* 147, and *Levi*, the longeſt Liver of his Sons, 137.

7*thly*, That he was neither Cotemporary with *Abraham*, *Iſaac*, nor *Jacob*, is, in ſome Meaſure, proved by his not being mentioned in the Book of *Geneſis*, wherein the Righteouſneſs of *Melchiſedec*, and other Servants of God, are recorded. So that on the Whole, their Opinion carries the greateſt Appearance of Truth,

who assert, that *Moses*, perused this Book in the House of *Jethro* his Father-in-law, written in the Language natural to *Elihu*, who penn'd it in a poetical Stile, perhaps in a short Time after *Job*'s Restoration; and the Nature of the Work recommending it to the *Hebrew* Legislator, who was a Person of great Learning, he reduced it into the Form in which we now have it, and by the Command of God published it among the People, when he led them through the Wilderness out of *Egypt*, that they might be encouraged to bear patiently those Evils to which they were exposed, excited unto a chearful Confidence in God's Mercy, and to entertain high Ideas of the divine Wisdom.

Now there was a Day when the Sons of God came to present themselves before the Lord, and Satan came also among them] We are under no Necessity, says *Campbel*, of taking this Relation in a strict and literal Sense. The Kingdom of Heaven, and all Things which relate thereto, are so far removed from our Apprehension, that it is impossible for us to have any other than analogical Ideas concerning them; from whence it comes to pass, that the Scripture in a Multitude of other Places, as well as here, speaks in the Language of Men; that is, makes use of such Expressions as are suited to our Capacities. Thus the Prophet speaking to *Ahab*, delivers himself after a Method nearly to this, when he tells him, That a lying Spirit went forth from the Lord, to persuade him to an Undertaking fatal in the Event. The Design in both Places seems to be, the giving us a strong and lively Impression of the wonderful Power of God, and of the extraordinary Means, by which his Providence acts in the Direction of human Affairs. In the present Case, it is clearly implied, that as the Angels are incapable of doing us good, but as they are guided by his Commands, so the Powers of Darkness are unable to do us hurt, but by Permission from Him; which the inspired Writer at the same Time intimates is afforded only for the Trial of righteous Persons, such as righteous *Job* is represented to have been; and, surely, there cannot be any Thing more sublime than the Description here given, or better suited to the Dignity of human Nature, than that Satisfaction which the Lord is said to have expressed in the unfeigned Zeal and untainted Integrity of his Servant, agreeing exactly with the Expression of our Saviour, as to the Joy in Heaven over a Sinner that repenteth.

And the Sabeans fell upon them] The *Sabeans* were a People of *Arabia*, descended from *Sheba*, Grandson of *Abraham*, by *Keturah*, and notorious Free-booters.

And behold, there came a great Wind from the Wilderness, and smote the four Corners of the House] This hath been a mighty Subject of Jest and Ridicule among the Atheists, who would fain argue a great Impropriety of Expression, and from hence invalidate this, and many such-like Expressions in Holy Scripture. They ask, how in the Course of Nature the Wind could blow from any four Points of the Compass at once? I will not answer them from the Extraordinariness of this Event, says *Howell*, their *Patron*, the *Prince of the Air*, having at this Time an unlimited Power over the Elements to attack *Job* where he would, except in his Person, or how he pleased. But in Storms, especially such violent ones, as are even now-a-days usual, Navigators would be puzled to say, whether the Wind comes directly from one Point of the Compass, or from several at one and the same Time. And therefore I shall refer them to an Heathen Author, whom they will sooner believe than revealed Religion; and if I tell them that *Virgil* is of this Opinion, I do not question but they will believe him. Let them consult *Virgil*'s Description of a Storm in his first *Eneis*, and there they will find three Winds attacking the Sea at once.

Una Eurusque, Notusque ruunt, creberque procellis
Africus.

Naked came I out of my Mother's Womb, and naked shall I return thither] This Expression is to be taken in a literal Sense, in the first Part of the Verse; but the Reference in the latter Part is certainly to the Earth. If we consider the Miseries under which *Job* groaned, we need not to be surprized at the Obscurity of the Expression, the Purport of which seems to be this: Indigent of all Things came I from my Mother's Womb, and from a State in which I was insensible of my Being; now, in a like State of Indigence shall I return to the Grave, and be snatch'd away from the Land of the Living: In the mean Time, I have possessed all the good Things of this World; for these therefore, tho' I possess them no longer, let me praise Him who lent them to me so long: The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.

CHAP. II.

Satan, being vanquished in the first, desires a second Trial of Job's *Patience; which being granted, he smites him with Boils.* Job *scrapes himself, and sits down in Ashes. His Wife's Folly; he reproves her, acknowledges God's Sovereignty and former Mercies. His three Friends, and their Sorrow.*

Ver. 1. AGAIN there was a day, when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. 2 And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. 3 And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. 4 And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. 5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. 6 And the Lord said unto Satan, Behold, he is in thine hand, but save his life. 7 So went Satan forth from the presence of the Lord and smote Job, with sore boyls from the sole of his foot unto his crown. 8 And he took him a potsherd to scrape himself withall; and he sat down among the ashes. 9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. 10 But he said unto her, Thou speakest as one of the foolish women speaketh: what? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips. 11 Now when Jobs three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him. 12 And when they lift up their eyes afar off, and knew him not, they lifted up their voice, and wept, and they rent every one his mantle, and sprinkled dust upon their heads towards heaven. 13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

Skin for Skin, yea, all that a Man hath will he give for his Life] It is plain, that this was a proverbial Speech then in use; and, if at this Distance of Time we don't rightly understand its Meaning, it is no more

than the common Lot of all other Proverbs; the Senſe, and eſpecially the Grounds whereof are frequently unknown to Perſons of other Nations and After-times. It is known, that in thoſe antient Times, tho' they had ſome Money, yet the Main of their Eſtate lay in Cattle, of which the Skins were a conſiderable Part, and their chief Traffick lay in the Exchange of one Commodity for another, and it is certain they did exchange one Sort of Skins for another. So that the Meaning may be this: As Men willing and commonly give one *Skin* in Exchange for another *Skin*, and one Commodity for another, *ſo all that a Man hath*, his Houſe, Cattle and Children, *will he give*, and that moſt willingly, *for his Life*; that is, to redeem or ſave his own Life. Or rather, thus, *Skin for Skin*, might then be a Proverb, like that of ours, *Body for Body*, when one Man is ſo far obliged for another. And we have ſome ſuch Sort of Expreſſions among us; as when we ſay of a Man, who has done ſome dangerous Action, *his Skin*, that is, *his Body ſhall pay for it*, that is, *it may coſt him his Life*. In ſhort, the plain Meaning of the Words is this; That it is ſo far from being an Evidence of *Job*'s ſincere and generous Piety, that it is only an Act of deeper Hypocriſy, and mere Self-love; he is well enough contented with the Loſs of his Eſtate, and Children too, ſo long as he ſleeps in a whole Skin; and he is well pleaſed, that thou wilt accept of theſe as a Sacrifice or Ranſom in his ſtead; it is not true Patience and Humility which makes him ſeem to bear his Croſſes ſo ſubmiſſively, as deep Policy, that by his feigned Carriage he may appeaſe thy Wrath againſt him, and prevent thoſe farther Plagues, which, for his Hypocriſy and other Sins, of which he is conſcious, he fears thou wilt otherwiſe bring upon his Carcaſe; as will plainly appear upon farther Trial.

Doſt thou ſtill retain thine Integrity? Curſe God and die] It is agreed, that the *Hebrew* Word ſignifies both to *curſe* and to *bleſs*; but the latter is the Senſe in which it is generally uſed, and, in the preſent Caſe, we think, it may with the greateſt Propriety be ſo taken: For it is evident, that in the former Part of the Woman's Speech, ſhe ſarcaſtically reproaches her Husband, for maintaining his Integrity, that is, his religious Reverence of God's Providence: And, therefore, we may reaſonably make the latter Part of her Reproof agree with the firſt, by tranſlating the Words, *Bleſs God and die*, taking them, at the ſame Time, as ſpoken ironically; however, taken either Way, it ſhewed her Contempt both for her Huſband, and for the Object of his Faith: *Job*, therefore, reproved her after this Manner: *Thou ſpeakeſt*, ſaid he, *as one of the fooliſh Women ſpeaketh: What! ſhall we receive Good at the Hand of God, and ſhall we not receive evil?* This Anſwer, as we apprehend, farther ſupports that Senſe in which we take the Wife's Expreſſion: For, if he had underſtood her Meaning to be, that he ſhould defy God, and thereby provoke him, by Death, to put an End to his Sufferings, it will be hard to conceive how he came to make uſe of ſo mild an Expreſſion as *fooliſh Woman*; or why he had not rather called her *impious*; whereas, admitting our Tranſlation, his Meaning will be plainly this: Thy Notions of the Deity, and his Manner of ruling over Mortals, are weak and fooliſh; we are his Creatures, and ought not to murmur at his Will, but as to receive Good without Merit, ſo we ſhould ſuffer chaſtiſement without repining; a proper Return certainly to her prophane Inſinuation, and from whence the inſpired Writer very juſtly obſerves, that *Job* did not in all this ſin with his Lips, *i. e.* ſuffer any raſh Expreſſion to eſcape.

Job's three Friends — Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite] As we know that *Eſau*, the Son of *Jacob*, was the Father of the *Idumeans*, a numerous and powerful People, who ſpread themſelves under the Conduct of his Sons, at a conſiderable Diſtance from their firſt Settlements; ſo we may reaſonably believe, this *Eliphaz*, the *Temanite*, to be the Son of *Teman*, the Son of *Eliphaz*, the Son of *Eſau*, and conſequently the ſixth from *Abraham*; according to this Suppoſition, he was allied in Blood to *Job*, both of them ſtanding perhaps in the ſame Degree from *Terah*, the Father of *Nachor* and *Abraham*. Thoſe who incline to think he is ſtiled the *Temanite*, from the City of *Teman*, on the Borders of *Arabia*, do not at all contradict what we have been ſaying; for *Teman*, might, very probably, receive its Name from the Grandſon of *Eſau*; and as to its Situation, it was certainly at no great Diſtance from the Land of *Uz*; and, if we reflect on the Manner in which this People lived, and their frequent Removes for the Sake of conveniently feeding their Cattle, we may very eaſily account for the Intimacy between *Eliphaz* and *Job*, even tho' *Teman* ſtood at a greater Diſtance than it did.

The Patriarch *Abraham*, had by *Keturah*, his Wife, after the Deceaſe of *Sarah*, five Sons, and all theſe he ſent into the Eaſt Country, in his Life-time, that they might be at a ſufficient Diſtance from *Iſaac*, the Heir both of his temporal Eſtate, and of the Promiſe which God had made him. Now the laſt of theſe Sons, in that Order in which they are ſet down *Gen.* xxv. is *Shuah*, from whom it's probable that *Bildad* the *Shuhite* ſprung. The Learned have aſſigned *Shuah* a Place very near the Land of *Uz*: So that the Place of his Dwelling, it's likely, lay between *Teman* and *Uz*, whereby *Bildad* was a Neighbour both of *Eliphaz* and *Job*, all nearly related to each other, as deſcending from their great Anceſtor *Terah*; which we may affirm with the greater Aſſurance, ſeeing there is no very conſiderable Writer who denies it.

As to *Zophar*, the *Naamathite*, the third Friend of *Job*, we muſt ingenuouſly confeſs, that nothing, with any Degree of Certainty, can be ſaid about him. Some have confounded *Naamath*, and *Thimnah*; but inſtead of having Recourſe to obſcure and ill-founded Conjectures, we chuſe to ſay no more of him, than that it is likely he lived at pretty near an equal Diſtance from *Eliphaz* and *Bildad*, and was a Deſcendant from the ſame Family, ſince the Sons of *Keturah*, and the Deſcendants from *Eſau*, ſeem to have fixed their Habitations about this Place.

Theſe Men having heard of the terrible Misfortunes that had befel their Friend *Job*, came to viſit and comfort him; but, ſurely, great was their Aſtoniſhment when they beheld him covered with Blotches and ſitting on a Dunghil.

What the Diſtemper was which the Devil had brought upon the Body of *Job*, is a Point much litigated among the Learned. Some are of Opinion, that it was the Leproſy, or univerſal Scab. Others imagine it a total Covering of the Body with inflammatory Puſtules, which itched moſt exceſſively, and tormented every Limb and Joint of him. A third Opinion is, that it was the Hyp-gout, or Sciatica. St. *Auguſtin* thought his Fleſh was every where corrupted, which ſeems, indeed, in ſome Meaſure, countenanced by the Text, which ſpeaks alſo as if his Fleſh had been eaten by Worms. However, this we may with Certainty aver, that as the Devil had a Power of afflicting him, the Diſtemper was none of the lighteſt; but that which, in the Opinion of a ſubtil Spirit, was beſt adapted to ſtir up Impatience, and engage the dejected Sufferer to forget the Reverence due to the Lord of the Univerſe, his Creator and Preſerver. But tho' we have only this general Meaſure of the Malignity of his Diſeaſe, and are not copiouſly informed as to the peculiar Sort of Blains and Eruptions; yet we are very well acquainted with the moſt painful and loathſome Part of *Job*'s Infirmity: He was, from Head to Foot, covered with thoſe Boils, whatever Kind they were of, which broke out upon him; he was ſo foul, that he retired to a Dunghil, and there he ſcraped and cleanſed him a little from the Filth that was upon him; his Neighbours, ſtruck with the ſqualid Figure of his ſcabby Body, ſhunn'd him: Nay, the Sight and Smell of him drove away his own Family, as he moſt heavily complains; and he could ſcarce prevail on any one to ſpeak to him. Theſe Circumſtances are plain and expreſs enough, tho' they do not ſatisfy us as to the very Species his Illneſs might be referred to; but as to the End, *viz.* the making him feel the moſt horrid Anguiſh in his Body, nothing can be

be accounted more full and explicit to satisfy any Christian, as to the Truth of his Condition in that Respect.

There is one Difficulty more in this Chapter, which has occasioned a good deal of Dispute among the Learned, namely, Who was *Job*'s Wife? According to the Traditions of the *Hebrews*, she was *Dinah*, the Daughter of *Jacob*. In the *Chaldee* Paraphrase, printed at *Venice*, and in the *London Polyglot*, we find her so called; but in that of *Antwerp*, her Name is left out; and certain it is, that as no Notice is taken in the original *Hebrew*, so neither is there a Word about her in the *Greek*, *Syrian*, or *Arabic* Version. Others assert, That *Dinah* was not the first Wife of *Job*, she who grieved him in his Sorrows, and despised him for praying to God in his Afflictions; but a second Wife whom he married after his Calamities were over. But *Philo* says expressly, that it was she by whom *Job* had all his Children, *viz.* fourteen Sons, and six Daughters; seven Sons, and three Daughters, before his Misfortunes, and seven Sons and three Daughters afterwards. But this, like other Notions of the same Sort, how well soever they might satisfy a Nation so prone to flatter themselves as the *Jews* were, or whatsoever Credit they might meet with from Men so ready to take up with Traditions; yet it cannot be received by any Man of tolerable Sense, who will give himself Time to consider, and compute the History of *Jacob* and his Descendants, with that of this righteous Person and Family: For we know well enough the Age of *Dinah*, at the Time of her going with her Father and Brethren; and her Marriage with *Job* must have happened after that, which does not at all accord with the Chronology of that Book which is called by that holy Man's Name. Whoever his Wife was, there are still preserved nine Verses in the *Greek* Tongue of her satyrical Expostulations with her Husband, which do not deserve to be repeated, especially considering the Pains taken, in the History itself, to set that Passage in a clear Light. St. *Austin* compares *Job*'s Wife tempting him, with *Eve*'s tempting *Adam*; and takes Occasion to magnify the Wisdom, Virtue, and Piety of *Job* for his Conduct on that Occasion; concluding his Panegyrick with this Expression; *Thus* Job, *when full of Sores, and covered with Dirt, was a better Man than* Adam, *in the Midst of that Felicity which he enjoyed in Paradise.*

CHAP. III.

Job *curses the Day of his Birth, and prefers the State and Condition of the Dead, before that of the Living.*

Ver. 1. AFTER this opened Job his mouth, and cursed his day. 2 And Job spake and said, 3 Let the day perish wherein I was born, and the night *in which* it was said, There is a man-child conceived. 4 Let that day be darkness, let not God regard it from above, neither let the light shine upon it. 5 Let darkness and the shadow of death stain it, let a cloud dwell upon it, let the blackness of the day terrifie it. 6 *As for* that night, let darkness seize upon it, let it not be joyned unto the days of the year, let it not come into the number of the months. 7 Lo, let that night be solitary, let no joyful voice come therein. 8 Let them curse it that curse the day, who are ready to raise up their mourning. 9 Let the stars of the twilight thereof be dark, let it look for light, but *have* none, neither let it see the dawning of the day. 10 Because it shut not up the doors of my *mothers* womb, nor hid sorrow from mine eyes. 11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly? 12 Why did the knees prevent me? or why the breasts that I should suck? 13 For now should I have lien still, and been quiet, I should have slept; then had I been at rest; 14 With kings and counsellors of the earth, which built desolate places for themselves: 15 Or with princes that had gold, who filled their houses with silver: 16 Or as an hidden untimely birth I had not been; as infants *which* never saw light. 17 There the wicked cease *from* troubling: and there the weary be at rest. 18 *There* the prisoners rest together, they hear not the voice of the oppressor. 19 The small and great are there, and the servant is free from his master. 20 Wherefore is light given to *him that is* in misery, and life unto the bitter *in* soul; 21 Which long for death, but it *cometh* not, and dig for it more than for hid treasures? 22 Which rejoice exceedingly, *and* are glad when they can find the grave? 23 *Why is light given* to a man whose way is hid, and whom God hath hedged in? 24 For my sighing cometh before I eat, and my roarings are poured out like the waters. 25 For the thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me. 26 I was not in safety, neither had I rest, neither was I quiet: yet trouble came.

In this and the subsequent Speeches of *Job*, we are carefully to distinguish between those passionate Bewailings, which flow from the Anguish of a Person under the most painful Sensation; and those argumentative Discourses, which he delivered in his Intervals from his excessive Torment, and which, from their Method and Stile, are easily discerned from the other. For as in *Fevers*, which deprive Men of their Senses, none resent the injurious Expressions of the Sick; so, while intolerable Pain prevents the due Exercise of Reason, we may justly esteem the Patient not in his Senses, and therefore ought to pass by whatever vehement Complaints the Sense of his immediate Misery may extort. The Language of this pious Man indeed, tho' filled with the bittersest Invectives against the Miseries incident to human Nature, needed not to have drawn from us this Caution; but that the inspired Writer informs us, that the Almighty approved of what *Job* spoke concerning his Power and Providence, at the same Time that he declared his three Friends had expressed themselves on the same Head in Terms which were not right: And hence arose a Necessity of pointing out to our Readers which those Passages were, wherein we ought to expect such a just Description of the Divine Nature; lest any should mistake in a Matter of great Importance, by misapprehending the Words of the divinely inspired Author of this Book.

CHAP. IV.

Eliphaz *replies to* Job's *heavy Complaints and bitter Imprecations; but instead of comforting him under the heavy Hand of God, his Answer is full of Reproof and Censure.* Eliphaz's *Vision.*

Ver. 1. THEN Eliphaz the Temanite answered and said, 2 *If* we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? 3 Behold, thou hast instructed many, and thou hast strengthened the weak hands. 4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. 5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. 6 *Is* not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? 7 Remember, I pray thee, who ever perished being innocent? or where were the righteous

righteous cut off? 8 Even as I have ſeen, they that plow iniquity, and ſow wickedneſs, reap the ſame. 9 By the blaſt of God they periſh, and by the breath of his noſtrils are they conſumed. 10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken. 11 The old lion periſheth for lack of prey, and the ſtout lions whelps are ſcattered abroad. 12 Now a thing was ſecretly brought to me, and mine ear received a little thereof. 13 In thoughts from the viſions of the night, when deep ſleep falleth on men, 14 Fear came upon me, and trembling, which made all my bones to ſhake. 15 Then a ſpirit paſſed before my face, the hair of my fleſh ſtood up. 16 It ſtood ſtill, but I could not diſcern the form thereof: an image was before mine eyes, *there was* ſilence, and I heard a voice, *ſaying*, 17 Shall mortal man be more juſt than God? ſhall a man be more pure than his maker? 18 Behold, he put no truſt in his ſervants; and his angel he charged with folly: 19 How much leſs *on* them that dwell in houſes of clay, whoſe foundation *is* in the duſt, *which* are cruſhed before the moth? 20 They are deſtroyed from morning to evening: they periſh for ever without any regarding *it*. 21 Doth not their excellency *which is* in them, go away? they die, even without wiſdom.

As *Job*'s Friends ſeem to be Men of Probity, and zealous for Religion, what could be the Motives to induce them to maintain ſuch unfriendly Diſputes with *Job*, eſpecially at this Time? In Anſwer to this, we muſt remark, that of all the *Eaſtern* People, the *Arabs* have leaſt altered their Cuſtoms and Manner of Living; and the moſt authentick Relations concerning them, ſpeak of their Chiefs, as Perſons addicted to a ſedentary Courſe of Life, and much given to Contemplation. Hence we have the greateſt Reaſon to believe, that the moſt early Inhabitants of that Country were Men of a like Genius, which they had all Opportunity to indulge, notwithſtanding their frequent Migrations; ſince when once their Tents were pitched, the Heads of the Families were at Liberty to live after their accuſtomed manner; that is, to ſpend the greateſt Part of the Day in diſcourſing with their Friends and Relations, as is the preſent Practice. There is nothing then which can obſtruct our giving Credit to the following Hypotheſis concerning theſe Alterations. *Eliphaz*, *Bildad*, and *Zophar*, being intimate with *Job* in his Proſperity, and having often converſed with him on religious Topics, thought it a Duty incumbent on them to viſit and comfort him in his Diſtreſs. Accordingly they for ſeven days bare him Company in his exceſſive Sorrow for his Misfortunes, all which Time he continued ſilent. But then, to give vent to his Afflictions, he ſpoke, as in the preceding Chapter, they were all troubled, as ſuppoſing that he charged God with Injuſtice; for which, before, they reprove him, and endeavour to ſet him right, by arguing with him in reſpect to that Point, which they thought of ſo great Conſequence, as that falling into ſo many Errors about it, as might prevent God's reſtoring him to his former happy Station; and thereby we think the Rectitude of their Intentions may be fully vindicated, ſince all they ſaid can be thus referred to a charitable Deſire of doing Good to their Neighbour, and a fervent Zeal for the Honour of God. Nor is this Explication incongruous with what is ſaid by the Almighty, in relation to the Speeches of theſe Men; for the Wrath of the Lord is not ſaid to be kindled againſt them for having ſpoken, but for not having ſpoken right concerning him and his Attributes. In the 12th and following Verſes, *Eliphaz* deſcribes a Viſion which he had; which, that it was real, is apparent from the punctual Deſcription of all its Circumſtances. To think, as ſome do, that this was but a Fiction and Artifice of *Eliphaz*, that his Words might have more Authority with *Job*; or that this was but a diabolical Deluſion, ſeems to be both uncharitable and unreaſonable; partly, becauſe *Eliphaz*, tho' under a Miſtake concerning *Job*'s Caſe, was doubtleſs a wiſe and good Man, and therefore would not needleſly make himſelf a Liar for *Job*'s Conviction; and, partly, from the Matter of this Viſion, which is no way ſuitable to the Nature or Deſigns of the Devil, but holy, and agreeable to the Divine Majeſty and Purity, and uſeful to Men's Inſtruction, Humiliation, and Reformation. It was therefore a divine Viſion, which, in that Age, and State of the Church, before the holy Scriptures were written, was the uſual Way of God's Diſcovery of his Mind to thoſe that ſought him.

CHAP. V.

Eliphaz *calls upon* Job *to produce any Authorities from the Saints contrary to his Opinion, with reſpect to the Juſtice and Purity of God. The Condition of the Fooliſh. Man is born to Trouble. God's Omnipotence.*

Ver. 1. CALL now, if there be any that will anſwer thee; and to which of the ſaints wilt thou turn? 2 For wrath killeth the fooliſh man, and envy ſlayeth the ſilly one. 3 I have ſeen the fooliſh taking root: but ſuddenly I curſed his habitation. 4 His children are far from ſafety, and they are cruſhed in the gate, neither *is there* any to deliver *them*. 5 Whoſe harveſt the hungry eateth up, and taketh it even out of the thorns, and the robber ſwalloweth up their ſubſtance. 6 Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground: 7 Yet man is born unto trouble, as the ſparks fly upward. 8 I would ſeek unto God, and unto God would I commit my cauſe: 9 Which doeth great things and unſearchable; marvellous things without number. 10 Who giveth rain upon the earth, and ſendeth waters upon the fields: 11 To ſet up on high thoſe that be low; that thoſe which mourn may be exalted to ſafety. 12 He diſappointeth the devices of the crafty, ſo that their hands cannot perform *their* enterpriſe. 13 He taketh the wiſe in their own craftineſs: and the counſel of the froward is carried headlong. 14 They meet with darkneſs in the day time, and grope in the noon-day as in the night. 15 But he ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty. 16 So the poor hath hope, and iniquity ſtoppeth her mouth. 17 Behold, happy *is* the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty: 18 For he maketh ſore, and bindeth up: he woundeth, and his hands make whole. 19 He ſhall deliver thee in ſix troubles: yea, in ſeven there ſhall no evil touch thee. 20 In famine he ſhall redeem thee from death; and in war, from the power of the ſword. 21 Thou ſhalt be hid from the ſcourge of the tongue: neither ſhalt thou be afraid of deſtruction when it cometh. 22 At deſtruction and famine thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth. 23 For thou *ſhalt be* in league with the ſtones of the field: and the beaſts of the field ſhall be at peace with thee. 24 And thou ſhalt know that thy tabernacle *ſhall be* in peace; and thou ſhalt viſit thy habitation, and ſhalt not ſin.

25 Thou ſhalt know alſo that thy ſeed *ſhall be* great, and thine offſpring as the graſs of the earth. 26 Thou ſhalt come to thy grave in a full age, like as a ſhock of corn cometh in in his ſeaſon. 27 Lo this, we have ſearched it, ſo it is; hear it, and know thou it for thy good.

Here *Eliphaz* again expatiates on the ſame Subject, and from the Whole draws this Concluſion, That tho' Affliction cometh not forth of the Duſt, *i. e.* is not neceſſarily annexed to human Nature, yet Man by his own Wickedneſs incurs frequent Puniſhments, and is in this Senſe born to Trouble, as the Sparks fly upward; wherefore he exhorts *Job* to commit his Cauſe to God, who doth great Things and unſearchable, marvellous Things without Number, whoſe Providence beſtows continual Bleſſings throughout the whole Earth, raiſing the Low to exalted Stations, and depreſſing the Crafty by their own Devices, ordering all Things with perfect Juſtice, and correcting in Mercy thoſe in whom he delights; reſtoring and protecting thoſe who rely on his Goodneſs, giving them Peace in their Habitations, plentiful Poſſeſſions, and leading them by an eaſy and ſlow Deſcent to the Grave.

CHAP. VI.

Job *inſiſts that his Complaints are juſt, vindicates himſelf, and reproves his Friends.*

Ver. 1. BUT Job anſwered and ſaid, 2 Oh that my grief were throughly weighed, and my calamity laid in the balances together! 3 For now it would be heavier than the ſand of the ſea: therefore my words are ſwallowed up. 4 For the arrows of the Almighty *are* within me, the poyſon whereof drinketh up my ſpirit: the terrors of God do ſet themſelves in array againſt me. 5 Doth the wild aſs bray when he hath graſs? or loweth the ox over his fodder? 6 Can that which is unſavoury be eaten without ſalt? or is there *any* taſte in the white of an egg? 7 The things *that* my ſoul refuſed to touch *are* are as my ſorrowful meat. 8 O that I might have my requeſt: and that God would grant *me* the thing that I long for! 9 Even that it would pleaſe God to deſtroy me: that he would let looſe his hand and cut me off. 10 Then ſhould I yet have comfort, yea, I would harden my ſelf in ſorrow; let him not ſpare, for I have not concealed the words of the holy One. 11 What *is* my ſtrength, that I ſhould hope? and what *is* mine end, that I ſhould prolong my life? 12 *Is* my ſtrength the ſtrength of ſtones? or is my fleſh of braſs? 13 *Is* not my help in me? and is wiſdom driven quite from me? 14 To him that is afflicted pity *ſhould be ſhewed* from his friend; but he forſaketh the fear of the Almighty. 15 My brethren have dealt deceitfully as a brook, *and* as the ſtream of brooks they paſs away: 16 Which are blackiſh by reaſon of the ice, *and* wherein the ſnow is hid: 17 What time they wax warm they vaniſh; when it is hot, they are conſumed out of their place. 18 The paths of their way are turned aſide; they go to nothing, and periſh. 19 The troops of Tema looked, the companies of Sheba waited for them. 20 They were confounded becauſe they had hoped; they came thither, and were aſhamed. 21 For now ye are nothing; ye ſee *my* caſting down, and are afraid. 22 Did I ſay, Bring unto me? or give a reward for me of your ſubſtance? 23 Or deliver me from the enemies hand? or redeem me from the hand of the mighty? 24 Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred. 25 How forcible are right words? but what doth your arguning reprove? 26 Do you imagine to reprove words, and the ſpeeches of one that is deſperate, which *are* as wind? 27 Yea, ye overwhelm the fatherleſs, and you dig *a pit* for your friend. 28 Now therefore be content, look upon me, for *it is* evident unto you, if I lie. 29 Return I pray you, let it not be inquity; yea, return again, my righteouſneſs *is* in it. 30 Is there iniquity in my tongue; cannot my taſte diſcern perverſe things?

Job replies to *Eliphaz* in the ſame paſſionate Strain wherein he before bewailed his Misfortunes; but as nothing appears in his Diſcourſe that wants Explanation, we ſhall proceed to the next Chapter.

CHAP. VII.

Job *here gives a further Deſcription of his deplorable Condition, which is ſuch that he loaths Life, and beſeeches the Lord to deprive him of it. The Vanity and Littleneſs of Man.*

Ver. 1. IS *there* not an appointed time to man upon earth? *are not* his days alſo like the days of an hireling? 2 As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for *the reward of* his work: 3 So am I made to poſſeſs months of vanity, and weariſom nights are appointed to me. 4 When I lie down, I ſay, When ſhall I ariſe, and the night be gone? and I am full of toſſings to and fro unto the dawning of the day. 5 My fleſh is clothed with worms and clods of duſt, my ſkin is broken, and become loathſome. 6 My days are ſwifter than a weavers ſhuttle, and are ſpent without hope. 7 O remember that my life is wind: mine eye ſhall no more ſee good. 8 The eye of him that hath ſeen me ſhall ſee me no *more*: thine eyes *are* upon me, and I am not. 9 *As* the cloud is conſumed, and vaniſheth away: ſo he that goeth down to the grave, ſhall come up no *more*. 10 He ſhall return no more to his houſe, neither ſhall his place know him any more. 11 Therefore I will not refrain my mouth, I will ſpeak in the anguiſh of my ſpirit, I will complain in the bitterneſs of my ſoul. 12 *Am* I a ſea, or a whale, that thou ſetteſt a watch over me? 13 When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint: 14 Then thou ſcareſt me with dreams, and terrifieſt me through viſions: 15 So that my ſoul chooſeth ſtrangling, *and* death rather than my life. 16 I loath *it*, I would not live alway: let me alone, for my days are vanity. 17 What *is* man, that thou ſhouldeſt magnifie him? and that thou ſhouldeſt ſet thine heart upon him? 18 And *that* thou ſhouldeſt viſit him every morning, and try him every moment? 19 How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpittle? 20 I have ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to my ſelf? 21 And why doſt thou not pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt, and

thou ſhalt ſeek me in the morning, but I *ſhall not be.*

What is Man that thou ſhouldeſt magnify him] As if he had ſaid, What is there in that poor, mean, contemptible Creature, Man! *miſerable Man!* as this Word ſignifies, which can induce thee to take any Notice of him, or to have any Regard for him? Man is not worthy thy Favour, and is below thine Anger. It is too great an Honour to Man, that thou wilt contend with him, and draw forth all thy Forces againſt him, as if he was a fit Match for thee; whereas Men deſpiſe and diſregard mean Adverſaries, and will not honour them ſo much as to fight with him; therefore, do not, O Lord, thus diſhonour thyſelf, or magnify me. I acknowledge that even thy Corrections are Mercies and Honours, but, Lord, let me be no more ſo honoured.

CHAP. VIII.

Bildad's *Reproof. God is juſt in all his Ways, and his Dealings towards* Job's *Children vindicated. If he was pure and upright, God would appear for him; and for this appeals to the Hiſtory of antient Times, which declares the bad End of the Wicked.*

Ver. 1. THEN anſwered Bildad the Shuhite, and ſaid, 2 How long wilt thou ſpeak theſe *things?* and *how long ſhall* the words of thy mouth *be like* a ſtrong wind? 3 Doth God pervert judgment? or doth the Almighty pervert juſtice? 4 If thy children have ſinned againſt him, and he have caſt them away for their tranſgreſſion: 5 If thou wouldeſt ſeek unto God betimes, and make thy ſupplication to the Almighty: 6 If thou *wert* pure and upright; ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous. 7 Though thy beginning was ſmall, yet thy latter end ſhould greatly increaſe. 8 For enquire, I pray thee, of the former age, and prepare thyſelf to the ſearch of their fathers. 9 (For we *are but of* yeſterday, and know nothing, becauſe our days upon earth *are* a ſhadow) 10 Shall they not teach thee, and tell thee, and utter words out of their heart. 11 Can theruſh grow up without mire? can the flag grow without water? 12 Whileſt it *is* yet in his greenneſs, *and* not cut down, it withereth before any other herb. 13 So *are* the paths of all that forget God, and the hypocrites hope ſhall periſh: 14 Whoſe hope ſhall be cut off, and whoſe truſt *ſhall be* a ſpider's web. 15 He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure. 16 He *is* green before the ſun, and his branch ſhooteth forth in his garden. 17 His roots are wrapped about the heap, *and* he ſeeth the place of ſtones. 18 If he deſtroy him from his place, then *it* ſhall deny him, *ſaying*, I have not ſeen thee. 19 Behold, this *is* the joy of his way, and out of the earth ſhall others grow. 20 Behold, God will not caſt away a perfect *man*, neither will he help the evil doers: 21 Till he fill thy mouth with laughing, and thy lips with rejoycing. 22 They that hate thee ſhall be clothed with ſhame, and the dwelling-place of the wicked ſhall come to nought.

If thou wert pure and upright] If thou wert in Truth what thou pretendeſt, and haſt been thought to be by others, *pure and upright*, that is, of a ſincere Heart, and blameleſs Life towards God and Man: But God's ſevere Dealing with thee is an evident Token, that notwithſtanding all thy fair Shews, thou art but a Hypocrite and ſecret Sinner. And this Senſe may ſeem to agree both with the Charge brought againſt *Job* by *Eliphaz*, Ch. iv. 6, 7. and with the following Diſcourſe, particularly with Ver. 13, 20. Or thus, *If thou* wouldeſt *be pure and upright*; that is, if thou wouldeſt join Reformation to thy Supplication.

CHAP. IX.

Job *acknowledges God's Juſtice, and the Vanity of contending with him. The Godly and Wicked are afflicted alike, by general Calamities, and tyrannical Oppreſſion. Wiſhes for a Day's-Man, and a Removal of the divine Terror, then would he plead for himſelf.*

Ver. 1. THEN Job anſwered and ſaid, 2 I know *it is* ſo of a truth: but how ſhould man be juſt with God? 3 If he will contend with him, he cannot anſwer him one of a thouſand. 4 *He is* wiſe in heart, and mighty in ſtrength: who hath hardened *himſelf* againſt him, and hath proſpered? 5 Which removeth the mountains and they know not: which overturneth them in his anger. 6 Which ſhaketh the earth out of her place, and the pillars thereof tremble. 7 Which commandeth the ſun, and it riſeth not: and ſealeth up the ſtars. 8 Which alone ſpreadeth out the heavens, and treadeth upon the waves of the ſea. 9 Which maketh Arcturus, Orion, Pleiades, and the chambers of the ſouth. 10 Which doeth great things paſt finding out, yea, and wonders without number. 11 Lo, he goeth by me, and I ſee *him* not: he paſſeth on alſo, but I perceive him not. 12 Behold, he taketh away, who can hinder him? who will ſay unto him, What doeſt thou? 13 *If* God will not withdraw his anger, the proud helpers do ſtoup under him. 14 How much leſs ſhall I anſwer him, *and* chooſe out my words *to reaſon* with him? 15 Whom, tho' I were righteous, yet would I not anſwer, *but* I would make ſupplication to my judge. 16 If I had called, and he had anſwered me; *yet* would I not believe that he had hearkened unto my voice. 17 For he breaketh me with a tempeſt, and multiplieth my wounds without cauſe. 18 He will not ſuffer me to take my breath, but filleth me with bitterneſs. 19 If *I ſpeak* of ſtrength, lo he is ſtrong: and if of judgment, who ſhall ſet me a time *to plead?* 20 If I juſtifie my ſelf, mine own mouth ſhall condemn me: *if I ſay, I am* perfect, it ſhall alſo prove me perverſe. 21 *Though I were* perfect, *yet* would I not know my ſoul: I would deſpiſe my life. 22 This *is* one *thing*, therefore I ſaid *it*, he deſtroyeth the perfect and the wicked. 23 If the ſcourge ſlay ſuddenly, he will laugh at the trial of the innocent. 24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who is he? 25 Now my days are ſwifter than a poſt: they flee away, they ſee no good. 26 They are paſſed away as the ſwift ſhips: as the eagle *that* haſteth to the prey. 27 If I ſay, I will forget my complaint, I will leave off my heavineſs, and comfort *my ſelf:* 28 I am afraid of all my ſorrows, I know that thou wilt not hold me innocent. 29 *If* I be wicked, why then labour I in vain? 30 If I waſh my ſelf with ſnow-water, and make my hands never ſo clean; 31 Yet ſhalt thou plunge

plunge me in the ditch, and mine own clothes ſhall abhor me. 32 For he is not a man as I *am that* I ſhould anſwer him, *and* we ſhould come together in judgment. 33 Neither is there any days-man betwixt us, *that* might lay his hand upon us both. 34 Let him take his rod away from me, and let not his fear terrifie me. 35 *Then* would I ſpeak, and not fear him; but *it is* not ſo with me.

Which maketh Arcturus, Orion, and Pleiades, and the Chambers of the South] Theſe he names as Stars and Conſtellations of the greateſt Note and Eminence; for ſo they are both in Scripture and other Authors, and ſuch as have, or ought to have, a ſpecial Influence in raiſing Storms and Tempeſts; but under them he ſeems to comprehend all the Stars, which as they were created by God, ſo they are under his Government. *Arcturus* is a northern Conſtellation, near to that call'd *the Bear*, which riſes to us about the Beginning of *September*, and by its Riſing (as *Pliny* affirms) produces horrible Storms and Tempeſts. *Orion* is a ſouthern Conſtellation, that riſes to us in *December*, and is noted by Aſtronomers for raiſing fearful Winds and Tempeſts both by Sea and Land. The *Pleiades* is a Conſtellation not far from *Orion*, and near that called *the Bull*, which we call *the ſeven Stars:* To us it riſes about the Beginning of the Spring, and by its Riſing cauſeth Rains and Tempeſts, and therefore is unwelcome to Mariners at Sea. By *the Chambers* (or *inmoſt and ſecret Chambers*, as the Word ſignifies) *of the South*, he ſeems to mean thoſe Stars and Conſtellations which are towards the ſouthern Pole, which are fitly term'd *inward Chambers*, becauſe they are for the moſt Part hid and ſhut up (as Chambers commonly are) from theſe Parts of the World, and do not riſe or appear to us till the Beginning of *Summer*, when they alſo raiſe ſoutherly Winds and Tempeſts, as Aſtronomers obſerve.

CHAP. X.

Job *continues his Complaints, and expoſtulates with God concerning his Afflictions; regrets the Hour that he was born, and entreats for a little Comfort before his Death.*

Ver. 1. MY ſoul is weary of my life, I will leave my complaint upon my ſelf; I will ſpeak in the bitterneſs of my ſoul. 2 I will ſay unto God, Do not condemn me; ſhew me wherefore thou contendeſt with me. 3 *Is it* good unto thee, that thou ſhouldeſt oppreſs? that thou ſhouldeſt deſpiſe the work of thine hands? and ſhine upon the counſel of the wicked? 4 Haſt thou eyes of fleſh? or ſeeſt thou as man ſeeth? 5 *Are* thy days as the days of man? *are* thy years as mans days, 6 That thou enquireſt after mine iniquity, and ſearcheſt after my ſin? 7 Thou knoweſt that I am not wicked, and *there is* none that can deliver out of thine hand. 8 Thine hands have made me and faſhioned me together round about; yet thou doſt deſtroy me. 9 Remember, I beſeech the, that thou haſt made me as the clay, and wilt thou bring me into duſt again? 10 Haſt thou not poured me out as milk, and cruddled me like cheeſe? 11 Thou haſt clothed me with ſkin and fleſh, and fenced me with bones and ſinews. 12 Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit. 13 And theſe *things* haſt thou hid in thine heart: I know that this *is* with thee. 14 If I ſin, then thou markeſt me, and thou wilt not acquit me from mine iniquity. 15 If I be wicked, wo unto me; and *if* I be righteous *yet* will I not lift up my head: *I am* full of confuſion, therefore ſee thou mine affliction: 16 For it increaſeth: thou hunteſt me as a fierce lion: and again thou ſheweſt thy ſelf marvellous upon me. 17 Thou reneweſt thy witneſſes againſt me, and increaſeſt thine indignation upon me; changes and war are againſt me. 18 Wherefore then haſt thou brought me forth out of the womb? Oh that I had given up the ghoſt, and no eye had ſeen me! 19 I ſhould have been as though I had not been, I ſhould have been carried from the womb to the grave. 20 *Are* not my days few? ceaſe *then*, *and* let me alone that I may take comfort a little: 21 Before I go *whence* I ſhall not return, *even* to the land of darkneſs, and the ſhadow of death; 22 A land of darkneſs, as darkneſs *it ſelf*, *and* of the ſhadow of death, without any order, and *where* the light is as darkneſs.

And theſe Things haſt thou hid in thine Heart] This may be underſtood, either, 1. Of *Job*'s preſent Affliction. So the Senſe is this; Yet in the Midſt of all thoſe Manifeſtations of thy Grace and Kindneſs to me thou didſt retain a ſecret Purpoſe of changing thy Courſe and Carriage towards me, and of bringing theſe dreadful Calamities upon me. Or rather, 2. Of his former Mercies, *theſe Things*, namely, laſt mentioned; *thou haſt hid them in thy Heart*; that is, thou doſt exactly remember them, as this Phraſe is uſed, *Pſ.* cxix. 11. *Luke* ii. 51. So the Argument is this; Let the Remembrance of thy former great Favours vouchſafed to me, move thee to give me farther Bleſſings, and a ſpeedy Deliverance. For this is uſual both with God and Men, to chuſe and delight to do more Good to them to whom they have done much Good already, which is the Ground of that known Paſſage, *Matt.* xiii. 12. *To him that hath ſhall be given.*

CHAP. XI.

Zophar *reproves* Job *for juſtifying himſelf. The Perfections of God infinitely above* Job's *Conception. The aſſured Bleſſing of Repentance.*

Ver. 1. THEN anſwered Zophar the Naamathite, and ſaid, 2 Should not the multitude of words be anſwered? and ſhould a man full of talk be juſtified? 3 Should thy lies make men hold their peace? and when thou mockeſt, ſhall no man make thee aſhamed? 4 For thou haſt ſaid, My doctrine *is* pure, and I am clean in thine eyes. 5 But, O that God would ſpeak, and open his lips againſt thee; 6 And that he would ſhew thee the ſecrets of wiſdom, that *they are* double to that which is! know therefore that God exacteth of thee *leſs* than thine iniquity *deſerveth*. 7 Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection? 8 *It is* as high as heaven, what canſt thou do? deeper than hell, what canſt thou know? 9 The meaſure thereof is longer than the earth, and broader than the ſea. 10 If he cut off, and ſhut up, or gather together; then who can hinder him? 11 For he knoweth vain men: he ſeeth wickedneſs alſo; will he not then conſider *it?* 12 For vain man would be wiſe, tho' man be born *like* a wild aſs colt. 13 If thou prepare thine heart, and ſtretch out thine hands towards him; 14 If iniquity be in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles. 15 For then ſhalt thou lift up thy face without ſpot, yea, thou ſhalt be ſtedfaſt, and ſhalt not fear: 16 Becauſe thou ſhalt forget *thy* miſery, *and* remember *it* as waters that paſs away. 17 And

shine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning. 18 And thou shalt be secure because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety. 19 Also thou shalt lie down, and none shall make *thee* afraid, yea, many shall make suit unto thee. 20 But the eyes of the wicked shall fail, and they shall not escape, that their hope *shall be as* the giving up of the ghost.

That he would shew thee the Secrets of Wisdom, that they are double to that which is] By the *Secrets of Wisdom* understand the unknown and unsearchable Depths of God's Wisdom and Counsels, in dealing with his Creatures. These divine Secrets are far more and greater (the Word *double* being used indefinitely for *manifold*, or *plentiful*, as *Isa.* xl. 2. *Jer.* xvii. 18. *Zech.* ix. 12.) than that which hath a Being, or Existence; that is, the secret Wisdom of God is infinitely greater than that which is revealed to us by his Word or Works. The greatest Part of what is known of God, is the least Part of those Perfections which are in him. And therefore thou doest rashly and foolishly in passing such a bold Censure upon God's Ways, and judging so harshly of his Proceedings with thee, because thou dost not comprehend the Reasons of them; and judging thyself innocent, whereas the all-knowing God sees innumerable Sins in thee, for which he may utterly destroy thee, tho' thou discernest them not. But the Words are and must be render'd, either thus, *that* he hath *double*, that is, abundant *Wisdom*; for this the Hebrew Word signifies, Ch. vi. 13. and xii. 16. *Prov.* viii. 7. and iii. 21. or, *that they are double to*, or *in* that Being or *Essence*, namely, to God, who calls himself by the Name, *I am*, Ex. iii. 14. which signifies *Being*, and who appropriates Being to himself, *Isa.* xlv. 18. *I am, and there is none else besides me*; as elsewhere he is said to be *the only wise, the only Potentate, and only immortal* Being, 1 *Tim.* i. 17. and vi. 15, 16.

CHAP. XII.

Job affirms he is not inferior to his Friends in Understanding, and acknowledges, in general, the Doctrine of God's Omnipotence.

Ver. 1. AND Job answered and said, 2 No doubt but ye *are* the people, and wisdom shall die with you. 3 But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these? 4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn. 5 He that is ready to slip with *his* feet, is *as a* lamp despised in the thought of him that is at ease. 6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*. 7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: 8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. 9 Who knoweth not in all these, that the hand of the Lord hath wrought this? 10 In whose hand is the soul of every living thing, and the breath of all mankind. 11 Doth not the ear try words? and the mouth taste his meat? 12 With the ancient is wisdom; and in length of days, understanding. 13 With him is wisdom and strength, he hath counsel and understanding. 14 Behold, he breaketh down and it cannot be built again: he shutteth up a man, and there can be no opening. 15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth. 16 With him is strength and wisdom: the deceived and the deceiver *are* his. 17 He leadeth counsellers away spoiled, and maketh the judges fools. 18 He looseth the bond of kings, and girdeth their loyns with a girdle. 19 He leadeth princes away spoiled, and overthroweth the mighty. 20 He removeth away the speech of the trusty, and taketh away the understanding of the aged. 21 He poureth contempt upon princes, and weakeneth the strength of the mighty. 22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death. 23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straitneth them *again*. 24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way. 25 They grope in the dark without light, and he maketh them to stagger like a drunken *man*.

Ask now the Beasts, and they shall teach thee] That is, objectively, thus; if thou observest their Properties, Actions, and Events; from them thou mayest learn this Lesson; namely, either, 1. That which was last mentioned, Ver. 5. God's Providence orders Things in the like Manner among the very Beasts, Fowls, and Fishes; of which the most mischievous and ravenous fare the best, whilst those which are most harmless, serviceable, and beneficial to Men, meet with the hardest Usage. Or, 2. That which *Zophar* had uttered with so much Pomp and Gravity, Ch. xi. 7, 8, 9. concerning God's infinite Wisdom, which, says *Job*, thou needest not go into Heaven or Hell to know, but thou mayest learn it from the Beasts, *&c.*

He looseth the Bond of Kings, and girdeth their Loins with a Girdle] By this *Girdle* is either meant, 1. A Girdle of Dignity and Glory, which was put upon the Loins of Men in Power and Authority, as *Isa.* xi. 5. and xxii. 21. *Jer.* i. 2. So this Member of the Verse is opposite to the former, and the Sense of the Whole is, He either casts down Kings, or raises them up, as he pleases. But the Scripture no where mentions this *Girdle* as the Ornament of Kings. Or, rather, 2. A servile Girdle: For, since all, both the foregoing and succeeding Passages, do evidently denote Acts of Judgment or Punishments, inflicted upon them, it seems improper to understand this alone, of an Act of God's Favour to them. So the Sense is, He reduces them into a mean and servile Condition, which is thus expressed, because Servants used to gird up their Garments (which, according to those Parts and Times, were loose and long) that they might be fitter for Attendance on their Masters; of which see *Luke* xii. 37. and xvii. 8. and so this is an Amplification of the former Sentence. He not only deposeth them from their Thrones, but brings them into Bondage and Slavery.

CHAP. XIII.

Job *charges his Friends with Partiality; professes his Confidence in God, and entreats to know the Cause of his Affliction.*

Ver. 1. LO, mine eye hath seen all *this*; mine ear hath heard and understood it. 2 What ye know, *the same* do I know also: I *am* not inferior unto you. 3 Surely I would speak to the Almighty, and I desire to reason with God. 4 But ye *are* forgers of lies, ye *are* all physicians of no value. 5 O that you would altogether hold your peace! and it should be your wisdom. 6 Hear now my

my reaſoning, and hearken to the pleadings of my lips. 7 Will you ſpeak wickedly for God? and talk deceitfully for him? 8 Will ye accept his perſon? will ye contend for God? 9 Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye ſo mock him? 10 He will ſurely reprove you, if ye do ſecretly accept perſons. 11 Shall not his excellency make you afraid? and his dread fall upon you? 12 Your remembrances *are* like unto aſhes, your bodies to bodies of clay. 13 Hold your peace, let me alone that I may ſpeak, and let come on me what *will*. 14 Wherefore do I take my fleſh in my teeth, and put my life in mine hand? 15 Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him. 16 He alſo *ſhall be* my ſalvation: for an hypocrite ſhall not come before him. 17 Hear diligently my ſpeech, and my declaration with your ears. 18 Behold now, I have ordered *my* cauſe: I know that I ſhall be juſtified. 19 Who *is* he *that* will plead with me? for now if I hold my tongue, I ſhall give up the ghoſt. 20 Only do not two *things* unto me: then will I not hide my ſelf from thee. 21 Withdraw thine hand far from me: and let not thy dread make me afraid. 22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me. 23 How many *are* mine iniquities and ſins? make me to know my tranſgreſſion and my ſin. 24 Wherefore hideſt thou thy face, and holdeſt me for thine enemy? 25 Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble? 26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth. 27 Thou putteſt my feet alſo in the ſtocks, and lookeſt narrowly unto all my paths; thou ſetteſt a print upon the heels of my feet. 28 And he, as a rotten thing conſumeth, as a garment that is moth-eaten.

Wherefore do I take my Fleſh in my Teeth, and put my Life in my Hand] According to this Tranſlation, the Senſe ſeems to be this: If, as you ſay, God puniſhes none but wicked Men, why does he bring me (whom he knows to be no Hypocrite, as you ſlander me) to that Extremity of Pain and Miſery, that I am almoſt conſtrained to tare and eat my own Fleſh (which is mentioned as the Character of Men in great Anguiſh, *Iſa.* ix. 20. and xlix. 26.) and am ready to lay violent Hands upon myſelf? Is the Crime ſo great to complain in this Caſe, or at leaſt to enquire into the Cauſe of this unuſual Severity? But this Senſe ſeems not to ſuit well either with the foregoing or following Verſes, but to come abruptly. Others therefore render the Words thus, *Why ſhould I take my Fleſh in my Teeth*, &c. and ſo this may be either, 1. A Reaſon of his ardent Deſire of Liberty and Speech, becauſe he could hold his Tongue no longer, but muſt needs tare himſelf to pieces, if he had not ſome Vent for his Grief. So this agrees well with Ver. 13. where he deſired this Freedom, and with Ver. 19. where the ſame Senſe is expreſſed in plainer Words. Or, 2. An Antidote againſt Deſpair. I perceive, my Friends, by your Diſcourſes, that you intend to drive me to utter Deſpair, if I do not turn to God in another Manner than yet I have done: Which, if you could do, I ſhould certainly tare my Fleſh, and violently take away my own Life: But I ſee no Reaſon why I ſhould give Way to any ſuch Deſpair or deſperate Actions. And this alſo hath a good Dependance upon the foregoing Words, *Let come on me what will*; as if he had ſaid, I have no Reaſon to fear ſuch Conſequences as ye ſuggeſt, nor to deſpair of a merciful Audience and Relief from God, and it is a good Connection with thoſe that follow, Ver. 15. where he declares his Hope and Confidence in God. The Phraſe of having one's *Life in his Hand*, notes a Condition extremely dangerous, and almoſt deſperate, as *Judg.* xii. 3. 1 *Sam.* xix. 5. and xxviii. 21. *Pſ.* cxix. 109.

CHAP. XIV.

Man's natural Miſery, Sin, and ſhort Life; the Certainty of Death. Job *begs to be hid in the Grave, yet will wait his appointed Time.*

Ver. 1. MAN *that is* born of a woman, *is* of few days, and full of trouble. 2 He cometh forth like a flower, and is cut down: he fleeth alſo as a ſhadow, and continueth not. 3 And doſt thou open thine eyes upon ſuch an one, and bringeſt me into judgment with thee? 4 Who can bring a clean *thing* out of an unclean? not one. 5 Seeing his days *are* determined, the number of his months *are* with thee, thou haſt appointed his bounds that he cannot paſs. 6 Turn from him that he may reſt, till he ſhall accompliſh, as an hireling, his day. 7 For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe. 8 Though the root thereof wax old in the earth, and the ſtock thereof die in the ground: 9 *Yet* through the ſcent of water it will bud, and bring forth boughs like a plant. 10 But man dieth, and waſteth away: yea, man giveth up the ghoſt, and where *is* he? 11 *As* the waters fail from the ſea, and the flood decayeth and drieth up. 12 So man lieth down, and riſeth not till the heavens be no more, they ſhall not awake, nor be raiſed out of their ſleep. 13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy wrath be paſt, that thou wouldeſt appoint me a ſet time, and remember me! 14 If a man die, ſhall he live *again?* all the days of my appointed time will I wait, till my change come. 15 Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands. 16 For now thou numbreſt my ſteps, doſt thou not watch over my ſin? 17 My tranſgreſſion *is* ſealed up in a bag, and thou ſoweſt up mine iniquity. 18 And ſurely the mountain falling cometh to nought: and the rock is removed out of his place. 19 The waters wear the ſtones: thou waſheſt away the things which grow *out* of the duſt of the earth, and thou deſtroyeſt the hope of man. 20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away. 21 His ſons come to honour, and he knoweth it not; and they are brought low, but he perceiveth *it* not of them. 22 But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

As the Waters fail from the Sea, and the Flood decayeth, or drieth up; ſo Man lieth down—] Now this may be underſtood, either, 1. By Way of Oppoſition, *The Waters go*, or *flow out of the Sea*, and return thither again, *Eccleſ.* i. 7. and a Lake or River ſometimes *decays and drieth up*; but is afterwards recruited and replenished: *But Man lieth down*, &c. Or, 2. By Way of Reſemblance, *as Waters*, i. e. ſome Portion of Waters, *fail from the Sea*, being either exhaled or drawn up by the Sun, or received and ſunk into the dry and thirſty Earth, or overflow its Banks; and as a Flood or a River, or a Pond (for the Word ſignifies any of

derable Confluence of Waters) in a great Drought, decayeth and is *dried up*; in both which Cases the self-ame Waters never return to their former Places; so it is with Man. Or thus, *as when the Waters fail from the Sea*, i. e. as when the Sea forsakes the Place into which it used to flow, the River, which was fed by it, *Eccles.* i. 7. *decayeth and drieth up* without all Hopes of Recovery; so Man, when once the Fountain of his radical Moisture is dried up, dies, *riseth not till the Heavens will be no more, or shall be awakened out of his Sleep*: That is, to this Life; for he speaks not here of the Life to come, nor of the Resurrection after Death, by the Divine Power; of the Belief whereof he gives sufficient Evidences in divers Places. *'Till the Heavens be no more*, i. e. Either, 1. Never; because the Heavens, tho' they shall be changed in their Qualities, yet shall never cease to be, as to the Substance of them. And therefore, everlasting and unchangeable Things are expressed by the Durations of the Heavens, *Ps.* lxxii. 5. 7, 17. *Matt.* v. 18, *&c.* Or, 2. Not until the Time of the general Resurrection, and the Restitution of Things, when these visible Heavens shall pass away, and be no more, at least in the same Form and Manner as now they are, *Ps.* cii. 26. *Luke* xxii. 33. 2 *Pet.* iii. 7, 10. *Rev.* xxi. 1.

CHAP. XV.

Eliphaz reprehends Job *for his Impiety and vain Talk; and proves by Tradition the Unquietness of wicked Men.*

Ver. 1. THEN answered Eliphaz the Temanite, and said, 2 Should a wise man utter vain knowledge, and fill his belly with the east-wind? 3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good? 4 Yea, thou castest off fear, and restrainest prayer before God. 5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. 6 Thine own mouth condemneth thee and not I: yea, thine own lips testifie against thee. 7 *Art* thou the first man that was born? or wast thou made before the hills? 8 Hast thou heard the secret of God? and dost thou restrain wisdom to thy self? 9 What knowest thou that we know not? *what* understandest thou, which *is* not in us? 10 With us *are* both the gray-headed, and very aged men, much elder than thy father. 11 *Are* the consolations of God small with thee? is there any secret thing with thee? 12 Why doth thine heart carry thee away? and what do thine eyes wink at, 13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth? 14 What *is* man, that he should be clean? and *he* which *is* born of a woman, that he should be righteous? 15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. 16 How much more abominable and filthy *is* man, which drinketh iniquity like water? 17 I will shew thee, hear me, and that *which* I have seen, I will declare, 18 Which wise men have told from their fathers, and have not hid *it*: 19 Unto whom alone the earth was given, and no stranger passed among them. 20 The wicked man travelleth with pain all *his* days, and the number of years is hidden to the oppressor. 21 A dreadful sound *is* in his ears; in prosperity the destroyer shall come upon him. 22 He believeth not that he shall return out of darkness, and he is waited for of the sword. 23 He wandreth abroad for bread, *saying*, Where *is it?* he knoweth that the day of darkness is ready at his hand. 24 Trouble and anguish shall make him afraid: they shall prevail against him, as a king ready to the battle. 25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. 26 He runneth upon him, *even* on his neck, upon the thick bosses of his bucklers. 27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks. 28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps. 29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth. 30 He shall not depart out of darkness, the flame shall dry up his branches, and by the breath of his mouth shall he go away. 31 Let not him that is deceived, trust in vanity: for vanity shall be his recompense. 32 It shall be accomplished before his time, and his branch shall not be green. 33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive. 34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery. 35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

Unto whom alone the Earth was given] The Earth was given to them (i. e. *Wise Men*) either, 1. By the special and gracious Gift of God; whereas wicked Men invaded their Parts of the Earth. Or, 2. By the Choice and Consent of the People, who for their great and known Wisdom and Virtue, conferred this Power and Trust upon them. This he alledges, partly, to make their Testimony more considerable, because they were not obscure, mean, or foolish Men, whose Words are commonly despised, but the most virtuous and famous Men of their Age and Country; and, partly, to contradict and confute what *Job* had said, Ch. ix. 24. that *the Earth was given into the Hand of the Wicked*. By the *Earth* he either means the Dominion of the Earth, namely, of that Part of the Earth near to which *Job* and his Friends lived. Or rather, the Possession of the Earth, that is, a great Portion of worldly Goods: Or, particularly, the Land of *Canaan*, which, by special Gift, was given to *Abraham*, (from whom it seems highly probable, that both *Job* and his Friends were descended) *Isaac*, and *Jacob*; who, tho' they met with some common and ordinary Afflictions, yet enjoyed a great Comfort and Measure of Wealth, Honour, and Power in the World, as the Fruits of God's Blessing, and of his Covenant made with good Men, whilst wicked Men were exposed to manifold Distresses and grievous Calamities. All which those holy Patriarchs diligently observed, and industriously imparted to their Children, to encourage them to continue and proceed in the Ways of Piety.

But how was the Earth or Land given to them alone, as is here said? Either, 1. Because *Noah* and his Sons (of whom some understand these Words) had the sole Possession and Dominion of the Earth. Or, 2. Because *Canaan* was given to *Abraham*, and to his Seed alone. And some of *Abraham*'s Children had the Dominion of, or an ample Possession in those Parts, where *Job* and his Friends lived, who also seem to be in the Number of them. Or, 3. Because they only had it by God's special and gracious Providence, or by the Choice and Approbation of the People; whereas wicked Men took it by Rapine and Violence, without asking Leave either of God or Man.

CHAP. XVI.

Job *reproves his Friends for Unmercifulness; sets forth the Pitifulness of his Case, and maintains his Innocence.*

Ver.

Ver. 1. THEN Job answered and said, 2 I have heard many such things: miserable comforters *are* ye all. 3 Shall vain words have an end? or what emboldeneth thee that thou answerest? 4 I also could speak as ye *do*: if your soul were in my souls stead, I could heap up words against you, and shake mine head at you. 5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief*. 6 Though I speak, my grief is not assuaged: and *though* I forbear, what am I eased? 7 But now he hath made me weary: thou hast made desolate all my company. 8 And thou hast filled me with wrinkles *which* is a witness against *me*: and my leanness rising up in me, beareth witness in my face. 9 He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eye upon me. 10 They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me. 11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked. 12 I was at ease, but he hath broken me asunder: he hath also taken me by *my* neck, and shaken me to pieces, and set me up for his mark. 13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground. 14 He breaketh me with breach upon breach, he runneth upon me like a giant. 15 I have sewed sackcloth upon my skin, and defiled my horn in the dust. 16 My face is foul with weeping, and on my eye-lids *is* the shadow of death: 17 Not for *any* injustice in mine hands: also, my prayer *is* pure. 18 O earth, cover not thou my blood, and let my cry have no place. 19 Also now, behold, my witness *is* in heaven, and my record *is* on high. 20 My friends scorn me: *but* mine eye poureth out *tears* unto God. 21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour! When a few years are come, then I shall go the way *whence* I shall not return.

O that one might plead for Man with God, as a Man pleadeth for his Neighbour] As if he had said, O that either I, or some faithful Advocate, might be admitted to plead my Cause, either with God, or rather with you, before God's Tribunal, God being Witness and Judge between us. But this Verse is, and that very agreeably to the *Hebrew* Text, otherwise translated and interpreted, either, 1. With respect to *Christ*, *and he* (that is, God, last mentioned, namely, God the Son, *Christ Jesus*) *will plead for a Man*, that is, for me against whom you plead. He modestly speaks of himself in the third Person, (as is usual) *with God* (namely, with God the Father) *and the Son of Man*, (as *Christ* is often called) *will plead for his Friend*, or *Companion*, or *Neighbour*, that is, for a Man whom he has taken into Relation with himself. It is plain that the Mystery of Man's Redemption by *Christ* was known to the antient Patriarchs, and to *Job* among others, Ch. xix. 25. Or, 2. As the Matter for which he prayed, and cried to God, *That he* (God) *would plead*, or *judge*, or *give Sentence for a Man*, (that is, for me, or in my Cause) *with God* (namely, with himself, the Noun being put for the Pronoun, as *Gen.* ii. 20. and iv. 15, 16. and elsewhere, or at his own Tribunal, to which I have appealed) *as a Man pleadeth for his Friend or Neighbour*, with or before an earthly Judge or Tribunal. This seems most agreeable to the Scope of the Place, which was to maintain his own Integrity, against his Friends before God.

CHAP. XVII.

Job *describes the Misery of his Life. False Friends and their Punishment. His Contempt, and Sorrow. The Righteous shall be established. His Hope is not in Life, but in Death.*

Ver. 1. MY breath is corrupt, my days are extinct, the graves *are ready for* me. 2 *Are there* not mockers with me? and doth not mine eye continue in their provocation? 3 Lay down now, put me in a surety with thee: who *is* he *that* will strike hands with me? 4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them*. 5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail. 6 He hath made me also a by-word of the people, and aforetime I was as a tabret. 7 Mine eye also is dim by reason of sorrow, and all my members *are* as a shadow. 8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite. 9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. 10 But as for you all, do you return and come now: for I cannot find *one* wise *man* among you. 11 My days are past, my purposes are broken off, *even* the thoughts of my heart. 12 They change the night into day: the light is short, because of darkness. 13 If I wait, the grave is mine house: I have made my bed in the darkness. 14 I have said to corruption, Thou art my father: to the worm, *Thou art* my mother, and my sister. 15 And where *is* now my hope? as for my hope, who shall see it? 16 They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

Lay down now, put thee in a Surety with thee, who is he that will strike Hands with me] There are several Passages in Scripture that relate to some particular Customs that were in Use only at that Time, of which we can have but little Idea at this Distance, and the true Meaning whereof can therefore be only guessed. Of this Kind, perhaps, is the Verse now recited. Job here seems to turn his Speech to *Eliphaz*, who spoke last; or rather to God, as is evident from the next Verse. These Words contain either, 1. An humble Desire to God, that he would appoint him a Surety, who should undertake for his Friends, that they should refer the Cause, in Difference between them, to God, or to some other Person, who should determine the Matter in God's Name, and according to God's Will; or that God would be his Surety, or appoint him a Surety, who should maintain his righteous Cause against his Opposers; for so this Phrase is often used, as Psal. cxix. 21. *Isa.* xxxviii. 14. and some expound this, as they do the 21st Verse of Ch. xvi. of *Jesus Christ*, who is called our *Surety*, Heb. vii. 22. *appoint, I pray thee, my Surety*, (i. e. Christ, who is now) *with thee*, to plead my Cause. Or, rather, 2. an Appeal from Man unto God, or a Kind of Challenge or Desire of debating his Cause with God. Which, tho' it savoureth too much of Boldness and Irreverence to God, yet *Job* expresses the same Desire, almost in the same Manner Ch. ix. 33, 34. and is sharply reproved by God for contending with him, Ch. xl. 2. I see no Inconvenience in ascribing the same Thing to him here. So the Sense is, Because I am not able to deal with thee immediately, considering the Dread of thy Majesty, my only Desire is, that thou wouldest deal with me upon fair and equal Terms, as if thou wert a Man like myself, or appear

ſome Man, who ſhall in thy Name and ſtead, determine the Time and Place of the Trial of my Cauſe with thee. And this agrees well with the two following Verſes, becauſe his Friends were *without Underſtanding*, Ver. 4. and *partial*, Ver. 5. therefore he deſires to ceaſe diſcourſing with them, and to debate his Cauſe with God, who was juſt and impartial, and would judge favourably. *Who is he that will ſtrike Hands with me?* That is, agree, and promiſe, or be Surety to me; whereof that was the uſual Geſture, *Prov.* vi. 1, 2. and xvii. 18. and xxii. 26.

CHAP. XVIII.

Bildad *reproves* Job *for his Preſumption and Impatience. The Calamities of the Wicked.*

Ver. 1. THEN anſwered Bildad the Shuhite, and ſaid, 2 How long *will it be, ere* you make an end of words? mark, and afterwards we will ſpeak. 3 Wherefore are we counted as beaſts, *and* reputed vile in your ſight? 4 He teareth himſelf in *his* anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place? 5 Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine. 6 The light ſhall be dark in his tabernacle, and his candle ſhall be put out with him. 7 The ſteps of his ſtrength ſhall be ſtraitned, and his own counſel ſhall caſt him down. 8 For he is caſt into a net by his own feet, and he walketh upon a ſnare. 9 The grin ſhall take *him* by the heel, *and* the robber ſhall prevail againſt him. 10 The ſnare is laid for him in the ground, and a trap for him in the way. 11 Terrors ſhall make him afraid on every ſide, and ſhall drive him to his feet. 12 His ſtrength ſhall be hunger bitten, and deſtruction *ſhall be* ready at his ſide. 13 It ſhall devour the ſtrength of his ſkin: *even* the firſt-born of death ſhall devour his ſtrength. 14 His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrours. 15 *It* ſhall dwell in his tabernacle, becauſe *it is* none of his: brimſtone ſhall be ſcattered upon his habitation. 16 His roots ſhall be dried up beneath, and above ſhall his branch be cut off. 17 His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet. 18 He ſhall be driven from light into darkneſs, and chaſed out of the world. 19 He ſhall neither have ſon nor nephew among his people, nor any remaining in his dwellings. 20 They that come after him ſhall be aſtonied at his day, as they that went before were affrighted. 21 Surely ſuch are the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

It ſhall dwell in his Tabernacle, becauſe it is none of his: Brimſtone ſhall be ſcattered upon his Habitation] *It*, i. e. Deſtruction, expreſſed Ver. 12. and deſigned by this Particle *it*, Ver. 13. ſhall not come upon him and reſt, for a Seaſon, for then there might be ſome Hopes of a Recovery; but it ſhall fix its Abode with him, — *becauſe it is none of his.* This may be added either, 1. By Way of Correction; did I ſay, *his Tabernacle?* I muſt retract the Expreſſion; for in Truth it is none of his, it is become another Man's. Or, 2. As a Reaſon of the Ruin of his Tabernacle, becauſe it is none of his own, but got from others by Deceit or Violence. But theſe Words are, and may be joined with the former, and both thus rendered: *A Stranger* (Heb. *one that is not his*, that is, not deſcended from him, and hath no Relation to him) *ſhall dwell in his Tabernacle*, i. e. ſhall poſſeſs his Houſe and Goods. — *Brimſtone ſhall be ſcattered on his Habitation*, i. e. it ſhall be utterly and prodigiouſly deſtroyed, as it were, by Fire and Brimſtone. He ſeems to allude both to the Deſtruction of *Sodom*, upon which God did ſcatter Fire and Brimſtone, which happened not long before theſe Times, and could not be unknown to them who lived ſo near that Place, and were diligent Obſervers of God's Works; and to the Judgment which befel *Job*, Ch. i. 16. When the Stranger hath taken and rifled his Dwelling, he ſhall forſake it as an accurſed Place, and ſhall burn it with Brimſtone and Fire, that there may be no Monument left of ſo vile a Perſon upon the Earth.

CHAP. XIX.

Job *complains of the Cruelty of his Friends, and allows that his Misfortunes furniſh them with Matter enough to torment him. He acknowledges a Redeemer, and believes a Reſurrection.*

Ver. 1. THEN Job anſwered and ſaid, 2 How long will ye vex my ſoul, and break me in pieces with words? 3 Theſe ten times have ye reproached me: you are not aſhamed *that* you make your ſelves ſtrange to me. 4 And be it indeed *that* I have erred, mine errour remaineth with my ſelf. 5 If indeed ye will magnifie *your ſelves* againſt me, and plead againſt me my reproach: 6 Know now that God hath overthrown me, and hath compaſſed me with his net. 7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. 8 He hath fenced up my way that I cannot paſs, and he hath ſet darkneſs in my paths. 9 He hath ſtript me of my glory, and taken the crown *from* my head. 10 He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a tree. 11 He hath alſo kindled his wrath againſt me, and he counteth me unto him, as *one of* his enemies. 12 His troops come together and raiſe up their way againſt me, and encamp round about my tabernacle. 13 He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me. 14 My kinsfolk have failed, and my familiar friends have forgotten me. 15 They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an alient in their ſight. 16 I called my ſervant, and he gave *me* no anſwer: I intreated him with my mouth. 17 My breath is ſtrange to my wife, though I intreated for the childrens *ſake* of mine own body. 18 Yea, young children deſpiſed me; I aroſe, and they ſpake againſt me. 19 All my inward friends abhorred me: and they whom I loved, are turned againſt me. 20 My bone cleaveth to my ſkin, and to my fleſh, and I am eſcaped with the ſkin of my teeth. 21 Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me. 22 Why do ye perſecute me as God, and are not ſatisfied with my fleſh? 23 Oh that my words were now written, O that they were printed in a book! 24 That they were graven with an iron pen, and lead, in the rock for ever! 25 For I know that my redeemer liveth, and *that* he ſhall ſtand at the latter *day* upon the earth. 26 And *though* after my ſkin, *worms* deſtroy this body, yet in my fleſh ſhall I ſee God: 27 Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another; *though* my reins be conſumed within me. 28 But ye ſhould ſay, Why perſecute we

him, seeing the root of the matter is found in me? 29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there* is a judgment.

O that my Words were now written! O that they were printed in a Book! That they were graven with an iron Pen and Lead, in the Rock for ever! For I know that my Redeemer liveth, and that he shall stand in the latter Day upon the Earth] If *Job*, says *Campbel*, had really intended no more, than to assure his Friends he did not despair, but hoped yet to see good Days upon Earth, I think he could never have made use of these Words. What Occasion could there be for writing thus? Of what Consequence was it, that he should desire its being inscribed on a Rock? Common Things were not, even in those Days, written in such a Manner as *Job* wished his Words to be writ. There is an Emphasis in his Expression, which plainly points at his wishing a Record might be made for the Use of Ages to come.

The Words in our Bible, *printed in a Book*, signify, *Put in a Roll*, that is, such a Roll as their Genealogies were written in, which we know were the Writings most esteemed among them. The graving with an iron Pen and Lead, was without all Doubt, a stronger and more lasting Method of preserving the Memory of Things described in this Manner; and all together proves plainly, that what *Job* was about to declare, was a Point of very high Importance. Then follow immediately the Words which I propose to examine: *For I know that my Redeemer liveth.* The Word *Goel*, which we translate Redeemer, is a Word very often used in the *Old Testament*, and consequently the Sense of it is very well fixed; it signifieth the next of Kin; he to whom the Right of Redemption from Captivity or Bondage belonged, or the Power of retrieving from Mortgage or Pawn. Thus, in *Leviticus*, we read this Injunction: *If thy Brother be waxen Poor, and have sold away some of his Possession, and if any of his Kin come to redeem it, then shall he redeem that which his Brother sold*, Ch. xxv. 25. Now it is impossible that *Job* should have made Use of any Word more expressive of the Office of the *Messiah* than this. Thus, in the Prophecy of *Isaiah*, we are told in very lively and expressive Terms how his Sufferings should profit us. *He was wounded* (says the Prophet) *for our Transgressions; he was bruised for our Iniquities; the Chastisement of our Peace was upon him, and with his Stripes we are healed*, Isa. liii. 5. The Apostle to the *Hebrews* explains this Matter yet more fully, and more to our Purpose. *And for this Cause* (says he) *he*, that is, *Christ, is the Mediator of the* New Testament, *that, by Means of Death, for the Redemption of the Transgressions that were under the first Covenant, they which are called might receive the Inheritance*, Heb. ix. 15. But as this Appellation very fitly pointed out the Office of *Christ* our Saviour, so we find it among the Names or Titles, by which the *Messiah* is expressly called in the *Old Testament*. When *Jacob* blessed *Joseph* and his Sons, he saith: *The Angel which redeemed me from all Evil bless the Lads*, Gen. xlviii. 16. And in the Prophet *Isaiah* we find: *The Redeemer shall come to* Zion, *and unto them that turn from Transgression in* Jacob, *saith the Lord*, Isa. lix. 20. Both which Passages the *Jews*, as well as we, interpret of the *Messiah*. The Time which he expected this Redeemer, is another strong Proof that it was indeed the *Messiah* of whom he spoke; for tho' he declares that he knew his Redeemer was then living, yet it was not till the last Day that he expected he should stand upon the Earth; and in this Day plainly he expected his Deliverance. I know that learned Men have endeavoured to give other Senses to this Expression; but then it is with great Violence done to the natural Construction of the Words, and with such an apparent Prejudice against that Sense in which we take them, as I think no impartial Person can digest; for they would have us believe, that the Meaning of this Assertion is no more, than that *Job* believed God would deliver him from all the Evils which oppressed him, and be, as it were, last in the Field, when all his Enemies were trod down and subdued.

But, observe, *Job* does not speak here simply of God, but of his *Goel*, his Redeemer; and the Word he makes Use of, does not signify after a Time, but in the very last Time; so the Word *Haphar* does not signify a Field or Place of Battle, but the Earth, or Dust of the Earth. Besides, *Job* does not speak of Victory gained by his Redeemer; but of a Victory to be gained by himself, when he should behold his Redeemer. The Manner in which he declares he should behold him, confirms what has been said: *Though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God, whom I shall see for myself, and my Eyes shall behold, and not another.* To say, that, by this, no more is meant than a confident Hope, that God would, some Time or other, relieve him, is such a manifest Departure from the literal Sense, and is introducing such a strange Method of interpreting Scripture, as would enable Men to give any Sense they please to any Text which is produced: Nor is it possible to assign any Reason, either for understanding the Words in the Sense last mentioned, or to doubt of *Job*'s Meaning the beatifick Vision of his Saviour in another Life; but the obstinate Opinion which some Men have, that the Resurrection of the Dead was a Point neither known nor believed by the Patriarchs; but sure this Prejudice of theirs ought not to destroy the Profession of an inspired Writer, delivered in the most express Terms. The Exclamation with which *Job* concludes this Protestation, is very masculine and noble, although in our Translation, it is so rendered as not to be easily understood; for having given this concise, and yet apparent Testimony of his Faith, the holy Man adds, *The Zeal with which [illegible] hope consumes me*; thereby expressing the Liveliness of his Trust in God, and the burning Desire he had to behold his Redeemer. This, I say, is the true Meaning of the Text, which, in our Bible stands, *Tho' my Reins be consumed within me*, Job xix. 27. The *Vulgar Latin* has it as it ought to be: *Reposita hæc spes mea in sinu meo*; *This is the Hope laid up in my Bosom*; conformable to a Multitude of Passages in Scripture to the same Purpose; neither are these Starts or Apostrophes, however uncommon in *European* Authors, at all infrequent in oriental Writers, or even in the Books of Scripture. In the Testament, or rather in the Death-bed Prophecy of *Jacob*, we have an Instance of this Kind; for the Patriarch having described the Condition of *Dan*, cries out of a sudden, before he proceeds to speak of *Gad*: *I have waited for thy Salvation, O Lord.* The Truth of our Comment on the Words of *Job*, and of our Assertion that he believed in the *Messiah*, and in the Resurrection of the Dead, might be safely rested here for the Evidence already produced is as convincing as in this Case, can be desired. But the following Verse wherein the good Man sums up the Effect of all he has said, and applies it directly to his Friends, who had charged him with want of Faith, and with Diffidence as to his Creator, is so very much to my Purpose, that I cannot persuade myself to pass by it: *But [illegible] say, Why persecute we him? Seeing the Root of the Matter is found in me*, Job xix. 28. It is clear that looked upon his Declaration as a full Evidence of his being faithful, and holding the true Faith of his Fathers, and therefore he calls his Faith a Root, which implies Fixedness, and urges it as a Cause why his Friends should lay aside their Reproaches; [illegible] however they might differ about less material Points, yet, as to the main Articles of Religion, they were agreed. Those who would have all this mean nothing but a firm Hope of being restored to temporal Prosperity, make *Job* give up his Argument, and go over, in a great Measure, to the Sentiments of his Opponents; at least they make him contradict himself, by making him say the very Reverse of what he had before said, that he had no Hopes but in Death. Whereas the contrary of all this appears beyond Contradiction: for the Controversy is not ended by this Speech of [illegible] Friends pursue the Arguments they had

much Vigour, tho' not with as much Acrimony as before; for now they were satisfied that *Job* believed and trusted in God, whereas, before, they imagined that, through Despair, he had cast off all Reverence of the Divine Being. Those who maintain the Sentiment, we reject, are forced to have Recourse to mystical Senses, and to allegorical Expressions; Things they would not care to admit on another Occasion, and which there is no Colour for allowing in the Case before us, because there is not a Word which has an Air of Metaphor in the Text; whereas in admitting the Sense which here, and in the History, I have endeavoured to support, there is no straining at all of the Words or of the Matter; but the whole of *Job*'s Speeches and of his Visitants are uniform and consistent, which surely is the strongest Proof that this is the genuine Meaning of the inspired Writer. For tho' *Job*, worn with Grief and with a cruel Disease, desired to be at Ease from Afflictions, and to rest in the Grave from the excruciating Torments of temporal Calamities, as his Words so often mentioned implied; yet why is this to be taken for an utter Despair of God's Favour, a relinquishing all Hope in him? Even in the Midst of his Sorrows and Complaints, this good and righteous Person professed quite the contrary: *Though he should slay me, yet would I trust in him*, Job xiii. 25. But tho' he knew that the Grave was the End of worldly Things, and that the Joys of this Life were buried therein; yet he knew too that his Innocence would receive a Reward, and therefore he thirsted for a better State. Had his Expectation been in this Life, would he have said, that, in the last Days, he should have Deliverance? Would he have declared, that this should not come till his Body was corrupted throughout, even as his Skin then was by his Malady? Would he have profess'd, after all this, an Assurance of seeing God, his Redeemer, in the Flesh? And would he have called this Declaration a Root of the Matter, when thus, understood, 'tis neither more nor less than what his Opponents had advanced? Certainly it would not. His Redemption was quite of another Nature, and he grounded his Hopes on very solid Foundations, *viz.* on God's Justice, and on his own Innocence. He maintains the first always, tho' he insists that it is inscrutable by human Understanding; and insists on the latter, as the Source of all his Hope. He believes that his Creator is absolute Lord of his Creatures, there he submits. He knows, from his own Case, and from reflecting on that he has seen, that the unhappy are not always wicked; therefore he asserts the Unsearchableness of God's Ways. He is sensible in Death there is Rest; for this Reason he passionately longs for it. He is satisfied God is righteous and merciful; therefore, in the World to come, he doubts not of Salvation. This is the real Meaning of *Job*'s Speeches.

And though after my Skin Worms destroy this Body, yet in my Flesh shall I see God] Before we proceed to examine the Purport of these Words, says the same Author, it will be necessary to give a more literal Interpretation than that which we have copied from our Bible.

Though it be not exactly agreeable to our *Idiom*, and, consequently, could not so well be used there: I know that my Redeemer lives, and shall stand at last on the Earth; and after my Skin, this too being destroyed, yet in my Flesh shall I see God." Two Questions have arisen from this Assertion of *Job*, viz. *Who that* remember *is whom he speaks?* And when *it was that* Job *expected Deliverance?* Of the first we shall elsewhere speak at large; but of the latter we shall here give our Readers as clear an Account as we are able.

The Fathers of the *Christian* Church, and after them many learned Expositors of the Holy Scripture, understand this Passage as referring to the Resurrection of the Dead; and the principal Reasons which they assign for so explaining it, may be reduced to the following Heads: First they alledge, that the plain and literal Sense of what *Job* says, is wholly in their Favour; since he affirms, that *his Redeemer lives*, that *at the last Day he shall stand on Earth*; that *after his Body should be as much corrupted as his Skin was at the Time of his speaking, yet in his Flesh he should see God*; Phrases which they assert can signify nothing but his Confidence of God's coming at the last Day, and of his beholding him then in the Flesh, himself being raised from the Dead. Secondly, They argue the earnest Desire which *Job* had hitherto shewed for Death, and especially that Passage before mentioned, *Though he slay me, yet will I trust in him*; which, say they, would have no Meaning at all, unless he hoped in another Life to receive that Reward of his Righteousness, which, for Reasons unfathomable by human Understanding, had been denied him in this. Thirdly, That considering the many hasty and impatient Sayings which the virulent Reproaches of his Friends had extorted from *Job*, it is difficult to conceive why God, in so express Terms, should declare his Approbation of what this holy Man had delivered concerning him, unless we admit that *Job*, in the midst of his Sufferings, stedfastly believed that God would hereafter raise him up from the Dead, and reward him with eternal Felicity.

Some modern Commentators have, however, embraced a contrary Opinion; denying that *Job* had any Idea of a future State, or Resurrection from the Dead, and alledging, that the Passage of which we are now speaking refers onely to the Hopes he had of being restored to a prosperous Condition in this Life: Wherefore, according to their Sentiments, the Assertion of this devout Person is thus to be understood: *I know that my God lives, and that hereafter he shall manifest his Power in my Favour, by laying mine Enemy in the Dust; and, notwithstanding the miserable Condition I am now in, yet my Body, however corrupted, shall be restored, and in my Flesh*, that is, *in this Life, shall I see God*; that is, his Power, in *delivering me from all these Evils.* To support this Manner of interpreting *Job*'s Testimony of his Faith, they alledge, That in the Scriptures there are many Instances of great and heavy Sufferings being spoken of, as of Death; as in the *Psalms*, when we read, *My Strength is dried like a Potsherd, and my Tongue cleaveth to my Jaws; and thou hast brought me into the Dust of Death.* Comformable to which, Resurrection and Quickening are made use of to denote God's returning and delivering the Spirits of the Righteous from those deep and daily Calamities; to which purpose, we read also in the *Psalms*, *God, who hath shewed me great and sore Troubles, shall quicken me again, and shall bring me up again from the Depths of the Earth.* They argue, farther, That *Job* himself, in other Parts of his Lamentations, expresses no other Hopes in Death than being absolutely free from Sensation; and, consequently, would thereby be rid of those excruciating Torments under which he at that Time groaned. And this, according to them, is exactly conformable to the Divinity of those antient Times, wherein, as *Job*'s Friends plainly set it forth, they conceived, from the Observation and Advice of their Fathers, that God constantly rewarded the pious with good Things, and plagued the wicked for their Offences: Which was directly opposite to the Notion of a future State, wherein is conceived that exact Retribution is made; and, such good Men as have been unhappy in this World, are there amply recompensed. They also observe, That in the Sense they take this Expression, it actually did come to pass; the Lord removing those Ills which were intended for his Trial, and raising him to a more exalted State than that from which he had fallen. Which being the Conclusion of the Book, they argue from thence, that we are to draw no other Moral from it but what hath respect to the Mercy of God in delivering, temporally, all such as trust in him: And, being so taken, say they, it could not but excite the *Israelites* to Patience, who would hardly have been induced to listen to any other Consideration.

The Assertors of this latter Opinion urge farther in its Support, That there are various Objections to the contrary Interpretation, which cannot be answered: As, for Instance; If this Place, say they, had been antiently understood as relating to the Resurrection of

the

the Dead, how could it be poſſible that the *Jews* ſhould never take Notice of it: Or why did they not urge it againſt the *Saaduces*, who abſolutely denied the Reſurrection, though, in other Reſpects, very religious Perſons, and zealous Aſſertors of the Law. Secondly, From whom did *Job* derive this Knowledge? ſince at the Time in which he lived, the Immortality of the Soul was a Doctrine hardly known in the World, as far as we can, with any Certainty, trace it. Thirdly, Why did *Job* ſo bitterly complain of what had befallen him? Or, Why did he arraign the Juſtice of God's Procedure towards him, and wiſh that he might plead with God as a Man pleads with his Neighbour, if all this Time he was ſatisfied in his own Mind, that after this Life paſſed he ſhould be judged and accepted by a living Redeemer, received to Mercy, and crowned with Glory? Many pious and moderate Divines have, from the Weight of theſe Reaſons, been led to join in this Sentiment, that *Job* intended a temporal Reſtitution only, and not a future Reſurection from the Dead; at leaſt, that his Words have only a ſecondary Meaning if taken in this Senſe, the natural Deſign of them being fulfilled by his attaining a ſecond Time to worldly Happineſs; under which might figuratively be ſet forth that eternal Felicity to which the Bleſſed are exalted in the next World, after having ſuffered ſuch Troubles and Afflictions as holy *Job* underwent in this: And, if I apprehend his Meaning right, it is after this Manner that the learned and devout Biſhop *Patrick* would have theſe Verſes of *Job* underſtood.

The Nature and Deſign of this Work, neceſſarily conſtrain us to deliver our own Sentiments on this ſo much Controverted Point; for, though in hiſtorical or critical Altercation, we are cautious of interpoſing our own Judgment, yet in a Caſe of ſuch Conſequence as this, wherein the very Foundation, not of the *Chriſtian* only, but of all Religion, is concerned, we eſteem it our Duty openly to defend the true Faith, and not leave any Advantages to the ſceptical Deriders of a future Sate; as we humbly apprehend ſome pious Divines have done, through a deſire, perhaps, of avoiding ſuch Imputations as the Malice of modern Infidels had ſuggeſted againſt the warmer Advocates for the Truth of revealed Religion. Induced by this Conſideration, we intreat our Readers to conſider, that however common the Notion may be, yet there are no Arguments which can be drawn either from Scripture or Reaſon, to prove that ſuch holy Perſons as retained the true Faith after the Flood, had but dark and obſcure Conceptions as to the Attributes of God, his Promiſe of a Saviour, and his raiſing up the Righteous to Life eternal: For we ſay, and ſay it with Authority of the Scriptures, both of the *Old* and *New Teſtament*, That *Noah*, and the Patriarchs deſcending from him, had clear and certain Revelations, for a conſiderable Tract of Time after the Flood: And tho' it be true that the Corruption of human Nature diſcovered itſelf ſoon after, and that Vice, Idolatry, and Superſtition made a ſwift and amazing Progreſs among Mankind in the ſucceeding Ages, yet there were ſtill ſome Perſons untainted both in Faith and Morals; ſuch as *Melchiſedeck*, King of *Salem*; nor is there any Reaſon to doubt, that, while ſuch religious and virtuous Perſons remained, God vouchſafed them ſuch Manifeſtations as were requiſite to ſupport their Belief, as may be collected from various Paſſages in this very Book of which we are ſpeaking. As to the Revelation afforded to *Abraham*, it is evident that it not only convinced him, but ſerved alſo to withdraw his Father *Terah* and his Family from the Adoration of falſe Gods to the Worſhip of the True. What the Faith was which *Terah* received, we can only conjecture from what we know of that of *Abraham*, and concerning it we are told by *Chriſt* that he ſaw his Day, and was glad; that is, he ſaw it by Faith, and was aſſured of the Coming of the *Meſſiah*, and, doubtleſs, of the Conſequence of his coming, *viz. the ſaving thoſe who believed in him.* In aſſerting this Doctrine, the Author of the Epiſtle to the *Hebrews*, and the Apoſtle *Peter*, in his General Epiſtle, as clearly and fully concur, as it is in the Power of Words to teſtify. Now, this being conſidered, what Abſurdity, what Incongruity, what Straining, can there be in applying the Words of *Job* to the Reſurrection of the Dead? Or, rather, what Probability, what Propriety, what Connection, does there appear in giving them another Senſe? Which, indeed his Friends had hinted to him, but he himſelf had more than once diſclaimed; aſſerting, that he had no Pleaſure, no Deſire, no Hope, in this Life, but that he earneſtly ſighed for a Deliverance by Death; not impiouſly ſeeking thereby to be out of the Reach of God's Arm, but becauſe he ſhould then ſee him for himſelf, and behold him with his Eyes; to which very Profeſſion he appeals, as ſoon as he had made it, as a plain Teſtimony of his Piety, and urges it as a Reaſon why his Friends ſhould retract their ill Opinion of him: *Ye ſhould ſay*, (adds *Job*) *why perſecute we him, ſeeing the Root of the Matter is found in me*; that is, Why ſhould ye longer treat as an Hypocrite, or an Infidel, one who, from this publick Confeſſion, ye know to have received the true Faith; and, who, notwithſtanding the Complaints forced from him by Pain, believes and truſts in God. The Arguments, we hope, without deſcending to farther Particulars, are weighty enough to convince unprejudiced Perſons, that this is the genuine Senſe of what the righteous *Job* advances, concerning the Confidence he had of beholding his Redeemer in the Fleſh, after his Body was conſumed. But it is now Time to return to the Current of the Hiſtory, and the ſubſequent Diſcourſes between *Job* and his Friends.

CHAP. XX.

Zophar's *Anſwer, in which he ſets forth the State and Portion of the Wicked, altho' for a Time he may flouriſh and proſper.*

Ver. 1. THEN anſwered Zophar the Naamathite, and ſaid, 2 Therefore do my thoughts cauſe me to anſwer, and for *this* I make haſte. 3 I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer. 4 Knoweſt thou *not* this of old, ſince man was placed upon earth, 5 That the triumphing of the wicked *is* ſhort, and the joy of the hypocrite *but* for a moment? 6 Though his excellency mount up to the heavens, and his head reach unto the clouds: 7 *Yet* he ſhall periſh for ever like his own dung: they which have ſeen him ſhall ſay, Where *is* he? 8 He ſhall flie away as a dream, and ſhall not be found: yea, he ſhall be chaſed away as a viſion of the night. 9 The eye alſo *which* ſaw him ſhall *ſee him* no more; neither ſhall his place any more behold him. 10 His children ſhall ſeek to pleaſe the poor, and his hands ſhall reſtore their goods. 11 His bones are full *of the ſin* of his youth, which ſhall lie down with him in the duſt. 12 Though wickedneſs be ſweet in his mouth, *though* he hide it under his tongue; 13 *Though* he ſpare it, and forſake it not; but keep it ſtill within his mouth: 14 *Yet* his meat in his bowels *is* turned, *it is* the gall of aſps within him. 15 He hath ſwallowed down riches, and he ſhall vomit them up again: God ſhall caſt them out of his belly. 16 He ſhall ſuck the poiſon of aſps: the vipers tongue ſhall ſlay him. 17 He ſhall not ſee the rivers, the floods, the brooks of honey and butter. 18 That which he laboured for, ſhall he reſtore, and ſhall not ſwallow *it* down: according to his ſubſtance *ſhall* the reſtitution *be*, and he ſhall not rejoice *therein*. 19 Becauſe he hath oppreſſed, and hath forſaken the poor; *becauſe* he hath violently taken away

house which he builded not: 20 Surely he
shall not feel quietness in his belly, he shall not
save of that which he desired. 21 There shall
none of his meat be left; therefore shall no man
look for his goods. 22 In the fulness of his
sufficiency he shall be in straits: every hand of
the wicked shall come upon him. 23 *When*
he is about to fill his belly, *God* shall cast the
fury of his wrath upon him, and shall rain *it*
upon him while he is eating. 24 He shall flee
from the iron weapon, *and* the bow of steel shall
strike him through. 25 It is drawn and cometh
out of the body; yea, the glistering sword
cometh out of his gall; terrours *are* upon him.
26 All darkness *shall be* hid in his secret places:
a fire not blown shall consume him; it shall go
ill with him that is left in his tabernacle. 27
The heaven shall reveal his iniquity: and the
earth shall rise up against him. 28 The increase
of his house shall depart, *and his goods* shall flow
away in the day of his wrath. 29 This is the
portion of a wicked man from God, and the
heritage appointed unto him by God.

This is the Portion of a wicked Man from God, and the Heritage appointed to him by God] God, like a wise Master of a Feast, gives to every Man his proper Portion, and as a just Judge, distributes to him according to his Deserts. In the *Hebrew* it is *the Heritage* of his Word, *i. e.* the Portion as before, called here *an Heritage*; thereby to note the Stability and Assurance of it, that it is as firm as an Inheritance, which he had not gotten by Fraud and Violence. *Of his Word*; either, 1. Of God's Word, *i. e.* which is allotted to him by the Word or Sentence of God. Or, 2. Of the wicked Man's Word, the Reward of his Speeches; which, as his Actions, are, and may well be presumed to be wicked and blasphemous, and many Ways offensive to God. And he instances in his Speeches, rather than in his Actions, to meet with *Job*, who, tho' he had for some colourable Excuses for his Actions, yet was guilty of many Excesses against God, which he would thereby insinuate, were not so harmless and excusable as he pretended, as appeared by these severe Judgments, which they brought on wicked Men.

CHAP. XXI.

Shews, that even in the Judgment of Man he has Reason to complain.

1. BUT Job answered and said, 2 Hear
diligently my speech, and let this be
your consolations. 3 Suffer me that I may speak,
and after that I have spoken, mock on. 4 As for
is my complaint to man? and if *it were so*, why
should not my spirit be troubled? 5 Mark me,
and be astonished, and lay *your* hand upon *your*
mouth. 6 Even when I remember, I am afraid,
and trembling taketh hold on my flesh. 7 Where-
fore do the wicked live, become old, yea, are
mighty in power? 8 Their seed is established in
their sight with them, and their offspring before
their eyes. 9 Their houses *are* safe from fear,
neither is the rod of God upon them. 10 Their
bull gendreth and faileth not, their cow calveth
and casteth not her calf. 11 They send forth
their little ones like a flock, and their children
dance. 12 They take the timbrel and harp,
and rejoyce at the sound of the organ. 13 They
spend their days in wealth, and in a moment go
down to the grave. 14 Therefore they say unto
God, Depart from us; for we desire not the

knowledge of thy ways. 15 What is the Al-
mighty, that we should serve him? and what
profit should we have if we pray unto him? 16
Lo, their good *is* not in their hand: the counsel
of the wicked is far from me. 17 How oft is the
candle of the wicked put out? and *how oft* cometh
their destruction upon them? *God* distributeth
sorrow in his anger. 18 They are as stubble
before the wind, and as chaff that the storm
carrieth away. 19 God layeth up his iniquity
for his children: he rewardeth him, and he shall
know *it*. 20 His eyes shall see his destruction,
and he shall drink of the wrath of the Almighty.
21 For what pleasure *hath* he in his house after
him, when the number of his months is cut off
in the midst? 22 Shall *any* teach God know-
ledge? seeing he judgeth those that are high. 23
One dieth in his full strength, being wholly at
ease and quiet. 24 His breasts are full of milk,
and his bones are moistened with marrow. 25
And another dieth in the bitterness of his soul,
and never eateth with pleasure. 26 They shall
lie down alike in the dust, and the worms shall
cover them. 27 Behold I know your thoughts,
and the devices *which* ye wrongfully imagine a-
gainst me. 28 For ye say, Where *is* the house
of the prince? and where *are* the dwelling places
of the wicked? 29 Have ye not asked them that
go by the way? and do ye not know their
tokens? 30 That the wicked is reserved to the
day of destruction; they shall be brought forth
to the day of wrath. 31 Who shall declare his
way to his face? and who shall repay him *what*
he hath done? 32 Yet shall he be brought to
the grave, and shall remain in the tomb. 33
The clods of the valley shall be sweet unto him,
and every man shall draw after him, as *there are*
innumerable before him. 34 How then comfort
ye me in vain, seeing in your answers there re-
maineth falshood?

Have ye not asked them that go by the Way? And do ye not know their Tokens] The first Clause contains the Words of *Job*'s Friends, who thus continue their former Discourse by a second Enquiry: Or, rather secondly, of *Job* himself, who answers one Question with another. You may learn this, which is the Subject of our Debate, namely, that good Men are often afflicted, and that wicked Men as commonly die in Prosperity, and are not punished in this World, even *from them that go by the Way*, i. e. either from Travellers, who, by their universal Knowledge of Mankind, are more capable Judges in this Affair, or from any one that passeth along the Highway, every Man you meet with. It is so common and trivial a Thing, that no Man of common Sense can be ignorant of it. *And do ye not know their Tokens?* The Example, or Evidences, or Signs of this Truth, which they that go by the Way can produce. They will shew you in divers Places the magnificent Houses and Structures, and other Monuments of Power and Dignity, which wicked great Men have erected, which they now possess, and in which they live and die. He alludes here to those Tokens which are set up in the High-ways, for the Direction of Travellers. The Thing they were to learn of Passengers, follows in the next Verse; that is, *that the Wicked are reserved to the Day of Destruction*; i. e. either to some terrible and desolating Judgments, which God sometimes sends upon wicked Princes or People, or to the last and general Day of Judgment, which is called in Scripture, *the Day of Wrath*. For the Day of the general Resurrection, was not unknown to *Job* and his Friends.

CHAP. XXII.

Eliphaz *ſhews, that Man's Goodneſs profits not God. He charges* Job's *Miſery on his Sins, which God beheld and knew. He exhorts him to return to God, aſſuring him of Mercy and Acceptance.*

Ver. 1. THEN Eliphaz the Temanite anſwered and ſaid, 2 Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? 3 *Is it* any pleaſure to the Almighty, that thou art righteous? or *is it* gain *to him* that thou makeſt thy ways perfect? 4 Will he reprove thee for fear of thee? will he enter with thee into judgment? 5 *Is* not thy wickedneſs great? and thine iniquities infinite? 6 For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their cloathing. 7 Thou haſt not given water to the weary to drink, and thou haſt withholden bread from the hungry. 8 But *as for* the mighty man, he had the earth, and the honourable man dwelt in it. 9 Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken. 10 Therefore ſnares *are* round about thee, and ſudden fear troubleth thee; 11 Or darkneſs *that* thou canſt not ſee, and abundance of waters cover thee. 12 *Is* not God in the height of heaven? and behold the height of the ſtars how high they are. 13 And thou ſayeſt, How doth God know? can he judge through the dark cloud? 14 Thick clouds are a covering to him that he ſeeth not, and he walketh in the circuit of heaven. 15 Haſt thou marked the old way which wicked men have troden? 16 Which were cut down out of time, whoſe foundation was overflown with a flood. 17 Which ſaid unto God, Depart from us: and what can the Almighty do for them? 18 Yet he filled their houſes with good *things*: but the counſel of the wicked is far from me. 19 The righteous ſee *it*, and are glad: and the innocent laugh them to ſcorn. 20 Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth. 21 Acquaint now thy ſelf with him, and be at peace: thereby good ſhall come unto thee. 22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. 23 If thou return to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacles. 24 Then ſhalt thou lay up gold as duſt, and the *gold* of Ophir as the ſtones of the brooks. 25 Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver. 26 For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God. 27 Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows. 28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the light ſhall ſhine upon thy ways. 29 When *men* are caſt down, then thou ſhalt ſay, *There is* lifting up: and he ſhall ſave the humble perſon. 30 He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſs of thine hands.

And ſtripped the Naked of their Cloathing] He calls them *naked*, either, 1. Becauſe they had but few and mean Cloaths, ſuch being often called *naked*, as *Deut.* xxviii. 48. 1 *Cor.* iv. 11. *James* ii. 15. Or, 2. From the Effect; becauſe, tho' he did not find them Naked, yet he made them ſo. The like Phraſes we have *Iſa.* xlvii. 2. *grind Meal*, that is, by grinding Corn make it Meal, *Amos* viii. 5. *falſifying the deceitful Ballances*, that is, by falſifying, making true Ballances deceitful. And ſo here, *to ſtrip the Naked*, is, by ſtripping them, to make them naked.

He ſhall deliver the Iſland of the Innocent; and it is delivered by the Pureneſs of thine Hands] God, whoſe Prerogative it is, upon thy Requeſt, when thou ſhalt become innocent, will for thy Sake deliver the whole Iſland (or Country, as the Word is often uſed in Scripture to ſignify, *Gen.* x. 5, &c. *Pſ.* lxxii. 10. and xcvii. 1. *Iſa.* xli. 5.) in which thou dwelleſt: Or the *guilty*, or *him that is not innocent*. For the Word here rendered *Iſland*, is ſometimes uſed for *not*, in Scripture, as 1 *Sam.* iv. 21. *Prov.* xxxi. 3. So the Senſe is, God will have ſo great a Reſpect to thy Innocence and Purity, that for thy Sake he will deliver thoſe that belong to thee, or will live with or near thee, tho' in themſelves they are Sinners, and ripe for Deſtruction. Thus, as he aſſerts the Prevalency of the righteous Man's Prayers with God, and by the ſame Argument perſuades *Job* to Repentance; ſo he alledges this as an Evidence that *Job* did not ſtretch out pure Hands to God in Prayer, as he pretended, becauſe his Prayers could not prevail for the Preſervation of himſelf or his Children, and much leſs for others at a greater Diſtance.

CHAP. XXIII.

Job *deſires to plead with God, who would not confound, but ſtrengthen him. God, by his Providence, brings about what he had decreed.* Job's *Trouble herein.*

Ver. 1. THEN Job anſwered and ſaid, 2 Even to day *is* my complaint bitter: my ſtroke is heavier than my groaning. 3 O that I knew where I might find him; *that* I might come *even* to his ſeat! 4 I would order *my* cauſe before him, and fill my mouth with arguments. 5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me. 6 Will he plead againſt me with *his* great power? No, but he would put *ſtrength* in me. 7 There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge. 8 Behold, I go forward, but he is not *there*; and backward, but I cannot perceive him: 9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himſelf on the right hand that I cannot ſee *him*. 10 But he knoweth the way that I take: *when* he hath tried me, I ſhall come forth as gold. 11 My foot hath held his ſteps, his way have I kept, and not declined. 12 Neither have I gone back from the commandment of his lips, I have eſteemed the words of his mouth, more than my neceſſary *food*. 13 But he *is* in one *mind*, and who can turn him? and *what* his ſoul deſireth, even *that* he doeth. 14 For he performeth the *thing that is* appointed for me: and many ſuch things *are* with him. 15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him. 16 For God maketh my heart ſoft, and the Almighty troubleth me: 17 Becauſe I was not cut off before the darkneſs, neither hath he covered the darkneſs from my face.

Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the Left Hand where he doth work, but I cannot behold him; he hideth himſelf on the Right Hand, that I cannot ſee him] I go forwards, i. e. toward the Eaſt, which in Scripture is counted the Fore-part of the World, as the Hebrew Name of it ſignifies, becauſe of the Light of the Sun

which ariſeth there, and draws our Eyes towards it. *But he is not there*; that is, ſo as I would have him, as a Judge to hear and determine my Cauſe, of which he is here ſpeaking; for otherwiſe he heard and believed that God was eſſentially preſent in all Places. *And backwards*; that is, towards the Weſt. So alſo the North is called the Left Hand, and the South the Right Hand, becauſe they are all ſo towards the Eaſt. He names the four Quarters of the World, to ſhew his eager Deſire and reſtleſs Endeavours to find out God, and to preſent himſelf before him. *On the Left Hand where he doth work*; that is, in a ſpecial Manner, more than in other Parts of the World; for ſo indeed God did work in thoſe Parts which were northward from *Job*, becauſe there Mankind (among whom God delights to be, and to work) were moſt numerous, and moſt ingenious to diſcern and acknowledge God's Works. There alſo was the Seat of the *Syrian* Empire, and afterwards of the other ſucceſſive Empires; where God did many eminent and glorious Works: But this *Hebrew* Word is, by others, improperly rendered *when*, *or whilſt he worketh*, namely, in a ſignal Manner. So this is added to aggravate *Job*'s Unhappineſs. We may certainly find any Man when and where he is working: But I, ſays *Job*, ſearch for God when and where he is working, and yet cannot find him out. *He hideth himſelf*, that is, from me. He withdraweth his Favour, and will not afford me his Preſence or Audience. *I cannot ſee him*; either, 1. I cannot diſcern his Counſels and Ways, and the Reaſons of his ſevere Dealings with me. Or rather, 2. He doth not appear to me as a Judge to examine my Cauſe and Arguments, but condemns me unheard.

CHAP. XXIV.

The Practice and Proſperity of the Wicked. Their Puniſhment and Curſe in the End.

Ver. 1. WHY, ſeeing times are not hidden from the Almighty, do they that know him, not ſee his days? 2 *Some* remove the land marks: they violently take away flocks, and feed *thereof*. 3 They drive away the aſs of the fatherleſs, they take the widows ox for a pledge. 4 They turn the needy out of the way: the poor of the earth hide themſelves together. 5 Behold, *as* wild aſſes in the deſart, go they forth to their work, riſing betimes for a prey: the wilderneſs *yieldeth* food for them, *and* for *their* children. 6 They reap every one his corn in the field: and they gather the vintage of the wicked. 7 They cauſe the naked to lodge without cloathing, that *they have* no covering in the cold. 8 They are wet with the ſhowers of the mountains, and embrace the rock for want of a ſhelter. 9 They pluck the fatherleſs from the breaſt, and take a pledge of the poor. 10 They cauſe *him* to go naked without cloathing, and they take away the ſheaf *from* the hungry. 11 *Which* make oyl within their walls, *and* tread *their* wine-preſſes, and ſuffer thirſt. 12 Men groan from out of the city, and the ſoul of the wounded crieth out: yet God layeth not folly *to them*. 13 They are of thoſe that rebel againſt the light, they know not the ways thereof, nor abide in the paths thereof. 14 The murderer riſing with the light, killeth the poor and needy, and in the night is as a thief. 15 The eye alſo of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and diſguiſeth *his* face. 16 In the dark they dig through houſes, *which* they had marked for themſelves in the day-time: they know not the light. 17 For the morning *is* to them even as the ſhadow of death: if *one* know *them*, *they are in* the terrors of the ſhadow of death. 18 He *is* ſwift as the waters, their portion is curſed in the earth: he beholdeth not the way of the vineyards. 19 Drought and heat conſume the ſnow-waters; *ſo doth* the grave *thoſe which* have ſinned. 20 The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembred, and wickedneſs ſhall be broken as a tree. 21 He evil intreateth the barren that beareth not: and doeth not good to the widow. 22 He draweth alſo the mighty with his power: he riſeth up, and no *man* is ſure of life. 23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet his eyes *are* upon their ways. 24 They are exalted for a little while, but are gone and brought low, they are taken out of the way as all *other*, and cut off as the tops of the ears of corn. 25 And if *it be* not ſo now, who will make me a liar, and make my ſpeech nothing worth?

Why, ſeeing Times are not hidden from the Almighty, do they that know him, not ſee his Days] The Senſe of the Words, according to this Tranſlation, is this, *Why* (how comes it to paſs) *ſeeing Times*, namely, the ſeveral Times of every Man's Life, how long he ſhall live, as the fitteſt Seaſons and Opportunities (which are often called Times and Opportunities, as *Gen.* xxiv. 11. *Pſ.* xxxi. 15. and cxix. 126. *Acts* i. 6, 7.) for every Action, and particularly for the Puniſhment of wicked Men, about which the preſent Controverſy was, *are not hidden from*, or *unknown to the Almighty*, (that is, ſeeing all Times, and Men that live, and Things that are done, or to be done in their Times and Seaſons, are exactly known to God) *do they that know him* (that is, who love and obey him, as that Word is often uſed, as *Pſ.* ix. 10. xxxvi. 10. and xci. 14. or they who obſerve and regard his Ways and Works done in the World) *not ſee* (whence it is they cannot diſcern) *his* (God's) Days? that is, his Times and Seaſons which he takes for the Puniſhment of ungodly Men; which if they were conſtant and fixed in this Life, as you pretend they are, they would not be unknown to good Men, to whom God uſeth to reveal his Secrets, and they could not be unobſerved by ſo many good Men, who make it their Buſineſs to mind and ſtudy the Works of God, and eſpecially the Courſe and Method of his Providence towards good and bad Men. The Times or Days of God's executing Judgments upon Sinners, are frequently called *the Days of the Lord*, as *Iſa.* ii. 12. and xiii. 6. *Jer.* xlvi. 10. compare *Job* xx. 28. *Prov.* vi. 38. *Acts* ii. 20. as the Time of Man's judging is called *Man's Day*, 1 Cor. iv. 3. But this Verſe is in Part, and may, very agreeably to the *Hebrew* Text, be rendered and interpreted thus, *Why*, or *how are not Times* (that is, the Times and Seaſons appointed for the Puniſhment of evil Doers, about which the Diſpute was) *hidden*, or *reſerved by*, or *with God*; that is, kept as a Secret in his own Breaſt, and concealed from the Knowledge of Mankind: How can you ſay or think with any Colour, that theſe Times are fixed and manifeſt to all Men, and that Sinners are conſtantly puniſhed in this Life, and that ſo notoriouſly that all good Men may ſee it, as Ch. xxii. 15, 19. *Seeing they that know him* (that give themſelves to underſtand and conſider his Doings in the World, who of all Men are moſt likely to know this, if it were true and certain) *do not ſee his Days*, namely, of puniſhing the Wicked in this Life; and this he mentions as a fit Preface to uſher in the following Diſcourſe concerning the manifold Wickedneſs of Men, and withal their preſent Impunity.

He is ſwift as the Waters, their Portion is curſed in the Earth; he beholdeth not the Way of the Vineyards] In the firſt Clauſe is deſcribed, either, 1. The wicked Man's Diſpoſition and Deportment, that ſuch Perſons are light and frothy in their Spirits, or *ſwift*, or *haſty* to do Evil, or *unſtable in their* Ways *as the Water*; or

or *upon the Face of the Waters*; i. e. like the Foam or Froth, or any other light Thing that ſwims upon the Face of the Waters. Or, rather, 2. His miſerable Condition, of which he evidently ſpeaks in the next Words, and in the two next Verſes. For tho' *Job* conſtantly affirms and maintains it againſt his Friends, that God will, ſooner or later, puniſh them, and ſometimes here cutting them off by remarkable and untimely Deaths, or otherwiſe inflicting on them ſome ſignal Judgment. So the Senſe is, *He is ſwift*, i. e. he quickly paſſeth away with all his Glory, *as the Waters* which never ſtay in one Place, but are always running away, or like a Ship or any other Thing which ſwimmeth *upon the Face of the Waters:* Tho' he ſeems to ſtand as firm and immoveable as a Rock, and to have taken deep Rooting in the Earth, yet he is ſuddenly and unexpectedly removed and plucked up by the Roots. *Their Portion*, or *his*, for he ſtill ſpeaks of the ſame Perſon, tho' with a Change of the Number, which is frequent in this Book, and elſewhere in Scripture. *Their Portion*, or *Part*, i. e. his Habitation and Eſtate which he left behind him, *Is curſed in the Earth*; is really accurſed by God, and ſo pronounced by all Men who live near or obſerve it, becauſe of the remarkable Judgments of God upon it, and upon his Poſterity or Family to which he left it, and from whom it is ſuddenly and ſtrangely alienated. *He beholdeth not the Way of the Vineyard*, i. e. he ſhall never more ſee or enjoy his Vineyards, or other pleaſant Places and Things, which ſeem to be comprehended under that Particular.

CHAP. XXV.

The Divine Majeſty and Purity ſuch, that Man cannot be juſtified before God, in whoſe Sight the heavenly Lights loſe their Luſtre.

Ver. 1. THEN anſwered Bildad the Shuhite, and ſaid, 2 Dominion and fear *are* with him, he maketh peace in high places. 3 Is there any number of his armies? and upon whom doth not his light ariſe? 4 How then can man be juſtified with God? or how can he be clean *that is* born of a woman? 5 Behold, even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight. 6 How much leſs man *that is* a worm: and the ſon of man *which is* a worm?

Dominion and Fear are with him; he maketh Peace in his high Places] That is, he hath abſolute and ſovereign Power over all Perſons and Things, with whom to contend, is both Rebellion and Madneſs. *And Fear*; actively underſtood, or *Terror*, i. e. that which juſtly makes him dreadful to all Men, eſpecially to all that undertake to diſpute with him: Aweful Majeſty, infinite Knowledge, whereby he knows Mens Hearts far better than they know themſelves, and ſees much Sin in them, which themſelves do not diſcover, and exact Purity and Juſtice, which render him formidable to Sinners. *Are with him:* Emphatically ſpoken; with him whom thou challengeſt; with him who is not lightly or irreverently to be named, much leſs to be contended with. And therefore it is thy Duty to humble thyſelf for thy preſumptuous Words and Carriages towards him, and quietly and modeſtly to ſubmit thyſelf and thy Cauſe to his Pleaſure. *He maketh Peace in his high Places.* This Clauſe, as well as the following Verſe, ſeems to be added to prove what he laſt ſaid of his Dominion and Dreadfulneſs. He keepeth and ruleth all Perſons and Things in Heaven, in Peace and Harmony, and the Order which he hath eſtabliſhed among them. The Angels, tho' very numerous, and differing in Orders and Miniſteries, all acknowledge his Sovereignty, and acquieſce in his Pleaſure, without diſputing or murmuring. The Stars and heavenly Bodies, tho' vaſt in their Bulk, and various in their Motions, yet exactly keep their Courſes, and the Order appointed them by God: And therefore it is great Folly and Impudence in thee to exempt thyſelf from his Juriſdiction, or to quarrel with the Methods of his Dealings with thee.

CHAP. XXVI.

Job *reproves* Bildad *for his uncharitable Suggeſtions. He acknowledges God's Power and Providence to be infinite and unſearchable; of which our Knowledge is but ſmall.*

Ver. 1. BUT Job anſwered and ſaid, 2 How haſt thou helped *him that is* without power? *how* ſaveſt thou the arm *that hath* no ſtrength? 3 How haſt thou counſelled *him that hath* no wiſdom? and *how* haſt thou plentifully declared the thing as it is? 4 To whom haſt thou uttered words? and whoſe ſpirit came from thee? 5 Dead *things* are formed from under the waters, and the inhabitants thereof: 6 Hell *is* naked before him, and deſtruction hath no covering. 7 He ſtretcheth out the north over the empty place, *and* hangeth the earth upon nothing. 8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them. 9 He holdeth back the face of *his* throne, *and* ſpreadeth his cloud upon it. 10 He hath compaſſed the waters with bounds, until the day and night come to an end. 11 The pillars of heaven tremble, and are aſtoniſhed at his reproof. 12 He divideth the ſea with his power, and by his underſtanding he ſmiteth through the proud. 13 By his Spirit he hath garniſhed the heavens; his hand hath formed the crooked ſerpent. 14 Lo, theſe *are* parts of his ways, but how little a portion is heard of him? but the thunder of his power who can underſtand?

It is evident from the foregoing Words of *Bildad* that *Job*'s Arguments had made a great Impreſſion on his Friends, ſince there does not appear that Rancour of Spirit in this which ſhewed itſelf in the laſt Reply. It is true, there are no Conceſſions made by *Bildad*, yet, if we conſider, that *Zophar*, when he had done, attempted not to carry on the Diſpute; it may be reaſonably believed, that, finding themſelves unable to confute what in his ſeveral Diſputes *Job* had advanced, as to the Inſcrutability of God's Providence and the Injuſtice they were guilty of, in ſuppoſing him a Hypocrite, and grievous Sinner, merely becauſe they ſaw him covered with Sores, and every Way in deep Affliction; they diſcovered ſuch an Alteration in their Countenances, as encouraged the holy *Job* to enter upon a copious Declaration of his Thoughts concerning Providence, and a full Defence both of his Behaviour ſince his Trouble, and of his Courſe of Life before the Evils came upon him. This Speech is in the *Hebrew* called *Maſhal*, which we tranſlate a *Parable*, but the literal Senſe thereof is an *excellent Diſcourſe*; and, indeed, whether we conſider the Matter contained therein, or the Manner in which it is expreſſed, there is not, perhaps, in any Author, an Oration which could have better deſerved that Title; and, we make no Queſtion, had it been found in any prophane Writer, but that Volumes would have been written by Way of Comment thereon; and the ſame high Strains of Panegyric been diſcernible in ſuch Writings, as are at this Day to be found in the Labours of thoſe who have explained *Homer*, or *Virgil*; ſince it is impoſſible to deny that in Grandeur of Stile, and Sublimity of Thought, this ſingle Harangue of *Job* is preferable to any Thing which can be produced from the Works either of the Philoſophers or Poets.

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CHAP. XXVII.

Job will not renounce his Integrity. The Character of an Hypocrite, and his Misery; the Portion and Heritage of the Wicked.

Ver. 1. MOREOVER, Job continued his parable, and said, 2 *As* God liveth, *who* hath taken away my judgment, and the Almighty, *who* hath vexed my soul; 3 All the while my breath *is* in me, and the Spirit of God is in my nostrils; 4 My lips shall not speak wickedness, nor my tongue utter deceit. 5 God forbid that I should justify you: till I die, I will not remove my integrity from me. 6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live. 7 Let mine enemy be as the wicked, and he that riseth up against me, as the unrighteous. 8 For what *is* the hope of the hypocrite, though he had gained, when God taketh away his soul? 9 Will God hear his cry when trouble cometh upon him? 10 Will he delight himself in the Almighty? will he always call upon God? 11 I will teach you by the hand of God: that which is with the Almighty, will I not conceal. 12 Behold, all ye your selves have seen *it*, why then are ye thus altogether vain? 13 This is the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty. 14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread. 15 Those that remain of him shall be buried in death: and his widows shall not weep. 16 Though he heap up silver as the dust, and prepare raiment as the clay; 17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver. 18 He buildeth his house as a moth, and as a booth that the keeper maketh. 19 The rich man shall lie down, but he shall not be gathered: he openeth not his eyes, and he *is* not. 20 Terrors take hold on him as waters, a tempest stealeth him away in the night. 21 The east-wind carrieth him away, and he departeth: and as a storm hurleth him out of his place. 22 For God shall cast upon him, and not spare: he would fain flee out of his hand. 23 *Men* shall clap their hands at him, and shall hiss him out of his place.

Those that remain of him shall be buried in Death; and his Widows shall not weep] Those that escape the Sword and Famine just before mentioned, *shall be buried in Death*. Either, 1. They shall die, and so be buried. Or, 2. Shall be buried as soon as ever they are dead, either because their Relations or Dependants are left they should revive again, and give them more trouble, or because they were not able to bestow any funeral Pomp upon them, or thought them unworthy of it. Or, 3. Shall be in a Manner utterly extinct or by Death; all their Hope, Glory, Name, and Memory (which they designed to perpetuate to all Ages) shall be buried with them, and they shall never rise again to a blessed Life; whereas a good Man hath Hope in his Death, and leaves his good Name alive and flourishing in the World, and rests in his Grave in Assurance of Redemption from it, and a glorious Resurrection to Happy and eternal Life. *And his Widows* (for they had many Wives, either to gratify their Lust, or to increase and strengthen their Family and Interest) *shall not weep*; either because they durst not lament their Death, which was entertained with publick Joy; or because they were overwhelmed and astonished with the Greatness and Strangeness of the Calamity, and therefore could not weep; or because they also, as well as others, groaned under their Tyranny and Cruelty, and rejoiced in their Deliverance from it.

CHAP. XXVIII.

God's Power and Wisdom in the Works of Nature, such as is not to be bought or acquired, and is only in God. Man's Wisdom is to fear God.

Ver. 1. SURELY, there is a vein for the silver, and a place for gold *where* they fine *it*. 2 Iron is taken out of the earth, and brass *is* molten *out of* the stone. 3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness and the shadow of death. 4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men. 5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire. 6 The stones of it *are* the place of sapphires: and it hath dust of gold. 7 *There is* a path which no fowl knoweth, and which the vultures eye hath not seen. 8 The lions whelps have not trodden it, nor the fierce lion passed by it. 9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots. 10 He cutteth out rivers among the rocks, and his eye seeth every precious thing. 11 He bindeth the floods from overflowing, and *the thing that is* hid, bringeth he forth to light. 12 But where shall wisdom be found? and where *is* the place of understanding? 13 Man knoweth not the price thereof; neither is it found in the land of the living. 14 The depth saith, It *is* not in me: and the sea saith, *It is* not with me. 15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof. 16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. 17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold. 18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies. 19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. 20 Whence then cometh wisdom? and where *is* the place of understanding? 21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. 22 Destruction and death say, We have heard the fame thereof with our ears. 23 God understandeth the way thereof, and he knoweth the place thereof. 24 For he looketh to the ends of the earth, *and* seeth under the whole heaven. 25 To make the weight for the winds, and he weigheth the waters by measure. 26 When he made a decree for the rain, and a way for the lightning of the thunder: 27 Then did he see it, and declare it, he prepared it, yea, and searched it out. 28 And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil *is* understanding.

And unto Man he said, Behold the Fear of the Lord, that is Wisdom, and to depart from Evil is Understanding] He said to *Adam* at first, and in, and with him, to all his Posterity. — *He said*, i. e. God spoke it, partly, and

and at first inwardly to the Mind of Man, in which God wrote this with his own Finger, and engraved it as a first Principle for his Direction; and partly afterwards by the Instructions of the holy Prophets, who declared the Will of God, and taught the People their Duty both to God and Man, making it their chief Business to make Man wise unto Salvation. *Behold*; which denotes the great Importance of this Doctrine, and likewise Man's Dulness and Reluctance to apprehend and consider it, and his Proneness to place his Wisdom in vain and curious Speculations. — *The Fear of the Lord*, i. e. true Religion, and the right Worship of God, internal and external, all which comes under this Appellation — *that is Wisdom*. In that only consists true Wisdom, because that, and only that, is his Duty, his Safety, and his Happiness, both for this Life and the next; this is actually attainable; but the Depth of God's Ways are unknown and inscrutable by the utmost Reach of human Ability. — *And so depart from Evil*, i. e. from Sin, which is called *Evil* eminently, as being the chief, if not the only Evil, and the Cause of all other Evils, as constantly and immutably evil, whereas Afflictions may be rendered good and highly beneficial. Religion consists of two Branches, doing Good, and forsaking Evil; the first is expressed in the former Clause of this Verse, and the latter in these Words — *is Understanding*. It is the best Kind of Knowledge or Wisdom to which Man can attain in this Life. The same Thing is here twice repeated in different Phrases: And the Design of *Job* in this Close of his Discourse, is not only to shew the Mistake, and reprove the Arrogance and Boldness of his Friends, in prying into God's Secrets, and passing such a rash Censure upon him, and upon God's Ways and Conduct towards him; but also to vindicate himself from the Imputation of Hypocrisy and Prophaneness, which they had fastened upon him, by shewing that he had ever esteemed it his best Wisdom, and truest Interest to fear God, and to depart from Evil.

CHAP. XXIX.

Job's *former Happiness in God's Favour; his Honour among Princes; his Charity; Justice to the Wicked; the Respect shewn him by all Degrees of Men.*

Ver. 1. MOREOVER, Job continued his parable, and said, 2 Oh that I were as *in* months past, as *in* the days *when* God preserved me: 3 When his candle shined upon my head, *and when* by his light I walked *through* darkness: 4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle: 5 When the Almighty *was* yet with me, *when* my children *were* about me: 6 When I washed my steps with butter, and the rock poured me out rivers of oyl: 7 When I went out to the gate, through the city, *when* I prepared my seat in the street! 8 The young men saw me, and hid themselves: and the aged arose, *and* stood up. 9 The princes refrained talking, and laid *their* hand on their mouth. 10 The nobles held their peace, and their tongue cleaved to the roof of their mouth. 11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me: 12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him. 13 The blessing of him that was ready to perish, came upon me: and I caused the widows heart to sing for joy. 14 I put on righteousness, and it cloathed me: my judgment *was* as a robe and a diadem. 15 I was eyes to the blind, and feet *was* I to the lame. 16 I *was* a father to the poor: and the cause *which* I knew not, I searched out. 17 And I brake the jaws of the wicked, and pluckt the spoil out of his teeth. 18 Then I said, I shall die in my nest, and I shall multiply my days as the sand. 19 My root *was* spread out by the waters, and the dew lay all night upon my branch. 20 My glory *was* fresh in me, and my bow was renewed in my hand. 21 Unto me *men* gave ear, and waited, and kept silence at my counsel. 22 After my words they spake not again, and my speech dropped upon them. 23 And they waited for me, as for the rain, and they opened their mouth wide *as* for the latter rain. 24 *If* I laughed on them, they believed *it* not, and the light of my countenance they cast not down. 25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

I observe no Difficulty in this Chapter that needs Explanation; let us therefore hasten to the next.

CHAP. XXX.

Job's *Honour is changed into extreme Contempt, and his Prosperity into the deepest Calamity.*

Ver. 1. BUT now *they that are* younger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. 2 Yea whereto *might* the strength of their hands *profit* me, *in whom* old age was perished? 3 For want and famine *they were* solitary: fleeing into the wilderness *in* former time desolate and waste: 4 Who cut up mallows by the bushes, and juniper-roots *for* their meat. 5 They were driven forth from among *men* (they cried after them, as *after a* thief) 6 To dwell in the clifts of the valleys, *in* caves of the earth, and in the rocks. 7 Among the bushes they brayed, under the nettles they were gathered together. 8 *They were* children of fools, yea, children of base men: they were viler than the earth. 9 And now am I their song, yea, I am their by-word. 10 They abhor me, they flee far from me, and spare not to spit in my face. 11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me. 12 Upon *my* right *hand* rise the youth, they push away my feet, and they raise up against me the ways of their destruction. 13 They mar my path, they set forward my calamity, they have no helper. 14 They came *upon me* as a wide breaking in *of waters*: in the desolation they rolled themselves *upon me*. 15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud. 16 And now my soul is poured out upon me; the days of affliction have taken hold upon me; 17 My bones are pierced in me in the night-season: and my sinews take no rest. 18 By the great force *of my disease*, is my garment changed: it bindeth me about as the collar of my coat. 19 He hath cast me into the mire, and I am become like dust and ashes. 20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*. 21 Thou art become cruel to me: with thy strong hand thou opposest thy self against me. 22 Thou liftest me up to the wind: thou causest me to ride *upon it*, and dissolvest my substance. 23 For I know *that* thou wilt bring me to death, and

the houſe appointed for all living. 24 Howbeit he will not ſtretch out *his* hand to the grave, though they cry in his deſtruction. 25 Did not I weep for him that was in trouble? was *not* my ſoul grieved for the poor? 26 When I looked for good, then evil came *unto me:* and when I waited for light there came darkneſs. 27 My bowels boiled and reſted not: the days of affliction prevented me. 28 I went mourning without the ſun: I ſtood up, *and* I cried in the congregation. 29 I am a brother to dragons, and a companion to owls. 30 My ſkin is black upon me, and my bones are burnt with heat. 31 My harp alſo is turned to mourning, and my organ into the voice of them that weep.

Howbeit, he will not ſtretch out his Hand to the Grave, tho' they cry in his Deſtruction] There is great Variety and Difficulty, ſays *Pool*, in the Senſe and Connection of theſe Words: They may be joined either, 1. With the following Verſe, as deſcribing *Job*'s Compaſſion to others in Affliction, which, by the Principles of Reaſon and Religion, ſhould have procured him ſome Pity from God and Man in his Affliction. And to that Purpoſe they were, or may be, tranſlated thus: *But were not my Prayers for them* (which Words may be underſtood of the following Clauſe) *when he ſtretched out his Hand* (namely, againſt them to deſtroy them) *in his Deſtruction* or *Oppreſſion* (underſtand it actively, *i. e.* When God was about to deſtroy any other Man or Men) *was not* (the Negation being deduced from the former Part of the Verſe, as is uſual) *my Cry for them?* for thoſe Things, thoſe deſtructive Calamities that were upon them? Or, 2. With the foregoing Verſe: And ſo the Words contain either, 1. A Conſolation againſt the Evil laſt mentioned: So the Senſe is, Tho' God will undoubtedly bring me to the Grave by theſe Torments, yet this comforts me, that *ſurely he will not ſtretch out his Hand* (namely, to afflict or puniſh me further, as this Phraſe is uſed, *Exod.* ii. 20. *Iſa.* ix. 12, 13.) *in the Grave, tho' they*, i. e. the periſhing Perſons, *cry*, or *roar*, i. e. but ſorely pained or tormented *in his Deſtruction*, i. e. whilſt God is deſtroying them. Or, this laſt Clauſe may be read interrogatively, *Is there any Cry in his Deſtruction?* When a Man is cut off or deſtroyed by Death, doth he then cry or complain? No, there is an End of all theſe Miſeries. Or, rather, 2. It is a Confirmation of what he ſaid laſt. For the whole Context ſhews, that *Job* is not taking any Comfort to himſelf, but rather aggravating his Sufferings. I know, ſaith he, I am a dead Man, and my Condition is deſperate; for *ſurely he*, i. e. God, *will not ſtretch out his Hand* (namely, to ſave, or reſcue me, as this Phraſe is uſed, *Pſ.* xviii. 17. and cxliv. 7. compared with *Acts* iv. 30.) *to* or *in the Grave*, (i. e. to a dead Man, ſuch as I am in Effect) *tho' they cry in his Deſtruction*, i. e. tho' there be a general Cry and Lamentation for him among his Friends, and an earneſt Deſire of him, if poſſible, to be reſtored to Life again, when he is deſtroyed or dead; yet all theſe Cries would be in vain.

CHAP. XXXI.

Job's *ſolemn Proteſtation of his Integrity.*

Ver. 1. I Made a covenant with mine eyes; why then ſhould I think upon a maid? 2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high? 3 *Is* not deſtruction to the wicked? and a ſtrange *puniſhment* to the workers of iniquity? 4 Doth not he ſee my ways, and count all my ſteps? 5 If I have walked with vanity, or if my foot hath haſted to deceit; 6 Let me be weighed in an even balance, that God may know mine integrity. 7 If my ſtep hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands: 8 *Then* let me ſow, and let another eat; yea, let my offſpring be rooted out. 9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door: 10 *Then* let my wife grind unto another, and let others bow down upon her. 11 For this *is* an heinous crime, yea, it *is* an iniquity *to be puniſhed by* the judges. 12 For it *is* a fire that conſumeth to deſtruction, and would root out all mine increaſe. 13 If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me: 14 What then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him? 15 Did not he that made me in the womb, make him? and did not one faſhion us in the womb? 16 If I have withheld the poor from *their* deſire, or have cauſed the eyes of the widow to fail: 17 Or have eaten my morſel myſelf alone, and the fatherleſs hath not eaten thereof: 18 (For from my youth he was brought up with me, *as* with a father, and I have guided her from my mothers womb) 19 If I have ſeen any periſh for want of cloathing, or any poor without covering: 20 If his loyns have not bleſſed me, and *if* he were *not* warmed with the fleece of my ſheep: 21 If I have lift up my hand againſt the fatherleſs, when I ſaw my help in the gate: 22 *Then* let mine arm fall from my ſhoulder-blade, and mine arm be broken from the bone. 23 For deſtruction *from* God *was* a terror to me, and by reaſon of his highneſs I could not endure. 24 If I have made gold my hope, or have ſaid to the fine gold, *Thou art* my confidence: 25 If I rejoiced becauſe my wealth *was* great, and becauſe mine hand had gotten much: 26 If I beheld the ſun when it ſhined, or the moon walking *in* brightneſs: 27 And my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand: 28 This alſo *were* an iniquity *to be puniſhed by* the judge: for I ſhould have denied the God *that is* above. 29 If I rejoiced at the deſtruction of him that hated me, or lift up myſelf when evil found him: 30 (Neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul) 31 If the men of my tabernacle ſaid not, Oh that we had of his fleſh! we cannot be ſatisfied. 32 The ſtranger did not lodge in the ſtreet: *but* I opened my doors to the traveller. 33 If I covered my tranſgreſſions, as Adam: by hiding mine iniquity in my boſom: 34 Did I fear a great multitude, or did the contempt of families terrifie me: that I kept ſilence, *and* went not out of the door? 35 O that one would hear me! behold, my deſire *is*, *that* the Almighty would anſwer me, and *that* mine adverſary had written a book. 36 Surely I would take it upon my ſhoulder, and bind it as a crown to me. 37 I would declare unto him the number of my ſteps, as a prince would I go near unto him. 38 If my land cry againſt me, or that the furrows likewiſe thereof complain: 39 If I have eaten the fruits thereof without money, or have cauſed the owners thereof to loſe their life: 40 Let thiſtles grow inſtead of wheat, and cockle inſtead of barley. The words of Job are ended.

If I beheld the Sun when it ſhined, or the Moon walking in Brightneſs; and my Heart hath been ſecretly enticed, or my Mouth hath kiſſed my Hand] *If I beheld the*

the Sun — not ſimply, nor only with Admiration; for that we are required to do, as it is a glorious Work of God; but ſo as to aſcribe to it the Honour only due to the Supreme Being — *The Sun*, *Hebrew*, the *Light*, namely, of the Sun, which is the Fountain of Light to this viſible World. The Hoſt of Heaven, particularly the Sun and the Moon were the moſt antient Objects of Idolatry, and moſt frequent in the eaſtern Countries, in one of which *Job* reſided. *When it ſhined*, i. e. in its full Strength and Glory; for then it commands our Admiration at its Beauty, and affects us with its Benefits; and Men, in thoſe Times of Darkneſs and Ignorance, might make an eaſy Tranſition from Admiration to Adoration. — And my Heart hath been ſecretly enticed, *i. e.* If while I openly profeſſed the true Religion, my inward Thoughts or Affections were *ſeduced* or *deceived* by the glorious Appearance of thoſe bright Luminaries, which might eaſily ſeduce a credulous and inconſiderate Perſon, to believe there was a Divinity in them, and ſo be perſuaded to worſhip it. This emphatical Expreſſion, *enticed*, ſeems to intimate to us this neceſſary and uſeful Truth, That no Miſtake or Error of the Mind would excuſe the Practice of Idolatry. — *My Hand hath kiſſed my Mouth*, i. e. in Token of Worſhip, whereof this was a Sign, whether given to Men, as *Gen.* xli. 40. *Pſ.* ii. 12. or to Idols, 1 *Kings* xix. 18. *Hoſ.* xiii. 2. And when Idols were out of the Reach of Idolaters, that they could not kiſs them, they uſed to kiſs their Hands, and, as it were, to throw Kiſſes at them; of which we have many Examples in Heathen Writers.

CHAP. XXXII.

Elihu, Job's *fourth Friend, is angry both with* Job *and his three Friends; with him for juſtifying himſelf, and with them for not ſatisfying, and yet condemning him. He apologizes for his Youth, but being full of Matter, is conſtrained to ſpeak.*

Ver. 1. SO theſe three men ceaſed to anſwer Job, becauſe he *was* righteous in his own eyes. 2 Then was kindled the wrath of Elihu the ſon of Barachel the Buzite, of the kindred of Ram: againſt Job was his wrath kindled, becauſe he juſtified himſelf rather than God. 3 Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer, and yet had condemned Job. 4 Now Elihu had waited till Job had ſpoken, becauſe they *were* elder than he. 5 When Elihu ſaw that *there was* no anſwer in the mouth of *theſe* three men, then his wrath was kindled. 6 And Elihu the ſon of Barachel the Buzite anſwered and ſaid, I *am* young, and ye *are* very old, wherefore I was afraid, and durſt not ſhew you mine opinion. 7 I ſaid, Days ſhould ſpeak, and multitude of years ſhould teach wiſdom. 8 But *there is* a ſpirit in man: and the inſpiration of the Almighty giveth them underſtanding. 9 Great men are not *always* wiſe: neither do the aged underſtand judgment. 10 Therefore I ſaid, Hearken to me, I alſo will ſhew mine opinion. 11 Behold, I waited for your words; I gave ear to your reaſons, whilſt you ſearched out what to ſay. 12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that anſwered his words: 13 Leſt ye ſhould ſay, We have found out wiſdom: God thruſteth him down, not man. 14 Now he hath not directed *his* words againſt me: neither will I anſwer him with your ſpeeches. 15 They were amazed, they anſwered no more: they left off ſpeaking. 16 When I had waited, (for they ſpake not, but ſtood ſtill *and* anſwered no more) 17 *I ſaid*, I will anſwer alſo my part, I alſo will ſhew mine opinion. 18 For I am full of matter, the ſpirit within me conſtraineth me. 19 Behold my belly *is* as wine *which* hath no vent, it is ready to burſt like new bottles. 20 I will ſpeak that I may be refreſhed: I will open my lips and anſwer. 21 Let me not, I pray you, accept any mans perſon, neither let me give flattering titles unto man. 22 For I know not to give flattering titles, *in ſo doing* my maker would ſoon take me away.

Beſides the three Friends of *Job*, already ſo often mentioned, there was it ſeems a fourth Perſon, who had been hitherto only an Auditor to their Debates; his Name was *Elihu*, which ſignifies *my God himſelf*; his Father's Name *Barachel*, i. e. *God bleſſeth*, a Deſcendant from *Buz*, the Son of *Nachor*, Brother to Uz the Anceſtor of *Job*. He is yet farther in Scripture ſaid to be of the Kindred of *Ram*; about the Meaning of which Commentators have differed, ſome taking *Ram* for a Contraction of *Abram* or *Abraham*; others, for the Abbreviation of *Aram*, which is indeed more probable, ſince on the Whole, it has been by the beſt Interpreters allowed, that *Elihu* was the neareſt Relation of the righteous Perſon in Diſtreſs, dwelling but a ſmall Diſtance from him, and called, as *Laban* was, an *Aramean* or *Syrian*. Some have pretended Similiarity of Names, and the Authority of Rabbinical Writers, for ſaying *Elihu* to be the ſame Perſon as *Balaam*; an Error againſt which ſome *Hebrew* Writings may be alledged wherein the Prophets among the *Gentiles* being reckon'd up, *Elihu* and *Balaam* are both named.

CHAP. XXXIII.

Elihu *offers himſelf in God's Stead, with Sincerity and Meekneſs, to reaſon with* Job. *He excuſes God from giving an Account of his Ways. Excites* Job *to Attention.*

Ver. 1. WHerefore Job, I pray thee, hear my ſpeeches, and hearken to all my words. 2 Behold, now I have opened my mouth, my tongue hath ſpoken in my mouth. 3 My words *ſhall be of* the uprightneſs of my heart: and my lips ſhall utter knowledge clearly. 4 The Spirit of God hath made me, and the breath of the Almighty hath given me life. 5 If thou canſt anſwer me, ſet *thy words* in order before me, ſtand up. 6 Behold, I *am* according to thy wiſh in Gods ſtead: I alſo am formed out of the clay. 7 Behold, my terror ſhall not make thee afraid, neither ſhall my hand be heavy upon thee. 8 Surely thou haſt ſpoken in mine hearing, and I have heard the voice of *thy* words, *ſaying*, 9 I *am* clean without tranſgreſſion, I am innocent; neither *is* there iniquity in me. 10 Behold, he findeth occaſions againſt me, he counteth me for his enemy. 11 He putteth my feet in the ſtocks, he marketh all my paths. 12 Behold, *in* this thou art not juſt: I will anſwer thee, that God is greater than man. 13 Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters. 14 For God ſpeaketh once, yea twice, *yet man* perceiveth it not. 15 In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumbrings upon the bed: 16 Then he openeth the ears of men, and ſealeth their inſtruction, 17 That he may withdraw man *from his* purpoſe, and hide pride from man. 18 He keepeth back his ſoul from

the pit, and his life from perishing by the sword. 19 He is chastned also with pain upon his bed, and the multitude of his bones with strong *pain:* 20 So that his life abhorreth bread, and his soul dainty meat. 21 His flesh is consumed away that it cannot be seen, and his bones *that* were not seen, stick out. 22 Yea, his soul draweth near unto the grave, and his life to the destroyers. 23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: 24 Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom. 25 His flesh shall be fresher than a childs: he shall return to the days of his youth. 26 He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: for he will render unto man his righteousness. 27 He looketh upon men, and *if any* say, I have sinned and perverted *that which was* right, and it profited me not; 28 He will deliver his soul from going into the pit, and his life shall see the light. 29 Lo, all these *things* worketh God often times with man. 30 To bring back his soul from the pit, to be enlightned with the light of the living. 31 Mark well, O Job, hearken unto me, hold thy peace, and I will speak. 32 If thou hast any thing to say, answer me: speak, for I desire to justifie thee. 33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

If there be a Messenger with him, an Interpreter, one among a thousand, to shew unto Man his Uprightness] *Messenger:* Either, 1. An Angel sent to him from Heaven, for Angels are ministring Spirits, *Ps.* ciii. 20. *Heb.* i. 4. and especially in that Time and State of the Church, were frequently employed by God on Messages to Men. But why then should he say, *one of a thousand* Angels, since one of the meanest Angels was sufficient for this Work? Or, rather, 2. A Prophet or Teacher, such are often called *Messengers*, Mal. ii. 7. and iii. 1. and such Persons are appointed by God for, and most usually employed in such Work. — *With him:* either, 1. With God, to plead Man's Cause. Or, rather, 2. With Man, who is mentioned in the last clause of this Verse, and of whom the Pronoun *him* is there used in the next Verse. Nor is it strange that the Pronoun Relative, is put before the Noun to which it belongs, since it is usual in the *Hebrew* Language, *Exod.* ii. 6. *Prov.* v. 22. and xiv. 33, *&c.* — *An Interpreter*; i. e. one whose Office it is to declare the Mind of God to a sick Man, to explain the Reason of God's contending with him, and to shew what he would have him to do. — *One among a thousand*; a Person duly qualified for this great and hard Work, such as there are but few, scarce *one of a thousand*; which Expression is used to denote the Scarcity and Fewness of such Persons, *Eccles.* vii. 28. By which Words he covertly reflects on *Job*'s three Friends, and implies that they were not such Persons, tho' they had undertaken this Office to *Job*; and also modestly intimates, that tho' himself was inferior to all of them, yet he was selected by God for this Work; this he says, not as boasting of his own superior Abilities, but to dispose *Job* to a serious Attention to, and ready Entertainment of the sacient Discourses. — *To shew unto Man his Uprightness*, i. e. either, 1. God's: To convince a Man that God is just and right in all his Dealings with him, of which *Job* was not yet convinced. Or, rather, 2. Man's: To teach Man his Duty, or to direct him to a right Way and Method to please God, and to secure that Mercy and Deliverance he longs for; which is not by quarrelling with God, as *Job* did, but by humble Confession, a hearty Detestation and Repentance of his Sins, and Supplication to God for Mercy through *Christ* the Redeemer, of whom *Job* spoke before, and who is hinted at in the next Verse. Or thus, To discover to Man, that altho' he be afflicted, yet he is an upright and righteous Person, and consequently in God's Favour; about which good Men are often in doubt, and need the Help of a skilful Minister to direct them therein. But this seems not so well to suit *Job*'s Case, who was more than sufficiently persuaded of his own Integrity, and needed no Minister to preach that Doctrine to him.

CHAP. XXXIV.

Elihu *accuses* Job *of charging God with Injustice. Man's Duty under Afflictions. He reproves* Job *for his Words against God.*

Ver. 1. FUrthermore Elihu answered and said, 2 Hear my words, O ye wise *men*, and give ear unto me, ye that have knowledge. 3 For the ear trieth words, as the mouth tasteth meat. 4 Let us choose to us judgment: let us know among our selves what *is* good. 5 For Job hath said, I am righteous: and God hath taken away my judgment. 6 Should I lie against my right? my wound is incurable without transgression. 7 What man *is* like Job, *who* drinketh up scorning like water? 8 Which goeth in company with the workers of iniquity, and walketh with wicked men. 9 For he hath said, It profiteth a man nothing that he should delight himself with God. 10 Therefore hearken unto me, ye men of understanding: far be it from God, *that he should do* wickedness, and *from* the Almighty, *that he should commit* iniquity. 11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways. 12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment 13 Who hath given him a charge over the earth or who hath disposed the whole world? 14 If he set his heart upon man, *if* he gather unto himself his spirit and his breath; 15 All flesh shall perish together, and man shall turn again unto dust. 16 If now *thou hast* understanding, hear this: hearken to the voice of my words. 17 Shall even he that hateth right govern? and wilt thou condemn him that is most just? 18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly? 19 *How much less to him* that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands. 20 In a moment shall they die, and the people shall be troubled at midnight, and pass away; and the mighty shall be taken away without hand. 21 For his eyes *are* upon the ways of man, and he seeth all his goings. 22 *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves. 23 For he will not lay upon man more *than right*; that he should enter into judgment with God. 24 He shall break in pieces mighty men without number, and set others in their stead. 25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed. 26 He striketh them as wicked men in the open sight of others: 27 Because they turned back from him, and would not consider any of his ways. 28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted. 29 When

he giveth quietneſs, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man only: 30 That the hypocrite reign not, leſt the people be enſnared. 31 Surely it is meet to be ſaid unto God, I have born *chaſtiſement*, I will not offend *any more*. 32 *That which* I ſee not, teach thou me; if I have done iniquity, I will do no more. 33 *Should it be* according to thy mind? he will recompenſe it, whether thou refuſe, or whether thou chooſe, and not I: therefore ſpeak what thou knoweſt. 34 Let men of underſtanding tell me, and let a wiſe man hearken unto me. 35 Job hath ſpoken without knowledge, and his words *were* without wiſdom. 36 My deſire *is that* Job may be tried unto the end, becauſe of *his* anſwers for wicked men. 37 For he addeth rebellion unto his ſin, he clappeth *his hands* amongſt us, and multiplieth his words againſt God.

Shall even he that hateth Right govern] By the Words, *He that hateth Right*, underſtand *unrighteous*. But this he expreſſes in a moſt emphatical Manner, the Reaſon and Weight whereof ſeem to be this: If God be unjuſt, he is not ſo for Fear of any Superior (as inferior Magiſtrates do many unrighteous Things againſt their Conſciences to pleaſe their Prince or chief Ruler, or to avoid his Diſpleaſure) but merely from an intrinſical Hatred of Juſtice, or Love of Unrighteouſneſs; which being moſt abſurd to imagine concerning God, therefore he cannot poſſibly be unjuſt, or do any unjuſt Action. As to the Word *govern*, which properly ſignifies *to bind*, it is fitly ſo rendered by moſt Interpreters, and ſo it is uſed *Iſa.* iii. 7. becauſe Governors have a Power to bind their Subjects by Laws and Penalties, and they are as it were, the Ligaments by which Societies are bound and kept together, which, without them, would be diſſolved and broken to Pieces, *Elihu*'s Argument here is the ſame with that of *Abraham*'s, Gen. xviii. 25. and that of St. *Paul*'s, Rom. iii. 5, 6. *If God be unrighteous, how ſhall he judge or govern the World?* And the Argument is undeniable: If God were unjuſt, there would be nothing but Injuſtice and Confuſion, and Miſchief in the World, whereas we ſee there is a great deal of Juſtice adminiſtered by Rulers, which muſt all proceed from him who is the Fountain and Author of all Juſtice, Rule and Authority. And, as the *Pſalmiſt* ſays, *Pſ.* xix. 4, 9. *He that formed the Eye, ſhall not he ſee?* So, he that makes juſt, ſhall he be unjuſt?

CHAP. XXXV.

Our Good or Evil extends not to God, but to Men, who are oppreſſed and cry out, but not unto God, nor are delivered. He exhorts Job *to hope in God, tho' for the preſent he be angry.*

Ver. 1. ELIHU ſpake moreover, and ſaid, 2 Thinkeſt thou this to be right, *that* thou ſaidſt, My righteouſneſs *is* more than Gods? 3 For thou ſaidſt, What advantage will it be unto thee, *and* what profit ſhall I have *if I be cleanſed* from my ſin? 4 I will anſwer thee, and thy companions with thee. 5 Look unto the heavens, and ſee, and behold the clouds *which* are higher than thou. 6 If thou ſinneſt, what doſt thou againſt him? or *if* thy tranſgreſſions be multiplied, what doeſt thou unto him? 7 If thou be righteous what giveſt thou him? or what receiveth he of thine hand? 8 Thy wickedneſs *may* hurt a man as thou *art*, and thy righteouſneſs *may profit* the ſon of man. 9 By reaſon of the multitude of oppreſſions, they make the *oppreſſed* to cry: they cry out by reaſon of the arm of the mighty. 10 But none ſaith, where is God my maker, who giveth ſongs in the night; 11 Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven. 12 There they cry, (but none giveth anſwer) becauſe of the pride of evil men. 13 Surely God will not hear vanity, neither will the Almighty regard it. 14 Although thou ſayeſt thou ſhalt not ſee him, *yet* judgment *is* before him, therefore truſt thou in him. 15 But now becauſe it *is* not *ſo*, he hath viſited in his anger; yet he knoweth *it* not in great extremity: 16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

But now becauſe it is not ſo, he hath viſited in Anger, yet he knoweth it not in great Extremity] Becauſe *Job* doth not acknowledge God's Juſtice, and his own Sins, and wait upon God in his Ways for Mercy according to the Advice given him in the preceding Verſe, God, to whom this great Work of viſiting is aſcribed every where in Scripture, hath laid theſe Afflictions upon him; all which is too little to bring him to a Compliance with God, nor is he ſo ſenſibly affected therewith as to be humbled under God's Hand. The Verſe may likewiſe be rendered thus; *And now know* that his (*i. e.* God's) *Anger hath viſited thee little or no thing* (i. e. in compariſon of what thou haſt deſerved and mighteſt reaſonably expect) *neither hath he known* (i. e. judged or puniſhed, as this Word is uſed, *Pſ.* xxxvi. x. 9.) thee *in* or *according to* (as the prefixed *Beth* is ſometimes uſed) *the great Abundance*; namely, of thy Sins. And therefore thy Complaints of God are highly injurious and abſolutely cauſeleſs.

CHAP. XXXVI.

Elihu *demonſtrates the Righteouſneſs of God in his Ways; deſcribes the ſad State of the Hypocrite; and exhorts* Job *to Repentance.*

Ver. 1. ELIHU alſo proceeded, and ſaid, 2 Suffer me a little, and I will ſhew thee, that I *have* yet to ſpeak on Gods behalf. 3 I will fetch my knowledge from afar, and will aſcribe righteouſneſs to my maker. 4 For truly my words *ſhall* not *be* falſe: he that is perfect in knowledge *is* with thee. 5 Behold, God *is* mighty, and deſpiſeth not *any*: *he is* mighty in ſtrength *and* wiſdom. 6 He preſerveth not the life of the wicked: but giveth right to the poor. 7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne, yea, he doth eſtabliſh them for ever, and they are exalted. 8 And if *they be* bound in fetters, and be holden in cords of affliction: 9 Then he ſheweth them their work, and their tranſgreſſions that they have exceeded. 10 He openeth alſo their ear to diſcipline, and commandeth that they return from iniquity. 11 If they obey and ſerve him, they ſhall ſpend their days in proſperity, and their years in pleaſures. 12 But if they obey not, they ſhall periſh by the ſword, and they ſhall die without knowledge. 13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them. 14 They die in youth, and their life *is* among the unclean. 15 He delivereth the poor in his affliction, and openeth their ears in oppreſſion. 16 Even ſo would he have removed thee out of the ſtrait *into* a broad place, where *there is* no ſtraitneſs, and that which ſhould be ſet on thy table *ſhould be* full of fatneſs. 17 But thou haſt

filled the judgment of the wicked: judgment and justice take hold *on thee.* 18 Because *there is* wrath, *beware* lest he take thee away with his stroke: then a great ransom cannot deliver thee. 19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength. 20 Desire not the night, when people are cut off in their place. 21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction. 22 Behold, God exalteth by his power: who teacheth like him? 23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity? 24 Remember that thou magnify his work, which men behold. 25 Every man may see it, man may behold *it* afar off. 26 Behold, God is great, and we know *him* not, neither can the number of his years be searched out. 27 For he maketh small the drops of water: they pour down rain according to the vapour thereof: 28 Which the clouds do drop, *and* distil upon man abundantly. 29 Also can any understand the spreadings of the clouds, *or* the noise of his tabernacle? 30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea. 31 For by them judgeth he the people, he giveth meat in abundance. 32 With clouds he covereth the light; and commandeth it *not to* shine, by *the cloud* that cometh betwixt. 33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

Elihu shews, that the Works of God are incomprehensibly great and glorious, and proves it from the most visible Works of Nature and Providence, which, *if* throughly considered, are full of Wonder, and past the Reach of the greatest Philosophers, who, indeed, speak of them only by Guess, and, by their innumerable Disputations about them, discover their Ignorance of them.

CHAP. XXXVII.

God's great Works both of Creation and Providence, do call for Reverence and Fear. We are ignorant, and cannot speak to God, but must fear Him who respects none.

Ver. 1. AT this also my heart trembleth, and is moved out of his place. 2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth. 3 He directeth it under the whole heaven, and his lightning unto the ends of the earth. 4 After it a voice roareth: he thundreth with the voice of his excellency, and he will not stay them when his voice is heard. 5 God thundreth marvellously with his voice; great things doeth he, which we cannot comprehend. 6 For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength. 7 He sealeth up the hand of every man; that all men may know his work. 8 Then the beasts go into dens, and remain in their places. 9 Out of the south cometh the whirlwind: and cold out of the north. 10 By the breath of God, frost is given: and the breadth of the waters is straitned. 11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud. 12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them, upon the face of the world in the earth. 13 He causeth it to come, whether for correction, or for his land, or for mercy. 14 Hearken unto this, O Job: stand still, and consider the wondrous works of God. 15 Dost thou know when God disposed them, and caused the light of his cloud to shine? 16 Dost thou know the balancings of the clouds, the wondrous works of him, which is perfect in knowledge? 17 How thy garments *are* warm, when he quieteth the earth by the south-*wind?* 18 Hast thou with him spread out the skie, *which is* strong, *and* as a molten looking-glass? 19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness. 20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up. 21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth and cleanseth them. 22 Fair weather cometh out of the north: with God *is* terrible majesty. 23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict. 24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

Hear attentively the Noise of his Voice] It is not improbable, that whilst *Elihu* was speaking, it thundered greatly, and that Tempest was begun wherewith God ushered in his Speech, as it follows in the next Chapter, and that this occasioned his Return to that Subject of which he had been before discoursing, and his Exhortation to him to mind it with greater Attention.

CHAP. XXXVIII.

God challenges Job *to answer, and, by his mighty Works, convinces him of his Ignorance and Imbecility.*

Ver. 1. THen the Lord answered Job out of the whirlwind, and said, 2 Who *is* this that darkneth counsel by words without knowledge? 3 Gird up now thy loyns like a man; for I will demand of thee, and answer thou me. 4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 6 Whereupon are the foundations thereof fastned? or who laid the corner-stone thereof? 7 When the morning stars sang together, and all the sons of God shouted for joy. 8 Or *who* shut up the sea with doors, when it brake forth *as if it* had issued out of the womb? 9 When I made the cloud the garment thereof, and thick darkness a swadling-band for it. 10 And brake up for it my decreed *place*, and set bars and doors. 11 And said, Hitherto shalt thou come but no further: and here shall thy proud waves be stayed. 12 Hast thou commanded the morning since thy days? *and* caused the day-spring to know his place, 13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it? 14 It is turned as clay *to* the seal, and they stand as a garment. 15 And from the wicked their light is withholden, and the high arm shall be broken. 16 Hast thou entred into the springs of the sea? or hast thou walked in the search of the depth? 17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? 18 Hast thou perceived the breadth of the earth? declare if thou knowest it all. 19 Where

Where *is* the way *where* light dwelleth? and *as for* darkneſs, where *is* the place thereof? 20 That thou ſhouldeſt take it to the bound thereof, and that thou ſhouldeſt know the paths *to* the houſe thereof; 21 Knoweſt thou *it*, becauſe thou waſt then born? or *becauſe* the number of thy days *is* great? 22 Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail? 23 Which I have reſerved againſt the time of trouble, againſt the day of battle and war? 24 By what way is the light parted, *which* ſcattereth the eaſt-wind upon the earth? 25 Who hath divided a water-courſe for the overflowing of waters? or a way for the lightning of thunder, 26 To cauſe it to rain on the earth, *where* no man is; *on* the wilderneſs wherein *there is* no man? 27 To ſatisfy the deſolate and waſte *ground*, and to cauſe the bud of the tender herb to ſpring forth? 28 Hath the rain a father? or who hath begotten the drops of the dew? 29 Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendred it? 30 The waters are hid as *with a* ſtone, and the face of the deep is frozen. 31 Canſt thou bind the ſweet influences of Pleiades, or looſe the bands of Orion? 32 Canſt thou bring forth Mazzaroth in his ſeaſon, or canſt thou guide Arcturus with his ſons? 33 Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth? 34 Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee? 35 Canſt thou ſend lightnings, that they may go, and ſay unto thee, Here we *are?* 36 Who hath put wiſdom in the inward parts? or who hath given underſtanding to the heart? 37 Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven? 38 When the duſt groweth into hardneſs, and the clods cleave faſt together? 39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, 40 When they couch in *their* dens, *and* abide in the covert to lie in wait? 41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Canſt thou bind the ſweet Influences of Pleiades] The Senſe of the Words is this, *Canſt thou at the Spring reſtrain?* I have here, ſays *Campbel*, inſtead of the literal Verſion of the Words, retained in our *Bible*, given the certain and undeniable Meaning of them, as being moſt intelligible. The Senſe therefore, of this Part of the Speech, which the Deity is here recorded to have made unto *Job*, in the Preſence of his Friends, amounts to much the ſame Thing, as if we ſhould urge againſt a Perſon, diſputing the Will of a wiſe and virtuous Prince: You ſee in a Multitude of Inſtances how far he tranſcends thee, not only in his Power to do, but in his Prudence alſo in doing; wherefore then ſhouldeſt thou pretend to enter into a Controverſy with one ſo much too mighty for thee? Let the Things which thou ſeeſt him daily do reſtrain thy Preſumption; and ſince thou art incapable of doing the like, or even of judging on what Motives, or in what Manner they are brought to paſs, think more coolly, and ſubmiſſively of thoſe Matters which regard yourſelf, and do not raſhly decide in Points as difficult as they are important.

From the Text above cited, and the two following Verſes, which mentions the Names of ſeveral of the Conſtellations, we are not to draw Conſequences of the Power of the Stars in human Affairs, as ſome without Reaſon have done; neither is there a Neceſſity that we ſhould run into long and perplexed Enquiries as to the Senſe of theſe Words, which, it may be, are not here exactly tranſlated; nay, it is poſſible they never can be ſo: For we may, without it, perfectly underſtand the Meaning and Intent of the Expreſſion; and if ſo, the literal Senſe of the Words, tranſlated *Pleiades*, *Orion*, and *Arcturus*, are not material. Doubtleſs the *Arabian* Aſtronomy was, in thoſe Days, ſo far advanced, that they reckoned, with tolerable Exactneſs, the Progreſs of the Seaſons by celeſtial Obſervations. Now, this is all that is intended in the Text, that the Changes of the Weather were, indeed diſcernible by Men, but that they are ignorant, why, or in what Manner they are produced. This is the Nature not only of this Interrogatory, but in Truth of all the reſt in this Chapter; and the Sum of them amounts to this: The Structure and the Government of the Univerſe are wonderful, and yet uſeful; wherefore Man comprehends as much concerning them as is neceſſary for him to know, and yet is ſo far ignorant on the ſame Heads, that he muſt be ſenſible of the infinite and tranſcending Wiſdom of that Almighty Power by whom the Univerſe was formed, and is preſerved and ordered. On this laſt Point God preſſes *Job*, in order to convince him how poorly Man was qualified to judge of *the Proceedings*, Juſtice, or Equity of *his Maker*; and how humbly, from a due Senſe of his Inability, a wiſe and pious Man would think on ſuch Heads; and all the Arguments produced here at all changed by the Increaſe of human Knowledge, but, on a ſtrict Enquiry, they will appear as ſtrong and cogent as they then were.

CHAP. XXXIX.

Of the wild Goats and Hinds; the wild Aſs; the Unicorn; the Peacock, Stork, and Oſtrich; the Horſe, Hawk, and Eagle; neither of them known to, or to be governed by Job; *which may convince him of his Unfitneſs to judge of the Counſels of God.*

Ver. 1. KNoweſt thou the time when the wild goats of the rock bring forth? *or* canſt thou mark when the hinds do calve? 2 Canſt thou number the months *that* they fulfil? or knoweſt thou the time when they bring forth? 3 They bow themſelves, they bring forth their young ones, they caſt out their ſorrows. 4 Their young ones are in good liking, they grow up with corn: they go forth and return not unto them. 5 Who hath ſent out the wild aſs free? or who hath looſed the bands of the wild aſs? 6 Whoſe houſe I have made the wilderneſs, and the barren land his dwellings. 7 He ſcorneth the multitude of the city, neither regardeth he the crying of the driver. 8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing. 9 Will the unicorn be willing to ſerve thee, or abide by thy crib? 10 Canſt thou bind the unicorn with his band in the furrow, or will he harrow the valleys after thee? 11 Wilt thou truſt him becauſe his ſtrength is great? or wilt thou leave thy labour to him? 12 Wilt thou believe him that he will bring home thy ſeed, and gather *it into* thy barn? 13 Gavest *thou* the goodly wings unto the peacocks? or wings and feathers unto the oſtrich? 14 Which leaveth her eggs in the earth, and warmeth them in the duſt, 15 And forgetteth that the foot may crush them, or that the wild beaſt may break them. 16 She is hardned againſt her young ones, as though *they were* not hers: her labour is vain without fear; 17 Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding. 18 What time ſhe lifteth up herſelf on high, ſhe ſcorneth the horſe and his rider. 19 Haſt thou given the horſe ſtrength? haſt thou cloathed his neck with thunder?

thou make him afraid as a graſhopper? the glory of his noſtrils *is* terrible. 21 He paweth in the valley, and rejoiceth in *his* ſtrength: he goeth on to meet the armed men. 22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword. 23 The quiver rattleth againſt him, the glittering ſpear and the ſhield. 24 He ſwalloweth the ground with fierceneſs and rage; neither believeth he that *it is* the ſound of the trumpet. 25 He ſaith among the trumpets, Ha, ha; and he ſmelleth the battle afar off, the thunder of the captains, and the ſhouting. 26 Doth the hawk flie by thy wiſdom, *and* ſtretch her wings toward the ſouth? 27 Doth the eagle mount up at thy command, and make her neſt on high? 28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place. 29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off. 30 Her young ones alſo ſuck up blood: and where the ſlain *are*, there *is* ſhe.

Will the Unicorn be willing to ſerve thee] The *Seventy* tranſlate the Word *Reem* by *Monoceros*, an *Unicorn*, in which they have been followed by *Junius* and *Tremellius*, our preſent *Bible*, and the Tranſlation that preceded it: In which the following Gloſs is put in the Margin: 'Is it poſſible to make the Unicorn tame? ſignifying, that if a Man cannot rule a Creature, that it is much more impoſſible, that he ſhould confine the Wiſdom of God, whereby he governeth all the World.' That we may better judge of the Credit due to this Tranſlation, it will be proper to examine the Sentiments of ſuch as have written about the *Unicorn*; from whence we may diſcern, whether it reſemble the Deſcription here given of the *Reem*.

The Authors who have ſpoken of this Animal, are chiefly *Pliny* and *Solinus*, who take a great Part of what they ſay from *Cteſias*, a Writer much ſuſpected of Falſhood. In regard, however, to this Creature, thoſe who have copied him ſeem to enlarge conſiderably: 'They have Horns (ſays he) in the Middle of their Foreheads of about a Cubit in Length. There ſhoots (ſays *Solinus*) from their Foreheads a Horn of a wonderful Luſtre, to the Length of four Feet.' Not to tire our Readers with prolix Quotations, we ſhall only obſerve, that they agree pretty nearly in the following Deſcription: 'The Unicorn hath the Head of a Stag, the Body of an Horſe, and the Feet of an Elephant; is however ſo exceſſively ſwift, that nothing can overtake it; ſo fierce, that it is an Enemy unto all other Animals; its Horn ſo ſtrong as to pierce, break through, or rip open whatſoever it puſhes; and the Courage and Boldneſs of the Creature ſo great, that none of them were ever taken alive.' A Circumſtance which is very juſtly urged againſt their Exiſtence. *Philoſtratus*, and ſome other antient Authors that have recorded certain Circumſtances of the ſame Kind; but the *Arabians*, to whom ſuch Subjects as this properly belong, as far exceed theſe in Fables, as they exceed them in Truth. 'The Female (ſay they) like the Elephant, carries her Young ſeven Years, and when the Time of their bringing forth draws nigh, the young one puts its Head out to eat the green Branches of Trees, and then retires back into the Belly of the Dam; it feeds, when grown up, like the Ox or the Camel, upon Graſs, and chews the Cud; it lives to a prodigious Age, and bears a particular Spleen againſt Elephants and Men. Againſt the back Part of the firſt-mentioned Animal, it runs its Horn with inconceivable Violence; and, having drove it as high as his Forehead, will let it go, the Elephant falls, and the Unicorn with him, being unable to get out his Weapon, ſo that both periſh there together. Its Swiftneſs and Courage preſerve it ſo well from all Danger, that there is but one Way of taking it, which, according to theſe Authors, is this: A young Maid muſt ſit down in the Place where the Unicorn 'is known to haunt; and he, ſo ſoon as he ſees her, 'will gently approach, and ſuffer her to ſtroke him, 'till at length leaning his Head on her Breaſt, or in 'her Lap, he falls faſt aſleep, when the Hunters break 'in and ſeize him.' From the Inconſiſtency of theſe abſurd Relations, Men of Senſe have abſolutely denied the Exiſtence of ſuch an Animal, and *Bochart*, in his *Hierozoicon*, has drawn together ſo many Arguments to this Purpoſe, that I think no Man, who has read him, can fail of being convinced. As to the wreathed Horns, which are frequently expoſed as the Horns of Unicorns, and were formerly ſold at an extravagant Price, they are counterfeit, *i. e.* made of an Elephant's Tooth, wrought into that Shape, or elſe they are Horns of the Sea-Unicorn, which is largely and exactly deſcribed by *Periere*, in his Account of *Greenland*, on the Coaſts of which they are taken.

Aquila renders *Reem* by *Rhinoceros*, and has been followed therein by the vulgar *Latin*; but there does not appear any juſt Reaſon for admitting that, more than the former Tranſlation, as we ſhall preſently prove. In the mean Time, it will be proper to ſay ſomething of this Beaſt, that our Readers may be able to compare it with the *Reem* in the Text.

The *Rhinoceros* is an Animal larger than an Ox, and leſs than an Elephant, having a ſtrong Horn riſing from his Snout, wherewith he defends himſelf, and annoys other Beaſts. Father *le Compte* ſays, that they are rare even in the Countries where they are found, and that their Horns are very much valued; their Hides are covered with hard Scales, and this Beaſt has on his Belly ſuch a Bunch as the Camel has on his Back; it runs very ſwiftly, and does much Miſchief in the Woods where it haunts; but the moſt extraordinary Thing about the *Rhinoceros*, is the Tongue, which is long and rough as a File, with which it licks off the tender Bark of Trees, or whatever elſe it meets with. The Fierceneſs of the *Rhinoceros*, probably, engaged thoſe who adhered to this Verſion, to imagine it muſt be the *Reem*; but it is not a little hard to account both for their Notion, and for that entertained by the LXX, in fancying this Animal had but one Horn; ſince there is nothing here or elſewhere in Scripture, which can any where juſtify it, tho' it appears plainly they took it for a Property eſſentially belonging to the *Reem*.

From theſe arbitrary Tranſlations, which ſeem to have but little Recourſe to the Scriptures, let us ſee if by comparing the Paſſages wherein this Animal is ſpoken of, we ſhall not be able to form a more rational Idea of its Nature, and conſequently of its Species. When *Balak* enquired of *Balaam*, what it was the Lord had revealed to him, concerning the Houſe of *Iſrael*? *Balaam*, in his Anſwer, ſetting forth the Strength and Power of the Nation, ſays, *Numb.* xxiii. 22. *God brought them out of Egypt; he hath, as it were, the Strength of the Reem.* The Prophet *Iſaiah*, declaring at large the Miſeries which ſhould fall upon a Land againſt which he denounced Judgments, ſays, Ch. xxxiv. 7. *And the Reemim ſhall come down with them, and the Bullocks with the Bulls, and their Lands ſhall be ſoaked with Blood.* The *Pſalmiſt* complaining of the cruel Malice of his Enemies, *Pſ.* xxii. 12, 13. expreſſeth himſelf thus, *Many Bulls have compaſſed me about; ſtrong Bulls of Baſhan have beſet me round. They opened their Mouths wide againſt me, as a ravening and roaring Lion.* Lower in the ſame *Pſalm*, putting up Prayers to God for his Deliverance, Ver. 20. he ſays, *Deliver my Soul from the Sword, my only one from the Power of the Dogs. Save me from the Lion's Mouth, for thou haſt heard me from the Horns of the Reemim.* In the ninety ſecond *Pſalm*, the Author having obſerved, that the Vengeance of God overthrew the Wicked, acknowledges, that as to himſelf, he had great Hopes from the Lord, Ver. 10. *But my Horn ſhalt thou exalt like the Horns of the Reem.* From theſe Paſſages, and that in *Job*, which occaſioned theſe Reflexions, we think it evident, 1. That the *Reem* is an Animal of great Strength. 2. That it is common in the Countries of *Judea*, *Syria*, and *Arabia*. 3. That its Food is the ſame with that

of *Oxen*. The learned *Bochart*, after a laborious Search into this Matter, thought it muſt be the *Urus*, a Kind of wild Bullock deſcribed firſt by *Cæſar*, in the 6th Book of his Commentaries: But this Interpretation claſhing with our ſecond Obſervation, we chuſe rather to follow the learned *Bochart* in his Opinion, that the *Reem* is a wild untractable Goat, deſcribed by ſeveral *Arabian* Authors, under the Name of *Rim*, which has a great Affinity with the *Hebrew* Appellation. However, we do not preſume to decide farther of this Matter, than by ſaying, the *Reem*, in all Likelihood, is neither a Unicorn, *Rhinoceros*, or *wild Bull*, but ſome Animal far more common in the oriental Regions.

Gaveſt thou goodly Wings unto the Peacocks? or Wings and Feathers unto the Oſtrich] It is certain, ſays *Campbell*, that in the whole *Old Teſtament*, there is not any Verſe more crabbed and perplexed than this. The firſt Word, *Renanim*, which we render *Peacocks*, is liable to much Diſpute, and perhaps it is not poſſible to defend this Verſion. Some Criticks are of Opinion that it ſhould have been rendered *Oſtriches*; and, indeed, the only Argument in Favour of our Verſion is, that the Finery of this Bird's Feathers are here celebrated, which ſeems beſt to agree with the Peacock. The Names of Animals, Trees, Fruits, and Flowers are ſo much altered, that it is not eaſy to diſtinguiſh them; but we do not apprehend, that this will furniſh any reaſonable Man with an Excuſe for not believing the Holy Scriptures, which ſome evil diſpoſed Perſons have endeavoured to depreciate on this Account. For, admitting all they aſſert, that at this Day we are not able to aſcertain the very Species mentioned in various Paſſages of Scripture, as for Inſtance in this Verſe of the Book of *Job*, what Conſequence will follow from thence? The plain indubitable Aſſertion in the Text is, that the *Renanim*, let them be what Kind of Birds they will, did not derive the Beauty of their Plumage from *Job*: Now, ſhould one aſſert the true Meaning of the Word to be *Peacocks*, another *Oſtriches*, a third *Hawks*, the ſeveral Arguments produced by each in Defence of his Opinion, and in Oppoſition to what the others advanced, will no way prejudice the Truth of the original Propoſition; ſeeing whatever Kind of Birds they were, nothing can be more ſure than that they received the exquiſite Variegations of their Feathers from the Almighty only. It is evident, that the ſame Anſwer will be as full to any other Objection ariſing from Words as hard to be underſtood as this.

Which leaveth her Eggs in the Earth, &c.] The learned and excellent Dr. *Derham*, has given a very full and judicious Interpretation of this Paſſage, P. 355, of his *Phyſico-Theology*, where, having cited the three Verſes in the Text, takes Notice of three Things. 1. Of this anomalous Way of Generation. It is not very ſtrange, that no other Incubation but that of the Sun ſhould produce the Young; but 'tis very odd and wonderful, that one Species ſhould vary from all the reſt of the Tribe. But above all, 2. The ſingular Care of the Creator is, in this Caſe very remarkable, in ſupplying ſome other Way, the Want of the Parent Animal's Care, and the innate Tenderneſs which they have for their Offſpring, ſo that the Young ſhould notwithſtanding be bred up in thoſe large and barren Deſarts of *Arabia* and *Africa*, and in ſuch like Places, where thoſe Birds dwell, the moſt unlikely and unfitting, in human Opinion, to afford Suſtenance to young helpleſs Creatures, but the fitteſt, therefore, to give Demonſtration of the Wiſdom, Care, and ſpecial Providence of the infinite Creator and Conſervator of the World. 3. The laſt Thing I ſhall remark is, that the Inſtinct of irrational Animals, at leaſt of this ſpecified in the Text, is attributed to God. For the Reaſon the Text gives, why the *Oſtrich* is hardened againſt her young ones, as tho' they were not hers, is, becauſe *God hath deprived her of Wiſdom, and not imparted Underſtanding to her* (i. e. He hath denied her that Wiſdom, he hath not imparted to her that Underſtanding, that natural Inſtinct, to provide for and nurſe up her Young) that moſt Creatures of the ſame and other Tribes, are endowed with.

CHAP. XL.

God reproves Job, *who humbles himſelf. God again declares his Righteouſneſs, Majeſty, and the Power of his Wrath to abaſe the Proud. Of* Behemoth.

Ver. 1. MOreover the Lord anſwered Job, and ſaid, 2 Shall he that contendeth with the Almighty inſtruct *him?* he that reproveth God, let him anſwer it. 3 Then Job anſwered the Lord, and ſaid, 4 Behold, I am vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth. 5 Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no further. 6 Then anſwered the Lord unto Job out of the whirlwind, and ſaid, 7 Gird up thy loyns now like a man: I will demand of thee, and declare thou unto me. 8 Wilt thou alſo diſanul my judgment? wilt thou condemn me that thou mayeſt be righteous? 9 Haſt thou an arm like God? or canſt thou thunder with a voice like him? 10 Deck thy ſelf now *with* majeſty and excellency, and array thy ſelf with glory and beauty. 11 Caſt abroad the rage of thy wrath: and behold every one *that is* proud, and abaſe him. 12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place. 13 Hide them in the duſt together, *and* bind their faces in ſecret. 14 Then will I alſo confeſs unto thee, that thine own right hand can ſave thee. 15 Behold now Behemoth which I made with thee, he eateth graſs as an ox. 16 Lo now, his ſtrength is in his loyns, and his force is the navel of his belly. 17 He moveth his tail like a cedar: the ſinews of his ſtones are wrapt together. 18 His bones *are* ſtrong pieces of braſs, his bones *are* like bars of iron. 19 He *is* the chief of the ways of God: he that made him, can make his ſword to approach *unto* him. 20 Surely the mountains bring him forth food: where all the beaſts of the field play. 21 He lieth under the ſhady trees, in the covert of the reed and fens. 22 The ſhady trees cover him *with* their ſhadow: the willows of the brook compaſs him about. 23 Behold, he drinketh up a river, and haſteth not: he truſteth that he can draw up Jordan into his mouth. 24 He taketh it with his eyes: his noſe pierceth through ſnares.

Behold now Behemoth] There has been much Diſpute, whether we are hereby to underſtand the *Elephant*, or *Hippopotamus*, or *River-horſe*. The antient Commentators declare for the former. But the learned *Bochart*, alledges many Things which render it probable that the latter ſhould be meant thereby. By the Deſcription of both Animals, it appears that either comes very near the Deſcription in the Text, but which cometh neareſt, let the Reader judge.

Firſt then of an *Elephant*, which, as Authors pretty well agreed, is the largeſt of all four footed Beaſts. *Pliny* gives a large, and, for the moſt Part, a preciſe exact Account of this famous Animal, and obſerves that, of all Beaſts, he approaches neareſt to Man in Sagacity, and the Exerciſe of a Faculty not much diſtant from Reaſon, which ſome have thought agrees well with what is ſaid here in the Text, of *Behemoth*, *whom I have made with thee*, i. e. allied to thee, by Superiority in Knowledge above the reſt of the Brutes. Conſidering the vaſt Bulk and Strength of this huge Creature, we can obſerve the Wiſdom and Goodneſs of God, in making

gentle Nature, feeding like the tamer Cattle, on Graſs and Herbs, injuring and diſturbing nothing, unleſs firſt injured or diſturbed by it. The prodigious Strength of this large Animal we may gather from what we read concerning it in antient and modern Authors, and eſpecially from the Accounts of the Uſe made of it in War, and the Turrets, Combatants, and Ammunition it carried on its Back: But the Member moſt conſiderable about the *Elephant*, is his *Proboſcis*, or *Trunk*, whereby, notwithſtanding his Size, he performs whatever he pleaſes, with wonderful Facility and Quickneſs. Some have thought that the Words, Ver. 17. *he moveth his Tail like a Cedar*, allude to his *Trunk* or *Snout*, which is, indeed, ſupported, in ſome Meaſure, by the Examples drawn from Holy Writings, wherein the Tail is put only for the Extremity, as *Deut.* xxv. 18. and xxviii. 13, 14. *Pliny* obſerves of the Legs of this Creature, that in Shape and Bulk they reſemble Pillars, and the reſt of the Bones are, doubtleſs, proportionably ſtrong, large and firm. So that reflecting on the Boldneſs of the *Arabian* Similitudes, we may eaſily admit their being compared to Iron and Braſs. What is next aſſerted of the *Behemoth*, viz. that *he is the* chief *of the Ways of God*, may be very well applied to this Animal, as, 1. From his ſtupendous Bulk, being commonly ten or twelve Feet high. 2. From his amazing Strength, whereby he is able to overturn Trees, and even Huts built by Men. 3. From his wonderful Sagacity, of which all Authors ſpeak copiouſly, who mention him at all. 4. From the ſurprizing Agility which he ſhews, notwithſtanding the unweildy Appearance of his Body. 5. From the great Uſe made of him in War, concerning which we have the unanimous Teſtimonies of antient and modern Hiſtorians. 6. From the great Extent of Years unto which they live, *Ariſtotle* and others affirming, that they reach 200. 7. Their Practice of various Virtues, *viz.* Chaſtity, Temperance, Fidelity, Gratitude, and Compaſſion. Nor are thoſe Qualities lightly aſcribed to them by fabulous Authors, but are acknowledged, and recorded by Writers very worthy of Credit. As the Elephant is of a placid, gentle Nature, ſo the Beaſts feed near him without Fear, which theſe Words of Scripture poſſibly refer, *Surely the Mountains bring him forth Food, where all the wild Beaſts of the Field play.* This Animal, being very hot in its Nature, and living in Countries where the Climate is very ſultry, the *Elephant*, therefore, as various antient Authors aſſure us, of all Things rejoices in ſhady Places, where he lays himſelf down among the Reeds and Water, in order to cool his Body, and quench his Third; for that ridiculous Fable of having no Joints in his Legs, and conſequently of his Inability to raiſe himſelf, if once thrown upon the Ground, has been long ſince exploded.

Thus we have ſhewn, that the Deſcription in *Job* is far from being incompatible with what Naturaliſts report concerning this wonderful Creature, ſo truely wonderful in its Formation, and ſo ſtrong a Proof of the Wiſdom and Power of the Almighty Maker of all things.

The great Aſſerter of the oppoſite Opinion, *viz.* that *Behemoth* is not the *Elephant*, but the *Hippopotamus* or *River-horſe*, is the great *Bochart*, whoſe unwearied Pains, accurate Judgment, and profound Erudition, give a ſtrong Biaſs in Favour of whatever he advances. That we may do Juſtice therefore to his Sentiments on this Head, we ſhall tranſcribe what he has in his *Hierozoicon*, P. 49. ‘ It will be ſufficient to prove, that the *Behemoth* is an amphibious Animal, and that which we have aſſerted it to be, if we paraphraſe the Verſes where this Creature is deſcribed, Ver. 15. Behold, ſays the Lord, the *Hippopotamus* which I have made near thee, *i. e.* in *Egypt*, nor far diſtant from *Job*'s Country: Who admires him not? He is an Inhabitant of the Deep, and yet eateth Hay as an Ox. Ver. 16. Neither is his Strength only in his *Loins*, but in the Bottom of his Belly, even in his *Navel*, where other Creatures are weak. Ver. 17. His Tail, tho' it be ſtrong and firm as a Cedar, yet doth move with great Agility; the Nerves and ‘ Sinews alſo of his Thighs are wrapped ſtrongly together, and thereby ſhew the prodigious Strength he ‘ hath in his Limbs. Ver. 18. Neither hath he, as ‘ *Fiſhes*, pliable and cartilaginous Bones; but, on the ‘ contrary, they are firm as *Iron*, and ſolid as *Braſs*. ‘ Ver. 19. And that the Wiſdom of God might be ‘ rendered more eminently conſpicuous in this Animal, ‘ his Teeth are formed ſo as to cut or mow down Corn ‘ as a Scythe or Sickle. Ver. 20. Thus provideth he ‘ for himſelf even on the Mountains where the Beaſts ‘ play. Ver. 21. As an Aquatick, he delights to lie ‘ in Marſhes, and among the tender Reeds. Ver. 22. ‘ Or reſted under the Shade of the Willows which grow ‘ on the Banks of the *Nile*. Ver. 23. Yet diveth he ‘ to the Bottom without Hurt; he beholds the Streams ‘ ruſhing over him without Fear. Ver. 24. Who dares ‘ approach ſuch a Creature with open Force? Who ‘ can hope to thruſt a Hook into his Noſe.’ More might be added on the ſame Subject, but it would be protracting the Work too much.

CHAP. XLI.

God's Sovereignty over all the Children of Pride, ſeen in the Leviathan.

Ver. 1. CANST thou draw out Leviathan with an hook? or his tongue with a cord *which* thou letteſt down? 2 Canſt thou put an hook into his noſe? or bore his jaw through with a thorn? 3 Will he make many ſupplications unto thee? will he ſpeak ſoft *words* unto thee? 4 Will he make a covenant with thee? wilt thou take him for a ſervant for ever? 5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? 6 Shall the companions make a banquet of him? ſhall they part him among the merchants? 7 Canſt thou fill his ſkin with barbed irons? or his head with fiſh-ſpears? 8 Lay thine hand upon him, remember the battle, do no more. 9 Behold, the hope of him is in vain: ſhall not *one* be caſt down even at the ſight of him? 10 None *is ſo* fierce that dare ſtir him up: who then is able to ſtand before me? 11 Who hath prevented me that I ſhould repay *him? whatſoever is* under the whole heaven is mine. 12 I will not conceal his parts, nor his power, nor his comely proportion. 13 Who can diſcover the face of his garment? *or* who can come *to him* with his double bridle? 14 Who can open the doors of his face? his teeth *are* terrible round about. 15 *His* ſcales *are his* pride, ſhut up together *as with* a cloſe ſeal. 16 One is ſo near to another, that no air can come between them. 17 They are joined one to another, they ſtick together, that they cannot be ſundred. 18 By his neeſings, a light doth ſhine, and his eyes are like the eye-lids of the morning. 19 Out of his mouth go burning lamps, *and* ſparks of fire leap out. 20 Out of his noſtrils goeth ſmoak, as *out* of a ſeething pot or caldron. 21 His breath kindleth coals, and a flame goeth out of his mouth. 22 In his neck remaineth ſtrength, and ſorrow is turned into joy before him. 23 The flakes of his fleſh are joyned together: they are firm in themſelves, they cannot be moved. 24 His heart is as firm as a ſtone, yea, as hard as a piece of the nether *milſtone*. 25 When he raiſeth up himſelf, the mighty are afraid: by reaſon of breakings they purifie themſelves. 26 The ſword of him that layeth at him cannot hold: the ſpear, the dart, nor the habergeon. 27 He eſteemeth iron as a ſtraw,

ſtraw, *and* braſs as rotten wood. 28 The arrow cannot make him flee: ſling-ſtones are turned with him into ſtubble. 29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear. 30 Sharp ſtones *are* under him: he ſpreadeth ſharp-pointed things upon the mire. 31 He maketh the deep to boyl like a pot: he maketh the ſea like a pot of ointment. 32 He maketh a path to ſhine after him; *one* would think the deep *to be* hoary. 33 Upon earth there is not his like: who is made without fear. 34 He beholdeth all high *things:* he *is* a king over all the children of pride.

This whole Chapter is taken up in the Deſcription of the *Leviathan.* As the true Signification of *Behemoth* has been much controverted, ſo alſo great Diſputes have ariſen concerning the Import of this Word *Leviathan*; ſome conceiving it as intended of the *Whale*, others of the *Crocodile.* Both thoſe Creatures are ſo well known, that a Deſcription of them would be ſuperfluous. The learned Mr. *Pool*, in his *Annotations*, and in his *Synopſis*, has laid before his Readers Variety of Proofs, tending to ſhew, that the Words of God, related in this Chapter, are fulfilled, in caſe the *Leviathan* ſhould be taken for either, tho' we are inclined, from various Reaſons, to believe, it is rather to be underſtood of the *Crocodile.* 1. Becauſe it is reaſonable to ſuppoſe, that the *Almighty* would chuſe no Animal for this Demonſtration of his Power and Wiſdom, but what was ſufficiently known to *Job* and his Friends; otherwiſe the Argument raiſed therefrom, would evidently have leſs Weight. Now, the *Whale* could not be a Creature ſo known; whereas the *Crocodile*, being ſo common in *Egypt*, they could not but be acquainted therewith, and with all its Properties. 2. The *Leviathan* is here ſaid to have had large and ſtrong-knit Scales, as if they had been ſealed together, whereas the *Whale* has no Scales at all; but the *Crocodile* correſponds exactly with that Deſcription. 3. His Breath is ſet forth as very hot, and that by a ſtrong Metaphor; which has been obſerved of the laſt mentioned Animal, but never in Whales, or in any other Fiſh. In other Places of Scripture, *Leviathan* is ſometimes to be underſtood of a *Whale*, ſometimes of a *Crocodile*; ſo that we could not draw any Argument of Conſequence from thence enough to determine the Diſpute.

CHAP. XLII.

Job's *Humiliation and Repentance. God prefers* Job's *Cauſe, and is angry with his Friends*; Job *intercedes for them and is accepted. The happy Event of all his Troubles, in the vaſt Increaſe of his Riches and Family.*

Ver. 1. THen Job anſwered the Lord, and ſaid, 2 I know that thou canſt *do* every *thing*, and *that* no thought can be withholden from thee. 3 Who *is* he that hideth counſel without knowledge? therefore have I uttered that I underſtood not, things too wonderful for me, which I knew not. 4 Hear, I beſeech thee, and I will ſpeak: I will demand of thee, and declare thou unto me. 5 I have heard of thee by the hearing of the ear; but now mine eye ſeeth thee. 6 Wherefore I abhor *myſelf*, and repent in duſt and aſhes. 7 And it was *ſo*, that after the Lord had ſpoken theſe words unto Job, the Lord ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me *the thing that is* right, as my ſervant Job hath. 8 Therefore take unto you now ſeven bullocks, and ſeven rams, and go to my ſervant Job, and offer up for your ſelves a burnt-offering, and my ſervant Job ſhall pray for you, for him will I accept: leſt I deal with you *after your* folly, in that ye have not ſpoken of me *the thing which is* right, like my ſervant Job. 9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the Lord commanded them: the Lord alſo accepted Job. 10 And the Lord turned the captivity of Job when he prayed for his friends: alſo the Lord gave Job twice as much as he had before. 11 Then came there unto him all his brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man alſo gave him a piece of money, and every one an ear-ring of gold. 12 So the Lord bleſſed the latter end of Job more than his beginning: for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes. 13 He had alſo ſeven ſons and three daughters. 14 And he called the name of the firſt Jemima, and the name of the ſecond Kezia, and the name of the third, Keren-happuch. 15 And in all the land were no women found *ſo* fair as the daughters of Job: and their father gave them inheritance among their brethren. 16 After this lived Job an hundred and forty years, and ſaw his ſons, and his ſons ſons, even four generations. 17 So Job died *being* old, and full of days.

Here, ſays *Patrick*, ends the Book of *Job*, who ſhort Sufferings (for the Space of twelve Months, the *Hebrews* reckon in *Seder Olam*) were recompenſe with a very long Life in great Proſperity, if we could rely upon all their Traditions, his Life was two hundred and ten Years. For in the *Jeruſalem Targum* upon *Ex.* xii. 40. and in *Bereſchit Rabba* upon *Gen.* xlii. 2. they make Account that the *Iſraelites* ſtayed juſt ſo long in *Egypt*; and in the *Chronicle* forenamed, and in *Baba Bathera*, and other Books they tell us, that *Job* was born that very Year when *Jacob* went with his Family down thither to ſojourn; and died that Year they were delivered from thence by the Hand of *Moſes.* But this agrees neither with what other of their Authors ſay, nor with the *Septuagint*, who, in the laſt Verſe but one of this Book, inſert this Clauſe, *All the Days of his Life were two hundred and forty Years.*

Before the Law given from *Sinai*, ſays *Campbell*, the Faithful were acquainted with the Will of God three ſeveral Ways; that is, By Miniſters ſent by the Almighty; by internal Notices; and by Tradition from their Fathers.

The Friends of *Job* appear to have been as well versed as himſelf in true Divinity; their Diſcourſes are conceived in Terms perfectly ſublime, and exactly ſuited to the Excellency of their Subject; inſomuch that from this Book alone, a late learned Writer, *Turretin*, has drawn a full and yet conciſe Syſtem of Divinity, as it was received under the Patriarchal Diſpenſation.

'The Theology of the Antients, I conceive, *(for he,* contained all Things eſſential to Religion, which will appear by conſidering the following Heads of their Belief. 1. That God alone is worthy of Adoration; that he is infinite, and that he knows all Things in Heaven and in Earth. 2. That he is the Creator and Preſerver of the Univerſe. 3. That the Effects of Evil happen not but by his Permiſſion. 4. That the Juſtice of God is ever obſervant of the Conduct of Men, diſcerning whether they do good, or whether they do evil, in order to reward or puniſh them accordingly. 5. That this World is not the Place wherein God makes ſuch Retributions; but that in this Life, he diſtributes indifferently both Good

and Calamities on the Juſt and on the Unjuſt. 6. That, beſides the general Beneficence which God is pleaſed to exerciſe towards all his Creatures, he hath a Loving-kindneſs in Reſerve for thoſe who confide in, or attend upon him; that he hath prepared, for the laſt Days, a Deliverer, a Redeemer, a *Shiloh*, a Bleſſed Seed, a Saviour, who ſhall free his Church from Captivity, and ſhall deſtroy the Empire of the Devil. 7. That a hearty Confidence in God, a ſincere Belief in his Promiſes, a true Repentance, are the only Means whereby to attain or preſerve his Favour. 8. That Death, as well as the other Enemies of the Church, ſhall, in the End be vanquiſhed; and that, at the Reſurrection, the Almighty will deliver out of his Hands all thoſe whom he had ſubdued.'

St. *Jerom*, in his Preface to the Book of *Job*, informs us, that the Verſe in which it is chiefly compoſed, is Heroic. From the Beginning of the Book, to the 3d Chapter, he ſays, it is Proſe; but from *Job*'s Words, *Let the Day periſh wherein I was born*, &c. Ch. iii. 3. unto theſe Words, *Wherefore I abhor myſelf, and repent in Duſt and Aſhes*, Ch. xlii. 6. the Verſes are hexameter, conſiſting of Dactyls and Spondees, like the *Greek* Verſes of *Homer*, and the *Latin* of *Virgil*. *Marianus Victorius*, in his Note upon this Paſſage of St. *Jerom*, ſays, that he has examined the Book of *Job*, and finds St. *Jerom*'s Obſervation to be true. Only we muſt obſerve, that the ſeveral Sentences, directing us to the ſeveral Speakers, ſuch as theſe, *Moreover the Lord anſwered Job*, and ſaid — *Elihu ſo proceeded, and ſaid.* — *Elihu ſpake moreover, and ſaid*, &c. are in Proſe, and not in Verſe. St. *Jerom* makes this farther Remark, that the Verſes in the Book of *Job* do not always conſiſt of Dactyls and Spondees, but that other Feet do frequently occur inſtead of them; that we often meet in them Words of four Syllables, inſtead of a Dactyl and Spondee; and that the Meaſure of the Verſes frequently differs in the Numbers of the Syllables of the ſeveral Feet; but allowing two ſhort Syllables to be equal to one long one, the Sums of the Meaſure of the Verſes are always the ſame.

AN EXPOSITION OF The Book of *PSALMS.*

The ARGUMENT.

This Book, in the Hebrew *Language, is called* Sepher Tehillem, *the Book of Pſalms or Hymns, i. e.* Praiſes of the Lord: *Becauſe, tho' there are many Complaints, and Imprecations, and Prayers in it, yet the greateſt Part are Praiſes and Thankſgivings unto God: And in thoſe other, there are many Mixtures of Acknowledgments of what God had formerly done for him; or of Confidence what He would ſtill do; or of Reſolutions how thankful he would be, when God granted him Deliverance: Which gave them ſuch a ſtrange Power* to cure Heavineſs, to extirpate Grief, to wipe away Sorrow, to lay aſleep troubleſome Thoughts and Paſſions, to eaſe us of our Cares, to recreate thoſe who are oppreſſed with any Sort of Pains *(they are the Words of* Proclus *Archbiſhop of* Conſtantinople) as well as to move Compunction for Sin, and to ſtimulate unto Piety; *that no Book in the World is to compare with it, for theſe Purpoſes.*

And as it is called the Book of Pſalms, *or* Praiſes, *from the major Part; ſo they are called* David's *Pſalms, becauſe he made the moſt of them; tho' it muſt be confeſſed, there were ſeveral other Authors by whom ſome of them were compoſed.*

In the Hebrew *they are divided, like* Moſes's *Law, into five Books, and ſo may be called a* ſecond Pentateuch: *Which ſeem to have been collected by ſeveral Perſons, for no other Reaſon but that can be given, why all that belong to one Subject were not put together; or, at leaſt, all thoſe compoſed by* David, *placed by themſelves, and not ſo mixed as they are with thoſe made by other Authors.*

Some think they were collected by the Friends of Hezekiah, *before the Captivity. But if they had been ſo, they would, in all Probability, have been diſpoſed in ſuch Order as they were penn'd; all the ſacred Books being preſerved in the Temple, as* Joſephus *witneſſes, with great Care; from whence they might have taken Copies of them, with the Names of all their Authors; which now, in many of them are wanting. Which makes it more likely, that after the Temple and ſacred Records were burnt by the King of* Babylon's *Army, ſome pious Perſons collected as many as they could find, by enquiring among their Friends, in thoſe good Mens Hands, who had heretofore tranſcribed them for their own private Uſe, every one as he had moſt need. For the* Songs of Sion, *the People were very well acquainted with, the it lay deſolate, as appears by the* cxxxviith Pſalm, *where the* Babylonians *deſire to hear one of the ſung by the mournful Captives: Who preſerved them, no doubt, to their Comfort in that ſad Condition, and added to them ſuch as had been made by divine Men, during its Continuance, and after their Return from their Captivity: When, as St.* Athanaſius *reſolves in his* Synopſis *(following the Hebrew Tradition)* Eſdras *put them together in one Volume, as we now have them; which is not affirmed without Reaſon: For we find that no ſooner was the Foundation of the ſacred Temple, but* Ezra (*as the* Hebrews *call him) reſtored the antient Cuſtom of Pſalmody, or ſinging Pſalms of Praiſe,* Ezra iii. 10, 11. *which* David *had appointed to accompany the Sacrifices as ſoon as the Ark was ſetled,* 1 Chron. vi. 31. xvi. 17. Eccleſ. i. 15, 16. *&c. and which* Solomon *continued after he had built the Temple and brought the Ark into it,* 2 Chron. v. 12, 13.

PSAL. I.

The Happineſs of the upright Man. The Unhappineſs of the Ungodly.

Ver. 1. BLeſſed *is* the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful. 2 But his delight *is* in the law of the Lord, and in his law doth he meditate day and night. 3 And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doth, ſhall proſper. 4 The ungodly *are* not ſo: but *are* like the chaff which the wind driveth away. 5 Therefore the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous. 6 For the Lord knoweth the way of the righteous: but the way of the ungodly ſhall periſh.

This *Pſalm* was put firſt as a Preface to all the reſt, as a powerful Perſuaſive to the diligent reading, and ſerious Study of the whole Book, and of the reſt of the holy Scriptures; containing a Deſcription of the [illegible] Man's happy Life and Converſation, in Oppoſition

the perverſe and wretched Courſe and Condition of the Wicked and Ungodly.

PSAL. II.

The Kingdom of Chriſt; Kings are exhorted to ſubmit to it.

Ver. 1. WHy do the heathen rage, and people imagine a vain thing? 2 The kings of the earth ſet themſelves, and the rulers take counſel together againſt the Lord, and againſt his anointed, *ſaying*, 3 Let us break their bands aſunder, and caſt away their cords from us. 4 He that ſitteth in the heavens will laugh: the Lord ſhall have them in deriſion. 5 Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure. 6 Yet have I ſet my king upon my holy hill of Zion. 7 I will declare the decree: the Lord hath ſaid unto me, Thou art my ſon, this day have I begotten thee. 8 Aſk of me, and I ſhall give *thee* the heathen *for* thine inheritance, and the uttermoſt parts of the earth *for* thy poſſeſſion. 9 Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potters veſſel. 10 Be wiſe now therefore, O ye kings: be inſtructed ye judges of the earth. 11 Serve the Lord with fear, and rejoice with trembling. 12 Kiſs the Son leſt he be angry, and ye periſh *from* the way, when his wrath is kindled but a little: bleſſed are all they that put their truſt in him.

This Pſalm, under the Hiſtory of *David*, (whom from a low and afflicted Condition, God raiſed to a Throne, and notwithſtanding all the Oppoſition made againſt it, firſt, by *Saul*, and then by others, ſetled him in it) contains a moſt illuſtrious Prophecy of the Kingdom of *Chriſt*; whom God raiſed even from the Dead, made the King of Glory, notwithſtanding all that the *Scribes* and *Phariſees*, *Herod* and other Princes could do to hinder it, enlarged his Kingdom to the uttermoſt Parts of the Earth.

The antient *Hebrew* Writers unanimouſly expounded this Chapter of the *Meſſiah*, as is confeſſed by their brethren, particularly by *Rabbi Solomon Jarchi*, who with this memorable Paſſage, *viz.* 'Our Doctors expounded this *Pſalm* of the King *Meſſiah*, but that we may anſwer the Hereticks (meaning the *Chriſtians*) 'tis expedient to interpret it of *David*'s Perſon, as the Words ſound.' Which Words, altho' they are left out of the latter Editions of that Book, either by the fraud of the *Jews*, or Careleſſneſs or Miſtake of others, yet are extant in the antient Editions of it.

PSAL. III.

The Security of thoſe who make God their Protection.

A Pſalm of *David* when he fled from *Abſalom* his Son.

Ver. 1. LORD, how are they increaſed that trouble me? many *are* they that riſe up againſt me. 2 Many *there be* which ſay of my ſoul, *There is* no help for him in God. Selah. 3 But thou, O Lord, *art* a ſhield for me; my glory, and the lifter up of mine head. 4 I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. 5 I laid me down and ſlept; I awaked, for the Lord ſuſtained me. 6 I will not be afraid of ten thouſands of people, that have ſet themſelves againſt me round about. 7 Ariſe, O Lord, ſave me, O my God; for thou haſt ſmitten all mine enemies *upon* the cheek bone: thou haſt broken the teeth of the ungodly. 8 Salvation *belongeth* unto the Lord: thy bleſſing *is* upon thy people. Selah.

Apollinarius calls this *Lugron Melos*, a mournful or lamentable Song. And ſo it is, if compared with the precedent; otherwiſe there are in it far greater Expreſſions of Faith and triumphant Confidence in God, than there are of Trouble and Dejection of Spirit, tho' *David*'s Condition when he wrote it was very ſad and dangerous. For the Title (which St. *Jerom* truely calls *the Key of the Pſalm*, whereby we are let into the Senſe) informs us, that it is a Meditation compoſed in his Flight from *Jeruſalem*, when his Son *Abſalom* conſpired againſt him, and moſt of the Kingdom fell off from him, (2 *Sam.* xv. *&c.*) which after his Return thither, he commanded to be ſung in the Tabernacle, in Commemoration of that diſconſolate Condition.

And here I muſt note once for all, ſays *Patrick*, that it cannot be certainly known what is meant by the Word *Selah*, which we meet withal thrice in this ſhort *Pſalm*. The moſt probable Opinion is, that it was a Note in Muſick. In which *David* (as *Theodoret* obſerves upon this Word) being a very great Maſter, he ſet ſome of his Pſalms himſelf, to be ſung to ſuch Inſtruments as he thought was moſt agreeable to the Notes. But that Muſick being now loſt, ſome Interpreters have wholly omitted this Word *Selah*.

PSAL. IV.

David *prays for Audience; reproves and exhorts his Enemies. Man's Happineſs is in God's Favour.*

To the chief Muſician upon *Neginoth*. A Pſalm of *David*.

Ver. 1. HEar me when I call, O God of my righteouſneſs: thou haſt enlarged me *when I was* in diſtreſs, have mercy upon me, and hear my prayer. 2 O ye ſons of men, how long *will ye turn* my glory into ſhame? *how long* will ye love vanity, *and* ſeek after leaſing? Selah. 3 But know that the Lord hath ſet apart him that is godly, for himſelf: the Lord will hear when I call unto him. 4 Stand in awe, and ſin not: commune with your own heart upon your bed, and be ſtill. Selah. 5 Offer the ſacrifices of righeouſneſs: and put your truſt in the Lord. 6 *There be* many that ſay, Who will ſhew us *any* good? Lord, lift thou up the light of thy countenance upon us. 7 Thou haſt put gladneſs in my heart, more than in the time *that* their corn and their wine increaſed. 8 I will both lay me down in peace, and ſleep: for thou Lord only makeſt me dwell in ſafety.

We can learn no more from this Title, but that *David* was the Author of this Pſalm, and that he delivered it to the Maſter of Muſick in the Tabernacle, to be ſung to the ſtringed Inſtruments. But when, or upon what Occaſion he penned it, is not certainly known, tho' the Matter of it makes it probable, it was in the ſame, or the like Diſtreſs, wherein he made the foregoing Pſalm.

Neginoth, or *ſtringed Inſtrument*, as this Word is tranſlated, *Hab.* iii. 9. for the *Hebrew* Word *Niggen*, whence this is derived, ſignifies *to play with the Hand* on an Inſtrument, 1 *Sam.* xvi. 23. and xviii. 10. The Meaning may be, that this Pſalm was ſung to ſuch Kind of Inſtruments, or that it was ſent to the Chief of the Muſicians who played upon ſuch Inſtruments; for every ſeveral Sort of Inſtruments had its Band or Company of Muſicians. See *Patrick* and *Pool*.

PSAL.

PSAL. V.

David *earneſtly beſeeches God to hear his Prayer; aſſures himſelf of God's Juſtice againſt his Enemies; exclaims againſt their Cruelty, and prays God to deſtroy them, but to preſerve the Godly.*

To the chief Muſician upon *Nehiloth*. A *Pſalm* of *David*.

Ver. 1. GIve ear to my words, O Lord, conſider my meditation. 2 Hearken unto the voice of my cry, my king, and my God: for unto thee will I pray. 3 My voice ſhalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up. 4 For thou *art* not a God that hath pleaſure in wickedneſs; neither ſhall evil dwell with thee. 5 The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity. 6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloody and deceitful man. 7 But as for me, I will come into thy houſe in the multitude of thy mercy: *and* in thy fear will I worſhip toward thy holy temple. 8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies; make thy way ſtraight before my face. 9 For *there is* no faithfulneſs in their mouth, their inward part *is* very wickedneſs: their throat *is* an open ſepulchre, they flatter with their tongue. 10 Deſtroy thou them, O God; let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee. 11 But let all thoſe that put their truſt in thee, rejoice: let them ever ſhout for joy: becauſe thou defendeſt them: let them alſo that love thy name, be joyful in thee. 12 For thou, Lord, wilt bleſs the righteous, with favour wilt thou compaſs him as with a ſhield.

The Word *Nehiloth* is no where elſe uſed in Scripture. It is generally and probably thought to be a Term belonging to Muſick, and to ſignify ſome Kind of Tune, or rather an Inſtrument, or particularly a Wind-Inſtrument, as *Neginoth*, in the Title of the laſt *Pſalm*, ſignified ſtringed Inſtruments.

When, and on what Occaſion, this *Pſalm* was penned, is not certainly known, tho' the Matter of it makes it probable, it was the ſame (or the like) Diſtreſs, wherein he made the foregoing *Pſalm*.

PSAL. VI.

David *being very weak and feeble, prays for Mercy and Recovery; and being aſſured of a gracious Hearing, triumphs over all his Enemies.*

To the chief Muſician on *Neginoth* upon *Sheminith*. A *Pſalm* of *David*.

Ver. 1. O Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure. 2 Have mercy upon me, O Lord, for I *am* weak: O Lord, heal me, for my bones are vexed. 3 My ſoul is alſo ſore vexed: but thou, O Lord, how long? 4 Return, O Lord, deliver my ſoul: Oh ſave me for thy mercies ſake. 5 For in death there is no remembrance of thee; in the grave who ſhall give thee thanks? 6 I am weary with my groaning, all the night make I my bed to ſwim: I water my couch with my tears. 7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies. 8 Depart from me all ye workers of iniquity; for the Lord hath heard the voice of my weeping. 9 The Lord hath heard my ſupplication; the Lord will receive my prayer. 10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed ſuddenly.

The Word *Sheminith*, ſignifies the *eighth*. It is thought to be the ſhrilleſt or loftieſt Note, as *Alemoth* is the loweſt; of which ſee 1 *Chron.* xv. 20, 21. and, as ſome add *Muthlabben*, Pſ. ix. the Middle or Mean. But all this is only Conjecture; and the *Jews* themſelves have no certain Knowledge of their own antient Muſick, and of the Terms belonging to it.

By Way of Accommodation, the Words have been applied to the Sickneſs of the Mind; and as it is ſuppoſed that *David* laboured under ſome grievous Diſeaſe of the Body, it may be called one of the *penitential Pſalms*.

PSAL. VII.

David *prays for Deliverance from his perſecuting Enemies, and makes a ſolemn Profeſſion of his Innocence; by Faith he ſees his Defence, and the Deſtruction of his Enemies.*

Shiggaion of *David*, which he ſang unto the Lord, concerning the Words (or Buſineſs) of *Cuſh* the *Benjamite*.

Ver. 1. O Lord my God, in thee do I put my truſt: ſave me from all *them that* perſecute me, and deliver me. 2 Leſt he tear my ſoul like a lion, renting *it* in pieces, while *there is* none to deliver. 3 O Lord my God, if I have done this; if there be iniquity in my hands: 4 If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cauſe is mine enemy) 5 Let the enemy perſecute my ſoul, and take it, yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah. 6 Ariſe, O Lord, in thine anger, lift up thy ſelf, becauſe of the rage of mine enemies: and awake for me to the judgment *that* thou haſt commanded. So ſhall the congregation of the people compaſs thee about: for their ſakes therefore return thou on high. 8 The Lord ſhall judge the people: judge me, O Lord, according to my righteouſneſs, and according to mine integrity *that is* in me. 9 O let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt: for the righteous God trieth the hearts and reins. 10 My defence *is* of God, which ſaveth the upright in heart. 11 God judgeth the righteous, and God is angry *with the wicked* every day. 12 If he turn not, he will whet his ſword; he hath bent his bow, and made it ready. 13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors. 14 Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood. 15 He made a pit, and digged it, and is fallen into the ditch *which* he made. 16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate. 17 I will praiſe the Lord according to his righteouſneſs, and will ſing praiſe to the name of the Lord moſt high.

Shiggaion ſeems to be the Name of a certain Kind of Song, or Tune, or Inſtrument, which was then well known, but now can only be gueſſed at. The Occaſion of this *Pſalm*, was the falſe and ſlanderous Reports, raiſed and fomented by one *Cuſh* a *Benjamite*; by whom is meant either, 1. *Saul*, whom he thought it indecent, for ſeveral Reaſons, to mention by his proper Name, and therefore deciphers him enigmatically, which is not unuſual in Scripture, where *Babylon* is called *Sheſhack*, Jer. xxv. 26. and li. 41. and *Rome* is called *Egypt*, and *Sodom*, and *Babylon*, in the *Revelation*; and *John the Baptiſt* is called *Elias*. And the Pſalmiſt might call him *Cuſh*, partly by a tacit Alluſion to his Father's Name *Kiſh*, and, partly, with reſpect to his black and wicked Diſpoſition, planted and firmly rooted in him; who could no more alter his Mind, full of Hatred to *David*, than a Man of *Cuſh*, or an *Ethiopian*, could his Skin or Complexion. 2. Some eminent Perſon in high Authority under *Saul*, called *Cuſh*, tho' he is no where elſe named; as ſeveral other Perſons are but once mentioned in Scripture. And he is called the *Benjamite*, becauſe he was one of that Tribe in which *Saul* put moſt Confidence, 1 *Sam.* xxii. 7. *Pool*'s Ann.

PSAL. VIII.

David extols the Majeſty, Power, and Providence of God in the World, and his Love and Kindneſs to Mankind, in giving him Power over the Earth, the Air, and the Sea.

To the chief Muſician upon *Gittith*. A *Pſalm* of *David*.

Ver. 1. O Lord our Lord, how excellent *is* thy name in all the earth? who haſt ſet *thy* glory above the heavens. 2 Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger. 3 When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained? 4 What *is* man that thou art mindful of him? and the ſon of man, that thou viſiteſt him? 5 For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour. 6 Thou madeſt him to have dominion over the works of thy hands; thou haſt put all *things* under his feet: 7 All ſheep and oxen, yea, and the beaſts of the field: 8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas. 9 O Lord our Lord, how excellent is thy name in all the earth!

The *Targum* takes the Word *Gittith* to denote, that this *Pſalm* was to be ſung to a Harp, which *David* brought with him from *Gath*. Others think it to be only ſome Note in Muſick; or to have a Relation to the Time of Vintage. But *Theodoret* looking upon it (as indeed it ſeems to be) a Pſalm of Triumph to God, the Author of ſome great Victory he had gotten, I take it to have been compoſed by *David*, and delivered to the Maſter of Muſick in the Tabernacle, after he had overthrown the haughty inſolent Giant *Goliah* of *Gath*: Which is very agreeable to the Matter of the *Pſalm*, and a lively Emblem of *Chriſt*'s Conqueſt over our great Enemy the Devil. See *Patrick*'s Paraph.

PSAL. IX.

David praiſes God for executing Judgment on the Wicked, and excites others to praiſe him, and prays him to conſider his Trouble, that he may have Cauſe to praiſe him.

To the chief Muſician upon *Muth-labben*. A *Pſalm* of *David*.

Ver. 1. I Will praiſe *thee*, O Lord, with my whole heart, I will ſhew forth all thy marvellous works. 2 I will be glad and rejoice in thee: I will ſing praiſe to thy name, O thou moſt High. 3 When mine enemies are turned back, they ſhall fall and periſh at thy preſence. 4 For thou haſt maintained my right and my cauſe, thou ſatteſt in the throne judging right. 5 Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever. 6 O thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroyed cities, their memorial is periſhed with them. 7 But the Lord ſhall endure for ever: he hath prepared his throne for judgment. 8 And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs. 9 The Lord alſo will be a refuge for the oppreſſed, a refuge in times of trouble. 10 And they that know thy name will put their truſt in thee: for thou, Lord, haſt not forſaken them that ſeek thee. 11 Sing praiſes to the Lord, which dwelleth in Zion: declare among the people his doings. 12 When he maketh inquiſition for blood, he remembreth them: he forgetteth not the cry of the humble. 13 Have mercy upon me, O Lord, conſider my trouble *which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death: 14 That I may ſhew forth all thy praiſe in the gates of the daughter of Zion: I will rejoyce in thy ſalvation. 15 The heathen are ſunk down in the pit *that* they made: in the net which they hid, is their own foot taken. 16 The Lord is known by the judgment *which* he executeth: the wicked is ſnared in the work of his own hands. Higgaion, Selah. 17 The wicked ſhall be turned into hell, *and* all the nations that forget God. 18 For the needy ſhall not alway be forgotten: the expectation of the poor ſhall *not* periſh for ever. 19 Ariſe, O Lord, let not man prevail; let the heathen be judged in thy ſight. 20 Put them in fear, O Lord: *that* the nations may know themſelves *to be but* men, Selah.

Muth-labben, ſays *Pool*, ſeems to be another Title of ſome Song, or Tune, or Inſtrument; of which we muſt continue ignorant, ſince the *Jewiſh* Doctors are ſo. Some render it, *Upon the Death of his Son*, namely, *Abſalom*, or of one called *Labben*, or of the Middle-man, or *the Man* that ſtood *between* the two Armies, namely, *Goliah*, who is ſo called in the *Hebrew* Text, 1 *Sam.* xvii. 4. But none of theſe ſuit with the Deſign and Matter of this *Pſalm*, which is more general, and relates to his former manifold Dangers, and the Deliverance which God had graciouſly given him out of them. That of *Goliah* agrees not with Ver. 14. where there is Mention made of praiſing God in *Zion*, which then, and long after, was in the Hands of the *Jebuſites*.

PSAL. X.

The Pſalmiſt complains of God's hiding himſelf, and of the Pride and Outrage of the World. The Language and malicious Practice of the Wicked, and their denying God's Omniſcience; he prays for a Remedy, and profeſſes his Confidence in God.

Ver. 1. WHy ſtandeſt thou afar off, O Lord, *why* hideſt thou *thy ſelf* in times of trouble? 2 The wicked in *his* pride doth perſecute the poor: let them be taken in the devices that

that they have imagined. 3 For the wicked boaſteth of his hearts deſire, and bleſſeth the covetous, *whom* the Lord abhorreth. 4 The wicked through the pride of his countenance, will not ſeek *after God:* God is not in all his thoughts. 5 His ways are always grievous: thy judgments *are* far above out of his ſight: *as for* all his enemies, he puffeth at them. 6 He hath ſaid in his heart, I ſhall not be moved: for I *ſhall* never *be* in adverſity. 7 His mouth is full of curſing, and deceit, and fraud: under his tongue is miſchief and vanity. 8 He ſitteth in the lurking places of the villages: in the ſecret places doth he murder the innocent: his eyes are privily ſet againſt the poor. 9 He lieth in wait ſecretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net. 10 He croucheth, *and* humbleth himſelf, that the poor may fall by his ſtrong ones. 11 He hath ſaid in his heart, God hath forgotten: he hideth his face, he will never ſee it. 12 Ariſe, O Lord, O God, lift up thine hand: forget not the humble. 13 Wherefore doth the wicked contemn God? he hath ſaid in his heart, Thou wilt not require *it*. 14 Thou haſt ſeen *it*, for thou beholdeſt miſchief and ſpite to requite *it* with thy hand: the poor committeth himſelf unto thee, thou art the helper of the fatherleſs. 15 Break thou the arm of the wicked, and the evil *man:* ſeek out his wickedneſs *till* thou find none. 16 The Lord *is* king for ever and ever: the heathen are periſhed out of his land. 17 Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear: 18 To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.

It is not known, ſays *Patrick*, by whom, or on what Occaſion this *Pſalm* was compoſed: But it is a moſt lively Deſcription of the Inſolence of wicked atheiſtical Men, when they have Power, and are in Authority; which they abuſe to the Oppreſſion of the meaner or weaker Sort, and make no Conſcience by what Arts they bring their Deſigns about. Againſt whom the *Pſalmiſt* humbly beſeeches the divine Vengeance, and reſts confident they ſhall be ſuppreſſed.

PSAL. XI.

David *encourages himſelf in God againſt the wicked Deſigns of his Enemies. The Providence and Juſtice of God to the Righteous and Wicked.*

To the chief Muſician. A *Pſalm* of *David.*

Ver. 1. IN the Lord put I my truſt: how ſay ye to my ſoul, Flee *as* a bird to your mountain? 2 For lo, the wicked bend *their* bow, they make ready their arrow upon the ſtring: that they may privily ſhoot at the upright in heart. 3 If the foundations be deſtroyed, what can the righteous do? 4 The Lord *is* in his holy temple, the Lords throne *is* in heaven: his eyes behold, his eye-lids try the children of men. 5 The Lord trieth the righteous: but the wicked and him that loveth violence, his ſoul hateth. 6 Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: *this ſhall be* the portion of their cup. 7 For the righteous Lord loveth righteouſneſs, his countenance doth behold the upright.

This Pſalm *David* is ſuppoſed to have made when *Saul* perſecuted him; and ſome adviſed him to ſeek his Safety in Flight. Or rather, when *Saul* began to have evil Deſigns againſt him, and he was invited by ſome who pretended Friendſhip to him, to a Place of Safety in the mountainous Country of *Judea*.

If the Foundations be deſtroyed, what can the Righteous do] If Men have no regard to Laws and publick Decrees, which are the Foundation of human Society, but will boldly violate all known and ſtanding Rules of Juſtice and Truth; what Security can an honeſt Man have? or what ſhall he do, but make haſte away from this Court, where they act ſo arbitrarily, and are ſo perfidious?

PSAL. XII.

David, *being deſtitute of human Comfort, craves Help of God; he exclaims againſt flattering and deceitful Tongues, and comforts himſelf in his tried Mercies to the Needy.*

To the chief Muſician upon *Sheminith.* A *Pſalm* of *David.*

Ver. 1. HElp, Lord, for the godly man ceaſeth; for the faithful fail from among the children of men. 2 They ſpeak vanity every one with his neighbour: *with* flattering lips, *and* with a double heart do they ſpeak. 3 The Lord ſhall cut off all flattering lips, *and* the tongue that ſpeaketh proud things: 4 Who have ſaid, With our tongue will we prevail, our lips *are* our own: who is lord over us? 5 For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, (ſaith the Lord) I will ſet *him* in ſafety *from him that* puffeth at him. 6 The words of the Lord *are* pure words: *as* ſilver tried in a furnace of earth, purified ſeven times. 7 Thou ſhalt keep them, O Lord, thou ſhalt preſerve them from this generation for ever. 8 The wicked walk on every ſide, when the vileſt men are exalted.

This *Pſalm* was compoſed by *David*, and delivered to the Maſter of Muſick in the Tabernacle, to be ſung as the vith *Pſalm*, upon the Harp with eight Strings. The Occaſion of it is not expreſſed, but it is a ſad Complaint of the corrupt Manners of that Age, (eſpecially of the Court of *Saul*, Ver. 3.) in which it was hard to find an honeſt plain-dealing Man, in whom one might confide. Some think it aims partly at *Doeg* and ſuch-like Courtiers; partly at the *Ziphites*, and ſuch perfidious People in the Country, who, promiſing him their Friendſhip (as *Theodoret* underſtands it) would have moſt baſely betrayed him unto *Saul*, his declared Enemy.

PSAL. XIII.

David *complains of God's Delay to help. He prays for preventing Grace; profeſſes his Truſt in God, and boaſts of divine Mercy.*

To the chief Muſician. A *Pſalm* of *David.*

Ver. 1. HOw long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me? 2 How long ſhall I take counſel in my ſoul, *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me? 3 Conſider *and* hear me, O Lord my God; lighten mine eyes, leſt I ſleep *the ſleep* of death; 4 Leſt mine enemy ſay, I have prevailed againſt him; *and* thoſe that trouble me rejoice when I am moved. 5 But I have truſted in thy mercy, my heart ſhall rejoice in thy ſalvation

vation. 6 I will ſing unto the Lord, becauſe he hath dealt bountifully with me.

This *Pſalm* was compoſed by *David*, and given to the Maſter of Muſick in the Tabernacle. It is not known to what Time it relates, but by the Matter of it we underſtand he was in ſome great Diſtreſs when he indited it, either by the Perſecution of *Saul*, or of *Abſalom*. *Theodoret* thinks the latter, and gives this Reaſon for it, That the Trouble which *Saul* gave him was before his great Sin, and ſo he was full of Confidence; but that of *Abſalom* was after it, which made him cry out in this doleful Manner.

PSAL. XIV.

David *ſhews the Atheiſm and Corruption of Men. He convinces the Wicked by the Light of Conſcience, and longs for the Salvation of God.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. THE fool hath ſaid in his heart, *There is* no God: they are corrupt, they have done abominable works, *there is* none that doeth good. 2 The Lord looketh down from heaven upon the children of men; to ſee if there were any that did underſtand, *and* ſeek God. 3 They are all gone aſide, they are all together become filthy: *there is* none that doeth good, no not one. 4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the Lord. 5 There were they in great fear: for God *is* in the generation of the righteous. 6 You have ſhamed the counſel of the poor: becauſe the Lord *is* his refuge. 7 O that the ſalvation of Iſrael *were come* out of Zion! when the Lord bringeth back the captivity of his people, Jacob ſhall rejoice *and* Iſrael ſhall be glad.

This *Pſalm*, ſays *Patrick*, may probably refer, tho' it be not in the Title expreſſed, to the univerſal Apoſtacy of the People, in the Rebellion of *Abſalom*, from the Allegiance they owed to him, and from the Duty they owed to God.

When the Lord bringeth back the Captivity of his People, Jacob ſhall rejoice, and Iſrael ſhall be glad] Theſe Words, ſays *Pool*, deſign principally, the ſpiritual Redemption and Salvation of all God's People by the Meſſias; as is evident, 1. Becauſe the antient *Jews* thus underſtand it, and among others *Jonathan's Targum* or Paraphraſe on the Bible; with whom agrees the *Targum* of *Jeruſalem*. 2. The Doctrine of *Iſraels* Redemption or Salvation by *Chriſt* was very well known, to other antient Patriarchs, *John* viii. 56. 1 *Pet.* i. 10. ſo particularly to *David*; and other Prophets in the Midſt of their ſad Thoughts, Fears, and Troubles did uſually comfort themſelves with the Promiſe and Expectation of the *Meſſiah*, by whom alone they did receive that plenary Salvation, which they ſo earneſtly deſired; of which it is thought we have one Inſtance, *Gen.* xlix. 18. but we have many unqueſtionable Inſtances in the Prophecy of *Iſaiah*. 3. To this Phraſe ſuits the Mention of *Zion*, becauſe the Prophets did and knew, that the *Meſſias*, or Deliverer, muſt firſt come to *Zion*, and ſet up his Throne there, and from thence ſend forth his Laws and Edicts to the whole World, as is poſitively affirmed, *Pſ.* ii. 6. and *Iſa.* ii. 3. and lix. 20. compared with *Rom.* xi. 26. 4. The following Words agree only to this Time, wherein he ſpeaks of the bringing back of the Captivity of his People, with the univerſal Joy of all *Iſrael*; which cannot agree to *David's* Time, becauſe there was no ſuch Captivity of the People, but only a Civil War; nor to the Time of *Iſrael's* Return from *Babylon*, when there was no ſuch Return of all the Tribes, but only of *Judah* and *Benjamin*, and ſome few of the other Tribes; and the Joy which the returning *Iſraelites* then had, was but low, and mixed with many Fears, Dangers, and Reproaches. See *Ezra* and *Nehemiah*. And therefore they can be applicable to no other Times than thoſe of the *Meſſiah*, by whom this Promiſe was fulfilled to the true *Iſrael* of God, who were brought back from that real and dreadful, tho' ſpiritual Captivity of Sin and Satan, as *Luke* iv. 18. *Epheſ.* iv. 18. and ſhall be literally accompliſhed to the natural Seed of *Jacob* and *Iſrael*, according to the Expectation and Belief of all the *Jews* in their ſeveral Ages, and of moſt *Chriſtian* Writers.

PSAL. XV.

David *deſcribes a Citizen of* Zion.

A *Pſalm* of *David*.

Ver. 1. LORD, who ſhall abide in thy tabernacle; who ſhall dwell in thy holy hill? 2 He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart. 3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach againſt his neighbour. 4 In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the Lord: *he that* ſweareth to *his own* hurt, and changeth not. 5 *He that* putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doeth theſe *things*, ſhall never be moved.

The Occaſion and Time of compoſing this *Pſalm* are uncertain; but the Scope, Intent, and Meaning of it is plain, namely, to give the Character of a holy and happy Man, and to deſcribe the Way to true Happineſs.

It is obſervable, that the *Pſalmiſt* is here wholly ſilent as to the ceremonial or ritual Obſervations of the Law; not that he diſowns them, or allows the Neglect of them, as is manifeſt from *David's* conſtant Practice, and from many other Paſſages; but that he might undeceive the hypocritical *Iſraelites*, who laid too great a Streſs upon thoſe Things, as if the diligent Performance thereof would excuſe their wicked Lives; which Error almoſt all the Prophets obſerve and condemn in them; and that he might inform the Church of that, and all ſucceeding Ages, that the Subſtance of Religion conſiſts in the Practice of true Holineſs and Righteouſneſs.

PSAL. XVI.

David *diſtruſting his own Merit, and hating Idolatry, flies to God for Preſervation. He ſhews the Hope of his Calling, of the Reſurrection, and of Life everlaſting.*

Michtam of *David*.

Ver. 1. PRESERVE me, O God: for in thee do I put my truſt. 2 *O my ſoul*, thou haſt ſaid unto the Lord, thou *art* my Lord: my goodneſs *extendeth* not to thee: 3 *But* to the ſaints that *are* in the earth, and to the excellent, in whom *is* all my delight. 4 Their ſorrows ſhall be multiplied, *that* haſten *after* another *god:* their drink-offerings of blood will I not offer, nor take up their names into my lips. 5 The Lord is the portion of mine inheritance, and of my cup: thou maintainéſt my lot. 6 The lines are fallen unto me in pleaſant places; yea, I have a goodly heritage. 7 I will bleſs the Lord, who hath given me counſel my reins alſo inſtruct me in the night-ſeaſons. 8 I have ſet the Lord always before me: becauſe *he is* at my right-hand, I ſhall not be moved. 9 Therefore

fore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope. 10 For thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy One to ſee corruption. 11 Thou wilt ſhew me the path of life: in thy preſence *is* fulneſs of joy, at thy right hand *there are* pleaſures for evermore.

Divers render this Word *Michtam*, a *Golden Pſalm*, becauſe of the Preciouſneſs and Excellence of the Matter; for it treats of *Chriſt*'s Death and Reſurrection. But as this Title is prefixed to *Pſalm* lvii, lviii, lix, lx. wherein there is no ſuch peculiar Excellence, it may ſeem rather a Title belonging to the Muſick of the Song, which, with the reſt, is now loſt and unknown. It is a great Queſtion among Expoſiters, in whoſe Name and Perſon he ſpeaks this *Pſalm*, whether his own or *Chriſt*'s. It ſeems hard to exclude *David*'s Perſon, to whom almoſt the whole *Pſalm* properly and literally belongs, and to whom ſome Parts of it are more applicable than to *Chriſt*, of whom it is expounded by the two great Apoſtles *Peter* and *Paul*, Acts ii. 25. and xiii. 35. And yet it ſeems probable, by the Contexture of the *Pſalm*, and the Coherence of the ſeveral Verſes together, that the whole *Pſalm* ſpeaks of one and the ſame Perſon; *David* both being a Member, and an eminent Type of *Chriſt*, he may, without any Inconvenience, be thought to ſpeak of himſelf, ſometimes in the one, and ſometimes in the other Capacity, to paſs from one to the other. And therefore having ſpoken of himſelf as a Believer, or Member of *Chriſt*, in the former Part of the *Pſalm*, he proceeds to conſider himſelf as a Type of *Chriſt*, and having *Chriſt* in his Eye, and being inſpired by the Holy Ghoſt, with the Knowledge and Contemplation of *Chriſt*'s Paſſion and Reſurrection, towards the Cloſe of the *Pſalm* he ſpeaks ſuch Things, which tho' they might be accommodated to himſelf, in a very imperfect, obſcure, and improper Senſe, yet could not truly, literally, properly, fully, and compleatly belong to any but *Chriſt*, to whom they are therefore appropriated in the *New Teſtament*. See *Pool*'s Ann.

PSAL. XVII.

David, *in Confidence of his Integrity, prays to God for Defence againſt his Enemies.*

Ver. 1. HEar the right, O Lord, attend unto my cry, give ear unto my prayer *that goeth* not out of feigned lips. 2 Let my ſentence come forth from thy preſence: let thine eyes behold the things that are equal. 3 Thou haſt proved mine heart, thou haſt viſited *me* in the night, thou haſt tried me, *and* ſhalt find nothing: I am purpoſed *that* my mouth ſhall not tranſgreſs. 4 Concerning the works of men by the word of thy lips, I have kept *me from* the paths of the deſtroyer. 5 Hold up my goings in thy paths, *that* my footſteps ſlip not. 6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my ſpeech. 7 Shew thy marvellous loving kindneſs, O thou that ſaveſt by thy right hand, them which put their truſt *in thee*, from thoſe that riſe up *againſt them*. 8 Keep me as the apple of the eye: hide me under the ſhadow of thy wings. 9 From the wicked that oppreſs me, *from* my deadly enemies, *who* compaſs me about. 10 They are incloſed in their own fat: with their mouth they ſpeak proudly. 11 They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth: 12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in ſecret places. 13 Ariſe, O Lord, diſappoint him, caſt him down: deliver my ſoul from the wicked, *which is* thy ſword: 14 From men *which are* thy hand, O Lord, from men of the world, *which have* their portion in *this* life, and whoſe belly thou filleſt with thy hid *treaſure*: they are full of children, and leave the reſt of their *ſubſtance* to their babes. 15 As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake with thy likeneſs.

As for me I will behold thy Face in Righteouſneſs; I ſhall be ſatisfied when I awake with thy Likeneſs. Thus paraphraſed by Bp. *Patrick*: Which Proſperity I do in no wiſe envy them, but think myſelf happy that I can approach into thy Preſence, and with a good Conſcience wait for thy Favour; nothing doubting, but when thou ſhalt ſhew thyſelf in thy Majeſty and Power, it will be abundantly to my Satisfaction.

The Words, *when I awake*, Mr. *Pool* interprets of the Reſurrection, when I ſhall ariſe from the Dead: For Death is frequently called *Sleep* in Scripture, and likewiſe in other Authors; and conſequently Reſurrection from the Dead, is properly *awaking*, as *Job* xiv. 12. *Dan.* xii. 2. *John* xi. 11. And ſince the Doctrine of the Reſurrection was not unknown to the holy Men of God in the *Old Teſtament*, nor to *David* in particular, *Pſ.* xvi. 10, 11. it cannot be imagined, but that he would comfort and ſupport himſelf in his greateſt Agonies, with the Conſideration thereof, this being incomparably the moſt effectual and weighty Argument, and Ground of Comfort he could poſſibly uſe; and this beſt ſuits with the Context: For *David* is here oppoſing his Hopes and Portion to that of his Enemies, and having noted, not without a ſecret Reflexion and Reproach upon them for it, that their Portion was in this Life, it is very proper he ſhould ſeek for, and have his Happineſs in a future. — By, *thy Likeneſs*, he underſtands either, 1. *Chriſt* the Son of God, who was known to *David* and other Prophets, as is evident, and that under the Name of *the Son of God*, Pſ. ii. 7, 12. *Prov.* xxx. 4. *Hoſ.* xi. 1. compared with *Matt.* ii. 15. who being exactly like his Father, might moſt fitly be called his *Likeneſs* or *Image*, as he is, *Heb.* i. 3. Or, 2. The Image of God ſtamped upon his glorified Soul, which muſt afford him infinite Delight and Satisfaction. Or, 3. God himſelf, or the Face of God mentioned in the former Clauſe, and explained here by another Phraſe, as is uſual in theſe Writings. And this Interpretation may receive a Strength from *Numb.* xii. 8. where *beholding the Similitude of the Lord* is evidently the ſame Thing, which is elſewhere called, *ſeeing his Face*, and from *Heb.* x. 1. where the *Image* doth not note the Likeneſs or Repreſentation, but the Truth and Exiſtence of the Thing.

PSAL. XVIII.

David *profeſſes his Love to, and Confidence in God, and acknowledges his Help againſt his Enemies.*

To the chief Muſician. A *Pſalm* of *David*, the Servant of the Lord, who ſpake unto the Lord the Words of this Song in the Day that the Lord delivered him from the Hand of all his Enemies.

Ver. 1. I Will love thee, O Lord, my ſtrength. 2 The Lord *is* my rock, and my fortreſs, and my deliverer: my God, my ſtrength, in whom I will truſt, my buckler, and the horn of my ſalvation, *and* my high tower. 3 I will call upon the Lord, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies. 4 The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid. 5 The ſorrows of hell compaſſed me about: the ſnares of death prevented

prevented me. 6 In my diſtreſs I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears. 7 Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth. 8 There went up a ſmoak out of his noſtrils, and fire out of his mouth devoured; coals were kindled by it. 9 He bowed the heavens alſo and came down: and darkneſs was under his feet. 10 And he rode upon a cherub, and did flie: yea, he did flie upon the wings of the wind. 11 He made darkneſs his ſecret place: his pavilion round about him, *were* dark waters, *and* thick clouds of the skies. 12 At the brightneſs *that was* before him, his thick clouds paſſed, hail-*ſtones* and coals of fire. 13 The Lord alſo thundred in the heavens, and the Higheſt gave his voice; hail-*ſtones* and coals of fire. 14 Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them. 15 Then the chanels of waters were ſeen, and the foundations of the world were diſcovered: at thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils. 16 He ſent from above, he took me, he drew me out of many waters. 17 He delivered me from my ſtrong enemy, and from them which hated me? for they were too ſtrong for me. 18 They prevented me in the day of my calamity: but the Lord was my ſtay. 19 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me. 20 The Lord rewarded me according to my righteouſneſs, according to the cleanneſs of my hands hath he recompenſed me. 21 For I have kept the ways of the Lord, and have not wickedly departed from my God. 22 For all his judgments *were* before me, and I did not put away his ſtatutes from me. 23 I was alſo upright before him: and I kept my ſelf from mine iniquity. 24 Therefore hath the Lord recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eye-ſight. 25 With the merciful thou wilt ſhew thy ſelf merciful, with an upright man thou wilt ſhew thy ſelf upright. 26 With the pure, thou wilt ſhew thy ſelf pure, and with the froward thou wilt ſhew thy ſelf froward. 27 For thou wilt ſave the afflicted people; but wilt bring down high looks. 28 For thou wilt light my candle: the Lord my God will enlighten my darkneſs. 29 For by thee I have run through a troop: and by my God have I leaped over a wall. 30 *As for* God, his way is perfect: the word of the Lord is tried: he *is* a buckler to all thoſe that truſt in him. 31 For who *is* God ſave the Lord? or who *is* a rock ſave our God? 32 *It is* God that girdeth me with ſtrength, and maketh my way perfect. 33 He maketh my feet like hinds *feet*, and ſetteth me upon my high places. 34 He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms. 35 Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and thy gentleneſs hath made me great. 36 Thou haſt enlarged my ſteps under me; that my feet did not ſlip. 37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed. 38 I have wounded them that they were not able to riſe; they are fallen under my feet. 39 For thou haſt girded me with ſtrength unto battle: thou haſt ſubdued under me thoſe that roſe up againſt me. 40 Thou haſt alſo given me the necks of mine enemies: that I might deſtroy them that hate me. 41 They cried, but *there was* none to ſave *them*: *even* unto the Lord, but he anſwered them not. 42 Then did I beat them ſmall as the duſt before the wind: I did caſt them out as the dirt in the ſtreets. 43 Thou haſt delivered me from the ſtrivings of the people: *and* thou haſt made me the head of the heathen: a people *whom* I have not known ſhall ſerve me. 44 As ſoon as they hear of me, they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me. 45 The ſtrangers ſhall fade away, and be afraid out of their cloſe places. 46 The Lord liveth and bleſſed *be* my rock: and let the God of my ſalvation be exalted. 47 *It is* God that avengeth me, and ſubdueth the people under me. 48 He delivereth me from mine enemies: yea, thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man. 49 Therefore will I give thanks unto thee, O Lord, among the heathen: and ſing praiſes unto thy name. 50 Great deliverance giveth he to his king: and ſheweth mercy to his anointed, to David, and to his ſeed for evermore.

This *Pſalm*, with few and ſmall Variations, is written 2 *Sam.* xxii. It was compoſed by *David* towards the End of his Reign and Life, after the Death of *Saul*, the Conqueſt of all his ſucceeding Enemies, and his own firm Eſtabliſhment in the Kingdom.

PSAL. XIX.

God glorified in his Works. The Extent, Purity, and Perfection of God's Law. He prays againſt preſumptuous Sins.

Ver. 1. THE heavens declare the glory of God: and the firmament ſheweth his handy work. 2 Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. 3 *There is* no ſpeech nor language, *where* their voice is not heard. 4 There line is gone out through all the earth, and their words to the end of the world: in them hath he ſet a tabernacle for the ſun. 5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a ſtrong man to run a race. 6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. 7 The law of the Lord is perfect, converting the ſoul: the teſtimony of the Lord *is* ſure, making wiſe the ſimple. 8 The ſtatutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord *is* pure, enlightning the eyes. 9 The fear of the Lord is clean, enduring for ever: the judgments of the Lord *are* true and righteous altogether. 10 More to be deſired *are they* than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-comb. 11 Moreover, by them is thy ſervant warned: *and* in keeping of them *there is* great reward. 12 Who can underſtand *his* errours? cleanſe thou me from ſecret *faults*. 13 Keep back thy ſervant alſo from preſumptuous *ſins*, let them not have

dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion. 14 Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O Lord, my ſtrength and my redeemer.

In this *Pſalm David* declares, that no Man could be ignorant of God, who would conſider his admirable Works; much leſs could the *Jews*, whom he had inſtructed by his Law, and therefore juſtly expected their greater Care not wilfully to offend him.

PSAL. XX.

The Church prays to God to hear and defend the King, and for a Bleſſing on all his Deſigns; her Confidence is in God.

To the chief Muſician. A *Pſalm* of *David.*

Ver. 1. THE Lord hear thee in the day of trouble, the name of the God of Jacob defend thee. 2 Send thee help from the ſanctuary: and ſtrengthen thee out of Zion. 3 Remember all thy offerings, and accept thy burnt-ſacrifices. Selah. 4 Grant thee according to thine own heart, and fulfil all thy counſel. 5 We will rejoice in thy ſalvation, and in the name of our God we will ſet up *our* banners: the Lord fulfil all thy petitions. 6 Now know I that the Lord ſaveth his anointed: he will hear him from his holy heaven, with the ſaving ſtrength of his right hand. 7 Some *truſt* in chariots, and ſome in horſes: but we will remember the name of the Lord our God. 8 They are brought down and fallen, but we are riſen and ſtand upright. 9 Save, Lord, let the king hear us when we call.

A *Pſalm* compoſed by *David*, wherein the People are taught to pray for his good Succeſs in ſome great Expedition; it is probable (from Ver. 7.) againſt the *Ammonites* and *Syrians*, who came with great Numbers of Horſemen and Chariots to fight with him, 2 *Sam.* x. 6, 8. 1 *Chron.* xix. 5.

Save, Lord, let the King hear us when we call] By the King underſtand, either, 1. *David:* So the Senſe is, O Lord preſerve, and aſſiſt the King, that when we are diſtreſſed, and cry to him for Help, he may be able and ready to help us. Or, 2. God, the Supreme Monarch, the King of Kings, and in a peculiar Manner the King of *Iſrael*, hear and anſwer us, when we pray for our King and People. And for the Change of Perſons in this Verſe, nothing is more common. Or, 3. *Chriſt*, called *the King*, both in the *Old* and *New Teſtament*. But this Verſe is by divers learned Men, rendered thus, *Lord, ſave the King. He* (i. e. the Lord) *will hear us* (or *Let him hear us*; for the future Tenſe is often put imperatively) when we *cry*, or *call* upon him. And this Verſion is very agreeable to the *Hebrew* Text. For, whereas the only Ground of the old Tranſlation is, that the *Hebrew* Accent called *Athnach*, is put under the Word *Save*, which is ſuppoſed to ſtop the Senſe there, it is ſufficiently evident, that *Athnach* doth not always make ſuch a Diſtinction in theſe poetical Books, as appears from *Pſ.* xi. 5. and xvii. 10. xix. 4. and xxii. 31. and therefore this may ſeem to be the better Verſion.

PSAL. XXI.

David *profeſſes his Joy and Gladneſs for God's having anſwered his Prayers; and his Confidence for farther Succeſs againſt his Enemies.*

To the chief Muſician. A *Pſalm* of *David.*

Ver. 1. THE king ſhall joy in thy ſtrength, O Lord, and in thy ſalvation how greatly ſhall he rejoice! 2 Thou haſt given him his hearts deſire, and haſt not withholden the requeſt of his lips. Selah. 3 For thou preventeſt him with the bleſſings of goodneſs: thou ſetteſt a crown of pure gold on his head. 4 He aſked life of thee, *and* thou gaveſt it him, *even* length of days for ever and ever. 5 His glory *is* great in thy ſalvation, honour and majeſty haſt thou laid upon him. 6 For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding glad with thy countenance. 7 For the king truſteth in the Lord, and through the mercy of the moſt High, he ſhall not be moved. 8 Thine hand ſhall find out all thine enemies, thy right hand ſhall find out thoſe that hate thee. 9 Thou ſhalt make them as a fiery oven in the time of thine anger: the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them. 10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men. 11 For they intended evil againſt thee: they imagined a miſchievous device *which* they are not able *perform.* 12 Therefore ſhalt thou make them turn their back, *when* thou ſhalt make ready *thine arrows* upon thy ſtrings againſt the face of them. 13 Be thou exalted, Lord, in thine own ſtrength: *ſo* will we ſing and praiſe thy power.

Theodoret truely obſerves, that in this *Pſalm*, as in as the former, *David* ſpeaks in the Perſon of the People, whom he inſtructs how to give God Thanks, for granting him thoſe Victories which they prayed for in the *Pſalm* foregoing. And it is generally looked upon as deſcribing, under that Figure, the Exaltation, Glory and Majeſty of *Chriſt*; which he obtained by his bloody Death and Paſſion. Many of the *Hebrews* themſelves apply it to the *Meſſiah*. So that it may be called a *Pſalm of Triumph*, after the Victories which *David* got over his Enemies; which are a Type of *Chriſt's* Victory over Death, and of the Triumph that enſued. And truly there are ſome Things in it which are more literally fulfilled in *Chriſt*, than in *David*, as V. 4, 5, 6.

PSAL. XXII.

David *complains, that God had forſaken him, tho' he had heard his Fathers, and delivered them; acknowledges his own Vileneſs, and ſhews the Language of the Enemy againſt him; the Meek ſhall be ſatisfied, and the* Gentiles *turn unto the Lord.*

To the chief Muſician upon *Aijeleth Sahar.* *Pſalm* of *David.*

Ver. 1. MY God, my God, why haſt thou forſaken me? *why art thou ſo* far from helping me, *and from* the words of my roaring? 2 O my God, I cry in the day-time, but thou heareſt not; and in the night-ſeaſon, and am not ſilent. 3 But thou *art* holy, O thou that inhabiteſt the praiſes of Iſrael. 4 Our fathers truſted in thee: they truſted, and thou didſt deliver them. 5 They cried unto thee, and were delivered: they truſted in thee, and were not confounded. 6 But I *am* a worm, and no man; a reproach of men, and deſpiſed of the people. 7 All they that ſee me, laugh me to ſcorn: they ſhoot out the lip, they ſhake the head, *ſaying,* 8 He truſted on the Lord, *that* he would deliver

him, let him deliver him, ſeeing he delighted in him. 9 But thou *art* he that took me out of the womb; thou didſt make me hope, *when I was* upon my mothers breaſts. 10 I was caſt upon thee from the womb: thou *art* my God from my mothers belly. 11 Be not far from me, for trouble *is* near: for *there* is none to help. 12 Many bulls have compaſſed me: ſtrong *bulls* of Baſhan have beſet me round. 13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion. 14 I am poured out like water, and all my bones are out of joynt: my heart is like wax, it is melted in the midſt of my bowels. 15 My ſtrength is dried up like a potſherd: and my tongue cleaveth to my jaws; and thou haſt brought me into the duſt of death. 16 For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet. 17 I may tell all my bones: they look *and* ſtare upon me. 18 They part my garments among them, and caſt lots upon my veſture. 19 But be thou not far from me, O Lord, O my ſtrength, haſte thee to help me. 20 Deliver my ſoul from the ſword: my darling from the power of the dog. 21 Save me from the lions mouth: for thou haſt heard me from the horns of the unicorns. 22 I will declare thy name unto my brethren; in the midſt of the congregation will I praiſe thee. 23 Ye that fear the Lord, praiſe him; all ye the ſeed of Jacob, glorifie him; and fear him, all ye the ſeed of Iſrael. 24 For he hath not deſpiſed, nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard. 25 My praiſe *ſhall be* of thee in the great congregation: I will pay my vows before them that fear him. 26 The meek ſhall eat and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever. 27 All the ends of the world ſhall remember and turn unto the Lord: and all the kindreds of the nations ſhall worſhip before thee. 28 For the kingdom *is* the Lords: and he *is* the governor among the nations. 29 All *they that be* fat upon earth, ſhall eat and worſhip: all they that go down to the duſt, ſhall bow before him, and none can keep alive his own ſoul. 30 A ſeed ſhall ſerve him, it ſhall be accounted to the Lord for a generation. 31 They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done *this*.

The Words *Aijeleth Shahar* ſignify *the Hind of the morning*. This *Pſalm* was compoſed by *David*, wherein under his own Perſon (who was perſecuted as a Hart is by the Hunters early in the Morning, Ver. 16.) he makes a large Deſcription of the Sufferings of *Chriſt*; and, in Concluſion, of his Exaltation, and the Propagation of his Kingdom to the utmoſt Ends of the Earth. Some of which Things are delivered in ſuch Expreſſions, that they are more literally fulfilled in our Saviour, than ever they were in *David*; to whom they belong but in a Metaphorical Senſe.

PSAL. XXIII.

David deſcribes his own Happineſs, both in Temporals and Spirituals; his Confidence in God's Mercy, and vows to dwell in his Houſe for ever.

A *Pſalm* of *David*.

1 THE Lord *is* my ſhepherd, I ſhall not want. 2 He maketh me to lie down in green paſtures: he leadeth me beſide the ſtill waters. 3 He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs for his names ſake. 4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou *art* with me, thy rod and thy ſtaff they comfort me. 5 Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oil, my cup runneth over. 6 Surely goodneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

The Matter of this *Pſalm*, ſays *Pool*, gives us ſome general Diſcovery of the Time of its Writing; which was when *David* was delivered out of his Anxieties and Troubles, and quietly ſetled in his Kingdom; for he repreſents in his own Perſon, as in a Mirror, the Happineſs, or bleſſed Condition, of a true Servant of God; ſaying, That as he had formerly been driven from God's Houſe, he remained aſſured that he ſhould now conſtantly enjoy the bleſſed Privilege of ſerving God in his Sanctuary, which he prized more than his Dominions; as well knowing the bleſſed and comfortable Effects of God's Favour and Protection, whoſe admirable Readineſs to do Good to his People, and his preventing them with Bleſſings, *David* ſets forth, by ſhewing how the Lord furniſhed him with Plenty and Variety of Proviſions and Comforts, in a Place he little could expect it, and when he was ſurrounded by his Enemies, who ſaw, envied, and fretted at it, but were not able to hinder it.

PSAL. XXIV.

David acknowledges God's Sovereignty over the World. A Deſcription of the Perſons who ſhall be of his ſpiritual Kingdom; their Bleſſing. Who the King of Glory is.

A *Pſalm* of *David*.

Ver. 1. THE earth *is* the Lords, and the fulneſs thereof; the world, and they that dwell therein. 2 For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods. 3 Who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place? 4 He that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanity, nor ſworn deceitfully. 5 He ſhall receive the bleſſing from the Lord, and righteouſneſs from the God of his ſalvation. 6 This is the generation of them that ſeek him, that ſeek thy face, O Jacob. Selah. 7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the King of glory ſhall come in. 8 Who *is* this King of glory? the Lord ſtrong and mighty, the Lord mighty in battle. 9 Lift up your heads, O ye gates, even lift *them* up, ye everlaſting doors, and the King of glory ſhall come in. 10 Who is this King of glory? the Lord of hoſts, he *is* the king of glory. Selah.

As the foregoing *Pſalm* ſeems to have been made by *David*, preſently after his Settlement in his Kingdom; ſo this, it is moſt likely, was penn'd by him, when he brought the Ark from the Houſe of *Obed-edom*, and ſettled it (after many Removals) in Mount *Zion*: Which Place, upon that Account, he prefers before all the reſt of the World; and excites the People, who attended the Ark thither with extraordinary Pomp and Solemnity, not to content themſelves merely with that Sort of Piety, but to add the Practice of all Moral Virtues; that ſo they might enjoy the Bleſſings which might be expected from the Divine Preſence with them, and comfortably wait for the Coming of the *Meſſiah*; whoſe

whoſe Aſcenſion into Heaven is repreſented by carrying the Ark up into Mount *Zion*, which was a Type of Heaven, as the Ark was of the Lord *Chriſt*.

The *Hebrews* were wont to ſing this *Pſalm* on the *Firſt Day of the Week*; becauſe, as ſome fancy, there is Mention, in the Beginning of it, of the Creation of the Earth, which *Moſes* ſays, was on that Day: But rather, I ſhould think, ſays *Patrick*, becauſe their Prophets and wiſe Men ſaw a Prophecy of *Chriſt*; whoſe firſt Step to the Throne of his Glory, was upon the firſt Day of the Week, when we conſtantly commemorate his Reſurrection. And there is ſo remarkable a Difference between the 8th Verſe and the 10th, that we may juſtly think that ſome new Thing is intended in the 9th and 10th Verſes, which are a Repetition of the 7th and 8th, *viz.* the Aſcenſion of our Lord *Chriſt*. For in the Beginning of the Verſe, the Queſtion is put with greater Emphaſis. *Who is He, This King of Glory?* And in the latter End of the Words, *mighty in Battle*, are omitted; becauſe in the Days of *Chriſt*, as *Aben-Ezra* himſelf gives the Account, Men are *to turn their Swords into Plow-ſhares*, &c.

PSAL. XXV.

David, *being diſtreſſed by his Enemies, takes Refuge in God; prays for the Remiſſion of the Sins of his Youth; ſets forth the Goodneſs of the Lord; prays for Help againſt his Enemies, and to redeem his Church from Trouble.*

A *Pſalm* of *David*.

Ver. 1. UNto thee, O Lord, do I lift up my ſoul. 2 O my God, I truſt in thee, let me not be aſhamed: let not mine enemies triumph over me. 3 Yea, let none that wait on thee be aſhamed: let them be aſhamed which tranſgreſs without cauſe. 4 Shew me thy ways, O Lord; teach me thy paths. 5 Lead me in thy truth, and teach me: for thou *art* the God of my ſalvation, on thee do I wait all the day. 6 Remember, O Lord, thy tender mercies, and thy loving kindneſſes: for they *have been* ever of old. 7 Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy remember thou me, for thy goodneſs ſake, O Lord. 8 Good and upright *is* the Lord: therefore will he teach ſinners in the way. 9 The meek will he guide in judgment: and the meek will he teach his way. 10 All the paths of the Lord *are* mercy and truth, unto ſuch as keep his covenant, and his teſtimonies. 11 For thy names ſake, O Lord, pardon mine iniquity: for it is great. 12 What man *is* he that feareth the Lord? him ſhall he teach in the way *that* he ſhall chooſe. 13 His ſoul ſhall dwell at eaſe, and his ſoul ſhall inherit the earth. 14 The ſecret of the Lord *is* with them that fear him: and he will ſhew them his covenant. 15 Mine eyes *are* ever towards the Lord: for he ſhall pluck my feet out of the net. 16 Turn thee unto me, and have mercy upon me: for I am deſolate, and afflicted. 17 The troubles of my heart are enlarged: O bring thou me out of my diſtreſſes. 18 Look upon mine affliction, and my pain, and forgive all my ſins. 19 Conſider mine enemies, for they are many, and they hate me with cruel hatred. 20 O keep my ſoul and deliver me: let me not be aſhamed, for I put my truſt in thee. 21 Let integrity and uprightneſs preſerve me: for I wait on thee. 22 Redeem Iſrael, O God, out of all his troubles.

This *Pſalm* ſeems to have been penn'd by *David* after the Commiſſion of ſome great Sin (Ver. 11.) and in ſome great Diſtreſs, whereinto he was fallen, (Ver. 15, 16.) probably after the Matter of *Uriah*, and when *Abſalom* rebelled againſt him: Which brought to mind all the Offences of his Youth, Ver. 7. and made him an earneſt Supplicant for them, and for Deliverance from his Enemies. He began to make this Petition with an extraordinary Art; but the Method is preſently diſturbed by the Ardency of his Deſires, and his paſſionate Sorrow, which would not let him follow exactly the Order of the Letters of the Alphabet, in the Beginning of every Verſe, as he firſt deſigned.

PSAL. XXVI.

David *declares his Integrity and Innocence, and his Hatred to the Congregation of the Wicked; juſtifies God's Works; loves to dwell in his Houſe; prays for Deliverance, and returns God Thanks.*

A *Pſalm* of *David*.

Ver. 1. JUdge me, O Lord, for I have walked in mine integrity: I have truſted alſo in the Lord: *therefore* ſhall I not ſlide. 2 Examine me, O Lord, and prove me; try my reins and my heart. 3 For thy loving kindneſs *is* before mine eyes: and I have walked in thy truth. 4 I have not ſat with vain perſons, neither will I go in with diſſemblers. 5 I have hated the congregation of evil-doers: and will not ſit with the wicked. 6 I will waſh mine hands in innocency: ſo will I compaſs thine altar, O Lord. 7 That I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works. 8 Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth. 9 Gather not my ſoul with ſinners, nor my life with bloody men: 10 In whoſe hands *is* miſchief: and their right hand is full of bribes. 11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me. 12 My foot ſtandeth in an even place: in the congregations will I bleſs the Lord.

The Matter of this *Pſalm* ſeems to relate to ſome Times, when *David* was perſecuted by *Saul*, and looked upon as a publick Enemy, 1 *Sam.* xxiv. 9. Tho *Theodoret* underſtands it; and thinks he was now among the *Philiſtines*, or in ſome other ſtrange Country, in which he was ſometimes forced by that Perſecution.

PSAL. XXVII.

David *declares, that God is his only Comfort and Confidence in all Dangers; deſires to be in the Houſe of God; prays for the Light of God's Face and his Salvation; and from his Experience exhorts others to wait on him.*

A *Pſalm* of *David*.

Ver. 1. THe Lord *is* my light and my ſalvation; whom ſhall I fear? the Lord *is* the ſtrength of my life, of whom ſhall I be afraid? 2 When the wicked, *even* mine enemies, and my foes came upon me to eat up my fleſh, they ſtumbled and fell. 3 Though an hoſt ſhould encamp againſt me, my heart ſhould not fear: though war ſhould riſe againſt me, in this will I be confident. 4 One *thing* have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. 5 For in the time of

rouble he ſhall hide me in his pavilion: in the ecret of his tabernacle ſhall he hide me, he ſhall et me up upon a rock. 6 And now ſhall mine ead be lifted up above mine enemies round bout me: therefore will I offer in his tabernacle acrifices of joy, I will ſing, yea, I will ſing praiſes nto the Lord. 7 Hear, O Lord, *when* I cry with my voice: have mercy alſo upon me, and anſwer me. 8 *When thou ſaidſt*, ſeek ye my face; my eart ſaid unto thee, Thy face, Lord, will I eek. 9 Hide not thy face *far* from me, put ot thy ſervant away in anger: thou haſt been y help, leave me not, neither forſake me, O God of my ſalvation. 10 When my father and nd my mother forſake me, then the Lord will ake me up. 11 Teach me thy way, O Lord, nd lead me in a plain path, becauſe of mine nemies. 12 Deliver me not over unto the will f mine enemies: for falſe witneſſes are riſen p againſt me, and ſuch as breathe out cruelty. 3 *I had fainted* unleſs I had believed to ſee the oodneſs of the Lord in the land of the living. 4 Wait on the Lord: be of good courage, nd he ſhall ſtrengthen thine heart: wait, I ſay, n the Lord.

It is not eaſy to reſolve, whether *David* compoſed is *Pſalm* when he was perſecuted by *Saul*, before he s crowned; or when he was forced to fly from *bſalom*; or, as ſome of the *Jews* think, which ſeems oſt probable, (becauſe it agrees very well with ſeveral ſſages in the *Pſalm*) when, in Fight with the *Phi-ines*, he had engaged himſelf ſo far among the Ene-es, that he was in Danger of being killed by a Giant, *biſhai* had not ſeaſonably ſtept in and relieved him. his was in his declining Years, when the ſame Cou-ge remained, but not the ſame Strength, which he d in his Youth. And therefore the People came d ſware to him, ſaying, *Thou ſhalt go out no more th us to Battle, that thou quench not the Lamp of Iſrael*, am. xxi. 17.

PSAL. XXVIII.

avid prays earneſtly, that he might not be led away by the Wicked. The Reaſon of his Prayer. He bleſſes God for hearing him, and prays for the People.

A *Pſalm* of *David*.

r. 1. UNto thee will I cry, O Lord my rock, be not ſilent to me: leſt *if* ou be ſilent to me, I become like them that down into the pit. 2 Hear the voice of my pplications, when I cry unto thee: when I ft up my hands toward thine holy oracle. 3 raw me not away with the wicked, and with e workers of iniquity: which ſpeak peace to eir neighbours, but miſchief *is* in their hearts. Give them according to their deeds, and ac-rding to the wickedneſs of their endeavours: ve them after the work of their hands, render them their deſert. 5 Becauſe they regard the works of the Lord, nor the operation his hands, he ſhall deſtroy them, and not ild them up. 6 Bleſſed *be* the Lord, becauſe hath heard the voice of my ſupplications. 7 e Lord *is* my ſtrength and my ſhield, my art truſted in him, and I am helped: there-e my heart greatly rejoiceth, and with my g will I praiſe him. 8 The Lord is their ength, and he is the ſaving ſtrength of his anointed. 9 Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.

Theodoret thinks this *Pſalm* was compoſed by *David*, during *Saul*'s Perſecution; when he was betrayed by thoſe whom he took for his Friends, or not for his Enemies; ſuch as *Doeg*, the *Ziphites*, and many others. But the Matter of the *Pſalm*, ſays *Patrick*, inclines me to conſider it as a Meditation, on ſome ſuch Occaſion as moved him to pen the foregoing. For he bleſſes God, in the latter Part of it, (Ver. 7, 8.) for the Victories he had got over his Enemies, and for the Peace he enjoyed; and yet he complains in the Beginning of it, of ſome Men who moleſted him, and ſought an Occaſion to do him a Miſchief. See 2 *Sam.* xxi. 18, 19, 20. where we read of three Battles between his Forces and the *Philiſtines*, when it is likely ſome of his own Subjects took an Opportunity to give him ſome Diſturbance.

Give them according to their Deeds, and according to the Wickedneſs of their Endeavours] *David* uſes theſe Imprecations, ſays *Pool*, partly to vindicate himſelf from the Slander of his Enemies, who reported him to be as wicked as they were, only more cloſe and cunning therein; which if he had been, he had bitterly curſed himſelf, which it cannot reaſonably be ſuppoſed he would do; partly, from his great and long Experience of their implacable and incorrigible Malignity, not only againſt him, but againſt God and his declared Will, and againſt all truly good Men, and that covered with Pretences of Piety to God, and of Peaceableneſs towards their Neighbours, Ver. 3. which made their Wickedneſs more inexcuſable and deteſtable; partly, by the Inſtinct and Direction of God's Spirit, by whoſe Inſpiration he uttered this, as well as the reſt of the *Pſalms*; and, partly, that he might thereby provoke them to Repentance: For this Curſe only belongs to thoſe who ſhall obſtinately perſiſt in their wicked Courſes. Add to all this, that as Verbs of the Imperative Mood are often uſed by the *Hebrews* for the Future, ſo theſe may not properly be Imprecations, but Predictions of their Deſtruction.

PSAL. XXIX.

David exhorts the Mighty of this World, to give Glory to God, who manifeſts his Power by Thunder, Lightning, and by other Creatures.

A *Pſalm* of *David*.

Ver. 1. GIve unto the Lord, O ye mighty, give unto the Lord glory and ſtrength. 2 Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs. 3 The voice of the Lord is upon the waters: the God of glory thundreth, the Lord is upon many waters. 4 The voice of the Lord *is* powerful: the voice of the Lord *is* full of majeſty. 5 The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon. 6 He maketh them alſo to ſkip like a calf: Lebanon and Sirion like a young unicorn. 7 The voice of the Lord divideth the flames of fire: 8 The voice of the Lord ſhaketh the wilderneſs: the Lord ſhaketh the wilderneſs of Kadeſh. 9 The voice of the Lord maketh the hinds to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of his glory. 10 The Lord ſitteth upon the flood: yea, the Lord ſitteth King for ever. 11 The Lord will give ſtrength unto his people, the Lord will bleſs his people with peace.

This *Pſalm* ſeems to have been compoſed by *David* after ſome terrible Tempeſt of Thunder, Lightning, and Rain; whereby (it is probable) God had ſo diſcom-

fited his Enemies, and put their Forces into ſuch Diſorder, that he eaſily got the Victory over them. Whereupon he exhorts them to ſubmit to that glorious Majeſty, from whom that Thunder came, and who can ſo eaſily ſtrike a Terror into the Hearts of his ſtouteſt and moſt reſolved Oppoſers.

PSAL. XXX.

The Pſalmiſt *prays for Deliverance out of great Danger, and exhorts others to do the ſame. He acknowledges to God that his Prayer was heard. He will give God Thanks for ever.*

A *Pſalm* and Song, at the Dedication of the Houſe of *David*.

Ver. 1. I Will extol thee, O Lord, for thou haſt liſted me up, and haſt not made my foes to rejoyce over me. 2 O Lord my God, I cried unto thee, and thou haſt healed me. 3 O Lord, thou haſt brought up my ſoul from the grave: thou haſt kept me alive that I ſhould not go down to the pit. 4 Sing unto the Lord, O ye ſaints of his, and give thanks at the remembrance of his holineſs. 5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning. 6 And in my proſperity I ſaid, I ſhall never be moved. 7 Lord, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, and I was troubled. 8 I cried to thee, O Lord: and unto the Lord I made ſupplication. 9 What profit *is there* in my blood, when I go down to the pit? ſhall the duſt praiſe thee? ſhall it declare thy truth? 10 Hear, O Lord, and have mercy upon me: Lord, be thou my helper. 11 Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs: 12 To the end that *my* glory may ſing praiſe to thee, and not be ſilent: O Lord my God, I will give thanks unto thee for ever.

The Title of this *Pſalm* differs from all the foregoing; it being the firſt that is called *a Pſalm and Song*, or a *Pſalm-Song*; as others are called *a Song and Pſalm*, or *a Song-Pſalm*. The Difference of which it is hard to find out. But here the Words may be otherwiſe conſtrued; for, they run currently enough in the *Hebrew*, thus, *A Pſalm, A Song of Dedication of the Houſe made by David*; who would not eat in his Houſe, till he had firſt addreſſed himſelf to God in a ſolemn Manner, at his Entrance into it; either after it was newly built, (2 *Sam.* v. 11.) or (which agrees beſt with a great Part of the *Pſalm*) when he returned to it again, after he had been driven from it by the Rebellion of *Abſalom*, who defiled it, 2 *Sam.* xvi. 21. Then he gave God Thanks for his being reſtored to a peaceable Poſſeſſion of his Palace; and made a Feaſt for his Friends (as their Manner was at their coming to dwell in a new built Houſe) with extraordinary Piety and Devotion acknowledging God's Goodneſs, who had graciouſly reinſtated him in his Throne. The *Talmudiſts* generally underſtand by the *Houſe* here mentioned, the Houſe of the Sanctuary; but, ſays *Patrick*, I ſee no Ground for it: For *David* did not build God a Houſe, nor do the Words of the *Pſalm* agree to that Matter.

PSAL. XXXI.

David *prays for Preſervation, and that he might rejoice in his Mercy; declares what he ſuffered from his Enemies and Friends, but praiſes God for his Goodneſs to himſelf, and to the Faithful.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. IN thee, O Lord, do I put my truſt, let me never be aſhamed: deliver me in thy righteouſneſs. 2 Bow down thine ear to me, deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defence to ſave me. 3 For thou *art* my rock and my fortreſs: therefore for thy name ſake lead me, and guide me. 4 Pull me out of the net, that they have laid privily for me: for thou art my ſtrength. 5 Into thine hand I commit my ſpirit: thou haſt redeemed me, O Lord God of truth. 6 I have hated them that regard lying vanities: but I truſt in the Lord. 7 I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities; 8 And haſt not ſhut me up into the hand of the enemy: thou haſt ſet my feet in a large room. 9 Have mercy upon me, O Lord, for I am in trouble; mine eye is conſumed with grief, *yea*, my ſoul and my belly. 10 For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed. 11 I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without, fled from me. 12 I am forgotten as a dead man out of mind: I am like a broken veſſel. 13 For I have heard the ſlander of many, fear *was* on every ſide, while they took counſel together againſt me, they deviſed to take away my life. 14 But *I truſted* in thee, O Lord: I ſaid, Thou art my God. 15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me. 16 Make thy face to ſhine upon thy ſervant: ſave me for thy mercies ſake. 17 Let me not be aſhamed, O Lord, for I have called upon thee; let the wicked be aſhamed, *and* let them be ſilent in the grave. 18 Let the lying lips be put to ſilence: which ſpeak grievous things proudly and contemptuouſly againſt the righteous. 19 O how great *is* thy goodneſs which thou haſt laid up for them that fear thee, *which* thou haſt wrought for them that truſt in thee before the ſons of men! 20 Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues. 21 Bleſſed *be* the Lord; for he hath ſhewed me his marvellous kindneſs in a ſtrong city. 22 For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of my ſupplications, when I cried unto thee. 23 O love the Lord, all ye his ſaints: *for* the Lord preſerveth the faithful, and plentifully rewardeth the proud doer. 24 Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord.

The Occaſion of *David*'s compoſing this *Pſalm*, ſuppoſed to be, his Eſcape from *Keilah*, when *Saul* purſued him ſo cloſe in the Wilderneſs of *Maon*, that without an extraordinary Providence of God over him he had certainly fallen into his Hands. To that ſtraight Deliverance, and not that from *Abſalom*, it is the most probable that he hath Reſpect in this *Pſalm*, (in the latter End of which it is thankfully commemorated) becauſe the *Haſte*, with which the *Pſalmiſt* ſpeaks (Ver. 22.) he made in that ſore Diſtreſs, is expreſſed by the very ſame Word, (and uſed no where elſe in any other Part of *David*'s Hiſtory) when the great Fright

e was in, and his ſudden ſpeedy Flight from one Place o another, is deſcribed, 1 *Sam.* xxiii. 26.

PSAL. XXXII.

hey are bleſſed whoſe Sins are forgiven. Confeſſion eaſes the Conſcience. God's Promiſe to thoſe who truſt in him.

A *Pſalm* of *David. Maſchil.*

Ver. 1. BLeſſed *is he whoſe* tranſgreſſion *is* forgiven, *whoſe* ſin *is* covered. 2 Bleſſed *is* the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit *there is* no guile. 3 When I kept ſilence, my bones waxed old: through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moiſture is turned into the drought of ſummer. Selah. 5 I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin. Selah. 6 For this ſhall every one that is godly, pray unto thee in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him. 7 Thou art my hiding-place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance. Selah. 8 I will inſtruct thee, and teach thee in the way which thou ſhalt go: I will guide thee with mine eye. 9 Be ye not as the horſe, *or* as the mule which have no underſtanding: whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee. 10 Many ſorrows *ſhall be* to the wicked: but he that truſteth in the Lord, mercy ſhall compaſs him about. 11 Be glad in the Lord, and rejoice ye righteous: and ſhout for joy all *ye that are* upright in heart.

Some imagine that this *Pſalm* was intended for publick Uſe, upon the *great Day of Expiation*, when the whole Nation made a general Confeſſion of their Sins; and called *Maſchil*, either becauſe it contains an excellent *Inſtruction* (as that Word ſignifies) concerning the Means to obtain true Bleſſedneſs; or becauſe it was ſet to the Tune of a Song, in vulgar Uſe in thoſe Days, which began with the Word *Maſchil*. This is the more probable of the two, becauſe there are Twelve *Pſalms* beſides this that have the ſame Title, to all of which the former Reaſon cannot be applied.

PSAL. XXXIII.

God is to be praiſed for his Goodneſs, Power, and Providence; and they that fear him, ſhall find Mercy and rejoice in him.

Ver. 1. REjoyce in the Lord, O ye righteous, *for* praiſe is comely for the upright. 2 Praiſe the Lord with harp: ſing unto him with the pſaltery, *and* an inſtrument of ten ſtrings. 3 Sing unto him a new ſong, play ſkilfully with a loud noiſe. 4 For the word of the Lord *is* right: and all his works *are done* in truth. 5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord. 6 By the word of the Lord were the heavens made: and all the hoſt of them by the breath of his mouth. 7 He gathereth the waters of the ſea together, as an heap: he layeth up the depth in ſtore-houſes. 8 Let all the earth fear the Lord: let all the inhabitants of the world ſtand in awe of him. 9 For he ſpake, and it was done; he commanded, and it ſtood faſt. 10 The Lord bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect: 11 The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations. 12 Bleſſed *is* the nation whoſe God *is* the Lord: *and* the people *whom* he hath choſen for his own inheritance. 13 The Lord looketh from heaven: he beholdeth all the ſons of men. 14 From the place of his habitation he looketh upon all the inhabitants of the earth. 15 He faſhioneth their hearts alike; he conſidereth all their works. 16 There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength. 17 An horſe *is* a vain thing for ſafety: neither ſhall he deliver any by his great ſtrength. 18 Behold, the eye of the Lord *is* upon them that fear him: upon them that hope in his mercy: 19 To deliver their ſoul from death, and to keep them alive in famine. 20 Our ſoul waiteth for the Lord: he is our help and our ſhield. 21 For our heart ſhall rejoice in him: becauſe we have truſted in his holy name. 22 Let thy mercy, O Lord, be upon us, according as we hope in thee.

It is not recorded by whom this *Pſalm* was compoſed, nor upon what Occaſion. There is little Queſtion however, but it was a pious Meditation of *David*, (of whoſe Spirit it ſavours) and, as we may gueſs, upon Occaſion of ſome ſpecial Benefit received from God, (tho' not particularly mentioned) which makes him call it, Ver. 3. *a new Song*; wherein he deſires all the Faithful to join with him in joyful Praiſes of the Lord; conſidering his excellent Nature, and his admirable Works, both of Creation and Providence; eſpecially over good Men, who piouſly truſt in Him, and expect all Good from Him; and therefore ought to think themſelves bleſſed that they have Relation to Him.

PSAL. XXXIV.

David *praiſes God, and exhorts others to do the ſame, from his own Experience of the divine Goodneſs.*

A *Pſalm* of *David*, when he changed his Behaviour before *Abimelech*; who drove him away, and he departed.

Ver. 1. I Will bleſs the Lord at all times: his praiſe *ſhall* continually be in my mouth. 2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear *thereof*, and be glad. 3 O magnifie the Lord with me, and let us exalt his name together. 4 I ſought the Lord, and he heard me, and delivered me from all my fears. 5 They looked unto him, and were lightened: and their faces were not aſhamed. 6 This poor man cried, and the Lord heard *him*; and ſaved him out of all his troubles. 7 The angel of the Lord encampeth round about them that fear him, and delivereth them. 8 O taſte and ſee that the Lord *is* good: bleſſed *is* the man *that* truſteth in him. 9 O fear the Lord, ye his ſaints: for *there is* no want to them that fear him. 10 The young lions do lack, and ſuffer hunger: but they that ſeek the Lord ſhall not want any good *thing*. 11 Come ye children, hearken unto me: I will teach you the fear of the Lord. 12 What man *is he* that deſireth life, *and* loveth *many* days, that he may ſee good? 13 Keep thy tongue from evil, and thy lips from ſpeaking guile. 14 Depart

Depart from evil, and do good: ſeek peace and purſue it. 15 The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their cry. 16 The face of the Lord is againſt them that do evil, to cut off the remembrance of them from the earth. 17 *The righteous* cry, and the Lord heareth and delivereth them out of all their troubles. 18 The Lord is nigh unto them that are of a broken heart: and ſaveth ſuch as be of a contrite ſpirit. 19 Many *are* the afflictions of the righteous: but the Lord delivereth him out of them all. 20 He keepeth all his bones; not one of them is broken. 21 Evil ſhall ſlay the wicked: and they that hate the righteous ſhall be deſolate. 22 The Lord redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

The Title tells us this *Pſalm* was penn'd by *David*, after the Eſcape he made from *Achiſh* King of *Gath*, (in which Country all their Kings were called by the common Name of *Abimelech*, i. e. *my Father the King*; as in *Egypt* antiently they were all called *Pharaoh*, and afterward *Ptolemy*) who, he was afraid, would ſeize on him, when he heard it commonly reported, that he was the Perſon that killed *Goliah*, and pretended to the Sovereignty over all thoſe Countries, 1 *Sam.* xxi. 11. And therefore he put on the Behaviour of a Man beſide himſelf; hoping, that when *Achiſh* ſaw this, he would deſpiſe him; and looking upon him as an uſeleſs Man, who could do neither Good nor Harm, think fit to thruſt him out of his Court, wherein he had been entertained, and ſend him packing from thence. And accordingly it ſucceeded, 1 *Sam.* xxi. 14, 15. But tho' he was preſerved by this Artifice, the Deliverance notwithſtanding is piouſly aſcribed unto God's great Mercy, who proſpered the Device. To whom therefore he would have all pious Men commit themſelves, and depend upon his Favour in well-doing; which he declares is the ſure Courſe to be happy. The *Pſalm* is curiouſly compoſed, according to the Number and Order of the *Hebrew Alphabet*, in the Beginning of every Verſe; which ſhews it was contrived, when he reflected upon his Eſcape, in ſome Place of Safety.

PSAL. XXXV.

David *prays for his own Safety, and his Enemies Deſtruction; but for the Joy and Preſervation of the Godly.*

A *Pſalm* of *David*.

Ver. 1. PLead *my cauſe*, O Lord, with them that ſtrive with me: fight againſt them that fight againſt me. 2 Take hold of ſhield and buckler, and ſtand up for mine help. 3 Draw alſo out the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation. 4 Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt. 5 Let them be as chaff before the wind: and let the angel of the Lord chaſe *them*. 6 Let their way be dark and ſlippery, and let the angel of the Lord perſecute them. 7 For without cauſe have they hid for me their net, in a pit, *which* without cauſe they have digged for my ſoul. 8 Let deſtruction come upon him at unawares, and let his net that he hath hid, catch himſelf: into that very deſtruction let him fall. 9 And my ſoul ſhall be joyful in the Lord: it ſhall rejoice in his ſalvation. 10 All my bones ſhall ſay, Lord, who *is* like unto thee, which deliverеſt the poor from him that is too ſtrong for him, yea, the poor and the needy, from him that ſpoileth him? 11 Falſe witneſſes did riſe up; they laid to my charge *things* that I knew not. 12 They rewarded me evil for good, *to* the ſpoiling of my ſoul. 13 But as for me when they were ſick, my cloathing *was* ſackcloth: I humbled my ſoul with faſting, and my prayer returned into mine own boſom. 14 I behaved my ſelf as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for his* mother. 15 But in mine adverſity they rejoiced, and gathered themſelves together: *yea*, the abjects gathered themſelves together againſt me, and I knew *it* not; they did tear *me*, and ceaſed not. 16 With hypocritical mockers in feaſts; they gnaſhed upon me with their teeth. 17 Lord, how long wilt thou look on? reſcue my ſoul from their deſtructions, my darling from the lions. 18 I will give thee thanks in the great congregation: I will praiſe thee among much people. 19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye, that hate me without a cauſe. 20 For they ſpeak not peace, but they deviſe deceitful matters againſt *them that are* quiet in the land. 21 Yea, they opened their mouth wide againſt me, *and* ſaid, Aha, aha, our eye hath ſeen *it*. 22 *This* thou haſt ſeen, O Lord, keep not ſilence: O Lord, be not far from me. 23 Stir up thy ſelf, and awake to my judgment, *even* unto my cauſe, my God, and my Lord. 24 Judge me, O Lord my God, according to thy righteouſneſs, and let them not rejoyce over me. 25 Let them not ſay in their hearts, Ah, ſo would we have it: let them not ſay, We have ſwallowed him up. 26 Let them be aſhamed and brought to confuſion together, that rejoice at mine hurt: let them be cloathed with ſhame and diſhonour, that magnifie *themſelves* againſt me. 27 Let them ſhout for joy, and be glad, that favour my righteous cauſe: yea, let them ſay continually, Let the Lord be magnified, which hath pleaſure in the proſperity of his ſervant. 28 And my tongue ſhall ſpeak of thy righteouſneſs, *and* of thy praiſe all the day long.

This *Pſalm*, we are ſufficiently informed by the Matter of it, was penn'd by *David*, when he was fiercely perſecuted by *Saul*: Whoſe Forces, which were unjuſtly raiſed againſt him, he beſeeches the Lord to diſſipate; and eſpecially to ſtop the Mouth of his falſe Accuſers; (ſuch as *Doeg* and the *Ziphites*) of whom he moſt heavily complains in the Middle of the *Pſalm*, vowing to God, that he would be ever mindful of the Benefit, and never ceaſe to give him Thanks and Praiſe for his Loving-kindneſs, if he would be pleaſed to confound *them*, and deliver *him*.

There may ſeem to be here, as in ſome other *Pſalms*, ſuch horrid Imprecations againſt his Enemies, as do not become the Mouth of a good Man. But, ſays *Pſ.* *trick*, they muſt be conſidered as an Appeal to God in a particular Caſe, for Juſtice againſt thoſe whom no Court on Earth could or would puniſh. Which made it fit, he thought, to deſire the Divine Majeſty to execute the Judgment he had enacted in his Law, against obſtinate and incurable Offenders, who elſe would eſcape the Hand of Juſtice; whereby others alſo would be hardened in their Wickedneſs.

Beſides, the Words may be interpreted, not as a Prayer, but as a Prediction; and rendered, not, *Let them be*, but, *They ſhall be confounded*, &c.

CHA

PSAL. XXXVI.

David *ſets forth the grievous State of the Wicked; the Excellency of God's Mercy; and prays for Favour to the Children of God.*

To the chief Muſician. A *Pſalm* of *David*, the Servant of the Lord.

Ver. 1. THE tranſgreſſion of the wicked ſaith within my heart, *that there is* no fear of God before his eyes. 2 For he flattereth himſelf in his own eyes, until his iniquity be found to be hateful. 3 The words of his mouth *are* iniquity, and deceit: he hath left off to be wiſe, *and* to do good. 4 He deviſeth miſchief upon his bed: he ſetteth himſelf in a way *that is* not good; he abhorreth not evil. 5 Thy mercy, O Lord, is in the heavens; *and* thy faithfulneſs *reacheth* unto the clouds. 6 Thy righteouſneſs *is* like the great mountains; thy judgments *are* a great deep: O Lord, thou preſerveſt man and beaſt. 7 How excellent is thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings. 8 They ſhall be abundantly ſatisfied with the fatneſs of thy houſe: and thou ſhalt make them drink of the river of thy pleaſures. 9 For with thee *is* the fountain of life: in thy light ſhall we ſee light. 10 O continue thy loving-kindneſs unto them that know thee; and thy righteouſneſs to the upright in heart. 11 Let not the foot of pride come againſt me, and let not the hand of the wicked remove me. 12 There are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe.

This *Pſalm* ſeems to have been penn'd by *David*, as the former, and many others were, during the Perſecution he ſuffer'd from *Saul*. It is hard to ſay, to what Part of that Time it peculiarly belongs. The moſt probable Opinion is, that it hath Reſpect to the Beginning of it; when *Saul* had a Jealouſy of him, and a Hatred to him; but hid it ſecretly in his Heart, and counterfeited Friendſhip to him, and Deſire of his Alliance; (as you read 1 *Sam.* xviii.) and yet could not carry the Matter ſo cunningly, and ſo wholly ſuppreſs and conceal his Intentions to deſtroy him, but that they broke out in ſome Fits, as you find there, (Ver. 11. and in the next Chapter, Ver. 10.) and by the very Preferment he gave him, made it plainly appear he deſigned his Ruin. This Treachery *David* here deſcribes, (without naming *Saul*, to whom he preſerved a due Reverence) and oppoſes thereunto the Fidelity and Goodneſs of God, who rules the whole World, and takes Care of Beaſts as well as Men; and therefore would not, he hoped, deſert him, nor any elſe that depend on him, and are his faithful Servants; as he, in a ſpecial Manner, profeſſed himſelf, and was obliged to be.

PSAL. XXXVII.

The Pſalmiſt *perſuades to Patience and Confidence in God; and ſhews the different State of the Godly and the Wicked in all their Dealings.*

A *Pſalm* of *David*.

Ver. 1. FRet not thy ſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity. 2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb. 3 Truſt in the Lord, and do good, ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed. 4 Delight thy ſelf alſo in the Lord; and he ſhall give thee the deſires of thine heart. 5 Commit thy way unto the Lord: truſt alſo in him, and he ſhall bring it to paſs. 6 And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day. 7 Reſt in the Lord, and wait patiently for him: fret not thy ſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs. 8 Ceaſe from anger, and forſake wrath: fret not thy ſelf in any wiſe to do evil. 9 For evil doers ſhall be cut off: but thoſe that wait upon the Lord, they ſhall inherit the earth. 10 For yet a little while, and the wicked *ſhall* not *be*: yea, thou ſhalt diligently conſider his place, and it *ſhall* not be. 11 But the meek ſhall inherit the earth: and ſhall delight themſelves in the abundance of peace: 12 The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth. 13 The Lord ſhall laugh at him, for he ſeeth that his day is coming. 14 The wicked have drawn out the ſword, and have bent their bow to caſt down the poor and needy, *and* to ſlay ſuch as be of upright converſation. 15 Their ſword ſhall enter into their own heart, and their bows ſhall be broken. 16 A little that a righteous man hath, *is* better than the riches of many wicked. 17 For the arms of the wicked ſhall be broken: but the Lord upholdeth the righteous. 18 The Lord knoweth the days of the upright: and their inheritance ſhall be for ever. 19 They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied. 20 But the wicked ſhall periſh, and the enemies of the Lord *ſhall be* as the fat of lambs, they ſhall conſume: into ſmoak ſhall they conſume away. 21 The wicked borroweth, and payeth not again; but the righteous ſheweth mercy, and giveth. 22 For *ſuch as be* bleſſed of him, ſhall inherit the earth; and *they that be* curſed of him, ſhall be cut off. 23 The ſteps of a *good* man are ordered by the Lord: and he delighteth in his way. 24 Though he fall, he ſhall not be utterly caſt down: for the Lord upholdeth *him* with his hand. 25 I have been young, and now am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread. 26 *He is* ever merciful, and lendeth: and his ſeed is bleſſed. 27 Depart from evil, and do good: and dwell for evermore. 28 For the Lord loveth judgment, and forſaketh not his ſaints, they are preſerved for ever: but the ſeed of the wicked ſhall be cut off. 29 The righteous ſhall inherit the land, and dwell therein for ever. 30 The mouth of the righteous ſpeaketh wiſdom; and his tongue talketh of judgment. 31 The law of his God is in his heart, none of his ſteps ſhall ſlide. 32 The wicked watcheth the righteous, and ſeeketh to ſlay him. 33 The Lord will not leave him, in his hand, nor condemn him when he is judged. 34 Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the land: when the wicked are cut off, thou ſhalt ſee *it*. 35 I have ſeen the wicked in great power: and ſpreading himſelf like a green bay-tree. 36 Yet he paſſed away, and lo, he was not: yea, I ſought him, but he could not be found. 37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace. 38 But the tranſgreſſors ſhall be deſtroyed together, the end of the wicked ſhall be cut off. 39 But the ſalvation of the

righteous

righteous *is* of the Lord, *he is* their ſtrength in the time of trouble. 40 And the Lord ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.

In this *Pſalm* (which is compoſed ſo artificially, that the Order of the Letters of the Alphabet is obſerved in the firſt Letter of every other Verſe) *David* ſeems to intend to prevent the Scandal which ſome might take when they ſaw the Wicked in Proſperity, and the Godly under Affliction; (as they did ſometimes) quite contrary to the Law, which promiſed all good Things to thoſe that kept it, and threatened all the Evil to thoſe that broke it. He bids them be patient, and ſtay awhile, and they ſhould ſee both verified. For the Proſperity of the Wicked ſhall be ſhort, (as he over and over again bids them conſider) and the Juſt, if they would but wait awhile, ſhould not only ſee themſelves delivered out of Trouble, but made very flouriſhing. And therefore he adviſes, in the firſt Place, that no Man by any Means ſuffer himſelf to be tempted by the ſplendid Condition of the Wicked, to imitate them in their ungodly Courſes, but to ſtick cloſe to the Principles of Piety and Virtue, truſting in God, and committing himſelf to Him, who will give great Satisfaction to ſuch honeſt Men, in what they have at preſent, tho' never ſo little, and at laſt put them in Poſſeſſion of all that their Hearts can deſire. And to preſerve themſelves in this pious Temper, he ſhews, that nothing could be more available than Meekneſs and Humility, (which procures us Abundance of good Things) and to reflect on the lamentable End of the Proud and Haughty, who take unjuſt Courſes; as was apparent in what befel *Saul* and *Abſalom*, and ſuch like Perſons. Which ſufficiently admoniſhes all Men to bear their preſent Troubles decently and well, and not to envy the proſperous Succeſſes of the Wicked, nor to call them Bleſſed; but rather account them unhappy and miſerable.

The Son of *Syrach* ſeems to have ſummed up this *Pſalm* in thoſe few Words, *Eccluſ.* i. 23, *&c. A patient Man will bear for a Time, and afterwards Joy ſhall ſpring up unto him. For the Fear of the Lord is Wiſdom; and Faith and Meekneſs are his Delight.*

PSAL. XXXVIII.

David, *in his Affliction, bewails his woful Condition by Reaſon of his Sins; prays for Forgiveneſs, Help, and Favour; and declares the Unfaithfulneſs of his Friends, and Cruelty of his Enemies.*

A *Pſalm* of *David*, to bring to Remembrance.

Ver. 1. O Lord, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure. 2 For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. 3 *There is* no ſoundneſs in my fleſh, becauſe of thine anger: neither *is there any* reſt in my bones, becauſe of my ſin. 4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. 5 My wounds ſtink, and are corrupt: becauſe of my fooliſhneſs. 6 I am troubled, I am bowed down greatly; I go mourning all the day long. 7 For my loyns are filled with a loathſome *diſeaſe:* and *there is* no ſoundneſs in my fleſh. 8 I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart. 9 Lord, all my deſire *is* before thee: and my groaning is not hid from thee. 10 My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me. 11 My lovers and my friends ſtand aloof from my ſore: and my kinſmen ſtand afar off. 12 They alſo that ſeek after my life, lay ſnares *for me* and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long. 13 But I as a deaf *man* heard not; and I was as a dumb man *that* openeth not his mouth. 14 Thus I was as a man that heareth not, and in whoſe mouth are no reproofs. 15 For in thee, O Lord, do I hope: thou wilt hear, O Lord my God. 16 For I ſaid, *Hear me*, leſt *otherwiſe* they ſhould rejoice over me: when my foot ſlippeth, they magnifie *themſelves* againſt me. 17 For I am ready to halt, and my ſorrows *are* continually before me. 18 For I will declare mine iniquity; I will be ſorry for my ſin. 19 But mine enemies are lively, *and* they are ſtrong: and they that hate me wrongfully are multiplied. 20 They alſo that render evil for good, are mine adverſaries! becauſe I follow *the thing that* good is. 21 Forſake me not, O Lord: O my God, be not far from me. 22 Make haſte to help me, O Lord my ſalvation.

This *Pſalm* was compoſed by *David*, either during his Affliction, to deſire God graciouſly to remember him, (as the Title of it is) and ſend him Deliverance; or afterwards, to put himſelf in Remembrance of the Means he made when he was in that ſad Condition, and how earneſt he then was with God, to pardon all the Sins which had brought him into it, and to releaſe him out of it; and what Hope and Confidence he then had in God, which might encourage him and all others to place the like humble Truſt in his Goodneſs for the Time to come.

What the Affliction was, is not ſo certain as may ſeem at firſt. It is generally thought he was ſick, and that of ſome noiſome, ulcerous Diſeaſe; as in the Beginning of the *Pſalm* ſeveral Expreſſions, if they be taken literally, plainly enough denote. But he preſently falling into a doleful Complaint of the Malignity of his Enemies, and the Coldneſs of his Friends Affection towards him; it is not thought improbable by others, that he deſcribes the crazy Condition he was in (under the Perſecution of *Saul*) by the Languiſhment of a ſick Man under ſome dangerous Diſeaſe. And thus *Theodoret* underſtands it; only he ſuppoſes that it reflects upon the diſaſtrous Things that befel him after he came to the Crown, by the Murther of his Son *Amnon*, the Rebellion of *Abſalom*, the Falſeneſs of *Achitophel*, the abuſive Reproaches of *Shimei*, and all the other Afflictions mentioned in his Hiſtory, which were ſent by God upon him for the Cure of his Sins.

And this Senſe we muſt follow; or elſe ſay, he was at the ſame Time ſick of a grievous Diſeaſe, when he laboured under one of thoſe Perſecutions. And ſince the *Pſalm* will be of larger Uſe, if we ſo interpret it, ſays *Patrick*, I ſhall follow that Conjecture. So I call it, becauſe we do not read of any Sickneſs *David* had; nor are we certain what the particular Sins were, which he bewails in ſo ſad a Manner, that it hath made this be called one of the *Penitential Pſalms*, beginning juſt as the firſt of them doth, *Pſalm* vi.

PSAL. XXXIX.

David *is careful of his Thoughts, Words, and Works; conſiders the Brevity and Vanity of Man's Life; hopes in God; prays for Forgiveneſs, and Favour in his Pilgrimage.*

To the chief Muſician, even to *Jeduthun*. *Pſalm* of *David*.

Ver. 1. I Said, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. 2 I was dumb with ſilence, I held

my peace *even* from good, and my ſorrow was ſtirred. 3 My heart was hot within me, while I was muſing the fire burned: *then* ſpake I with my tongue. 4 Lord, make me to know mine end, and the meaſure of my days, what it is: *that* I may know how frail I am. 5 Behold, thou haſt made my days *as* an hand-breadth, and mine age *is* as nothing before thee: verily every man at his beſt ſtate *is* altogether vanity. Selah. 6 Surely every man walketh in a vain ſhew; ſurely they are diſquieted in vain: he heapeth up *riches*, and knoweth not who ſhall gather them. 7 And now, Lord, what wait I for? my hope is in thee. 8 Deliver me from all my tranſgreſſions, make me not the reproach of the foolish. 9 I was dumb, I opened not my mouth: becauſe thou didſt *it*. 10 Remove thy ſtroke away from me: I am conſumed by the blow of thine hand. 11 When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth: ſurely every man is vanity. Selah. 12 Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: for I am a ſtranger with thee, *and* a ſojourner, as all my fathers *were*. 13 O ſpare me, that I may recover ſtrength; before I go hence, and be no more.

It is thought by ſome, that this *Pſalm* (which *David* delivered afterward to *Jeduthun*, an excellent Muſician, and Governor of the Muſick in the Tabernacle, *Chron.* xxv.) was made upon the ſame Occaſion with the foregoing. And ſo in Part it was; for, tho' there is little Reaſon to think that he was ſtill ſick when he compoſed it, (as they imagine) yet his Enemies, it is manifeſt, preſſed him ſorely: And the Conſideration of the flouriſhing Condition wherein they were, tho' very wicked, whilſt he, a pious Servant of God, was lamentably afflicted, put him into ſome Commotion, notwithſtanding his Reſolution to the contrary; till the Thoughts of the Shortneſs of Man's Life, and conſequently, of his Sufferings, and how eaſy it was for God, to cut off his Enemies, compoſed his Spirit again, and made him patient, and content with his preſent Condition.

So that this *Pſalm* ſeems to me, ſays *Patrick*, to be rather of the ſame Kind with the xxxviith than the xxiiith. Only there *David* gives Counſel to others, after God had delivered him from many Perſecutions, to be patient by his Example: But here he himſelf puts that Counſel in Practice (perhaps when the Rebellion of *Abſalom* renewed his Trouble) tho' he ſhews it is very difficult, on ſome Occaſions, not to be very much diſturbed at wicked Men's Proſperity, and good Men's Affliction, eſpecially when it comes to be a Man's own caſe, under ſome grievous Calamity.

PSAL. XL.

The Benefit of Confidence in God. Obedience is the beſt Sacrifice. The Senſe of David's *Evils inflames his Prayers.*

To the chief Muſician. A *Pſalm* of *David*.

1 I Waited patiently for the Lord, and he inclined unto me, and heard my cry. 2 He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, and eſtabliſhed my goings. 3 And he hath put a new ſong in my mouth, *even* praiſe unto our God: many ſhall ſee *it*, and fear, and ſhall truſt in the Lord. 4 Bleſſed *is* that man that maketh the Lord his truſt: and reſpecteth not the proud, nor ſuch as turn aſide to lies. 5 Many, O Lord my God, *are* thy wonderful works *which* thou haſt done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are more than can be numbered. 6 Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required. 7 Then ſaid I, Lo, I come: in the volume of the book *it is* written of me: 8 I delight to do thy will, O my God: yea, thy law is within my heart. 9 I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips, O Lord, thou knoweſt. 10 I have not hid thy righteouſneſs within my heart, I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving-kindneſs, and thy truth, from the great congregation. 11 Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindneſs and thy truth continually preſerve me. 12 For innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of mine head, therefore my heart faileth me. 13 Be pleaſed, O Lord, to deliver me: O Lord make haſte to help me. 14 Let them be aſhamed and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil. 15 Let them be deſolate for a reward of their ſhame, that ſay unto me Aha, aha. 16 Let all thoſe that ſeek thee, rejoice and be glad in thee: let ſuch as love thy ſalvation, ſay continually, The Lord be magnified. 17 But I *am* poor and needy, yet the Lord thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

In this *Pſalm*, *David* thankfully acknowledges God's Goodneſs to him, in delivering him from ſome great Danger; it is not certain what; but may be applied either to the Diſtreſs he was reduced to by his Enemies, as we read in the *Pſalm* foregoing, or to the Sickneſs God had inflicted on him, or to both, mentioned *Pſ.* xxxviii. And then declares his Reſolution to ſerve God faithfully and chearfully, in ſuch Words as may be better applied to *Chriſt*'s Readineſs to do the Will of God, tho' it were by dying for us.

But it ſeems this Deliverance was not ſo complete, but that ſtill he was infeſted with many Enemies; and therefore in the latter Part of the *Pſalm* he commends himſelf ſtill to God's merciful Providence, beſeeching him to finiſh what he had begun, by continuing to be his Deliverer.

Then ſaid I, Lo, I come; in the Volume of the Book it is written of me] Theſe Words, ſays *Pool*, do truly and literally belong to *Chriſt*, and the Senſe is this: Since thou requireſt a better Sacrifice than thoſe of the Law, *Lo*, I do offer myſelf to *come*, and I will in due Time *come*, to wit, *from Heaven*, or *in the Fleſh*, or *into the World*, as this Phraſe is more fully expreſſed and explained in divers Places in Scripture, particularly *Heb.* x. 5. where this Paſſage is explained and applied to *Chriſt*. — *In the Volume of the Book*. *Volume* and *Book* are indifferently uſed of any Writing, and both Words ſeem here to expreſs the ſame Thing, as may appear by comparing *Jer.* xxxiv. where we have the ſame Words, and what is called *the Roll*, or *Volume*, Ver. 6, 20. and *the Book*, Ver. 10, 13. it being uſual with the *Hebrews* to join two Words together in like Manner; of which we have an Inſtance in Ver. 2. of this *Pſalm*, *miry Clay*, Heb. *Clay of Miry*. Now by this *Volume of the Book*, is meant either, 1. Of the Predeſtination in which *Chriſt* was written, as being *foreordained before the Foundation of the World*, 1 Pet. i. 20. But that is a ſecret Book not to be read by any living, and therefore not fitly alledged as an Evidence in this Matter

ter. Or, 2. Of a legal Inſtrument, wherein the Contract was drawn betwixt God and him, wherein he obliged himſelf to ſerve God, and to execute his Will in all Things; it being the Manner of the *Hebrews* to write their Contracts in a little *Volume* or *Book*. But, 1. We read of no ſuch Uſage among the *Hebrews*, in the Contracts between Maſter aud Servant, but only of the boring of the Servant's Ear, *Exod.* xxi. 6. So the Foundation of this Alluſion is deſtroyed. 2. At leaſt, there was no ſuch Contract written between God and him. And if it be ſaid, that he only ſpeaks thus by Way of Alluſion, this is but a Suppoſition without Ground. And as the Words may be properly underſtood as they ſound, of a Thing really done, why ſhould we forſake the plain Senſe without Neceſſity? 3. The Phraſe here uſed agrees not to this Senſe; for then he ſhould have ſaid, *I am written in the Volume of the Book*, i. e. in the Catalogue of thy Servants; for in that Caſe, the Perſons or their Names, are conſtantly ſaid to be written, as *Exod.* xxxii. 32, 33. *Pſ.* lxix. 28. *Dan.* xii. 1. *Luke* x. 20. *Heb.* xii. 23. *Rev.* xiii. 8. and xx. 15. and not any Thing to be *written of them*, as it is here. Or, 3. Of the holy Scriptures: In which ſomething indeed was written concerning *David*, namely, That he was *a Man after God's own Heart*, 1 Sam. xiii. 14. But it muſt be remembered, that thoſe Books were not written till after *David*'s Death, in whoſe Time there was no Book of Scripture extant, but the five Books of *Moſes*, unleſs you except that of *Job*. And therefore this is meant of the Law of *Moſes*, which is commonly and emphatically called *the Book*, and was made up in the Form of a Roll or Volume, as the *Hebrew* Books generally were, *Ezek.* iii. 1, *&c.* And ſo this Place manifeſtly points to *Chriſt*, and muſt neceſſarily be underſtood of him only, concerning whom much is ſaid in the Books of *Moſes*, as is evident from *Luke* xxiv. 27, 44. *John* v. 46. *Acts* iii. 22. and xxvi. 22. and xxviii. 32. and this Senſe being plain, natural, and unforced, and exactly agreeing both in the Words and Truth of the Thing, and the Belief of all *Chriſtians*, I ſee no Reaſon why we may not acquieſce in it.

PSAL. XLI.

He is bleſſed who conſiders the Poor. David *confeſſes his Sins, and complains of the Treachery of his Enemies; but flies to God for Succour.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. BLeſſed *is* he that conſidereth the poor; the Lord will deliver him in time of trouble. 2 The Lord will preſerve him, and keep him alive, *and* he ſhall be bleſſed upon the earth; and thou wilt not deliver him into the will of his enemies. 3 The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs. 4 I ſaid, Lord, be merciful unto me; heal my ſoul, for I have ſinned againſt thee. 5 Mine enemies ſpeak evil of me: when ſhall he die, and his name periſh? 6 And if he come to ſee *me*, he ſpeaketh vanity: his heart gathereth iniquity to it ſelf, *when* he goeth abroad, he telleth *it*. 7 All that hate me whiſper together againſt me: againſt me do they deviſe my hurt. 8 An evil diſeaſe, *ſay they*, cleaveth faſt unto him: and *now* that he lieth, he ſhall riſe up no more. 9 Yea, mine own familiar friend in whom I truſted, which did eat of my bread, hath lift up *his* heel againſt me. 10 But thou, O Lord, be merciful unto me, and raiſe me up, that I may requite them. 11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me. 12 And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever. 13 Bleſſed *be* the Lord God of Iſrael, from everlaſting, and to everlaſting. Amen and amen.

Tho' ſome will have this *Pſalm* to have been compoſed by *David*, only upon Occaſion of that great Streight, into which he was brought by the Rebellion of his Son *Abſalom*; yet it is the more common Opinion, and ſeems more probable, that he had been alſo lately very ſick. And then finding, by ſad Experience, what an Aggravation it was of his Affliction, to ſee his Enemies ſo barbarous as to rejoice at it, and wiſh his Death; nay, his Friends, eſpecially ſome particular Friend (who was a Type of the Traytor *Judas*) not only take no Pity on him, but prove falſe and perfidious to him: He, in the firſt Place, highly commends and bleſſes that Temper of Mind, which inclines Men to be pitiful and compaſſionate to thoſe that are ſick, and aſſures ſuch Perſons that they ſhall feel the happy Fruits of it; and then complains moſt heavily of their Inhumanity, who inſulted over him in his Calamity, and with reproachful Words, and vile Calumnies, exaſperated the Grief of his Mind. On which he hoped God, who loves merciful Men, would take Compaſſion, and put him into a Condition to chaſtize their Inſolence.

PSAL. XLII.

The Pſalmiſt *being deprived of God's Service, ardently deſires to be in his Houſe again. He calls upon his Soul to truſt in God; his Enemies reproach him; his Faith in God.*

To the chief Muſician, *Maſchil*, for the Sons of *Korah*.

Ver. 1. AS the hart panteth after the waterbrooks, ſo panteth my ſoul after thee, O God. 2 My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God? 3 My tears have been my meat day and night, while they continually ſay unto me, Where *is* thy God? 4 When I remember theſe *things*, I pour out my ſoul in me; for I had gone with the multitude, I went with them to the houſe of God; with the voice of joy and praiſe, with a multitude that kept holy-day. 5 Why art thou caſt down, O my ſoul? and why art thou diſquieted in me? hope thou in God; for I ſhall yet praiſe him *for* the help of his countenance. 6 O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar. 7 Deep calleth unto deep at the noiſe of thy water-ſpouts: all thy waves and thy billows are gone over me. 8 *Yet* the Lord will command his loving-kindneſs in the day-time, and in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life. 9 I will ſay unto God my rock, Why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy? 10 *As* with a ſword in my bones, mine enemies reproach me; while they ſay daily unto me, Where is thy God? 11 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

Here, ſays *Patrick*, begins the *Second* of the five Books of *Pſalms*, according to the *Hebrew* Diviſion. All thoſe of the former Book, except *Four*, have the Name of *David* prefixed to them, as the Author of them; and ſo were put together by him that collected them into one Volume. But in this *Second* Book, the firſt Part of it conſiſts of Pſalms entitled to the Sons of *Korah*; as ſeveral learned Men underſtand the Inſcriptions; who imagine that ſome holy Men among the

compoſed theſe Pſalms in the Time of the Captivity. But I ſhall follow our *Engliſh* Tranſlation, and take this *Pſalm* (as the *Septuagint* and vulgar *Latin* do) to be directed to the Sons of *Korah*, to be ſet or ſung by them, under the chief Maſter of Muſick in the Tabernacle. And then there is little Queſtion to be made, but *David* indited this, and ſome of the Pſalms which have this Title; as it is certain he did moſt, if not all, of thoſe contained in the latter Part of this *ſecond Book*, from *Pſ.* l. to the End of lxxii. And this preſent Pſalm, with that which follows, ſeems to have been penn'd, either when he was under the Perſecution of *Saul*, or (which is more probable) when he was driven again from the Houſe of God by *Abſalom*. Which ſad Condition he bewails with a great Mixture of Grief, for his Baniſhment from thoſe ſweet Enjoyments which he had there; and of Hope to be reſtored to them again.

This *Pſalm* is the *Second* of thoſe *thirteen*, which are called *Maſchil* (ſee *Pſ.* xxxii.) by ſome here taken to be an Epithet of the Maſter of Muſick, who taught or inſtructed the Sons of *Korah* very ſkilfully.

PSAL. XLIII.

David prays againſt his fierce and crafty Enemies, and to be reſtored to God's Temple; promiſes to ſerve him joyfully; and encourages his Soul to truſt in God.

Ver. 1. JUdge me, O God, and plead my cauſe againſt an ungodly nation; O deliver me from the deceitful and unjuſt man. 2 For thou art the God of my ſtrength, why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy? 3 O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles. 4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praiſe thee, O God my God. 5 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

This *Pſalm*, in all Probability, was compoſed by the ſame Author as the former, (and accordingly the lxxx Verſe expreſſly aſcribe it to *David*) and upon the ſame Occaſion, when he was driven by *Abſalom* (who drew the whole Kingdom into the Conſpiracy) from the Houſe of God, which he loved more than his own Palace. Either therefore he deſires to be reſtored, and expreſſes his Hope of it, in the very ſame Words that he did in the *Pſalm* foregoing.

PSAL. XLIV.

The Church commemorates paſt Mercies; complains of divers Troubles, of which Sin was the Cauſe; profeſſes her Integrity. A fervent Prayer.

To the chief Muſician, for the Sons of *Korah*. *Maſchil.*

1. WE have heard with our ears, O God, our fathers have told us, what work thou didſt in their days, in the times of old. 2 *How* thou didſt drive out the heathen with thy hand, and plantedſt them; *how* thou didſt afflict the people, and caſt them out. 3 For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them. 4 Thou art my King, O God, command deliverances for Jacob. 5 Through thee will we puſh down our enemies; through thy name will we tread them under that riſe up against us. 6 For I will not truſt in my bow, neither ſhall my ſword ſave me. 7 But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us. 8 In God we boaſt all the day long: and praiſe thy name for ever. Selah. 9 But thou haſt caſt off, and put us to ſhame; and goeſt not forth with our armies. 10 Thou makeſt us to turn back from the enemy: and they which hate us ſpoil for themſelves. 11 Thou haſt given us like ſheep *appointed* for meat: and hath ſcattered us among the heathen. 12 Thou ſelleſt thy people for nought, and doſt not increaſe *thy wealth* by their price. 13 Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us. 14 Thou makeſt us a by-word among the heathen: a ſhaking of the head among the people. 15 My confuſion *is* continually before me, and the ſhame of my face hath covered me: 16 For the voice of him that reproacheth and blaſphemeth; by reaſon of the enemy and avenger. 17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falſly in thy covenant. 18 Our heart is not turned back, neither have our ſteps declined from thy way. 19 Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death. 20 If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange god: 21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart. 22 Yea, for thy ſake are we killed all the day long; we are counted as ſheep for the ſlagher. 23 Awake, why ſleepeſt thou, O Lord? ariſe, caſt us not off for ever. 24 Wherefore hideſt thou thy face? *and* forgetteſt our affliction, and our oppreſſion? 25 For our ſoul is bowed down to the duſt; our belly cleaveth unto the earth. 26 Ariſe for our help, and redeem us for thy mercies ſake.

This, ſays *Patrick*, is the *third* of thoſe *Pſalms* called *Maſchil*, (ſee *Pſ.* xxxii.) and the *ſecond* of thoſe directed to the Sons of *Korah*, (ſee *Pſ.* xlii.) but doth not ſeem to have been compoſed by *David*, as the two foregoing were: For in his Days they were not oppreſſed by foreign Enemies, as the *Pſalmiſt* here complains, in the Name of the whole Church, they were to ſuch a Degree, that ſome of them were made Slaves, others killed, and all of them become a Reproach. Yet I do not think it was compoſed in the Captivity of *Babylon* (much leſs in the Perſecution by *Antiochus*, as *Theodoret* thinks, when theſe Inſpirations were ceaſed) but before that Time, tho' long after *David*'s Days, while their Kingdom was as yet ſtanding, and they had ſome Forces remaining, tho' God did not bleſs them with Succeſs, Ver. 9.

And if we will fix upon any particular Time, and not content ourſelves to know in general, that it was penn'd when the whole Nation was in great Diſtreſs, I can find none ſo likely as the Days of *Hezekiah*; who was a pious Reformer of that Church, and had reſtored the Divine Service according to the Law of *Moſes*, and the Ordinances of *David*, and taken Care the Prieſts and Levites ſhould not only do their Duty, but have their Tithes paid them punctually; and yet notwithſtanding was invaded by the King of *Aſſyria*, (ſee 2 *Chron.* xxix. xxx. xxxi.) who did not merely make ſome Inroads upon them, and carry away a great many People, but took all the fenced Cities, and came before *Jeruſalem* with a great Army, 2 *Kings* xviii. 13,

17. *Iſa.* xxxvi. 1. In this Streight that good King, (or ſome other divine Perſon, 2 *Chron.* xxix. 25.) indited this *Pſalm*; wherein he remembers what God had done for their Anceſtors; and conſidering he was ſtill their King, thought they might have hoped for the like Victories, of which they could not but ſtill boaſt and glory. But alas! it fell out quite contrary, for, when they expected his Help, he deliver'd them up into their Enemies Hands, and that when they were the true Worſhippers of him, and for his Sake were ſlain all the Day long. The Conſideration of which, he hoped, would move God at length to take Compaſſion upon them, and ariſe for their Deliverance.

This is the beſt Account I can give of this *Pſalm*; and we need not ſcruple to think there were *Pſalmodiſts* in *Hezekiah*'s Days; for, after that, we find this Gift remained with the Prophets. For Inſtance, it is viſible in *Habakkuk*; who compoſed a Prayer after the Manner of *David*'s *Pſalms*, as we read in the laſt Chapter of his Prophecy; where there are ſeveral Words, which are to be met with no where, but in the Book of *Pſalms*; ſuch as *Sigionoth*, *Selah*, and *Neginoth*.

PSAL. XLV.

The Pſalmiſt *celebrates the Majeſty and Grace of* Chriſt's *Kingdom*; *and the Glory and Excellency of the Church by his Graces.*

To the chief Muſician upon *Shuſhannim*, for the Sons of *Korah*, *Maſchil*. A Song of Loves.

Ver. 1. MY heart is inditing a good matter: I ſpeak of the things which I have made touching the king: my tongue is the pen of a ready writer. 2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath bleſſed thee for ever. 3 Gird thy ſword upon *thy* thigh, O *moſt* mighty: with thy glory and thy majeſty. 4 And in thy majeſty ride proſperouſly, becauſe of truth and meekneſs and righteouſneſs: and thy right hand ſhall teach thee terrible things. 5 Thine arrows are ſharp in the heart of the kings enemies; *whereby* the people fall under thee. 6 Thy throne, O God, *is* for ever and ever: the ſceptre of thy kingdom *is* a right ſceptre. 7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God, hath anointed thee with the oyl of gladneſs above thy fellows. 8 All thy garments *ſmell* of myrrhe, and aloes, *and* caſſia; out of the ivory palaces, whereby they have made thee glad. 9 Kings daughters were among thy honourable women: upon thy right hand did ſtand the queen in gold of Ophir. 10 Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people and thy fathers houſe. 11 So ſhall the king greatly deſire thy beauty: for he *is* thy Lord, and worſhip thou him. 12 And the daughter of Tyre *ſhall be there* with a gift, *even* the rich among the people ſhall intreat thy favour. 13 The kings daughter *is* all glorious within; her cloathing *is* of wrought gold. 14 She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee. 15 With gladneſs and rejoicing *ſhall* they be brought: they ſhall enter into the kings palace. 16 Inſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth. 17 I will make thy name to be remembred in all generations: therefore ſhall the people praiſe thee for ever and ever.

The foregoing *Pſalm* (Biſhop *Patrick* obſerves) is not more ſad and mournful, than this is joyful and comfortable, promiſing the moſt glorious things to them. The Author of it is not named; but it was delivered, as the former, to the Maſter of Muſick, for the Uſe of God's Service in the Tabernacle; to be ſung upon *Shuſhannim* (by which we may underſtand all thoſe Inſtruments that had ſix Strings) by the Sons of *Korah*, to the known Tune of *Maſchil* (ſee *Pſ.* xxxii.) and being a *Song of Loves*, as the Title tells us, and (alluding plainly to the Name of *Jedidiah* given to *Solomon* by *Nathan* the Prophet, 2 *Sam* xii. 25.) moſt Interpreters conclude it was compoſed upon the Occaſion, at leaſt of *Solomon*'s Marriage with *Pharaoh*'s Daughter; who, it is moſt probable, was a Proſelite to the *Jewiſh* Religion.

Some few indeed will not allow ſo much as this, that there is any Reſpect to *Solomon* at all in this *Pſalm*, but only to *Chriſt*. And the Truth is, many of the Expreſſions in it are ſo magnificent, that they can but in a very poor and low Senſe be applied to *Solomon* and his Bride, and ſome of them ſcarce at all. Tho', on the contrary Side, other Expreſſions ſeem ſo plainly to belong to him, that they can no other Way, but by an Allegory be applied to our *Saviour*: It being ſo apparent, that no *Chriſtian* can deny it, that the Mind of the Prophet, while he was writing ſome Part of this *Pſalm*; was carried quite beyond King *Solomon*, to the great King, the Lord *Chriſt*; or, at leaſt he was guided to uſe Words ſo high, that they proved too big for *Solomon*; and we muſt ſay, as our Saviour doth in another Caſe, *Behold, a greater than Solomon is here.* And ſo the beſt of the *Jewiſh* Interpreters acknowledge.

PSAL. XLVI.

The Confidence and ſafe Condition of the Church under God's Care, manifeſted in his wonderful Deliverance of her from her Enemies.

To the chief Muſician, for the Sons of *Korah*. A Song upon *Alamoth*.

Ver. 1. GOD *is* our refuge and ſtrength, a very preſent help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea. 3 *Though* the waters thereof roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah. 4 *There is* a river, the ſtreams whereof ſhall make glad the city of God: the holy *place* of the tabernacles of the moſt High. 5 God is in the midſt of her; ſhe ſhall not be moved: God ſhall help her, *and that* right early. 6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. 7 The Lord of hoſts is with us, the God of Jacob is our refuge. Selah. 8 Come, behold the works of the Lord, what deſolations he hath made in the earth. 9 He maketh wars to ceaſe unto the end of the earth, he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire. 10 Be ſtill, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. 11 The Lord of hoſts is with us, the God of Jacob is our refuge. Selah.

It is not known to what Time this *Pſalm* belongs (about which there are ſeveral Conjectures) nor who was the Author of it. I ſhall ſuppoſe it, ſays *Patrick*, to have been made by *David*, or ſome of the Sons of *Korah*, after thoſe great Victories which he won of ſeveral Nations, mentioned 2 *Sam.* viii. 10. For one may ſee, that it is a pious Triumph in God,

ſome remarkable Deliverance from very powerful Enemies; and there are none we can find in the hiſtorical Books, to whom it can more probably relate, than to thoſe there recorded. Of which great Victories it was fit there ſhould be ſome thankful Monument left to Poſterity; whereby they might be encouraged to hope in God, and not ſuffer themſelves to be diſmayed at the Sight of the moſt numerous Armies, that might be gathered againſt them, if they adhered faithfully to their Duty. And therefore this *Pſalm* was delivered to the Maſter of Muſick, to be ſung in the Tabernacle upon *Alamoth*; of which Mention is made 1 *Chron.* xv. 20. and is thought to be ſome Tune then in common Uſe, or ſome Kind of Muſical Inſtrument unknown to us; in which young Virgins, as ſome fancy, took a peculiar Delight, and were wont to play upon it, which they make the Reaſon and Original of its Name.

PSAL. XLVII.

The Church is exhorted to praiſe God, who ſubdues his Enemies, and gives her an excellent Inheritance. A Promiſe of calling and gathering the Gentiles.

To the chief Muſician, a *Pſalm* for the Sons of *Korah*.

Ver. 1. O Clap your hands all ye people, ſhout unto God with the voice of triumph: 2 For the Lord moſt high *is* terrible; he *is* a great King over all the earth. 3 He ſhall ſubdue the people under us, and the nations under our feet. 4 He ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved. Selah. 5 God is gone up with a ſhout, the Lord with the ſound of a trumpet. 6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes. 7 For God is the King of all the earth, ſing ye praiſes with underſtanding. 8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs. 9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is greatly exalted.

This *Pſalm* is thought by ſome to have been compoſed by *David* (tho' his Name be not in the Title) when he tranſlated the Ark (which was the Token of the Divine Preſence with them) either from *Kirjath-jearim*, with the moſt ſolemn Pomp, and all Sorts of Muſick, 2 *Sam.* vi. 5. or from the Houſe of *Obed Edom* into Mount *Sion*, Ver. 14, 15. Others think it was compoſed by ſome of the Sons of *Korah*, when the Ark was again tranſlated by *Solomon*, with the like Rejoicing, 2 *Chron.* v. 2, 12, 13.) from Mount *Sion* to the Houſe which he had built for it on the neighbouring Mountain. And there may be a *third* Conjecture allowed, that it was made after ſome great Victory which God had given them over their Enemies; and ſung as they followed the Ark back to its Dwelling-place, from whence it had been carried before them to the Battle. There is no doubt but one or other of theſe Triumphs gave Occaſion to it: And the Ark being a Figure of *Chriſt*, and that Mountain was of the Heavens, the Tranſlation or carrying back of the Ark thither, may be looked upon as a Figure of Chriſt's Aſcenſion (after he had dwelt here a while in a meaner Place, and conquered Death) unto the high and holy Place, where he is now at God's right Hand in the Heavens. And with Relation to this alone, the antient Fathers expound this *Pſalm*; which may be eaſily applied, in the myſtical Senſe, unto that Buſineſs.

PSAL. XLVIII.

The Prophet declares the Glory and Excellency of the Church, preſerved from her potent Enemies; for which God is glorified, and the Faithful invited to take Notice of its Beauty and Firmneſs.

A Song and *Pſalm*, for the Sons of *Korah*.

Ver. 1. GReat *is* the Lord, and greatly to be praiſed in the city of our God, in the mountain of his holineſs. 2 Beautiful for ſituation, the joy of the whole earth is mount Zion, *on* the ſides of the north, the city of the great King. 3 God is known in her palaces for a refuge. 4 For lo, the kings were aſſembled, they paſſed by together. 5 They ſaw it, *and* ſo they marvelled, they were troubled *and* haſted away. 6 Fear took hold upon them there, *and* pain as of a woman in travail. 7 Thou breakeſt the ſhips of Tarſhiſh with an eaſt-wind. 8 As we have heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God, God will eſtabliſh it for ever. Selah. 9 We have thought of thy loving-kindneſs, O God, in the midſt of thy temple. 10 According to thy name, O God, ſo *is* thy praiſe unto the ends of the earth: thy right hand is full of righteouſneſs. 11 Let mount Zion rejoice, let the daughters of Judah be glad, becauſe of thy judgments. 12 Walk about Zion, and go round about her: tell the towers thereof. 13 Mark ye well her bulwarks, conſider her palaces; that ye may tell *it* to the generation following. 14 For this God *is* our God for ever and ever; he will be our guide *even* unto death.

This *Pſalm* was compoſed upon Occaſion of ſome eminent Deliverance, vouchſafed by God to the City of *Jeruſalem*, from ſome potent Enemy, or dreadful Danger; either that in *Jehoſhaphat's* Time, when a Combination of Kings, as intimated Ver. 4. had joined their Forces together againſt him, with an Intention, as ſeems probable, to fall upon *Jeruſalem*, 2 Chron. xx. or that under *Hezekiah*, when the King of *Aſſyria's* Army, under *Sennacherib*, had actually begirt that City, 2 *Kings* xviii. 19. In both which Times there were holy Prophets, by ſome of whom this *Pſalm* might be made; deſcribing the Glory and Excellency of the Church, under the Figure of *Jeruſalem*, preſerved from her potent Enemies, whereby God is glorified, and the Faithful exhorted to contemplate her Beauty and Stability, and tranſmit it to ſucceeding Generations.

PSAL. XLIX.

The Pſalmiſt *ſhews the Vanity of truſting in Riches; and exhorts them not to fear the Proſperity of the Wicked, ſince it cannot deliver him from the Grave.*

To the chief Muſician. A *Pſalm* for the Sons of *Korah*.

Ver. 1. HEar this, all *ye* people, give ear all ye inhabitants of the world: 2 Both low and high, rich and poor together. 3 My mouth ſhall ſpeak of wiſdom: and the meditation of my heart *ſhall be* of underſtanding. 4 I will incline mine ear to a parable; I will open my dark ſaying upon the harp. 5 Wherefore ſhould I fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about? 6 They that truſt in their wealth, and boaſt themſelves

themſelves in the multitude of their riches: 7 None *of them* can by any means redeem his brother, nor give to God a ranſom for him: 8 (For the redemption of their ſoul is precious, and it ceaſeth for ever) 9 That he ſhould ſtill live for ever, and not ſee corruption. 10 For he ſeeth *that* wiſe men die, likewiſe the fool and the brutiſh perſon periſh and leave their wealth to others. 11 Their inward thought *is*, *that* their houſes *ſhall continue* for ever, *and* their dwelling-places to all generations; they call *their* lands after their own names. 12 Nevertheleſs, man *being* in honour, abideth not: he is like the beaſts *that* periſh. 13 This their way *is* their folly; yet their poſterity approve their ſayings. Selah. 14 Like ſheep they are laid in the grave, death ſhall feed on them; and the upright ſhall have dominion over them in the morning, their beauty ſhall conſume in the grave, from their dwelling. 15 But God will redeem my ſoul from the power of the grave; for he ſhall receive me. Selah. 16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed. 17 For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him. 18 Though whiles he lived, he bleſſed his ſoul: and *men* will praiſe thee, when thou doeſt well to thy ſelf. 19 He ſhall go to the generation of his fathers, they ſhall never ſee light. 20 Man *that is* in honour and underſtandeth not, is like the beaſts *that* periſh.

This *Pſalm* ſeems to have been penn'd upon the ſame Occaſion with *Pſ.* xxxix. and lxxiii. upon the Contemplation of the Affliction of the People of God, and the Proſperity and Glory of ungodly Men.

Wherefore ſhould I fear in the Days of Evil, when the Iniquity of my Heels ſhall compaſs me about] Thus paraphraſed by *Patrick*: I intend not to neglect the Counſel I give to others, and therefore I ſhall aſk myſelf the Queſtion, I mean to anſwer: What Cauſe is there that I ſhould be troubled with Fears, and Cares, and Anxiety of Mind in calamitous Times, when the Iniquity of thoſe that endeavour to ſupplant me, hath ſurrounded on all Sides, and left me no way to eſcape them?

Pool obſerves, that the Iniquity of his Enemies, as he explains it, is here noted to be exerciſed about his *Heels* and *Footſteps*, as this Word ſignifies, either becauſe they malignantly obſerved all his Footſteps or Ways, that they might have Occaſion to load him with Reproaches, in order to his Ruin; or becauſe they *purpoſed* to trip up his Heels, or to *overthrow his Goings*, as he complains, *Pſ.* cxl. 4. Beſides, the Words may be rendered, *the Iniquity of my Supplanters*; for the *Hebrew* Word rendered *Heels*, may be, and is by ſome learned Interpreters, taken for a Particle of that Verb, which ſignifies *to ſupplant*, or trip up the Heels, or circumvent; from whence *Jacob* had his Name. And this Character fitly agrees with *David*'s Enemies, who were not only moſt malicious, but alſo very deceitful and treacherous, as he every where complains.

PSAL. L.

God comes with great Majeſty into his Church, and gathers his Saints together; teſtifies he has no Pleaſure in Ceremonies, but in Sincerity and Obedience; threatens the Wicked for contemning his Word; and ſhews who it is that glorifies him.

A *Pſalm* of *Aſaph*.

Ver. 1. THE almighty God, *even* the Lord hath ſpoken, and called the earth from the riſing of the ſun, unto the going down thereof. 2 Out of Zion the perfection of beauty, God hath ſhined. 3 Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him. 4 He ſhall call to the heavens from above, and to the earth, that he may judge his people. 5 Gather my ſaints together unto me: thoſe that have made a covenant with me by ſacrifice. 6 And the heavens ſhall declare his righteouſneſs: for God is judge himſelf. Selah. 7 Hear, O my people, and I will ſpeak: O Iſrael, and I will teſtifie againſt thee: I *am* God, *even* thy God. 8 I will not reprove thee for thy ſacrifices, or thy burnt-offerings, *to have been* continually before me. 9 I will take no bullock out of thy houſe, *nor* he-goats out of thy folds. 10 For every beaſt of the foreſt *is* mine, *and* the cattle upon a thouſand hills. 11 I know all the fowls of the mountains: and the wild beaſts of the field *are* mine. 12 If I were hungry, I would not tell thee, for the world is mine, and the fulneſs thereof. 13 Will I eat the fleſh of bulls, and drink the blood of goats? 14 Offer unto God thankſgiving, and pay thy vows unto the moſt High. 15 And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorifie me. 16 But unto the wicked, God ſaith, What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth? 17 Seeing thou hateſt inſtruction, and caſteth my words behind thee. 18 When thou ſaweſt a thief, then thou conſentedſt with him, and haſt been partaker with adulterers. 19 Thou giveſt thy mouth to evil, and thy tongue frameth deceit. 20 Thou ſitteſt *and* ſpeakeſt againſt thy brother; thou ſlandereſt thine own mothers ſon. 21 Theſe *things* haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether *ſuch a one* as thy ſelf: *but* I will reprove thee, and ſet *them* in order before thine eyes. 22 Now conſider this, ye that forget God, leſt I tear *you* in pieces, and *there be* none to deliver. 23 Whoſo offereth praiſe, glorifieth me: and to him that ordereth *his* converſation *aright*, will I ſhew the ſalvation of God.

The Author of this *Pſalm*, the Title tells us, (as we tranſlate it) was *Aſaph*, who compoſed ſeveral Songs as well as *David*, for the Uſe of the Tabernacle, as we read 2 *Chron.* xxix. 30. But whether he was *Aſaph* the *Levite*, who lived in the ſame Age with *David*, or ſome other Prophet in after Times, cannot be certainly reſolved. It ſeems to me, ſays *Patrick*, that it was not the former, becauſe he is never, as I remember, called *Aſaph* the *Seer*, as the other is, whoſe Pſalms *Hezekiah* cauſed to be ſung together with thoſe of *David*. And therefore I judge it moſt likely, that he lived in after Times, in the Reign of ſome pious Prince ſuch as *Jehoſhaphat*; or, which is moſt probable, in the Days of *Hezekiah* himſelf (ſee *Pſ.* xliv.) who, tho' he had reformed the Worſhip of God, yet could not amend Mens Minds; but there ſtill remained, this Prophet obſerved, Abundance of Hypocriſy among them both among the People, who placed all Religion in Sacrifices, and other external Rites and Ceremonies, among the Doctors of the Law, and the Judges, who taught the People their Duty, but obſerved none of thoſe Precepts themſelves, which they expounded to others.

PSAL

PSAL. LI.

David *confeſſes his Sins, and prays for Remiſſion, and for the Renovation of the Holy Spirit to ſupport himſelf, and inſtruct others; promiſes ſincere Thankfulneſs, and prays for the Good of the whole Church.*

To the chief Muſician, a *Pſalm* of *David*, when *Nathan* the Prophet came unto him, after he had gone in to *Bathſheba*.

Ver. 1. HAve mercy upon me, O God, according to thy loving-kindneſs: according unto the multitude of thy tender mercies blot out my tranſgreſſions. 2 Waſh me throughly from mine iniquity, and cleanſe me from my ſin. 3 For I acknowledge my tranſgreſſions: and my ſin *is* ever before me. 4 Againſt thee, thee only have I ſinned, and done *this* evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. 5 Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me. 6 Behold, thou deſireſt truth in the inward parts: and in the hidden part thou ſhalt make me to know wiſdom. 7 Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow. 8 Make me to hear joy and gladneſs; *that the* bones *which* thou haſt broken, may rejoice. 9 Hide thy face from my ſins; and blot out all mine iniquities. 10 Create in me a clean heart, O God; and renew a right ſpirit within me. 11 Caſt me not away from thy preſence; and take not thy Holy Spirit from me. 12 Reſtore unto me the joy of thy ſalvation: and uphold me *with thy* free Spirit. 13 *Then* will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee. 14 Deliver me from blood-guiltineſs, O God, thou God of my ſalvation: *and* my tongue ſhall ſing aloud of thy righteouſneſs. 15 O Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe. 16 For thou deſireſt not ſacrifice, elſe would I give it: thou delighteſt not in burnt-offering. 17 The ſacrifices of God *are* a broken ſpirit: a broken and contrite heart, O God, thou wilt not deſpiſe. 18 Do good in thy good pleaſure unto Zion: build thou the walls of Jeruſalem. 19 Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with burnt-offering and whole burnt-offering: then ſhall they offer bullocks upon thine altar.

Here now begins a new Collection of ſome Pſalms, of which *David* was the Author; which I ſuppoſe, ſays Ariel, were found after the *firſt* Book was publiſhed, that *ſecond* begun; to the End of which from this place they continue, as we read *Pſ.* lxxii. *ult.* For, though the Author of the two laſt before that, be not mentioned in the Title; yet the very Matter of them, as well as the Concluſion of the Book, aſſures they were compoſed by *David:* Who, in this *fifty firſt Pſalm*, (as the Title tells us) moſt ſadly bewails the Sin which he had committed with *Bathſheba*, and thoſe that followed it. In which he had alſo continued for ſome time, till *Nathan* the Prophet came with a Meſſage from God to reprove him, and to pronounce a very ſad Judgment againſt him and his Family for his Sin.

After this Divine Reprehenſion and Threatning, he was very much humbled, and, to make himſelf as notable an Example of true Repentance, as he had been of Wickedneſs, he compoſed this *Penitential* Hymn; and ſent it to the Maſter of Muſick in the Tabernacle, to be uſed perpetually there, as a Teſtimony of his unfeigned Sorrow for what he had done, and of the miſerable Condition he thought himſelf in, without the infinite Mercy of God to him: Which he begs with the greateſt Earneſtneſs; together with the Aſſiſtance of his Grace, which he promiſes to employ for the reducing other Sinners; beſeeching him withal to be favourable to his People, eſpecially to the City of *Jeruſalem*; and not let *them* and *that* ſuffer for his Offences.

PSAL. LII.

David *reproves the Inſolence of* Doeg, *and propheſies his Deſtruction; but places his own Truſt and Confidence in God, and praiſes him.*

To the chief Muſician, *Maſchil*, a *Pſalm* of *David*, when *Doeg* the *Edomite* came and told *Saul*, and ſaid unto him, *David* is come to the houſe of *Ahimelech*.

Ver. 1. WHy boaſteth thou thy ſelf in miſchief, O mighty man? the goodneſs of God *endureth* continually. 2 Thy tongue deviſeth miſchiefs: like a ſharp raſor, working deceitfully. 3 Thou loveſt evil more than good: *and* lying rather than to ſpeak righteouſneſs. Selah. 4 Thou loveſt all devouring words, O *thou* deceitful tongue. 5 God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah. 6 The righteous alſo ſhall ſee, and fear, and ſhall laugh at him. 7 Lo, *this is* the man *that* made not God his ſtrength: but truſted in the abundance of his riches, and ſtrengthned himſelf in his wickedneſs. 8 But I *am* like a green olive-tree in the houſe of God: I truſt in the mercy of God for ever and ever. 9 I will praiſe thee for ever, becauſe thou haſt done *it:* and I will wait on thy name, for *it is* good before thy ſaints.

The Title ſufficiently inſtructs every one about the Author, and the Occaſion of this *Pſalm*, if they will but read the Hiſtory to which it directs them, *in* 1 *Sam.* xxii. And it was afterwards deliver'd to the Maſter of the Muſick in the Tabernacle, to be ſung in perpetual Memory of the Thing, to the vulgar Tune called *Maſchil*, (ſee *Pſ.* xxxii.) or, as *Theodoret* ſeems here to expound the Word, to fortify thoſe with Patience and Conſtancy, who unjuſtly ſuffer, by *inſtructing* them in the Juſtice of the Divine Sentence in the Iſſue.

PSAL. LIII.

David *deſcribes the Atheiſm and Corruption of Men, and convinces the Wicked by the Light of their own Conſcience. He glories in the Salvation of God.*

To the chief Muſician upon *Mahalath*, *Maſchil*. A *Pſalm* of *David*.

Ver. 1. THe fool hath ſaid in his heart, *There is* no God; corrupt are they, and have done abominable iniquity: *there is* none that doeth good. 2 God looked down from heaven upon the children of men, to ſee if there were *any* that did underſtand, that did ſeek God. 3 Every one of them is gone back, they are altogether become filthy; *there is* none that doeth good, no not one. 4 Have the workers of iniquity no knowledge? who eat up my people, as they eat bread, they have not called upon God. 5 There were they in great fear, *where*

no fear was: for God hath ſcattered the bones of him that encampeth *againſt* thee, thou haſt put them to ſhame, becauſe God hath deſpiſed them. 6 O that the ſalvation of Iſrael *were come* out of Zion! when God bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

This *Pſalm*, and the *fourteenth*, differ ſo little, that it hath troubled Interpreters to give a Reaſon for a Repetition of the ſame Thing, almoſt in the ſame Words. There is ſome Variation indeed in every Verſe, but it is merely the Change of one Word for another of the ſame Import; (as for Example, GOD for LORD, Ver. 2, 4, 9.) except only Ver. 5. where there is a much greater Alteration; and the *Sixth* wholly omitted; which makes it probable that there was ſome new Occaſion for uſing this Hymn again, tho' an Occaſion exceeding like the former. And as the former related to the Apoſtacy of the People under *Abſalom*, as it's generally ſuppos'd, ſo this, as *Patrick* conjectures, was made on the new Revolt of the *Iſraelites*, before *David* had quite recover'd *Jeruſalem*, by *Sheba*'s Sedition, and every Man of *Iſrael*, it is ſaid, left *David*, and followed after him, 2 *Sam.* xx. 2.

This, *David* deſired ſhould be commemorated, together with his Deliverance from *Abſalom*'s Rebellion, and therefore making a Review of the xivth *Pſalm*, (wherein that Diſtreſs is deſcribed) he delivers it again to the Maſter of Muſick (as appeared after the firſt Collection of the Book of *Pſalms* was finiſhed) with ſome ſmall Alterations, relating to this new Buſineſs; deſiring God, for Inſtance, to give them ſtill ſome farther and new *Salvation*, Ver. 6. For the Word here is in the plural Number, but in the xivth *Pſalm* in the ſingular; and ſo may be render'd *complete Salvation*, which he implores with the ſame Earneſtneſs he had done before, and orders alſo how the Pſalm ſhould be ſung upon *Mahalath*, or the hollow Inſtrument, (Flute or Pipe) to the Tune of *Maſchil*, (or as a Caveat againſt Rebellion, ſee *Pſ.* xxii.)

If any be not ſatisfied with this Account of the *Pſalm*, becauſe of the Word *Captivity* in the laſt Verſe, which they may think ought to be taken properly; then they may ſuppoſe the *Pſalm* to have been reviewed by *Aſaph* the *Seer* in the Days of *Hezekiah*, when Abundance of the People had been indeed carried captive, *Iſa.* v. 13. But there is no Need to have Recourſe to this; for the Word *Captivity* imports no more, in ſome Places, but only *great Deſolation*; ſuch as was made of *Job*'s Eſtate and Family, Ch. xlii. 10. and by the *Philiſtines*, when *Shiloh* was deſtroyed, *Judg.* xviii. 30, 31.

PSAL. LIV.

David *prays for God's Protection, and the juſt Puniſhment of his Enemies; and promiſes a free Sacrifice of Thankſgiving.*

To the chief Muſician on *Neginoth, Maſchil*, a *Pſalm* of *David*, when the *Ziphites* came and ſaid to *Saul*, Doth not *David* hide himſelf with us?

Ver. 1. SAve me, O God, by thy name, and judge me by thy ſtrength. 2 Hear my prayer, O God; give ear to the words of my mouth. 3 For ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul; they have not ſet God before them. Selah. 4 Behold God *is* mine helper: the Lord is with them that uphold my ſoul. 5 He ſhall reward evil unto mine enemies; cut them off in thy truth. 6 I will freely ſacrifice unto thee; I will praiſe thy name, O Lord, for *it is* good. 7 For he hath delivered me out of all trouble; and mine eye hath ſeen *his deſire* upon mine enemies.

The Occaſion of this *Pſalm*, as we read in the Title, we find recorded in 1 *Sam.* xxiii. In his Diſtreſs he made his Addreſs to God by Prayer in the Words of the three firſt Verſes of this *Pſalm*: But on a ſudden (hearing, I ſuppoſe, ſays *Patrick*, how *Saul* himſelf was alarm'd with the News of an Invaſion) he breaks out Ver. 4, 5. into Admiration of God's Goodneſs. And when the Danger was quite over, added, I ſuppoſe, the *two* laſt Verſes; wherein he expreſſes with what Joy he took a View from the Mountains where he lay hid, of *Saul*'s Forces as they retreated. Which was a Thing ſo memorable, that, when he came to the Kingdom, he deliver'd the Whole to the Maſter of Muſick in the Tabernacle, to be ſung as the ivth *Pſalm*, to the Tune of *Maſchil*.

PSAL. LV.

David, *in his Diſtreſs, prays that God would ſtrate the Projects of cruel Enemies; and ſtrengthens himſelf with God's Protection, and be Enemies utter Deſtruction.*

To the chief Muſician on *Neginoth*. *Maſchil*. *Pſalm* of *David*.

Ver. 1. GIve ear to my prayer, O God: and hide not thy ſelf from my ſupplication. 2 Attend unto me, and hear me: mourn in my complaint, and make a noiſe, 3 Because of the voice of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me, and in wrath they hate me. 4 My heart is ſore pained within me: and the terrors of death are fallen upon me. 5 Fearfulneſs and trembling are come upon me, and horror hath overwhelmed me. 6 And I ſaid, O that I had wings like a dove; *for then* would I flie away, and be at reſt. 7 Lo, *then* would I wander afar off, and remain in the wilderneſs. Selah. 8 I would haſten my eſcape from the windy ſtorm and tempeſt. 9 Deſtroy, O Lord, *and* divide their tongues: for I have ſeen violence and ſtrife in the city. 10 Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow *are* in the midſt of it. 11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets. 12 For *it was* not an enemy *that* reproached me, then I could have born *it*; neither *was it* he that hated me, *that* did magnifie *himſelf* againſt me, then I would have hid my ſelf from him. 13 But *it was* thou, a man, mine equal, my guide, and mine acquaintance. 14 We took ſweet counſel together, *and* walked unto the houſe of God in company. 15 Let death ſeize upon them, *and* let them go down quick into hell: for wickedneſs *is* in their dwellings, *and* among them. 16 As for me, I will call upon God: and the Lord ſhall ſave me. 17 Evening, and morning, and at noon will I pray, and cry aloud: and he ſhall hear my voice. 18 He hath delivered my ſoul in peace from the battle *that was* againſt me: for there were many with me. 19 God ſhall hear and afflict them, even he that abideth of old, Selah: becauſe they have no changes, therefore they fear not God. 20 He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his covenant. 21 *The words* of his mouth were ſmoother than butter, but war *was* in his heart: his words were ſofter than oyl, yet *were* they drawn ſwords. 22 Caſt thy burden upon the Lord, and

ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved. 23 But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days, but I will truſt in thee.

The Complaint which *David* makes in the Middle of the *Pſalm*, that his greateſt Confident proved treacherous to him, makes it probable that it was compoſed when *Abſalom*'s Rebellion broke out, and was forced to flee ſuddenly from *Jeruſalem*; and as he was going bare-foot up Mount *Olivet* (he and all his Company weeping) to increaſe his Sorrow, met with the News, that *Achitophel* was alſo among the Conſpirators, 2 *Sam.* xv. 31. Upon which, we read there, he preſently fell to his Prayers; and as ſoon as he came to a Place where he could reſt and retire himſelf, he repreſented, it is likely, the Sadneſs of his Condition more largely in this *Pſalm*; beſeeching God to diſappoint the Conſpirators, Ver. 9. *Firſt*, becauſe of the Violence they had committed at *Jeruſalem* (Ver. 9, 10, 11.) and, *ſecondly*, *becauſe of the vile Treachery of Achitophel*, from the 12th to the 15th, which ſeems to me, ſays *Patrick*, ought to be connected with the Beginning of the 9th Verſe; for he goes on in the 15th, to beſeech God to defeat them all, which he had begun in the 9th, but breaks off to inſert his Reaſons why he was ſo earneſt. And then in the Concluſion he exhorts all thoſe that adhered to him, not to be diſcouraged, but to caſt their Care upon the Lord; who would reward their pious Confidence in him, by protecting and delivering them, and deſtroying his and their Enemies.

PSAL. LVI.

David complains to God of his Sufferings, and magnifies his Word; is confident of God's fulfilling it, and promiſes to praiſe him for it.

To the chief Muſician upon *Jonath-elem rechokim*. *Michtam* of *David*, when the Philiſtines took him in *Gath*.

1 BE merciful unto me, O God, for man would ſwallow me up: he fighting daily oppreſſeth me. 2 Mine enemies would daily ſwallow *me* up: for they be many that fight againſt me, O thou moſt High. 3 What time I am afraid, I will truſt in thee. 4 In God I will praiſe his word, in God I have put my truſt, I will not fear what fleſh can do unto me. 5 Every day they wreſt my words: all their thoughts *are* againſt me for evil. They gather themſelves together, they hide themſelves, they mark my ſteps when they wait for my ſoul. 7 Shall they eſcape by iniquity? in thine anger caſt down the people, O God. Thou tellеſt my wandrings, put thou my tears into thy bottle: *are they* not in thy book? When I cry *unto thee*, then ſhall mine enemies turn back: this I know, for God *is* for me. 10 In God will I praiſe *his* word: in the Lord will I praiſe *his* word. 11 In God have I put my truſt: I will not be afraid what man can do unto me. 12 Thy vows are upon me, O God: I will render praiſes unto thee. 13 For thou haſt delivered my ſoul from death: *wilt* not *thou* deliver my feet from falling, that I may walk before God in the light of the living?

Jonath-elem rechokim, ſays *Pool*, is ſuppoſed to be the Name of a Song. But many render it as the Name of it, *concerning the dumb Dove afar off*. Which ſuits very well to *David* in his preſent Circumſtances. He calls himſelf a *Dove* for his Innocence and Folly (which is aſcrib'd to the Dove, *Hoſ.* vii. 11.) in caſting himſelf into this Snare; and for his Vexation and Perſecution by his Enemies, thoſe Birds of Prey; and for his ſad and mournful Poſture. *Silent* he was, and it was Prudence ſo to be in that Place and Condition; for he was remote enough from his Father's Houſe, and from God's Sanctuary, where his Heart was. —In *Gath*; where he took Refuge, when chas'd by *Saul*'s reſtleſs Malice; and where the following Meditations came into his Mind; which, after his Eſcape, he digeſted into this Order and *Pſalm*.

PSAL. LVII.

David *prays for Protection and Favour in his dangerous Condition; deſcribes the wicked Projects of his Enemies, and encourages himſelf from God's Mercy to praiſe him.*

To the chief Muſician, *Al-taſchith*. *Michtam* of *David*, when he fled from *Saul* in the Cave.

Ver. 1. BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge, until *theſe* calamities be overpaſt. 2 I will cry unto God moſt high: unto God that performeth *all things* for me. 3 He ſhall ſend from heaven and ſave me *from* the reproach of him that would ſwallow me up; Selah. God ſhall ſend forth his mercy and his truth. 4 My ſoul *is* among lions, *and* I lie *even among* them that are ſet on fire, *even* the ſons of men, whoſe teeth *are* ſpears and arrows, and their tongue a ſharp ſword. 5 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth. 6 They have prepared a net for my ſteps, my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen *themſelves*. Selah. 7 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe. 8 Awake up my glory, awake pſaltery and harp: I *my ſelf* will awake early. 9 I will praiſe thee, O Lord, among the people: I will ſing unto thee among the nations. 10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds. 11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

Al-taſchith ſignifies, *deſtroy not*; alluding to the Manner of the Tranſaction to which it relates. For *Saul* coming into the Cave, where *David* with his Men lay hid, ſome of them, obſerving the Advantage, would fain have diſpatch'd him, if *David* had not forbidden the Perſon who was ready to ſtrike the Blow, ſaying, *Al-taſchith*, *Thou ſhalt not deſtroy* him; or, *deſtroy him not*. So ſome expound that Word; tho' others (obſerving the ſame Word to be in the Title of the two following Pſalms, and of the lxxvth, which belongeth not to this Matter) judge it more probable, that *Al-taſchith* was the Beginning of ſome Song, according to which this *Pſalm* was to be ſung. To which, notwithſtanding, in my Opinion, ſays *Patrick*, it may be replied, that thoſe *Three Pſalms* which follow after this, had that Title prefix'd, only to ſhew, that they were to be ſung like this.

It is called *Michtam* for the ſame Reaſon as the former was, becauſe of the ſingular Favour which God ſhewed him in this Deliverance; more precious to him than any Jewel, and that deſerved an everlaſting Remembrance.

PSAL. LVIII.

David, *reproving wicked Judges, deſcribes their Nature, and prays God to puniſh and deſtroy them,*

them, for his own Glory, and the Joy of the Righteous.

To the chief Muſician. *Al-taſchith. Michtam* of *David.*

Ver. 1. DO ye indeed ſpeak righteouſneſs, O congregation? do ye judge uprightly, O ye ſons of men? 2 Yea, in heart you work wickedneſs, you weigh the violence of your hands in the earth. 3 The wicked are eſtranged from the womb, they go aſtray, aſſoon as they be born, ſpeaking lies. 4 Their poiſon *is* like the poiſon of a ſerpent; *they are* like the deaf adder *that* ſtoppeth her ears: 5 Which will not hearken to the voice of charmers, charming never ſo wiſely. 6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord. 7 Let them melt away as waters, *which* run continually: *when* he bendeth *his bow to ſhoot* his arrows, let them be as cut in pieces. 8 As a ſnail *which* melteth, let *every one of them* paſs away: *like* the untimely birth of a woman, *that* they may not ſee the ſun. 9 Before your pots can feel the thorns, he ſhall take them away as with a whirlwind, both living, and in *his* wrath. 10 The righteous ſhall rejoice when he ſeeth the vengeance; he ſhall waſh his feet in the blood of the wicked. 11 So that a man ſhall ſay, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

This and the next Pſalm, in order of Time, precede the foregoing. But it is an ordinary Method among the *Hebrews*, to go backward from the laſt to the firſt; as they ſeem to me, ſays *Patrick*, very plainly, in theſe *three* Pſalms, which have the Title of *Al-taſchith*. For *David*'s firſt Eſcape, when *Saul* ſent to kill him, was certainly the Occaſion of *Pſ.* lix. and then *Saul* calling his Privy Council together, who, without any more ado, pronounced him guilty of High Treaſon; which is the Subject of this preſent Pſalm. And after that *Saul* perſecuted him with the greater Colour and Shew of Juſtice, accuſing him of the worſt of Crimes, as he complains in many Places, particularly in the Pſalm foregoing, which is called *Al-taſchith*, for the Reaſon there aſſign'd. This was appointed to be ſung in the ſame Manner as that, and had the ſame Name given to it, with the Title of *Michtam* alſo; becauſe it contains a memorable Reproof of thoſe evil Counſellors, who againſt their Conſcience had condemned *David*, merely to pleaſe the King, and give him a Pretence to deſtroy him. And therefore he propheſies a ſignal Vengeance ſhould overtake them, (which he would have every Body obſerve) and that ſo ſuddenly and dreadfully, that he compares it to a Miſchief which a Whirlwind does, when it carries all before it in a Moment; and particularly he remembers the Pots and Caldrons over the Fire, which ſhould ſuffer by it; to intimate, I ſuppoſe, that theſe Men were great Oppreſſors, and devoured the People; as the Prophets often complain, in that very Language, particularly *Mic.* iii. 2, 3. where you read how the Senators of *Iſrael* broke the very Bones of the Poor, and chopt them in Pieces as for the Pot, and as Fleſh within the Caldron. Which Place affords the beſt Explication, that I can find, of the 9th Verſe of this Pſalm; where I take *hai* and *haron* to refer to Thorns, and render the former *green* or alive, the other *dry*, or ſcorch'd and burnt. But whatſoever theſe Words ſignify, the Repetition of *chemo* before each of them, plainly denotes (to any one that underſtands the *Hebrew* Language) that the Things meant by thoſe Words ſhould be ſerved both alike.

PSAL. LIX.

David *prays for Deliverance from his Enemies, and relates his own Innocence, and their Cruelty; he truſts in God, and prays againſt them; he promiſes Thankfulneſs to God, for being his Defence and Refuge.*

To the chief Muſician. *Al-taſchith. Michtam* of *David*; when *Saul* ſent, and they watched the Houſe to kill him.

Ver. 1. DEliver me from mine enemies, O my God: defend me from them that riſe up againſt me. 2 Deliver me from the workers of iniquity, and ſave me from bloody men. 3 For lo, they lie in wait for my ſoul: the mighty are gathered againſt me; not *for* my tranſgreſſion, nor *for* my ſin, O Lord. 4 They run and prepare themſelves without *my* fault: awake to help me, and behold. 5 Thou therefore, O Lord God of hoſts, the God of Iſrael, awake to viſit all the heathen: be not merciful to any wicked tranſgreſſors. Selah. 6 They return at evening: they make a noiſe like a dog, and go round about the city. 7 Behold, they belch out with their mouth: ſwords *are* in their lips; for who *(ſay they)* doth hear? 8 But thou, O Lord, ſhalt laugh at them; thou ſhalt have all the heathen in deriſion. 9 *Becauſe of* his ſtrength will I wait upon thee: for God is my defence. 10 The God of my mercy ſhall prevent me: God ſhall let me ſee *my deſire* upon mine enemies. 11 Slay them not, leſt my people forget: ſcatter them by thy power; and bring them down, O Lord our ſhield. 12 *For the* ſin of their mouth, and the words of their lips, let them even be taken in their pride; and for curſing and lying *which* they ſpeak. 13 Conſume *them* in wrath, conſume *them*, that they *may* not *be*: and let them know that God ruleth in Jacob unto the ends of the earth. Selah. 14 And at evening let them return, *and* let them make a noiſe like a dog, and go round about the city. 15 Let them wander up and down for meat, and grudge if they be not ſatisfied. 16 But I will ſing of thy power; yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble. 17 Unto thee, O my ſtrength, will I ſing: for God is my defence, *and* the God of my mercy.

Conſume them in thy Wrath, conſume them that they may not be; and let them know that God ruleth in Jacob unto the Ends of the Earth] Thus paraphraſed by Patrick: Let ſuch vile Wretches as theſe, who incur thy juſt Diſpleaſure againſt them, be utterly conſumed; let them waſte away by Degrees in their Dignities, till there be none of them found; that they may be convinced there is a Supreme Being, a moſt righteous Judge, who governs all Things; and controuls even Kings themſelves, not only among us, but throughout the World.

PSAL. LX.

The Pſalmiſt, *complaining of former Judgments, acknowledges God's Mercy; comforts himſelf in the Promiſes, prays for Help, and truſts in God.*

To the chief Muſician upon *Shuſhan Eduth*, *Michtam* of *David*, to teach; when he ſtrove with

Aram-naharaim, and with *Aram zobah*, when *Joab* returned and ſmote of *Edom*, in the Valley of Salt, twelve thouſand.

Ver. 1. O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed; O turn thy ſelf to us again. 2 Thou haſt made the earth to tremble; thou haſt broken it: heal the breaches thereof, for it ſhaketh. 3 Thou haſt ſhewed thy people hard things: thou haſt made us to drink the wine of aſtoniſhment. 4 Thou haſt given a banner to them that fear thee: that it may be diſplayed becauſe of the truth. Selah. 5 That thy beloved may be delivered; ſave with thy right hand, and hear me. 6 God hath ſpoken in his holineſs, I will rejoice: I will divide Shechem, and mete out the valley of Succoth. 7 Gilead *is* mine, and Manaſſeh *is* mine, Ephraim alſo *is* the ſtrength of mine head; Judah is my law-giver. 8 Moab *is* my waſhpot, over Edom will I caſt out my ſhoe: Philiſtia, triumph thou becauſe of me. 9 Who will bring me *into* the ſtrong city? who will lead me into Edom? 10 Wilt not thou, O God, *which* hadſt caſt us off? and *thou*, O God, *which* didſt not go out with our armies? 11 Give us help from trouble: for vain is the help of man. 12 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

This *Pſalm*, we learn by the Title, was penn'd by *David*, after *Saul*'s Perſecution was ended by Death, and *David* ruled not only over *Judah*, but *Iſrael* alſo, all which Time the *Philiſtines* and other Nations afflicted the Country very much, by reaſon of the Diviſions between the two Kingdoms of *Judah* and *Iſrael*; as they had done alſo all the Days of *Saul*, while he was buſying himſelf in purſuing his Hatred againſt *David*; and neglected his foreign Enemies ſo much, that the *Philiſtines* were too hard for him, and at laſt overthrew him in that great Battle wherein he and his Sons were ſlain, 1 *Sam.* xxxi. But when *David* was come to the Crown, and both Kingdoms alſo united in him, God himſelf ſeemed to lift up an Enſign to them, (as he ſpeaks here Ver. 4.) to call them to reſort with one conſent unto *David*, in aſſured Hope of Victory over their Enemies. Accordingly he ſubdued the *Philiſtines*, as you read 2 *Sam.* viii. 1. (which Chapter muſt be read for the underſtanding of this *Pſalm*) and after that vanquiſhed the *Moabites*, Ver. 2. of that Chapter; and then, in a memorable Battle (particularly taken Notice of in the Title of this Pſalm) overthrew the *Syrians*, called *Aram* and in other Places, *Aram*: Both thoſe that lived between the two Rivers, *Tigris* and *Euphrates*, called *Aram-naharaim*, and thoſe that adjoined to them, in that part of *Syria*, called *Zobah*, Ver. 3, *&c.*

And returning from this Victory, after his Lieutenant General *Abiſhai* had ſlain of the *Edomites* 18,000 (2 *Sam.* viii. 13. 1 *Chron.* xviii. 12.) *Joab*, the General with all his Forces fell upon them again, and killed in the ſame Place, the Valley of *Salt*, 12,000 more (as the Title of this Pſalm informs us) and afterwards deſtroyed them entirely, leaving never a Male-child, that he could find remaining, 1 *Kings* xi. 15, 16.

For all which Expeditions when *David* was preparing himſelf, he compoſed this Pſalm, to be ſung upon an Inſtrument of ſix Strings, which was wont to be uſed in Solemn Thankſgivings (and therefore called *Shuſhan-Eduth*). For he nothing doubted, but God would proſper his Arms, better than he had done *Saul*'s; and give him the Victory over their Forces in the Field, and bring him alſo into their fortified Cities, Ver. 10. as we read he did, 2 *Sam.* viii. 14. which made the Pſalm be alſo called *Michtam* of *David*, being a Precious Memorial, worthy to be ever preſerved, for Faith in God, and of the admirable Succeſs of it; whereby Poſterity ſhould learn to truſt in him.

PSAL. LXI.

David, *in great Danger, flies to God for Deliverance; vows perpetual Service for having heard his Prayers; and aſſuring himſelf of long Life, promiſes Thankfulneſs.*

To the chief Muſician upon *Neginoth*. A *Pſalm* of *David*.

Ver. 1. HEar my cry, O God, attend unto my prayer. 2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I. 3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy. 4 I will abide in thy tabernacle for ever: I will truſt in the covert of thy wings. Selah. 5 For thou, O God, haſt heard my vows: thou haſt given *me* the heritage of thoſe that fear thy name. 6 Thou wilt prolong the kings life: and his years as many generations. 7 He ſhall abide before God for ever: O prepare mercy and truth *which* may preſerve him. 8 So will I ſing praiſe unto thy name for ever, that I may daily perform my vows.

All agree, that in the Beginning of this *Pſalm*, *David* relates what his Thoughts were, when he fled either from *Saul*, or from his Son *Abſalom*, who drove him over *Jordan*, as far as *Mahanaim*, the very Extremity of *Judea*. Of this latter it is moſt probable he complains here, Ver. 2. becauſe afterwards he calls himſelf King, Ver. 6. which he would not have done during the Life of *Saul*, tho' he was anointed and deſigned by God to that high Dignity; becauſe nothing could have juſtified *Saul*'s perſecuting of him ſo much as his taking upon him that Title.

PSAL. LXII.

David *profeſſes his Confidence in God, to the Diſcouragement of his Enemies, but to the Encouragement of the Godly. No Truſt in Man or worldly Things, but in God, to whom Power, Mercy, and Juſtice belong.*

To the chief Muſician, to *Jeduthun*. A *Pſalm* of *David*.

Ver. 1. TRuly my ſoul waiteth upon God: from him cometh my ſalvation. 2 He only is my rock and my ſalvation: *he is* my defence; I ſhall not be greatly moved. 3 How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you: as a bowing wall *ſhall ye be*, and as a tottering fence. 4 They only conſult to caſt *him* down from his excellency, they delight in lies: they bleſs with their mouth, but they curſe inwardly. Selah. 5 My ſoul, wait thou only upon God: for my expectation *is* from him. 6 He only *is* my rock and my ſalvation; *he is* my defence; I ſhall not be moved. 7 In God *is* my ſalvation and my glory: the rock of my ſtrength, and my refuge in God. 8 Truſt in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah. 9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity. 10 Truſt not in oppreſſion, and become not vain in robbery: if riches increaſe, ſet not your heart *upon them*. 11 God hath

ſpoken once; twice have I heard this, that power *belongeth* unto God. 12 Alſo unto thee, O Lord, *belongeth* mercy: for thou rendreſt to every man according to his work.

There are no Petitions at all in this *Pſalm*, nor any Thankſgivings; but only Expreſſions of *David*'s Faith and Confidence in God: Which (notwithſtanding the Straits he was in, as appears from Ver. 3, 4.) grew greater and ſtronger (compare Ver. 2. with Ver. 6.) and moved him to earneſt Exhortations of all other Perſons, never to truſt in Man; much leſs in thoſe wicked Arts of fraudulent Dealing and Robbery, whereby Men are wont to advance themſelves to great Eſtates; hoping thereby to be ſo ſtrong, that Nobody dare meddle with them; but to place all their Confidence in God alone, who can and will make thoſe Supports fail thoſe that rely upon them; and bleſs the Piety of ſuch Men as depend wholly upon him.

Which would make one think, that this *Pſalm* was penn'd by him, when he had overcome all the Fears into which the Rebellion of *Abſalom* at firſt put him; but yet was not reſtored to his Kingdom. Unto which when he returned, he committed this Meditation to the Maſter of Muſick, to be ſung according to the Tune to which *Jeduthun*, a famous Artiſt, had ſet the xxxixth *Pſalm*.

PSAL. LXIII.

David, *in the Wilderneſs, longs to be in God's Houſe. His Experience, Hope, and Delight in God; comforts himſelf that his Enemies ſhall be deſtroyed, and that he ſhall be in Safety.*

A *Pſalm* of *David* when he was in the Wilderneſs of *Judah*.

Ver. 1. O God, thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is: 2 To ſee thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary. 3 Becauſe thy loving-kindneſs *is* better than life; my lips ſhall praiſe thee. 4 Thus will I bleſs thee, while I live: I will lift up my hands in thy name. 5 My ſoul ſhall be ſatisfied as *with* marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips: 6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches. 7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoice. 8 My ſoul followeth hard after thee: thy right hand upholdeth me. 9 But thoſe that ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the earth. 10 They ſhall fall by the ſword, they ſhall be a portion for foxes. 11 But the king ſhall rejoice in God, every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lies ſhall be ſtopped.

This *Pſalm*, the Title tells us, repreſents *David*'s Thoughts, when he was in the Wilderneſs of *Judah*. But whether by that he meant the Foreſt of *Hareth*, wherein after other Places, he ſecured himſelf when he fled from *Saul*, 1 Sam. xxxii. 5. or the Wilderneſs he went through when he fled from *Abſalom*, 2 Sam. xvii. 29. may be queſtioned. *Theodoret* takes it for the former, but I, ſays *Patrick*, incline to the latter, for the ſame Reaſon I gave before; becauſe he calls himſelf a *King*, Ver. 11. which he would not have done during the Reign of *Saul*, becauſe it would have given him too juſt Cauſe to perſecute him; and made the People look upon him as a Traytor. Unleſs we ſay that he did not publiſh this *Pſalm*, but reſerved it for his own private Uſe, till he came to the Kingdom, when he delivered it to the chief Muſician, for the Service of the Tabernacle; where he longed very much to be, when he was in his Baniſhment.

PSAL. LXIV.

The Pſalmiſt *deſcribes the crafty and wicked Practice of his Enemies; prays God for his Deliverance; and foretels their utter Ruin, to the Honour of God, and Joy of the Righteous.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. HEar my voice, O God, in my prayer; preſerve my life from fear of the enemy. 2 Hide me from the ſecret counſel of the wicked; from the inſurrection of the workers of iniquity: 3 Who whet their tongue like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* bitter words: 4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not. 5 They encourage themſelves *in* an evil matter: they commune of laying ſnares privily, they ſay, Who ſhall ſee them? 6 They ſearch out iniquities; they accompliſh a diligent ſearch; both the inward *thought* of every one *of them*, and the heart is deep. 7 But God ſhall ſhoot at them *with* an arrow, ſuddenly ſhall they be wounded. 8 So they ſhall make their own tongue to fall upon themſelves: all that ſee them, ſhall flee away. 9 And all men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doing. 10 The righteous ſhall be glad in the Lord, and ſhall truſt in him; and all the upright in heart ſhall glory.

The Enemy of whom *David* here complains, it is moſt probable, was *Saul*; whoſe Hatred to him was very much heightened, and made more malignant, by the Calumnies and falſe Stories, which were told of him by ſome ill Men in his Court, who were always plotting and contriving in their Cabals, how to compaſs his Deſtruction, tho', in Truth, they were all the Time deviſing their own.

PSAL. LXV.

David *praiſes God for ſpiritual Bleſſings, and extols the Happineſs of thoſe who dwell in his Courts, and expatiates on the divine Goodneſs many Ways ſhewn to the Children of Men.*

To the chief Muſician. A Pſalm and Song of *David*.

Ver. 1. PRaiſe waiteth for thee, O God, in Sion: and unto thee ſhall the vow be performed. 2 O thou that heareſt prayer, unto thee ſhall all fleſh come. 3 Iniquities prevail againſt me: *as for* our tranſgreſſions, thou ſhalt purge them away. 4 Bleſſed *is the man whom* thou chooſeſt and cauſeſt to approach *unto thee, that* he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, *even* of thy holy temple. 5 *By* terrible things in righteouſneſs, wilt thou anſwer us, O God of our ſalvation: *who art* the confidence of all the ends of the earth, and of them that are afar off, *upon the* ſea. 6 Which by his ſtrength ſetteth fast the mountains: *being* girded with power. 7 Which ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people. 8 They also that dwell in the uttermoſt parts are afraid at thy tokens: thou makeſt the outgoings of the morning

and evening to rejoice. 9 Thou viſiteſt the earth, and watereſt it: thou greatly inricheſt it with the river of God *which* is full of water: thou prepareſt them corn, when thou haſt ſo provided for it. 10 Thou watereſt the ridges thereof abundantly: thou ſettleſt the furrows thereof: thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof. 11 Thou crowneſt the year with thy goodneſs, and thy paths drop fatneſs. 12 They drop upon the paſtures of the wilderneſs: and the little hills rejoice on every ſide. 13 The paſtures are cloathed with flocks; the valleys alſo are covered over with corn? they ſhout for joy, they alſo ſing.

The latter Part of this excellent Hymn of Praiſe (as is ſignified by the Title) hath moved ſome judicious Interpreters to think, that it was delivered by *David* to the Maſter of Muſick, after ſome great Drought, which had brought, or threatened to bring a Dearth upon the Land; and there are thoſe who imagine it relates to the *three* Years Famine, after the Rebellion of *Abſalom*, 2 Sam. xxi. which being removed by plentiful Showers of Rain, the *Pſalmiſt* gives God publick Thanks in this Hymn, for ſending them ſeaſonably to his People; whom he had formerly obliged by ſeveral other great Benefits, as he doth all other Nations; which *David* here firſt of all commemorates. This, ſays *Patrick*, ſeems to be the moſt probable Senſe of the *Pſalm*.

PSAL. LXVI.

The Pſalmiſt *exhorts all to praiſe God for his wonderful Works, eſpecially for delivering his Church out of all Troubles; he promiſes to pay his Vows, and declares God's ſpecial Goodneſs to himſelf.*

To the chief Muſician. A Song or Pſalm.

Ver. 1. MAke a joyful noiſe unto God, all ye lands. 2 Sing forth the honour of his name: make his praiſe glorious. 3 Say unto God, How terrible *art thou in* thy works! through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee. 4 All the earth ſhall worſhip thee, and ſhall ſing unto thee, they ſhall ſing *to* thy name. Selah. 5 Come and ſee the works of God: *he is* terrible in *his* doing toward the children of men. 6 He turned the ſea into dry land: they went through the flood on foot, there did we rejoice in him. 7 He ruleth by his power for ever, his eyes behold the nations: let not the rebellious exalt themſelves. Selah. 8 O bleſs our God, ye people, and make the voice of his praiſe to be heard. 9 Which holdeth our ſoul in life, and ſuffereth our feet to be moved. 10 For thou, O God, haſt proved us: thou haſt tried us as ſilver is tried. 11 Thou broughteſt us into the net, thou laidſt affliction upon our loyns. 12 Thou haſt cauſed men to ride over our heads, we went through fire and through water: but thou broughteſt us out into a wealthy *place*. 13 I will go into thy houſe with burnt offerings: I will pay thee my vows, 14 Which my lips have uttered, and my mouth hath ſpoken when I was in trouble. 15 I will offer unto thee burnt-ſacrifices of fatlings, with the incenſe of rams: I will offer bullocks with goats. Selah. 16 Come *and* hear all ye that fear God, and I will declare what he hath done for my ſoul. 17 I cried unto him with my mouth, and he was extolled with my tongue. 18 If I regard iniquity in my heart: the Lord will not hear *me*. 19 *But* verily God hath heard *me*: he hath attended to the voice of my prayer. 20 Bleſſed *be* God, which hath not turned away my prayer, nor his mercy from me.

The *vulgar Latin* hath an Inſcription to this *Pſalm*, which, as *Theodoret* witneſſes, is not to be found in other Interpreters, no more than in the *Hebrew*, no, not in the LXX Tranſlation, which was in the famous *Hexaplus*: Nor can any good Reaſon be given why they call it, *A Song Pſalm concerning the Reſurrection*; unleſs we underſtand thereby the Reſurrection of the dry Bones, of which *Ezekiel* propheſied, Ch. xxxvii. which was the bringing the People in *Babylon*, where they ſeemed to be buried, to their own Land again, Ver. 12. And ſo *Theodoret* himſelf takes it for a *Pſalm* which *David*, by a prophetical Spirit, compoſed for the People in Captivity, not praying for their Return, (as he fancies they do in the *Pſalm* foregoing) but upon their Way home, and praiſing God for their Liberty.

Certain it is, this *Pſalm* was made after a very remarkable Deliverance from ſome ſore Calamity, under which the Nation had groaned. And it not being told by whom it was penn'd, nor who the Enemies were that oppreſſed them, it is generally thought not to be *David*'s, whoſe Name it doth not bear in the Title, as the foregoing do; but to have been made by ſome holy Man after, or in their Return from the beforementioned Captivity. But he that collected the *Pſalms*, contained in this *ſecond* Book, tho' he did not find *David*'s Name in the Front of it; yet took him, I believe, ſays *Patrick*, to be the Author both of this and of the next *Pſalm*, as well as of the foregoing: Otherwiſe he would not have placed them between thoſe on both Sides, which certainly belong to him, when he intended, as appears by the Concluſion of this Book, (*Pſ.* lxx. 20.) to put together all the Prayers that he had then met withal of *David*'s. He that conſiders alſo, that the lxxiſt and lxxiid *Pſalms*, have not *David*'s Name in the Title, and yet are generally thought to be of his compoſing, will not take the Want of the uſual Inſcription here, to be a ſufficient Argument, why we ſhould ſeek for ſome other Author of this *Pſalm*.

Which was penned, I judge, after God had advanced *David* to the Throne, and peaceably ſetled him in his Kingdom. Till which Time they had been in a very unſetled Condition, not only during the Rule of the *Judges* (when, as he ſpeaks here, Ver. 12. many of their Neighbours *rid over their Heads*, or domineer'd over them as they pleaſed) but alſo in the Reign of *Saul*, when the *Philiſtines* were ſo powerful, that the *Iſraelites* durſt not look them in the Face, but hid themſelves *in Caves and Thickets, and in Rocks, and in high Places, and in Pits*, 1 Sam. xiii. 6. For they had diſarmed them; ſo that when they came to fight, there was not a Man had a Sword or a Spear but *Saul* and *Jonathan*, Ver. 22. And tho' they prevailed over the *Philiſtines* afterward in ſeveral Battles, yet they grew ſo ſtrong again, that they penetrated into the Country as far as Mount *Gilboa*, where *Saul* and his Sons were ſlain; and the People were thereupon ſo diſmayed, that they about *Jordan* forſook their Cities, and the *Philiſtines* came and dwelt in them, Ver. 7. To theſe Things the 10, 11, and 12 Verſes of this *Pſalm* may have Reſpect. And then the freeing the Country from that Oppreſſion, and forcing thoſe inſolent Enemies to ſubmit to *David*, Ver. 3. (where there is the ſame Expreſſion in Subſtance with that which he uſes, *Pſ.* xviii. 45. after he had overcome all his Enemies) may be the Thing for which he here gives Praiſe to God; exciting all the Country to join with him in bleſſing his divine Majeſty, not only for this, but for former Deliverances he had vouchſafed to that Nation: Which he would have acknowledged with their moſt chearful Thankſgivings (which may be the Meaning of a *Song Pſalm*)

Pſalm) eſpecially in the publick Service of God at the Tabernacle; into which he promiſes to go, Ver. 13, 14. (a Sign the Pſalm was not made at their coming out of *Babylon*, when there was no Houſe to go unto) and pay his Vows, which he had made before theſe Victories. But at their Return from *Babylon*, it's like they might uſe this *Pſalm*, and apply it to that Purpoſe, going to the Place where the Houſe of God formerly ſtood.

PSAL. LXVII.

The Church prays for the Enlargement of the Kingdom of God, to the Joy of the Nations, for the Increaſe of ſpiritual and temporal Bleſſings.

To the chief Muſician on *Neginoth*. A Pſalm or Song.

Ver. 1. GOD be merciful unto us, and bleſs us: *and* cauſe his face to ſhine upon us. Selah. 2 That thy way may be known upon earth, thy ſaving health among all nations. 3 Let the people praiſe thee, O God; let all the people praiſe thee. 4 O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah. 5 Let the people praiſe thee, O God; let all the people praiſe thee. 6 *Then* ſhall the earth yield her increaſe; *and* God, *even* our own God ſhall bleſs us. 7 God ſhall bleſs us, and all the ends of the earth ſhall fear him.

This excellent *Pſalm*, all agree, hath the ſame Author as the former, and was probably compoſed by *David*, (ſee Notes on the foregoing *Pſalm)* wherein he manifeſtly imitates that Form of Bleſſing, which the Prieſts were appointed to uſe on ſolemn Occaſions (*Numb.* vi. 23, 24, 25.) It is no Argument againſt this, to ſay, that he doth not bleſs them here in the Name of the Lord, which is uſed in the Bleſſing which *Moſes* taught them. For it is certain he alludes in the Beginning of the next *Pſalm*, to the Form of Prayer uſed in ſetting forward the Ark (*Numb.* x. 35.) and yet there alſo he uſes the Word *Elohim*, inſtead of *Jehova*; as he doth in this *Pſalm*; which he delivered afterward to the Maſter of Muſick, to be ſung as the ivth *Pſalm*.

But what Difference there is between a *Song-Pſalm* (in which the Title of lxvth, and of this, and the next, differ from the foregoing, as the Title of the xxxth doth from the xlviiith) I am not able, ſays *Patrick*, certainly to reſolve. For ſome think that a *Pſalm-Song*, or *Song of a Pſalm*, began with Voices, the muſical Inſtruments following after. Others give a quite contrary Account; for, taking a *Pſalm* to be properly the Sound of Inſtruments preceding, (whereof there were ſix or ſeven Sorts) and a *Song* to be the Voice of Singers; they will have a *Pſalm-Song* to be that, where, the Sound of Inſtruments preceding, the ſinging Voices followed. But *Kimchi* ingenuouſly confeſſes, in his Preface to the Book of *Pſalms*, that their Nation can give no Account of ſuch-like Things, which we meet with in the Title of the Pſalms.

PSAL. LXVIII.

David's *Song of Praiſe at removing the Ark. He bleſſes God for his Judgments on his Church's Enemies, for his Promiſes to his People, and for his Threats to the Cruel. The Kingdoms of the Earth are called upon to ſing to the Lord, whoſe Power and Majeſty is heard in the Heavens, and whoſe Strength and Excellency are over* Iſrael.

To the chief Muſician. A Pſalm or Song of *David*.

Ver. 1. LET God ariſe, let his enemies be ſcattered: let them alſo that hate him, flee before him. 2 As ſmoak is driven away, *ſo* drive *them* away: as wax melteth before the fire, *ſo* let the wicked periſh at the preſence of God. 3 But let the righteous be glad: let them rejoyce before God, yea, let them exceedingly rejoyce. 4 Sing unto God, ſing praiſes to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. 5 A father of the fatherleſs, and a judge of the widows, *is* God in his holy habitation. 6 God ſetteth the ſolitary in families: he bringeth out thoſe which are bound with chains, but the rebellious dwell in a dry land. 7 O God, when thou wenteſt forth before thy people; when thou didſt march through the wilderneſs. Selah. 8 The earth ſhook, the heavens alſo dropped at the preſence of God: *even* Sinai it ſelf was *moved* at the preſence of God, the God of Iſrael. 9 Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance when it was weary. 10 Thy congregation hath dwelt therein; thou, O God, haſt prepared of thy goodneſs for the poor. 11 The Lord gave the word, great *was* the company of thoſe that publiſhed *it*. 12 Kings of armies did flee apace: and ſhe that tarried at home divided the ſpoil. 13 Though ye have lien among the pots, *yet ſhall ye be as* the wings of a dove covered with ſilver, and her feathers with yellow gold. 14 When the Almighty ſcattered kings in it, it was *white* as ſnow in Salmon. 15 The hill of God *is as* the hill of Baſhan, an high hill as the hill of Baſhan. 16 Why leap ye, ye high hills? *this is* the hill *which* God deſireth to dwell in, yea, the Lord will dwell *in it* for ever. 17 The chariots of God *are* twenty thouſand, *even* thouſands of angels: the Lord is among them *as* in Sinai, in the holy *place*. 18 Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men, yea, *for* the rebellious alſo, that the Lord God might dwell *among them*. 19 Bleſſed *be* the Lord, *who* daily loadeth us *with benefits*, even the God of our ſalvation. Selah. 20 He that is our God, is the God of ſalvation: and unto God the Lord *belong* the iſſues from death. 21 But God ſhall wound the head of his enemies, *and* the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes. 22 The Lord ſaid, I will bring again from Baſhan, I will bring *my people* again from the depths of the ſea: 23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the ſame. 24 They have ſeen thy goings, O God, even the goings of my God, my King, in the ſanctuary. 25 The ſingers went before, the players on inſtruments *followed* after; amongſt *them were* the damſels playing with timbrels. 26 Bleſs ye God in the congregations, *even* the Lord, from the fountain of Iſrael. 27 There is little Benjamin *with* their ruler, the princes of Judah and their counſel, the princes of Zebulun, and the princes of Naphtali. 28 Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us. 29 Because of thy temple at Jeruſalem, ſhall kings bring preſents unto thee. 30 Rebuke the company of ſpear-men, the multitude of the bulls,

the calves of the people, *till every one* ſubmit himſelf with pieces of ſilver: ſcatter thou the people *that* delight in war. 31 Princes ſhall come out of Egypt, Ethiopia ſhall ſoon ſtretch out her hands unto God. 32 Sing unto God, ye kingdoms of the earth: O ſing praiſes *unto* the Lord, Selah. 33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth ſend out his voice, *and that* a mighty voice. 34 Aſcribe ye ſtrength unto God: his excellency *is* over Iſrael, and his ſtrength is in the clouds. 35 O God, *thou art* terrible out of thy holy places, the God of Iſrael is he that giveth ſtrength and power unto *his* people: bleſſed *be* God.

David having brought the Ark to *Jeruſalem* with a great deal of Joy and Triumph, (2 *Sam.* vi.) after it had been long neglected in the Reign of *Saul* (1 *Chron.* xiii. 3.) which was one Cauſe, it is like, that he had no better Succeſs againſt his foreign Enemies, hoped God would be more propitious to him, according to the Prayer he had made in the foregoing *Pſalm*. For now he had, to repair that Negligence of *Saul*, not only brought the Ark near to his own Palace, in the chief City of the Kingdom, but prepared a noble Place for its Reception, (2 *Sam.* vi. 16. 2 *Chron.* i. 4.) which had been a long Time without. For ever ſince its falling into the Hands of the *Philiſtines*, (1 *Sam.* iv. 11.) it had been ſeparated from the *Tabernacle of the Congregation* built for it by *Moſes*, which was God's Habitation or Dwelling-place; and after the Deſtruction of *Shiloh* was removed to *Nob*, 1 Sam. xxi. 6. and from thence, after *Doeg* had ſlain the Prieſts, to *Gibeon*, where it remained till the Building of Solomon's Temple. All which Time, it is manifeſt, it had no Ark of God's Preſence in it, for that was in *Kirjath-jearim*, 1 Sam. vii. 1. from whence David fetched it, (1 *Chron.* xiii. 5.) to Mount *Sion*; where he having made a Tabernacle for its Entertainment, *The Lord God* might be ſaid (as we read it Ver. 36 of this *Pſalm*) *to dwell among them*, with an Intention not to remove from thence (as the Ark had done before) to any other Mountain, Ver. 16. And indeed there He dwelt more magnificently than he had done before, and was more royally attended, and ſolemnly ſerved: *David* appointing, a little before he died (as he had begun to do before, 1 *Chron.* xvi.) the Prieſts and Levites, in their Courſes, conſtantly to wait upon him, with Songs and Inſtruments of Muſick; and ſetting all other Officers belonging to a Houſe, and ſuitable to the Greatneſs of the Majeſty who dwelt there, 1 *Chron.* xxiii, xxiv, xxv, xxvi.

Which Honour being done to God, he hoped that He would favour him in his Enterprizes, better than he had done *Saul*, who took Care of no ſuch Matters. And being ſhortly to engage ſome potent Enemies, (2 *Sam.* viii.) he earneſtly begs the Preſence of God with him (of which the Ark was a Token) in this excellent *Pſalm*. And he begs in that very Form of Words (Ver. 1.) which *Moſes* directed the Prieſts to uſe every Time that they took up the Ark, to ſet forward in their March to the Land of *Canaan*, Numb. x. 35. Upon which Occaſion he calls to Mind what Wonders God had done for them, in leading them by the Ark of his Preſence thro' the Wilderneſs into their promiſed Land: Where he hoped He would ſettle and bleſs his People, now that He had in ſo pompous and triumphant a Manner, aſcended into the high Hill of *Sion* (out of which *David* had expelled the *Jebuſites*, 2 *Sam.* v. 6.) and by his ſpecial Direction and Conduct had ſo lately given them ſuch great Victories over the *Philiſtines*, their mortal Enemies (2 *Sam.* v. 19, 23.) that were an Emblem of the far more glorious Aſcenſion of the Lord *Chriſt*, after he had overcome Death itſelf, the laſt and greateſt Enemy of Mankind, into the higheſt Heavens.

PSAL. LXIX.

David, *as a Type of* Chriſt, *complains of his heavy and manifold Afflictions, curſes his Enemies, and praiſes God in Confidence of his Pardon and Acceptance.*

To the chief Muſician upon *Shoſhannim*. A *Pſalm* of *David*.

Ver. 1. SAve me, O God, for the waters are come in unto *my* ſoul. 2 I ſink in deep mire, where *there is* no ſtanding: I am come into deep waters, where the floods overflow me. 3 I am weary of my crying, my throat is dried: mine eyes fail while I wait for my God. 4 They that hate me without a cauſe, are more than the hairs of mine head: they that would deſtroy me *being* mine enemies wrongfully, are mighty: then I reſtored *that* which I took not away. 5 O God, thou knoweſt my fooliſhneſs; and my ſins are not hid from thee. 6 Let not them that wait on thee, O Lord God of hoſts, be aſhamed for my ſake: let not thoſe that ſeek thee, be confounded for my ſake, O God of Iſrael. 7 Becauſe for thy ſake I have borne reproach; ſhame hath covered my face. 8 I am become a ſtranger unto my brethren, and an aliant unto my mothers children. 9 For the zeal of thine houſe hath eaten me up; and the reproaches of them that reproached thee, are fallen upon me. 10 When I wept, *and chaſtned* my ſoul with faſting, that was to my reproach. 11 I made ſackcloth alſo my garment: and I became a proverb to them. 12 They that ſit in the gate, ſpeak againſt me; and *I was* the ſong of the drunkards. 13 But as for me, my prayer *is* unto thee, O Lord, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation. 14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the deep waters. 15 Let not the water-flood overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me. 16 Hear me, O Lord, for thy loving-kindneſs *is* good: turn unto me according to the multitude of thy tender mercies. 17 And hide not thy face from thy ſervant, for I am in trouble: hear me ſpeedily. 18 Draw nigh unto my ſoul, *and* redeem it: deliver me becauſe of mine enemies. 19 Thou haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries *are* all before thee. 20 Reproach hath broken my heart, and I am full of heavineſs; and I looked *for ſome* to take pity, but *there was* none; and for comforters, but I found none. 21 They gave me alſo gall for my meat, and in my thirſt they gave me vinegar to drink. 22 Let their table become a ſnare before them: and *that which ſhould have been* for *their* welfare, *let it become* a trap. 23 Let their eyes be darkned that they ſee not: and make their loyns continually to ſhake. 24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them. 25 Let their habitation be deſolate, *and* let none dwell in their tents. 26 For they perſecute *him* whom thou haſt ſmitten, and they talk to the grief of thoſe whom thou haſt wounded. 27 Add iniquity to their iniquity:

and let them not come into thy righteouſneſs. 28 Let them be blotted out of the book of the living, and not be written with the righteous. 29 But I am poor, and ſorrowful: let thy ſalvation, O God, ſet me up on high. 30 I will praiſe the name of God with a ſong, and will magnifie him with thankſgiving. 31 *This* alſo ſhall pleaſe the Lord better than an ox *or* bullock that hath horns and hoofs. 32 The humble ſhall ſee *this, and* be glad: and your heart ſhall live that ſeek God. 33 For the Lord heareth the poor, and deſpiſeth not his priſoners. 34 Let the heaven and earth praiſe him, the ſeas, and every thing that moveth therein. 35 For God will ſave Sion, and will build the cities of Judah: that they may dwell there, and have it in poſſeſſion. 36 The ſeed alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.

The Matter of this *Pſalm* ſufficiently declares, that *David* was in extreme Danger when it was penned; perhaps about that Time when he concluded that he ſhould one Day periſh by the Hand of *Saul*, were it not for what we read here, Ver. 35. concerning God's Love to *Sion*; which was not then in the Poſſeſſion of the *Iſraelites*. And therefore it muſt rather be indicted when he was perſecuted by his rebellious Son *Abſalom*; who preſſed him ſo ſorely, and reduced him to ſuch lamentable Streights, that as he feared he ſhould never extricate himſelf, ſo he could find no Words high enough to expreſs the Agonies into which they caſt him. But this is not ſo conſiderable a Difficulty as to be ſufficient to incline thoſe who read the whole Pſalm ſeriouſly, to conclude that it hath no Reference to *Saul*'s Perſecution; unto which ſome Paſſages in it ſeem more plainly to belong than to the other. And therefore I ſuppoſe, ſays *Patrick*, he only reviewed it (ſee *Pſ.* lxx.) and added the 35th Verſe, in the Rebellion of *Abſalom*; which was likewiſe ſo grievous and dangerous, that he could find no Words fitter to repreſent his ſad Condition, than thoſe he had uſed in the like Diſtreſs. And ſome of the Expreſſions, it is manifeſt, are ſuch, as were not literally fulfilled in him, in either of thoſe Afflictions, but in our *Saviour* CHRIST; of whom *David* was a Figure, both in his Sufferings, and in his Advancement afterwards to a Kingdom. The Word *Shoſhannim* only denotes, that the Maſter of the Muſick was to take Care this *Pſalm* ſhould be ſung as the lxvth.

Why *Theodoret* ſhould think this *Pſalm* was made, without Reſpect to *David*, for the *Jews* in the Captivity of *Babylon*, praying for Deliverance out of that Servitude, I cannot imagine. But what he adds concerning our Saviour's Sufferings, which are here foretold, together with the utter Overthrow of the *Jewiſh* Nation, who were the Authors of them, is very conſiderable. For becauſe, ſaith he, they were ſo audaciouſly wicked, as to do that to their Benefactor and *Saviour*, which they had ſuffered from their ſpiteful Enemies; God the righteous Judge, condemned them to ſuffer that themſelves, which they prayed might fall on the Heads of thoſe Enemies.

PSAL. LXX.

David *prays to God for Help, to the Shame of his Enemies, the Joy of the Godly, and the magnifying of his Name.*

To the chief Muſician. A *Pſalm* of *David*, to bring to Remembrance.

Ver. 1. MAke *haſte*, O God, to deliver me; make haſt to help me, O Lord. 2 Let them be aſhamed and confounded, that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt. 3 Let them be turned back for a reward of their ſhame, that ſay, Aha, aha. 4 Let all thoſe that ſeek thee, rejoice, and be glad in thee: and let ſuch as love thy ſalvation ſay continually, Let God be magnified. 5 But I am poor and needy, make haſte unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying.

The Contents of this *Pſalm* are almoſt all to be found in *Pſ.* xl. 13. *to the End*. Nor is it ſtrange that they are here repeated, becauſe the ſame or like Occaſions were often repeated. As theſe Things were joined with many Paſſages in *Pſ.* xl. ſo they are diſtinctly repeated, as a Form of Prayer, which himſelf and others might uſe in ſuch a Condition.

PSAL. LXXI.

The Pſalmiſt, *from his Experience of paſt Favours, prays God to deliver him, but to conſume his Enemies; prays for Perſeverance, and praiſe to God.*

Ver. 1. IN thee, O Lord, do I put my truſt; let me never be put to confuſion. 2 Deliver me in thy righteouſneſs, and cauſe me to eſcape; incline thine ear unto me, and ſave me. 3 Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment to ſave me, for thou *art* my rock and my fortreſs. 4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. 5 For thou art my hope, O Lord God: *thou art* my truſt from my youth. 6 By thee have I been holden up from the womb; thou art he that took me out of my mothers bowels: my praiſe *ſhall be* continually of thee. 7 I am as a wonder unto many; but thou art my ſtrong refuge. 8 Let my mouth be filled *with* thy praiſe, *and with* thy honour all the day. 9 Caſt me not off in the time of old age, forſake me not when my ſtrength faileth. 10 For mine enemies ſpeak againſt me: and they that lay wait for my ſoul, take counſel together, 11 Saying, God hath forſaken him: perſecute and take him, for *there is* none to deliver *him*. 12 O God, be not far from me: O my God, make haſt for my help. 13 Let them be confounded *and* conſumed, that are adverſaries to my ſoul: let them be covered with reproach and diſhonour that ſeek my hurt. 14 But I will hope continually, and will yet praiſe thee more and more. 15 My mouth ſhall ſhew forth thy righteouſneſs, *and* thy ſalvation all the day: for I know not the numbers *thereof*. 16 I will go in the ſtrength of the Lord God: I will make mention of thy righteouſneſs, *even* of thine only. 17 O God, thou haſt taught me from my youth: and hitherto have I declared thy wondrous works. 18 Now alſo when I am old and gray-headed, O God, forſake me not: until I have ſhewed thy ſtrength unto this generation, *and* thy power to every one *that* is to come. 19 Thy righteouſneſs alſo, O God, *is* very high, who haſt done great things: O God, who is like unto thee? 20 *Thou* who haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depth of the earth. 21 Thou ſhalt increaſe my greatneſs, and comfort

on every ſide. 22 I will alſo praiſe thee with the pſaltery, *even* thy truth, O my God: unto thee will I ſing with the harp, O thou holy One of Iſrael. 23 My lips ſhall greatly rejoice when I ſing unto thee: and my ſoul which thou haſt redeemed. 24 My tongue alſo ſhall talk of thy righteouſneſs all the day long; for they are confounded, for they are brought unto ſhame, that ſeek my hurt.

Tho' this *Pſalm* wants an Inſcription, it is generally thought that *David* was the Author of it: And if he was, there is no Doubt he compoſed it upon the Occaſion of *Abſalom*'s unnatural Rebellion. For the Matter of the Pſalm ſufficiently informs us, that when he made it, he was in extreme Danger of periſhing; that this Danger alſo happened in the Time of his old Age, Ver. 9. when he was grey-headed, Ver. 18. Now he was not ſo during the Time of *Saul*'s Perſecution, (2 *Sam.* v. 4.) but in that of *Abſalom*'s he was, which tho' it did not laſt ſo long as the other, yet in this Regard was more grievous to him, that it fell out in his declining Years, when Men are more unapt for Toil and Labour, and naturally deſirous of Quiet and Repoſe. And therefore he begins the Pſalm almoſt in the ſame Words, as he doth one of thoſe which he made when he was diſtreſſed by *Saul*, (*Pſ.* xxxi.) in his younger Years, when he was better able to bear it.

PSAL. LXXII.

David praying for Solomon, *ſhews the bleſſed and glorious State of his Kingdom (as typifying Chriſt's) in its Duration, Largeneſs, and Graciouſneſs; and concludes with a hearty Thankſgiving.*

A *Pſalm* for *Solomon*.

Ver. 1. GIve the king thy judgments, O God, and thy righteouſneſs unto the king's ſon. 2 He ſhall judge thy people with righteouſneſs, and thy poor with judgment. 3 The mountains ſhall bring peace to the people, and the little hills, by righteouſneſs. 4 He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor. 5 They ſhall fear thee as long as the ſun and moon endure, throughout all generations. 6 He ſhall come down like rain upon the mown graſs: as ſhowers that water the earth. 7 In his days ſhall the righteous flouriſh: and abundance of peace ſo long as the moon endureth. 8 He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth. 9 They that dwell in the wilderneſs ſhall bow before him: and his enemies ſhall lick the duſt. 10 The kings of Tarſhiſh and of the iſles ſhall bring preſents: the kings of Sheba and Seba ſhall offer gifts. 11 Yea, all kings ſhall fall down before him: all nations ſhall ſerve him. 12 For he ſhall deliver the needy when he crieth: the poor alſo, and *him* that hath no helper. 13 He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy. 14 He ſhall redeem their ſoul from deceit and violence: and precious ſhall their blood be in his ſight. 15 And he ſhall live, and to him ſhall be given of the gold of Sheba; prayer alſo ſhall be made for him continually, *and* daily ſhall he be praiſed. 16 There ſhall be an handful of corn in the earth upon the top of the mountains; the fruit thereof ſhall ſhake like Lebanon; and they of the city ſhall flouriſh like graſs of the earth. 17 His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and *men* ſhall be bleſſed in him; all nations ſhall call him bleſſed. 18 Bleſſed *be* the Lord God, the God of Iſrael, who only doeth wondrous things. 19 And bleſſed *be* his glorious name for ever, and let the whole earth be filled *with* his glory; Amen and amen. 20 The prayers of David the ſon of Jeſſe are ended.

That this *Pſalm* was made by *David* is evident; and that it was made with Reſpect to *Solomon*, is no leſs certain from the very Title of it. That *David*, or at leaſt the Holy Ghoſt, which dictated this *Pſalm*, did look beyond *Solomon*, and unto the *Meſſiah*, of whom *Solomon* was an illuſtrious and unqueſtionable Type, ſeems as manifeſt from divers Paſſages of this *Pſalm*, which do not agree with *Solomon*, nor with any other King but the *Meſſiah*; and from the Confeſſion of the *Jewiſh* Doctors themſelves, who underſtand it ſo; and the *Pſalmiſt* deſignedly wrote it in ſuch a Stile, that the Reader might be led by it to the Contemplation of *Chriſt*, and of his Kingdom, upon this Occaſion. Which was the more neceſſary for the Support and Comfort of God's true *Iſrael*, becauſe the Spirit of God foreſaw *Solomon*'s dreadful Apoſtaſy, and the great Calamities and Miſcarriages of his Succeſſors, and of the Kingdom under their Hands; and therefore was pleaſed to fortify their Hearts with that glorious Condition which they ſhould enjoy under the *Meſſiah*, who ſhould certainly come.

The Prayers of David the Son of Jeſſe are ended.] This is called the laſt of *David*'s *Pſalms*; either, 1. Becauſe it is the laſt of that Part or Book of *Pſalms*, which reached from the Beginning of them hitherto, whereof the far greateſt Number were compoſed by *David*, and all of them digeſted into this Order; the reſt which follow, being collected, by ſome other holy Men, after *David*'s Death, and compoſed Part by *David*, and Part by other Prophets. Or rather, 2. The laſt *Pſalm* which *David* compoſed: For this was wrote but a little before his Death, as we may judge from the firſt Verſe, which is to be applied to *Solomon*, who was anointed King, his Father yet living.

PSAL. LXXIII.

The Prophet being under Temptation, by Reaſon of proſperous Wickedneſs, declares his Diffidence thereupon, and ſhews the Way to overcome ſuch Temptations, namely, by his Knowledge of God's Purpoſe to deſtroy the Wicked, and ſuſtain the Righteous.

A *Pſalm* of *Aſaph*.

Ver. 1. TRuly God is good to Iſrael, *even* to ſuch as are of a clean heart. 2 But as for me, my feet were almoſt gone: my ſteps had well-nigh ſlipt. 3 For I was envious at the fooliſh, *when* I ſaw the proſperity of the wicked. 4 For *there are* no bands in their death: but their ſtrength *is* firm. 5 They *are* not in trouble *as other* men: neither are they plagued like *other* men. 6 Therefore pride compaſſeth them about as a chain: violence covereth them *as* a garment. 7 Their eyes ſtand out with fatneſs: they have more than heart could wiſh. 8 They are corrupt, and ſpeak wickedly *concerning* oppreſſion: they ſpeak loftily. 9 They ſet their mouth againſt the heavens, and their tongue walketh through the earth. 10 Therefore his people return hither: and waters of a full cup are wrung out of them. 11 And they ſay, How doth God know? and is there knowledge in the moſt High? 12 Behold theſe *are* the ungodly, who proſper in the world, they

they increase in riches. 13 Verily I have cleansed my heart in vain, and washed my hands in innocency. 14 For all the day long have I been plagued, and chastened every morning. 15 If I say, I will speak thus; behold I should offend *against* the generation of thy children. 16 When I thought to know this, it *was* too painful for me. 17 Until I went into the sanctuary of God; *then* understood I their end. 18 Surely thou didst set them in slippery places: thou castedst them down into destruction. 19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors. 20 As a dream when *one* awaketh; *so*, O Lord, when thou awakest thou shalt despise their image. 21 Thus my heart was grieved, and I was pricked in my reins. 22 So foolish *was* I, and ignorant: I was as a beast before thee. 23 Nevertheless, I *am* continually with thee: thou hast holden *me* by my right hand. 24 Thou shalt guide me with thy counsel, and afterward receive me to glory. 25 Whom have I in heaven *but thee*? and *there is* none upon earth *that* I desire besides thee. 26 My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever. 27 For lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. 28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

Here begins, says *Patrick*, a new Collection of seventeen Psalms, most of them very disconsolate and full of sad Complaints, which make up the *third* Book of this Volume; as the *Hebrews* divide it. They were most of them composed by *Asaph* (and but one of them by *David*) tho' who he was, is not resolved by Interpreters; who suspect indeed there might be another of these Psalms; but have no other *Asaph* to name, but *Asaph the Singer*, who was famous in the Days of *David*, 1 Chron. vi. 39. xvi. 5. 2 Chron. v. 12. And accordingly *Apollinarius* thus descants upon the Title, 'The divine Invention of *David* failing in the composing of Songs, *Asaph* arose, and by the Divine 'Spirit resounded this Hymn.' But it seems to me that there is another Person of this Name mentioned in the holy Books (who may be more probably entitled to this Work) called *Asaph the Seer*, who lived in the Days of *Hezekiah*, 2 Chron. xxix. 30. and whose Son, I suppose, was then Recorder, 2 *Kings* xviii. 37. *Isa.* xxxvi. 3. Some of them may be thought to belong to another *Asaph* in After-times; but for the present *Psalm* (and most of the rest) I can find no Person so likely to whom it may be entitled, as him now named; who composed it I conceive, either when he saw the miserable Havock which Strangers made among them in the Days of *Ahaz*, 2 Chron. xxviii. 17, 18, 19. xxix. 8, 9. or when *Sennacherib* invaded them, notwithstanding the Reformation which *Hezekiah* had made; or, which is most probable, upon the Occasion that *David* wrote the xxxviith *Psalm*, to comfort himself and good Men, when they saw the lewder Sort among them thrive and prosper, and the Pious sometimes sorely afflicted; quite contrary to the Sanctions of their Law, which promised all good Things to those who observed it; and threaten'd the evil to those that broke it. This extremely afflicted his Spirit, and stagger'd his Faith, till he consider'd the Matter more deeply, and then he broke out into this Meditation.

PSAL. LXXIV.

The Church complains of the Desolation, which the Enemies had made in the Temple and Synagogue: prays God to help, by his great Power, against the Reproach and Blasphemy of the Enemies; and prays for God's beloved and covenanted ones.

Maschil of *Asaph*.

Ver. 1. O God, why hast thou cast us off for ever? *why* doth thine anger smoke against the sheep of thy pasture? 2 Remember thy congregation *which* thou hast purchased of old: the rod of thine inheritance *which* thou hast redeemed, this mount Zion wherein thou hast dwelt. 3 Lift up thy feet unto the perpetual desolations: *even* all that the enemy hath done wickedly in the sanctuary. 4 Thine enemies roar in the midst of thy congregations: they set up their ensigns *for* signs. 5 *A man was* famous according as he had lifted up axes upon the thick trees. 6 But now they break down the carved work thereof at once, with axes and hammers. 7 They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling-place of thy name to the ground. 8 They said in their hearts, let us destroy them together: they have burnt up all the synagogues of God in the land. 9 We see not our signs: *there is* no more any prophet, neither *is there* among us any that knoweth how long. 10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? 11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom. 12 For God *is* my King of old, working salvation in the midst of the earth. 13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in waters. 14 Thou brakest the heads of leviathan in pieces in pieces, and gavest him *to be* meat to the people inhabiting the wilderness. 15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers. 16 The day is thine, the night also *is* thine: thou hast prepared the light and the sun. 17 Thou hast set all the borders of the earth: thou hast made summer and winter. 18 Remember this, *that* the enemy hath reproached, O Lord, and *that* the foolish people have blasphemed thy name. 19 O deliver not the soul of thy turtle dove, unto the multitude *of the wicked*, forget not the congregation of thy poor for ever. 20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. 21 O let not the oppressed return ashamed: let the poor and needy praise thy name. 22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily. 23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

The Desolation of *Jerusalem* and of the Temple, as well as of the rest of the Country, made by Nebuchadnezzar King of *Babylon*, was the sad Occasion of this *Psalm*. For it is altogether improbable, that this *Psalm* hath Respect to the Days of *Antiochus Epiphanes*, as some fancy; because, as *Theodoret* pertinently notes, we read nothing in History of his burning the Temple, or so much as of laying the City waste; which are both here most sorrowfully bewailed by *Asaph*: Which was not therefore that *Asaph* in *David*'s Time (for we should grant him to have written by the Spirit of Prophecy, and predicted what should be in After-times,

as a great many think) becauſe there was no ſuch Temple in thoſe Days, nor had been, as is here deſcribed. Nor was it *Aſaph* the *Seer*, in *Hezekiah*'s Days, who ſaw no ſuch Deſolation made by *Sennacherib* (for he did not take *Jeruſalem*, nor ſhoot ſo much as an Arrow into it) nor, in all Likelihood, prophefied of the Deſtruction here ſpoken of; becauſe the Deſcription of it in this *Pſalm* is ſo plain, that we may moſt reaſonably think, that the Author of it had it before his Eyes, and did not merely ſee it by the Spirit of Prophecy; which is not wont to foretel Things in ſo clear a Manner, but more obſcurely and darkly.

I conclude therefore, ſays *Patrick*, it was ſome other *Aſaph* who compoſed this *Pſalm*, in the Time of the Captivity, and in the Middle, or rather toward the Concluſion of it; becauſe he complains, Ver. 9. that they had no Prophet (as there was in the Beginning of the Captivity, particularly *Jeremiah*) to tell them how long it ſhould laſt. And conſidering that in the *ſecond* Verſe, he ſpeaks of himſelf as one that ſtill dwelt in the Land of *Iſrael*, pointing to Mount *Sion* as a Place near to him; I take him to have been ſome pious Man of the Poſterity of *Aſaph*, who was ſuffered to remain there with the *Chaldeans*.

And if it were fit to ſuppoſe him to have writ this *Pſalm* very young, and to have lived to a great Age, when I have no Proof of either, I ſhould gueſs him to be *Aſaph* the Keeper of the King's Foreſt, in the Days of *Nehemiah*; who deſired *Artaxerxes* to write to him, to furniſh him with Timber out of *Lebanon*, for the rebuilding of thoſe Places, which the *Pſalmiſt* here complains were deſtroyed; among which the Porch of the Court of the Sanctuary remained unbuilt even unto thoſe Times.

PSAL. LXXV.

The Pſalmiſt, praiſing God for his wondrous Works, promiſes to judge uprightly; rebukes the Proud and Fooliſh, and declares he will execute Juſtice.

To the chief Muſician, *Al-taſchith*. A *Pſalm* or Song of *Aſaph*.

Ver. 1. UNto thee, O God, do we give thanks, *unto thee*, do we give thanks: for that thy name *is* near, thy wondrous works declare. 2 When I ſhall receive the congregation, I will judge uprightly. 3 The earth and all the inhabitants thereof are diſſolved: I bear up the pillars of it. Selah. 4 I ſaid unto the fools, Deal not fooliſhly; and to the wicked, Lift not up the horn. 5 Lift not up your horn on high: ſpeak *not* with a ſtiff neck. 6 For promotion *cometh* neither from the eaſt, nor from the weſt, nor from the ſouth. 7 But God *is* the judge: he putteth down one, and ſetteth up another. 8 For in the hand of the Lord *there is* a cup, and the wine is red: it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring *them* out, *and* drink *them*. 9 But I will declare for ever; I will ſing praiſes to the God of Jacob. 10 All the horns of the wicked alſo will I cut off; *but* the horns of the righteous ſhall be exalted.

Aſaph] That is, ſays *Pool*, *of*, or *to*, or *for Aſaph*, which may be put by Way of Oppoſition to the long and general Expreſſion, *To the chief Muſician*, which is here limited to, and explained of *Aſaph*. Pſ. lxii. having ſaid, *To the chief Muſician*, he adds, *Jeduthun*; and then follows the Author, *David*, or *Aſaph* in *David*'s Name and Perſon, as it is not ſtrange for Poets to bring in Princes ſpeaking in their Names. The Word *Al-taſchith*, ſignifies *deſtroys not*.

The *Pſalm* ſeems to relate to the Time when *David* had entered upon, but not got full Poſſeſſion of the Kingdom.

But *Patrick* thinks, it was made by *Aſaph* the Seer, mentioned 2 *Chron.* xxix. 30. after the great Deliverance, which, by the ſtrange Deſtruction of *Sennacherib*'s Army, God gave the good King *Hezekiah*; for whoſe Uſe *Aſaph* compoſed it, and delivered it to the chief Maſter of Muſick in the Tabernacle; that he might therein make his publick Profeſſion of his Obligations to Almighty God, and his Reſolution to ſerve him, and to depend upon him.

Symmachus gives a more ſpiritual Senſe of the Word *Al-taſchith*, and calls this *a triumphal Song concerning Immortality*; becauſe it contains, as *Theodoret* explains it, a Prediction of the righteous Judgment of God in the Deſtruction of the Wicked, and rewarding the Lovers of Virtue: Which ſhould admoniſh us, not to ſuffer any ungodly Thoughts which we have in our Mind to periſh; but to preſerve them whole and entire, that we may inherit Immortality.

PSAL. LXXVI.

A Declaration of God's Majeſty and gracious Preſence in the Church. An Exhortation to ſerve him with Reverence.

To the chief Muſician on *Neginoth*. A *Pſalm* or Song of *Aſaph*.

Ver. 1. IN Judah is God known: his name *is* great in Iſrael. 2 In Salem alſo is his tabernacle, and his dwelling-place in Zion. 3 There brake he the arrows of the bow, the ſhield, and the ſword, and the battle. Selah. 4 Thou *art* more glorious *and* excellent than the mountains of prey. 5 The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands. 6 At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep. 7 Thou, *even* thou *art* to be feared, and who may ſtand in thy ſight when once thou art angry? 8 Thou didſt cauſe judgment to be heard from heaven; the earth feared, and was ſtill, 9 When God aroſe to judgment to ſave all the meek of the earth. Selah. 10 Surely the wrath of man ſhall praiſe thee; the remainder of wrath ſhalt thou reſtrain. 11 Vow, and pay unto the Lord your God; let all that be round about him bring preſents unto him that ought to be feared. 12 He ſhall cut off the ſpirit of princes: *he is* terrible to the kings of the earth.

It is viſible to every Eye, that the *Pſalmiſt* here commemorates ſome notable Victory, or Deliverance from ſome very powerful Enemy, probably *Sennacherib*; whereby God delivered (when it was in great Danger) the whole Country, particularly *Jeruſalem*; which is here called *Salem*, Ver. 2. by an uſual Form of Speech among the *Hebrews*, who are wont in Names of Places, to cut off the former Part; inſtead of *Abel-Sittim*, ſaying only *Sittim*; and *Nimrim* for *Beth-Nimrim*; *Lechi*, for *Ramoth-Lechi*; *Sheba*, for *Beer-ſheba*, and many ſuch like, as *Bochart* hath ſhewn in the *ſecond* Book of *Phaleg*, Ch. xxv. and in the *firſt* Part of this Work, concerning the Animals named in Scripture, B. 2. Ch. 25.

PSAL. LXXVII.

The Prophet ſhews what a fierce Combat he had with Diffidence; and his Victory by the Conſideration of God's wonderful Works, and former Mercies.

To the chief Muſician, to *Jeduthun*. A *Pſalm* of *Aſaph*.

Ver. 1. I Cried unto God with my voice: *even* unto God with my voice, and he gave ear unto me. 2 In the day of my trouble I ſought the Lord; my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted. 3 I remembred God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah. 4 Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak. 5 I have conſidered the days of old, the years of ancient times. 6 I call to remembrance my ſong in the night: I commune with mine own heart, and my ſpirit made diligent ſearch. 7 Will the Lord caſt off for ever? and will he be favourable no more? 8 Is his mercy clean gone for ever? doth his promiſe fail for evermore? 9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah. 10 And I ſaid, This is my infirmity: *but I will remember* the years of the right hand of the moſt High. 11 I will remember the works of the Lord: ſurely I will remember thy wonders of old. 12 I will meditate alſo of all thy work, and talk of thy doings. 13 Thy way, O God, *is* in the ſanctuary: who *is ſo* great a God as *our* God? 14 Thou *art* the God that doeſt wonders: thou haſt declared thy ſtrength among the people. 15 Thou haſt with *thine* arm redeemed thy people, the ſons of Jacob and Joſeph. Selah. 16 The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled. 17 The clouds poured out water, the ſkies ſent out a ſound: thine arrows alſo went abroad. 18 The voice of thy thunder *was* in the heaven: the lightnings lightned the world, the earth trembled and ſhook. 19 Thy way is in the ſea, and thy path in the great waters, and thy foot-ſteps are not known. 20 Thou leddeſt thy people like a flock, by the hand of Moſes and Aaron.

A Pſalm compoſed by *Aſaph*, and ſent by him to their Song-maſter, who was over the Children of *Jeduthun*; in which, ſays *Patrick*, I imagined at firſt Sight, that he repreſented the ſad Condition of *Hezekiah*, and the Motions of his Heart towards God in his Sickneſs, 2 *Chron.* xxxii. 24. *Iſa.* xxxviii. 1. But, upon further Conſideration, it appears from the latter Part of it, that he bewails the Calamity of all the Nation; either when *Sennacherib* over-ran the Country; or elſe in the Captivity of *Babylon*. If we refer to the latter, then it was not *Aſaph the Seer*, that made this *Pſalm*; but ſome other in After-times (ſee *Pſ.* lxxiv.) who laments the long Continuance of their Captivity; which looked like an utter forſaking of God; but he comforts himſelf at the laſt with the Remembrance of what God had done formerly for them, when he delivered them out of the *Egyptian* Bondage.

PSAL. LXXVIII.

An Exhortation to attend to, and inſtruct others in the Word and Works of God. A Rehearſal of the divine Law and Long-ſuffering to the unbelieving Iſraelites, *in their Journey from* Egypt *to* Canaan. *He chuſes* Zion *for a Place of Worſhip, and* David *to a Kingdom.*

Maſchil of *Aſaph*.

Ver. 1. GIve ear, O my people, to my law: incline your ears to the words of my mouth. 2 I will open my mouth in a parable; I will utter dark ſayings of old: 3 Which w have heard and known, and our fathers have to us. 4 We will not hide *them* from their children ſhewing to the generation to come, the praiſes the Lord; and his ſtrength and his wonderf works that he hath done. 5 For he eſtabliſhed teſtimony in Jacob, and appointed a law in Iſrae which he commanded our fathers that they ſhou make them known to their children. 6 That t generation to come might know *them*, *even* t children *which* ſhould be born: *who* ſhould ar and declare *them* to their children: 7 That th might ſet their hope in God, and not forget t works of God; but keep his commandment 8 And might not be as their fathers, a ſtu born and rebellious generation; a generati *that* ſet not their heart aright, and whoſe ſpi was not ſtedfaſt with God. 9 The children Ephraim *being* armed *and* carrying bows, tur ed back in the day of battle. 10 They ke not the covenant of God, and refuſed to walk his law: 11 And forgat his works, and wonders that he had ſhewed them. 12 M vellous things did he in the ſight of their fath in the land of Egypt *in* the field of Zoan. He divided the ſea, and cauſed them to p through, and he made the waters to ſtand as heap. 14 In the day time alſo he led th with a cloud, and all the night with a light fire. 15 He clave the rocks in the wilderne and gave them drink as out of the great dep 16 He brought ſtreams alſo out of the ro and cauſed waters to run down like rivers. And they ſinned yet more againſt him, by p voking the moſt High in the wilderneſs. And they tempted God in their heart, by aſki meat for their luſt. 19 Yea, they ſpake aga God: they ſaid, Can God furniſh a table in wilderneſs? 20 Behold, he ſmote the rock, t the waters guſhed out, and the ſtreams ov flowed; can he give bread alſo? can he prov fleſh for his people? 21 Therefore the L heard *this*, and was wroth, ſo a fire was kind againſt Jacob, and anger alſo came up againſt rael; 22 Becauſe they believed not in God, truſted not in his ſalvation: 23 Though he commanded the clouds from above, and ope the doors of heaven, 24 And had rained do manna upon them to eat, and had given th of the corn of heaven. 25 Man did eat ang food: he ſent them meat to the full. 26 cauſed an eaſt-wind to blow in the heaven: by his power he brought in the ſouth-wind. He rained fleſh alſo upon them as duſt, feathered fowls like as the ſand of the ſea. And he let it fall in the midſt of their camp, ro about their habitations. 29 So they did and were well filled: for he gave them their d deſire; 30 They were not eſtranged from t luſt: but while their meat was yet in their mou 31 The wrath of God came upon them, ſlew the fatteſt of them, and ſmote down choſen *men* of Iſrael. 32 For all this they ſin ſtill: and believed not for his wondrous wo 33 Therefore their days did he conſume vanity, and their years in trouble. 34 W he ſlew them, then they ſought him; they returned and enquired early after God. And they remembred that God was their r and the high God their redeemer. 36 Ne th

theleſs they did flatter him with their mouth, and they lied unto him with their tongues. 37 For their heart was not right with him, neither were they ſtedfaſt in his covenant. 38 But he *being* full of compaſſion, forgave *their* iniquity, and deſtroyed *them* not; yea, many a time turned he his anger away, and did not ſtir up all his wrath. 39 For he remembred that they *were but* fleſh; a wind that paſſeth away and cometh not again. 40 How oft did they provoke him in the wilderneſs, *and* grieve him in the deſart? 41 Yea, they turned back and tempted God, and limited the Holy One of Iſrael. 42 They remembred not his hand, *nor* the day when he delivered them from the enemy. 43 How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan: 44 And had turned their rivers into blood; and their floods that they could not drink. 45 He ſent divers ſorts of flies among them, which devoured them; and frogs, which deſtroyed them. 46 He gave alſo their increaſe unto the caterpillar, and their labour unto the locuſt. 47 He deſtroyed their vines with hail, and their ſycomore-trees with froſt. 48 He gave up their cattle alſo to the hail, and their flocks to hot thunder-bolts. 49 He caſt upon them the fierceneſs of his anger, wrath and indignation and trouble, by ſending evil angels *among them.* 50 He made a way to his anger, he ſpared not his ſoul from death: but gave their life over to the peſtilence. 51 And ſmote all the firſt-born in Egypt: the chief of *their* ſtrength in the tabernacles of Ham: 52 But made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock. 53 And he led them on ſafely, ſo that they feared not: but the ſea overwhelmed their enemies. 54 And he brought them to the border of his ſanctuary, *even to* this mountain, *which* his right hand had purchaſed. 55 He caſt out the heathen alſo before them, and divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents. 56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies: 57 But turned back and dealt unfaithfully like their fathers: they were turned aſide like a deceitful bow. 58 For they provoked him to anger with their high places, and moved him to jealouſie with their graven images. 59 When God heard this, he was wroth, and greatly abhorred Iſrael: 60 So that he forſook the tabernacle of Shiloh, the tent *which* he placed among men: 61 And delivered his ſtrength into captivity, and his glory into the enemies hand. 62 He gave his people over alſo unto the ſword: and was wroth with his inheritance. 63 The fire conſumed their young men: and their maidens were not given to marriage. 64 Their prieſts fell by the ſword: and their widows made no lamentation. 65 Then the Lord awaked as one out of ſleep, *and* like a mighty man that ſhouteth by reaſon of wine. 66 And he ſmote his enemies in the hinder parts: he put them to a perpetual reproach. 67 Moreover he refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim. 68 But choſe the tribe of Judah, the mount Zion which he loved. 69 And he built his ſanctuary like high palaces, like the earth which he hath eſtabliſhed for ever. 70 He choſe David alſo his ſervant, and took him from the ſheepfolds: 71 From following the ews great with young, he brought him to feed Jacob his people, and Iſrael his inheritance. 72 So he fed them according to the integrity of his heart: and guided them by the ſkilfulneſs of his hands.

This *Pſalm* was indited, that the *Iſraelites* and all their Poſterity, might preſerve in Mind the wonderful Works of God. An Epitome of which (for the Help of their Memory) he here preſents them withal, from the Time of their coming out of *Egypt*, till *David*'s Promotion to the Throne: Where this Narration concluding, it makes it probable this *Pſalm* was compoſed by that *Aſaph*, ſo often mentioned, as one of the principal Singers in thoſe Days; who ſetting before the People, as in a Table, the Benefits their Fathers had received, with their ſhameful Ingratitude, and the Puniſhments inflicted upon them for it, teaches and inſtructs them who ſucceeded (for which Reaſon ſome will have it called *Maſchil*, ſee *Pſ.* xxxii.) to learn greater Gratitude and Fidelity to their Benefactor; for Fear they ſhould incur his higher Diſpleaſure, if they did not beware of ſuch ſad Examples.

PSAL. LXXIX.

The Pſalmiſt *complains of the Ruin and Deſolation of* Jeruſalem; *expoſtulates with God about his long Anger and Jealouſy; entreats for the Forgiveneſs of their Sins, and ſpeedy Help and Mercy, to the everlaſting Praiſe of his Name.*

A *Pſalm* of *Aſaph.*

Ver. 1. O God, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jeruſalem on heaps. 2 The dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth. 3 Their blood have they ſhed like water round about Jeruſalem: and there was none to bury *them.* 4 We are become a reproach to our neighbours: a ſcorn and deriſion to them that are about us. 5 How long, Lord? wilt thou be angry for ever? ſhall thy jealouſie burn like fire? 6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. 7 For they have devoured Jacob, and laid waſte his dwelling-place. 8 O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us: for we are brought very low. 9 Help us, O God of our ſalvation, for the glory of thy name: and deliver us and purge away our ſins for thy name ſake. 10 Wherefore ſhould the heathen ſay, Where *is* their God? let him be known among the heathen in our ſight *by* the revenging of the blood of thy ſervants *which is* ſhed. 11 Let the ſighing of the priſoner come before thee, according to the greatneſs of thy power: preſerve thou thoſe that are appointed to die. 12 And render unto our neighbours ſeven-fold into their boſom, their reproach wherewith they have reproached thee, O Lord. 13 So we thy people and ſheep of thy paſture, will give thee thanks for ever; we will ſhew forth thy praiſe to all generations.

This *Pſalm* was penn'd, in all Probability, upon the ſame Occaſion with the lxxivth, *viz.* the Deſtruction of *Jeruſalem* by *Nebuchadnezzar:* For, it's altogether unlikely, that this ſhould have Reſpect to the Times of *Antiochus Epiphanes*, as many imagine, and among the

reſt *Theodoret*; which is the more ſtrange, becauſe the ſame Reaſon he gives there, why the lxxivth does not belong to thoſe Times (which he repeats again upon *Pſ.* lxxx. 17.) lies as ſtrongly againſt the Application of this *Pſalm* to the Fury and Rage wherewith that Prince fell upon the *Jewiſh* Nation: Whoſe miſerable Calamity under *Nebuchadnezzar*, we find bewailed by *Jeremiah*, who then lived (*Jer.* x. 25.) in the very Words of the 6th and 7th Verſes of this *Pſalm*; which is ſome Indication, that they belong both to the ſame Matter: But whether *Jeremiah* took them from *Aſaph*, or *Aſaph* from him, cannot certainly be determined. The latter is moſt likely, becauſe this Pſalm ſeems to have been written after that Deſolation had continued ſome Time.

P S A L. LXXX.

The Pſalmiſt *bemoans the Miſeries and ſad Condition of the Church; and prays for Deliverance, with a Promiſe of Thankfulneſs.*

To the chief Muſician upon *Shoſhannim-Eduth.* A *Pſalm* of *Aſaph.*

Ver. 1. GIve ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock, thou that dwelleſt betwen the cherubims, ſhine forth. 2 Before Ephraim, and Benjamin, and Manaſſeh, ſtir up thy ſtrength, and come *and* ſave us. 3 Turn us again, O God: and cauſe thy face to ſhine, and we ſhall be ſaved. 4 O Lord God of hoſts, how long wilt thou be angry againſt the prayer of thy people? 5 Thou feedeſt them with the bread of tears; and giveſt them tears to drink in great meaſure. 6 Thou makeſt us a ſtrife unto our neighbours: and our enemies laugh among themſelves. 7 Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved. 8 Thou haſt brought a vine out of Egypt: Thou haſt caſt out the heathen, and planted it. 9 Thou preparedſt *room* before it, and didſt cauſe it to take deep root, and it filled the land. 10 The hills were covered with the ſhadow of it, and the boughs thereof *were like* the goodly cedars. 11 She ſent out her boughs unto the ſea, and her branches unto the river. 12 Why haſt thou *then* broken down her hedges, ſo that all they which paſs by the way, do pluck her? 13 The boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it. 14 Return we beſeech thee, O God of hoſts: look down from heaven, and behold and viſit this vine; 15 And the vineyard which thy right hand hath planted, and the branch *that* thou madeſt ſtrong for thy ſelf. 16 *It is* burnt with fire, *it is* cut down: they periſh at the rebuke of thy countenance. 17 Let thy hand be upon the man of thy right hand, upon the ſon of man *whom* thou madeſt ſtrong for thy ſelf. 18 So will not we go back from thee: quicken us, and we will call upon thy name. 19 Turn us again, O Lord God of hoſts, cauſe thy face to ſhine, and we ſhall be ſaved.

Shoſhannim ſeems to be the Name of a muſical Inſtrument; tho' many ſeparate the latter Part of the Word from the former, and expound *Eduth*, *a Teſtimony*, or Witneſs between God and his People, of his Relation to them, and of their Dependance on him.

This *Pſalm* was compoſed, either, 1. Upon the ſame Occaſion with the former, namely, the Deſtruction of *Jeruſalem* by the *Chaldeans*, as moſt conceive. Which yet, ſays *Pool*, ſeems not probable, becauſe there is no Mention of the Temple, nor of *Jeruſalem*, as in the preceding Pſalm; nor of the Tribe of *Judah* which was moſt concerned in that Deſolation, but o *Joſeph*, Ver. 1. and of the Tribes of *Ephraim* and *Ma naſſeh*, which were gone into Captivity long before th Time; nor do the Expreſſions in this Pſalm, impor ſuch a deſolating Judgment, as thoſe in the former Or, 2. On Occaſion of the Ten Tribes, as ſome other imagine. But why then is *Benjamin* named, which none of that Number who were carried away Captive but was joined to *Judah*? Or, 3. On Occaſion of ſom other Calamities, which befel the Tribes of *Iſrael*, a ter their Diviſion into two Kingdoms, and before th Captivity and Deſtruction of either of them: In whic all the Evils mentioned in this Pſalm did befal them ſometimes in one Tribe or Part, and ſometimes in ano ther, as is manifeſt from their Hiſtory.

P S A L. LXXXI.

An Exhortation to a ſolemn praiſing of God; *and complains of their Diſobedience.*

To the chief Muſician upon *Gittith.* A *Pſalm* o *Aſaph.*

Ver. 1. SIng aloud unto God our ſtrength make a joyful noiſe unto the God o Jacob. 2 Take a pſalm and bring hither th timbrel, the pleaſant harp with the pſaltery. Blow up the trumpet in the new-moon, in th time appointed, on our ſolemn feaſt-day. For this *was* a ſtatute for Iſrael, *and* a law o the God of Jacob. 5 This he ordained in Joſep *for* a teſtimony, when he went out through th land of Egypt; where I heard a language th I underſtood not. 6 I removed his ſhould from the burden: his hands were delivered fro the pots. 7 Thou calledſt in trouble, and delivered thee; I anſwered thee in the ſecr place of thunder: I proved thee at the wate of Meribah. Selah. 8 Hear, O my peop and I will teſtifie unto thee: O Iſrael, If th wilt hearken unto me: 9 There ſhall no ſtran god be in thee: neither ſhalt thou worſhip a ſtrange god. 10 I am the Lord thy God whi brought thee out of the land of Egypt: open th mouth wide, and I will fill it. 11 But m people would not hearken to my voice: and Iſ rael would none of me. 12 So I gave them u unto their own hearts luſt: *and* they walked i their own counſels. 13 O that my people ha hearkned unto me, *and* Iſrael had walked i my ways! 14 I ſhould ſoon have ſubdued the enemies, and turned my hand againſt the a verſaries. 15 The haters of the Lord ſhou have ſubmitted themſelves unto him: but the times ſhould have endured for ever. 16 H ſhould have fed them alſo with the fineſt of th wheat: and with honey out of the rock ſhould have ſatisfied thee.

This *Pſalm* ſeems to have been made for the Uſe the Church in ſolemn Feaſts; particularly, either o every firſt Day of the Month, or upon the firſt Day the ſeventh Month, which was celebrated with a m ſolemn Blaſt of Trumpets, *Levit.* xxiii. 24. N xxix. 1. becauſe that Month was more ſacred th others, by reaſon of the Concurrence of divers relig Ceremonies: In it the Prophet exhorts the Peo highly to praiſe the Lord God, for his manifold M cies and Deliverances, complaining of the Diſobedi of the People tending to their own Hurt.

P S A L. LXXXII.

The Pſalmiſt *reproves the Judges for their M*

gence and Want of Judgment, and prays the Lord to judge.

A *Pſalm* of *Aſaph*.

Ver. 1. GOD ſtandeth in the congregation of the mighty: he judgeth among the gods? 2 How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah. 3 Defend the poor and fatherleſs: do juſtice to the afflicted and needy. 4 Deliver the poor and needy: rid *them* out of the hand of the wicked. 5 They know not, neither will they underſtand; they walk on in darkneſs: all the foundations of the earth are out of courſe. 6 I have ſaid, Ye *are* gods: and all of you are children of the moſt High. 7 But ye ſhall die like men, and fall like one of the princes. 8 Ariſe, O God, judge the earth: for thou ſhalt inherit all nations.

Tho' there had been a notable Reformation made by *Jehoſhaphat*, 2 Chron. xix. 5, 6, *&c.* which had been growing in the ſupreme Court of Judicature at *Jeruſalem*, as well as in the leſſer Courts in other Cities, ever ſince the Times of *David* and *Solomon* (who took Care to ſee Juſtice done, 1 *Chron.* xviii. 14. 1 *Kings* iii. 28.) yet it appears by the frequent Complaints of *Iſaiah*, that when *Hezekiah* (in whoſe Days that Prophet lived) came to the Crown, there was a general depravation again; and that notwithſtanding the Amendment he had made in Matters of the Divine Worſhip (2 *Chron.* xxx, xxxi.) and his Reſolutions and Endeavours, no queſtion, to reform the Abuſes which were in their Civil Judicature, they continued ſtill exceeding corrupt: Inſomuch that *Iſaiah* calls their Judges, *Rulers of Sodom*, Iſa. i. 10. (when he finds no Fault with their religious Services, Ver. 11, 12, *&c.*) and ſays, their *Princes were rebellious, Companions of Thieves, loving Gifts, and following after Rewards*, Ver. 23. Where, it is evident, he deſcribes the Judges in the higheſt Court of all; who are called by the Name of *Princes* in ſeveral Places, particularly in *Jeremiah*; to being condemned by the Prieſts, and Prophets, and People, as a Man worthy to die, *Jer.* xxvi. 8, 9. and brought before the *Princes*, Ver. 10, 11. at whoſe Bar he cleared himſelf ſo well, that they acquitted him, Ver. 16.

And as there they are called *Princes*, with reſpect to their Superiority over the People; ſo here in this Pſalm, they are called *Elohim*, *Gods*, in reſpect to the Fountain of their Power, which was from the moſt High, who honoured them with his own Name; which ſo frequent for thoſe of the ſupreme Court, that we, not unreaſonably, underſtand thoſe Words, Pſ. ix. 13. which we render, *chears the Heart of God and Man*, in this Manner: Wine alike chears both Princes and People, Judges and Clients, the meaner Sons (called in this *Pſalm*, *Adam*, *Man*, Ver. 6, 7.) as well as the greateſt, who in Oppoſition to them are called *Gods*: Whom *Aſaph* (who lived in the Time of *Hezekiah*, 2 Chron. xxix. 30.) admoniſhes to be more dutiful in their Duty; and to remember that God obſerved them, and would judge them.

PSAL. LXXXIII.

Church's Complaint of her Enemies Conſpiracies. Her Prayer againſt Oppreſſors; that God would fill them with Shame, and make them know, that he alone is Jehovah.

A Song or Pſalm of *Aſaph*.

1. KEEP not thou ſilence, O God: hold not thy peace, and be not ſtill, O God. 2 For lo, thine enemies make a tumult: and they that hate thee, have lift up the head. 3 They have taken crafty counſel

againſt thy people, and conſulted againſt thy hidden ones. 4 They have ſaid, Come, and let us cut them off from *being* a nation: that the name of Iſrael may be no more in remembrance. 5 For they have conſulted together with one conſent: they are confederate againſt thee. 6 The tabernacles of Edom, and the Iſhmaelites: of Moab, and the Hagarenes. 7 Gebal, and Ammon, and Amalek, the Philiſtines, with the inhabitants of Tyre. 8 Aſſur alſo is joyned with them; they have holpen the children of Lot. Selah. 9 Do unto them, as *unto* the Midianites, as *to* Siſera, as *to* Jabin, at the brook of Kiſon: 10 *Which* periſhed at Endor: they became *as* dung for the earth. 11 Make their nobles like Oreb and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: 12 Who ſaid, let us take to our ſelves the houſes of God in poſſeſſion. 13 O my God, make them like a wheel: as the ſtubble before the wind. 14 As the fire burneth the wood, and as the flame ſetteth the mountains on fire; 15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm. 16 Fill their faces with ſhame: that they may ſeek thy name, O Lord. 17 Let them be confounded and troubled for ever; yea, let them be put to ſhame and periſh; 18 That *men* may know, that thou whoſe name alone *is* JEHOVAH, *art* the moſt high over all the earth.

The Occaſion of this *Pſalm* is manifeſt from the Body of it; and it ſeems to have been a dangerous Attempt and Conſpiracy of divers neighbouring Nations, again *Iſrael* or *Judah*. It ſeems to be a Form of Prayer againſt the Danger the Church was in, probably, that mentioned, 2 *Chron.* xx. wherein the different Nations here mentioned, might be engaged, tho' all of them be not there expreſſed; this being uſual in the ſacred Hiſtorians, for the latter to record the Paſſages which the former omitted. Or, it may have a more general Reſpect to the ſeveral Enterprizes and Combinations of all thoſe People againſt them, ſome at one Time, and ſome at another.

PSAL. LXXXIV.

The Bleſſedneſs of thoſe who dwell in the Sanctuary. What the Word of the Lord is to them that truſt in him.

To the chief Muſician upon *Gittith*. A *Pſalm* for the Sons of *Korah*.

Ver. 1. HOW amiable *are* thy tabernacles, O Lord of hoſts: 2 My ſoul longeth, yea, even fainteth for the courts of the Lord; my heart and my fleſh crieth out for the living God. 3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, *even* thine altars, O Lord of hoſts, my King, and my God. 4 Bleſſed *are* they that dwell in thy houſe; they will be ſtill praiſing thee. Selah. 5 Bleſſed *is* the man, whoſe ſtrength *is* in thee: in whoſe heart *are* the ways *of them*. 6 *Who* paſſing through the valley of Baca, make it a well: the rain alſo filleth the pools. 7 They go from ſtrength to ſtrength, *every one of them* in Zion appeareth before God. 8 O Lord God of hoſts, hear my prayer: give ear, O God of Jacob. Selah. 9 Behold, O God our ſhield, and look upon the face of thine anointed. 10 For a day

in thy courts *is* better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs. 11 For the Lord God is a ſun and ſhield: the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly. 12 O Lord of hoſts, bleſſed *is* the man that truſteth in thee.

It is uncertain to what Times this *Pſalm* belongs. They ſeem to have moſt Reaſon on their Side, who think it was compoſed on the ſame Occaſion with the xliid and xliiid, when *David* was forced from *Jeruſalem* by the Rebellion of his Son *Abſalom*, moſt paſſionately longed to be reſtored to the Place of God's Worſhip. But it may as well, or better, in my Judgment, ſays *Patrick*, be thought to have been compoſed by ſome pious *Levite* in the Country, when *Sennacherib*'s Army had blocked up the Way to *Jeruſalem*, and hindered them from waiting upon the Service of God in the Temple; where he judged the loweſt Miniſter, that of a Porter (Ver. 10.) to be far more honourable, than the higheſt Preferment among *Pagan* Nations.

Who paſſing through the Valley of Baca, make it a Well] *Baca*, a Place ſo called, which ſome *Jewiſh* and other Writers affirm, was a very dry Place, and therefore incommodious for Travellers in thoſe hot Countries, and in hot Seaſons. Which Place may be here mentioned, not excluſive of other Ways and Paſſages; for this Highway being but one, and on one Side of *Jeruſalem*, could not be a general Way for all the *Iſraelites* thither, but Synechdochically, for all the Places of the like Nature, which made their Journey to *Jeruſalem* unpleaſant or inconvenient. But their Zeal for God's Service eaſily overcame theſe and other Difficulties. Or, *The Valley of Tears*, as this Valley might be called, for the Trouble and Vexation which Travellers found of Drought, or otherwiſe.

They make it a Well, or *Wells*. That is, they dig divers little Pits or Wells in it for their Relief. This Trouble they willingly undertook, rather than neglect the Opportunity of going up to *Jeruſalem* at their ſolemn Feaſts. And poſſibly they did this, not only for themſelves, but for the Benefit of other Travellers who came after them. See *Pool*'s Annot.

PSAL. LXXXV.

The Pſalmiſt *prays for the Continuance of God's Mercies; reſolves to wait on the Lord, and hear what he will ſpeak. His Confidence in his Goodneſs, Mercy and Truth.*

To the chief Muſician. A *Pſalm* for the Sons of *Korah*.

Ver. 1. LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob. 2 Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſins. Selah. 3 Thou haſt taken away all thy wrath: thou haſt turned *thy ſelf* from the fierceneſs of thine anger. 4 Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe. 5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? 6 Wilt thou not revive us again: that thy people may rejoice in thee? 7 Shew us thy mercy, O Lord, and grant us thy ſalvation. 8 I will hear what God the Lord will ſpeak: for he will ſpeak peace unto his people, and to his ſaints; but let them not turn again to folly. 9 Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land. 10 Mercy and truth are met together: righteouſneſs and peace have kiſſed *each other*. 11 Truth ſhall ſpring out of the earth: and righteouſneſs ſhall look down from heaven. 12 Yea, the Lord ſhall give *that* which is good: and our land ſhall yield her increaſe. 13 Righteouſneſs ſhall go before him: and ſhall ſet *us* in the way of his ſteps.

It is thought by many, that this *Pſalm* was compoſed by ſome of the Sons of *Korah*, after *David*'s Baniſhment from *Jeruſalem* by his Son *Abſalom* (called a Captivity, as we read *Iſa.* xiv. *ult.*) and his happy Reſtoration to his Kingdom; tho' not to ſuch a Settlement as they deſired. But it may as well, or better, be applied to the miraculous Providence which drove *Sennacherib* out of the Land (who had taken many Captives, *Iſa.* v. 13.) and reſtored them to the happy Liberty, whoſe Loſs they bewailed in the Pſalm foregoing.

Which Way ſoever we underſtand it, the Compoſure is ſuch, that it might be much better uſed by them after their Return from the Captivity of *Babylon*, than at any other Time; when they were infeſted with many Enemies, who diſturbed the peaceable Enjoyment of their Country and Religion. And therefore it is poſſible it might be reviewed, if not made, in thoſe Days; and delivered to the chief Maſter of Muſick in the Temple, to be ſung preſently after the Foundation of it was laid; (*Ezra* iii. 10, 11, *&c.*) but the Work hinder'd from proceeding by the Oppoſition of their Enemies.

PSAL. LXXXVI.

David *ſtrengthens himſelf in Prayer, and deſires the Continuance of God's Grace; complains of his proud Enemies, and entreats for ſome Token of his Love, to their Shame and Confuſion.*

A Prayer of *David*.

Ver. 1. BOw down thine ear, O Lord, hear me: for I am poor and needy. 2 Preſerve my ſoul, for I am holy: O thou my God, ſave thy ſervant that truſteth in thee. 3 Be merciful unto me, O Lord: for I cry unto thee daily. 4 Rejoice the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul. 5 For thou, Lord, *art* good and ready to forgive, and plenteous in mercy unto all them that call upon thee. 6 Give ear, O Lord, unto my prayer: and attend to the voice of my ſupplications. 7 In the day of my trouble I will call upon thee: for thou wilt anſwer me. 8 Among the gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works. 9 All nations whom thou haſt made ſhall come and worſhip before thee, O Lord: and ſhall glorifie thy name. 10 For thou *art* great and doeſt wondrous things: thou *art* God alone. 11 Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name. 12 I will praiſe thee, O Lord my God, with all my heart: and I will glorifie thy name for evermore. 13 For great is thy mercy toward me, and thou haſt delivered my ſoul from the loweſt hell. 14 O God, the proud are riſen against me, and the aſſemblies of violent men have ſought after my ſoul: and have not ſet thee before them. 15 But thou, O Lord, *art* a God full of compaſſion, and gracious: long-ſuffering and plenteous in mercy and truth. 16 O turn unto me, and have mercy upon me, give thy ſtrength unto thy ſervant, and ſave the ſon of thine handmaid. 17 Shew me a token for good

hat they which hate me may ſee *it*, and be ſhamed: becauſe thou, Lord, haſt holden me, nd comforted me.

Preſerve my Soul, for I am holy] That is, ſanctied, in ſome Meaſure, by thy Grace, and ſincerely evoted to thy Service. This *David* ſpeaks, not in a Way of vain Oſtentation, but, partly, as a powerful Arument to move God to hear his Prayer, becauſe he as one of thoſe to whom God had engaged himſelf y Promiſe and Covenant; and, partly, by way of juſt indication of himſelf from the Cenſures of his Eneies, who repreſented him to the World as a groſs ſſembler, and ſecretly a very wicked Man; concernwhich he here makes a ſolemn Appeal to God, ring Audience and Help from God, on no other erms than upon this Suppoſition, that he was a holy an, which, by the Way, ſavoureth no more of Arrance, than where he, in another Place, profeſſeth great Love to, and Longing after God, his ſincere bedience to all God's Commands, and his Hatred of ery falſe Way, and the like.

PSAL. LXXXVII.

e Prophet celebrates the Glory of the Church, and God's Love to it; of the Increaſe, Honour, and Comfort thereof.

A Pſalm or Song for the Sons of *Korah*.

7. 1. HIS foundation *is* in the holy mountains. 2 The Lord loveth the tes of Zion, more than all the dwellings of cob. 3 Glorious things are ſpoken of thee, city of God. Selah. 4 I will make mention Rahab and Babylon, to them that know me; hold Philiſtia, and Tyre with Ethiopia: this n was born there. 5 And of Zion it ſhall be d, This and that man was born in her: and Higheſt himſelf ſhall eſtabliſh her. 6 The rd ſhall count when he writeth up the people, this *man* was born there. Selah. 7 As well ſingers as the players on inſtruments *ſhall be re*: all my ſprings *are* in thee.

This *Pſalm* was, without doubt, compoſed after the lding of the Temple; and, as learned Men think, it ſeems probable, when the People were newly rned out of *Babylon*, and laboured under many couragements about the Return of their Brethren; the very many Difficulties and Obſtructions they with in rebuilding their Temple and City.

PSAL. LXXXVIII.

Pſalmiſt *declares his former Practice of Prayer o God; begs preſent Audience; declares his Miery and Frailty, and what he ſuffered from God's Wrath, and the Unkindneſs of his Friends. His Mourning and Ejaculation.*

Song or Pſalm for the Sons of *Korah*, to the hief Muſician upon *Mahalath Leannoth, Maſbil* of *Heman* the *Ezrahite*.

1. O Lord God of my ſalvation, I have cried day *and* night before thee. 2 my prayer come before thee: incline thine unto my cry. 3 For my ſoul is full of bles: and my life draweth nigh unto the ve. 4 I am counted with them that go down the pit: I am as a man *that hath* no ſtrength. ree among the dead, like the ſlain that lie in grave, whom thou remembreſt no more: they are cut off from thy hand. 6 Thou id me in the loweſt pit, in darkneſs, in the deeps. 7 Thy wrath lieth hard upon me, and thou haſt afflicted *me* with all thy waves. Selah. 8 Thou haſt put away mine acquaintance far from me: thou haſt made me an abomination unto them: I am ſhut up, and I cannot come forth. 9 Mine eye mourneth by reaſon of affliction: Lord, I have called daily upon thee, I have ſtretched out my hands unto thee. 10 Wilt thou ſhew wonders to the dead? ſhall the dead ariſe *and* praiſe thee? Selah. 11 Shall thy lovingkindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction? 12 Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs? 13 But unto thee have I cried, O Lord, and in the morning ſhall my prayer prevent thee. 14 Lord, why caſteſt thou off my ſoul? *why* hideſt thou thy face from me? 15 I *am* afflicted and ready to die, from my youth up: *while* I ſuffer thy terrors, I am diſtracted. 16 Thy fierce wrath goeth over me, thy terrors have cut me off. 17 They came round about me daily like water, they compaſſed me about together. 18 Lover and friend haſt thou put far from me, *and* mine acquaintance into darkneſs.

Mahalath. This ſeems to be the Name of the Tune or Inſtrument, *Pſ.* liii. — *Leannoth*. This may be either the latter Part of the proper Name of the Tune or Inſtrument; or an appellative Name; and ſo ſome render it, *to ſing*, or *to be ſung*, to wit, alternately.

Who this *Heman* was, is uncertain. Not he who was the famous Singer in *David*'s Time, for he was of the Tribe of *Levi*, (1 *Chron.* vi. 32. xv. 17.) whereas this was deſcended from *Zerah*, who was one of the Sons of *Judah*, 1 Chron. ii. 6. where we find indeed not only *Heman*, but *Ethan*, (to whom the next Pſalm is aſcribed) mentioned as two of *Zerah*'s Sons: But we cannot reaſonably think that they were, in thoſe early Times, the Authors of theſe two Pſalms; becauſe *Ethan* plainly makes mention of *David*, and the Promiſe which God had paſſed to him of a perpetual Kingdom.

It remains therefore that theſe two here mentioned were of the Poſterity of the Sons of *Zerah* (thence called *Ezrahites*) and had the Names of their noble Anceſtors given them, to perpetuate the Memory of thoſe who were ſo famous for Wiſdom, 1 *Kings* iv. 31.

But in what Time they lived, cannot certainly be determined; it is probable when *Jechoniah*, otherwiſe called *Jehoiachin* (or after him *Zedekiah*) was taken, and carried captive to *Babylon*, together with Abundance of the Nobility, and principal Commanders and Artizans, 2 *Kings* xxiv. 14, 15, 16. In ſome of which Ranks, I ſuppoſe, ſays *Patrick*, this *Heman* was; who being caſt into a dark Priſon, (which hath made ſome fancy *Jehoiachin* himſelf made it) Ver. 6, 8. or otherwiſe as miſerably treated as if he had been in a Dungeon; bewails his private Calamity; as *Ethan* in the next Pſalm doth the Publick.

PSAL. LXXXIX.

The Pſalmiſt *praiſes God for keeping Covenant with* David *and his Seed; for his Care over the Church; and for his Favours to the Kingdom. Complains, expoſtulates with, prays to, and bleſſes God.*

Maſchil of *Ethan* the *Ezrahite*.

Ver. 1. I Will ſing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulneſs to all generations. 2 For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.

heavens. 3 I have made a covenant with my choſen, I have ſworn unto David my ſervant. 4 Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah. 5 And the heavens ſhall praiſe thy wonders, O Lord: thy faithfulneſs alſo in the congregation of the ſaints. 6 For who in the heaven can be compared unto the Lord? *who* among the ſons of the mighty can be likened unto the Lord? 7 God is greatly to be feared in the aſſembly of the ſaints: and to be had in reverence of all *them that are* about him. 8 O Lord God of hoſts, who *is* a ſtrong Lord like unto thee? or to thy faithfulneſs round about thee? 9 Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them. 10 Thou haſt broken Rahab in pieces, as one that is ſlain; thou haſt ſcattered thine enemies with thy ſtrong arm. 11 The heavens *are* thine, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof, thou haſt founded them. 12 The north and the ſouth thou haſt created them: Tabor and Hermon ſhall rejoice in thy name. 13 Thou haſt a mighty arm: ſtrong is thy hand, *and* high is thy right hand. 14 Juſtice and judgment *are* the habitation of thy throne: mercy and truth ſhall go before thy face. 15 Bleſſed *is* the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance. 16 In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted. 17 For thou *art* the glory of their ſtrength; and in thy favour our horn ſhall be exalted. 18 For the Lord is our defence: and the holy One of Iſrael *is* our king. 19 Then thou ſpakeſt in viſion to the holy One, and ſaidſt, I have laid help upon *one that is* mighty: I have exalted *one* choſen out of the people. 20 I have found David my ſervant: with my holy oyl have I anointed him. 21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him. 22 The enemy ſhall not exact upon him: nor the ſon of wickedneſs afflict him. 23 And I will beat down his foes before his face, and plague them that hate him. 24 But my faithfulneſs and my mercy *ſhall be* with him: and in my name ſhall his horn be exalted. 25 I will ſet his hand alſo in the ſea, and his right hand in the rivers. 26 He ſhall cry unto me, Thou *art* my father, my God, and the rock of my ſalvation. 27 Alſo I will make him *my* firſt-born, higher than the kings of the earth. 28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him. 29 His ſeed alſo will I make *to endure* for ever, and his throne as the days of heaven. 30 If his children forſake my law, and walk not in my judgments; 31 If they break my ſtatutes, and keep not my commandments: 32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. 33 Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. 34 My covenant will I not break, nor alter the thing *that is* gone out of my lips. 35 Once have I ſworn by my holineſs, that I will not lie unto David. 36 His ſeed ſhall endure for ever, and his throne as the ſun before me. 37 It ſhall be eſtabliſhed for ever as the moon, and *as* a faithful witneſs in heaven. Selah. 38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed. 39 Thou haſt made void the covenant of thy ſervant: thou haſt profaned his crown, *by caſting it* to the ground. 40 Thou haſt broken down all his hedges, thou haſt brought his ſtrong holds to ruin. 41 All that paſs by the way ſpoil him: he is a reproach to his neighbours. 42 Thou haſt ſet up the right hand of his adverſaries; thou haſt made all his enemies to rejoice. 43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battle. 44 Thou haſt made his glory to ceaſe, and caſt his throne down to the ground. 45 The days of his youth haſt thou ſhortened; thou haſt covered him with ſhame. Selah. 46 How long, Lord, wilt thou hide thy ſelf, for ever? ſhall thy wrath burn like fire? 47 Remember how ſhort my time is: wherefore haſt thou made all men in vain? 48 What man *is he that* liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah. 49 Lord, where are thy former loving-kindneſſes, which thou ſwareſt unto David in thy truth? 50 Remember, Lord, the reproach of thy ſervants; *how* I do bear in my boſom *the reproach of* all the mighty people; 51 Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footſteps of thine anointed. 52 Bleſſed *be* the Lord for evermore, Amen, and amen.

The Author of this *Pſalm* was near of Kin to him that made the foregoing, (as was there obſerv'd) and they lived, I ſuppoſe, ſays *Patrick*, in the ſame Time. Only *Heman* bewailed ſome private Affliction which had befallen him; whereas *Ethan* (after a thankful Acknowledgment of the Benefits God beſtowed upon them, and eſpecially of his Promiſe made to *David* by *Samuel* and *Nathan* of ſettling the Kingdom upon him and his Poſterity for ever) ſadly laments the public Calamity, by the Subverſion of the Royal Family and Government, in the Days of *Jehoiachin*, or *Zedekiah*. Whoſe miſerable Fate ſeems in the Concluſion of the *Pſalm* to be bewailed with the greater Paſſion, becauſe it looked like a Breach of God's Promiſe to *David*; and gave the *Babylonians* and other Nations who aſſiſted in their Deſtruction, Occaſion to ſay that notwithſtanding all the Promiſes they boaſted of and the Fidelity of their God in their Performance, there was now a Period put to *David*'s Family and Kingdom.

That's the cleareſt Account I can give of the Meaning of the laſt Clauſe of the laſt Verſe but one; where we read that they *reproached the Foot-ſteps of his anointed.* The Word we render *Foot-ſteps*, ſignifies properly *the Heel of a Man's Foot*; and from thence is transferred to ſignify the End of any Thing, as in *Pſal.* cxix. 33. which Notion of it, in my Judgment, beſt ſuits with all that goes before in the Pſalm, concerning the Stability of *David*'s Kingdom; which their Enemies now boaſted (as we ſay) they ſaw upon its Legs: And the Truth is, it was never reſtored to the Family, till *Chriſt*, the great Son of *David*, came; to whom ſome Paſſages in this Pſalm are applied even by the *Jews* themſelves.

PSAL. XC.

Moſes *declares the Eternity and Providence of God; deſcribes the Miſery and Shortneſs of Man's Life; prays for Wiſdom to number his Days; and for the Knowledge and ſenſible Experience of God's good Providence.*

A Prayer of *Moſes*, the Man of God.

Ver. 1. LORD, thou haſt been our dwelling-
the mountains were brought forth, or ever thou
hadſt formed the earth and the world: even
from everlaſting to everlaſting thou *art* God. 3
Thou turneſt man to deſtruction: and ſayeſt,
Return ye children of men. 4 For a thouſand
years in thy ſight *are but* as yeſterday when it is
paſt, and *as* a watch in the night. 5 Thou
carrieſt them away as with a flood, they are *as*
a ſleep: in the morning *they are* like graſs *which*
groweth up. 6 In the morning it flouriſheth,
and groweth up; in the evening it is cut down,
and withereth. 7 For we are conſumed by thine
anger, and by thy wrath are we troubled. 8 Thou
haſt ſet our iniquities before thee, our ſecret ſins in
the light of thy countenance. 9 For all our days
are paſſed away in thy wrath: we ſpend our
years as a tale *that is told.* 10 The days of our
years *are* threeſcore years and ten; and if by
reaſon of ſtrength *they be* fourſcore years, yet is
their ſtrength, labour and ſorrow: for it is ſoon
cut off, and we flie away. 11 Who knoweth
the power of thine anger? even according to thy
fear, *ſo is* thy wrath. 12 So teach *us* to number
our days, that we may apply *our* hearts unto
wiſdom. 13 Return, O Lord, how long? and
let it repent thee concerning thy ſervants. 14
O ſatisfie us early with thy mercy; that we may
rejoice and be glad all our days. 15 Make us
glad according to the days *wherein* thou haſt
afflicted us, *and* the years *wherein* we have ſeen
evil. 16 Let thy work appear unto thy ſervants,
and thy glory unto their children. 17 And let
the beauty of the Lord our God be upon us:
and eſtabliſh thou the work of our hands, up-
on us, yea, the work of our hands eſtabliſh thou

Here begins the *fourth* Book of *Pſalms*; in this diſ-
ring from the reſt, that as thoſe of the *firſt* Book
moſt of them aſcribed to *David*, and thoſe of the
ird, in great Part, to the Sons of *Korah*, and thoſe
the *third* to *Aſaph*; ſo there are few of theſe whoſe
thor is certainly known: And therefore, ſays *Pa-*
, I ſuppoſe, were all put together in one and the
Collection. The firſt of them indeed being made
Moſes, the *Hebrews* have entertained a Conceit
ich St. *Jerome* and St. *Hillary* alſo follow) that he
the Author alſo of the *Ten* next enſuing: But as
is no Reaſon for that, ſo I can ſee no Cauſe why
ſhould fancy *David*, or ſome of the Children of
in his Time, or a *Singer* of that Name (as
Ezra conjectures) to have compoſed this preſent
; when not only the Title expreſly gives it to
Moſes who was *the Man of God* (as their Law-
is called *Deut.* xxxiii. 1.) or that famous Pro-
by whom God ſpake to them; but the *Chaldee*
hraſe, and the very Matter of the Pſalm ſuffi-
y ſhew, that it was a Meditation of his, when
eople offended ſo highly againſt God in the Wil-
ſs (eſpecially by murmuring at the Relation the
brought them of the good Land, *Numb.* xiv.)
e ſhorten'd their Lives to *ſeventy* or *eighty* Years
moſt; and ſuffer'd them not to arrive at the
of their Anceſtors, or of *Moſes*, *Caleb*, and *Jo-*
whoſe Lives he prolonged to an *hundred and*
Years.

PSAL. XCI.

Pſalmiſt *deſcribes the happy State of the Godly, their Safety, and Place of Habitation.*

Ver. 1. HE that dwelleth in the ſecret place of
the moſt High, ſhall abide under
the ſhadow of the Almighty. 2 I will ſay of
the Lord, *He is* my refuge and my fortreſs: my
God, in him will I truſt. 3 Surely he ſhall de-
liver thee from the ſnares of the fowler: *and*
from the noiſome peſtilence. 4 He ſhall cover
thee with his feathers, and under his wings ſhalt
thou truſt: his truth *ſhall be thy* ſhield and buckler.
5 Thou ſhalt not be afraid for the terror by
night: *nor* for the arrow *that* flieth by day: 6
Nor for the peſtilence *that* walketh in darkneſs:
nor for the deſtruction that waſteth at noon-day.
7 A thouſand ſhall fall at thy ſide, and ten thouſand
at thy right hand: *but* it ſhall not come nigh thee.
8 Only with thine eyes ſhalt thou behold, and
ſee the reward of the wicked. 9 Becauſe thou
haſt made the Lord *which is* my refuge, *even* the
moſt High, thy habitation: 10 There ſhall no
evil befall thee, neither ſhall any plague come
nigh thy dwelling. 11 For he ſhall give his
angels charge over thee, to keep thee in all thy
ways. 12 They ſhall bear thee up in *their*
hands, leſt thou daſh thy foot againſt a ſtone.
13 Thou ſhalt tread upon the lion, and adder:
the young lion, and the dragon ſhalt thou
trample under feet. 14 Becauſe he hath ſet his
love upon me, therefore will I deliver him: I
will ſet him on high, becauſe he hath known my
name. 15 He ſhall call upon me, and I will
anſwer him: I *will be* with him in trouble, I
will deliver him and honour him. 16 With
long life will I ſatisfie him, and ſhew him my
ſalvation.

The Author of this *Pſalm* is not known, but the Occaſion ſeems to have been ſome great Peſtilence. Now, ſays *Patrick*, there is no Peſtilence ſo likely to have given Occaſion to this *Pſalm*, as that in the latter End of *David*'s Reign; who having number'd the People, and not made thoſe Acknowledgments to God which the Law in that Caſe deſcribed, (*Exod.* xii.) had this ſad Choice given him by the Prophet *Gad*, whether he would be puniſhed for his Negligence by Famine, by the Sword of his Enemies, or by Peſtilence. And ſubmitting to the laſt, was taught, very probably, by that Prophet, called *David's Seer*, to recommend himſelf to the divine Protection, in the Words of this *Pſalm*. For that *David* himſelf was the Author, as ſome conceive, is not ſo probable; becauſe there is no ſuch Confeſſion of his Sin, and Deprecation of the divine Diſpleaſure in this *Pſalm*, as we read he made on that Occaſion, 2 *Sam.* xxiv. 1 *Chron.* xxi. unleſs we will imagine, that he made this *Pſalm* after that Plague, to direct and excite all others to make God their Refuge, as he had done, in ſuch-like Calamities.

The antient Interpreters, by *Shacal*, (which commonly ſignifies *a Lion*) do ſo unanimouſly underſtand ſome Kind of Serpent, and not without Reaſon (as *Bochart* hath demonſtrated) that I muſt take the Word in the ſame Senſe, Ver. 13.

PSAL. XCII.

An Exhortation to praiſe God for his great Works; his Judgments on the Wicked, and gracious Promiſes to the Righteous, who ſhall be fruitful.

A Pſalm or Song for the Sabbath-day.

Ver. 1. IT *is a* good *thing* to give thanks unto
the Lord, and to ſing praiſes unto thy
name, O moſt High: 2 To ſhew forth thy
loving-kindneſs in the morning, and thy faith-
fulneſs every night; 3 Upon an inſtrument of

ten ſtrings, and upon the pſaltery; upon the harp with a ſolemn ſound. 4 For thou, Lord, haſt made me glad through thy work: I will triumph in the works of thy hands. 5 O Lord, how great are thy work! *and* thy thoughts are very deep. 6 A brutiſh man knoweth not: neither doth a fool underſtand this. 7 When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh: *it is* that they ſhall be deſtroyed for ever. 8 But thou, Lord, *art moſt* high for evermore. 9 For lo thine enemies, O Lord: for lo thine enemies ſhall periſh: all the workers of iniquity ſhall be ſcattered. 10 But my horn ſhalt thou exalt like *the horn of* an unicorn: I ſhalt be anointed with freſh oyl. 11 Mine eye alſo ſhall ſee *my deſire* on mine enemies; *and* mine ears ſhall hear my *deſire* of the wicked that riſe up againſt me. 12 The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon. 13 Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God. 14 They ſhall ſtill bring forth fruit in old age: they ſhall be fat and flouriſhing: 15 To ſhew that the Lord is upright: *he is* my rock, and there is no unrighteouſneſs in him.

If *Adam* had made this *Pſalm* preſently after he was created, in the Evening of the Sabbath (which is a Rabbinical Fancy, mentioned in the *Midraſh* upon this Place) ſure it would have been ſet in this *fourth* Book of *Pſalms*, before that of *Moſes*, who may more probably be conceived to have compoſed it, to raiſe the Hearts of the *Iſraelites*, to the proper Buſineſs of the *Sabbath-day*; which was to praiſe God, when they meditated upon his wonderful Works, not only of Creation, but of Providence, in the Government of the World.

But there is no Certainty of theſe Things, or rather it is certain that neither of theſe Conjectures is true. For as *Adam* in Paradiſe had no Enemies to riſe up againſt him, nor was troubled with any Workers of Iniquity (as Ver. 7, 11.) and there were no Pſalteries, Harps, and Inſtruments of Muſick then made, which *Moſes* himſelf ſays, were found out by *Jubal*; ſo thoſe Inſtruments were not employed in the Service of God till the Days of *David*; who may therefore more reaſonably be thought to have made this *Pſalm for the Sabbath*, than either of the other; after God had given him ſuch *Reſt round about from all his Enemies*, 2 Sam. vii. 2. that he concluded he ſhould be able to ſubdue thoſe who ſhould hereafter adventure to oppoſe him; ſuch as thoſe mentioned in the following Chapter, 2 *Sam.* viii. 10.

PSAL. XCIII.

A Deſcription of the Majeſty and Power of God. The Certainty of God's Word, and the Neceſſity of Holineſs in God's Houſe.

Ver. 1. THE Lord reigneth, he is cloathed with majeſty, the Lord is cloathed with ſtrength *wherewith* he hath girded himſelf: the world alſo is ſtabliſhed that it cannot be moved. 2 Thy throne is eſtabliſhed of old: thou *art* from everlaſting. 3 The floods are lifted up, O Lord, the floods have lifted up their voice, the floods have lift up their waves. 4 The Lord on high *is* mightier than the noiſe of many waters, *yea, than* the mighty waves of the ſea. 5 Thy teſtimonies are very ſure: holineſs becometh thine houſe, O Lord, for ever.

There is no Title in the *Hebrew* to tell us who was the Author of this *Pſalm*; nor was there any in *Origen*'s *Hexaplus*, or in *Euſebius*, as *Theodoret* confeſſes; who found in the *Greek* Copy which he uſed, this *Pſalm* called, *An Ode of David in Praiſe of God*. To which hath been ſince added, *in the Day before the Sabbath, when the Earth began to be inhabited.* Which *Muſculus* thinks, was not raſhly done by the Greeks; but ſuſpects they were moved to it, becauſe they knew, perhaps, that the *Jews* uſed this *Pſalm* upon that Day: As indeed they did; for the Words of the *Talmud*, in the Title *Kediſhim*, confirm his Suſpicion; which are theſe, (as I find them ſet down by *de Dieu* upon the foregoing Pſalm) *The Canticles which the Levite ſung in the Sanctuary, were as follow; on the firſt Day of the Week the* xxiv. *on the* ſecond *the* xlviii. *the* third *the* lxxxii. *on the* fourth *the* xciv. *on the* fifth *the* lxxxi. *on the* ſixth *the* xciii. *and on the* ſeventh *the* xcii.

Nor is the Matter of this *Pſalm* more diſtant from the foregoing, than the *ſixth* Day is from the *ſeventh*; for it ſeems to me, ſays *Patrick*, to have been compoſed, when ſome of thoſe potent Enemies began to take Heart again, and threaten to diſturb *David*'s Peace and Tranquillity; which, in the foregoing Pſalm, he ſaid he was confident they ſhould never be able to overthrow. Tho', in the more ſublime Senſe, it ought to be applied to the Stability of *Chriſt*'s Kingdom, which ſeveral of the *Jews* acknowledge, is propheſied of in this, and in all the Pſalms that follow unto the *Hundredth*.

PSAL. XCIV.

The Pſalmiſt *calls to God for Juſtice; complains of Tyranny and Impiety; teaches Fools God's Providence; ſhews the bleſſed Effects of affliction. God the Defence and Refuge of the Afflicted.*

Ver. 1. O Lord God, to whom vengeance belongeth: O God, to whom vengeance belongeth, ſhew thy ſelf. 2 Lift up thy ſelf, thou judge of the earth: render a reward to the proud. 3 Lord, how long ſhall the wicked, how long ſhall the wicked triumph? 4 *How long* ſhall they utter *and* ſpeak hard things? *and* all the workers of iniquity boaſt themſelves? 5 They break in pieces thy people, O Lord, and afflict thine heritage. 6 They ſlay the widow and the ſtranger, and murder the fatherleſs. 7 Yet they ſay, The Lord ſhall not ſee: neither ſhall the God of Jacob regard *it*. 8 Underſtand, ye brutiſh among the people: and ye fools, when will ye be wiſe? 9 He that planteth the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee? 10 He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know*? 11 The Lord knoweth the thoughts of man, that they *are* vanity. 12 Bleſſed *is* the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy law: 13 That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked. 14 For the Lord will not caſt off his people, neither will he forſake his inheritance. 15 But judgment ſhall return unto righteouſneſs: and all the upright in heart ſhall follow it. 16 Who will riſe up for me againſt the evil doers? or who will ſtand up for me againſt the workers of iniquity? 17 Unleſs the Lord *had been* my help, my ſoul had almoſt dwelt in ſilence. 18 When I ſaid, My foot ſlippeth: thy mercy, O Lord, held me up. 19 In the multitude of my thoughts within me, thy comforts delight my ſoul. 20 Shall the throne of iniquity have fellowſhip with thee, which frameth miſchief by a law? 21 They gather themſelves together againſt the ſoul of the righteous,

righteous; and condemn the innocent blood. 22 But the Lord is my defence: and my God *is* the rock of my refuge. 23 And he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs; yea, the Lord our God ſhall cut them off.

This *Pſalm* alſo wants an Inſcription in the *Hebrew*, to tell us who was the Author of it; but the later *Greeks* entitle *David* to it; and call it, *A Pſalm of his for the fourth Day of the Week*; which they had (as above ſhewn) from the *Hebrew* Tradition in the *Talmud*. And he hath little Acquaintance with the Hiſtory of *David*, who doth not ſee here is an exact Deſcription of the Court of *Saul*, who abuſed their Authority to all Manner of Oppreſſion and Violence, eſpecially againſt *David*, without any Fear of God, or Thought that he would call them to an Account for it; as he complains in ſeveral other Pſalms; particularly LVII, LVIII, LIX.

PSAL. XCV.

An Exhortation to praiſe God. A Caution againſt Hardneſs of Heart; God's Threatening againſt it confirmed by an Oath.

Ver. 1. O Come, let us ſing unto the Lord: let us make a joyful noiſe to the rock of our ſalvation. 2 Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms. 3 For the Lord *is* a great God, and a great King above all gods. 4 In his hand *are* the deep places of the earth: the ſtrength of the hills *is* his alſo. 5 The ſea *is* his, and he made it: and his hands formed the dry land. 6 O come, let us worſhip and bow down: let us kneel before the Lord our maker. 7 For he is our God, and we *are* the people of his paſture, and the ſheep of his hand: to-day if ye will hear his voice, 8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderneſs: 9 When your fathers tempted me, proved me, and ſaw my work. 10 Forty years long was I grieved with this generation, and ſaid, *It is* a people that do err in their heart, and they have not known my ways. 11 Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

This *Pſalm*, tho' it has no Title in the *Hebrew*, yet in the *Greeks* is called *A Pſalm of David*: See alſo Heb. iv. 7. Altho' it is delivered in general Terms, as an Invitation to Mankind to yield unto the true God, that Praiſe, Worſhip and Obedience which he requires and deſerves, yet it hath a ſpecial Reference to the Days of the *Meſſiah*; of which Chriſtians have great Reaſon to doubt, ſeeing it is underſtood ſo by the *Hebrew* Doctors themſelves; alſo by the Apoſtle *Heb.* iii. 7, &c. and eſpecially *Heb.* iv. 3 — 9, where he not only expounds it of thoſe Times, but proves that it cannot be meant of the former Times of the State of the Church.

PSAL. XCVI.

The Inhabitants of Heaven, Earth, and Sea, are called upon to praiſe the Lord, for his great Honour and Majeſty, and for his wiſe Government of the World.

Ver. 1. O Sing unto the Lord a new ſong: ſing unto the Lord all the earth. 2 Sing unto the Lord, bleſs his name: ſhew forth his ſalvation from day to day. 3 Declare his glory among the heathen, his wonders among all people. 4 For the Lord *is* great, and greatly to be praiſed: he *is* to be feared above all gods. 5 For all the gods of the nations *are* idols: but the Lord made the heavens. 6 Honour and majeſty *are* before him: ſtrength and beauty are in his ſanctuary. 7 Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and ſtrength. 8 Give unto the Lord the glory *due unto* his name: bring an offering and come into his courts. 9 O worſhip the Lord in the beauty of holineſs: fear before him all the earth. 10 Say among the heathen, *that* the Lord reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved; he ſhall judge the people righteouſly. 11 Let the heavens rejoyce, and let the earth be glad: let the ſea roar, and the fulneſs thereof. 12 Let the field be joyful, and all that is therein: then ſhall all the trees of the wood rejoyce 13 Before the Lord; for he cometh, for he cometh to judge the earth; he ſhall judge the world with righteouſneſs, and the people with his truth.

This *Pſalm* was compoſed by *David*, upon Occaſion, or at the Time of bringing the Ark into the Tabernacle, which God had prepared for it in *Zion*, as may be gathered by comparing it with 1 *Chron.* xvi. 7, 23, 24, &c. where almoſt the whole Pſalm is to be found. As the Ark was an evident Type of the Meſſiah, ſo *David*'s Thoughts, or at leaſt the Deſign of the Spirit of God, which indited this *Pſalm*, was extended beyond, and above it, even to the Time of the *Meſſiah*, and to his glorious and univerſal Kingdom, in which, not the *Jews* only, but the *Gentiles* ſhould worſhip the true God, and kiſs his Son the *Meſſiah*.

PSAL. XCVII.

A Deſcription of the Majeſty of God's Kingdom; the Church's Joy at his Juſtice and Judgment upon Idolaters. An Exhortation to Godlineſs and ſpiritual Rejoicing.

Ver. 1. THe Lord reigneth, let the earth rejoice: let the multitude of iſles be glad thereof. 2 Clouds and darkneſs *are* round about him: righteouſneſs and judgment *are* the habitation of his throne. 3 A fire goeth before him, and burneth up his enemies round about. 4 His lightnings enlighten the world; the earth ſaw and trembled. 5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth. 6 The heavens declare his righteouſneſs: and all the people ſee his glory. 7 Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him all *ye* gods. 8 Zion heard, and was glad, and the daughters of Judah rejoiced; becauſe of thy judgments, O Lord. 9 For thou, Lord, *art* high above all the earth: thou art exalted far above all gods. 10 Ye that love the Lord, hate evil: he preſerveth the ſouls of his ſaints, he delivereth them out of the hand of the wicked. 11 Light *is* ſown for the righteous, and gladneſs for the upright in heart. 12 Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his holineſs.

If we could conceive, with ſome of the *Hebrews*, that *Moſes* was the Author of this *Pſalm*, I ſhould think, ſays

says *Patrick*, it was composed after the *Israelites* had conquered *Sihon* and his Land; over whom they triumphed, as he had done over the former Possessors of that Country. But the Psalm seems so plainly to have been composed, in pursuance of what was said of the foregoing Psalm, that *the Lord reigneth*, and is King, not only over *Israel*, but all the Earth; that one cannot but think they had the same Author; who shews the Truth of that, by the illustrious Victories which God, as their King, had given them over all those that opposed them. For the 8th Verse makes it manifest, that this *Psalm* hath Respect to some Conquests they had lately made over the Heathen; which, it's likely, were no other than those which *David* won over divers Nations, not long after he had brought the Ark to *Sion* (1 Chron. xviii. 1.) and delivered the foregoing Hymn to be sung, to put the *Israelites* in Hope, and their Enemies in Fear, of the great Things which should ensue upon this special Presence of God among them. Which moved the *Greeks* to call this *A Psalm of* David, *after his Land was restored unto him*; that is, after he was made Master of all those Countries, which God antiently designed to have been the Inheritance of *Israel*.

But whatever was the carnal Sense, it belongs in the divine Meaning, to *Christ*'s Triumph over the Grave, and all the Powers of Darkness, at his Resurrection, and Ascension to his Throne in Heaven, as appears by those Words, which the Apostle to the *Hebrews* alledges out of the 7th Verse, and applies to *Christ*'s Royal Power and Authority over Angels; which the *Hebrew* Doctors themselves, as *Kimchi* confesses, take to be there intended.

PSAL. XCVIII.

The Prophet exhorts Jews, Gentiles, *and all other Creatures, to praise God for his Truth and Salvation.*

A *Psalm*.

Ver. 1. O Sing unto the Lord a new song, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory. 2 The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. 3 He hath remembred his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. 4 Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise. 5 Sing unto the Lord with the harp; with the harp, and the voice of a psalm. 6 With trumpets, and sound of cornet, make a joyful noise before the Lord, the king. 7 Let the sea roar, and the fulness thereof: the world, and they that dwell therein. 8 Let the floods clap their hands: let the hills be joyful together. 9 Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

There is no Title here but only this, *A Psalm*; to which the *Greeks* add, *of David*; who, it is very probable, was the Author; or if he was not, it was made by some holy Man in Imitation of what *David* saith in xcvith (of many of whose Expressions this *Psalm* consists) upon Occasion of some remarkable Deliverance which God had granted to *Israel*, as an Earnest of future Blessings; especially of the Coming of that great Blessing, the Lord *Christ*, to give complete Salvation to his People.

PSAL. XCIX.

The Psalmist *sets forth the mighty Power of God in* Zion. *God's Holiness a Reason for our praising him. The Church exhorted, by the Example of their Forefathers, to praise and magnify him in his holy Hill.*

Ver. 1. THE Lord reigneth, let the people tremble: he sitteth *between* the cherubims, let the earth be moved. 2 The Lord is great in Zion, and he *is* high above all people. 3 Let them praise thy great and terrible name; *for* it *is* holy. 4 The kings strength also loveth judgment, thou dost establish equity, thou executest judgment and righteousness in Jacob. 5 Exalt ye the Lord our God, and worship at his footstool: *for* he *is* holy. 6 Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the Lord, and he answered them. 7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them. 8 Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. 9 Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy.

The *Greeks* entitle *David* to this *Psalm*; which seems to have been made upon the same Occasion, and to the same Effect with the *three* foregoing, only with these *two* Differences; *first*, that from the Consideration of the Royal Power of the Lord (who had manifested himself by some notable Conquests over his Enemies, to be the only Monarch, whose Sovereignty extends over all the World) they should mix Fear with Trembling together with that Joy and Exaltation, to which in the former Psalm he had excited them. And *secondly*, that he doth not so plainly, as in those Psalms, prophesy of the Kingdom of the Lord *Christ*.

Exalt ye the Lord our God, and worship at his Footstool; for he is holy] Thus paraphrased by *Patrick*: Do you therefore, above all People, extol the Lord our God, both in your Thoughts, Affections, and Words, and turning your Faces towards the Ark of his Presence, prostrate yourselves before his Majesty, in Token of your absolute Subjection to him; for he is incomparably above all other Beings, and the proper Object of your Adoration.

PSAL. C.

An Exhortation to praise God joyfully for his Goodness, Power, Goodness, and Faithfulness, to the Church.

A *Psalm* of Praise.

Ver. 1. MAke a joyful noise unto the Lord, all ye lands. 2 Serve the Lord with gladness: come before his presence with singing. 3 Know ye that the Lord he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people and the sheep of his pasture. 4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name. 5 For the Lord *is* good; his mercy *is* everlasting: and his truth endureth to all generations.

This *Psalm* seems to have been composed for the Use of the *Israelites*, in their Thanksgivings, or upon other solemn Occasions of praising God, as the Title speaks. The *Psalmist* prophesieth, that God's Benefits, in calling the *Gentiles*, shall be so great, that they shall have wonderful Occasion to praise his Mercy, and rejoice.

The *Greeks* think it was made by *David*, who

ites all the World to join with the *Iſraelites*, in the ervice of Him who was kind and gracious to them be- ond Expreſſion. Accordingly we *Chriſtians* now pro- erly uſe it, in Acknowledgment of God's wonderful ove to us in *Chriſt*; by whom we offer up conti- ually ſpiritual Sacrifices; for redeeming us by the Sa- ifice He made of himſelf; for making the World ew, and creating us again to good Works, according his faithful Promiſes, which we may depend upon ever. See *Pool* and *Patrick*.

PSAL. CI.

avid *makes a Vow to praiſe the Lord, to walk perfectly for an Example, to deſtroy all the Wicked; and to delight in the Faithful of the Lord.*

A *Pſalm* of *David*.

r. 1. I Will ſing of mercy and judgment: unto thee, O Lord, will I ſing. 2 I will have my ſelf wiſely in a perfect way; O when lt thou come unto me? I will walk within y houſe with a perfect heart. 3 I will ſet no cked thing before mine eyes: I hate the work them that turn aſide, it ſhall not cleave to me. A froward heart ſhall depart from me: I will t know a wicked *perſon*. 5 Whoſo privily ndereth his neighbour, him will I cut off: him t hath an high look, and a proud heart, will t I ſuffer. 6 Mine eyes *ſhall be* upon the faith- l of the land, that they may dwell with me: that walketh in a perfect way, he ſhall ſerve . 7 He that worketh deceit, ſhall not dwell thin my houſe: he that telleth lies, ſhall not ry in my ſight. 8 I will early deſtroy all the cked of the land: that I may cut off all wicked ers from the city of the Lord.

The Title tells us who made this *Pſalm*; and the tter of it is ſo plain, that any Body may ſee it is a s Reſolution of *David*, to govern firſt himſelf, and n his Court, and then his Kingdom, with ſo much e, that the Good might expect all Favour from him, no wicked Man, of any Sort, have the leaſt Coun- ance or Encouragement.

David ſeems to have compoſed it between the Time God's promiſing the Kingdom to him, and his actual ſeſſion of it, as appears from Ver. 2. and from the ntexture of the Pſalm, wherein *David* conſiders at Manner of King he would be, when God ſhould ce him upon the Throne; promiſing openly that he uld be merciful and juſt, in puniſhing Vice, and couraging the Godly.

PSAL. CII.

e Church prays for Audience, and complains of her Sufferings, but comforts herſelf in the eternal Mercy of God. Deliverance from the Babyloniſh *Captivity, and the Reſtoration of* Jeruſalem *foretold.*

Prayer for the Afflicted, when he is over- whelmed, and poureth out his Complaints be- fore the Lord.

r. 1. HEar my prayer, O Lord, and let my cry come unto thee. 2 Hide not face from me in the day *when* I am in trouble, line thine ear unto me: in the day *when* I call, wer me ſpeedily. 3 For my days are con- ed like ſmoak: and my bones are burnt as an rth. 4 My heart is ſmitten, and withered e graſs; ſo that I forget to eat my bread. By reaſon of the voice of my groaning, my bones cleave to my ſkin. 6 I am like a pelican in the wilderneſs: I am like an owl of the deſart. 7 I watch, and am as a ſparrow alone upon the houſe-top. 8 Mine enemies reproach me all the day: *and* they that are mad againſt me, are ſworn againſt me. 9 For I have eaten aſhes like bread, and mingled my drink with weeping: 10 Becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down. 11 My days are like a ſhadow that declineth: and I am withered like graſs. 12 But thou, O Lord, ſhalt endure for ever, and thy remembrance unto all generations. 13 Thou ſhalt ariſe, *and* have mercy upon Zion: for the time to favour her, yea, the ſet time is come. 14 For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof. 15 So the heathen ſhall fear the name of the Lord: and all the kings of the earth thy glory. 16 When the Lord ſhall build up Zion, he ſhall appear in his glory. 17 He will regard the prayer of the deſtitute, and not deſpiſe their prayer. 18 This ſhall be written for the generation to come: and the people which ſhall be created, ſhall praiſe the Lord. 19 For he hath looked down from the height of his ſanctuary: from heaven did the Lord behold the earth: 20 To hear the groaning of the priſoner, to looſe thoſe that are appointed to death; 21 To declare the name of the Lord in Zion, and his praiſe in Jeruſalem: 22 When the people were gathered together, and the kingdoms to ſerve the Lord. 23 He weakned my ſtrength in the way; he ſhortned my days. 24 I ſaid, O my God, take me not away in the midſt of my days: thy years *are* throughout all generations. 25 Of old haſt thou laid the foundation of the earth: and the heavens *are* the work of thy hands. 26 They ſhall periſh, but thou ſhalt endure: yea, all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed. 27 But thou *art* the ſame, and thy years ſhall have no end. 28 The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.

This is a Prayer compoſed by ſome pious Perſon (toward the latter End of the Captivity of *Babylon*, or rather, preſently after their Return from thence, to their own Country, Ver. 13, 14.) who was extremely afflicted, and even overwhelmed with Grief and Trouble, to ſee the Temple ſtill lie in its Rubbiſh, and the Rebuilding of it hindered by many Enemies. This was the Cauſe of thoſe ſad Complaints and Lamentations, wherein he takes the Liberty to repreſent their Condition unto the Lord, and thereby give ſome Eaſe to his oppreſſed Spirit; which began to lift up itſelf with ſome comfortable Hopes, when he conſidered both the Faithfulneſs of God to his Promiſes, and the Honour it would be to Him, when the Nations round about ſhould ſee the wonderful Reſtoration happily completed, and thereby invited to embrace their Religion. Which proved a lively Emblem of the Coming of the *Gentiles* into the Church of *Chriſt*; the Eternity of whoſe Kingdom, is here propheſied of in the Concluſion of this Pſalm. Which, as *Theodoret* well expreſſes it, may ſerve for any Man's Uſe who wreſtles with any great Calamity, and implores the divine Favour for his Help and Deliverance. It may be applied alſo to his ſad Condition, who groans under the Burden of his Sins, and cries for Mercy; being the *fifth* among thoſe *ſeven* which are called *Penitential Pſalms*.

PSAL. CIII.

David *ſtirs up himſelf to bleſs God for his manifold Mercies to himſelf and to the Church; he conſiders the Frailty of Men, and exhorts all Creatures to praiſe him.*

A *Pſalm* of *David.*

Ver. 1. BLeſs the Lord, O my ſoul: and all that is within me, *bleſs* his holy name. 2 Bleſs the Lord, O my ſoul, and forget not all his benefits. 3 Who forgiveth all thine iniquities: who healeth all thy diſeaſes. 4 Who redeemeth thy life from deſtruction: who crowneth thee with loving-kindneſs and tender mercies. 5 Who ſatisfieth thy mouth with good *things: ſo that* thy youth is renewed like the eagles. 6 The Lord executeth righteouſneſs and judgment for all *that are oppreſſed.* 7 He made known his ways unto Moſes, his acts unto the children of Iſrael. 8 The Lord is merciful and gracious, ſlow to anger, and plenteous in mercy. 9 He will not always chide: neither will he keep *his anger* for ever. 10 He hath not dealt with us after our ſins; nor rewarded us according to our iniquities. 11 For as the heaven is high above the earth: *ſo* great is his mercy toward them that fear him. 12 As far as the eaſt is from the weſt: *ſo* far hath he removed our tranſgreſſions from us. 13 Like as a father pitieth *his* children: *ſo* the Lord pitieth them that fear him. 14 For he knoweth our frame: he remembreth that we *are* duſt. 15 *As for* man, his days *are* as graſs: as a flower of the field, ſo he flouriſheth. 16 For the wind paſſeth over it, and it is gone; and the place thereof ſhall know it no more. 17 But the mercy of the Lord *is* from everlaſting to everlaſting upon them that fear him: and his righteouſneſs unto childrens children: 18 To ſuch as keep his covenant, and to thoſe that remember his commandments to do them. 19 The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all. 20 Bleſs the Lord, ye his angels, that excel in ſtrength, that do his commandments, hearkning unto the voice of his word. 21 Bleſs ye the Lord, all ye his hoſt, *ye* miniſters of his that do his pleaſure. 22 Bleſs the Lord, all his works in all places of his dominion: bleſs the Lord, O my ſoul.

The Title tells us, that this is one of *David*'s *Pſalms*; and the 3d, 4th, and 5th Verſes may ſatisfy us, that he compoſed it after his Recovery from a dangerous Sickneſs, to ſuch a vigorous Health, as the Eagles have when they renew their Plumes. To that he alludes Ver. 5. as *Euthymius* and St. *Jerome* underſtand it. The latter of whom ſays, upon *Iſa.* xl. that he had often thought the Eagles do no other Way return to Youthfulneſs, when they are old, but only by Change of their Feathers.

PSAL. CIV.

The Prophet ſtirs up himſelf to praiſe God for his Power manifeſted in the Creation, and his Wiſdom in governing all Things; vows perpetually to praiſe him, and curſes the Unthankfulneſs of the Wicked.

Ver. 1. BLeſs the Lord, O my ſoul: O Lord my God, thou art very great, thou art cloathed with honour and majeſty. 2 Who covereſt *thy ſelf* with light, as *with* a garment: who ſtretcheſt out the heavens like a curtain: 3 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind. 4 Who maketh his angels ſpirits; his miniſters a flaming fire. 5 *Who* laid the foundations of the earth, *that* it ſhould not be removed for ever. 6 Thou coveredſt it with the deep as *with* a garment: the waters ſtood above the mountains. 7 At thy rebuke they fled: at the voice of thy thunder they haſted away. 8 They go up by the mountains: they go down by the valleys unto the place which thou haſt founded for them. 9 Thou haſt ſet a bound that they may not paſs over: that they turn not again to cover the earth. 10 He ſendeth the ſprings into the valleys, *which* run among the hills. 11 They give drink to every beaſt of the field: the wild aſſes quench their thirſt. 12 By them ſhall the fowls of the heaven have their habitation, *which* ſing among the branches. 13 He watereth the hills from his chamber: the earth is ſatisfied with the fruit of thy works. 14 He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man: that he may bring forth food out of the earth: 15 And wine *that* maketh glad the heart of man, *and* oyl to make *his* face to ſhine, and bread *which* ſtrengtheneth mans heart. 16 The trees of the Lord are full *of ſap:* the cedars of Lebanon which he hath planted. 17 Where the birds make their neſts: *as for* the ſtork, the fir-trees *are* her houſe. 18 The high hills *are* a refuge for the wild-goats, *and* the rocks for the conies. 19 He appointeth the moon for ſeaſons; the ſun knoweth his going down. 20 Thou makeſt darkneſs, and it is night: wherein all the beaſts of the foreſt do creep forth. 21 The young lions roar after their prey, and ſeek their meat from God. 22 The ſun ariſeth, they gather themſelves together, and lay them down in their dens. 23 Man goeth forth to his work and to his labour until the evening. 24 O Lord how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches. 25 *So is* this great and wide ſea, wherein *are* things creeping innumerable, both ſmall and great beaſts. 26 There go the ſhips; *there* is that leviathan, *whom* thou haſt made to play therein. 27 Theſe wait all upon thee: that thou mayeſt give *them* their meat in due ſeaſon. 28 *That* thou giveſt them, they gather: thou openeſt thine hand, they are filled with good. 29 Thou hideſt thy face, they are troubled; thou takeſt away their breath, they die, and return to their duſt. 30 Thou ſendeſt forth thy Spirit, they are created: and thou reneweſt the face of the earth. 31 The glory of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works. 32 He looketh on the earth, and it trembleth; he toucheth the hills, and they ſmoak. 33 I will ſing unto the Lord as long as I live: I will ſing praiſe unto my God, while I have my being. 34 My meditation of him ſhall be ſweet: I will be glad in the Lord. 35 Let the ſinners be conſumed out of the earth, and let the wicked be no more. bleſs thou the Lord, O my ſoul. Praiſe ye the Lord.

The foregoing and the following *Pſalm* being ex-

ainly compoſed by *David*, the *Greeks*, and from them ſeveral other antient Interpreters, have aſcribed this alſo to the ſame Author. For which they had this farther Reaſon, that it begins (as *Aben Ezra* obſerves) juſt as the foregoing Pſalm ends; and celebrates the mighty Power and Goodneſs of God in the Fabrick of the World; as the ciii. doth his Benefits to himſelf, and to the reſt of the Children of Men.

As for the Occaſion of it, we may look upon it as a probable Opinion, that when *David* thought of building a Houſe for the Divine Service, and God ſent *Nathan* to forbid him, (2 *Sam.* vii. 5.) he fell not long after into the Contemplation of the Majeſty of God; who having built this great World, as his Temple, needed none of his erecting; tho' he would be pleaſed to accept one for the burning Sacrifice before him, as *Solomon* afterwards ſpeaks, 2 *Chron.* ii. 6. To ſtrengthen this Conjecture, it may be obſerved, that he begins this *Pſalm* with ſuch an Admiration of God's moſt excellent Perfection, as we meet withal in *David*'s Prayer, immediately after God had certified him of his Love towards him, tho' he would not let him build him an Houſe, 2 *Sam.* vii. 22. *Thou art great, O Lord, for there is none like unto thee.* In the ſame Manner he doth here, *O Lord my God thou art very great*; as he proceeds to demonſtrate from his wonderful Works.

PSAL. CV.

Exhortation to praiſe God. A Recital of God's Promiſes to, and Providence over Abraham, Joſeph, *and* Jacob *in* Egypt; *in delivering the* Iſraelites *from thence, and conducting them ſafe to the Land of* Canaan.

1 O Give thanks unto the Lord; call upon his name; make known his deeds among the people. 2 Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works. 3 Glory ye in his holy name: let the heart of them rejoice that ſeek the Lord. 4 Seek the Lord and his ſtrength: ſeek his face evermore. 5 Remember his marvellous works that he hath done, his wonders and the judgments of his mouth. 6 O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen. 7 He *is* the Lord our God, his judgments *are* in all the earth. 8 He hath remembred his covenant for ever, the word *which* he commanded to a thouſand generations. 9 Which *covenant* he made with Abraham, and his oath unto Iſaac: 10 And confirmed the ſame unto Jacob for a law, *and* to Iſrael *for* an everlaſting covenant: 11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance. 12 When they were *but* a few men in number: yea, very few, and ſtrangers in it. 13 When they went from one nation to another, from *one* kingdom to another people; 14 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes: 15 *Saying*, Touch not mine anointed, and do my prophets no harm. 16 Moreover, he called for a famine upon the land: he brake the whole ſtaff of bread. 17 He ſent a man before them, *even* Joſeph *who* was ſold for a ſervant. 18 Whoſe feet they hurt with fetters: he was laid in iron. 19 Until the time that his word came: the word of the Lord tried him. 20 The king ſent and looſed him: *even* the ruler of the people, and let him go free. 21 He made him lord of his houſe, and ruler of all his ſubſtance: 22 To bind his princes at his pleaſure: and teach his ſenators wiſdom. 23 Iſrael alſo came into Egypt: and Jacob ſojourned in the land of Ham. 24 And he increaſed his people greatly: and made them ſtronger than their enemies. 25 He turned their heart to hate his people, to deal ſubtilly with his ſervants. 26 He ſent Moſes his ſervant, *and* Aaron whom he had choſen. 27 They ſhewed his ſigns among them, and wonders in the land of Ham. 28 He ſent darkneſs, and made it dark: and they rebelled not againſt his word. 29 He turned their waters into blood, and ſlew their fiſh. 30 Their land brought forth frogs in abundance, in the chambers of their kings. 31 He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts. 32 He gave them hail for rain: *and* flaming fire in their land. 33 He ſmote their vines alſo and their fig-trees: and brake the trees of their coaſts. 34 He ſpake, and the locuſts came: and caterpillars, and that without number, 35 And did eat up all the herbs in their land: and devoured the fruit of their ground. 36 He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength. 37 He brought them forth alſo with ſilver and gold: and *there was* not one feeble *perſon* among their tribes. 38 Egypt was glad when they departed: for the fear of them fell upon them. 39 He ſpread a cloud for a covering; and fire to give them light in the night. 40 *The people* aſked, and he brought quails: and ſatisfied them with the bread of heaven. 41 He opened the rock, and the waters guſhed out, they ran in the dry places *like* a river. 42 For he remembred his holy promiſe, *and* Abraham his ſervant. 43 And he brought forth his people with joy, *and* his choſen with gladneſs: 44 And gave them the lands of the heathen: and they inherited the labour of the people: 45 That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the Lord.

Tho' this *Pſalm* has no Title, yet we are aſſured by what we read, 1 *Chron.* xvi. 8, *&c.* that the firſt Part of it at leaſt (to the End of Ver. 15.) was made by *David*, and delivered by him to *Aſaph* and his Brethren, for the conſtant Service of God in the Tabernacle; when, after ſeveral Victories over the *Philiſtines* (1 Chron. xiv.) he had ſetled the Ark of God in *Sion*. And it is moſt probable, that he afterwards enlarged this *Pſalm* (for who elſe would adventure to do it?) that it might be a more complete Commemoration of all the Mercies of God to their Nation, from the Days of *Abraham*, to their taking Poſſeſſion of the Land of *Canaan*. Into which he ſhews their gracious Lord conducted them by ſo many miraculous Providences, in ſeveral Ages (according to his Promiſe made to *Abraham* his faithful Servant) that it deſerved their moſt hearty Acknowledgments; to which he excites them by *ten* ſeveral Expreſſions in the *five* firſt Verſes of this *Pſalm*: To which the *Greeks* prefix an *Hallelujah* (for they take the laſt Word of the foregoing Pſalm, and ſet it at the Head of this) as a Note how much they were obliged to *praiſe the Lord*, according to that Exhortation; when they remembered in this *Pſalm*, the Benefits that he had beſtowed upon their Forefathers; which were ſufficient to excite and whet their Minds to the Imitation of their Virtue.

PSAL. CVI.

The Pſalmiſt *exhorts to praiſe, and prays for the Remiſſion of his Sin. A Rehearſal of the* Iſraelites *Rebellion, and of God's Mercy, in their Journey from* Egypt *to* Canaan.

Ver.

Ver. 1. PRaiſe ye the Lord. O give thanks unto the Lord, for *he is* good, for his mercy *endureth* for ever. 2 Who can utter the mighty acts of the Lord? *who* can ſhew forth all his praiſe? 3 Bleſſed are they that keep judgment: *and* he that doeth righteouſneſs at all times. 4 Remember me, O Lord, with the favour *that thou beareſt unto* thy people: O viſit me with thy ſalvation: 5 That I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation: that I may glory with thine inheritance. 6 We have ſinned with our fathers: we have committed iniquity, we have done wickedly. 7 Our fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked *him* at the ſea, *even* at the Red-ſea. 8 Nevertheleſs, he ſaved them for his names ſake: that he might make his mighty power to be known. 9 He rebuked the Red-ſea alſo, and it was dried up: ſo he led them through the depths as through the wilderneſs. 10 And he ſaved them from the hand of him that hated *them:* and redeemed them from the hand of the enemy. 11 And the waters covered their enemies: there was not one of them left. 12 Then believed they his words, they ſang his praiſe. 13 They ſoon forgat his works, they waited not for his counſel: 14 But luſted exceedingly in the wilderneſs, and tempted God in the deſart. 15 And he gave them their requeſt, but ſent leanneſs into their ſoul. 16 They envied Moſes alſo in the camp, *and* Aaron the ſaint of the Lord. 17 The earth opened and ſwallowed up Dathan, and covered the company of Abiram. 18 And a fire was kindled in their company; the flame burnt up the wicked. 19 They made a calf in Horeb, and worſhipped the molten image. 20 Thus they changed their glory into the ſimilitude of an ox that eateth graſs. 21 They forgat God their ſaviour, which had done great things in Egypt: 22 Wondrous works in the land of Ham, *and* terrible things by the Red-ſea. 23 Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach: to turn away his wrath, leſt he ſhould deſtroy *them.* 24 Yea, they deſpiſed the pleaſant land: they believed not his word: 25 But murmured in their tents, *and* hearkned not unto the voice of the Lord. 26 Therefore he lifted up his hand againſt them, to overthrow them in the wilderneſs: 27 To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands. 28 They joyned themſelves alſo unto Baalpeor, and ate the ſacrifices of the dead. 29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them. 30 Then ſtood up Phineas, and executed judgment: and *ſo* the plague was ſtayed. 31 And that was counted unto him for righteouſneſs unto all generations for evermore. 32 They angred *him* alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes: 33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips. 34 They did not deſtroy the nations, concerning whom the Lord commanded them: 35 But were mingled among the heathen, and learned their works. 36 And they ſerved their idols: which were a ſnare unto them. 37 Yea, they ſacrificed their ſons and their daughters unto devils. 38 And ſhed innocent blood, *even* the blood of their ſons and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with blood. 39 Thus were they defiled with their own works, and went a whoring with their own inventions. 40 Therefore was the wrath of the Lord kindled againſt his people, inſomuch that he abhorred his own inheritance. 41 And he gave them into the hand of the heathen: and they that hated them, ruled over them. 42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand. 43 Many times did he deliver them; but they provoked *him* with their counſel, and were brought low for their iniquity. 44 Nevertheleſs, he regarded their affliction when he heard their cry. 45 And he remembred for them his covenant, and repented according to the multitude of his mercies. 46 He made them alſo to be pitied of all thoſe that carried them captives. 47 Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praiſe. 48 Bleſſed *be* the Lord God of Iſrael from everlaſting to everlaſting: and let all the people, ſay, Amen. Praiſe ye the Lord.

This *Pſalm*, ſays *Pool*, was unqueſtionably compoſed in the Time of the Captivity and Diſperſion of the *Iſraelites*, as is manifeſt from Ver. 47. but whether it was that of *Babylon*, or ſome other of a later Date, is neither eaſy nor neceſſary to determine. Moſt Interpreters imagine it to have been made in the Time of the Captivity of *Babylon*. However, Bp. *Patrick* is of another Opinion; who ſays, that the 47th Verſe may have another Conſtruction, and mean no more by this; that God would be pleaſed when the Nation, or any Part of it, ſhould be carried captive, to take Pity upon them, and reſtore them to their Country. Or rather, it refers to thoſe, who, in the Days of *Saul* or before, were taken Priſoners by the *Philiſtines*, and other Nations; whom *David* prays God to gather to their own Land, that they might worſhip him in the Place which he had prepared for the Ark of his Preſence. For it ſeems plain enough, that this is one of the Pſalms which he delivered then to *Aſaph*; the *firſt* Verſe and the *two laſt* being ſet down in 1 *Chron.* xvi. 36, 37. the Beginning and Ending of another Pſalm (which can be none but this) which he then gave in with the other two there mentioned, (xcvi. and cv.) to praiſe the Lord withal.

PSAL. CVII.

An Exhortation to the Redeemed to praiſe the Lord, and to obſerve his manifold Providences to Strangers and Captives, &c. *commending thoſe that carefully obſerve it.*

Ver. 1. O Give thanks unto the Lord, for he is good: for his mercy *endureth* for ever. 2 Let the redeemed of the Lord ſay *ſo*, whom he hath redeemed from the hand of the enemy: 3 And gathered them out of the lands from the eaſt and from the weſt, from the north and from the ſouth. 4 They wandered in the wilderneſs in a ſolitary way; they found no city to dwell in. 5 Hungry and thirſty, their ſoul fainted in them. 6 Then they cried unto the Lord in their trouble, and he delivered them out of their diſtreſſes. 7 And he led them forth by the right way, that they might go to a city of habitation.

men would praiſe the Lord *for* his goodneſs, and for his wonderful works to the children of men! 9 For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs. 10 Such as ſit in darkneſs and in the ſhadow of death, *being* bound in affliction and iron: 11 Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High: 12 Therefore he brought down their heart with labour, they fell down, and *there was* none to help. 13 Then they cried unto the Lord in their trouble, and he ſaved them out of their diſtreſſes. 14 He brought them out of darkneſs and the ſhadow of death, and brake their bands in ſunder. 15 O that *men* would praiſe the Lord *for* his goodneſs, and *for* his wonderful works to the children of men! 16 For he hath broken the gates of braſs, and cut the bars of iron aſunder. 17 Fools, becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted. 18 Their ſoul abhorreth all manner of meat, and they draw near unto the gates of death. 19 Then they cry unto the Lord in their trouble, he ſaved them out of their diſtreſſes. 20 He ſent his word, and healed them, and delivered *them* from their deſtructions. 21 Oh that men would praiſe the Lord *for* his goodneſs, and *for* his wonderful works to the children of men! 22 And let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoicing. 23 They that go down to the ſea in ſhips, that do buſineſs in great waters: 24 Theſe ſee the works of the Lord, and his wonders in the deep. 25 For he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof. 26 They mount up to the heaven, they go down again the depths, their ſoul is melted becauſe of trouble. 27 They reel to and fro, and ſtagger like a drunken man, and are at their wits end. 28 Then they cry unto the Lord in their trouble, and he bringeth them out of their diſtreſſes. 29 He maketh the ſtorm a calm, ſo that the waves thereof are ſtill. 30 Then are they glad becauſe they be quiet; ſo he bringeth them unto their deſired haven. 31 O that men would praiſe the Lord for his goodneſs, and *for* his wonderful works to the children of men! 32 Let them exalt him alſo in the congregation of the people, and praiſe him in the aſſembly of the elders. 33 He turneth rivers into a wilderneſs, and the water ſprings into dry ground: 34 A fruitful land into barrenneſs, for the wickedneſs of them that dwell therein. 35 He turneth the wilderneſs into a ſtanding water, and dry ground into water-ſprings. 36 And there he maketh the hungry to dwell, that they may prepare a city for habitation; 37 And ſow the fields, and plant vineyards, which may yield fruits of increaſe. 38 He bleſſed them alſo ſo that they are multiplied greatly, and ſuffereth not their cattle to decreaſe. 39 Again they are miniſhed and brought low through oppreſſion, affliction and ſorrow. 40 He poureth contempt upon princes, and cauſeth them to wander in the wilderneſs, *where there is* no way. 41 Yet ſetteth he the poor on high from affliction, and maketh *him* families like a flock. 42 The righteous ſhall ſee *it*, and rejoice; and all iniquity ſhall ſtop her mouth. 43 Whoſo is wiſe, and will obſerve thoſe *things*, even they ſhall underſtand the loving kindneſs of the Lord.

The *fifth* Book of *Pſalms* (which conſiſts moſtly of Praiſes and Thankſgivings) begins here; with an Exhortation to thoſe whom God (according to the Prayer foregoing, *Pſ.* cvi. 47.) had delivered from Pagan Servitude, to acknowledge that ſingular Benefit with their hearty Thankſgivings; and thence to take Occaſion to magnify his merciful Providence over all other Men, not only of that, but of all Nations, when they addreſſed themſelves to him in their Diſtreſſes.

The Author of this *Pſalm* is unknown; but if I have gueſſed aright, ſays *Patrick*, at the Connexion of this with the foregoing Pſalm, it is moſt probable it was compoſed by *David*; who having in the cvth, put them in Mind (as *Theodoret* obſerves) of the Promiſes made to the Patriarchs, and of the Bleſſings beſtowed on their Poſterity; and in the cvi. of their horrid Ingratitude for ſuch Benefits, and the Puniſhments for that Cauſe inflicted on them; declares in this *Pſalm* the inexplicable Kindneſs of God, in their Freedom from Slavery; and in his careful Providence over all Mankind; which might give them the greater Encouragement to hope in him, if they ſerved him faithfully, who had taken them for his peculiar People.

PSAL. CVIII.

David *rouzes up himſelf to praiſe God; and prays for his Aſſiſtance according to his Promiſe. His Confidence in God's Help.*

A Song or Pſalm of *David*.

Ver. 1 O God, my heart is fixed, I will ſing and give praiſe, even with my glory. 2 Awake pſaltery and harp: I *my ſelf* will awake early. 3 I will praiſe thee, O Lord, among the people: and I will ſing praiſes unto thee among the nations. 4 For thy mercy is great among the heavens: and thy truth *reacheth* unto the clouds. 5 Be thou exalted, O God, above the heavens: and thy glory above all the earth; 6 That thy beloved may be delivered: ſave with thy right hand and anſwer me. 7 God hath ſpoken in his holineſs, I will rejoice, I will divide Shechem, and mete out the valley of Succoth. 8 Gilead *is* mine, Manaſſeh *is* mine, Ephraim alſo is the ſtrength of mine head, Judah *is* my law-giver. 9 Moab *is* my waſhpot, over Edom will I caſt out my ſhoe: over Philiſtia will I triumph. 10 Who will bring me into the ſtrong city? who will lead me into Edom? 11 *Wilt* not *thou*, O God, *who* haſt caſt us off? and wilt not thou, O God, go forth with our hoſts? 12 Give us help from trouble: for vain *is* the help of man. 13 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

This *Pſalm* is almoſt Word for Word taken out of two other Pſalms; the firſt five Verſes out of *Pſ.* lvii. 7, 8, 9, 10, 11. and the reſt out of *Pſ.* lx. 5, *&c.* This only is obſervable, that the *Pſalmiſt* deſigning to take the Body of this *Pſalm* out of *Pſ.* lx. doth induſtriouſly lay aſide that mournful Preface, Ver. 1, 2, 3, 4. and borrows one more pleaſant out of *Pſ.* lvii. The Reaſon of which Change is ſuppoſed to be this, that *Pſ.* lx. was compoſed in the Time of his Danger and Diſtreſs, and the latter after his Deliverance.

PSAL. CIX.

David, *complaining of his falſe Accuſers, who requited him Evil for Good, devotes them and their Children to all Miſery and Oblivion; ſhews his great Affliction, prays for Deliverance, and promiſes Thankfulneſs.*

To the chief Muſician. A *Pſalm* of *David.*

Ver. 1. HOld not thy peace, O God of my praiſe. 2 For the mouth of the wicked, and the mouth of the deceitful are opened againſt me: they have ſpoken againſt me with a lying tongue. 3 They compaſſed me about alſo with words of hatred: and fought againſt me without a cauſe. 4 For my love they are my adverſaries: but I *give my ſelf unto* prayer. 5 And they have rewarded me evil for good, and hatred for my love. 6 Set thou a wicked man over him: and let Satan ſtand at his right hand. 7 When he ſhall be judged, let him be condemned, and let his prayer become ſin. 8 Let his days be few, *and* let another take his office. 9 Let his children be fatherleſs, and his wife a widow. 10 Let his children be continually vagabonds, and beg: let them ſeek *their bread* alſo out of their deſolate places. 11 Let the extortioner catch all that he hath: and let the ſtranger ſpoil his labour. 12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherleſs children. 13 Let his poſterity be cut off, *and* in the generation following let their name be blotted out. 14 Let the iniquity of his fathers be remembred with the Lord: and let not the ſin of his mother be blotted out. 15 Let them be before the Lord continually, that he may cut off the memory of them from the earth. 16 Becauſe that he remembred not to ſhew mercy, but perſecuted the poor and needy man, that he might even ſlay the broken in heart. 17 As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be far from him. 18 As he cloathed himſelf with curſing, like as with his garment: ſo let it come into his bowels like water, and like oyl into his bones. 19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually. 20 *Let* this *be* the reward of mine adverſaries from the Lord, and of them that ſpeak evil againſt my ſoul. 21 But do thou for me, O God the Lord, for thy names ſake: becauſe thy mercy *is* good, deliver thou me. 22 For I *am* poor and needy, and my heart is wounded within me. 23 I am gone like the ſhadow, when it declineth: I am toſſed up and down as the locuſt. 24 My knees are weak, through faſting: and my fleſh faileth of fatneſs. 25 I became alſo a reproach unto them: *when* they looked upon me, they ſhaked their heads. 26 Help me, O Lord my God: O ſave me according to thy mercy: 27 That they may know, that this is thy hand: *that* thou, Lord, haſt done it. 28 Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed: but let thy ſervant rejoice. 29 Let mine adverſaries be cloathed with ſhame: and let them cover themſelves with their own confuſion, as with a mantle. 30 I will greatly praiſe the Lord with my mouth: yea, I will praiſe him among the multitude. 31 For he ſhall ſtand at the right hand of the poor, to ſave *him* from thoſe that condemn his ſoul.

It is ſufficiently evident from the Body of this *Pſalm*, that it was compoſed by *David*, when he was in a State of Perſecution, either by *Saul*, or by *Abſalom*, and that amongſt and above the Reſt of his Enemies, he takes very particular Notice of, and breaks forth into vehement Expreſſions of Anger againſt one particular Perſon, but whether it was *Doeg* or *Achitophel* is not certain, nor at all neceſſary to know. But as *David* was, and very well knew himſelf to be a Type of Chriſt, and conſequently that his Enemies did typify or repreſent ſome ſingular and notorious Enemy of Chriſt, who tho' *David* might not, yet the Spirit of God, who indited this *Pſalm*, did know to be *Judas*, and accordingly directed all theſe bitter Invectives and Imprecations againſt him, who deſerved and received far worſe Puniſhments for his monſtrous Wickedneſs, than all that are here mentioned.

And that he was the Perſon principally aimed at in this *Pſalm*, will ſeem very probable to him who conſiders *David*'s mild and merciful Temper, even to his Enemies, which he profeſſes in Words in this very Book, *Pſ.* xxxv. 12, 13, 14. and practiſed in Deeds as *Pſ.* xvi. 10, 11. and xix. 22, 23. and withal, the Severity of theſe Imprecations, reaching not only to the Perſons of his Enemies, but to their Children, who yet, by the Law of God, were not to ſuffer for their Parents Sins, *Deut.* xxiv. 16.

PSAL. CX.

The Pſalmiſt *celebrates the Kingdom of Chriſt, his everlaſting Prieſthood; his mighty Conqueſt over his Enemies; his Sufferings and Triumph.*

A *Pſalm* of *David.*

Ver. 1. THe Lord ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool. 2 The Lord ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the mids of thine enemies. 3 *Thy people ſhall be* willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth. 4 The Lord hath ſworn, and will not repent, Thou *art* a prieſt for ever, after the order of Melchizedek. 5 The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath. 6 He ſhall judge among the heathen, he ſhall fill *the places* with dead bodies: he ſhall wound the heads over many countries. 7 He ſhall drink of the brook in the way: therefore ſhall he lift up the head.

There is the ſame Reaſon to think this *Pſalm* was compoſed by *David* (not by ſome other concerning him) that there is to conclude all the reſt to be which have the ſame Title. And then, as it is very plain, he ſpeaks of ſome Perſon much greater than himſelf, whom he calls his *Lord Chriſt*; of whom he here propheſies. Not, as he is wont to do elſewhere with reſpect to himſelf, in the firſt Place, as his Type and Figure; but in plain Words, which can belong to none but *Chriſt* alone. For no other King but He can be ſaid in any Senſe, to ſit at God's Right Hand, nor was there any Prieſt of the Order of *Melchizedek* that could be a Shadow of Him.

And therefore it is in vain to accommodate any Part of this *Pſalm* to *David*; who conquered many of his neighbouring Countries, ſmote their Kings; made them bring him Tribute, and at laſt ſmote *the Head of the Country of Rabbah* (as ſome render the laſt Words of the 6th Verſe of this Pſalm) that is, the King of the Children of *Ammon*: But ſtill we are to ſeek, how the reſt can be applied to him, who never had any Pretence to ſuch an Authority as is here deſcribed, nor can in any Senſe call himſelf *my Lord*; but, as our Lord *Chriſt* hath demonſtrated, ſpake concerning His (*Matt.* xxii. 43, *&c.*) and his Exaltation after his Reſurrection from the Dead, (as St. *Peter* and St. *Paul* alſo ſhew, *Acts* ii. 34, 35. 1 *Cor.* xv. 25. *Heb.* i, 13. v. 6.) when he ſet up another Prieſthood, and aboliſhed that of *Moſes*, which Change is here predicted.

And tho' the *Jews* have taken a great deal of Pains wreſt this *Pſalm* to another Senſe; yet they are ſo vided in their Opinions about it, that from thence one we may be ſatisfied they are in the Wrong, and ve their Eyes blinded. Some of them, however, uch as *R. Moſes Hadarſan*, *Saadias Gaon*, and divers hers) have been forced to acknowledge that it be- ngs to *Chriſt*; and is a very plain Prediction of his ivinity, his Royal Dignity, his Prieſthood, his Vic- ries and Triumphs.

From the Womb of the Morning: Thou haſt the Dew thy Youth] This Place, ſays *Pool*, is judged the oſt difficult and obſcure of any in this Book. The ords are diverſly render'd and underſtood. As, I. Chriſt himſelf, and that in reſpect, 1. Of his di- ne and eternal Generation, which may be called *the ew of his Youth*, or *Birth*, and which he may be ſaid have had *from the Womb of the Morning*, before firſt Morning and Light was created, or brought t of its Womb; that is, before the World was, hich, in Scripture, is a common Deſcription of Eter- y. Or, 2. Of his human Nature and Birth; and ſo Words may be thus render'd, *From the Womb of the orning*; or, as it is render'd by divers others, *From Womb, from the Morning*; that is, from the very Birth, *thou haſt*, or *hadſt the Dew of thy Youth*; t is, thoſe eminent Bleſſings and Graces wherewith ou waſt enriched, or thy *Youth* or *Childhood was* like *Dew*, precious and acceptable. Or, rather, II. *Chriſt*'s Subjects or People, of whom he evidently ke in the former Part of the Verſe. For it ſeems probable, that the *Pſalmiſt*, after he had diſcourſed *Chriſt*'s Advancement to his Kingdom, and his Ad- iniſtration of it, and Succeſs in it, both as to his emies and Friends, ſhould run back to his Birth, her divine or human, both which were evidently neceſſarily ſuppoſed in what he had already ſaid of . But then theſe Words may be read, either, 1. arately, as two diſtinct Clauſes, as they ſeem to be en by our *Engliſh* Tranſlators, and by the *Colon* ch they placed in the Middle. And ſo the firſt uſe belongs to the foregoing Words, as noting the e when *the People ſhould be willing*, which having ared more generally in theſe Words, *in the Day of Power*, he deſcribes more particularly and exactly, they ſhould be ſo even *from the Morning*, or, in oetical Strain, very ſuitable to this Book, *from the rb of the Morning*, namely, of that Day of his wer; that is, from the Beginning of *Chriſt*'s En- ce upon his Kingdom, which was after his Reſur- ion and Aſcenſion into Heaven, and from the very Preaching of the Goſpel, after that Time, when ltitudes were made *Chriſt*'s willing People, by the ching of the Apoſtles, *Acts* ii. 3, 4, 5, *&c.* And he ſecond Clauſe, it is to be underſtood thus; *thou* , or as it is in the *Hebrew*, *to thee* is *the Dew of Youth*, or *of thy Childhood*; for the Word *Jeled*, which this is derived, ſignifies ſometimes a *young* , and ſometimes a *Child* or *Infant*. By *Youth* or *dhood* he here ſeems to underſtand thoſe young or Children which ſhould be born to the *Meſſias*, are called his *Children*, Heb. ii. 13. and *his Seed*, liii. 10. wherein poſſibly there might be an Allu- to this *Dew*. Thus the Abſtract is here put for Concrete, which is frequent in the *Hebrew* Tongue, *rcumciſion* and *Uncircumciſion* are put for the Cir- ciſed and the Uncircumciſed, *&c.* And even in *Latin* Tongue, this very Word *Youth* is often uſed *young Man*, or for a Company of young Men. e Dew *of Youth*, he means *Youth*, or young Men *Dew*, the Note of Similitude being often under- . And this Progeny of *Chriſt* is compared to the partly becauſe of their great Multitude, being Drops of Dew, innumerable, and covering the Face of the Earth, 2 *Sam.* xvii. 12. And, part- ecauſe of their ſtrange Manner of Generation, like that of the Dew, is done ſuddenly and ſe- and not perceived till it be accompliſhed, and Admiration of thoſe who behold it; ſee *Iſa.* 21. Or, 2. Jointly, as one entire Sentence, *The Dew of thy Youth*, (i. e. thy Poſterity, which is like Dew, as before explained) is as the Dew (which may be very well underſtood of the foregoing Clauſe, as the Word *Feet* is underſtood in like Manner, *Pſ.* xviii. 33. *He maketh my Feet like Hinds* Feet) *of* or *from the Womb of the Morning*, it is like the Morning Dew, as it is called both in Scripture, *Hoſ.* vi. 4. and in other Authors. Nor is it ſtrange a *Womb* ſhould be aſcrib'd to the Morning, ſince we read of the *Womb of the Sea*, and of *the Womb of the Ice or Froſt*, Job xxxviii. 8, 28, 29.

PSAL. CXI.

The Pſalmiſt, *by his own Example, exhorts all Men to praiſe God; rehearſes his glorious and wonderful Works; his keeping Covenant with them that fear him, whoſe Fear is the Beginning of Wiſdom.*

Ver. 1. PRaiſe ye the Lord, I will praiſe the Lord with *my* whole heart, in the aſſembly of the upright, and *in* the congregation. 2 The works of the Lord *are* great, ſought out of all them that have pleaſure therein. 3 His work *is* honourable and glorious: and his righteouſneſs endureth for ever. 4 He hath made his wonderful works to be remembred: the Lord *is* gracious and full of compaſſion. 5 He hath given meat unto them that fear him: he will ever be mindful of his covenant. 6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen. 7 The works of his hands *are* verity and judgment; all his commandments are ſure. 8 They ſtand faſt for ever and ever, *and are* done in truth and uprightneſs. 9 He ſent redemption unto his people, he hath commanded his covenant for ever: holy and reverend *is* his name. 10 The fear of the Lord *is* the beginning of wiſdom: a good underſtanding have all they that do *his commandments*: his praiſe endureth for ever.

Hallelujah, i. e. *Praiſe ye the Lord*, the firſt Words of the *Pſalm*, are certainly, ſays *Patrick*, the Title of it. The *Pſalm* conſiſts of as many ſhort Meters as there are Letters in the *Hebrew* Alphabet; and therefore cannot begin with *Hallelujah*, whoſe firſt Letter is the *fifth*, not the firſt Letter in that Alphabet. In which Order it proceeds for the better Help of the Memory; being compoſed thus artificially, that every one, as well as the Singers (to whom the *Hallelujah* perhaps is directed) might have in their Minds a brief Form of thanking God (eſpecially upon Feſtival Days) for the wonderful Things he had done for that Nation.

PSAL. CXII.

The Bleſſedneſs of them that fear the Lord in this Life, and in that to come; for which the Wicked envy them, and are grieved.

Ver. 1. PRaiſe ye the Lord, Bleſſed *is* the man *that* feareth the Lord, *that* delighteth greatly in his commandments. 2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed. 3 Wealth and riches *ſhall be* in his houſe: and his righteouſneſs endureth for ever. 4 Unto the upright there ariſeth light in the darkneſs: *he is* gracious, and full of compaſſion, and righteous. 5 A good man ſheweth favour and lendeth; he will guide his affairs with diſcretion. 6 Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance. 7 He ſhall not be afraid

afraid of evil tidings: his heart is fixed, truſting in the Lord. 8 His heart is eſtabliſhed, he ſhall not be afraid until he ſee *his deſire* upon his enemies. 9 He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour. 10 The wicked ſhall ſee *it*, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.

This *Pſalm* is compoſed after the ſame Manner with the former, and ſeems to be intended for a ſhort Commentary upon the laſt Verſe of it; ſhewing how well and wiſely they conſult their own Good and Happineſs, who obſerve God's Commandments; eſpecially thoſe about Charity, or doing Good to others. Of which that they might be always mindful, the Pſalm is contrived for the Help of their Memories into as many ſhort Verſicles, as there are Letters in the *Hebrew* Alphabet. *Hallelujah* therefore is no Part of them, but the Title prefix'd to the *Pſalm*, to excite them to praiſe the Lord, who had made it their preſent Intereſt to be religious.

PSAL. CXIII.

An Exhortation to praiſe the Lord for his Excellency and Greatneſs; and for his Condeſcenſion to the Poor and humble minded.

Ver. 1. PRaiſe ye the Lord, Praiſe, O ye ſervants of the Lord, praiſe the name of the Lord. 2 Bleſſed be the name of the Lord, from this time forth and for evermore. 3 From the riſing of the ſun unto the going down of the ſame, the Lords name *is* to be praiſed. 4 The Lord is high above all nations, and his glory above the heavens. 5 Who is like unto the Lord our God, who dwelleth on high? 6 Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth? 7 He raiſeth up the poor out of the duſt, *and* lifteth the needy out of the dunghil: 8 That he may ſet him with princes, *even* with the princes of his people. 9 He maketh the barren woman to keep houſe, *and to be* a joyful mother of children. Praiſe ye the Lord.

This *Pſalm*, with the *five* next which follow, the *Hebrews* call by the Name of *Hallel*, *Hymn*; which they recited at their Table (as in the New Moons, and other Feaſts, ſo) in the Paſchal Night, after they had eaten the Lamb; concluding it with *Hallelujah*, which is the Title of this *Pſalm* (as of the two foregoing) to excite all God's People, eſpecially thoſe that attended in the Tabernacle, in the Praiſe of God's good Providence, which extends itſelf as far as this Earth where we live.

PSAL. CXIV.

The Pſalmiſt, *rehearſing God's delivering the* Iſraelites *out of* Egypt, *exhorts all Creatures to praiſe him.*

Ver. 1. WHen Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language; 2 Judah was his ſanctuary, *and* Iſrael his dominion. 3 The ſea ſaw *it*, and fled; Jordan was driven back. 4 The mountains ſkipped like rams, and the little hills like lambs. 5 What aileth thee, O thou ſea, that thou fleddeſt? thou Jordan, *that* thou waſt driven back? 6 Ye mountains, *that* ye ſkipped like rams; *and* ye little hills like lambs? 7 Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob. 8 Which turned the rock *into* a ſtanding water, the flint into a fountain of waters.

As the foregoing *Pſalm* puts them in Mind of ſeveral Works of the Divine Providence about particular Perſons; ſo this makes a brief Relation of ſeveral miraculous Works, wherein God declared his Power when he brought the whole *Jewiſh* Nation out of the *Egyptian* Bondage.

PSAL. CXV.

The Church prays to God to preſerve her from the Vanity of Idol-worſhip; exhorts to Confidence in Him, being aſſured of his Bleſſing; her Reſolution to praiſe the Lord.

Ver. 1. NOt unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truths ſake. 2 Wherefore ſhould the heathen ſay, Where is now their God? 3 But our God *is* in the heavens, he hath done whatſoever he pleaſed. 4 Their idols *are* ſilver and gold, the work of mens hands. 5 They have mouths, but they ſpeak not; eyes have they, but they ſee not. 6 They have ears, but they hear not; noſes have they, but they ſmell not. 7 They have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat. 8 They that make them, are like unto them; *ſo is* every one that truſteth in them. 9 O Iſrael, truſt thou in the Lord: he *is* their help and their ſhield. 10 O houſe of Aaron, truſt in the Lord: he *is* their help and their ſhield. 11 Ye that fear the Lord, truſt in the Lord: he *is* their help and their ſhield. 12 The Lord hath been mindful of us, he will bleſs *us*, he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron. 13 He will bleſs them that fear the Lord, *both* ſmall and great. 14 The Lord ſhall increaſe you more and more, you and your children. 15 You are bleſſed of the Lord, which made heaven and earth. 16 The heaven, *even* the heavens *are* the Lords: but the earth hath he given to the children of men. 17 The dead praiſe not the Lord, neither any that go down into ſilence. 18 But we will bleſs the Lord, from this time forth and for evermore. Praiſe the Lord.

The Occaſion of this *Pſalm* was to manifeſt ſome ſore Diſtreſs of the People of *Iſrael*, from ſome Idolatrous Nations. But whether it was that mention'd 2 *Chron.* xx. or what other, is but a Matter of Conjecture, and not worth our Enquiry.

PSAL. CXVI.

The Pſalmiſt *profeſſes his Love to God for his manifold Mercies; promiſes to walk holily; prays for his future Protection; and ſtudies and promiſes to be thankful.*

Ver. 1. I Love the Lord, becauſe he hath heard my voice *and* my ſupplications. 2 Becauſe he hath inclined his ear unto me, therefore will I call upon *him* as long as I live. 3 The ſorrows of death compaſſed me, and the pains of hell gat hold upon me: I found trouble and ſorrow. 4 Then called I upon the name of the Lord; O Lord, I beſeech thee, deliver my ſoul. 5 Gracious *is* the Lord, and righteous

yea, our God is merciful. 6 The Lord preſerveth the ſimple: I was brought low, and he helped me. 7 Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee, 8 For thou haſt delivered my ſoul from death. mine eyes from tears, *and* my feet from falling. 9 I will walk before the Lord in the land of the living. 10 I believed, therefore have I ſpoken: I was greatly afflicted. 11 I ſaid in my haſte, All men *are* liars. 12 What ſhall I render unto the Lord, *for* all his benefits towards me? 13 I will take the cup of ſalvation, and call upon the name of the Lord. 14 I will pay my vows unto the Lord, now in the preſence of all his people. 15 Precious in the ſight of the Lord, *is* the death of his ſaints. 16 O Lord, truly I *am* thy ſervant, I *am* thy ſervant, *and* the ſon of thy hand-maid: thou haſt looſed my bonds. 17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the Lord. 18 I will pay my vows unto the Lord, now in the preſence of all his people: 19 In the courts of the Lords houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the Lord.

This *Pſalm*, ſays *Patrick*, agrees exactly to the Condition of *David* in his Flight from his Son *Abſalom* (which ſeems to be mentioned, Ver. 11.) when *Achitophel* and others proved very falſe to him; and he had little or nothing to depend upon, but only the Goodneſs of the Almighty, who was pleaſed to plead his Cauſe and deliver him.

PSAL. CXVII.

An Exhortation to all Nations to praiſe God for his Mercy and Truth's Sake.

Ver. 1. O Praiſe the Lord all ye nations: praiſe him all ye people. 2 For his merciful kindneſs is great towards us: and the truth of the Lord *endureth* for ever. Praiſe ye the Lord.

This *Pſalm* contains a Prophecy of the Calling of the *Gentiles*, as appears from the Matter of it, and from *Rom.* xv. 11. where it is quoted for that Purpoſe.

For his merciful Kindneſs is great towards us] Either, 1. Towards us *Jews*, to whom he hath given thoſe peculiar Privileges, which he hath denied to all other Nations. But this may ſeem an improper Argument to move the *Gentiles* to praiſe God, for his Mercies to others, from which they were excluded. Or, 2. Towards all of us, all the Children of *Abraham*, whether carnal or ſpiritual, who were to be incorporated together, and made one Body, and one Fold, by and under the *Meſſiah*, John x. 16. *Epheſ.* ii. 14. which Myſtery ſeems to be inſinuated by this Manner of Expreſſion.

PSAL. CXVIII.

The Pſalmiſt *exhorts all to praiſe the Lord. By his own Experience ſhews how good it is to truſt in God. Under the Type of the* Pſalmiſt, *the Coming of* Chriſt *is expreſſed.*

Ver. 1. O Give thanks unto the Lord, for *he is* good: becauſe his mercy *endureth* for ever. 2 Let Iſrael now ſay, that his mercy *endureth* for ever. 3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever. 4 Let them now that fear the Lord ſay, that his mercy *endureth* for ever. 5 I called upon the Lord in diſtreſs: the Lord anſwered me, *and ſet me* in a large place. 6 The Lord is on my ſide, I will not fear: what can man do unto me? 7 The Lord taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me. 8 *It is* better to truſt in the Lord, than to put confidence in man. 9 *It is* better to truſt in the Lord, than to put confidence in princes. 10 All nations compaſſed me about: but in the name of the Lord will I deſtroy them. 11 They compaſſed me about, yea, they compaſſed me about: but in the name of the Lord I will deſtroy them. 12 They compaſſed me about like bees, they are quenched as the fire of thorns: for in the name of the Lord, I will deſtroy them. 13 Thou haſt thruſt ſore at me that I might fall: but the Lord helped me. 14 The Lord *is* my ſtrength and ſong, and is become my ſalvation. 15 The voice of rejoycing and ſalvation *is* in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. 16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. 17 I ſhall not die, but live, and declare the works of the Lord. 18 The Lord hath chaſtened me ſore: but he hath not given me over unto death. 19 Open to me the gates of righteouſneſs: I will go in to them, *and* I will praiſe the Lord: 20 This gate of the Lord: into which the righteous ſhall enter. 21 I will praiſe thee, for thou haſt heard me, and art become my ſalvation. 22 The ſtone *which* the builders refuſed, is become the head *ſtone* of the corner. 23 This is the Lords doing, it *is* marvellous in our eyes. 24 This is the day *which* the Lord hath made, we will rejoice and be glad in it. 25 Save now, I beſeech thee, O Lord: O Lord, I beſeech thee, ſend now proſperity. 26 Bleſſed *be* he that cometh in the name of the Lord: we have bleſſed you out of the houſe of the Lord. 27 God *is* the Lord, which hath ſhewed us light; bind the ſacrifice with cords, *even* unto the horns of the altar. 28 Thou *art* my God, and I will praiſe thee; *thou art* my God, I will exalt thee. 29 O give thanks unto the Lord, for *he is* good: for his mercy *endureth* for ever.

This *Pſalm* was probably compoſed by *David*, when the Civil Wars between the Houſes of *Saul* and *David* were ended, and *David* lately ſetled in the Kingdom of all *Iſrael*, and had newly brought up the Ark of God to his Royal City.

But tho', ſays *Pool*, this was the Occaſion, yet *David*, or at leaſt the Spirit of God, who indited this *Pſalm*, had a farther Reach, and higher Deſign in it, eſpecially in the latter Part of it, which was to carry the Reader's Thoughts beyond the Type to the Antitype, the Meſſiah and his Kingdom, who was chiefly intended in it. Which is apparent both from the Teſtimonies produced out of it to that Purpoſe in the *New Teſtament*, as *Matt.* xxi. 19, 42. *Mark* xii. 10, 11. *Acts* iv. 11, *&c.* and from the Conſent of the *Hebrew* Doctors both antient and modern; one Evidence whereof is, that in their Prayers for the *Meſſiah*, they uſe ſome Part of this *Pſalm*, and likewiſe from the Matter itſelf. The Form of this *Pſalm* may ſeem to be dramatical, and ſeveral Parts of it are ſpoken in the Names of ſeveral Perſons, yet ſo, that the Diſtinction of the Perſons, and their ſeveral Paſſages, is not expreſſed, but left to the Obſervation of the intelligent and diligent Reader, as it is in the Book of *the Song of Solomon*, and in ſome Part of *Eccleſiaſtes*, and in many prophane Writers. *David* ſpeaks in his own Name from the Begin-

Beginning to Ver. 22. and from thence to Ver. 25. in the Name of the People; and then concludes in his own Name.

PSAL. CXIX.

This Pſalm *contains Commendations of God's Law, Statutes, Commandments, Precepts, Word, Promiſes, Way, Name, Righteouſneſs, Truth,* &c.

ALEPH.

Ver. 1. BLeſſed *are* the undefiled in the way, who walk in the way of the Lord. 2 Bleſſed *are* they that keep his teſtimonies, *and that* ſeek him with the whole heart. 3 They alſo do no iniquity: they walk in his ways. 4 Thou haſt commanded *us* to keep thy precepts diligently. 5 O that my ways were directed to keep thy ſtatutes! 6 Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments. 7 I will praiſe thee with uprightneſs of heart, when I ſhall have learned thy righteous judgments. 8 I will keep thy ſtatutes: O forſake me not utterly.

BETH.

9 Wherewith ſhall a young man cleanſe his way? by taking heed *thereto* according to thy word. 10 With my whole heart have I ſought thee: O let me not wander from thy commandments. 11 Thy word have I hid in mine heart, that I might not ſin againſt thee. 12 Bleſſed *art* thou, O Lord: teach me thy ſtatutes. 13 With my lips have I declared all the judgments of thy mouth. 14 I have rejoiced in the way of thy teſtimonies, as *much as* in all riches. 15 I will meditate in thy precepts, and have reſpect unto thy ways. 16 I will delight my ſelf in thy ſtatutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy ſervant, *that* I may live, and keep thy word. 18 Open thou mine eyes, that I may behold wondrous things out of thy law. 19 I am a ſtranger in the earth, hide not thy commandments from me. 20 My ſoul breaketh for the longing *that it hath* unto thy judgment at all times. 21 Thou haſt rebuked the proud *that are* curſed, which do err from thy commandments. 22 Remove from me reproach and contempt, for I have kept thy teſtimonies. 23 Princes alſo did ſit *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes. 24 Thy teſtimonies alſo *are* my delight, *and* my counſellours.

DALETH.

25 My ſoul cleaveth unto the duſt: quicken thou me according to thy word. 26 I have declared my ways, and thou hearedſt me: teach me thy ſtatutes. 27 Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works. 28 My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word. 29 Remove from me the way of lying: and grant me thy law graciouſly. 30 I have choſen the way of truth: thy judgments have I laid *before me.* 31 I have ſtuck unto thy teſtimonies: O Lord, put me not to ſhame. 32 I will run the way of thy commandments, when thou ſhalt inlarge my heart.

HE.

33 Teach me, O Lord, the way of thy ſtatutes, and I ſhall keep it *unto* the end. 34 Give me underſtanding, and I ſhall keep thy law, yea, I ſhall obſerve it with my whole heart. 35 Make me to go in the path of thy commandments, for therein do I delight. 36 Incline my heart unto thy teſtimonies, and not to covetouſneſs. 37 Turn away mine eyes from beholding vanity: *and* quicken thou me in thy way. 38 Stabliſh thy word unto thy ſervant, who *is devoted* to thy fear. 39 Turn away my reproach which I fear: for thy judgments *are* good. 40 Behold, I have longed after thy precepts: quicken me in thy righteouſneſs.

VAU.

41 Let thy mercies come alſo unto me, O Lord, even thy ſalvation according to thy word. 42 So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word. 43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. 44 So ſhall I keep thy law continually for ever and ever. 45 And I will walk at liberty: for I ſeek thy precepts. 46 I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed. 47 And I will delight my ſelf in thy commandments which I have loved. 48 My hands alſo will I lift up unto thy commandments which I have loved: and I will meditate in thy ſtatutes.

ZAIN.

49 Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope. 50 This is my comfort in my affliction: for thy word hath quickened me. 51 The proud have had me greatly in deriſion: *yet* have I not declined from thy law. 52 I have remembred thy judgments of old, O Lord; and have comforted my ſelf. 53 Horror hath taken hold upon me, because of the wicked that forſake thy law. 54 Thy ſtatutes have been my ſongs in the houſe of my pilgrimage. 55 I have remembred thy name, O Lord, in the night, and have kept thy law. 56 This I had: becauſe I kept thy precepts.

CHETH.

57 *Thou art* my portion, O Lord, I have ſaid, that I would keep thy words. 58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word. 59 I thought on my ways, and turned my feet unto thy teſtimonies. 60 I made haſte, and delayed not to keep thy commandments. 61 The bands of the wicked have robbed me: *but* I have not forgotten thy law. 62 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments. 63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts. 64 The earth, O Lord, is full of thy mercy: teach me thy ſtatutes.

TETH.

65 Thou haſt dealt well with thy ſervant, O Lord, according unto thy word. 66 Teach me good judgment, and knowledge: for I have believed thy commandments. 67 Before I was afflicted, I went aſtray: but now have I kept thy word. 68 Thou *art* good, and doeſt good; teach me thy ſtatutes. 69 The proud have forged a lie againſt me: *but* I will keep thy precepts with my whole heart. 70 Their heart is as fat as greaſe, *but* I delight in thy law. 71 *It is* good for me that I have been afflicted, that I might learn thy ſtatutes. 72 The law

thy mouth *is* better unto me, than thouſands of gold and ſilver.

JOD.

73 Thy hands have made me and faſhioned me: give me underſtanding, that I may learn thy commandments. 74 They that fear thee, will be glad when they ſee me: becauſe I have hoped in thy word. 75 I know, O Lord, that thy judgments are right, and *that* thou in faithfulneſs haſt afflicted me. 76 Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant. 77 Let thy tender mercies come unto me, that I may live: for thy law is my delight. 78 Let the proud be aſhamed, for they dealt perverſly with me without a cauſe; *but* I will meditate in thy precepts. 79 Let thoſe that fear thee, turn unto me, and thoſe that have known thy teſtimonies. 80 Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

CAPH.

81 My ſoul fainteth for thy ſalvation: *but* I hope in thy word. 82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me? 83 For I am become like a bottle in the ſmoak: *yet* do I not forget thy ſtatutes. 84 How many are the days of thy ſervant? when wilt thou execute judgment on them that perſecute me? 85 The proud have digged pits for me, which *are* not after thy law. 86 All thy commandments are faithful: they perſecute me wrongfully; help thou me. 87 They had almoſt conſumed me upon earth: but I forſook not thy precepts. 88 Quicken me after thy loving-kindneſs, ſo ſhall I keep the teſtimony of thy mouth.

LAMED.

89 For ever, O Lord, thy word is ſettled in heaven. 90 Thy faithfulneſs is unto all generations: thou haſt eſtabliſhed the earth, and it abideth. 91 They continue this day according to thine ordinances: for all *are* thy ſervants. 92 Unleſs thy law *had been* my delights, I ſhould then have periſhed in mine affliction. 93 I will never forget thy precepts: for with them thou haſt quickned me. 94 I *am* thine, ſave me: for I have ſought thy precepts. 95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies. 96 I have ſeen an end of all perfection; *but* thy commandment *is* exceeding broad.

MEM.

97 O how love I thy law: it *is* my meditation all the day. 98 Thou through thy commandments haſt made me wiſer than mine enemies: for they *are* ever with me. 99 I have more underſtanding than all my teachers: for thy teſtimonies *are* my meditation. 100 I underſtand more than the antients: becauſe I keep thy precepts. 101 I have refrained my feet from every evil way: that I might keep thy word. 102 I have not departed from thy judgments: for thou haſt taught me. 103 How ſweet are thy words unto my taſte! *yea, ſweeter* than honey to my mouth. 104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

NUN.

105 Thy word *is* a lamp unto my feet, and a light unto my path. 106 I have ſworn, and I will perform *it*, that I will keep thy righteous judgments. 107 I am afflicted very much: quicken me, O Lord, according unto thy word. 108 Accept, I beſeech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments. 109 My ſoul *is* continually in my hand: yet do I not forget thy law. 110 The wicked have laid a ſnare for me: yet I erred not from thy precepts. 111 Thy teſtimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart. 112 I have inclined mine heart to perform thy ſtatutes alway, *even unto* the end.

SAMECH.

113 I hate *vain* thoughts: but thy law do I love. 114 Thou *art* my hiding-place and my ſhield: I hope in thy word. 115 Depart from me, ye evil-doers; for I will keep the commandments of my God. 116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope. 117 Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually. 118 Thou haſt troden down all them that err from thy ſtatutes: for their deceit *is* falſhood. 119 Thou putteſt away all the wicked of the earth *like* droſs: therefore I love thy teſtimonies. 120 My fleſh trembleth for fear of thee, and I am afraid of thy judgments.

AIN.

121 I have done judgment and juſtice: leave me not to mine oppreſſors. 122 Be ſurety for thy ſervant for good: let not the proud oppreſs me. 123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs. 124 Deal with thy ſervant according to thy mercy, and teach me thy ſtatutes. 125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies. 126 *It is* time for thee, Lord, to work: *for* they have made void thy law. 127 Therefore I love thy commandments above gold, yea, above fine gold. 128 Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every falſe way.

PE.

129 Thy teſtimonies *are* wonderful: therefore doth my ſoul keep them. 130 The entrance of thy words giveth light: it giveth underſtanding unto the ſimple. 131 I opened my mouth, and panted: for I longed for thy commandments. 132 Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name. 133 Order my ſteps in thy word: and let not any iniquity have dominion over me. 134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts. 135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes. 136 Rivers of waters run down mine eyes: becauſe they kept not thy law.

TSADDI.

137 Righteous *art* thou, O Lord, and upright *are* thy judgments. 138 Thy teſtimonies *that* thou haſt commanded *are* righteous, and very faithful. 139 My zeal hath conſumed me: becauſe mine enemies have forgotten thy words. 140 Thy word is very pure: therefore thy ſervant loveth it. 141 I *am* ſmall and deſpiſed: *yet* do not I forget thy precepts. 142 Thy righteouſneſs is an everlaſting righteouſneſs, and thy law is the truth. 143

Trouble

Trouble and anguiſh have taken hold on me: *yet* thy commandments *are* my delights. 144 The righteouſneſs of thy teſtimonies is everlaſting: give me underſtanding, and I ſhall live.

KOPH.

145 I cried with my whole heart, hear me, O Lord: I will keep thy ſtatutes. 146 I cried unto thee, ſave me, and I ſhall keep thy teſtimonies. 147 I prevented the dawning of the morning, and cried: I hoped in thy word. 148 Mine eyes prevent the *night* watches, that I might meditate in thy word. 149 Hear my voice according unto thy loving-kindneſs: O Lord, quicken me according to thy judgment. 150 They draw nigh that follow after miſchief: they are far from thy law. 151 Thou art near, O Lord: and all thy commandments *are* truth. 152 Concerning thy teſtimonies, I have known of old, that thou haſt founded them for ever.

RESH.

153 Conſider mine affliction, and deliver me: for I do not forget thy law. 154 Plead my cauſe, and deliver me: quicken me according to thy word. 155 Salvation *is* far from the wicked: for they ſeek not thy ſtatutes. 156 Great *are* thy tender mercies, O Lord: quicken me according to thy judgments. 157 Many *are* my perſecutors, and mine enemies: *yet* do I not decline from thy teſtimonies. 158 I beheld the tranſgreſſors, and was grieved: becauſe they kept not thy word. 159 Conſider how I love thy precepts: quicken me, O Lord, according to thy loving-kindneſs. 160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word. 162 I rejoice at thy word, as one that findeth great ſpoil. 163 I hate and abhor lying: *but* thy law do I love. 164 Seven times a day do I praiſe thee: becauſe of thy righteous judgments. 165 Great peace have they which love thy law: and nothing ſhall offend them. 166 Lord, I have hoped for thy ſalvation, and done thy commandments. 167 My ſoul hath kept thy teſtimonies: and I love them exceedingly. 168 I have kept thy precepts and thy teſtimonies: for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O Lord: give me underſtanding according to thy word. 170 Let my ſupplication come before thee: deliver me according to thy word. 171 My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes. 172 My tongue ſhall ſpeak of thy word: for all thy commandments *are* righteouſneſs. 173 Let thine hand help me: for I have choſen thy precepts. 174 I have longed for thy ſalvation, O Lord: and thy law is my delight. 175 Let my ſoul live, and it ſhall praiſe thee: and let thy judgments help me. 176 I have gone aſtray like a loſt ſheep, ſeek thy ſervant: for I do not forget thy commandments.

This *Pſalm* is divided into two and twenty Parts, or Pauſes, in every one of which there are eight Verſes, each of which begins in the *Hebrew* with that Letter whereby each Part is called. So all the Verſes of the firſt Part begin with an *Aleph*, or *A*. The Verſes of the ſecond, every one with *Beth*, as B; and ſo forward in Order, according to the *Hebrew* Alphabet, or *A, B*; which is the Reaſon that ſome among the Learned, have called this *Pſalm, the A B of Piety and Goodneſs*. Every Verſe of this *Pſalm* contains either a ſpecial Praiſe and Commendation of the Word of God, by Reaſon of its Excellency; or a Teſtification of *David*'s Love unto it; or elſe a Prayer for Grace, to carry himſelf according to it. Obſerve, that in every Verſe of this *Pſalm*, *David* makes Mention of God's Law, Inſtitutions, or Ordinances, Commandments, Teſtimonies, Precepts, Word, Promiſes, Ways, Judgments, Name, Righteouſneſs, and the like; except Ver. 122. where he calls upon God for Help and Aſſiſtance, and Ver. 90. where he celebrates God's *Faithfulneſs*, which relates to the Stedfaſtneſs of his Promiſe (called in this *Pſalm* his *Word*) it may well be thought no Exception to that Obſervation.

Theodoret hath another Conjecture concerning *David*'s Deſign in this *Pſalm*. *David* had great Varieties in his Condition; for he both fled from Enemies, and chaſed them; lived ſometimes very melancholy, and again moſt pleaſantly; ran in God's Ways, and ſtumbled, and roſe again to run that Courſe. 'Now 'all theſe Things, ſays he, (and it is not improbable) 'David afterwards collected into this one *Pſalm*; 'collecting all the Prayers which he had made to God 'at ſeveral Times, and on ſeveral Occaſions, and put'ting them together in this admirable Meditation, di'vided into twenty two Parts, which propound one 'and the ſame moſt profitable to all Men; and teach 'them how it is poſſible to live virtuouſly in the worſt 'Condition. Nor doth he neglect dogmatical Inſtruc'tion, as he ſpeaks, but adds it to the other: So that 'this Pſalm is ſufficient to inſtruct thoſe that ſtudy 'exquiſite Virtue, and to ſtir up the Diligence of thoſe 'that are Lazy; to comfort thoſe that are ſad; to 'correct the Negligent; and, in one Word, to afford 'all Manner of Medicines, for the Cure of the various 'Diſeaſes of Mankind.'

PSAL. CXX.

David *prays againſt lying Lips and deceitful Tongues; and complains that his Habitation was among wicked and unpeaceable Men.*

A Song of Degrees.

Ver. 1. IN my diſtreſs I cried unto the Lord, and he heard me. 2 Deliver my ſoul, O Lord, from lying lips, *and* from a deceitful tongue. 3 What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue? 4 Sharp arrows of the mighty, with coals of juniper. 5 Wo is me, that I ſojourn in Meſech, *that* I dwell in the tents of Kedar. 6 My ſoul hath long dwelt with him that hateth peace. I *am for* peace: but when I ſpeak, they *are for* war.

There can no certain Account be given, why this and the *fourteen* following Pſalms, are called *Songs of Degrees*, or *Aſcents*. Their Conjecture ſeems moſt probable, who think the Title denotes, either the *Elevation* of the Voice in the ſinging theſe Songs, or the *Excellence* of the Compoſure, or of the Muſick to which they were ſet, or the *high Eſteem* they had of them upon ſome Account or other; particularly, becauſe they were ſo fit for their Uſe (tho' moſt of them compoſed in former Times) at and after their Return from the Captivity of *Babylon*. Some think this Title was given them, becauſe they ſung them as they went *up* to their own Country.

This *Pſalm* ſeems to have been made by *David*, when the Calumnies of *Doeg*, and others, forced him

to flee his Country, and to go as far as the *Kedarens*, or *Arabians*, (Ver. 5.) whoſe Company was very irkſome to him. We do not read indeed in his Hiſtory, that he was there; but we may well think he ſought for Safety in more Places than are particularly mentioned; and might as well be there, as amongſt the *Moabites*, and in the Wilderneſs of *Paran*, (1 Sam. xv. 1.) which was not far from them. As for *Meſech*, it may ſignify, not a Place, but the Length of Time he ſtaid there, before he durſt ſtir from thence; or which he was forced to ſpend in Exile; as moſt of the antient Interpreters underſtand it. See *Bochart* in his *Phaleg*, L. 3. C. 12.

PSAL. CXXI.

The Pſalmiſt *ſhews, that the great Safety of the Godly is from the Lord, who keeps them in their Out-goings and In-comings from all Evil.*

A Song of Degrees.

Ver. 1. I Will lift up mine eyes unto the hills from whence cometh my help. 2 My help *cometh* from the Lord, which made heaven and earth. 3 He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber. 4 Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep. 5 The Lord is thy keeper: the Lord is thy ſhade upon thy right hand. 6 The ſun ſhall not ſmite thee by day; nor the moon by night. 7 The Lord ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul. 8 The Lord ſhall preſerve thy going out and thy coming in, from this time forth, and even for evermore.

The Matter of this *Pſalm* ſufficiently ſhews, that the *Pſalmiſt* was ſtruggling with great Difficulties and Oppoſitions, looking every where for Help, as Men in ſuch Circumſtances uſe to do, turning his Eyes to God and his Providence, and encouraging himſelf by the Promiſes of God made to his People.

PSAL. CXXII.

David *profeſſes his Joy when he went into the Houſe of the Lord; and prays for the Welfare, Proſperity, and Peace of* Jeruſalem.

A Song of Degrees of *David*.

Ver. 1. I Was glad when they ſaid unto me, Let us go into the houſe of the Lord. 2 Our feet ſhall ſtand within thy gates, O Jeruſalem. 3 Jeruſalem is builded as a city, that is compact together: 4 Whither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks unto the name of the Lord. 5 For there are ſet thrones of judgment: the thrones of the houſe of David. 6 Pray for the peace of Jeruſalem: they ſhall proſper that love thee. 7 Peace be within thy walls, *and* proſperity within thy palaces. 8 For my brethren and companions ſakes, I will now ſay, Peace *be* within thee. 9 Becauſe of the houſe of the Lord our God, I will ſeek thy good.

This *Pſalm* ſeems to have been written by *David*, for the Uſe of the People, when they came up to *Jeruſalem* to the ſolemn Feaſts. By the artificial Joining and Beauty of the Houſes, he means the concordant Love between the Citizens. In the Houſe of the Lord was placed the Throne of Juſtice, the Figure of *Chriſt*'s Kingdom; for the Welfare, Proſperity, and Peace of which, the Prophet prays.

If the *Talmudiſts* may be believed, they were wont to ſing the *firſt* Verſe of this *Pſalm* as they went out of the Country towards *Jeruſalem*, carrying their Firſt-fruits to the Houſe of the Lord; as the Law (*Deut.* xxvi. 2.) directed them. And when they entered within the Gates of the City, they ſung the *ſecond* Verſe. There they were met by ſome of the Citizens, who, if this be true, ſung the reſt of the *Pſalm*, it is likely, together with them, as they went toward the Temple.

PSAL. CXXIII.

The Godly profeſs their patient truſting and Confidence in God; and earneſtly pray to be delivered from the Contempt of the Proud.

A Song of Degrees.

Ver. 1. UNto thee lift I up mine eyes, O thou that dwelleſt in the heavens. 2 Behold, as the eyes of ſervants *look* unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: ſo our eyes *wait* upon the Lord our God, until that he have mercy upon us. 3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. 4 Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, *and* with the contempt of the proud.

This *Pſalm*, it is certain, was compoſed in a Time of great Diſtreſs; when they were extremely afflicted by ſome haughty and inſolent Enemies, Ver. 3, 4. who thoſe Enemies were, there are ſeveral Conjectures; and I, ſays *Patrick*, will add mine: That this ſhort Form of Prayer was made by ſome pious Perſon, when the King of *Aſſyria* (whoſe Pride the Prophet *Iſaiah* deſcribes, Ch. viii. 7. and many other Places) ſent *Rabſhakeh* and other of his Captains to beſiege *Jeruſalem*; where they poured out moſt contemptuous, nay, blaſphemous Words againſt God and his People, 2 *Kings* xviii. xix. It is probable, if this Conjecture be admitted, that it was made by *Iſaiah*, whom *Hezekiah* deſired *to lift up* his Prayer for the Remnant that was left, 2 *Kings* xix. 4. *Iſa.* xxxvii. 4. Accordingly we read, (2 *Chron.* xxxii. 20.) both he and *Hezekiah* cried unto the Lord; and we may ſuppoſe, lifted up his Eyes to Heaven, and ſaid the Words of this Pſalm.

PSAL. CXXIV.

The Church ſets forth God's Mercy for a miraculous Deliverance, out of the apparent Danger of powerful Enemies, and bleſſes him for it.

A Song of Degrees of *David*.

Ver. 1. IF *it had not been* the Lord, who was on our ſide, now may Iſrael ſay: 2 If *it had not been* the Lord who was on our ſide, when men roſe up againſt us: 3 Then they had ſwallowed us up quick, when their wrath was kindled againſt us. 4 Then the waters had overwhelmed us, the ſtreams had gone over our ſoul. 5 Then the proud waters had gone over our ſoul. 6 Bleſſed be the Lord, who hath not given us *as* a prey to their teeth. 7 Our help is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped. 8 Our help is in the name of the Lord, who made heaven and earth.

This *Pſalm* was compoſed by *David*, in the Name, and for the Uſe of all the Church and People of *Iſrael*; as a Thankſgiving for their Deliverance, from ſome imminent Danger or Dangers, from proud and potent Enemies. Many ſuch they had in *David*'s Time; but which of them is here intended, is hard to determine, and not worth the Enquiry.

PSAL. CXXV.

The Stedfaſtneſs of ſuch as truſt in God. A Prayer for the Godly to do them Good, and againſt the Ungodly to deſtroy them.

A Song of Degrees.

Ver. 1. THey that truſt in the Lord *ſhall be* as mount Zion, *which* cannot be removed, *but* abideth for ever. 2 *As* the mountains *are* round about Jeruſalem, ſo the Lord *is* round about his people, from henceforth even for ever. 3 For the rod of the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquity. 4 Do good, O Lord, unto *thoſe that be* good, and to *them that are* upright in their hearts. 5 As for ſuch as turn aſide unto their crooked ways, the Lord ſhall lead them forth with the workers of iniquity: *but* peace ſhall be upon Iſrael.

This *Pſalm* was deſigned for the Conſolation and Encouragement of God's Church and People in all Ages, againſt all the Plots and Malice of their inveterate and irreconcileable Enemies.

PSAL. CXXVI.

The Church celebrates the Mercy of God from the Babylonian *Captivity; prays that he would perfect his Work; and foretels the good Succeſs thereof.*

A Song of Degrees.

Ver. 1. WHen the Lord turned again the captivity of Zion, we were like them that dream. 2 Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The Lord hath done great things for them. 3 The Lord hath done great things for us: *whereof* we are glad. 4 Turn again our captivity, O Lord, as the ſtreams in the ſouth. 5 They that ſow in tears, ſhall reap in joy. 6 He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves *with him*.

This *Pſalm* is ſo univerſally thought to be a joyful Song compoſed by *Ezra*, or ſome other good Man, when they returned out of *Babylon*, that, ſays *Patrick*, I ſhall ſeek for no other Interpretation; but obſerve, with *Theodoret*, that when *Cyrus* gave them all Leave to return to their own Land, ſome were ſo ill-minded, that they choſe to continue where they were. But ſuch as had any Senſe of the Piety of their Forefathers, and deſired to ſee the Worſhip of God, according to the Law, reſtored, gladly embraced the Opportunity of returning to their own Country: Where they thought themſelves ſo happy in the Liberty which they enjoyed, that they pray (Ver. 4.) all the reſt of the Nation, that remained ſtill behind, would come and partake of it.

PSAL. CXXVII.

No Succeſs in City or Family without God's Bleſſing and Protection. Good Children are his Gift; their Happineſs that have them.

A Song of Degrees for *Solomon*.

Ver. 1. EXcept the Lord build the houſe, they labour in vain that build it: except the Lord keep the city, the watchman waketh *but* in vain. 2 *It is* vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: *for* ſo he giveth his beloved ſleep. 3 Lo, children *are* an heritage of the Lord: *and* the fruit of the womb *is his* reward. 4 As arrows *are* in the hand of a mighty man: ſo *are* children of the youth. 5 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate.

The *Hebrew* Particle which here we tranſlate *for* (in the Title) is thought by our Interpreters, in moſt other Places, to ſignify *of*; and ſo they tranſlate it a little before, in the Title of *Pſ.* cxxiv. and a little after, in that of cxxxi. Therefore, ſays *Patrick*, I ſhall look upon this Pſalm as compoſed by *Solomon*, who, you read, 1 *Kings* iv. 32. made above three thouſand Songs; tho' none of them (except that large Poem called the *Song of Songs*, and as ſome think, *Pſ.* cxxxii. and, as I ſuppoſe, the next to this) have been tranſmitted to Poſterity, but only this; which is a Commentary upon a pious Maxim of his, often repeated in the Book of his *Proverbs*; that it is in vain to attempt any Thing, if the Lord do not proſper it. Teaching us therefore, in all our Ways to acknowledge Him (*Prov.* iii. 6. xvi. 3.) and not to preſume, that it is in our Power *to direct our own Way* (that is, our Deſigns, Enterprizes, and Actions) to what Iſſue we pleaſe. For, *tho' a Man's Heart deviſeth his Way, yet it is the Lord that directed his Steps*, Prov. xvi. 9. xx. 24. xxi. 30, 31. A Truth to be deeply pondered by all, eſpecially by Princes; in whoſe Affairs, this over-ruling Providence is moſt viſible.

PSAL. CXXVIII.

The Pſalmiſt *ſhews the happy State of him that fears God, in his Labour, Wife, and Children; he ſhall ſee the Good of* Jeruſalem, *and Peace upon* Iſrael.

A Song of Degrees.

Ver. 1. BLeſſed *is* every one that feareth the Lord: that walketh in his ways. For thou ſhalt eat the labour of thine hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee. 3 Thy wife *ſhall* be as a fruitful vine by the ſides of thine houſe: thy children like olive-plants round about thy table. 4 Behold, that thus ſhall the man be bleſſed, that feareth the Lord. 5 The Lord ſhall bleſs thee out of Zion: and thou ſhalt ſee the good of Jeruſalem, all the days of thy life. 6 Yea, thou ſhalt ſee thy children's children, *and* peace upon Iſrael.

It is not unlikely, that this *Pſalm* was compoſed by the ſame Author that made the former; to excite Men to be truly religious, as the only Way to obtain the Bleſſings, there mentioned, of the Lord.

Some think this was a Form preſcribed to be uſed at the Bleſſing of their Marriages; when they wiſhed the new-married Couple all Manner of Happineſs; eſpecially a long Life in peaceable Times, Ver. 5, 6.

PSAL. CXXIX.

The various and manifold Afflictions of the Church deſcribed; ſhe is delivered out of all; thoſe that hate her are curſed and devoted to Judgment.

A Song of Degrees.

Ver. 1. MAny a time have they afflicted me from my youth, may Iſrael now ſay: 2 Many a time have they afflicted me from my youth

youth: yet they have not prevailed againſt me. 3 The plowers plowed upon my back: they made long their furrows. 4 The Lord is righteous: he hath cut aſunder the cords of the wicked. 5 Let them all be confounded and turned back that hate Zion. 6 Let them be as the graſs upon the houſe-tops, which withereth afore it groweth up: 7 Wherewith the mower filleth not his hand; nor he that bindeth ſheaves his boſom. 8 Neither do they which go by ſay, The bleſſing of the Lord *be* upon you: we bleſs you in the name of the Lord.

This *Pſalm* was made when ſome new Calamity threatened them; either by *Sennacherib*, or, as *Theodoret* thinks, by thoſe Nations which combined to deſtroy the Jews, as ſoon as they returned from the Captivity of *Babylon*. When they were taught by *Ezra*, or ſome ſuch holy Man, to recount what God had done for them ever ſince they were a People; and to denounce the divine Vengeance againſt thoſe that now ſought their Ruin. The former Conjecture ſeems the truer; becauſe as yet, he ſaith, Ver. 2. their Enemies had not prevailed againſt them; unleſs we expound that Phraſe (according to the received Interpretation of the Pſalm) that they had not quite deſtroyed them, and made them ceaſe to be a Nation.

PSAL. CXXX.

The Pſalmiſt, *under a deep Senſe of his Sins, profeſſes his Hope in God, and exhorts* Iſrael *alſo to hope in him.*

A Song of Degrees.

Ver. 1. OUT of the depths have I cried unto thee, O Lord. 2 Lord, hear my voice: let thine ears be attentive to the voice of my ſupplications. 3 If thou, Lord, ſhouldſt mark iniquities: O Lord, who ſhall ſtand? 4 But *there is* forgiveneſs with thee: that thou mayeſt be feared. 5 I wait for the Lord, my ſoul doth wait, and in his word do I hope. 6 My ſoul waiteth for the Lord, more than they that watch for the morning: *I ſay, more than* they that watch for the morning. 7 Let Iſrael hope in the Lord: for with the Lord *there is* mercy, and with him *is* plenteous redemption. 8 And he ſhall redeem Iſrael from all his iniquities.

Some think *David* made this Prayer, after he had plunged himſelf into a very deep Guilt, by his Sin with *Bathſheba*: I rather think, ſays *Patrick*, when he was perſecuted by *Saul*, and reduced to ſo low a Condition, that his Heart began to ſink within him. For *the Floods of ungodly Men* (as he ſpeaks, *Pſ.* xviii. 4.) *made him afraid*, that he ſhould one Day periſh in them (1 *Sam.* xxix. 1.) and he complains elſewhere, *that he ſunk in the Mire, where there was no ſtanding*, &c. *Pſ.* lxix. 2, 14, 15. This is the laſt but one of the *ſeven Penitential Pſalms.*

PSAL. CXXXI.

David teſtifies his Humility, and exhorts Iſrael *to truſt in the Lord.*

A Song of Degrees of *David.*

Ver. 1. LORD, my heart is not haughty, nor mine eyes lofty: neither do I exerciſe myſelf in great matters, or in things too high for me. 2 Surely I have behaved and quieted myſelf as a child that is weaned of his mother: my ſoul *is* even as a weaned child. 3 Let Iſrael hope in the Lord from henceforth and for ever.

Tho' *David* could not purge himſelf from all Manner of Guilt (as he confeſſes in the foregoing *Pſalm*, Ver. 3.) yet in that Matter which he was charged withal by his Enemies (of affecting the Kingdom) he could ſafely proteſt he was innocent as a little Child: Which he doth in this *Pſalm* particularly; and in ſeveral Parts of other Pſalms.

PSAL. CXXXII.

The Pſalmiſt, *in Prayer, commends unto God, the Care he had for the Ark. A Rehearſal of God's Oath, and Promiſes of the everlaſting Kingdom of* Chriſt.

A Song of Degrees.

Ver. 1. LORD, remember David, *and* all his afflictions: 2 How he ſware unto the Lord, *and* vowed unto the mighty *God* of Jacob. 3 Surely I will not come into the tabernacle of my houſe, nor go up into my bed: 4 I will not give ſleep to mine eyes, *or* ſlumber to mine eyelids, 5 Until I find out a place for the Lord, an habitation for the mighty *God* of Jacob. 6 Lo, we heard of it at Ephratah: we found it in the fields of the wood. 7 We will go into his tabernacles: we will worſhip at his footſtool. 8 Ariſe, O Lord, into thy reſt: thou, and the ark of thy ſtrength. 9 Let thy prieſts be cloathed with righteouſneſs: and let thy ſaints ſhout for joy. 10 For thy ſervant Davids ſake, turn not away the face of thine anointed. 11 The Lord hath ſworn *in* truth unto David, he will not turn from it, Of the fruit of thy body, will I ſet upon thy throne. 12 If thy children will keep my covenant and my teſtimony, that I ſhall teach them; their children alſo ſhall ſit upon thy throne for evermore. 13 For the Lord hath choſen Zion: he hath deſired it for his habitation. 14 This *is* my reſt for ever: here will I dwell, for I have deſired it. 15 I will abundantly bleſs her proviſion: I will ſatisfie her poor with bread. 16 I will alſo cloath her prieſts with ſalvation: and her ſaints ſhall ſhout aloud for joy. 17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed. 18 His enemies will I cloath with ſhame: but upon himſelf ſhall his crown flouriſh.

The Penman of this *Pſalm*, ſays *Pool*, was either *David*, when God had graciouſly declared his Acceptance of *David*'s Deſire to build an Houſe for God, and his Purpoſe of eſtabliſhing the Kingdom of *David*, and his Seed for ever; or *Solomon*, as may be gathered from the whole Matter of the *Pſalm*, which ſeems better to agree with him, than with *David*, particularly from Ver. 8, 9, 10. compared with 2 *Chron.* vi. 41, 42. where we have the ſame Words, with but a ſmall Variation.

Lo, we heard of it at Ephratah; we found it in the Fields of the Wood] Thus paraphraſed by *Patrick*: And now, behold, the Lord himſelf, to our great Joy, hath told us himſelf the very Place where he will fix his Habitation (1 *Chron.* xxi. 18, 26.) in the Territory of *Bethlehem Ephrata* (Gen. xxxv. 16, 19.) in the Fields of that Foreſt, where the Angel ſtood and directed *David*, to build an Altar unto the Lord, 1 *Chron.* xxi. 18. xxii. 1.

PSAL. CXXXIII.

David *extols the Benefit and Excellency of the Unity and brotherly Communion of the Faithful.*

A

A Song of Degrees of *David.*

Ver. 1. BEhold, how good and how pleaſant *it is*, for brethren to dwell together in unity. 2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aarons beard, that went down to the ſkirts of his garments. 3 As the dew of Hermon, *and as the dew* that deſcended upon the mountains of Zion; for there the Lord commanded the bleſſing, *even* life for evermore.

This *Pſalm* was compoſed by *David*, upon the happy Occaſion of the Ending of the Civil War between the two Houſes of *Saul* and *David*. In which having felt the ſad Effects of Diſcord and Diviſion, both the King and the People were more ſenſible of the great Bleſſing of Reconciliation and Unity.

PSAL. CXXXIV.

The Prieſts and Levites *are exhorted to bleſs God in his Sanctuary.*

A Song of Degrees.

Ver. 1. BEhold, bleſs ye the Lord, all ye ſervants of the Lord, which by night ſtand in the houſe of the Lord. 2 Lift up your hands *in* the ſanctuary: and bleſs the Lord. 3 The Lord that made heaven and earth, bleſs thee out of Zion.

It is uncertain by whom this *Pſalm* was compoſed; but it ſeems to have been made to be ſung by ſome or more of the *Levites*, at the ſhutting up of the Gates of the Temple; to excite the reſt, whoſe Turn it was to watch that Night, to be diligent in their Office of ſinging Pſalms, and making devout Prayers for the People. It is the laſt of thoſe that have the Title of *a Song of Degrees.*

PSAL. CXXXV.

The Servants of the Lord are exhorted to praiſe Him for his Mercy to Iſrael, *and for his Judgments on* Egypt, *and other Nations. The Vanity of Idols, and they that truſt in them. The Houſes of* Aaron *and* Levi *are exhorted to bleſs God.*

Ver. 1. PRaiſe ye the Lord, praiſe ye the name of the Lord, praiſe *him*, O ye ſervants of the Lord. 2 Ye that ſtand in the houſe of the Lord, in the courts of the houſe of our God. 3 Praiſe ye the Lord, for the Lord *is* good: ſing praiſes unto his name, for *it is* pleaſant. 4 For the Lord hath choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure. 5 For I know that the Lord is great, and *that* our Lord *is* above all gods. 6 Whatſoever the Lord pleaſed, *that* did he in heaven and in earth, in the ſeas, and all deep places. 7 He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain: he bringeth the wind out of his treaſuries. 8 Who ſmote the firſt-born of Egypt, both of man and beaſt. 6 *Who* ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants. 10 Who ſmote great nations and ſlew mighty kings: 11 Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan: 12 And gave their land *for* an heritage unto Iſrael his people. 13 Thy name, O Lord, *endureth* for ever, *and* thy memorial, O Lord, throughout all generations. 14 For the Lord will judge his people, and he will repent himſelf concerning his ſervants. 15 The idols of the heathen *are* ſilver and gold, the work of mens hands. 16 They have mouths, but they ſpeak not; eyes have they, but they ſee not. 17 They have ears, but they hear not; neither is there *any* breath in their mouths. 18 They that make them are like unto them: *ſo is* every one that truſteth in them. 19 Bleſs the Lord, O houſe of Iſrael: bleſs the Lord, O houſe of Aaron. 20 Bleſs the Lord, O houſe of Levi; ye that fear the Lord, bleſs the Lord. 21 Bleſſed be the Lord out of Zion, which dwelleth at Jeruſalem. Praiſe ye the Lord.

This perhaps was the Morning Hymn, which the *Præcentor*, Ver. 4, 5. called upon the *Levites* to ſing at the opening the Gates of the Temple; as the former was ſung at the ſhutting up of the Gates in the Evening. It recounts ſeveral of the great Works of the Lord, eſpecially towards that Nation; whom it excites to Stedfaſtneſs in their Religion, and to Contempt of Idols and Idolaters. It both begins and concludes with an Exhortation to praiſe God; and ſo was entitled, as ſeveral other Pſalms here (cvi, cxi, &c.) *Hallelujah*, or *Praiſe the Lord.* That is, by this Hymn ſet forth the moſt excellent Perfections and Works of the Lord.

The *four* following Verſes of this *Pſalm*, (15, 16, 17, 18.) differ very little from the 4, 5, 6, 8. of *Pſ.* cxv. which it is certain was compoſed in a Time of great Diſtreſs; as this was when it was over.

PSAL. CXXXVI.

The Pſalmiſt *exhorts all to praiſe God for his Power and Wiſdom, and governing the World; for delivering the* Iſraelites *out of* Egypt, *and bringing them to the promiſed Land.*

Ver. 1. O Give thanks unto the Lord, for he *is* good: for his mercy *endureth* for ever. 2 O give thanks to the God of gods: for his mercy *endureth* for ever. 3 O give thanks to the Lord of lords: for his mercy *endureth* for ever. 4 To him who alone doeth great wonders: for his mercy *endureth* for ever. 5 To him that by wiſdom made the heavens: for his mercy *endureth* for ever. 6 To him that ſtretched out the earth above the waters: for his mercy *endureth* for ever. 7 To him that made great lights: for his mercy *endureth* for ever. 8 The ſun to rule by day: for his mercy *endureth* for ever. 9 The moon and ſtars to rule by night: for his mercy *endureth* for ever. 10 To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever. 11 And brought out Iſrael from among them: for his mercy *endureth* for ever. 12 With a ſtrong hand, and a ſtretched out arm: for his mercy *endureth* for ever. 13 To him which divided the Red-ſea into parts: for his mercy *endureth* for ever. 14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever. 15 But overthrew Pharaoh and his hoſt in the Red-ſea: for his mercy *endureth* for ever. 16 To him which led his people through the wilderneſs: for his mercy *endureth* for ever. 17 To him which ſmote great kings: for his mercy *endureth* for ever. 18 And ſlew famous kings: for his mercy *endureth* for ever. 19 Sihon king of the Amorites: for his mercy *endureth* for ever. 20 And Og the king of Baſhan: for his mercy *endureth* for ever. 21 A

1 And gave their land for an heritage: for his
ercy *endureth* for ever. 22 *Even* an heritage
nto Iſrael his ſervant: for his mercy *endureth* for
ver. 23 Who remembred us in our low eſtate:
or his mercy *endureth* for ever. 24 And hath
edeemed us from our enemies: for his mercy
ndureth for ever. 25 Who giveth food to all
eſh: for his mercy *endureth* for ever. 26 O
ive thanks unto the God of heaven: for his
ercy *endureth* for ever.

The Matter of this *Pſalm* is the ſame with the
ormer, only it is a little more fitted to the Uſe and
ervice of the Temple, by the continued Repetition of
hat ſolemn Clauſe, *For his Mercy endureth for ever*;
hich was much uſed by the ſacred Singers, 2 *Chron.*
ii. 3. and xx. 25.

PSAL. CXXXVII.

he ſad Complaint of the Jews *in Captivity. Of the Scoffing of their Enemies, yet their Conſtancy to remember* Jeruſalem. *Judgments imprecated upon* Jeruſalem *and* Babylon.

Ver. 1. BY the rivers of Babylon, there we ſat
down, yea we wept, when we remem-
red Zion. 2 We hanged our harps upon the
illows, in the midſt thereof. 3 For there they
at carried us away captive, required of us a
ng; and they that waſted us, *required of us*
irth, *ſaying*, Sing us *one* of the ſongs of Zion.
How ſhall we ſing the Lords ſong in a ſtrange
nd? 5 If I forget thee, O Jeruſalem, let my
ght hand forget *her cunning*. 6 If I do not re-
ember thee, let my tongue cleave to the roof
my mouth; if I prefer not Jeruſalem above
y chief joy. 7 Remember, O Lord, the chil-
en of Edom, in the day of Jeruſalem; who
d, Raſe *it*, raſe *it*, *even* to the foundation
reof. 8 O daughter of Babylon who art to
deſtroyed: happy *ſhall he be* that rewardeth
e, as thou haſt ſerved us. 9 Happy *ſhall he*
that taketh and daſheth thy little ones againſt
ſtones.

The Penman of this *Pſalm* is uncertain; the Occa-
n of it was unqueſtionably the Conſideration of the
abyloniſh Captivity; and it ſeems to have been com-
ed, either during the Time of that Captivity, or
ſently after their Deliverance out of it. This *Pſalm*
forth the ſad Complaint of the *Jews*, againſt the
ffing and Jeering of their Enemies, who would
e them uſe merry Songs; concluding with impre-
ng Judgments on *Edom* and *Babylon*. This Song is
the Elegiac Kind, and deplores the unhappy State
the captive *Jews* in *Babylon*.

PSAL. CXXXVIII.

vid praiſes God for his Goodneſs and Truth, and foretels that the Kings of the Earth ſhall praiſe Him; and profeſſes the Fruit of his truſting in God, in the Midſt of his Troubles.

A *Pſalm* of *David*.

Ver. 1. I Will praiſe thee with my whole heart,
before the Gods will I ſing praiſe unto
2 I will worſhip towards thy holy tem-
and praiſe thy name, for thy loving-kind-
, and for thy truth: for thou haſt magnified
word above all thy name. 3 In the day
n I cried, thou anſweredſt me: *and* ſtrength-
dſt me *with* ſtrength in my ſoul. 4 All the
kings of the earth ſhall praiſe thee, O Lord, when they hear the words of thy mouth. 5 Yea, they ſhall ſing in the ways of the Lord: for great *is* the glory of the Lord. 6 Though the Lord be high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off. 7 Though I walk in the mids of trouble, thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me. 8 The Lord will perfect *that which* concerneth me: thy mercy, O Lord, *endureth* for ever: forſake not the works of thine own hands.

This is one of *David*'s *Pſalms*, (as the Title aſſures us) wherein he thankfully acknowledges God's Goodneſs to him, in advancing him from a low and afflicted Condition to the Royal Dignity: Which remarkable Change would invite, he thought, other Kings and Princes to have a very great Regard to his Divine Majeſty; who, he hoped therefore would ſupport and defend him in his new-gotten Kingdom, by the ſame Almighty Power which raiſed him to it.

PSAL. CXXXIX.

David *magnifies the all-ſeeing Providence of God; abhors all Converſe with wicked Men; prays for, and teſtifies his Sincerity.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. O Lord, thou haſt ſearched me, and
known me. 2 Thou knoweſt my
down-ſitting, and mine up-riſing, thou under-
ſtandeſt my thought afar off. 3 Thou compaſ-
ſeſt my path, and my lying down, and art ac-
quainted *with* all my ways. 4 For *there is* not
a word in my tongue, *but* lo, O Lord, thou
knoweſt it altogether. 5 Thou haſt beſet me
behind and before, and laid thine hand upon me.
6 *Such* knowledge *is* too wonderful for me; it
is high, I cannot *attain* unto it. 7 Whither
ſhall I go from thy Spirit? or whither ſhall I flee
from thy preſence? 8 If I aſcend up into hea-
ven, thou *art* there: if I make my bed in hell,
behold, thou *art there*. 9 *If* I take the wings
of the morning, *and* dwell in the uttermoſt parts
of the ſea: 10 Even there ſhall thy hand lead
me, and thy right hand ſhall hold me. 11 If I
ſay, Surely the darkneſs ſhall cover me; even
the night ſhall be light about me. 12 Yea, the
darkneſs hideth not from thee; but the night
ſhineth as the day: the darkneſs and the light
are both alike *to thee*. 13 For thou haſt poſſeſ-
ſed my reins; thou haſt covered me in my mo-
thers womb. 14 I will praiſe thee, for I am
fearfully *and* wonderfully made; marvellous *are*
thy works, and *that* my ſoul knoweth right well.
15 My ſubſtance was not hid from thee, when I
was made in ſecret; *and* curiouſly wrought in
the loweſt parts of the earth. 16 Thine eyes did
ſee my ſubſtance yet being unperfect, and in
thy book all *my members* were written *which* in
continuance were faſhioned, when *as yet there was* none of them. 17 How precious alſo are
thy thoughts unto me, O God? how great is the
ſum of them? 18 *If* I ſhould count them, they
are more in number than the ſand: when I awake,
I am ſtill with thee. 19 Surely thou wilt ſlay
the wicked, O God: depart from me therefore,
ye bloody men. 20 For they ſpeak againſt thee
wickedly,

wickedly, *and* thine enemies take *thy name* in vain. 21 Do not I hate them, O Lord, that hate thee? and am not I grieved with thoſe that riſe up againſt thee? 22 I hate them with perfect hatred; I count them mine enemies. 23 Search me, O God, and know my heart; try me, and know my thoughts. 24 See if *there be any* wicked way in me, and lead me in the way everlaſting.

This *Pſalm* is eſteemed, by the *Hebrews*, the moſt excellent in the whole Book. The Matter of it is noble and ſublime, and ſo is the Style. The Occaſion of it ſeems to have been thoſe heavy Cenſures and Reproaches wherewith *David* was loaded by his Enemies, who branded him for a notorious Hypocrite and Impoſtor, that pretended Religion only for the covering and promoting his own ambitious and wicked Deſigns againſt his lawful King, whoſe Life and Crown he ſought to take away. Againſt theſe he comforts himſelf with the Conſideration of God's Omniſcience, to whom he appeals as the only proper Judge of the Integrity of his Heart, declaring he will have no Communication with evil and wicked Men.

PSAL. CXL.

The Pſalmiſt *prays for Deliverance and Safety from wicked Men; and comforts himſelf with an Aſſurance of God's Righteouſneſs.*

To the chief Muſician. A *Pſalm* of *David*.

Ver. 1. DEliver me, O Lord, from the evil man; preſerve me from the violent man; 2 Which imagine miſchiefs in *their* heart; continually are they gathered together *for* war. 3 They have ſharpened their tongues like a ſerpent; adders poiſon *is* under their lips. Selah. 4 Keep me, O Lord, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings. 5 The proud have hid a ſnare for me, and cords, they have ſpread a net by the way-ſide: they have ſet grins for me. Selah. 6 I ſaid unto the Lord, Thou *art* my God: hear the voice of my ſupplications, O Lord. 7 O God the Lord, the ſtrength of my ſalvation; thou haſt covered my head in the day of battel. 8 Grant not, O Lord, the deſires of the wicked, further not his wicked device, *leſt* they exalt themſelves. Selah. 9 *As* for the head of thoſe that compaſs me about, let the miſchief of their own lips cover them. 10 Let burning coals fall upon them, let them be caſt into the fire; into deep pits, that they riſe not up again. 11 Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow *him*. 12 I know that the Lord will maintain the cauſe of the afflicted, *and* the right of the poor. 13 Surely the righteous ſhall give thanks unto thy name, the upright ſhall dwell in thy preſence.

This *Pſalm* was compoſed by *David*, upon Account of thoſe ſlanderous and reproachful Speeches and treacherous Dealings, which *David* had from his Enemies, in the Time of *Saul*, of which we have an Account in the Hiſtory.

PSAL. CXLI.

David *prays for Audience and Comfort; that his Service might be ſincere, and his Life ſafe from the Snares of his Adverſaries.*

A *Pſalm* of *David*.

Ver. 1. LORD, I cry unto thee, make haſte unto me; give ear unto my voice, when I cry unto thee. 2 Let my prayer be ſet forth before thee *as* incenſe; and the lifting up of my hands, *as* the evening ſacrifice. 3 Set a watch, O Lord, before my mouth, keep the door of my lips. 4 Incline not my heart to *any* evil thing, to practiſe wicked works with men that work iniquity; and let me not eat of their dainties. 5 Let the righteous ſmite me, *it ſhall be* a kindneſs; and let him reprove me, *it ſhall be* an excellent oil, *which* ſhall not break my head: for yet my prayer alſo *ſhall be* in their calamities. 6 When their judges are overthrown in ſtony places, they ſhall hear my words, for they are ſweet. 7 Our bones are ſcattered at the graves mouth, as when one cutteth and cleaveth *wood* upon the earth. 8 But mine eyes *are* unto thee, O God the Lord: in thee is my truſt, leave not my ſoul deſtitute. 9 Keep me from the ſnare *which* they have laid for me, and the grins of the workers of iniquity. 10 Let the wicked fall into their own nets, whilſt that I withal eſcape.

If the Title had not told us that *David* was the Author of this *Pſalm*, the Matter of it would have led our Minds to think of him, and his many Sufferings during the Perſecution of *Saul*: Which he prays to God (as *Theodoret* obſerves upon the 3d and 4th Verſes) he may be able to bear ſo patiently, that it may not exaſperate his Spirit to ſpeak irreverently of *Saul*, much leſs to do him any Miſchief; but leave it unto God to take his Enemy in the Snare they had laid for him.

Our Bones are ſcattered at the Grave's Mouth, as when one cutteth and cleaveth Wood upon the Earth. That is, ſays *Pool*, our Caſe is almoſt as hopeleſs as of thoſe who are dead, and whoſe Bones are ſcattered in ſeveral Places. As much neglected and deſpiſed, as the Chips which a Carpenter makes when he is cutting Wood, which he will not ſtoop to take up. Or rather, as the LXX and *Chaldee*, and *Syriac* underſtand it, and as it is in the *Hebrew*, *as when one* (the Huſbandman) *cutteth and cleaveth the Earth*, or *in the Earth*; which he teareth without any Mercy.

PSAL. CXLII.

David *finding Help no-where in his Streights and Difficulties, comforts himſelf in Prayer to God.*

Maſchil of *David*. A Prayer when he was in the Cave.

Ver. 1. I Cried unto the Lord with my voice, with my voice unto the Lord did I make my ſupplication. 2 I poured out my complaint before him; I ſhewed before him my trouble. 3 When my ſpirit was overwhelmed within me, then thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me. 4 I looked on *my* right hand, and beheld, but *there was* no man that would know me; refuge failed me; no man cared for my ſoul. 5 I cried unto thee, O Lord; I ſaid, Thou art my refuge, *and* my portion in the land of the living. 6 Attend unto my cry, for I am brought very low: deliver me from my perſecutors, for they are ſtronger than I. 7 Bring my ſoul out of priſon, that I may praiſe thy name: the righteous ſhall compaſs me about, for thou ſhalt deal bountifully with me.

I cried unto the Lord with my Voice; with my Voice unto the Lord did I make my Supplication] Either, ſi

ſays *Pool*, with the Voice of my Soul: But ſo this Addition would be ſuperfluous, and much more the Repetition of it, becauſe that is neceſſarily implied in the former Word, *I cried*, and the following, *did I make Supplication*. Or rather, 2. With my corporeal Voice, which the Fervour of my Soul forced me to uſe, when I could not do it without ſome Danger, the Enemy being at the Mouth of the Cave. And ſo this Addition is emphatical, and therefore is repeated. But it's probable, that *David* ſpoke with a low Voice, and that he might do ſo without imminent Danger, is manifeſt from that Diſcourſe which paſſed between *David* and his Men, even when *Saul* was entered into the Cave, 1 *Sam.* xxiv. 4, 5, 6, 7.

PSAL. CXLIII.

The Pſalmiſt *prays that God would hear him, and not enter into Judgment with him; complains of his perſecuting Enemies; prays for ſpeedy Deliverance, for Sanctification, and the Deſtruction of his Enemies.*

A *Pſalm* of *David*.

Ver. 1. HEAR my prayer, O Lord, give ear to my ſupplications: in thy faithfulneſs anſwer me, *and* in thy righteouſneſs. 2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified. 3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead. 4 Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate. 5 I remember the days of old, I meditate on all thy works: I muſe on the work of thy hands. 6 I ſtretch forth my hands unto thee: my ſoul *thirſteth* after thee, as a thirſty land. Selah. 7 Hear me ſpeedily, O Lord, my ſpirit faileth: hide not thy face from me, leſt I be like unto them that go down into the pit. 8 Cauſe me to hear thy loving-kindneſs in the morning, for in thee do I truſt: cauſe me to know the way wherein I ſhould walk, for I lift up my ſoul unto thee. 9 Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. 10 Teach me to do thy will, for thou *art* my God: thy Spirit *is* good, lead me into the land of uprightneſs. 11 Quicken me, O Lord, for thy name's ſake: for thy righteouſneſs ſake bring my ſoul out of trouble. 12 And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for I *am* thy ſervant.

This *Pſalm* is much of the ſame Nature with the former, and ſeems to have been compoſed much about the ſame Time, and upon the like Occaſion. Tho' we think he made it upon his being perſecuted by his Son *Abſalom*. For then it was he had moſt Reaſon to fear leſt God ſhould deal with him according to his Sins. The Memory alſo of God's former Deliverances of him, a great while before (Ver. 5.) may well refer to what he had done for him, not only againſt *Saul*, long before he knew him; which as he doth not forget ſo he hoped the Lord would now remember, and act by him the like again, when he was in the like Diſtreſs. This is the laſt of the *Penitential Pſalms*.

PSAL. CXLIV.

David bleſſes God for his Mercy to him in his Wars and Government; confeſſes his own and Man's Nothingneſs; prays for Deliverance from his powerful Enemies, and promiſes to praiſe Him.

The Happineſs of that Kingdom whoſe God is the Lord.

A *Pſalm* of *David*.

Ver. 1. BLeſſed *be* the Lord my ſtrength, which teacheth my hands to war, *and* my fingers to fight. 2 My goodneſs and my fortreſs, my high tower and my deliverer, my ſhield, and *he* in whom I truſt: who ſubdueth my people under me. 3 Lord, what *is* man, that thou takeſt knowledge of him? *or* the ſon of man that thou makeſt account of him? 4 Man is like to vanity: his days *are* as a ſhadow that paſſeth away. 5 Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoak. 6 Caſt forth lightning and ſcatter them: ſhoot out thine arrows and deſtroy them. 7 Send thine hand from above, rid me, and deliver me out of great waters; from the hand of ſtrange children: 8 Whoſe mouth ſpeaketh vanity; and their right hand *is* a right hand of falſhood. 9 I will ſing a new ſong unto thee, O God: upon a pſaltery, *and* an inſtrument of ten ſtrings will I ſing praiſes unto thee. 10 *It is he* that giveth ſalvation unto kings: who delivereth David his ſervant from the hurtful ſword. 11 Rid me, and deliver me from the hand of ſtrange children; whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood. 12 That our ſons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-ſtones, poliſhed *after* the ſimilitude of a palace: 13 *That* our garners *may be* full, affording all manner of ſtore; *that* our ſheep may bring forth thouſands, and ten thouſands in our ſtreets: 14 *That* our oxen *may be* ſtrong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our ſtreets: 15 Happy *is that* people that is in ſuch a caſe: *yea*, happy *is that* people, whoſe God *is* the Lord.

This *Pſalm* is partly gratulatory for Mercies received, and partly petitionary for farther Bleſſings. It ſeems to have been compoſed after the Death of *Saul*, and in the Beginning of the Reign of *David*, when he was expoſed to many Perils, both from his own rebellious Subjects, and from the *Philiſtines*, and other foreign Enemies; yet he had a good Proſpect and aſſurance of a more complete and eſtabliſhed Felicity, vowing to praiſe God for his Bleſſings.

PSAL. CXLV.

David *magnifies God for his Greatneſs and terrible Acts; for his Goodneſs and everlaſting Kingdom; for his Care and Providence over all; and for his ſaving Mercies to them that fear Him.*

David's Pſalm of Praiſe.

Ver. 1. I Will extol thee, my God, O king, and I will bleſs thy name for ever and ever. 2 Every day will I bleſs thee, and I will praiſe thy name for ever and ever. 3 Great *is* the Lord, and greatly to be praiſed; and his greatneſs *is* unſearchable. 4 One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts. 5 I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works. 6 And *men* ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs. 7 They ſhall abundantly utter the memory of thy great goodneſs, and

and ſhall ſing of thy righteouſneſs. 8 The Lord *is* gracious, and full of compaſſion; ſlow to anger, and of great mercy. 9 The Lord *is* good to all: and his tender mercies are over all his works. 10 All thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee. 11 They ſhall ſpeak of the glory of thy kingdom, and talk of thy power. 12 To make known to the ſons of men, his mighty acts, and the glorious majeſty of his kingdom. 13 Thy kingdom *is* an everlaſting kingdom, and thy dominion *endureth* throughout all generations. 14 The Lord upholdeth all that fall, and raiſeth up all *thoſe that be* bowed down. 15 The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon. 16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing. 17 The Lord *is* righteous in all his ways, and holy in all his works. 18 The Lord *is* nigh unto all them that call upon him, to all that call upon him in truth. 19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them. 20 The Lord preſerveth all them that love him: but all the wicked will he deſtroy. 21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy name for ever and ever.

After *David* had obtained thoſe Favours of God for himſelf and for the Nation, which he begs in the foregoing Pſalm; he compoſed (according to his Promiſe there, Ver. 9.) this admirable Hymn; which, ſays *Patrick*, is contrived with ſuch Art, that, it is manifeſt from thence, he made it when he was much at Leiſure, and God had given him Reſt from all his Enemies, 2 *Sam.* vii. 1. For every Verſe begins with a new Letter of the Alphabet in Order; which are all here, except the Letter *Nun*, which is wanting, Ver. 13. I ſuppoſe it was loſt when this Pſalm came to the Hands of the Collector of this Book; and he would not adventure to ſupply it with one of his own inventing. The *Greek* indeed, (that is, the preſent *Greek* Copies; for *Theodotion*, and *Aquila*, and the antient LXX had it not) and *Latin*, and *Arabick* (which in Effect are but one and the ſame) have another Verſe, which we may well think, if it were in the *Hebrew*, began with that Letter *Nun*: But differs ſo little from the 17th Verſe (when there is no Repetition in any other Part of the Pſalm) that it doth not, in my Opinion, look like the true original Verſe. And it may be doubted, whether there ever was any ſuch Verſe in that Place (where we ſuppoſe one wanting) for the *Pſalmiſt* might be carried (ſee *Pſ.* xxv.) by the Strength of the Inſpiration which was upon him, out of the Method he had at firſt propoſed to himſelf.

Certain it is, this *Pſalm* was always eſteemed ſo excellent, that the Title of the whole Book of Pſalms is taken from this; which is wholly ſpent in praiſing God, with ſuch admirable Devotion, that the antient *Hebrews* were wont to ſay (as *Valentine Schindler* hath long ago obſerved) *He could not fail to be a Child of the World to come, who would ſay this Pſalm three Times every Day.* And for that Reaſon perhaps it was compoſed Alphabetically, that ſo uſeful a Pſalm might be the more eaſily learnt, and remember'd by every Body.

PSAL. CXLVI.

The Pſalmiſt *vows perpetual Praiſes to God, and exhorts that none put their Truſt in Man; for God only is worthy to be confided in.*

Ver. 1. PRaiſe ye the Lord. Praiſe the Lord, O my ſoul. 2 While I live, will I praiſe the Lord: I will ſing praiſes unto my God, while I have any being. 3 Put not your truſt in princes, nor in the ſon of man, in whom *there is* no help. 4 His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh. 5 Happy *is he* that *hath* the God of Jacob for his help, whoſe hope *is* in the Lord his God: 6 Which made heaven and earth, the ſea, and all that therein is: which keepeth truth for ever. 7 Which executeth judgment for the oppreſſed, which giveth food to the hungry: the Lord looſeth the priſoners. 8 The Lord openeth *the eyes of* the blind; the Lord raiſeth *them that are* bowed down; the Lord loveth the righteous. 9 The Lord preſerveth the ſtrangers; he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down. 10 The Lord ſhall reign for ever, *even* thy God, O Zion, unto all generations. Praiſe ye the Lord.

This *Pſalm*, and the other four which follow, both begin and conclude with the Word *Hallelujah*, i. *Praiſe ye the Lord*; and therefore might, if the Jews had pleaſed, have been called *The great Hallelujah*, being all of them Exhortations and Incitements to the People, to ſtir up themſelves to that heavenly Employment; which this Pſalm recommends to them, from the Conſideration of ſeveral of the Divine Excellencies which make him the proper Object of our Confidence in all Conditions.

PSAL. CXLVII.

The Prophet exhorts the People to praiſe God for his Care of the Church; his Wiſdom and Government over all; and for his Salvation to the Faithful.

Ver. 1. PRaiſe ye the Lord: for *it is* good to ſing praiſes unto our God; for *it is* pleaſant, *and* praiſe is comely. 2 The Lord doth build up Jeruſalem: he gathereth together the out-caſts of Iſrael. 3 He healeth the broken in heart, and bindeth up their wounds. 4 He telleth the number of the ſtars; he calleth them all by *their* names. 5 Great *is* our Lord, and of great power; his underſtanding is infinite. 6 The Lord lifteth up the meek; he caſteth the wicked down to the ground. 7 Sing unto the Lord with thankſgiving: ſing praiſe upon the harp unto our God: 8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains. 9 He giveth to the beaſt his food, *and* to the young ravens which cry. 10 He delighteth not in the ſtrength of the horſe; he taketh not pleaſure in the legs of a man. 11 The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy. 12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Zion. 13 For he hath ſtrengthened the bars of thy gates; he hath bleſſed thy children within thee. 14 He maketh peace in thy borders, and filleth thee with the fineſt of the wheat. 15 He ſendeth forth his commandment upon earth: his word runneth very ſwiftly. 16 He giveth ſnow like wool, he ſcattereth the hoar froſt like aſhes. 17 He caſteth forth his ice like morſels: who can ſtand before his cold? 18 He ſendeth out his word, and melteth them; he cauſeth his wind to blow, *and* the waters flow. 19 He ſheweth his word unto Jacob, his ſtatutes and his judgments unto

Iſrael

Iſrael. 20 He hath not dealt ſo with any nation: and *as for his* judgments, they have not known them. Praiſe ye the Lord.

St. *Chryſoſtom* and *Theodoret* think this *Pſalm* hath Reſpect to the Return of the *Jewiſh* Nation from the Captivity of *Babylon*, and the Inſtauration of *Jeruſalem* which followed upon it. And the 2d and 13th Verſes may well incline us to be of the Opinion, that it was made by ſome holy Man at that Time (*Haggai* or *Zechariah*, ſome antient Interpreters imagine; or rather *Nehemiah*, who built the Walls, and ſet up the Gates) eſpecially if we obſerve that there are ſome Phraſes in it which ſavour of the *Chaldean* Language. And tho' this can be no more than a Conjecture, yet it is very certain and evident, that in that Deliverance, God gave ſuch illuſtrious Proofs of his Power, Wiſdom, Mercy, and Juſtice, as the *Pſalmiſt* here exhorts the People to celebrate with their thankful Praiſes.

PSAL. CXLVIII.

The Pſalmiſt exhorts all celeſtial and terreſtrial Creatures, eſpecially Man, to praiſe God for his Favour and Mercy to the Church.

Ver. 1. PRaiſe ye the Lord. Praiſe ye the Lord from the heavens: praiſe him in the heights. 2 Praiſe ye him all his angels: praiſe ye him all his hoſts. 3 Praiſe ye him ſun and moon: praiſe him all the ſtars of light. 4 Praiſe him ye heavens of heavens, and ye waters that be above the heavens. 5 Let them praiſe the name of the Lord: for he commanded, and they were created. 6 He hath alſo ſtabliſhed them for ever, and ever: he hath made a decree which ſhall not paſs. 7 Praiſe the Lord from the earth, ye dragons and all deeps. 8 Fire and hail, ſnow and vapour, ſtormy wind fulfilling his word. 9 Mountains and all hills, fruitful trees and all cedars. 10 Beaſts and all cattel, creeping things and flying fowl. 11 Kings of the earth, and all people; princes, and all judges of the earth. 12 Both young men and maidens, old men and children. 13 Let them praiſe the name of the Lord; for his name alone is excellent, his glory *is* above the earth and heaven. 14 He alſo exalteth the horn of his people, the praiſe of all his ſaints; *even* of the children of Iſrael, a people near unto him. Praiſe ye the Lord.

It doth not appear who was the Author of this Hymn, nor upon what Occaſion it was compoſed. But the laſt Verſe ſufficiently ſhews the Nation was then in a very flouriſhing Condition; and therefore probably it was made by *David*, when God had given him Reſt from all his Enemies; which filled his Heart with ſuch Love to God, that it tranſported him into this Rapture: Wherein, finding how ſhort his own Praiſes were, he wiſhes all Creatures in Heaven and Earth would conſpire in a ſweet Symphony, as *Theodoret* ſpeaks, of ſinging Hymns to him.

PSAL. CXLIX.

An Exhortation to praiſe God for his Love to his People, and for enabling them by his Power to overcome their Enemies.

Ver. 1. PRaiſe ye the Lord. Sing unto the Lord a new ſong, *and* his praiſe in the congregation of ſaints. 2 Let Iſrael rejoyce in him that made him: let the children of Zion be joyful in their king. 3 Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp. 4 For the Lord taketh pleaſure in his people: he will beautify the meek with ſalvation. 5 Let the ſaints be joyful in glory: let them ſing aloud upon their beds. 6 *Let* the high *praiſes* of God *be* in their mouth, and a two-edged ſword in their hand; 7 To execute vengeance upon the heathen, *and* puniſhments upon the people; 8 To bind their kings with chains, and their nobles with fetters of iron; 9 To execute upon them the judgment written: this honour have all his ſaints. Praiſe ye the Lord.

Theodoret thinks this *Pſalm* was made for them, that after their Return from Captivity had many Oppoſers; but by the divine Aſſiſtance overcame them; and that it is a Prediction of thoſe great Things which were done by the *Maccabees*. Certain it is, ſays *Patrick*, that ſome ſignal Victory was the Occaſion of it; and thence St. *Chryſoſtom* hath here given us a full Account of the Meaning of *A new Song*; which, according to the Uſe of the Word *new* in other Places (when they would expreſs a Thing very wonderful, ſuch as hath not been ſeen or heard of before; *Numb.* xvi. 30. *Jer.* xxxi. 22.) he takes to denote *An illuſtrious and famous Hymn, made for Victories, for great Atchievements and Trophies:* Which were never more remarkable in this Nation, than in the Days of *David*; and therefore this *Pſalm* may very well relate to his Reign; who ſubdued ſeveral Kingdoms, which ſtood out, and would not ſubmit to *Iſrael* till his Time, tho' God had promiſed to give their Countries to them, *Gen.* xv. 18. *Exod.* xxiii. 31. 1 *Sam.* viii. 1, 2, &c. x. 19.

PSAL. CL.

An Exhortation to celebrate the Holineſs, Power, and Kindneſs of God, with all Sorts of muſical Inſtruments.

Ver. 1. PRaiſe ye the Lord. Praiſe God in his ſanctuary: praiſe him in the firmament of his power. 2 Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs. 3 Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp. 4 Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments, and organs. 5 Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals. 6 Let every thing that hath breath, praiſe the Lord. Praiſe ye the Lord.

This *Pſalm* agrees much with the former; and is an Invitation to all Men to praiſe God, and eſpecially to the *Levites*, or thoſe who were appointed to this Work, as may be gather'd both from the Place in which they were to praiſe Him, which is, according to our Tranſlation, in the Sanctuary, and from that great Variety of Inſtruments here mentioned, all which were frequently uſed in the Service of the Temple, and ſeldom in any other Place. Every living Creature in Heaven and in Earth are exhorted to praiſe the Lord. But the Evangeliſt St. *John* declares this more fully: And every Creature that is in Heaven, and upon the Earth, and under the Earth, and that are in the Sea, and all that is therein, I heard ſay, *To Him that ſitteth on the Throne, and to the Lamb, be the Thankſgiving, and the Honour, and the Glory, and the Power, to all Eternity. Amen.* Hallelujah.

AN EXPOSITION OF The Book of *PROVERBS.*

The ARGUMENT.

Next to the Psalms of David, *which are an admirable Collection of Devotion, follow the* Proverbs of Solomon, *which contain moſt excellent Rules of Life. They are commonly called his* Ethicks; *correcting Mens Errors, and teaching them how to conduct themſelves in all Relations: But may as well be called his* Politicks *alſo, comprehending under that Word, Rules for the Government of Families, Cities, and Kingdoms, as well as of particular Perſons. For, as St.* Baſil *ſpeaks, this Book is an univerſal Inſtruction and Direction for all Men, and for the whole Life; containing frequent Documents of what is to be done on all Occaſions.*

Solomon's *Sentences in this Book, are called* Proverbs, *ſignifying Sayings as trite and common as the Highway; worn, as we ſay, threadbare by every Body's conſtant Uſe. Thus ſignifies the* Latin *and* Engliſh *Word* Proverb; *but the Word in the* Hebrew, *denotes only* any acute or excellent Saying, which is as worthy to be known by all, and to be in every one's Mouth, as common Proverbs are. *And thus it is uſed in the moſt antient Book of holy Scripture, for an* eloquent Speech, *much exceeding thoſe that had been made before. And ſo the Doctors of the Church explain it.* A Proverb, *ſaith* Baſil, is a profitable Saying, delivered with a moderate Concealment of the Senſe, *&c. or a pithy Sentence in a few Words, expreſſing much Senſe.*

This Book conſiſts of a Preface, *and of the Book itſelf. The* Preface *is in the* nine *firſt Chapters; ſeveral of which ſeem to be an Admonition what is to be done, and what is to be avoided, to make a Man capable of Wiſdom; which in the* eighth *and* ninth *Chapters ſets forth her own Praiſes.*

Then begins, as you find in the Front of the tenth *Chapter, the* Proverbs of Solomon, *which conſiſt of* three *Parts of Books. The* firſt Part, *from the Beginning of the* xth *Chapter, to the* xviith *Verſe of the* xxiid, *where a new Form of Speech, any Body may diſcern, begins and continues to the* xxvth *Chapter; which may be called the* ſecond Part. *And then from the* xxvth *to the* xxxth (*which is the laſt Part*) *follow ſuch Sentences as were collected afterwards out of his Writings, or the Writings of thoſe who had recorded them, by ſome Perſons whom* Hezekiah *employed to ſearch the antient Records. For we are told in* 1 Kings iv. *that he ſpake in all* three thouſand Proverbs; *which* Joſephus *thinks were ſo many Books which periſhed in the Captivity; but St.* Jerom *takes for ſo many Sentences contained in this Book; that is, ſome of them, for there are in all but* 800 *Verſes. And ſome of them are not* Solomon's; *for in the End of the Book are added certain Sayings of* Agur *to his Scholar, and the Inſtructions of a pious Mother to her Son* Lemuel.

CHAP. I.

The Uſe of Proverbs. *An Exhortation to fear God and believe his Word. The Glory of thoſe Children who obey the Inſtruction of their Parents. A Caution againſt yielding to enticing Sinners. Wiſdom's Call to Repentance. The Fruit of Sin. Peace to the Penitent.*

Ver. 1. THE Proverbs of Solomon the ſon of David, king of Iſrael; 2 To know wiſdom and inſtruction, to perceive the words of underſtanding; 3 To receive the inſtruction of wiſdom, juſtice, and judgment, and equity; 4 To give ſubtilty to the ſimple, to the young man knowledge and diſcretion. 5 A wiſe *man* will hear, and will increaſe learning; and a man of underſtanding ſhall attain unto wiſe counſels: 6 To underſtand a proverb and the interpretation; the words of the wiſe, and their dark ſayings. 7 The fear of the Lord is the beginning of knowledge; *but* fools deſpiſe wiſdom and inſtruction. 8 My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother: 9 For they *ſhall* be an ornament of grace unto thy head, and chains about thy neck. 10 My ſon, if ſinners entice thee, conſent thou not. 11 If they ſay, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cauſe: 12 Let us ſwallow them up alive as the grave, and whole, as thoſe that go down into the pit: 13 We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil: 14 Caſt in thy lot among us, let us all have one purſe: 15 My ſon, walk not thou in the way with them; refrain thy foot from their path. 16 For their feet run to evil, and make haſte to ſhed blood. 17 Surely in vain

the net is ſpread in the ſight of any bird. 18 And they lay wait for their own blood, they lurk privily for their own lives. 19 So are the ways of every one that is greedy of gain: which taketh away the life of the owners thereof. 20 Wiſdom crieth without, ſhe uttereth her voice in the ſtreets: 21 She crieth in the chief place of concourſe, in the openings of the gates: in the city ſhe uttereth her words, *ſaying*, 22 How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge? 23 Turn you at my reproof: behold, I will pour out my ſpirit unto you, I will make known my words unto you. 24 Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded; 25 But ye have ſet at nought all my counſel, and would none of my reproof: 26 I will laugh at your calamity, I will mock when your fear cometh; 27 When your fear cometh as deſolation, and your deſtruction cometh as a whirl-wind; when diſtreſs and anguiſh cometh upon you. 28 Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me: 29 For that they hated knowledge, and did not chooſe the fear of the Lord. 30 They would none of my counſel; they deſpiſed all my reproof. 31 Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices, 32 For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them. 33 But whoſo hearkeneth unto me, ſhall dwell ſafely, and ſhall be quiet from fear of evil.

The Fear of the Lord is the Beginning of Knowledge] That is, ſays *Patrick*, that a due Senſe of God is a moſt neceſſary Qualification to profit by theſe Inſtructions; which will ſignify nothing to *Epicures*, and ſuch like profane Perſons. This is the very firſt Word of the Book; teaching us that our firſt Care muſt be to poſſeſs our Minds with a lively Senſe that there is a God; and that the higheſt Wiſdom in the World, is to ſtudy to pleaſe Him; and to be fearful to offend Him, by any Neglect of Him, or by doing any Thing contrary to his Will. Which *Fear of offending God* is commonly founded in a Dread of his Puniſhments; which perhaps gives the firſt Riſe to this Fear. However *Nazianzen* well obſerves, that *we muſt not*, if we would be wiſe, *firſt begin in Contemplation, and ſo end in Fear*; (*for an unbridled Contemplation is very dangerous*) *but being thoroughly ſeaſoned and purged, and as we may ſay attenuated, and humbled by Fear, ſo be carried aloft in Contemplation.*

Wiſdom crieth without, ſhe uttereth her Voice in the Streets] By the Name of *Wiſdom*, or *Wiſdoms*, as it is in the *Hebrew*, he ſeems, ſays *Pool*, to underſtand the Wiſdom or Counſel of God revealed to the Sons of Men by his Word; which he calls *Wiſdom* here, as *Prov.* ix. 1. either to note the Excellency of this Wiſdom beyond all other, as the greateſt and chief that is called *Behemoth* or *Beaſts*, Job xl. 13. or becauſe it conſiſts of a Multitude of wiſe Precepts; or becauſe it hath been delivered to Men at ſundry Times, in divers Manners, and by many Perſons, Prophets and Apoſtles, and eſpecially by the Son of God, who is called *the Wiſdom of God*, Luke xi. 41. and this Wiſdom is ſaid to cry with a loud Voice, to intimate both God's Earneſtneſs in inviting Sinners to Repentance, and their Inexcuſableneſs if they do not hear ſuch loud Call.—*Without*, or *abroad*, or *in the Streets* or *open Places*, as many render it, and as it is in the next Clauſe. Not in Corners and privily, as Seducers perſuade Men to Error or Wickedneſs, being afraid of the Light, but openly and publickly before all the World.

CHAP. II.

The Benefits obtained, and the Evils avoided by Wiſdom. The Ways of the Wicked. An Habitation promiſed the Righteous. The End of the Wicked miſerable.

Ver. 1. MY ſon, if thou wilt receive my words, and hide my commandments with thee; 2 So that thou incline thine ear unto wiſdom, and apply thine heart to underſtanding: 3 Yea, if thou crieſt after knowledge, and lifteſt up thy voice for underſtanding: 4 If thou ſeekeſt her as ſilver, and ſearcheſt for her, as for hid treaſures: 5 Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God. 6 For the Lord giveth wiſdom: out of his mouth *cometh* knowledge and underſtanding. 7 He layeth up ſound wiſdom for the righteous: *he is* a buckler to them that walk uprightly. 8 He keepeth the paths of judgment, and preſerveth the way of his ſaints. 9 Then ſhalt thou underſtand righteouſneſs, and judgment, and equity; yea, every good path. 10 When wiſdom entreth into thine heart, and knowledge is pleaſant unto thy ſoul; 11 Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee: 12 To deliver thee from the way of the evil *man*, from the man that ſpeaketh froward things. 13 Who leave the paths of uprightneſs, to walk in the ways of darkneſs: 14 Who rejoice to do evil, *and* delight in the frowardneſs of the wicked. 15 Whoſe ways are crooked, and *they* froward in their paths. 16 To deliver thee from the ſtrange woman, *even* from the ſtranger *which* flattereth with her words: 17 Which forſaketh the guide of her youth, and forgetteth the covenant of her God. 18 For her houſe inclineth unto death, and her paths unto the dead. 19 None that go unto her, return again, neither take they hold of the paths of life. 20 That thou mayeſt walk in the way of good *men*, and keep the paths of the righteous. 21 For the upright ſhall dwell in the land, and the perfect ſhall remain in it. 22 But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

To deliver thee from the ſtrange Woman] By the *ſtrange Woman*, *Solomon* means an Adultereſs or Whore, called *ſtrange*, partly, becauſe ſuch Perſons were common Heathens, and are ſuppoſed to be ſuch by Reaſon of that ſevere Law againſt thoſe Practices in *Iſraelitiſh* Women, *Deut.* xxiii. 17. or are juſtly reputed Heathens, as being degenerate *Iſraelites*, who are often called *Strangers*, as in the Book of *Pſalms*; and partly, becauſe Converſation with ſuch Perſons is forbidden to Men, as thoſe *Iſraelites*, who were not *Levites*, are called *Strangers*, *Numb.* i. 51. in reſpect of the holy Things which they were forbid to touch; and forbidden Fire is called *ſtrange Fire*, Numb. iii. 4.

Which forſaketh the Guide of her Youth, and forgetteth the Covenant of her God] *The Guide of her Youth*, is her Huſband, whom ſhe took to be her Guide and Governor, and that in her Youth; which Circumſtance is added to aggravate her Sin and Shame, becauſe Love is commonly moſt ſincere and fervent between a *Huſband* and *the Wife of his Youth*, as they are for that Reaſon emphatically called, *Prov.* v. 18. *Iſa.* liv. 6, *&c.*—*Forgetteth*, or violateth, or breaketh, as that Word is commonly uſed in a practical Senſe.—*The Covenant of her God.* The Marriage Covenant; ſo called,

called, partly, becauſe God is the Author and Inſtitutor of that Society and mutual Obligation; and, partly, becauſe God is called to be the Witneſs and Judge of that ſolemn Promiſe and Covenant, and the Avenger of the Breach of it.

CHAP. III.

Solomon *exhorts to the Practice of ſundry Virtues. The Happineſs of him that findeth Wiſdom. The Miſery of the Wicked, and Bleſſings of the Juſt.*

Ver. 1. MY ſon, forget not my law, but let thine heart keep my commandments: 2 For length of days, and long life, and peace ſhall they add to thee. 3 Let not mercy and truth forſake thee: bind them about thy neck, write them upon the table of thine heart. 4 So ſhalt thou find favour, and good underſtanding in the ſight of God and man. 5 Truſt in the Lord with all thine heart; and lean not unto thine own underſtanding. 6 In all thy ways acknowledge him, and he ſhall direct thy paths. 7 Be not wiſe in thine own eyes; fear the Lord, and depart from evil. 8 It ſhall be health to thy navel, and marrow to thy bones. 9 Honour the Lord with thy ſubſtance, and with the firſt-fruits of all thine increaſe. 10 So ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine. 11 My ſon, deſpiſe not the chaſtening of the Lord: neither be weary of his correction. 12 For whom the Lord loveth, he correcteth, even as a father the ſon, *in whom* he delighteth. 13 Happy *is* the man *that* findeth wiſdom, and the man *that* getteth underſtanding. 14 For the merchandiſe of it *is* better than the merchandiſe of ſilver, and the gain thereof than fine gold. 15 She *is* more precious than rubies: and all the things thou canſt deſire, are not to be compared unto her. 16 Length of days *is* in her right hand: *and* in her left hand riches and honour. 17 Her ways *are* ways of pleaſantneſs, and all her paths *are* peace. 18 She *is* a tree of life to them that lay hold upon her; and happy *is every one* that retaineth her. 19 The Lord by wiſdom hath founded the earth; by underſtanding he hath eſtabliſhed the heavens. 20 By his knowledge the depths are broken up, and the clouds drop down the dew. 21 My ſon, let not them depart from thine eyes: keep ſound wiſdom and diſcretion. 22 So ſhall they be life unto thy ſoul, and grace to thy neck. 23 Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble. 24 When thou lieſt down, thou ſhalt not be afraid: yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet. 25 Be not afraid of ſudden fear, neither of the deſolation of the wicked, when it cometh. 26 For the Lord ſhall be thy confidence, and ſhall keep thy foot from being taken. 27 Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*. 28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou haſt it by thee. 29 Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee. 30 Strive not with a man without cauſe, if he have done thee no harm. 31 Envy thou not the oppreſſor, and chooſe none of his ways. 32 For the froward *is* abomination to the Lord, but his ſecret is with the righteous. 33 The curſe of the Lord *is* the houſe of the wicked; but he bleſſeth the habitation of the juſt. 34 Surely he ſcorneth the ſcorners; but he giveth grace unto the lowly. 35 The wiſe ſhall inherit glory, but ſhame ſhall be the promotion of fools.

Solomon repreſents Wiſdom, (Ver. 16, 17, &c.) that is, Religion and Virtue, as other Authors have done, in the Shape of a beautiful Woman, or rather Queen, with her Arms extended, in the Poſture not only of directing, but alſo of rewarding her Lovers and Followers. For ſhe holds forth in her *Right Hand* the great Bleſſings of Health, and Length of Days, unto thoſe that will walk in the Way to which ſhe points. And it was but juſt to place this in her *Right Hand*, that is, to give it the Precedence, becauſe it was the chief Promiſe of the Law; and indeed the moſt deſirable of all earthly Bleſſings, without which nothing can be enjoyed; no, not ourſelves. And then, after this, follow Wealth and Reputation; Things that Mankind mightily covet; which he places in her *Left Hand*; as inferior Bleſſings, but that come alſo from her Gift.

CHAP. IV.

Solomon *ſhews the Excellency of his Doctrine. He Counſel to get Wiſdom and Underſtanding. He deborts from the Paths of the Wicked, and exhorts to keep ſeveral Precepts for the better Government of one's Self; alſo for the Government of the Eyes, Heart, Mouth, and Face.*

Ver. 1. HEAR, ye children, the inſtruction of a father, and attend to know underſtanding. 2 For I give you good doctrine, forſake you not my law. 3 For I was my father's ſon, tender and only *beloved* in the ſight of my mother. 4 He taught me alſo, and ſaid unto me, Let thine heart retain my words; keep my commandments and live. 5 Get wiſdom, get underſtanding: forget *it* not, neither decline from the words of my mouth. 6 Forſake her not, and ſhe ſhall preſerve thee: love her, and ſhe ſhall keep thee. 7 Wiſdom is the principal thing, *therefore* get wiſdom: and with all thy getting get underſtanding. 8 Exalt her, and ſhe ſhall promote thee: ſhe ſhall bring thee to honour, when thou doſt embrace her. 9 She ſhall give to thine head an ornament of grace: a crown of glory ſhall ſhe deliver to thee. 10 Hear, O my ſon, and receive my ſayings: and the years of thy life ſhall be many. 11 I have taught thee in the way of wiſdom: I have led thee in right paths. 12 When thou goeſt, thy ſteps ſhall not be ſtraitened, and when thou runneſt, thou ſhalt not ſtumble. 13 Take faſt hold of inſtruction, let *her* not go; keep her, for ſhe *is* thy life. 14 Enter not into the path of the wicked, and go not in the way of evil *men*. 15 Avoid it, paſs not by it, turn from it, and paſs away. 16 For they ſleep not except they have done miſchief: and their ſleep is taken away, unleſs they cauſe *ſome* to fall. 17 For they eat the bread of wickedneſs, and drink the wine of violence. 18 But the path of the juſt *is* as the ſhining light, that ſhineth more and more unto the perfect day. 19 The way of the wicked is as darkneſs: they know not at what they ſtumble. 20 My ſon, attend to my words, incline thine ear unto my ſayings. 21 Let them not depart

part from thine eyes: keep them in the midſt of thine heart. 22 For they *are* life unto thoſe that find them, and health to all their fleſh. 23 Keep thy heart with all diligence: for out of it *are* the iſſues of life. 24 Put away from thee a froward mouth, and perverſe lips put far from thee. 25 Let thine eyes look right on, and thine eyelids look ſtraight before thee. 26 Ponder the path of thy feet, and let all thy ways be eſtabliſhed. 27 Turn not to the right hand nor to the left: remove thy foot from evil.

For I was my Father's Son, and tender, and only beloved in the Sight of my Mother] *My Father's Son*; in an eſpecial Manner, his beſt beloved, and deſigned for his Succeſſor in the Throne. — *Tender*; young and tender in Years, and capable of any Impreſſions, and tenderly educated. -- *Only beloved:* Heb. *Only*, or *the only Son:* Or, rather, becauſe *Bathſheba* ſeems to have had other Sons, 1 *Chron.* iii. 5. *as an only Son*, as dearly beloved as an only Son: In which Senſe this Title is given to *Iſaac*, Gen. xxii. 2, 13, 16. tho' he had another Son, and to others. All theſe Circumſtances are mentioned to ſhew the Neceſſity and great Benefit of wholeſome Inſtruction (which his royal Parents would not neglect, no riot in his tender Years) and thereby to prepare and excite them by his Example to receive Inſtruction.

CHAP. V.

An Exhortation to the Study of Wiſdom. The Miſchief of Whoredom and Riots. Chaſtity recommended in a married State. The miſerable End of the Wicked.

Ver. 1. MY ſon, attend unto my wiſdom, *and* bow thine ear to my underſtanding. 2 That thou mayeſt regard diſcretion, and *that* thy lips may keep knowledge. 3 For the lips of a ſtrange woman drop *as* an honeycomb, and her mouth is ſmoother than oil. 4 But her end is bitter as worm-wood, ſharp as a two-edged ſword. 5 Her feet go down to death: her ſteps take hold on hell. 6 Leſt thou ſhouldeſt ponder the path of life, her ways are moveable, that thou canſt not know *them*. 7 Hear me now therefore, O ye children, and depart not from the words of my mouth. 8 Remove thy way far from her, and come not nigh the door of her houſe: 9 Leſt thou give thine honour unto others, and thy years unto the cruel. 10 Leſt ſtrangers be filled with thy wealth, and thy labour be in the houſe of a ſtranger; 11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed, 12 And ſay, how have I hated inſtruction, and my heart deſpiſed reproof? 13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me? 14 I was almoſt in all evil, in the midſt of the congregation and aſſembly. 15 Drink waters out of thine own ciſtern; and running waters out of thine own well. 16 Let thy fountains be diſperſed abroad, and rivers of waters in the ſtreets. 17 Let them be only thine own, and not ſtrangers with thee. 18 Let thy fountain be bleſſed; and rejoice with the wife of thy youth. 19 *Let her be as* the loving hind, and pleaſant roe, let her breaſt ſatisfy thee at all times, and be thou ravisht always with her love. 20 And why wilt thou, my ſon, be raviſht with a ſtrange woman, and embrace the boſom of a ſtranger? 21 For the ways of man are before the eyes of the Lord, and he pondereth all his goings. 22 His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins. 23 He ſhall die without inſtruction, and in the greatneſs of his folly he ſhall go aſtray.

Solomon deſcribes the miſerable Effects of Whoredom by ſeveral apt Reſemblances (Ver. 4, 5.) which ſhew how, by this Vice, Men loſe their Honour, their Time, their Health and Eſtates: For the Prevention of which, he commends the Uſe of Marriage, and a paſſionate Love for a Man's own Wife; which he deſcribes allegorically; *firſt*, under the Compariſon of a *domeſtick Fountain* (Ver. 15, 16.) where a Man may quench his natural Thirſt, and from whence *Streams* (i. e. Children) may be derived abroad to ſerve the publick Good, *&c.* and, *ſecondly*, under the Compariſon of a *young Hind*, and a *young wild Goat*; which are taken Notice of by Authors that write of Animals (particularly *Oppianus*) to be loving Creatures; and which in antient Times were Play-fellows (as one may call them) for the greateſt Perſons, who kept them in their Palaces, and diverted themſelves with them, as a lovely Sort of Creatures, which they adorn'd with Chains and Garlands, and ſuch like Things. *Bochart* hath demonſtrated, that the *Jaalah* (which we tranſlate a *Roe*) is a Creature that lived in mountainous Places, and could climb up the ſteepeſt Rocks. Unto which, as well as to a *young Hind*, *Solomon* compares a good Wife, becauſe of the Simplicity, Good Nature of this kind Creature, and other Qualities mentioned by antient Authors; which good Qualities are not to be found in Harlots. From whence the Wiſe Man ſhews the Unreaſonableneſs, nay, unaccountable Folly of preferring Fornication and vagrant Luſts, before the innocent Joys of a married Life, (Ver. 20.) to which a Man who conſiders his own Good, would chuſe to be tied, that he may avoid the Inconveniencies, or rather Miſeries to which the Luſts of Uncleanneſs reduce him; but eſpecially the heavy Judgments of God; who having ordained Marriage for the Benefit of Mankind, and the preſerving Society (Ver. 21, *&c.*) will not therefore let the Contempt of it go unpuniſhed.

CHAP. VI.

The Danger of becoming Surety, and the Way of Deliverance from it. The Sluggard and Ant. Seven Things diſpleaſing to God. The Benefits of keeping the Commandments. The Miſchief of Adultery.

Ver. 1. MY ſon, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger, 2 Thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth. 3 Do this now, my ſon, and deliver thyſelf, when thou art come into the hand of thy friend; go, humble thyſelf, and make ſure thy friend. 4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids. 5 Deliver thyſelf as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler. 6 Go to the ant, thou ſluggard, conſider her ways, and be wiſe: 7 Which having no guide, overſeer, or ruler, 8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt. 9 How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep? 10 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep. 11 So ſhall thy poverty come as one that travelleth, and thy want as an armed man. 12 A naughty perſon, a wicked man walketh with a froward mouth. 13 He winketh with his eyes, he ſpeak-

eth with his feet, he teacheth with his fingers. 14 Frowardneſs is in his heart; he deviſeth miſchief continually, he ſoweth diſcord. 15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy. 16 Theſe ſix *things* doth the Lord hate; yea, ſeven are an abomination unto him: 17 A proud look, a lying tongue, and hands that ſhed innocent blood. 18 An heart that deviſeth wicked imaginations, feet that be ſwift in running to miſchief. 19 A falſe witneſs that ſpeaketh lies, and him that ſoweth diſcord among brethren. 20 My ſon, keep thy fathers commandment, and forſake not the law of thy mother. 21 Bind them continually upon thine heart, and tie them about thy neck. 22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and *when* thou awakeſt, it ſhall talk with thee. 23 For the commandment is a lamp; and the law is light; and reproofs of inſtruction *are* the way of life: 24 To keep thee from the evil woman, from the flattery of the tongue of a ſtrange woman. 25 Luſt not after her beauty in thine heart; neither let her take thee with her eye-lids. 26 For by means of a whoriſh woman *a man is brought* to a piece of bread; and the adultereſs will hunt for the precious life. 27 Can a man take fire in his boſom, and his cloaths not be burnt? 28 Can one go upon hot coals, and his feet not be burnt? 29 So he that goeth in to his neighbours wife; whoſoever toucheth her, ſhall not be innocent. 30 *Men* do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul when he is hungry: 31 But if he be found, he ſhall reſtore ſeven-fold, he ſhall give all the ſubſtance of his houſe. 32 *But* whoſo committeth adultery with a woman, lacketh underſtanding; he that doth it, deſtroyeth his own ſoul. 33 A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away. 34 For jealouſy is the rage of a man: therefore he will not ſpare in the day of vengeance. 35 He will not regard any ranſom: neither will he reſt content, though thou giveſt many gifts.

So ſhall thy Poverty come as one that travelleth, and thy Want as an armed Man] Upon this *proverbial* Speech, the Lord *Bacon* hath made a very ingenious Obſervation; diſtinguiſhing in this Manner, between *the Poverty that comes as a Traveller*, and the *Want that comes as an armed Man*; 'That the Shipwreck 'of Fortune falls upon Prodigals, or ſuch as are careleſs 'of their Eſtates, by inſenſible Degrees of the firſt; 'with ſoft ſilent Paces, as like a Traveller, and is 'hardly perceived: But ſoon after Neceſſity invades 'him, like an armed Man; that is, preſſes upon him 'ſo hard, that he feels it plainly, and perceives there 'is no Reſiſtance to be made.' And thereupon he gives this prudent Advice, to *prevent the Traveller, and to be well provided againſt the armed Man.*

But if he be found, he ſhall reſtore Seven-fold] Thus we tranſlate it; but the Law of *Moſes* enjoins no ſuch Reſtitution, but much leſs, (*Exod.* xxii. 1, 4.) and there is no Reaſon to think the Law was altered in After-times. Therefore, ſays *Patrick*, I have followed another Uſe of the Word *Schivatajim*, which ſignifies not any determinate Number; but only ſuch as is perfect and complete in its Kind; as may be ſeen *Gen.* iv. 15, 24. *Pſ.* xii. 7. *Iſa.* xxx. 26.

CHAP. VII.

Solomon *again perſuades to keep his Laws, and to delight in Wiſdom. The Harlot's Method of enſnaring Youth.*

Ver. 1. MY ſon, keep my words, and la up my commandments with the 2 Keep my commandments and live; and m law as the apple of thine eye. 3 Bind the upon thy fingers, write them upon the table o thine heart. 4 Say unto wiſdom, Thou art m ſiſter; and call underſtanding *thy* kinſwoman: That they may keep thee from the ſtrange wo man, from the ſtranger *which* flattereth with he words. 6 For at the window of my houſe looked through my caſement, 7 And beheld mong the ſimple ones, I diſcerned among th youths, a young man void of underſtanding, Paſſing through the ſtreet near her corner, an he went the way to her houſe, 9 In the twilig in the evening, in the black and dark night: And behold, there met him a woman *with* th attire of an harlot, and ſubtile of heart. 11 (Sh *is* loud and ſtubborn, her feet abide not in h houſe. 12 Now is ſhe without, now in th ſtreets, and lieth in wait at every corner) 13 S ſhe caught him and kiſſed him, *and* with an im pudent face ſaid unto him, 14 *I have* peace-offe ings with me; this day have I payed my vow 15 Therefore came I forth to meet thee, di gently to ſeek thy face, and I have found the 16 I have deckt my bed with coverings of tap ſtry, with carved *works*, with fine linen of Egyp 17 I have perfumed my bed with myrrhe, aloe and cinnamon. 18 Come, let us take our fill love until the morning, let us ſolace ourſelv with loves. 19 For the good man is not home, he is gone a long journey; 20 He ha taken a bag of money with him, *and* will com home at the day appointed. 21 With her mu fair ſpeech ſhe cauſed him to yield, with the fl tering of her lips ſhe forced him. 22 He goe after her ſtraightway, as an ox goeth to the ſlaug ter, or as a fool to the correction of the ſtock 23 Till a dart ſtrike through his liver, as a bi haſteth to the ſnare, and knoweth not that it for his life. 24 Hearken unto me now therefo O ye children, and attend to the words of m mouth. 25 Let not thine heart incline to h ways, go not aſtray in her paths. 26 For hath caſt down many wounded: yea, many ſtro *men* have been ſlain by her. 27 Her houſe the way to hell, going down to the chambers death.

And will come home at the Day appointed] By *Hebrew* Word *Hacceſe*, ſays *Patrick*, I underſtand *Full Moon*, as the *Vulgar Latin* doth. With wh Tranſlation Interpreters find Fault, becauſe it lo like a Contradiction, they ſay, to call that Day by Name, which ſignifies the Moon *to be covered*; therefore they tranſlate it rather the *New Moon*, as do in the Margin of our Bibles. But they that conſult *Lud. de Dieu* upon *Pſ.* lxxxi. 3. will find g Reaſon to take it otherwiſe, for the *Full Moon*; wh giving Light all the Night, made it a fit Time fo Journey, either in Winter (as by the Darkneſs of Night, Ver. 9. I ſuppoſe it might now be) when Days are ſhort; or in the Summer when the H made it unfit to travel.

CHAP. VIII.

Wiſdom's Fame, Call, and Exhortation; her ex lent Properties. The Happineſs of thoſe that truely wiſe. The Fruits of Sin.

Ver. 1. DOTH not wiſdom cry? and underſtanding put forth her voice? 2 She ſtandeth in the top of high places, by the way in the places of the paths. 3 She crieth at the gates, at the entry of the city, at the coming in at the doors. 4 Unto you, O men, I call, and my voice *is* to the ſons of man. 5 O ye ſimple, underſtand wiſdom: and ye fools, be ye of an underſtanding heart. 6 Hear, for I will ſpeak of excellent things; and the opening of my lips, *ſhall be* right things. 7 For my mouth ſhall ſpeak truth, and wickedneſs *is* an abomination to my lips. 8 All the words of my mouth *are* in righteouſneſs, *there is* nothing froward or perverſe in them. 9 They *are* all plain to him that underſtandeth, and right to them that find knowledge. 10 Receive my Inſtruction, and not ſilver; and knowledge rather than choice gold. 11 For wiſdom *is* better than rubies; and all things that may be deſired, are not to be compared to it. 12 I wiſdom dwell with prudence, and find out knowledge of witty inventions. 13 The fear of the Lord *is* to hate evil; pride and arrogancy, and the evil way, and the froward mouth do I hate. 14 Counſel *is* mine, and ſound wiſdom: I *am* underſtanding, I have ſtrength. 15 By me kings reign, and princes decree juſtice. 16 By me princes rule, and nobles, *even* all the judges of the earth. 17 I love them that love me, and thoſe that ſeek me early ſhall find me. 18 Riches and honour *are* with me: *yea*, durable riches and righteouſneſs. 19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice ſilver. 20 I lead in the way of righteouſneſs, in the midſt of the paths of judgment: 21 That I may cauſe thoſe that love me, to inherit ſubſtance; and I will fill their treaſures. 22 The Lord poſſeſſed me in the beginning of his way, before his works of old. 23 I was ſet up from everlaſting, from the beginning, or ever the earth was. 24 When *there were* no depths, I was brought forth: when *there were* no fountains abounding with water. 25 Before the mountains were ſettled; before the hills was I brought forth: 26 While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world. 27 When he prepared the heavens, I *was* there: when he ſet a compaſs upon the face of the depth: 28 When he eſtabliſhed the clouds above: when he ſtrengthned the fountains of the deep: 29 When he gave to the ſea his decree, that the waters ſhould not paſs his commandment: when he appointed the foundations of the earth: 30 Then I was by him *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him: 31 Rejoicing in the habitable part of his earth, and my delights *were* with the ſons of men. 32 Now therefore hearken unto me, O *ye* children: for bleſſed *are they that* keep my ways. 33 Hear inſtruction, and be wiſe, and refuſe it not. 34 Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors. 35 For whoſo findeth me, findeth life, and ſhall obtain favour of the Lord. 36 But he that ſinneth againſt me, wrongeth his own ſoul: all they that hate me, love death.

profoundly in this Chapter. Some underſtand it of that Attribute and Perfection in the Divine Nature, which is called *Wiſdom*, whereby God perfectly knows all Things, and makes known to Men what he judges neceſſary and expedient for them to know. Others underſtand it of the ſecond Perſon in the Godhead, the Son of God, who is called *the Wiſdom of God*, Luke xi. 49. And it cannot fairly be denied, that ſome Paſſages do beſt agree to the former, and others to the latter Opinion. Poſſibly both may be joined together, and the Chapter may be underſtood of *Chriſt*, conſider'd, partly in his perſonal Capacity, and partly in Regard of his Office, which was to impart the Will of God to Mankind; which he did, 1. By revealing it to, and writing it upon the Mind of Man, at his firſt Creation: For it was *Chriſt* who then gave Being, Light and Life to Mankind, as is undeniably evident from *John* 1, 2, 3, *&c.* 2. By publiſhing it to the holy Patriarchs and Prophets in the Time of the *Old Teſtament*; for it was *Chriſt* who ſpake and diſcovered Things to them from Time to Time, as is manifeſt from 1 *Pet.* i. ii. and iii. 18, 19, 20. and from many other Texts both in the *Old* and *New Teſtament*. 3. By declaring it by his own Mouth, and by his Apoſtles and Miniſters under the Goſpel. — *And Underſtanding put forth her Voice*; clearly and audibly inſtructs Men how to avoid thoſe fleſhly Luſts. He oppoſes the inviting Words of Wiſdom, to the ſeducing Speeches of the Harlot in the preceding Chapter.

By Earth, Ver. 31. he means, that Man who is the Work of God, in whom Wiſdom took Pleaſure; inſomuch as for Man's Sake, the Divine Wiſdom took Man's Nature and dwelt among us, filling us with unſpeakable Pleaſures; and this is that Solace and Paſtime ſpoken of here.

But the Excellency and divine Perfections of Wiſdom are ſet forth in ſo elegant and poetical Stile, and deſcribed in ſuch ſublime Expreſſions, that the moſt critical Reader muſt be pleaſed with it.

CHAP. IX.

Wiſdom's Call to her People to a Communion and Fellowſhip with herſelf, under the Similitude of making a Feaſt. Reproof and Inſtruction. The Fear of God. The Nature of a fooliſh Woman.

Ver. 1. WISDOM hath builded her houſe, ſhe hath hewn out her ſeven pillars. 2 She hath killed her beaſts, ſhe hath mingled her wine: ſhe hath alſo furniſhed her table. 3 She hath ſent forth her maidens, ſhe crieth upon the higheſt places of the city. 4 Whoſo *is* ſimple, let him turn in hither: *as* for him that wanteth underſtanding, ſhe ſaith to him, 5 Come eat of my bread, and drink of the wine *which* I have mingled. 6 Forſake the fooliſh, and live; and go in the way of underſtanding. 7 He that reproveth a ſcorner, getteth to himſelf ſhame: and he that rebuketh a wicked *man*, *getteth* himſelf a blot. 8 Reprove not a ſcorner leſt he hate thee: rebuke a wiſe *man*, and he will love thee. 9 Give *inſtruction* to a wiſe *man*, and he will be yet wiſer: teach a juſt *man*, and he will increaſe in learning. 10 The fear of the Lord *is* the beginning of wiſdom: and the knowledge of the holy *is* underſtanding. 11 For by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed. 12 If thou be wiſe, thou ſhalt be wiſe for thyſelf: but *if* thou ſcorneſt, thou alone ſhalt bear *it*. 13 A fooliſh woman *is* clamorous; *ſhe is* ſimple, and knoweth nothing. 14 For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city, 15 To call paſſengers who go right on their ways. 16 Whoſo *is* ſimple, let him turn in hither:

is a great Queſtion among the Learned, what this dom is, of which *Solomon* diſcourſes ſo largely and

ther: and as for him that wanteth underſtanding ſhe ſaith to him. 17 Stolen waters are ſweet, and bread *eaten* in ſecret is pleaſant. 18 But he knoweth not that the dead *are* there; *and that* her gueſts *are* in the depths of hell.

Under the Similitude of a Feaſt is ſet forth the high Satisfaction, Joy and Pleaſure, which the Principles of Wiſdom and Virtue fill our Hearts withal; when we have a true Reliſh of them, that we embrace and digeſt them, and are enliven'd by them to a pious Life.

This is the Subſtance of the Parable, every Part of which is not to be minutely ſcann'd; nor, ſays *Patrick*, ſhall I go about to ſay, what is particularly meant by the *ſeven Pillars* of Wiſdom's Houſe (tho' taking the Houſe for the World, the *ſeven Pillars* may well be thought the *ſeven Planets*) what by her *Meat*, what by her *Drink*, &c. but look upon them only as a Deſcription of the Ability of Wiſdom to impart complete Satisfaction to thoſe that entertain her Precepts; Which were principally taught in the *Schools of the Prophets*; whoſe Buſineſs it was to inſtruct the People (as the *Scribes* did afterwards) in the Law of God, and being diſperſed in ſeveral Places of the Country, I conjecture their Schools might be the *Houſe* here ſpoken of, where *Wiſdom* had her Habitation. I cannot ſay certainly, how many of them there were, much leſs that there were juſt *ſeven* principal Schools, which might be look'd upon as the juſt Supporters of Religion and Virtue; but that there were more than one is evident from ſacred Hiſtory, where in one City, 1 *Sam.* ix. 13, 14. we find *Samuel* ſeated (in whoſe Time theſe Schools began to flouriſh) who no doubt had there a *College of Prophets* with him, as he had afterward, we find, at *Ramah*, xix. 20. and in another Place called *the Hill of God*, where the *Philiſtines* had a Garriſon; we meet with another Company of Prophets, 1 *Sam.* x. 5, 10. And in After-times there were *Sons of the Prophets* both at *Bethel* (where they ſeem to have been more antiently, 1 *Sam.* x. 3.) and at *Jericho*, 2 Kings ii. 3, 5. and at *Gilgal*, iv. 38.

Theſe *Schools* alſo were ſeated in *high Places*, as appears from 1 *Sam.* ix. 2. x. 5. 2 *Kings* i. 9. (and might be one Reaſon of their ſacrificing in ſuch Places) which agrees exactly with what is ſaid here of Wiſdom's crying upon the *high Places of the City*, Ver. 3. to call all thoſe who had an Appetite, to come and partake of her Inſtructions. Which there was ſome Hope all might do, who were merely inconſiderate and deluded. (Ver. 4.) tho' *Scorners* (as he obſerves, Ver. 7, 8. who perhaps called the Prophets mad Men) are ſo incapable of Correction, that nothing will move them to become better; and therefore ſhe paſſes them by, and leaves them to their beaſtly Folly; which inclines them rather to liſten to the Enticements of ſuch filthy Strumpets as he had deſcribed, Ch. vii.

CHAP. X.

From this Chapter to the twenty-fifth, are ſundry Obſervations concerning moral Virtues, and their contrary Vices, with excellent Rules for the Government of our Converſation.

THE proverbs of Solomon. A wiſe ſon maketh a glad father; but a fooliſh ſon *is* the heavineſs of his mother. 2 Treaſures of wickedneſs profit nothing: but righteouſneſs delivereth from death. 3 The Lord will not ſuffer the ſoul of the righteous to famiſh: but he caſteth away the ſubſtance of the wicked. 4 He becometh poor that dealeth *with* a ſlack hand: but the hand of the diligent maketh rich. 5 He that gathereth in ſummer, *is* a wiſe ſon: *but* he that ſleepeth in harveſt, *is* a ſon that cauſeth ſhame. 6 Bleſſings *are* upon the head of the juſt: but violence covereth the mouth of the wicked. 7 The memory of the juſt *is* bleſſed: but the name of the wicked ſhall rot. 8 The wiſe in heart will receive commandments: but a prating fool ſhall fall. 9 He that walketh uprightly, walketh ſurely: but he that perverteth his way, ſhall be known. 10 He that winketh with the eye cauſeth ſorrow: but a prating fool ſhall fall. 11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked. 12 Hatred ſtirreth up ſtrifes: but love covereth all ſins. 13 In the lips of him that hath underſtanding wiſdom is found: but a rod *is* for the back of him that is void of underſtanding. 14 Wiſe *men* lay up knowledge: but the mouth of the fooliſh *is* near deſtruction. 15 The rich man's wealth *is* his ſtrong city: the deſtruction of the poor *is* their poverty. 16 The labour of the righteous *tendeth* to life: the fruit of the wicked to ſin. 17 He *is in* the way of life that keepeth inſtruction: but he that refuſeth reproof erreth. 18 He that hideth hatred *with* lying lips, and he that uttereth a ſlander, is a fool. 19 In the multitude of words there wanteth not ſin: but he that refraineth his lips, *is* wiſe. 20 The tongue of the juſt *is as* choice ſilver: the heart of the wicked *is* little worth. 21 The lips of the righteous feed many: but fools die for want of wiſdom. 22 The bleſſing of the Lord, it maketh rich, and he addeth no ſorrow with it. 23 *It is* a ſport to a fool to do miſchief: but a man of underſtanding hath wiſdom. 24 The fear of the wicked, it ſhall come upon him: but the deſire of the righteous ſhall be granted. 25 As the whirlwind paſſeth, ſo *is* the wicked no *more*: but the righteous *is* an everlaſting foundation. 26 As vinegar to the teeth, and as ſmoke to the eyes, ſo *is* the ſluggard to them that ſend him. 27 The fear of the Lord prolongeth days: but the years of the wicked ſhall be ſhortned. 28 The hope of the righteous *ſhall be* gladneſs: but the expectation of the wicked ſhall periſh. 29 The way of the Lord *is* ſtrength to the upright: but deſtruction *ſhall be* to the workers of iniquity. 30 The righteous ſhall never be removed: but the wicked ſhall not inhabit the earth. 31 The mouth of the juſt bringeth forth wiſdom: but the frowardtongue ſhall be cut out. 32 The lips of the righteous know what is acceptable; but the mouth of the wicked *ſpeaketh* frowardneſs.

Here now begins the *Book* of the *Proverbs*, (as the Title of this Chapter tells us) what hath been delivered hitherto, being rather a *Preface*, to awaken Attention and from ſundry Arguments to commend the Inſtructions, which now follow, to every one's Practice; and to caution thoſe who would receive Benefit by theſe Inſtructions, from ſuch Things as may hinder their Edification in the School of Wiſdom: Which Leſſons, in this *firſt Part* of the Book, (which reaches to the 17th Verſe of the xxii Chapter) are deliver'd in ſhort Sentences; every Verſe being a Leſſon by itſelf; which commonly hath no Connection with that which goes before and follows after; or if there be any, it is not ſo clear as to be eaſily made out. All theſe Leſſons are for the moſt Part deliver'd, either by way of *Antitheſis*, i. e. comparing Oppoſites one with another; the Wiſe, for Inſtance, and the Fool, the Diligent and the Sluggiſh, the Rich and the Poor, and, in general, Virtue and Vice, aſſigning to each their proper Rewards and Puniſhments; or they are mere *Parables*, that is, Similitudes; in which

Thing is compared to another that reſembles it.

CHAP. XI.

Ver. 1. A Falſe balance *is* abomination to the delight. 2 *When* pride cometh, then cometh Lord: but a juſt weight is his ſhame: but with the lowly *is* wiſdom. 3 The integrity of the upright ſhall guide them: but the perverſeneſs of the trangreſſors ſhall deſtroy them. 4 Riches profit not in the day of wrath: but righteouſneſs delivereth from death. 5 The righteouſneſs of the perfect ſhall direct his way: but the wicked ſhall fall by his own wickedneſs. 6 The righteouſneſs of the upright ſhall deliver them: but tranſgreſſors ſhall be taken in *their* own naughtineſs. 7 When a wicked man dieth, his expectation ſhall periſh: and the hope of unjuſt *men* periſheth. 8 The righteous is delivered out of trouble, and the wicked cometh in his ſtead. 9 An hypocrite with *his* mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered. 10 When it goeth well with the righteous, the city rejoiceth: and when the wicked periſh, *there is* ſhouting. 11 By the bleſſing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. 12 He that is void of wiſdom, deſpiſeth his neighbour: but a man of underſtanding holdeth his peace. 13 A tale-bearer revealeth ſecrets: but he that is of a faithful ſpirit concealeth the matter. 14 Where no counſel *is*, the people fall: but in the multitude of counſellers *there is* ſafety. 15 He that is ſurety for a ſtranger, ſhall ſmart *for it*: and he that hateth ſuretiſhip is ſure. 16 A gracious woman retaineth honour: and ſtrong *men* retain riches. 17 The merciful man doeth good to his own ſoul: but *he that is* cruel, troubleth his own fleſh. 18 The wicked worketh a deceitful work: but to him that ſoweth righteouſneſs *ſhall be* a ſure reward. 19 As righteouſneſs *tendeth* to life: ſo he that purſueth evil, purſueth *it* to his own death. 20 They that are of a froward heart *are* abomination to the Lord: but *ſuch as are* upright in *their* way, *are* his delight. 21 *Though* hand *join* in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered. 22 *As* a jewel of gold in a ſwines ſnout, *ſo is* a fair woman which is without diſcretion. 23 The deſire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath. 24 There is that ſcattereth, and yet increaſeth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty. 25 The liberal ſoul ſhall be made fat: and he that watereth, ſhall be watered alſo himſelf. 26 He that withholdeth corn, the people ſhall curſe: but bleſſing *ſhall be* upon the head of him that ſelleth *it*. 27 He that diligently ſeeketh good, procureth favour: but he ſeeketh miſchief, it ſhall come unto him. 28 He that truſteth in his riches, ſhall fall: but the righteous ſhall flouriſh as a branch. 29 He that troubleth his own houſe, ſhall inherit the wind: and the fool ſhall be ſervant to the wiſe of heart. 30 The fruit of the righteous *is* a tree of life; and he that winneth ſouls *is* wiſe. 31 Behold, the righteous ſhall be recompenſed in the earth: much more the wicked and the ſinner.

Though Hand join in Hand, the Wicked ſhall not be unpuniſhed] There are, ſays *Patrick*, almoſt as many Gloſſes upon this Paſſage as there are Interpreters. But I have only put together thoſe two Senſes of the *former* Part of the Verſe, which are moſt agreeable to the *latter*; and ſhall only remark on the other, that moſt Interpreters by *Hand in Hand* underſtand the Hands of divers Perſons; but ſome few take it for the Hands of the ſame Perſon, who puts one Hand into the other. And theſe laſt named, make the Senſe one of theſe two Ways; either that tho' a Sinner endeavour to hide his Sin (as a Man doth a Thing which he holds in one Hand and covers with the other) he ſhall notwithſtanding be found out and puniſhed for it; or that though wicked Men do nothing, but like an idle Perſon have their Hands folded one in the other, yet they are not free from Sin, which they are deviſing in their Mind, and will draw a juſt Vengeance upon them.

It is alſo thus paraphraſed by the ſame Author: Tho' the Wicked endeavour to ſtrengthen himſelf and his Family by powerful Leagues and Confederacies, and his Succeſſors alſo have mighty Aſſociates to maintain his Acquiſitions, they ſhall not be able to defend themſelves from the Puniſhment their Iniquity deſerves.

CHAP. XII.

Ver. 1. WHoſo loveth inſtruction, loveth knowledge; but he that hateth reproof is brutiſh. 2 A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn. 3 A man ſhall not be eſtabliſhed by wickedneſs: but the root of the righteous ſhall not be moved. 4 A virtuous woman is a crown to her huſband; but ſhe that maketh aſhamed, is as rottenneſs in his bones. 5 The thoughts of the righteous are right; *but* the counſels of the wicked are deceit. 6 The words of the wicked are to lie in wait for blood; but the mouth of the upright ſhall deliver them. 7 The wicked are overthrown, and are not: but the houſe of the righteous ſhall ſtand. 8 A man ſhall be commended according to his wiſdom; but he that is of a perverſe heart ſhall be deſpiſed. 9 *He that is* deſpiſed and hath a ſervant, is better than he that honoureth himſelf, and lacketh bread. 10 A righteous man regardeth the life of his beaſt; but the tender mercies of the wicked are cruel. 11 He that tilleth his land, ſhall be ſatisfied with bread; but he that followeth vain *perſons*, is void of underſtanding. 12 The wicked deſireth the net of evil *men*: but the root of the righteous yieldeth *fruit*. 13 The wicked is ſnared by the tranſgreſſion of *his* lips; but the juſt ſhall come out of trouble. 14 A man ſhall be ſatisfied with good by the fruit of his mouth, and the recompenſe of a mans hands ſhall be rendred unto him. 15 The way of a fool is right in his own eyes: but he that hearkeneth unto counſel is wiſe. 16 A fools wrath is preſently known: but a prudent man covereth ſhame. 17 *He that* ſpeaketh truth, ſheweth forth righteouſneſs; but a falſe witneſs, deceit. 18 There is that ſpeaketh like the piercings of a ſword: but the tongue of the wiſe is health. 19 The lip of truth ſhall be eſtabliſhed for ever; but a lying tongue is but for a moment. 20 Deceit is in the heart of them that imagine evil: but to the counſellors of peace, is joy. 21 There ſhall no evil happen to the juſt; but the wicked ſhall be filled with miſchief. 22 Lying lips are abomination unto the Lord: but they that deal truely are his delight. 23 A prudent man concealeth knowledge: but the heart of fools proclaimeth fooliſhneſs.

neſs. 24 The hand of the diligent ſhall bear rule; but the ſlothful ſhall be under tribute. 25 Heavineſs in the heart of man maketh it ſtoop: but a good word maketh it glad. 26 The righteous is more excellent than his neighbour: but the way of the wicked ſeduceth them. 27 The ſlothful man roaſteth not that which he took in hunting; but the ſubſtance of a diligent man is precious. 28 In the way of righteouſneſs is life, and in the path-way *whereof there is* no death.

A righteous Man regardeth the Life of his Beaſt; but the tender Mercies of the Wicked are cruel] Lord *Bacon* obſerves upon this Verſe, 'That there is implanted in 'Man's Nature a noble and excellent Affection of Pity 'and Compaſſion, called here *Mercy*; which extends 'itſelf even unto brute Creatures, that are by divine 'Ordination ſubject to his Command. And therefore 'this Compaſſion hath ſome Analogy with that of a 'Prince towards his Subjects. Nay further, it is moſt 'certain, the worthier any Soul is, the larger is its 'Compaſſion. For contracted and degenerated Minds 'imagine theſe Things appertain not to them; but 'the Mind that looks upon itſelf as a noble Portion of 'the Univerſe, is kindly affected towards inferior 'Creatures, out of the Communion there is between 'them: Wherefore we ſee that there were under the 'old Law many Precepts concerning this, which were 'not merely *ceremonial*, as *Inſtitutions of Mercy*; as, 'that of eating Fleſh with the Blood in it, and ſuch 'like.' The latter Part of the Verſe he looks upon, as a Kind of Caution added by the Wiſe Man, leſt we ſhould think he patronizes all Sort of Mercy and Compaſſion. 'No, the Mercy which ſpares wicked 'Perſons from being cut off by the Hand of Juſtice, is 'not Mercy, but more cruel than Cruelty itſelf. For 'Cruelty is exerciſed upon ſingle Perſons only; but 'this Kind of Mercy, by the Grant of Impunity, 'arms the whole Band of impious Men againſt the 'Innocent.' So that, by the *Mercies of the Wicked*, he underſtands, *Mercy ſhewn to the Wicked*; which, ſays *Patrick*, is an unuſual Form of Speech, and diſagreeing to the Oppoſition, which the Wiſe Man, in this proverbial Saying, makes between the Righteous and the Wicked; and therefore it is not to be look'd upon as a true Expoſition. The Senſe lies rather in this Paraphraſe of the Words: For their Kindneſſes being treacherous, are a cruel Cheat; nay, the higheſt Expreſſions which they make of Tenderneſs and Compaſſion (whereby they induce others to repoſe a Truſt in them) are intended merely as a Cover, for the Miſchief they mean more ſecurely to do them.

CHAP. XIII.

Ver. 1. A Wiſe ſon *heareth* his fathers inſtruction: but a ſcorner heareth not rebuke. 2 A man ſhall eat good by the fruit of his mouth; but the ſoul of the tranſgreſſors ſhall eat violence. 3 He that keepeth his mouth, keepeth his life; but he that openeth wide his lips, ſhall have deſtruction. 4 The ſoul of the ſluggard deſireth, and hath nothing: but the ſoul of the diligent ſhall be made fat. 5 A righteous man hateth lying; but a wicked man is lothſom, and cometh to ſhame. 6 Righteouſneſs keepeth him that is upright in the way: but wickedneſs overthroweth the ſinner. 7 There is that maketh himſelf rich, yet hath nothing; there is that maketh himſelf poor, yet hath great riches. 8 The ranſom of a mans life are his riches; but the poor heareth not rebuke. 9 The light of the righteous rejoiceth: but the lamp of the wicked ſhall be put out. 10 Only by pride cometh contention; but with the well-adviſed is wiſdom. 11 Wealth gotten by vanity, ſhall be diminiſhed; but he tha gathereth by labour ſhall increaſe. 12 Hope de ferred maketh the heart ſick; but when the de ſire cometh, it is a tree of life. 13 Whoſo de ſpiſeth the word, ſhall be deſtroyed; but he tha feareth the commandment, ſhall be rewarded. 1 The law of the wiſe is a fountain of life, to de part from the ſnares of death. 15 Good under ſtanding giveth favour; but the way of tranſgreſſors is hard. 16 Every prudent man dealeth with knowledge; but a fool layeth open his folly. 17 A wicked meſſenger falleth into miſchief: bu a faithful ambaſſador is health. 18 Poverty an ſhame ſhall be to him that refuſeth inſtruction but he that regardeth reproof, ſhall be honoured 19 The deſire accompliſhed is ſweet to the ſoul but it is abomination to fools to depart from evi 20 He that walketh with wiſe men, ſhall be wiſe but a companion of fools ſhall be deſtroyed. 2 Evil purſueth ſinners; but to the righteous, goo ſhall be repayed. 22 A good man leaveth a inheritance to his childrens children; and th wealth of the ſinner is laid up for the juſt. 2 Much food is in the tillage of the poor; but the is that is deſtroyed for want of judgment. 2 He that ſpareth his rod, hateth his ſon; but h that loveth him chaſteneth him betimes. 25 Th righteous eateth to the ſatisfying of his ſoul; bu the belly of the wicked ſhall want.

As the Chapter begins with an Admonition to hea ken to Reproof (eſpecially from Parents) which is re peated again in the Middle, Ver. 13, 18. ſo it co cludes, in the laſt Verſe but one, with an Advice Parents, not to ſpare the Rod, if Reproof will not d which is but neceſſary in very young Children; beca there is not other Means perhaps to make them u derſtand the Difference between Good and Evil, d cent and unſeemly; but only to make them ſmart the one, and to give them ſome ſenſible Pleaſure the other. Some Children, that is, are ſo diſpoſ that they muſt be thus treated: And it ſeems a wo derful Piece of Wiſdom in the old *Lacedemonians* *Plutarch* relates in his *Laconical Inſtitutes*) that, ou an univerſal Love and Care for each other's Good, th made it lawful for any Man to correct the Child another Perſon, if he ſaw him do amiſs. And if Child complained of it to his Father, it was loo upon as a Fault in the Father if he did not correct h again for making that Complaint. Such was their Co fidence in each other, that every Man being as mu concerned for another Man's Children as for his ow would never do them any Injury, nor unreaſonab check them without Cauſe. For this is the Charac *Plutarch* gives of them; that they did not, as in ot Cities, 'look every Man only after his own Childr 'Servants and Cattle; but every Man look'd u 'what was his Neighbours as his own; that th 'might be, as much as was poſſible, a Commun 'among them, and they might take Care of what 'longed to others, as if they were their own pr 'Goods.'

CHAP. XIV.

Ver. 1. EVery wiſe woman buildeth her hou but the fooliſh plucketh it do with her hands. 2 He that walketh in his rightneſs, feareth the Lord: but *he that is* verſe in his ways, deſpiſeth him. 3 In mouth of the fooliſh is a rod of pride; but lips of the wiſe ſhall preſerve them. 4 Wh no oxen *are*, the crib is clean: but much incre is by the ſtrength of the ox. 5 A faithful

neſs will not lie; but a falſe witneſs will utter lies. 6 A ſcorner ſeeketh wiſdom, and *findeth it* not: but knowledge is eaſy unto him that underſtandeth. 7 Go from the preſence of a fooliſh man, when thou perceiveſt not in him the lips of knowledge. 8 The wiſdom of the prudent is to underſtand his way: but the folly of fools is deceit. 9 Fools make a mock at ſin; but among the righteous there is favour. 10 The heart knoweth his own bitterneſs: and a ſtranger doth not intermeddle with his joy. 11 The houſe of the wicked ſhall be overthrown; but the tabernacle of the upright ſhall flouriſh. 12 There is a way which ſeemeth right unto a man; but the end thereof, are the ways of death. 13 Even in laughter the heart is ſorrowful; and the end of that mirth is heavineſs. 14 The backſlider in heart ſhall be filled with his own ways: and a good man *ſhall be ſatisfied* from himſelf. 15 The ſimple believeth every word; but the prudent man looketh well to his going. 16 A wiſe man feareth, and departeth from evil; but the fool rageth and is confident. 17 *He that is* ſoon angry dealeth fooliſhly: and a man of wicked devices is hated. 18 The ſimple inherit folly; but the prudent are crowned with knowledge. 19 The evil bow before the good; and the wicked at the gates of the righteous. 20 The poor is hated even of his own neighbour: but the rich *hath* many friends. 21 He that deſpiſeth his neighbour, ſinneth: but he that hath mercy on the poor, happy is he. 22 Do they not err that deviſe evil? but mercy and truth ſhall be to them that deviſe good. 23 In all labour there is profit; but the talk of the lips *tendeth* only to penury. 24 The crown of the wiſe is their riches; *but* the fooliſhneſs of fools is folly. 25 A true witneſs delivereth ſouls, but a deceitful *witneſs* ſpeaketh lies. 26 In the fear of the Lord is ſtrong confidence; and his children ſhall have a place of refuge. 27 The fear of the Lord is a fountain of life, to depart from the ſnares of death. 28 In the multitude of people is the kings honour; but in the want of people is the deſtruction of the prince. 29 *He that is* ſlow to wrath *is* of great underſtanding; but *he that is* haſty of ſpirit exalteth folly. 30 A ſound heart is the life of the fleſh; but envy the rottenneſs of the bones. 31 He that oppreſſeth the poor, reproacheth his maker; but he that honoureth him, hath mercy on the poor. 32 The wicked is driven away in his wickedneſs: but the righteous hath hope in his death. 33 Wiſdom reſteth in the heart of him that hath underſtanding: but *that which is* in the midſt of fools is made known. 34 Righteouſneſs exalteth a nation: but ſin *is* a reproach to any people. 35 The kings favour *is* toward a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

As the foregoing Chapter began with a Deſcription of a towardly Child, ſo this with the Character of a good Mother of a Family; who by her prudent Care makes it flouriſh; when a leud Woman (as we ſay) throws a Houſe out of Window: For ſo the Wiſe Man obſerves, *She pulls down the Houſe with her own hands*, that is, ruins the Family without any other help. *There needs no more than a bad Wife to undo a Family.*

A Scorner ſeeketh Wiſdom, and findeth it not] Upon which the Lord *Bacon* makes this uſeful Gloſs, *He that comes to ſeek after Knowledge, with a Mind to ſcorn and cenſure, ſhall be ſure to find Matter enough for his Humour, but none for his Inſtruction.* One Reaſon of which is, that this Humour of deriding all Things, ſprings from a great Pride and Conceit of their own Wit, which diſpoſes them to ſeek for Wiſdom not from others, but wholly from themſelves; and ſo, as the Wiſe Man obſerves, they are not likely to find it where it is not to be had. When he that attributes leſs to himſelf, and hath the Humility to liſten to Inſtruction, in a ſhort Time gains great Wiſdom. I cannot wholly omit the Opinion of *Janſenius*; who thinks the Wiſe Man means, that he who hath accuſtomed himſelf to laugh at all wholſome Counſel, and in ſome Strait or other begins to think what is beſt to do, commonly finds himſelf at ſuch a Loſs, that he cannot ſee his Way out of it. And it may be applied to thoſe alſo, *who having mocked at Religion all their Days, at laſt deſire to underſtand it; but cannot through their own inveterate Diſpoſition to it.*

CHAP. XV.

Ver. 1. A Soft anſwer turneth away wrath, but grievous words ſtir up anger. 2 The tongue of the wiſe uſeth knowledge aright: but the mouth of fools poureth out fooliſhneſs. 3 The eyes of the Lord are in every place, beholding the evil and the good. 4 A wholſome tongue is a tree of life: but perverſeneſs therein is a breach in the ſpirit. 5 A fool deſpiſeth his fathers inſtruction; but he that regardeth reproof, is prudent. 6 In the houſe of the righteous is much treaſure, but in the revenues of the wicked is trouble. 7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doth* not ſo. 8 The ſacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight. 9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteouſneſs. 10 Correction is grievous unto him that forſaketh the way: *and* he that hateth reproof ſhall die. 11 Hell and deſtruction are before the Lord; how much more then the hearts of the children of men? 12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe. 13 A merry heart maketh a chearful countenance: but by ſorrow of the heart, the ſpirit is broken. 14 The heart of him that hath underſtanding, ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſs. 15 All the days of the afflicted are evil; but he that is of a merry heart hath a continual feaſt. 16 Better is little with the fear of the Lord, than great treaſure, and trouble therewith. 17 Better *is* a dinner of herbs where love is, than a ſtalled ox, and hatred therewith. 18 A wrathful man ſtirreth up ſtrife: but *he that is* ſlow to anger appeaſeth ſtrife. 19 The way of the ſlothful *man is* an hedge of thorns: but the way of the righteous *is* made plain. 20 A wiſe ſon maketh a glad father: but a fooliſh man deſpiſeth his mother. 21 Folly *is* joy to *him that is* deſtitute of wiſdom: but a man of underſtanding walketh uprightly. 22 Without counſel, purpoſes are diſappointed: but in the multitude of counſellors they are eſtabliſhed. 23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* in due ſeaſon, how good *is it?* 24 The way of life *is* above to the wiſe, that he may depart from hell beneath. 25 The Lord will deſtroy the houſe of the proud: but he will eſtabliſh

eſtabliſh the border of the widow. 26 The thoughts of the wicked *are* an abomination to the Lord: but *the words* of the pure *are* pleaſant words. 27 He that is greedy of gain, troubleth his own houſe; but he that hateth gifts ſhall live. 28 The heart of the righteous ſtudieth to anſwer; but the mouth of the wicked poureth out evil things. 29 The Lord *is* far from the wicked: but he heareth the prayer of the righteous. 30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat. 31 The ear that heareth the reproof of life, abideth among the wiſe. 32 He that refuſeth inſtruction, deſpiſeth his own ſoul: but he that heareth reproof, getteth underſtanding. 33 The fear of the Lord *is* the inſtruction of wiſdom; and before honour *is* humility.

A ſoft Anſwer turneth away Wrath] This Chapter begins with that *Aphoriſm*, which the Lord *Bacon* hath ſet in the Front of all thoſe which he has culled out of this Book; for an Example of that Sort of Wiſdom which is to be exerciſed in Buſineſs, upon various Occaſions. And he applies it particularly to a Man's Behaviour towards a Prince or other great Perſon, when he is angry with him. 'Two Things, ſaith he, *So-*'*lomon* adviſes in this Caſe; the one is, that *an An-*'*ſwer be made*; the other, *that it be ſoft*. The firſt 'of which contains *three* Precepts. *Firſt*, that you '*beware of a ſad and ſullen Silence*, which either charges 'the Fault wholly upon yourſelves, or impeaches your 'Maſter of Injuſtice, as if his Ears were not open to a 'juſt Defence. *Secondly*, that you *beware of delaying* '*the Anſwer*, and of craving longer Time for your 'Defence; becauſe that plainly betrays you are de-'viſing ſome cunning or counterfeit Apology, having 'no preſent Anſwer. *Thirdly*, that by all Means *an* '*Anſwer be made*; an Anſwer, I ſay, not a mere *Con-*'*feſſion*, or *Submiſſion*; but with ſome Sprinklings of 'an Excuſe let fall here and there. For it is not ſafe 'to bear yourſelf otherways, unleſs you have to deal 'with very generous and noble Diſpoſitions, which 'are rare. But then, this Anſwer (which is the ſe-'cond and principal Thing here adviſed) muſt be very 'ſoft and temperate, not harſh and peremptory; for 'that will make the Buſineſs worſe than if it had never 'been medled with at all; and increaſe that Wrath 'which you ſhould ſtudy to appeaſe.'

Melanæthon alſo commends this Leſſon very much to his Scholars; but looks upon it as a general Precept for the Preſervation of Peace, and avoiding unneceſſary Contentions; which ariſe out of Pride, Ambition, Moroſeneſs, Emulation, Wrath, Superſtition; which move Men either to give ill Words, or to return worſe to thoſe that are given them; endeavouring to overcome by Sharpneſs and Bitterneſs, not by Lenity and Moderation. And the Truth is, the *Hebrew* Word we tranſlate *Anſwer*, ſignifies as well what is firſt ſaid, as the Reply to it. So that *Solomon* here gives this Caution, that we ſhould not think it enough, not to begin Strife and Contention; but if others begin, we ſhould not continue it by rough Anſwers; but endeavour to make an End preſently by mollifying the Matter, and yield much for the Sake of the common Tranquillity; and thinks it a Precept of the ſame Nature with that of *Pythagoras*, *Stir not up Fire with a Sword.*

CHAP. XVI.

Ver. 1. THE preparations of the heart in man, and the anſwer of the tongue *is* from the Lord. 2 All the ways of a man *are* clean in his own eyes: but the Lord weigheth the ſpirits. 3 Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed. 4 The Lord hath made all *things* for himſelf: yea, even the wicked for the day of evil. 5 Every one *tha* *is* proud in heart, *is* an abomination to th Lord: *though* hand *join* in hand, he ſhall no be unpuniſhed. 6 By mercy and truth iniquit is purged; and by the fear of the Lord, *me* depart from evil. 7 When a mans ways plea the Lord, he maketh even his enemies to be peace with him. 8 Better *is* a little with righ teouſneſs, than great revenues without right. A mans heart deviſeth his way: but the Lor directeth his ſteps. 10 A divine ſentence is i the lips of the king; his mouth tranſgreſſeth no in judgment. 11 A juſt weight and balance a the Lords: all the weights of the bag are h work. 12 It is an abomination to kings to com mit wickedneſs; for the throne is eſtabliſhed b righteouſneſs. 13 Righteous lips are the delig of kings; and they love him that ſpeaketh righ 14 The wrath of a king is as meſſengers death, but a wiſe man will pacify it. 15 In th light of the kings countenance is life, and his f vour is as a cloud of the latter rain. 16 Ho much better is it to get wiſdom, than gold? an to get underſtanding, rather to be choſen th ſilver? 17 The high-way of the upright is depart from evil; he that keepeth his way, pr ſerveth his ſoul. 18 Pride *goeth* before deſtru tion; and a haughty ſpirit before a fall. 19 Be ter it is to be of an humble ſpirit with the lowl than to divide the ſpoil with the proud. 20 H that handleth a matter wiſely ſhall find good; an whoſo truſteth in the Lord, happy is he. 2 The wiſe in heart ſhall be called prudent, and t ſweetneſs of the lips increaſeth learning. 22 Un derſtanding is a well-ſpring of life unto him th hath it; but the inſtruction of fools is folly. 2 The heart of the wiſe teacheth his mouth, an addeth learning to his lips. 24 Pleaſant wor are as an honey-comb, ſweet to the ſoul, an health to the bones. 25 There is a way th ſeemeth right unto a man; but the end there *are* the ways of death. 26 He that laboure laboureth for himſelf; for his mouth craveth of him. 27 An ungodly man diggeth up evi and in his lips *there is* as a burning fire. 28 froward man ſoweth ſtrife, and a whiſperer ſep rateth chief friends. 29 A violent man entice his neighbour, and leadeth him into the way *tha* *is* not good. 30 He ſhutteth his eyes to devi froward things; moving his lips he bringeth ev to paſs. 31 The hoary head *is* a crown of glor *if* it be found in the way of righteouſneſs. 3 *He that is* ſlow to anger, *is* better than the migh ty: and he that ruleth his ſpirit, than he tha taketh a city. 33 The lot is caſt into the lap but the whole diſpoſing thereof *is* of the Lord.

A divine Sentence is in the Lips of the King; his Mouth tranſgreſſeth not in Judgment] 'Theſe Word 'ſays *Melanæthon*, affirm the whole political Order, M 'giſtrates, *Laws*, *Diſtinction of Dominions*, *Contract* 'Judgments, *Puniſhments*, to be ordained by the Wi 'dom of God among Men. And ſince we know t 'litical Order to be the Work of God, we ought 'love it, and ſtudy to defend it, and modeſtly o 'God's ſake obey it, and give Thanks to God w 'preſerves it, and look upon thoſe horrible Furies 'the Devil and Men, who diſturb this Order, to 'diſpleaſing to God; as this whole Doctrine is explaine 'Rom. xiii. But *what is this divine Sentence* which is 'the King's Lips? It is, *the Laws*, ſays he; and Ju 'ments *according to the Laws*: And beſides, God ha 'arm

armed Kings with a Power *to make Laws of their own*, not repugnant to his Laws, but built upon them, either by Demonſtration or probable Reaſons. God ſometimes moves the Minds of Kings alſo, and gives them *ſingular Motions* (as other excellent Artificers have) becauſe he will by that Means ſave Mankind, &c. Thus it was a ſingular Motion in *Solomon*'s Reaſoning about the true Mother of the Child. And in the Judgment of *Gonzaga* in the laſt Age, upon the *Spaniſh* Governor of *Milan* under him: Who having held a noble Perſon captive a long Time, would not deliver him to his Wife (when ſhe petitioned and offered a large Sum of Money for his Redemption) unleſs he might lie with her; and after he had obtained his Deſire, cauſed her Huſband to be killed, and delivered him dead to her. Which when *Gonzaga* heard, and had examined, he compelled him to marry this Woman; and as ſoon as he had done that, he condemned him to be immediately beheaded, and gave her all his Eſtate.'

But we are not from ſuch Places as this to infer, that Kings cannot give a wrong Judgment; tho' this be as good a Concluſion as from thoſe Words, *the Prieſt's Lips ſhall preſerve Knowledge*, to conclude the Pope cannot err. Kings, from this Place of *Solomon*, may as well pretend to Infallibility, as Prieſts from that Place of *Malachi*. And yet all the Places that can be brought either for the King's or the Prieſt's Authority, rather ſhew what Manner of Men they ſhould be, both in Life and Judgment, than aſſure them of any Infallibility of Judgment, if they be diſſolute of Life, and regard not the Laws of God.

CHAP. XVII.

Ver. 1. BEtter *is* a dry morſel, and quietneſs therewith, than a houſe full of ſacrifices *with* ſtrife. 2 A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame; and ſhall have part of the inheritance among the brethren. 3 The fining-pot is for ſilver, and the furnace for gold: but the Lord trieth the hearts. 4 A wicked doer giveth heed to falſe lips; *and* a liar giveth ear to a naughty tongue. 5 Whoſo mocketh the poor, reproacheth his maker; *and* he that is glad at calamities, ſhall not be unpuniſhed. 6 Children's children are the crown of old men; and the glory of children are their fathers. 7 Excellent ſpeech becometh not a fool; much leſs do lying lips a prince. 8 A gift is as a precious ſtone in the eyes of him that hath it; whitherſoever it turneth, it proſpereth. 9 He that covereth a tranſgreſſion, ſeeketh love, but he that repeateth a matter, ſeparateth *very* friends. 10 A reproof entereth more into a wiſe man, than an hundred ſtripes into a fool. 11 An evil man ſeeketh only rebellion, therefore a cruel meſſenger ſhall be ſent againſt him. 12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly. 13 Whoſo rewardeth evil for good, evil ſhall not depart from his houſe. 14 The beginning of ſtrife is as when one letteth out water; therefore leave off contention, before it be medled with. 15 He that juſtifieth the wicked, and he that condemneth the juſt, even they both are abomination to the Lord. 16 Wherefore *is there* a price in the hand of a fool to get wiſdom, ſeeing *he hath* no heart *to it?* 17 A friend loveth at all times, and a brother is born for adverſity. 18 A man void of underſtanding ſtriketh hands, *and* becometh ſurety in the preſence of his friend. 19 He loveth tranſgreſſion, that loveth ſtrife; *and* he that exalteth his gate, ſeeketh deſtruction. 20 He that hath a froward heart, findeth no good: and he that hath a perverſe tongue, falleth into miſchief. 21 He that begetteth a fool, *doth it* to his ſorrow; and the father of a fool hath no joy. 22 A merry heart doth good *like* a medicine; but a broken ſpirit drieth the bones. 23 A wicked *man* taketh a gift out of the boſom to pervert the ways of judgment. 24 Wiſdom *is* before him that hath underſtanding; but the eyes of a fool are in the ends of the earth. 25 A fooliſh ſon *is* a grief to his father, and bitterneſs to her that bare him. 26 Alſo to puniſh the juſt *is* not good, *nor* to ſtrike princes for equity. 27 He that hath knowledge ſpareth his words; and a man of underſtanding is of an excellent ſpirit. 28 Even a fool when he holdeth his peace, is counted wiſe; and he that ſhutteth his lips, *is eſteemed* a man of underſtanding.

In the firſt Verſe of this Chapter, the Wiſe Man obſerves, how happy that Family is, which lives in Peace and perfect Agreement one with another, tho' they have but a mean Eſtate. And next to this, how happy a Thing it is, if there be but one wiſe and virtuous Man in a Family (ſuppoſe he be but a Servant) when any Diſſentions or Differences ariſe in it: For ſo the Lord *Bacon* expounds the ſecond Verſe; whoſe Words, if they hit not the Senſe completely, yet they pithily expreſs a Part of it, and carry in them an important Truth. 'In all troubled and diſagreeing Families, 'ſaith he, there is always ſome *Servant* or *gentle Friend*, 'who being powerful with both Sides, may moderate 'and compoſe the Differences among them; to whom, 'in that Reſpect, the whole Houſe, and the Maſter 'himſelf, are much engaged and beholden. This Servant, if he aim only at his own Ends, cheriſhes and aggravates the Diviſions of the Family; but if he be 'ſincerely faithful and upright, certainly he deſerveth 'much; ſo as to be reckoned one of the Brethren; or 'at leaſt, to receive a fiduciary Adminiſtration of the 'Inheritance.'

CHAP. XVIII.

Ver. 1. THrough deſire a man having ſeparated himſelf, ſeeketh and intermedleth with all wiſdom. 2 A fool hath no delight in underſtanding, but that his heart may diſcover itſelf. 3 When the wicked cometh, *then* cometh alſo contempt, and with ignominy reproach. 4 The words of a mans mouth *are as* deep waters, and the well-ſpring of wiſdom as a flowing-brook. 5 *It is* not good to accept the perſon of the wicked, to overthrow the righteous in judgment. 6 A fools lips enter into contention, and his mouth calleth for ſtrokes. 7 A fools mouth is his deſtruction, and his lips are the ſnare of his ſoul. 8 The words of a tale-bearer are as wounds, and they go down into the innermoſt parts of the belly. 9 He alſo that is ſlothful in his work, is brother to him that is a great waſter. 10 The name of the Lord is a ſtrong tower; the righteous runneth into it, and is ſafe. 11 The rich mans wealth is his ſtrong city, and as an high wall in his own conceit. 12 Before deſtruction the heart of man is haughty, and before honour is humility. 13 He that anſwereth a matter before he heareth it, it is folly and ſhame unto him. 14 The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear? 15 The heart of the prudent getteth knowledge; and the ear of the wiſe ſeeketh knowledge. 16 A mans gift maketh room for him, and bringeth him before great men. 17 *He that is* firſt in his own cauſe *ſeemeth* juſt; but his neighbour cometh and ſearcheth him. 18 The lot cauſeth contentions to ceaſe, and parteth between the mighty. 19

A brother offended *is harder to be won* than a ſtrong city; and *their* contentions are like the bars of a caſtle. 20 A mans belly ſhall be ſatisfied with the fruit of his mouth; and with the increaſe of his lips ſhall he be filled. 21 Death and life are in the power of the tongue; and they that love it, ſhall eat the fruit thereof. 22 *Whoſo* findeth a wife, findeth a good *thing*, and obtaineth favour of the Lord. 23 The poor uſeth intreaties, but the rich anſwereth roughly. 24 A man *that hath* friends, muſt ſhew himſelf friendly; and there is a friend *that* ſticketh cloſer than a brother.

Through Deſire a Man having ſeparated himſelf, ſeeketh and intermedleth with all Wiſdom] According to this Interpretation, ſays *Pool*, the Senſe is, *thro' Deſire* (of it, to wit, of Wiſdom, which is eaſily underſtood out of the End of the Verſe; ſuch *Ellipſes* being frequent in Scripture) *a Man having ſeparated himſelf* (being ſequeſtered from the Company, Noiſe and Buſineſs of the World) *ſeeketh and intermedleth with all Wiſdom*; i. e. uſeth all Diligence, that he may ſearch and find out all ſolid Knowledge and true Wiſdom. And this earneſt Deſire and Endeavour to get true Wiſdom, is fitly oppoſed to the Fool's Contempt of Wiſdom, or to his Deſire of it, not for Uſe and Benefit, but only for vain Oſtentation, which is expreſſed in the next Verſe, altho' Coherence is little regarded by Interpreters, in the ſeveral Verſes and Proverbs of this Book. But this is otherwiſe rendered in our *Engliſh* Bible, and by divers others, *He that ſeparateth himſelf* (either, 1. from his Friend; or rather, 2. from other Men, affecting Singularity) *ſeeketh according to his Deſire* to gratify his own Inclinations and Affections) *and intermedleth* (for this Word is uſed in a bad Senſe, *Prov.* xvii. 1. and xx. 3. and it is not found elſewhere, except in this Place) *in every Buſineſs*, as proud and ſingular Perſons are commonly pragmatical, delighting to find Fault in others, that they may get ſome Reputation to themſelves by it. *Heb. in every Thing that is*, thruſting themſelves into the Affairs and Concerns of other Men. Or, as this laſt Clauſe is, and may be rendered, *and contendeth*, Heb. *mingleth himſelf* (for Words of that Signification are commonly uſed for *contending* or *fighting*, as *Deut.* ii. 5, 9, 19. *Iſa.* xxxvi. 8. *Dan.* xi. 10.) *with*, or *againſt all Reaſon and Wiſdom*; whatever a Man ſpeaketh againſt his Opinion or Deſire, tho' it be never ſo reaſonable or evident, he rejects it, and obſtinately maintains his own Opinion.

A Fool hath no Delight in Underſtanding, but that his Heart may diſcover itſelf] Theſe Words are commonly underſtood of *accommodating one's Self to the Humour of a Fool*; but the Lord *Bacon* applies it *to the Way of dealing with Men of corrupt Minds and depraved Judgments*; ‹ who pre-ſuppoſe that Honeſty grows out of Weakneſs ‹ of Wit, and Want of Experience; or only out of a ‹ ſilly Belief given to Preachers and Schoolmaſters, to ‹ Books and popular Opinions. And therefore, unleſs ‹ you can make them plainly perceive, that you know ‹ what is in their very Heart, when you exhort and admoniſh them; and are as well acquainted with their ‹ depraved Principles and crooked Rules, and have as ‹ fully diſcovered, and deeply ſounded them as themſelves, they will deſpiſe all Manner of Virtue, and ‹ the moſt excellent Counſels; according to that admirable Oracle of *Solomon*, *A Fool will not receive the ‹ Words of the Wiſe, unleſs thou ſpeak the very Things ‹ that are in his Heart*; i. e. an honeſt Man can do ‹ no Good upon the Wicked, unleſs he know all the ‹ Coverts and Depths of his Wickedneſs. In which ‹ *Machiavel* himſelf hath done ſome Service, by diſcovering plainly *what Men uſe to do*, not *what they ‹ ought to do*.

CHAP. XIX.

Ver. 1. BEtter is the poor that walketh in his integrity, than *he that is* perverſe in his lips, and is a fool. 2 Alſo, *that* the ſoul be without knowledge, it is not good; and he that haſteth with *his* feet ſinneth. 3 The fooliſhneſs of man perverteth his way; and his heart fretteth againſt the Lord. 4 Wealth maketh many friends; but the poor is ſeparated from his neighbour. 5 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lies ſhall not eſcape. 6 Many will intreat the favour of the prince; and every man is a friend to him that giveth gifts. 7 All the brethren of the poor do hate him; how much more do his friends go far from him? he purſueth *them with* words, *yet* they are wanting to him. 8 He that getteth wiſdom, loveth his own ſoul; he that keepeth underſtanding, ſhall find good. 9 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lies, ſhall periſh. 10 Delight is not ſeemly for a fool; much leſs for a ſervant to have rule over princes. 11 The diſcretion of a man deferreth his anger, and *it is* his glory to paſs over a tranſgreſſion. 12 The kings wrath is as the roaring of a lion; but his favour is as dew upon the graſs. 13 A fooliſh ſon *is* the calamity of his father; and the contentions of a wife are a continual dropping. 14 Houſe and riches are the inheritance of fathers; and a prudent wife is from the Lord. 15 Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger. 16 He that keepeth the commandment, keepeth his own ſoul; but he that deſpiſeth his ways, ſhall die. 17 He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again. 18 Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying. 19 A man of great wrath ſhall ſuffer puniſhment; for if thou deliver *him*, yet thou muſt do it again. 20 Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in thy latter end. 21 *There are* many devices in a mans heart; nevertheleſs the counſel of the Lord, that ſhall ſtand. 22 The deſire of a man is his kindneſs: and a poor man is better than a liar. 23 The fear of the Lord *tendeth* to life, and *he that hath* it ſhall abide ſatisfied: he ſhall not be viſited with evil. 24 A ſlothful man hideth his hand in his boſom, and will not ſo much as bring it to his mouth again. 25 Smite a ſcorner, and the ſimple will beware; and reprove one that hath underſtanding, and he will underſtand knowledge. 26 He that waſteth *his* father, and chaſeth away *his* mother, *is a ſon* that cauſeth ſhame, and bringeth reproach. 27 Ceaſe, my ſon, to hear the inſtruction, *that cauſeth* to err from the words of knowledge. 28 An ungodly witneſs ſcorneth judgment: and the mouth of the wicked devoureth iniquity. 29 Judgments are prepared for ſcorners, and ſtripes for the back of fools.

This Chapter begins with a Compariſon between the Rich and the Poor; whom, in another Regard, he hath compared together in the laſt Verſe but one of the foregoing Chapter. The Senſe is plain enough; and *one of thoſe Proverbs which contains much Wiſdom in* as *Greg. Nazianzen* ſpeaks; who applies it to Chriſtians of *mean Underſtanding*, and *ſimple Speech*; that underſtand not either the *Inſtances* of *Pyrrho*, or the Syllogiſms of *Chryſippus*; nor the *depraved Cunning* of *Ariſtotle*'s Arts, nor the Witchery of *Plato*'s Eloquence, which like the *Egyptian* Plagues had infected the Church. There is no Need, ſays he, of any of theſe; but *a poor Man that walks in his Simplicity*;

Diſcourſe, and Reaſoning, and Knowledge, as he paraphraſes it, and relies upon plain ſimple Words, is much better (and will in this Way be ſaved, as in a ſmall Cog-boat) than a Fool (for he is no better) that knows how to wind and turn every Way in his Diſcourſe, and moſt unlearnedly truſts to his Demonſtration, &c. However, this muſt be acknowledged not to be the true Senſe of the Words, but only an Accommodation of them to his Purpoſe; which was to repreſent, *how commendable Simplicity is in Religion, and Enquiries of Faith*, as well as in all Things elſe. Not that a Man ſhould content himſelf to be ignorant, but only that he ſhould not be too curious and ſubtil in his Diſquiſitions: For *Solomon*, in the next Verſe, obſerves two great Springs of all our Miſcarriages, *Want of Underſtanding*, and *Want of Deliberation*.

CHAP. XX.

Ver. 1. WINE *is* a mocker, ſtrong drink *is* raging: and whoſoever is deceived thereby is not wiſe. 2 The fear of a king *is* as the roaring of a lion: *whoſo* provoketh him to anger, ſinneth *againſt* his own ſoul. 3 *It is* an honour for a man to ceaſe from ſtrife: but every fool will be meddling. 4 The ſluggard will not plow by reaſon of the cold; *therefore* ſhall he beg in harveſt, and *have* nothing. 5 Counſel in the heart of a man *is like* deep water: but a man of underſtanding will draw it out. 6 Moſt men will proclaim every one his own goodneſs: but a faithful man who can find? 7 The juſt man walketh in his integrity: his children are bleſſed after him. 8 A king that ſitteth in the throne of judgment, ſcattereth away all evil with his eyes. 9 Who can ſay, I have made my heart clean, I am pure from my ſin? 10 Divers weights, and divers meaſures, both of them are alike abomination to the Lord. 11 Even a child is known by his doings, whether his work be pure, and whether it be right. 12 The hearing ear, and the ſeeing eye, the Lord hath made even both of them. 13 Love not ſleep, leſt thou come to poverty; open thine eyes, and thou ſhalt be ſatisfied with bread. 14 *It is* naught, *it is* naught, ſaith the buyer: but when he is gone his way, then he boaſteth. 15 There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel. 16 Take his garment that is ſurety *for* a ſtranger: and take a pledge of him for a ſtrange woman. 17 Bread of deceit is ſweet to a man: but afterwards his mouth ſhall be filled with gravel. 18 *Every* purpoſe is eſtabliſhed by counſel: and with good advice make war. 19 He that goeth about as a tale-bearer, revealeth ſecrets: therefore meddle not with him that flattereth with his lips. 20 Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs. 21 An inheritance may be gotten haſtily at the beginning: but the end thereof ſhall not be bleſſed. 22 Say not thou, I will recompenſe evil: but wait on the Lord, and he ſhall ſave thee. 23 Divers weights are an abomination unto the Lord: and a falſe balance is not good. 24 Mans goings are of the Lord, how can a man then underſtand his own way? 25 *It is* a ſnare to the man *who* devoureth *that which is* holy: and after vows to make enquiry. 26 A wiſe king ſcattereth the wicked, and bringeth the wheel over them. 27 The ſpirit of man is the candle of the Lord, ſearching all the inward parts of the belly. 28 Mercy and truth preſerve the king: and his throne is upholden by mercy. 29 The glory of young men is their ſtrength: and the beauty of old men is the grey head. 30 The blueneſs of a wound cleanſeth away evil: ſo do ſtripes the inward parts of the belly.

Counſel in the Heart of Man is like deep Water, but a Man of Underſtanding will draw it out] Here *Solomon* obſerves, that there are no Men ſo cunning, but there are others as ſubtil to find them out. Concerning which Art of finding out Men, the great Lord *Bacon* hath given many notable Rules (in Book viii. Ch. 2. of the *Advancement of Learning*) for, tho' the Knowledge itſelf falls not under Precepts, becauſe it is of Individuals; yet Inſtructions for the deducing of it may be given. And he obſerves *ſix* Ways whereby the Knowledge of Men may be drawn out and diſcloſed. By their Faces and Countenances; by Words; by Deeds; by their Nature; by their Ends; and by the Relations of others. What he ſays upon theſe Heads, the Reader may there find. I ſhall only mention this ſingle Obſervation of his; That *the weakeſt and ſimpleſt Sort of Men, are beſt interpreted by their Natures* (according to which they commonly act) *but the wiſeſt and moſt reſerved, are beſt expounded by their Ends and Aims.*

Even a Child is known by his Doings, whether his Work be pure, and whether it be right] Thus paraphraſed by *Patrick*. It is not hard to give a ſhrewd Conjecture, what a Child is like to prove when he is a Man: For not only Youths, but little Children, make early Diſcoveries by their Behaviour, by their Contrivances, by their Dealings one with another; nay, their very Sports and Paſtimes, and ſuch Things wherein they delight, whether their future Life will be modeſt and honeſt; free, that is, from Laſciviouſneſs, Impurity, and ſuch like Vices; and void alſo of Fraud and Guile, and Malignity of Spirit.

CHAP. XXI.

Ver. 1. THE kings heart is in the hand of the Lord, as the rivers of water: he turneth it whitherſoever he will. 2 Every way of a man is right in his own eyes: but the Lord pondereth the hearts. 3 To do juſtice and judgment, is more acceptable to the Lord than ſacrifice. 4 An high look, and a proud heart, and the plowing of the wicked is ſin. 5 The thoughts of the diligent tend only to plenteouſneſs: but of every one *that is* haſty, only to want. 6 The getting of treaſures by a lying tongue, is a vanity toſſed to and fro of them that ſeek death. 7 The robbery of the wicked ſhall deſtroy them; becauſe they refuſe to do judgment. 8 The way of man is froward and ſtrange: but as for the pure, his work is right. 9 *It is* better to dwell in a corner of the houſe-top; than with a brawling woman in a wide houſe. 10 The ſoul of the wicked deſireth evil: his neighbour findeth no favour in his eyes. 11 When the ſcorner is puniſhed, the ſimple is made wiſe: and when the wiſe is inſtructed, he receiveth knowledge. 12 The righteous man wiſely conſidereth the houſe of the wicked: *but God* overthroweth the wicked for their wickedneſs. 13 Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard. 14 A gift in ſecret pacifieth anger: and a reward in the boſom, ſtrong wrath. 15 *It is* joy to the juſt to do judgment: but deſtruction ſhall be to the workers of iniquity. 16 The man that wandreth out of the way of underſtanding, ſhall remain in the congregation of the dead. 17 He that loveth

pleaſure

pleaſure ſhall be a poor man: he that loveth wine and oil ſhall not be rich. 18 The wicked ſhall be a ranſom for the righteous; and the tranſgreſſor for the upright. 19 *It is* better to dwell in the wilderneſs, than with a contentious and an angry woman. 20 *There is* a treaſure to be deſired, and oil in the dwelling of the wiſe: but a fooliſh man ſpendeth it up. 21 He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs and honour. 22 A wiſe man ſcaleth the city of the mighty, and caſteth down the ſtrength of the confidence thereof. 23 Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles. 24 Proud and haughty ſcorner is his name, who dealeth in proud wrath. 25 The deſire of the ſlothful killeth him; for his hands refuſe to labour. 26 He coveteth greedily all the day long: but the righteous giveth and ſpareth not. 27 The ſacrifice of the wicked is abomination: how much more, *when* he bringeth it with a wicked mind? 28 A falſe witneſs ſhall periſh: but the man that heareth, ſpeaketh conſtantly. 29 A wicked man hardeneth his face: but as for the upright, he directeth his way. 30 *There is* no wiſdom nor underſtanding, nor counſel againſt the Lord. 31 The horſe is prepared againſt the day of battle: but ſafety is of the Lord.

This Chapter begins with a Sentence, which *Themiſtius*, a Pagan Philoſopher and Orator, ſeems to have Notice of, and mentions as very memorable in the *Aſſyrian* (as he is ſuppoſed to call the *Hebrew*) Writings; and commends to the Thoughts of the Emperor *Valens*, in a Speech he made to him. But if he had Reſpect to this Proverb of *Solomon*'s, he will not fully comprehend the Senſe of it; for he takes Notice only of a Prince's Mind being in the Cuſtody, and under the Guard of God. For thus he tranſlates it, *the Mind of the King is kept in ſafe Cuſtody in the Hand of God.* From whence he draws this Reference, that a King ought to be very ſenſible what Danger he is in, if he go about any Thing contrary to the Mind of God; becauſe he is then in Peril to fall out of the Hand which preſerves and keeps him. Nay, thou oughteſt, O King, ſaith he, not only to deſign nothing thyſelf, but what is holy; but they that are about thee ought to ſpeak nothing that is not ſo: For Words that come to thy Ears is written in his uncorrupted Hand. But tho' this be a moſt excellent Admonition, was this to be written in the Hearts of all Princes, *that it is very unbecoming to have any evil Things, any Thing impure, or the leaſt blemiſhed with Cruelty or Inhumanity, in that Heart, which thoſe moſt holy and moſt gracious and benign Hands of God, carry in their Keeping*; yet there is a great deal more than theſe *Aſſyrian* Letters or Pictures, which he ſpeaks of, expreſs. For *Solomon* would have them, and us, ſenſible, that they *cannot manage Things by their Power, as they think good*; but depend upon an higher Cauſe, who orders all their Motions, good or bad, to ſuch Ends as he propoſes to himſelf, quite contrary to their Intentions and Inclinations: Which is an Inſtruction ſufficient *to correct the Pride of the moſt abſolute Monarch, and the Impatience of the moſt oppreſſed Subject.*

CHAP. XXII.

Ver. 1. A *Good* name *is* rather to be choſen than great riches, and loving favour rather than ſilver and gold. 2 The rich and poor meet together: the Lord is the maker of them all. 3 A prudent man foreſeeth the evil, and hideth himſelf: but the ſimple paſs on and are puniſhed. 4 By humility and the fear of the Lord, are riches, and honour, and life. 5 Thorns and ſnares are in the way of the froward: he that doth keep his ſoul ſhall be far from them. 6 Train up a child in the way he ſhould go: and when he is old, he will not depart from it. 7 The rich ruleth over the poor, and the borrower is ſervant to the lender. 8 He that ſoweth iniquity, ſhall reap vanity: and the rod of his anger ſhall fail. 9 He that hath a bountiful eye ſhall be bleſſed: for he giveth of his bread to the poor. 10 Caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe. 11 He that loveth pureneſs of heart for the grace of his lips, the king ſhall be his friend. 12 The eyes of the Lord preſerve knowledge, and he overthroweth the words of the tranſgreſſor. 13 The ſlothful man ſaith, *There* is a lion without, I ſhall be ſlain in the ſtreets. 14 The mouth of ſtrange women is a deep pit: he that is abhorred of the Lord, ſhall fall therein. 15 Fooliſhneſs is bound in the heart of a child, but the rod of correction ſhall drive it far from him. 16 He that oppreſſeth the poor to increaſe his *riches*, and he that giveth to the rich ſhall ſurely come to want. 17 Bow down thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge. 18 For it is a pleaſant thing if thou keep them within thee; they ſhall withal be fitted in thy lips. 19 That thy truſt may be in the Lord, I have made known to thee this day, even to thee. 20 Have not I written to thee excellent things in counſels and knowledge? 21 That I might make thee know the certainty of the words of truth; that thou mighteſt anſwer the words of truth to them that ſend unto thee? 22 Rob not the poor, becauſe he is poor, neither oppreſs the afflicted in the gate. 23 For the Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them. 24 Make no friendſhip with an angry man: and with a furious man thou ſhalt not go: 25 Leſt thou learn his ways, and get a ſnare to thy ſoul. 26 Be not thou one of them that ſtrike hands, *or*, of them that are ſureties for debts. 27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee? 28 Remove not the ancient landmark, which thy fathers have ſet. 29 Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before kings, he ſhall not ſtand before mean *men.*

The Poor and the Rich meet together; the Lord is the Maker of them all] *Greg. Nazianzen* is of Opinion that *Solomon* doth not ſay, that God hath made one Man poor and another rich, *for it is not apparent that ſuch a Diſtinction is from God*; but his Meaning is only this, that *they are both alike the Workmanſhip of God, tho' in external Regard they be unequal.* Which ought to ſhame rich Men into Sympathy and Brotherly Kindneſs towards them; that when they are apt to be lifted up becauſe of thoſe Things wherein they are unequal, they may be taken down again and become more moderate, when they conſider how in the greatest Things they are both alike.

But if God did not intend, in the Beginning, ſo great a Diſparity as we now ſee, yet ſome Diſparity it may be eaſily proved, he did deſign; the mean Condition (tho' not Beggary) of ſome, in Compariſon with others. Which ſerves many wiſe Ends of his Providence; nay, Beggary may be uſeful, to give the greater Occaſion of Liberality on the one Hand, and of Patience, Humility, and honeſt Diligence on the other. And to be commended for theſe Virtues, [illegible]

much better than to be rich, as he obſerves in the firſt Verſe.

He that oppreſſeth the Poor to increaſe his Riches, and he that giveth to the Rich ſhall ſurely come to Want.] Or as the *Vulgar Latin* has it (which comes nearer the *Hebrew*) *He that ſqueezes the Poor to increaſe his own Eſtate, gives to the Rich* (not to ſecure what he hath gotten, but) *only to impoveriſh it:* That is, he ſhall be ſqueezed by ſome mightier Perſon than himſelf: And ſo the Paraphraſe, ſays *Patrick*, in more Words ſhould be this: Such is the juſt Providence of Almighty God, that he, who, to enlarge his own Eſtate or Power, oppreſſeth the Poor by Violence or Deceit, ſhall meet with the like Extortion from others more powerful than himſelf; and thereby be reduced to as poor a Condition as thoſe whom he oppreſſed.

From the 17th Verſe, there is ſcarce any Interpreter but hath obſerved another Form of Speech much different from the former, begins, and continues unto Chap. xxv. and therefore it may not unfitly be called, *The Second Part of the Book of Proverbs.*

From the Beginning of the *Tenth* Chapter to this Place, the Inſtructions of Wiſdom are delivered in ſhort Sentences, and *Proverbs* properly ſo called, which have ſeldom any Connexion one with another, or not eaſily diſcerned; ſhewing what is good, true or falſe, &c. But now follow Exhortations and Precepts, in the *Imperative Mood* of Speech, and thoſe comprehended in *two* or *three* or more Verſes, before he finiſhes what he intends. In which Alteration, ſome think the Weakneſs of the Reader is conſulted; who being weary of the ſententious Way of Inſtruction, may be refreſhed and awaken'd unto new Inſtruction, by varying the Form of writing.

CHAP. XXIII.

Ver. 1. WHEN thou ſitteſt to eat with a ruler, conſider diligently what is before thee. 2 And put a knife to thy throat, if thou be a man given to appetite. 3 Be not deſirous of his dainties: for they are deceitful meat. 4 Labour not to be rich: ceaſe from thine own wiſdom. 5 Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings, they fly away as an eagle towards heaven. 6 Eat thou not the bread of *him that hath* an evil eye, neither deſire thou his dainty meats. 7 For as he thinketh in his heart, ſo is he: Eat and drink ſaith he to thee, but his heart is not with thee. 8 The morſel *which* thou haſt eaten, ſhalt thou vomit up, and loſe thy ſweet words. 9 Speak not in the ears of a fool; for he will deſpiſe the wiſdom of thy words. 10 Remove not the old land-mark; and enter not into the fields of the fatherleſs. 11 For their redeemer is mighty: he ſhall plead their cauſe with thee. 12 Apply thine heart unto inſtruction, and thine ears to the words of knowledge. 13 Withhold not correction from the child; for if thou beateſt him with the rod, he ſhall not die. 14 Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell. 15 My ſon, if thine heart be wiſe, my heart ſhall rejoice, even mine. 16 Yea, my reins ſhall rejoice, when thy lips ſpeak right things. 17 Let not thine heart envy ſinners: but be *thou* in the fear of the Lord all the day long. 18 For ſurely there is an end, and thine expectation ſhall not be cut off. 19 Hear thou my ſon, and be wiſe, and guide thine heart in the way. 20 Be not amongſt wine-bibbers; amongſt riotous eaters of flesh. 21 For the drunken and the glutton ſhall come to poverty: and drowſineſs ſhall cloath *a man* with rags. 22 Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old. 23 Buy the truth, and ſell it not; alſo wiſdom and inſtruction, and underſtanding. 24 The father of the righteous ſhall greatly rejoice: and he that begetteth a wiſe *child*, ſhall have joy of him. 25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoice. 26 My ſon, give me thine heart, and let thine eyes obſerve my ways. 27 For an whore is a deep ditch; and a ſtrange woman is a narrow pit. 28 She alſo lieth in wait as for a prey, and increaſeth the tranſgreſſors among men. 29 Who hath wo? who hath ſorrow? who hath contentions? who hath babbling? who hath wounds without cauſe? who hath redneſs of eyes? 30 They that tarry long at the wine, they that go to ſeek mixt wine. 31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itſelf aright. 32 At the laſt it biteth like a ſerpent, and ſtingeth like an adder. 33 Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things. 34 Yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt. 35 They have ſtricken me, *ſhalt thou ſay, and* I was not ſick; they have beaten me, and I felt it not: when ſhall I awake? I will ſeek it yet again.

As the foregoing Chapter concludes with an Obſervation concerning the Quality of a Perſon who is moſt likely to come to Preferment; ſo this begins with a Caution to him, when he is promoted to it. For the firſt Verſe is (as *Melanchthon* calls it) *Aulica Admonitio*, an Admonition to a Courtier; remembring him, that there is Danger, even in the Favour, eſpecially in the Familiarity of Princes and great Men. Whoſe Kindneſs muſt be uſed with much Modeſty and Circumſpection; eſpecially if they be ſo extraordinary kind, as to admit an Inferior to eat with them; when if a Man uſe not great Moderation, he loſes the Guard he ought to have upon himſelf. And therefore *Solomon* adviſes a Perſon to be very conſiderate at that Time, above all others; and with earneſt Attention to mind both *who* and *what* is before him; (for the *Hebrew* Words may refer to both) there being great Danger of his Ruin, if he give any Offence, at ſuch a Time, when the Paſſions of the Prince or Ruler are as apt to be as diſordered as his own; and therefore had need be watched, that he may know how to appeaſe them preſently; and ſo govern himſelf, as to receive no Prejudice thereby.

But eſpecially, he muſt be ſure to have a Command over his Tongue (which *Melanchthon* takes to be the Meaning of *putting a Knife to his Throat*, Ver. 2.) that it take not too much Liberty, and that he ſpeak nothing raſhly; which may undo him, as it did *Clitus*, whom *Alexander* ſlew at a Feaſt, for contradicting him too freely. He cites many Admonitions out of the Poets concerning this Danger; concluding with that Counſel which *Æſop* gave *Solon*, when he was going to *Cræſus*; ſpeak to a King, *either as little, or as ſweet as poſſible.*

But this is too narrow a Senſe of that Phraſe *put a Knife to thy Throat*; tho' it be a Part of it. For it expreſſes the exceeding great Caution a Man ſhould uſe at a Feaſt, leſt he exceed his Bounds in eating and drinking: Wherein he ſhould be as careful, as he is of cutting his Throat; which many have in effect done by Intemperance; whereby ſome have utterly deſtroyed their Healths at laſt; and others fallen into ſuch a Liberty of Speech, as hath on a ſudden coſt them their Lives. Be as afraid, therefore, ſays the Wiſe Man, of running into Exceſs (of which thou art in great Danger at a great Table, if thou haſt a great Stomach) as

if thy Knife, wherewith thou cutteſt thy Meat, would certainly cut thy Throat, if thou eateſt too much. In ſhort, he adviſes a Man to affright himſelf from Intemperance, where there is a great Temptation to it.

CHAP. XXIV.

Ver. 1. BE not thou envious againſt evil men, neither deſire to be with them. 2 For their heart ſtudieth deſtruction, and their lips talk of miſchief. 3 Through wiſdom is an houſe builded, and by underſtanding it is eſtabliſhed: 4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches. 5 A wiſe man is ſtrong, yea, a man of knowledge increaſeth ſtrength. 6 For by wiſe counſel thou ſhalt make thy war: and in multitude of counſellors *there is* ſafety. 7 Wiſdom is too high for a fool: he openeth not his mouth in the gate. 8 He that deviſeth to do evil, ſhall be called a miſchievous perſon. 9 The thought of fooliſhneſs is ſin: and the ſcorner is an abomination to men. 10 If thou faint in the day of adverſity, thy ſtrength is ſmall. 11 If thou forbear to deliver *them that are* drawn unto death, and *thoſe that are* ready to be ſlain: 12 If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider it? and he that keepeth thy ſoul, doth *not* he know it? and ſhall not he render to *every* man according to his works? 13 My ſon, eat thou honey, becauſe it is good: and the honey-comb, *which is* ſweet to thy taſte: 14 So ſhall the knowledge of wiſdom be unto thy ſoul: when thou haſt found it, then there ſhall be a reward, and thy expectation ſhall not be cut off. 15 Lay not wait, O wicked man, againſt the dwelling of the righteous: ſpoil not his reſting-place. 16 For a juſt man falleth ſeven times, and riſeth up again: but the wicked ſhall fall into miſchief. 17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth: 18 Leſt the Lord ſee it, and it diſpleaſe him, and he turn away his wrath from him. 19 Fret not thyſelf becauſe of evil men, neither be thou envious at the wicked. 20 For there ſhall be no reward to the evil man, the candle of the wicked ſhall be put out. 21 My ſon, fear thou the Lord, and the king: and meddle not with them that are given to change. 22 For their calamity ſhall riſe ſuddenly, and who knoweth the ruin of them both? 23 Theſe *things* alſo belong to the wiſe. *It is* not good to have reſpect of perſons in judgment. 24 He that ſaith unto the wicked, Thou art righteous; him ſhall the people curſe, nations ſhall abhor him. 25 But to them that rebuke *him* ſhall be delight, and a good bleſſing ſhall come upon them. 26 *Every man* ſhall kiſs *his* lips that giveth a right anſwer. 27 Prepare thy work without, and make it fit for thyſelf in the field; and afterwards build thine houſe. 28 Be not a witneſs againſt thy neighbour without cauſe: and deceive not with thy lips. 29 Say not, I will do ſo to him as he hath done to me: I will render to the man according to his work. 30 I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding: 31 And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the ſtone-wall thereof was broken down. 32 Then I ſaw, and conſidered it well: I looked upon it, and received inſtruction. 33 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep. 34 So ſhall thy poverty come, as one that travelleth; and thy want as an armed man.

My Son, fear thou the Lord, and the King; and meddle not with them that are given to change] 'This 'Sentence, ſaith *Melanćthon*, is to be reckoned among 'the principal in this Book; commanding Obedience, 'and directing the Order of it.' For, firſt he commands us to obey God, and then the King; whoſe Office it is to ſee the Laws of God obſerved by his Subjects; and to make ſuch Laws as are not repugnant to God's Laws; and to puniſh the contumacious; and to pronounce all Sentences according to the Laws, &c. And *in dubious Caſes, their Decrees ought to prevail* not only becauſe there is a probable Reaſon on their Side, but becauſe of the Authority given from above unto Magiſtrates, whom God would have us in civil Affairs, tho' dubious before, to obey. And becauſe ſometimes more mild and gentle, ſometimes leſs kind, he would have us alſo to bear, *onera duriora, heavier Burdens*, if they be tolerable, and Obedience be not a Sin. For he threatens here a ſevere Vengeance to thoſe that are *ſeditious*; for ſo ſignifies the Word *Selonim*, which the *Chaldee* tranſlates *Fools (Changelings* in our Language) for they are no better, who invert and *change* this Order (as ſome underſtand the Word) *either by advancing the Will of the Prince above all Law, without any Regard to what God himſelf hath enacted; or pretending Religion and the Fear of the Lord, for Rebellion againſt the King, who ordains nothing againſt God's Law.*

For their Calamity ſhall riſe ſuddenly, and who knoweth the Ruin of them both?] Thus paraphraſed by *Patrick*: For an unexpected and dreadful Calamity ſhall unavoidably and violently ſeize on them: But when, or how either God or the King will puniſh them, none can tell, or what terrible Vengeance they will take, both upon thoſe that move Rebellion, and thoſe that aſſociate with them.

CHAP. XXV.

Obſervations about Kings. A Caution againſt Contentions; againſt revealing of Secrets, and the Reaſon of this Caution. Divers other Rules.

Ver. 1. THeſe are alſo proverbs of Solomon, which the men of Hezekiah king of Judah copied out. 2 *It is* the glory of God to conceal a thing: but the honour of kings is to ſearch out a matter. 3 The heaven for height, and the earth for depth, and the heart of kings is unſearchable. 4 Take away the droſs from the ſilver, and there ſhall come forth a veſſel for the finer. 5 Take away the wicked from before the king, and his throne ſhall be eſtabliſhed in righteouſneſs. 6 Put not forth thyſelf in the preſence of the king, and ſtand not in the place of great men. 7 For better *it is* that it be ſaid unto thee, Come up hither: than that thou ſhouldeſt be put lower in the preſence of the prince whom thine eyes have ſeen. 8 Go not forth haſtily to ſtrive, leſt *thou know not* what to do in the end thereof, when thy neighbour hath put thee to ſhame. 9 Debate thy cauſe with thy neighbour *himſelf*; and diſcover not a ſecret to another: 10 Leſt he that heareth it, put thee to ſhame, and thine infamy turn not away. 11 A word fitly ſpoken *is like* apples of gold in pictures of ſilver. 12 *As* an earing of gold, and an ornament of fine gold, ſo is a wiſe reprover upon an obedient ear. 13 As the cold of ſnow in the

time of harveſt, ſo is a faithful meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters. 14 Whoſo boaſteth himſelf of a falſe gift, is like clouds and wind without rain. 15 By long forbearing is a prince perſuaded, and a ſoft tongue breaketh the bone. 16 Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it. 17 Withdraw thy foot from thy neighbours houſe: leſt he be weary of thee, and ſo hate thee. 18 A man that beareth falſe witneſs againſt his neighbour, is a maul, and a ſword, and a ſharp arrow. 19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joint. 20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre: ſo is he that ſingeth ſongs to an heavy heart. 21 If thine enemy be hungry, give him bread to eat: and if he be thirſty, give him water to drink: 22 For thou ſhalt heap coals of fire upon his head, and the Lord ſhall reward thee. 23 The north wind driveth away rain: ſo doth an angry countenance a back-biting tongue. 24 *It is* better to dwell in a corner of the houſetop, than with a brawling woman and in a wide houſe. 25 *As* cold waters to a thirſty ſoul: ſo is good news from a far country. 26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt ſpring. 27 *It is* not good to eat much honey: ſo *for men* to ſearch their own glory, *is* not glory. 28 He that *hath* no rule over his own ſpirit, *is like* a city *that is* broken down, *and* without walls.

Theſe are alſo Proverbs of Solomon, which the Men of Hezekiah, King of Judah, copied out] Here begins the *Third Part* of the Book of *Proverbs*; which are a Collection made by ſome belonging to *Hezekiah*: But who the Perſons were whom he employed in tranſcribing theſe *Proverbs* out of the antient Records, is uncertain. Some of the *Hebrews* ſay, *Shebna* the Scribe, and his Officers or Clerks that were under the principal Secretary. Others add *Eliakim* and *Joab* (who are joined together in 2 *Kings* xviii. 26, 37.) Others fancy them to have been *Iſaiah* (a Perſon of great Quality, near of kin to the King, and very familiar with him) together with *Hoſea* and *Michah*; who all lived in the Days of *Hezekiah*, and might poſſibly undertake this excellent Work; in which they inſert ſome Things, which are to be found in the foregoing Part of this Book, in Words but little different, as Ver. 24. of this Chapter, and Ch. xxvi. 13, 15, 22. and other Places.

It is the Glory of God to conceal a Thing; but the Honour of Kings is to ſearch out a Matter] In which Sentence, ſaith Lord *Bacon*, *Solomon* challenges nothing to himſelf, but only the Honour of the Inquiſition and Invention of Truth; *which it is the Glory of God to conceal, and the Glory of a King to find out.* As if the Divine Majeſty took Delight to hide his Works, to the end to have them found out; and as if Kings could not have greater Honour (or Pleaſure, or Recreation rather) than to employ themſelves in that Buſineſs; conſidering the great Command they have of Wit, and Means, whereby the Veſtigation of all Things may be effected.

CHAP. XXVI.

Rules for behaving towards Fools. The Slothful. The Contentious, Buſy-body, and Tale-bearer. The Evil of Hypocriſy and Lying.

1 AS ſnow in ſummer, and as rain in harveſt; ſo honour is not ſeemly for a fool. 2 As the bird by wandring, as the ſwallow by flying, ſo the curſe cauſeleſs ſhall not come. 3 A whip for the horſe, a bridle for the aſs, and a rod for the fools back. 4 Anſwer not a fool according to his folly, leſt thou alſo be like unto him. 5 Anſwer a fool according to his folly, leſt he be wiſe in his own conceit. 6 He that ſendeth a meſſage by the hand of a fool, cutteth off the feet, *and* drinketh damage. 7 The legs of the lame are not equal: ſo is a parable in the mouth of fools. 8 As he that bindeth a ſtone in a ſling: ſo is he that giveth honour to a fool. 9 *As* a thorn goeth up into the hand of a drunkard, ſo is a parable in the mouth of fools. 10 The great *God* that formed all *things*, both rewardeth the fool, and rewardeth tranſgreſſors. 11 As a dog returneth to his vomit; *ſo* a fool returneth to his folly. 12 Seeſt thou a man wiſe in his own conceit? *there is* more hope of a fool than of him. 13 The ſlothful man ſaith, *There is* a lion in the way, a lion is in the ſtreets. 14 *As* the door turneth upon his hinges, do *doth* the ſlothful upon his bed. 15 The ſlothful hideth his hand in *his* boſom, it grieveth him to bring it again to his mouth. 16 The ſluggard is wiſer in his own conceit, than ſeven men that can render a reaſon. 17 He that paſſeth by *and* medleth with ſtrife *belonging* not to him, *is like* one that taketh a dog by the ears. 18 As a mad man who caſteth fire-brands, arrows, and death: 19 So is the man *that* deceiveth his neighbour, and ſaith, Am not I in ſport? 20 Where no wood is, *there* the fire goeth out: ſo where *there is* no tale-bearer, the ſtrife ceaſeth. 21 *As* coals are to burning coals, and wood to fire; ſo is a contentious man to kindle ſtrife. 22 The words of a tale-bearer are as wounds, and they go down into the innermoſt parts of the belly. 23 Burning lips, and a wicked heart, are like a potſherd covered with ſilver droſs. 24 He that hateth, diſſembleth with his lips, and layeth up deceit within him. 25 When he ſpeaketh fair, believe him not: for *there are* ſeven abominations in his heart. 26 *Whoſe* hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the *whole* congregation. 27 Whoſo diggeth a pit, ſhall fall therein: and he that rolleth a ſtone, it will return upon him. 28 A lying tongue hateth *thoſe that are* afflicted by it, and a flattering mouth worketh ruin.

This Chapter begins with a tacit Admonition to Kings, to be very careful in diſpoſing Preferments only to worthy Perſons. For bad Men are made worſe by them; and they do as much Hurt to others, by the Abuſe of their Power, to the diſcouraging of Virtue, and promoting Vice, as Snow or Hail doth to the Fruits of the Earth, when they are ripe or ready to be gathered. So that we may make this Aphoriſm out of *Solomon*'s Words, that *the blending of Summer and Winter would not cauſe a greater Diſorder in the natural World, than the Diſpoſal of Honour to bad Men (and conſequently throwing Contempt upon the Good) doth in the World moral*; where wicked Men when they are in Power, if they can do no more, will at leaſt pronounce *Anathemas* againſt thoſe that do not deſerve it.

As the Bird by wandring, as the Swallow by flying, ſo the Curſe cauſeleſs ſhall not come] The *Hebrew* Words *zippor* and *deror*, here tranſlated *Bird* and *Swallow*, *Patrick* tranſlates a *Sparrow* and a *wild Pigeon* (ſee *Pſ.* lxxxiv. 3.) For *deror* ſignifying here a particular Bird, and in all Likelihood *zippor* doth ſo too; and then all agree it ſignifies a *Sparrow*, and the other (as *Bochart* has proved) doth (not a *Swallow* but) a Ring-

dove, or *Turtle*, or ſome of that Kind, which are famous for Swiftneſs or Strength of Flight. And the Meaning of this Verſe is, that *Curſes, which fly out of Mens Mouth cauſeleſly, ſhall no more alight where they would have them, than a Sparrow which wanders uncertainly, or a Dove which flies away ſwiftly, will ſettle according to their Direction:* Or thus, *Such Curſes fly as ſwiftly as thoſe Birds (whoſe Propriety it is to wander and fly up and down) over the Head of him againſt whom they are directed, and never touch him.*

CHAP. XXVII.

Counſel againſt Self-conceitedneſs. The bad Effects of Envy. The Praiſes of a faithful Friend. The different Fruits of Prudence and Folly. Sundry Rules and Cautions.

Ver. 1. BOaſt not thyſelf of to morrow; for thou knoweſt not what a day may bring forth. 2 Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips. 3 A ſtone is heavy, and the ſand weighty: but a fools wrath is heavier than them both. 4 Wrath is cruel, and anger is outragious; but who is able to ſtand before envy? 5 Open rebuke is better than ſecret love. 6 Faithful are the wounds of a friend: but the kiſſes of an enemy are deceitful. 7 The full ſoul lotheth an honey-comb; but to the hungry ſoul every bitter thing is ſweet. 8 As a bird that wandreth from her neſt: ſo is a man that wandreth from his place. 9 Ointment and perfume rejoice the heart: ſo *doth* the ſweetneſs of a mans friend by hearty counſel. 10 Thine own friend and thy fathers friend forſake not; neither go into thy brothers houſe in the day of thy calamity: for better is a neighbour *that is* near, than a brother far off. 11 My ſon, be wiſe, and make my heart glad, that I may anſwer him that reproacheth me. 12 A prudent man foreſeeth the evil, and hideth himſelf; but the ſimple paſs on, and are puniſhed. 13 Take his garment that is ſurety for a ſtranger, and take a pledge of him for a ſtrange woman. 14 He that bleſſeth his friend with a loud voice, riſing early in the morning: it ſhall be counted a curſe to him. 15 A continual dropping in a very rainy day, and a contentious woman are alike. 16 Whoſoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *itſelf*. 17 Iron ſharpeneth iron, ſo a man ſharpeneth the countenance of his friend. 18 Whoſo keepeth the fig-tree, ſhall eat the fruit thereof: ſo he that waiteth on his maſter ſhall be honoured. 19 As in water face *anſwereth* to face: ſo the heart of man to man. 20 Hell and deſtruction are never full, ſo the eyes of man are never ſatisfied. 21 *As* the fining pot for ſilver, and the furnace for gold; ſo *is* a man to his praiſe. 22 Though thou ſhouldeſt bray a fool in a mortar among wheat with a peſtil, yet will not his fooliſhneſs depart from him. 23 Be thou diligent to know the ſtate of thy flocks, and look well to thy herds. 24 For riches are not for ever: and doth the crown endure to every generation? 25 The hay appeareth, and the tender graſs ſheweth itſelf, and herbs of the mountains are gathered. 26 The lambs are for thy cloathing, and the goats are the price of the field. 27 And *thou ſhalt have* goats milk enough for thy food, for the food of thy houſhold, and for maintenance for thy maidens.

As in Water Face anſwereth to Face; ſo the Heart of Man to Man] This Verſe is underſtood ſo variouſly by Interpreters, that it is a Labour to number their Expoſitions, ſome of which are directly contrary to the other. For according as they take the *Face* to be repreſented in *Water*, either *perfectly*, or ſo *lubricouſly* and *moveably*, that it is hard to diſcern what Sort of Face it is; ſo they make it either *eaſy*, or *impoſſible*, to underſtand the Hearts of other Men. *Melanchthon* took it in the latter Senſe; but ſome expound it of Mens own Hearts, and ſome, of the Hearts of other Men. *Caſtalio* applies it to a Man's Self in this Manner: 'As 'a Man may know what Kind of Face he hath, if he 'look into the Water; ſo he may know what Kind 'of Man he is, if he will examine his Conſcience.' And this of *Maldonate*, who ſeems to be alone in his Expoſition, which is this, *as a Man's Face may be ſeen in the Water; ſo his Heart, or his inward Affections may be ſeen in his Countenance.* The Lord *Bacon* takes the End of this Parable to be, to diſtinguiſh between the End of wiſe Men, and of thoſe that are not wiſe; comparing the former to *Waters*, or *Glaſſes*, which receive and repreſent the Forms and Images of Things; whereas the other are like to *Earth*, or *rude* and *unpoliſhed Stone*, wherein nothing is reflected. And the Mind of a wiſe Man (which is ſo capable, that it obſerves and comprehends an infinite Diverſity of Natures and Cuſtoms) is the more aptly compared to a *Glaſs* or Mirrour; becauſe in a Glaſs he can ſee his own Image, together with the Images of other Men; which his Eyes cannot do alone without the Help of a Glaſs.

So that this Parable may not be unfitly expounded after this Manner: *A Man may ſee himſelf, while he looks upon other Men; as well as know other Men by conſidering his own Inclinations.*

CHAP. XXVIII.

A Character of the Righteous and Wicked. The Evil of concealing, and Bleſſedneſs of confeſſing Sin. Of Oppreſſion and Violence, Induſtry and Faithfulneſs, &c.

Ver. 1. THE wicked flee when no man purſueth: but the righteous are bold as a lion. 2 For the tranſgreſſion of a land, many are the princes thereof: but by a man of underſtanding and knowledge the ſtate *thereof* ſhall be prolonged. 3 A poor man that oppreſſeth the poor, *is like* a ſweeping rain which leaveth no food. 4 They that forſake the law, praiſe the wicked: but ſuch as keep the law, contend with them. 5 Evil men underſtand not judgment: but they that ſeek the Lord, underſtand all *things*. 6 Better is the poor that walketh in his uprightneſs, than *he that is* perverſe *in his* ways, though he be rich. 7 Whoſo keepeth the law, is a wiſe ſon: but he that is a companion of riotous men ſhameth his father. 8 He that by uſury and unjuſt gain encreaſeth his ſubſtance, he ſhall gather it for him that will pity the poor. 9 He that turneth away his ear from hearing the law, even his prayer ſhall be abomination. 10 Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit: but the upright ſhall have good *things* in poſſeſſion. 11 The rich man is wiſe in his own conceit: but the poor that hath underſtanding ſearcheth him out. 12 When righteous men do rejoice, *there is* great glory: but when the wicked riſe, a man is hidden. 13 He that covereth his ſins, ſhall not proſper: but whoſo confeſſeth and forſaketh *them* ſhall have mercy. 14 Happy is the man that feareth alway: but he that hardeneth his heart ſhall fall into miſchief. 15 *As* a roaring lion,

and a ranging bear: so is a wicked ruler over the poor people. 16 The prince that wanteth understanding, is also a great oppressor: but he that hateth covetousness, shall prolong his days. 17 A man that doth violence to the blood of any person, shall flee to the pit, let no man stay him. 18 Whoso walketh uprightly, shall be saved: but *he that is* perverse *in his* ways, shall fall at once. 19 He that tilleth his land, shall have plenty of bread: but he that followeth after vain *persons*, shall have poverty enough. 20 A faithful man shall abound with blessings: but he that maketh haste to be rich, shall not be innocent. 21 To have respect of persons, is not good: for, for a piece of bread that man will transgress. 22 He that hasteth to be rich, *hath* an evil eye, and considereth not that poverty shall come upon him. 23 He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue. 24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same is the companion of a destroyer. 25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord, shall be made fat. 26 He that trusteth in his own heart, is a fool: but whoso walketh wisely, he shall be delivered. 27 He that giveth unto the poor, shall not lack: but he that hideth his eyes, shall have many a curse. 28 When the wicked rise, men hide themselves: but when they perish the righteous increase.

A poor Man that oppresseth the Poor, is like a sweeping Rain which leaveth no Food] There is no greater Mischief can happen, than when Power comes into the Hands of a beggarly Fellow; who is void of all Humanity, and forgets even what he himself was, and all the Miseries of Poverty; which he perpetuates upon them who are poor already. So *Maldonate* expounds that Phrase, *veen lechem, and there is no Food*, to signify, *before the Corn be grown out of the Earth*; and by *the sweeping Rain*, understands, not such Rain as beats out the Corn when it is in the Ear; but which washes away the Seed before it spring up. Even so, he that spoils the Poor, takes away from them, after a Manner, what they have not; and extirpates the very Seeds of future Riches, which he deprives him of all Means of gathering. Upon which Subject the Lord *Bacon* discourses very ingeniously in his 8th Book of the *Advancement of Learning*. This Parable, saith he, was by the Antients expressed and shadowed forth under the Fable of two *Horse-leeches*; one full, and the other hungry. For Oppression, coming from the poor and necessitous Person, is far more grievous than that of the rich and full; because it seeks out all Tricks for Exactions, and leaves no Corner unsearched where Money may be found. This Kind of Oppression was wont also to be resembled to *Spunges*; which being very dry, suck in strongly; but not so, being moist. And the Parable comprehends in it a profitable Instruction, both to Princes and People. To Princes, *that they commit not the Government of Provinces, or Offices of Charge, to indigent and indebted Persons:* And to the People, *that they suffer not their Kings to struggle with too much Want.*

CHAP. XXIX.

The Excellency of Wisdom, with Rules for Government. Parents Duty to their Children. The Misery of them that know not God's Law. Of Anger, Pride, Thieving, Cowardice, and Corruption. The Godly and Wicked an Abomination to each other.

Ver. 1. HE that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy. 2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn. 3 Whoso loveth wisdom, rejoiceth his father: but he that keepeth company with harlots, spendeth his substance. 4 The king by judgment stablisheth the land: but he that receiveth gifts overthroweth it. 5 A man that flattereth his neighbour, spreadeth a net for his feet. 6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice. 7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it. 8 Scornful men bring a city into a snare: but wise men turn away wrath. 9 If a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest. 10 The blood-thirsty hate the upright: but the just seek his soul. 11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards. 12 If a ruler hearken to lies, all his servants are wicked. 13 The poor, and the deceitful man meet together: the Lord lighteneth both their eyes. 14 The king that faithfully judgeth the poor, his throne shall be established for ever. 15 The rod and reproof give wisdom: but a child left to *himself*, bringeth his mother to shame. 16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall. 17 Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul. 18 Where *there is* no vision, the people perish: but he that keepeth the law happy is he. 19 A servant will not be corrected by words: for though he understand he will not answer. 20 Seest thou a man *that is* hasty in his words? *there is* more hope of a fool, than of him. 21 He that delicately bringeth up his servant from a child, shall have him become *his* son at the length. 22 An angry man stirreth up strife, and a furious man aboundeth in transgression. 23 A mans pride shall bring him low: but honour shall uphold the humble in spirit. 24 Whoso is partner with a thief, hateth his own soul: he heareth cursing, and bewrayeth it not. 25 The fear of man bringeth a snare: but whoso putteth his trust in the Lord, shall be safe. 26 Many seek the rulers favour, but every mans judgment *cometh* from the Lord. 27 An unjust man is an abomination to the just: and *he that is* upright in the way, is abomination to the wicked.

Scornful Men bring a City into a Snare; but wise Men turn away Wrath] Upon which Lord *Bacon* has the following Discourse. 'It may seem strange, saith 'he, that in the Description of Men, made and framed, 'as it were by Nature to the Ruin and Destruction of 'a State, *Solomon* hath chosen the Character, not of a '*proud* and *insolent* Man, not of a *tyrannical* and '*cruel*, not of a *rash* and *violent*, not of an *impious* 'and *lewd*, not of an *unjust* and *oppressive*, not of a '*seditious* and *turbulent*, not of an *incontinent* and *voluptuous*, no, nor of a *foolish* and *unable* Person; but 'of a SCORNER. But this is a Judgment most worthy the Wisdom of that great King, who best knew 'the Causes of the Preservation or Subversion of a 'State. For there is not commonly the like Plague 'to Kingdoms and Commonwealths, as when Counsellors, or Senators, and such as sit at the Helm of 'Government, are by Nature *Scorners*. For, *first*, such,

'such Persons that they may win the Reputation of 'undaunted Statesmen, do ever extenuate the Great-'ness of Dangers; and insult over those that give them 'their just Weight, as timorous and faint-hearted 'People. *Secondly*, they scoff at all mature Delays 'and meditated Debatings of Matters by Consultations 'and Deliberation, as a Thing too much tasting of an 'oratory Vein, and full of Tediousness; but nothing 'conducing to the Sum and Issue of Business. As for 'Fame *(thirdly)* at which a Prince's Counsels should 'especially level, they contemn it as *the Spittle of the 'Vulgar*, and a Thing that will quickly be blown 'over. The Power and Authority of Laws *(fourthly)* 'they regard not at all; but look upon them as Cob-'webs, that ought not to stop Matters of Consequence. '*Fifthly*, Counsels, and Precautions, foreseeing of 'Events afar off, they reject as mere Dreams and me-'lancholy Apprehensions. *Sixthly*, Men truly prudent, 'and well seen in Affairs, of great Resolution and Coun-'sel, they defame with Gibes and Jests. In a Word, 'they do at once overturn all the Foundations of Ci-'vil Government; which is the more to be attended, 'because they secretly undermine it, and do not as-'sault it by open Force. And it is a Practice which 'is not yet so suspected among Men as it deserves.'

If a wise Man contendeth with a foolish Man, whether he rage or laugh, there is no Rest] Some, says *Patrick*, refer the latter End of this Verse to the *Fool*, others to the *wise Man*. They that refer it to the *Fool*, understand it two Ways, much to the same Purpose. Some thus; *the Fool will always be angry, or deride, so that the wise Man cannot put in a Word.* Others thus; *the wise Man shall be either irritated, or derided by the Fool perpetually.* As much as to say, he shall get nothing, if he contend with a Fool, but either to be derided, or provoked to anger by him. But the first Sense seems to be principally intended.

CHAP. XXX.

Agur's *Prophecy. Divers Observations upon particular Things.*

Ver. 1. THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal. 2 Surely I am more brutish than any man, and have not the understanding of a man. 3 I neither learned wisdom, nor have the knowledge of the holy. 4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his sons name, if thou canst tell? 5 Every word of God is pure: he is a shield unto them that put their trust in him. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar. 7 Two *things* have I required of thee, deny me *them* not before I die. 8 Remove far from me vanity and lies; give me neither poverty, nor riches, feed me with food convenient for me: 9 Lest I be full, and deny *thee*, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. 10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty. 11 *There is* a generation *that* curseth their father, and doth not bless their mother. 12 *There is* a generation, *that* are pure in their own eyes, and yet is not washed from their filthiness. 13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up. 14 *There is* a generation, whose teeth *are as* swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from *among* men. 15 The horse-leach hath two daughters, *crying*, Give, give. There are three *things* that are never satisfied, *yea*, four *things* say not, *It is* enough. 16 The grave, and the barren womb, the earth *that* is not filled with water, and the fire *that* saith not, *It is* enough. 17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. 18 There be three *things which* are too wonderful for me, yea, four which I know not: 19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid. 20 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness. 21 For three *things* the earth is disquieted, and for four *which* it cannot bear: 22 For a servant when he reigneth, and a fool when he is filled with meat, 23 For an odious *woman* when she is married, and an hand-maid that is heir to her mistress. 24 There be four *things which are* little upon the earth, but they are exceeding wise: 25 The ants are a people not strong, yet they prepare their meat in the summer; 26 The conies are but a feeble folk, yet make they their houses in the rocks; 27 The locusts have no king, yet go they forth all of them by bands; 28 The spider taketh hold with her hands, and is in kings palaces. 29 There be three *things* which go well, yea, four are comely in going: 30 A lion *which is* strongest among beast, and turneth not away for any. 31 A grey-hound, and he-goat also, and a king against whom *there is* no rising up. 32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth. 33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

This Chapter, says *Patrick*, contains a new Collection of pithy Sayings, which some fancy to be *Solomon's*; and therefore translate the two first Words, thus, *the Words of the Collector*, or *Gatherer*. But why *Solomon* should call himself by this Name, and also, instead of *the Son of David*, stile himself *the Son of Jakeh*, seems to me unaccountable. And therefore it is most reasonable to follow our Translation, as most literal; and to look upon this Chapter as a Fragment of some wise Sentences, delivered by one whose Name was *Agur*, and his Father's Name *Jakeh*; unless we will conceive that this Son of *Jakeh* (whosoever he was) had gotten the Name of *Collector*; because, tho' he was a very wise Man, yet he composed nothing himself; but only *gathered* out of other Men's Works, such Instructions as he thought most profitable, and comprized, in a few Words, a great deal of Sense.

Which Conjecture if it be admitted, nothing can better explain his disclaiming the Title of a *wise Man*, Ver. 2. which he would not assume to himself, because he was only a *Collector* from other Authors, and did not pretend to have discovered or invented any Thing himself.

But take it how we will, some of his Observations are here annexed to the *Proverbs of Solomon*, after the Manner of other Writings of this Nature: In which (as *Melancthon* observes) the greater Part of a Book belonging to one Author, some notable Speeches of others have been inserted; as some of the *Sybilline* Verses, they say, were in the Poem of *Phocyllides*.

And these Words of *Agur* are called *Massa*, which we translate *Prophecy*, either to denote the Weighti-

of the Sentences, or that they were culled and selected out of some Work of his, then remaining in their Records, as fit (in the Judgment of the Men of *Hezekiah*, who perhaps extracted them) to accompany the *Proverbs of Solomon*. And they seem to me to be Answers to several Questions propounded to him by his Scholars, *Ithiel* (who was the principal) and *Ucal*, who came to him, as if he had been an Oracle, to be resolved in some hard Doubts: Asking him, in the first Place, just as they did *Apollo* of old (as *Aben Ezra* conjectures) *who was the wisest Man?* To which he replies, Ver. 2. *He that is sensible of his own Ignorance*; much like the Saying of *Socrates*, *This only I know, that I know nothing*; and of *Pythagoras*, who also refused the Name of *Wise*; which made much for the Reputation of his Wisdom.

CHAP. XXXI.

Lemuel's *Lessons, concerning Chastity and Temperance. An Exhortation to righteous Judgment. The Character of a virtuous Woman.*

Ver. 1. THE words of king Lemuel, the prophecy that his mother taught him. 2 What, my son! and what, the son of my womb! and what, the son of my vows! 3 Give not thy strength unto women, nor thy ways to that which destroyeth kings. 4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes, strong drink. 5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. 6 Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts. 7 Let him drink and forget his poverty, and remember his misery no more. 8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction. 9 Open thy mouth, judge righteously, and plead the cause of the poor and needy. 10 Who can find a virtuous woman? for her price is far above rubies. 11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil. 12 She will do him good and not evil all the days of her life. 13 She seeketh wool, and flax, and worketh willingly with her hands. 14 She is like the merchants ships, she bringeth her food from afar. 15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. 16 She considereth a field and buyeth it: with the fruit of her hands she planteth a vineyard. 17 She girdeth her loins with strength, and strengtheneth her arms. 18 She perceiveth that her merchandise is good: her candle goeth not out by night. 19 She layeth her hand to the spindle, and her hands hold the distaff. 20 She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy. 21 She is not afraid of the snow for her household: for all her household are clothed with scarlet. 22 She maketh herself coverings of tapestry, her clothing is silk and purple. 23 Her husband is known in the gates, when he sitteth among the elders of the land. 24 She maketh fine linen, and selleth it, and delivereth girdles unto the merchant. 25 Strength and honour *are* her clothing, and she shall rejoice in time to come. 26 She openeth her mouth with wisdom, and in her tongue is the law of kindness. 27 She looketh well to the ways of her household, and eateth not the bread of idleness. 28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her: 29 Many daughters have done virtuously, but thou excellest them all. 30 Favour is deceitful, and beauty is vain: but a woman *that* feareth the Lord, she shall be praised. 31 Give her of the fruit of her hands, and let her own works praise her in the gates.

The Words of King Lemuel, the Prophecy that his Mother taught him] King *Lemuel*, says *Pool*, was *Solomon*, by the general Consent both of *Jewish* and *Christian* Writers, to whom this Name doth very fitly agree; for it signifies one *of*, or *from God*, or *belonging to God*, and such an one was *Solomon* eminently, being given by God to *David* and *Bathsheba*, as a Pledge of his Reconciliation to them, after their Repentance; of whom it is said, that *the Lord loved him*, 2 Sam. xii. 24. and who was appointed by God himself to succeed *David* in the Kingdom. Possibly his Mother gave him this Name, to remind him of his great Obligations to God, and of the Justice and Necessity of devoting himself unto God's Service and Glory.

But *Patrick* says, that all this is mere Conjecture; and that it is more reasonable to conceive, that this *Lemuel* was a Prince in some other Country, who had gathered some weighty Sentences taught him by his Mother, (whose Name is unknown) which it was thought fit to adjoin to the foregoing; because they are very wise, and of great Moment; as if they proceeded from a prophetical Spirit. And it is only the Vanity of the *Jewish* Nation, who would inclose Wisdom within the Bounds of their own Country, which hath made them ascribe that which follows in this Chapter to *Solomon* and *Bathsheba*; for which there is no Colour: But it appears by the History of the Queen of *Sheba*, and the Embassies which came from the Kings thereabouts, who sent to hear the Wisdom of *Solomon*, (1 Kings iv. *ult.*) that there were even in those Times, great Persons very inquisitive after Knowledge, as there had been, in the Times foregoing, in those Eastern Countries, and in *Egypt*, which was famous for wise Men, 1 *Kings* iv. 30. where we read of *the Wisdom of the Children of the East* (i. e. *Arabia*, where *Job*, a considerable Prince, and the rest of his Friends, lived in former Ages) and the Wisdom of *Egypt*. Of which Country some have thought those famous Men to have been, who are mentioned in the next Words, Ver. 31. where this Demonstration is given, that *Solomon*'s Wisdom excelled the Wisdom of all those Countries; *for he was wiser than Ethan the Ezrahite, and Heman, and Chalcol, and Darda*, &c.

By the Use of the Word *bar* three Times for a *Son*, in the Beginning of this Instruction (which is no where used in this Book before, nor in the whole Bible more than once, *Ps.* ii. 12.) one would guess this *Lemuel* to have been some great Person in *Chaldea*. For in the next Verse also (Ver. 4.) we meet with the Word *Melachin Kings*, according to the Termination in the Language of that Country.

But this is all uncertain; and therefore I shall only note, that whosoever was the Mother of *Lemuel*, she was mighty solicitous to have him to do well; as appears by Ver. 2. which some think to be a passionate Expression, when she saw him begin to incline to evil Courses; as if she had said; *What dost thou mean my Son*, &c. But it is more likely, that it proceeded from a tender Concern for his Well-doing, as soon as ever he grew up, whilst he was yet innocent and untainted. And that he might so continue, she gives him *three*, or rather *four* of the most proper Advices that could be thought of for a Prince.

AN EXPOSITION OF The Book of *ECCLESIASTES*, or the *PREACHER*.

The ARGUMENT.

Three Things in general are to be noted concerning this Book. 1. *The Author of it*; *who was* Solomo *as is evident from the common Conſent of* Jewiſh *and* Chriſtian *Writers, and from the expreſs Wo of the firſt Verſe. Nor can any Thing be oppoſed to it but bold and groundleſs Conjectures. That wrote it in his old Age, is more than probable from divers Paſſages in it, as, that he did it after Buildings, Ch.* ii. 4. *which yet took up twenty Years of his Life,* 1 Kings ix. 10. *and after ſome c ſiderable Enjoyment of them; and planting of Gardens and Orchards, and reaping the Fruit of th* Ch. vii. 27. *&c. He wrote this Book therefore as a publick Teſtimony of his Repentance, and teſtation of all thoſe vain and wicked Courſes, to which, in his Youth, he had addicted himſelf; lowing therein the Example of his Father* David, *who, after his ſad Fall, penned the* 51ſt Pſal *And the Truth of this Opinion may be confirmed by that Expreſſion,* 2 Chron. xi. 17. They walked the Way of David and Solomon; *that is, wherein they walked before their Fall, and after t Repentance.*

The 2d *Thing to be noted in this Book, is, the Form or Method of it. For, as there are ſome Paſſa in it ſeemingly offenſive and impious, for which its Authority has been ſuſpected by ſome, it muſt be co dered, that it is, in Part, Dramatical; that* Solomon *ſpeaks ſome, and moſt Things in his own Na but ſome other Things in the Names, and according to the Opinions of thoſe ungodly Men, as is un niably manifeſt both from the Scope and Deſign of the Book, as it is expreſſed both in the Beginning Concluſion of it, and from his ſerious and large Diſputation againſt thoſe wicked Principles and Cour And this Way of Writing is not unuſual amongſt both ſacred and prophane Writers.*

The third *Thing obſervable in this Book, is, the Deſign and Buſineſs of it; which is, to deſcribe Ma true Happineſs, and the Way leading to it; by aſſerting and proving, that it is not to be found eit in ſecular Wiſdom, or in ſenſual Pleaſures, in worldly Greatneſs and Glory, in Abundance of Rich or in a vain Profeſſion of Religion; ſhewing alſo that it is only to be had by the Fear of God and O dience to his Laws, which alone can give a Man a contented and chearful Enjoyment of his pre Comforts, and Aſſurance of his future and everlaſting Happineſs.*

CHAP. I.

All is Vanity, and our Labour unprofitable. All Things in a continual Fluctuation. Nothing in Nature ſatisfied. Nothing new; old Things are forgot. Wiſdom a vain Labour. All this the Preacher found out by Experience.

Ver. 1. THE words of the preacher, the ſon of David, king of Jeruſalem. 2 Vanity of vanities, ſaith the preacher, vanity of vanities, all is vanity. 3 What profit hath a man of all his labour which he taketh under the ſun? 4 *One* generation paſſeth away, and *another* generation cometh: but the earth abideth for ever. 5 The ſun alſo ariſeth, and the ſun goeth down, and haſteth to his place where he aroſe 6 The wind goeth toward the ſouth, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. 7 All the rivers run into the ſea, yet the ſea is not full: unto the place fr whence the rivers come, thither they return ag 8 All things are full of labour, man cannot ut it: the eye is not ſatisfied with ſeeing, nor ear filled with hearing. 9 The thing that h been, it *is that* which ſhall be; and that whic done, is that which ſhall be done: and *there* no new *thing* under the ſun. 10 Is there thing whereof it may be ſaid, See, this is ne it hath been already of old time, which was fore us. 11 *There is* no remembrance of for *things*; neither ſhall there be any remembra of *things* that are to come, with *thoſe* that ſ come after. 12 I the preacher was king ove rael in Jeruſalem. 13 And I gave my hear ſeek and ſearch out by wiſdom, concerning *things* that are done under heaven: this ſore vel hath God given to the ſons of man, to exerciſed therewith. 14 I have ſeen all works that are done under the ſun, and beh

Chap. 2.

all is vanity and vexation of ſpirit. 15 *That* which *is* crooked cannot be made ſtraight: and that which is wanting cannot be numbred. 16 I communed with mine own heart, ſaying, Lo, I am come to great eſtate, and have gotten more wiſdom than all *they* that have been before me in Jeruſalem: yea, my heart had great experience of wiſdom and knowledge. 17 And I gave my heart to know wiſdom, and to know madneſs and folly: I perceived that this alſo is vexation of ſpirit. 18 For in much wiſdom is much grief: and he that increaſeth knowledge, increaſeth ſorrow.

treaſure of kings and of the provinces: I gat me men-ſingers and women-ſingers, and the delights of the ſons of men, as muſical inſtruments, and that of all ſorts. 9 So I was great, and increaſed more than all that were before me in Jeruſalem; alſo my wiſdom remained with me. 10 And whatſoever mine eyes deſired, I kept not from them, I with-held not my heart from any joy: for my heart rejoyced in all my labour, and this was my portion of all my labour. 11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* vanity and vexation of ſpirit, and *there was* no profit under the ſun. 12 And I turned myſelf to behold wiſdom, and madneſs, and folly: for what *can* the man *do*, that cometh after the king? *even* that which hath been already done. 13 Then I ſaw that wiſdom excelleth folly, as far as light excelleth darkneſs. 14 The wiſe mans eyes are in his head, but the fool walketh in darkneſs: and I myſelf perceived alſo, that one event happeneth to them all. 15 Then ſaid I in my heart, As it happeneth to the fool, ſo it happeneth even to me; and why was I then more wiſe? Then I ſaid in my heart, that this alſo is vanity. 16 For *there is* no remembrance of the wiſe more than of the fool for ever: ſeeing that which now is, in the days to come ſhall all be forgotten: and how dieth the wiſe man? as the fool. 17 Therefore I hated life, becauſe the work that is wrought under the ſun, is grievous unto me: for all is vanity and vexation of ſpirit. 18 Yea, I hated all my labour which I had taken under the ſun: becauſe I ſhould leave it unto the man that ſhall be after me. 19 And who knoweth whether he ſhall be a wiſe man or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed myſelf wiſe under the ſun. This is alſo vanity. 20 Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun. 21 For there is a man whoſe labour is in wiſdom, and in knowledge, and equity: yet to a man that hath not laboured therein, ſhall he leave it for his portion. This alſo is vanity, and a great evil. 22 For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the ſun? 23 For all his days are ſorrows, and his travel grief; yea, his heart taketh not reſt in the night. This is alſo vanity. 24 *There is* nothing better for a man, *than* that he ſhould eat and drink, and *that* he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it was from the hand of God. 25 For who can eat, or who elſe can haſten *hereunto* more than I? 26 For *God* giveth to a man that is good in his ſight, wiſdom and knowledge, and joy: but to the ſinner he giveth travel, to gather and to heap up, that he may give to *him that is* good before God. That alſo is vanity and vexation of ſpirit.

Vanity of Vanities, ſaith the Preacher, Vanity of Vanities, all is Vanity] This is the Subject of this Book, to ſhew how ſenſeleſs it is to place our Happineſs in theſe ſmall and inconſtant Things that we enjoy upon this Earth; which he not only pronounces, but proves to be mere Emptineſs. So *Vanity* ſignifies, and what is conſequent upon that, Diſſatisfaction, Trouble, and Affliction. See *Pſ.* lxxviii. 33. And this, beyond what can be expreſſed, for our Tranſlators take it to be a Word of the ſame Import with *Tohu*; which is uſed in the *Hebrew* Language, when they would ſignify that of which they ſpeak, to be ſo trivial, that it is below leſs than nothing, *Iſa.* xl. 17. And yet *Solomon* is not contented with this ſingle Word, but doubles it, to denote the extreme Diſſatisfaction he found in all Things, which made a Shew of affording him Contentment; but performed nothing of that which they ſeemed to promiſe. So the Word *Vanity* is alſo uſed for that which is alſo falſe, lying and deceitful, *Pſ.* lxii. 9. and other Places, where *Idols* are called *Vanities*.

Yea, my Heart had great Experience of Wiſdom and Knowledge] The Difference between *Wiſdom* and *Knowledge* is, That *Wiſdom* directs a Man to the practical Affairs of Life, unto that which is moſt fit for his Purpoſe, according to the various Circumſtances where-in he may be. It conſiſts chiefly in a clear Judgment, to diſcern our true Intereſt, and the proper Means to purſue it; together with a Preſence of Mind, to obviate ſudden Accidents. And then *Knowledge* relates to the Speculation of natural Things; in their Cauſes and Effects, their Properties and Differences, and ſuch like Things.

CHAP. II.

Pleaſure and Mirth are Vanity; ſo are Wine, Buildings, Gardens, Servants, Silver, Gold, and Muſick. The different Properties of Wiſdom and Folly. Labouring for others, Vanity. Contentment is true Happineſs.

1 I Said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleaſure: and behold, this alſo is vanity. 2 I ſaid of laughter, *It is* mad: and of mirth, What doeth it? 3 I ſought in my heart to give myſelf unto wine (yet acquainting mine heart with wiſdom) and to lay hold on folly, till I might ſee what was that good for the ſons of men, which they ſhould do under the heaven, all the days of their life. 4 I made me great works, I builded me houſes, I planted me vineyards. 5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits. 6 I made me pools of water, to water therewith the wood that bringeth forth trees. 7 I got me ſervants and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattel, above all that were in Jeruſalem before me. 8 I gathered me alſo ſilver and gold, and the peculiar

Then ſaid I in my Heart, As it happeneth to the Fool, ſo it happeneth even to me; and why was I then more wiſe] *Solomon* repreſents here, how all Mankind, Wiſe and Fools, are alike liable to the ſame Caſualties, and many Inconveniencies, which are common to every one of us in this Life. Which the Lord *Bacon* extends to ſuch Conſiderations as theſe: 'That in all 'Times, Witches, and old Women, and Impoſtors,

'have been Rivals and Competitors in the Reputation 'and Opinion of the Multitude, with the ableſt Phy- 'ſicians; and contended with them for the ſame 'Cures. Nay, the Impoſtor bears away the Prize, and 'Virtue lies under the Cenſure, ſuch is the Weakneſs 'and Credulity of Men, they prefer a Mountebank, 'or a Witch, before a learned Phyſician; which the 'Poets obſerved when they made *Æſculapius* and *Circe*, 'Brother and Siſter; both Children of the *Sun*. And 'what follows from hence, but that Phyſicians ſay to 'themſelves, as *Solomon* in another Caſe, *It befals to 'me, as it doth to the Fool; why ſhould I labour to 'be more wiſe?* It diſcourages them, that is, in their 'Profeſſion.'

CHAP. III.

Every Thing has its Time. God's Decrees eternal and unchangeable. Unjuſt Judgment. God the Judge of all.

Ver. 1. TO every *thing there is* a ſeaſon, and a time to every purpoſe under the heaven: 2 A time to be born, and a time to die: a time to plant, and a time to pluck up *that which is* planted. 3 A time to kill, and a time to heal: a time to break down, and a time to build up: 4 A time to weep, and a time to laugh: a time to mourn, and a time to dance: 5 A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time to refrain from embracing: 6 A time to get, and a time to loſe: a time to keep, and a time to caſt away: 7 A time to rent, and a time to ſew: a time to keep ſilence, and a time to ſpeak: 8 A time to love, and a time to hate: a time of war, and a time of peace. 9 What profit hath he that worketh, in that wherein he laboureth? 10 I have ſeen the travel which God hath given to the ſons of men, to be exerciſed in it. 11 He hath made every thing beautiful in his time: alſo he hath ſet the world in their heart, ſo that no man can find out the work that God maketh from the beginning to the end. 12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life. 13 And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it is the gift of God. 14 I know that whatſoever God doth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it: and God doth it; that men ſhould fear before him. 15 That which hath been, is now; and that which is to be, hath already been, and God requireth that which is paſt. 16 And moreover, I ſaw under the ſun the place of judgment, *that* wickedneſs was there; and the place of righteouſneſs, *that* iniquity was there. 17 I ſaid in mine heart, God ſhall judge the righteous and the wicked: for *there is* a time there, for every purpoſe, and for every work. 18 I ſaid in my heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves were beaſts. 19 For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other, yea, they have all one breath, ſo that a man hath no pre-eminence above a beaſt: for all is vanity. 20 All go unto one place, all are of the duſt, and all turn to duſt again. 21 Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth? 22 Wherefore I perceive that *there is* nothing better, than that a man ſhould rejoice in his own works; for that is his portion: for who ſhall bring him to ſee what ſhall be after him?

Who knoweth the Spirit of a Man that goeth upward, and the Spirit of the Beaſt that goeth downward to the Earth] Thus paraphraſed by *Patrick*: As for the Spirit, which makes all the Difference betwixt the Beaſts and us, that is inviſible; and where ſhall we find a Man, eſpecially among thoſe great Perſons (ſpoken of before) who ſeriouſly conſiders it? and believes that the Souls of all Mankind go to God that gave them (Ch. xii. 7.) to be judged by him (Ver. 17. of this Chapter) whereas the Souls of Beaſts periſh with them? No; herein they differ not at all from Beaſts, that having buried their Minds in brutiſh Pleaſures, they have no more Senſe of a future Life than they; but imagine that their Souls die together with their Bodies. So ſenſleſly ſtupid are they, that trample upon the reſt of Mankind; and yet have ſuch ignoble Thoughts of themſelves, that they imagine their very Souls are no longer liv'd than a Beaſt.

CHAP. IV.

The Vanity of Oppreſſion. Of Envy, Sloth, Quarrels, Covetouſneſs, and Selfiſhneſs; Society and Friendſhip. A poor Child better than a fooliſh King. The People always rejoice in Changes.

Ver. 1. SO I returned, and conſidered all the oppreſſions that are done under the ſun: and behold, the tears of *ſuch as were* oppreſſed, and they had no comforter; and on the ſide of their oppreſſors *there was* power, but they had no comforter. 2 Wherefore I praiſed the dead which are already dead, more than the living which are yet alive. 3 Yea, better *is he* than both they, which hath not yet been, who hath not ſeen the evil work that is done under the ſun. 4 Again I conſidered all travel, and every right work, that for this a man is envied of his neighbour. This is alſo vanity, and vexation of ſpirit. 5 The fool foldeth his hands together, and eateth his own fleſh. 6 Better is an handful *with* quietneſs, than both the hands full, *with* travel and vexation of ſpirit. 7 Then I returned, and I ſaw vanity under the ſun. 8 There is one alone, and *there is* not a ſecond; yea, he hath neither child nor brother: yet *is there* no end of all his labour, neither is his eye ſatisfied with riches, neither *ſaith he*, For whom do I labour, and bereave my ſoul of good? This is alſo vanity, yea, it is a ſore travel. 9 Two are better than one; becauſe they have a good reward for their labour. 10 For if they fall, the one will lift up his fellow: but wo to him *that is* alone when he falleth; for *he hath* not another to help him up. 11 Again, if two lie together, then they have heat: but how can one be warm *alone?* 12 And if one prevail againſt him, two ſhall withſtand him; and a threefold cord is not quickly broken. 13 Better is a poor and a wiſe child, than an old and fooliſh king, who will no more be admoniſhed. 14 For out of priſon he cometh to reign: whereas alſo *he that is* born in his kingdom becometh poor. 15 I conſidered all the living which walk under the ſun, with the ſecond child that ſhall ſtand up in his ſtead. 16 *There is* no end of all the people, *even* of all that have

been before them: they alſo that come after, ſhall not rejoice in him. Surely, this alſo is vanity, and vexation of ſpirit.

I conſider'd all the Living which walk under the Sun, with the ſecond Child that ſhall ſtand up in his ſtead] This Verſe ſets out the Vanity of the People, who are wont to preſs and flock about the deſigned Succeſſors of Princes: 'The Root of which Vanity, ſaith the 'Lord *Bacon*, is that Frenzy in the Minds of Men, 'which inclines them, with too extreme an Affection, 'unto their own projected Hopes. For the Man is 'rarely found, that is not more delighted with the 'Contemplation of his future Hopes, than with the 'Fruition of what he poſſeſſeth. Another Thing is, 'that Novelty, which is pleaſing to Man's Nature, 'and earneſtly coveted. Now in the Succeſſor to a 'Prince, (called here his *ſecond*, he that is next to him) 'theſe two concur, *Hope* and *Novelty*; which make 'more Men (as *Pompey* ſaid to *Sylla*, and *Tiberius* afterward, touching *Macro*) *adore the riſing than the ſetting Sun*. And tho' Princes perhaps, who are in 'preſent Poſſeſſion, be not much moved with this fond 'Humour, nor make any great Matter of it, (as neither *Sylla* nor *Tiberius* did) nay, they ſmile; it is 'poſſible, at the Levity of Men; and do not ſtand to 'fight with Dreams (for Hope is but the Dream of a 'Man awake) yet it cannot but inwardly vex them, 'to ſee themſelves ſlighted, even by thoſe on whom 'they have beſtowed many Benefits, merely in Hope 'of receiving more from their next ſuppoſed Succeſſor. 'For they cannot reaſonably expect more, perhaps, 'from him that now reigns; and therefore they make 'timely Applications to the next Heir. He hath done 'enough for them; and therefore they betake themſelves to him, who hath yet done nothing. And beſides, old Men grow tenacious, moroſe, and ſour; 'whereas Youth is commonly liberal, jocund, without 'Care, and ambitious to do great Things; eſpecially 'at his Entrance upon the Kingdom.'

There is nothing more needful for the Explication of this Verſe, but only to obſerve, that the *Child* or *Youth*, who is here called *the ſecond*, doth not ſuppoſe another Child or Youth that is *firſt*; but only ſignifies, that this Youth is *ſecond in the Kingdom*. Not ſecond, in reſpect to another Son, but ſecond, in reſpect to his Father, who reigns before him, and when he dies, the Son ſucceeds him.

CHAP. V.

Vanities both in divine and moral Concerns. A contented Life is beſt, and in the Gift of God.

Ver. 1. KEEP thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil. 2 Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. 3 For a dream cometh through a multitude of buſineſs, and a fools voice is known by multitude of words. 4 When thou voweſt a vow unto God, defer not to pay it; for *he hath* no pleaſure in fools: pay that which thou haſt vowed. 5 Better is it that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay. 6 Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the angel, that it was an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands? 7 For in the multitude of dreams and many words, *there are* alſo divers vanities: but fear thou God. 8 If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter: for *he that is* higher than the higheſt, regardeth, and *there* be higher than they. 9 Moreover, the profit of the earth is for all: the king *himſelf* is ſerved by the field. 10 He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe; this is alſo vanity. 11 When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof, ſaving the beholding of *them* with their eyes? 12 The ſleep of a labouring man is ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep. 13 There is a ſore evil *which* I have ſeen under the ſun, *namely*, riches kept for the owners thereof to their hurt. 14 But thoſe riches periſh by evil travel: and he begetteth a ſon, and *there is* nothing in his hand. 15 As he came forth of his mothers womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand. 16 And this alſo is a ſore evil, *that* in all points as he came, ſo ſhall he go: and what profit hath he that hath laboured for the wind? 17 All his days alſo he eateth in darkneſs, and *he hath* much ſorrow, and wrath with his ſickneſs. 18 Behold *that* which I have ſeen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, all the days of his life, which God giveth him: for it is his portion. 19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. 20 For he ſhall not much remember the days of his life: becauſe God anſwereth *him* in the joy of his heart.

Moreover the Profit of the Earth is for all; the King himſelf is ſerved by the Field] This, ſays *Patrick*, is an obſcure Verſe, both in its Connection, and ſome of its Phraſes; and therefore is diverſly expounded by Interpreters. The laſt Clauſe which we render, *the King is ſerved by the Field*, may more literally be tranſlated, *the King is a Servant*, (or is *addicted*) *to the Field*. For antiently the greateſt Perſons did not think it below them to follow Huſbandry (whoſe juſt Praiſes *Cicero* hath given in his *Offices*, but eſpecially in his Book *de Senectute*) as we are taught by the Examples of *Hiero*, *Philometer*, *Attalus*, *Archelaus*, *Cyrus the younger*, in profane Story; and by the Example of King *Uzziah* in Scripture, 2 *Chron.* xxii. 10. which did not at all abate their Courage, or dull their Wit; but only made the one more patient of Toil and Labour, and the other more ſolid and ſerious. Whence it is, that we find the greateſt Captains among the *Romans*, ſuch as *Camillus*, *Regulus*, *Fabius*, *Cato*, *Cincinnatus*, were fetch'd from the Plough: As *Gideon* among the *Iſraelites* was from the Threſhing-floor, and *Eliſha* called to the high Office of a Prophet, as he was driving one of the twelve Ploughs his Father had going in the Field.

And therefore *Maldonate*'s Tranſlation is not to be deſpiſed, who thinks they are capable of being render'd thus: *By following Huſbandry diligently, a Man may grow ſo rich as to become a King*. *Melanchthon* alone tranſlates the whole Verſe thus: *The King in the Earth is above all for the Tillage of the Field*. Where *Solomon*, ſaith he, diſtinguiſhes a *King* from a *Tyrant*. A Tyrant depopulates his Country, and lays all waſte; a good King cheriſhes his People, eſpecially honeſt Huſbandmen and Farmers, and loves to ſee them thrive with all good Arts. The *Vulgar Latin*, I ſuppoſe, aimed at ſomething of this; tho' it be taken otherwiſe by thoſe

that follow it. Agreeable to which is this memorable Paſſage in a *Perſian* Writer, as related by Mr. *Pocock* (in his Notes upon *Abul Feragii*, P. 202, 203.) That in that Country they kept a ſolemn Feaſt every Year; wherein the King deſcended from his Throne, laid aſide his Royal Apparel, threw away the Veil from his Face, and converſed with the moſt ordinary People, even with the Country Swains and Huſbandmen; with whom he eat, ſaying, *I am one of you; nor can the World ſubſiſt without Tillage, which is performed by your Pains; and that Tillage ſubſiſts, is owing to the King; ſo that neither of us being able to ſubſiſt without the other, we are, as it were, individual Brethren.*

CHAP. VI.

The Vanity of Riches without Uſe; and of Children and old Age without competent Wealth. All Labour is for Neceſſaries of Life. It's good to enjoy what we have, and not deſire what we have not.

Ver. 1. THere is an evil which I have ſeen under the ſun, and it is common among men: 2 A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this is vanity, and it is an evil diſeaſe. 3 If a man beget an hundred *children*, and live many years, ſo that the days of his years be many, and his ſoul be not filled with good, and alſo *that* he have no burial, I ſay, *that* an untimely birth is better than he. 4 For he cometh in with vanity, and departeth in darkneſs, and his name ſhall be covered with darkneſs. 5 Moreover he hath not ſeen the ſun, nor known *any thing*: this hath more reſt than the other. 6 Yea, though he live a thouſand years twice told, yet hath he ſeen no good: do not all go to one place? 7 All the labour of man is for his mouth, and yet the appetite is not filled. 8 For what hath the wiſe more than the fool? what hath the poor, that knoweth to walk before the living? 9 Better is the ſight of the eyes, than the wandring of the deſire: this is alſo vanity and vexation of ſpirit. 10 That which hath been, is named already, and it is known that it is man: neither may he contend with him that is mightier than he. 11 Seeing there be many things that increaſe vanity, what is man the better? 12 For who knoweth what is good for man in this life, all the days of his vain life which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the ſun.

That which hath been, is named already, and it is known that it is Man; neither may he contend with him that is mightier than he] The common Interpretation of Commentators is this: That *God hath appointed what every Man ſhall do; whether rich or poor*, &c. *And therefore it is in vain for them to contrive as they do, to be other than what they are.* For it is to endeavour to alter that which is immutably ſettled by the Almighty.

Biſhop *Patrick* paraphraſes the Verſe thus: And what if a Man have already arrived at great Renown (as well as Riches) ſtill it is notorious, that it is but a Man, made out of the Duſt; and therefore weak and frail, and ſubject to many diſaſtrous Events; which it is not poſſible for him, by his moſt anxious Care to prevent, or by his Power and Wealth, to throw off when he pleaſes.

CHAP. VII.

Divers pious and uſeful Obſervations and Inſtructions concerning a good Name; Mourning and Laughter; Patience and Perſeverance; Contentment; Proſperity and Adverſity; Prudence and Wiſdom; an evil Woman. Man was created upright.

Ver. 1. A *Good* name is better than precious ointment; and the day of death than the day of ones birth. 2 *It is* better to go to the houſe of mourning, than to go to the houſe of feaſting: for that is the end of all men; and the living will lay it to his heart. 3 Sorrow is better than laughter: for by the ſadneſs of the countenance the heart is made better. 4 The heart of the wiſe is in the houſe of mourning; but the heart of fools is in the houſe of mirth. 5 *It is* better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools. 6 For as the crackling of thorns under a pot, ſo is the laughter of the fool: this alſo is vanity. 7 Surely oppreſſion maketh a wiſe man mad, and a gift deſtroyeth the heart. 8 Better is the end of a thing, than the beginning thereof: and the patient in ſpirit is better than the proud in ſpirit. 9 Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſom of fools. 10 Say not thou, What is *the cauſe* that the former days were better than theſe? for thou doſt not enquire wiſely concerning this. 11 Wiſdom is good with an inheritance: and *by it there is* profit to them that ſee the ſun. 12 For wiſdom is a defence, and money is a defence: but the excellency of knowledge *is*, *that* wiſdom giveth life to them that have it. 13 Conſider the work of God: for who can make *that* ſtraight which he hath made crooked? 14 In the day of proſperity be joyful, but in the day of adverſity conſider: God alſo hath ſet the one over againſt the other, to the end that man ſhould find nothing after him. 15 All *things* have I ſeen in the days of my vanity: there is a juſt man that periſheth in his righteouſneſs, and there is a wicked man that prolongeth *his life* in his wickedneſs. 16 Be not righteous overmuch, neither make thyſelf overwiſe; why ſhouldeſt thou deſtroy thyſelf? 17 Be not over much wicked, neither be thou fooliſh: why ſhouldeſt thou die before thy time? 18 *It is* good that thou ſhouldeſt take hold of this, yea alſo from this withdraw not thine hand: for he that feareth God ſhall come forth of them all. 19 Wiſdom ſtrengtheneth the wiſe, more than ten mighty men which are in the city. 20 For *there is* not a juſt man upon earth that doeth good and ſinneth not. 21 Alſo take no heed unto all words that are ſpoken; leſt thou hear thy ſervant curſe thee. 22 For oftentimes alſo thine own heart knoweth that thou thyſelf likewiſe haſt curſed others. 23 All this have I proved by wiſdom: I ſaid, I will be wiſe, but it was far from me. 24 That which is far off, and exceeding deep, who can find it out? 25 I applied mine heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon *of things*, and to know the wickedneſs of folly, even of fooliſhneſs and madneſs: 26 And I find more bitter than death, the woman whoſe heart is ſnares and nets, and her hands as bands: whoſo pleaſeth

pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her. 27 Behold, this have I found (ſaith the preacher) *counting* one by one, to find out the account: 28 Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found, but a woman among all thoſe have I not found. 29 Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

Better is the End of a Thing than the Beginning thereof; and the patient in Spirit is better than the proud in Spirit] This Verſe is thus excellently paraphraſed by *Corranus*: It is no ſmall Part of Wiſdom, ſays he, to judge of Things, and of Buſineſs propoſed to us, ſlowly and maturely, *&c.* for we ſee frequently that inconſiderable Men finding a Thing very hard and difficult in the Beginning, and never thinking how profitable and pleaſant the Iſſue may prove, immediately deſpond; and out of an Impatience, ſhall I ſay, or Raſhneſs of Mind, deſiſt from the moſt excellent Enterprizes, and many-times betake themſelves to worſe. From which Raſhneſs and Inconſtancy he will be very far removed, who, endued with divine Wiſdom, waits for the happy Concluſion of his Affairs. And unto this nothing contributes more, than a ſlow, conſtant, and patient Mind, that can endure Labour and Pains; which, ſtedfaſtly and quietly conſidering how fruitful the End may be which he affects, will not ſuffer himſelf by any Difficulty, Trouble or Wearineſs which he meets withal in the Beginning, to be drawn from his Purpoſe. Far different from thoſe, who, out of a proud, arrogant Humour, think it Baſeneſs, and unbecoming a gallant Man, to attend upon the ſlow and leiſurely Progreſſes of Things, and to expect their Events.

Be not righteous over-much, neither make thyſelf over-wiſe] Dr. *Hammond* makes the firſt Clauſe, to be the Objection of a Worldling, who takes that for an Exceſs of Duty, which brings any Damage, or worldly Deſtruction upon him. Which is anſwered, Ver. 17. *Be not wicked over-much*, &c. that is, the Fears, and from thence the prudential (but oftentimes very impious) Practices of the Worldling, are the more probable Path to the moſt haſty Ruins.

But this, *Patrick* thinks, is not coherent with the reſt of the Chapter; and therefore rather follows the Opinion of *Gregory Nazianzen*; who interprets it of Heat and Zeal, more than needs, without Reaſon or Diſcretion: Which, as it makes all the Schiſms in the World, ſo produces a great many other Evils. And the ſame Paſſion, ſaith he, is both about Righteouſneſs and about Wiſdom.

Grotius expounds it of a vain Affectation of Juſtice and Wiſdom. Which Interpretation is, in Part, follow'd by Lord *Bacon*, who thus diſcourſes upon it. There are Times, ſaith *Tacitus*, wherein great Virtues are expoſed to certain Ruin. And this Fate befals Men eminent for Courage, or Juſtice; ſometimes ſuddenly, ſometimes foreſeen afar off. But if *Prudence* be alſo added to their other Accompliſhments; that is, if they be wary and watchful over their own Safety; then they gain thus much, that their ſudden Deſtruction proceeds from Counſels altogether hidden and obſcure; by which both Envy may be avoided, and their Ruin fall upon them unprovided. As for that *nimium (over-much)* which is ſet down in the Parable (ſince they are not the Words of ſome *Periander*, but of *Solomon*, who now and then notes the Evils in Men's Lives, but never commands them) it is not to be underſtood of Virtue itſelf (in which there is no *Nimium*) but of a vain and invidious Affectation and Oſtentation thereof.'

CHAP. VIII.

Of Obedience to a King. Sin unpuniſhed hardens the Sinner. Obſervations upon the Righteous and Wicked. Mirth recommended. God's Ways unſearchable.

Ver. 1. WHO is as the wiſe man? and who knoweth the interpretation of a thing? a mans wiſdom maketh his face to ſhine, and the boldneſs of his face ſhall be changed. 2 I counſel thee to keep the kings commandment, and *that* in regard of the oath of God. 3 Be not haſty to go out of his ſight: ſtand not in an evil thing, for he doth whatſoever pleaſeth him. 4 Where the word of a king is, *there is* power: and who may ſay unto him, What doeſt thou? 5 Whoſo keepeth the commandment ſhall feel no evil thing: and a wiſe mans heart diſcerneth both time and judgment. 6 Becauſe to every purpoſe there is time, and judgment; therefore the miſery of man is great upon him. 7 For he knoweth not that which ſhall be: for who can tell him when it ſhall be? 8 *There is* no man that hath power over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no diſcharge in *that* war, neither ſhall wickedneſs deliver thoſe that are given to it. 9 All this have I ſeen, and applied my heart unto every work that is done under the ſun: *there is* a time wherein one man ruleth over another to his own hurt. 10 And ſo I ſaw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had ſo done: this is alſo vanity. 11 Becauſe ſentence againſt an evil work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil. 12 Though a ſinner do evil an hundred times, and his days be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him: 13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* days *which are* as a ſhadow; becauſe he feareth not before God. 14 There is a vanity which is done upon the earth, that there be juſt men unto whom it happeneth according to the work of the wicked: again, there be wicked men to whom it happeneth according to the work of the righteous: I ſaid, that this alſo is vanity. 15 Then I commended mirth, becauſe a man hath no better thing under the ſun, than to eat, and to drink, and to be merry: for that ſhall abide with him of his labour, the days of his life, which God giveth him under the ſun. 16 When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth; (for alſo *there is that* neither day nor night ſeeth ſleep with his eyes) 17 Then I beheld all the work of God: that a man cannot find out the work that is done under the ſun: becauſe though a man labour to ſeek it out, yet he ſhall not find; yea further, though a wiſe man think to know it, yet ſhall he not be able to find it.

And ſo I ſaw the Wicked buried, who had come and gone from the Place of the Holy, and they were forgotten in the City where they had ſo done; this is alſo Vanity] Thus paraphraſed by *Patrick*: And among other Things, I alſo obſerved ſuch wicked Men carried to their Graves, who had been honoured as Gods while they lived, becauſe they were God's Miniſters, and ſat in the Judgment Seat, in that very Place where he himſelf is preſent, but were no ſooner gone, but they were forgotten in that very City where they had enjoyed

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such high Authority; so vain is the Pomp wherein great Men live, and wherein they are buried, which vanishes together with them; and if they were not good in their Place, is no more remembered.

CHAP. IX.

Divers Observations concerning Providence, in the Distribution of its Gifts to the Righteous and the Wicked. An Exhortation to Diligence in our Calling, and to leave the Issue to God. The Praise of God.

Ver. 1. FOR all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works are in the hand of God: no man knoweth either love, or hatred, by all *that is* before them. 2 All *things come* alike to all, *there is* one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to *him* that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. 3 This is an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that *they* go to the dead. 4 For to him that is joined to all the living, there is hope: for a living dog is better than a dead lion. 5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten. 6 Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun. 7 Go thy way, eat thy bread with joy, and drink thy wine wirh a merry heart; for God now accepteth thy works. 8 Let thy garments be always white; and let thy head lack no ointment. 9 Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun. 10 Whatsoever thy hand findeth to do, do it with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. 11 I returned, and saw under the sun, that the race is not to the swift, nor the battel to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all. 12 For man also knoweth not his time, as the fishes that are taken in an evil net, and as the birds *that are* caught in the snare; so are the sons of men that are snared in an evil time, when it falleth suddenly upon them. 13 This wisdom have I seen also under the sun, and it seemed great unto me: 14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: 15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembred that same poor man. 16 Then said I, Wisdom is better than strength: nevertheless, the poor mans wisdom is despised, and his words are not heard. 17 The words of wise men are heard in quiet, more than the cry of him that ruleth among fools. 18 Wi dom is better than weapons of war: but one si ner destroyeth much good.

No Man knoweth either Love or Hatred, by all th is before them]: Tho' *Solomon* had often, and con dered that Question, *Why the Good and Bad fare alik without any constant visible Distinction?* yet he cou come to no Resolution about it, but this; That ought not to shake our Belief of God's Love to vi tuous Men (which is expressed in that Phrase, *in t Hand of God*; wherein are included all the Effects his Kindness and Care) and that we must not jud Men to be good or bad, by what befals them in th outward Estates. So those Words are most natural interpreted, *A Man knoweth not Love or Hatred,* & which some indeed refer unto Men, not unto God, this Sense; *No Man knows certainly what is best f him in this World*; and consequently cannot tell wh he should desire, and what deprecate, of all the Thin that are before him. For those Things which hates, and is averse unto, may be as good for hi as those which he loves, and wishes to enjoy. thus, No Man knows whether that which he love or that which he hates shall befal him; but *all Thin are before them*; that is, are appointed how they sh be, antecedent to the Will of Men. Thus *Eben Ezr* And there are those that interpret that Phrase, *bef them*, in this Manner: *They see the Good and E which befals them, but cannot foresee it till it come u them.* And some join both together thus; *Neither t Favour nor Dissavour of Men, neither their approvi or opposing what we do, is any certain Mark that we a good or bad.*

As for that Doctrine which many great Writers the *Roman* Church have built upon this Text, that *Man can be certain whether he be in the Favour of G or no, while he is in this Life*; *Melancthon* truly ca it *Interpretatio Monachorum*; the Inpretation of t Monks; who distorted the Words of *Solomon*, a wreathed them to their own Dotages. For it is Ma ness, saith he, in another Place, to say, that we kno not whether Murderers and Adulterers are worthy God's Hatred.

CHAP. X.

Observations on Wisdom and Folly; of Rulers Talkativeness, Imprudence, and its Mischief Kings hurtful and desirable. Of Sloth; Feasts and cursing the King.

Ver. 1. DEAD flies cause the ointment o the apothecary to send forth a stink ing savour: *so doth a* little folly him that is in re putation for wisdom and honour. 2 A wise man heart is at his right hand; but a fools heart is a his left. 3 Yea also when he that is a fool walk eth by the way, his wisdom faileth *him*, and h saith to every one *that* he is a fool. 4 If the spi rit of the ruler rise up against thee, leave not th place; for yielding pacifieth great offences. There is an evil *which* I have seen under the sun as an error *which* proceedeth from the ruler. Folly is set in great dignity, and the rich sit i low place. 7 I have seen servants upon horses, and princes walking as servants upon the earth. 8 He that diggeth a pit, shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. 9 Whoso removeth stones, shall be hurt therewith; and he that cleaveth wood, shall be endangered thereby. 10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct. 11 Surely the serpent will bite without enchant-

enchantment; and a babbler is no better. 12 The words of a wise mans mouth are gracious: but the lips of a fool will swallow up himself. 13 The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. 14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? 15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city. 16 Wo to thee, O land, when thy king is a child, and thy princes eat in the morning. 17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness. 18 By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through. 19 A feast is made for laughter, and wine maketh merry: but money answereth all *things*. 20 Curse *not* the king, no not in thy thought, and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Surely the Serpent will bite without Enchantment, and a Babler is no better] Various have been the Expositions of this Verse; according to the *Hebrew* Phrase, *Master of the Tongue*, is expounded, either of a *mere Babler*, and loose Talker; or of a *Backbiter* and Slanderer. I have taken it in the latter Sense, says *Patrick*; and the former Part of the Verse may either signify a Serpent that is not inchanted; or that cannot be inchanted, by any Means. For some such Sort of Serpents there were, as *Bochart* observes, and as appears out of *Jer.* viii. 17. and other Places of holy Scripture. Unto which, the Backbiter and Detractor may be best compared: For nothing will restrain his virulent Humour, nor defend one from the Mischief which he doth in Secret. This Verse may be connected with the precedent Matter, tho' we should take the Words in the common Sense: Which is this; that as a Serpent will bite if he be not charmed; so will he do Mischief that talks much, if he govern not his Tongue with great Wisdom. Or, as others interpret the latter Part of the Verse, a Man's Words tho' never so eloquent (for so the Word *lachasch* is used *Isa.* iii. 3.) will do no good to pacify a Prince's Mind, if he be not charmed at the very first, before he have fixed his Anger.

Others take this Verse separate from the rest, and understand no more by it, than this; that a Calumniator is like a Serpent that bites secretly, without so much as giving Warning by its Hissing. So *Melancthon*, who truly observes, that Calumny is a most grievous Pestilence, which rages and destroys whole Countries. For it first kindles Dissentions; and thence arise Confusion of Religion, Wars and Desolations. Or, according to our Translation, *A Babler can no more refrain from blurting out his own and others Secrets, than a Serpent, if he be not charmed, can do from biting.* Which may be referred also to the Matter foregoing, in this Manner: He that gives himself a Liberty of talking every Thing, blurts out even the Secrets, and the Vices of Princes; whereby he not only makes himself odious, but procures his own Destruction.

CHAP. XI.

Several moral Duties recommended to our Practice. Observations concerning the Ways of Providence. In the Midst of Pleasures think of Judgment.

Ver. 1. CAST thy bread upon the waters: for thou shall find it after many days, Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. 3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north; in the place where the tree falleth, there it shall be. 4 He that observeth the wind, shall not sow; and he that regardeth the clouds shall not reap. 5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who makest all. 6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be a like good. 7 Truly the light is sweet, and a pleasant *thing* it is for the eyes to behold the sun. 8 But if a man live many years and rejoice in them all; yet let him remember the days of darkness, for they shall be many. All that cometh is vanity. 9 Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment. 10 Therefore remove sorrow from thine heart, and put away evil from thy flesh; for childhood and youth are vanity.

Cast thy Bread upon the Waters; for thou shalt find it after many Days] *Charity* being the Subject of his Discourse in the first six Verses of this Chapter, he begins with the proper Object of it; Those who, as our Saviour speaks, *Luke* xiv. 14. are not likely to recompence us again. Thus this first Verse (about which there are various Conceits) I think, says *Patrick*, may be most naturally expounded: And it is a very antient Exposition, as appears by the Words of *Gregory Thaumaturgus*, which are these in *English*; *It is just to communicate unto others*, &c. *for, tho' for the present it may seem to be lost, (and thrown away, as we speak) like the Bread that is cast upon the Water; yet, in Process of Time, thy Love to Mankind will appear not to be unprofitable and without Fruit.* And after the same Manner *Gregory Nazianzen*, in After-times, speaking of the Liberality of his Father to the Poor, saith, he proceeded upon this Maxim: That it is much better, for the Sake of those who may be worthy, to give to those who are unworthy, than for fear of bestowing our Charity upon the unworthy, let worthy People want it. To which he refers the Words in the Text, *Cast thy Bread upon the Water; which is not thrown away and quite lost, in the Account of him who justly estimates Things; but is sent thither where all that we do is laid up, and shall in due Season meet us again, tho' we think not of it.*

And to strengthen this, it is observed by some, that *Waters* in Scripture signify great Affliction and Misery, *Ps.* xviii. 17. lxvi. 12. And therefore the Sense of the Proverb is not, of sowing in a fertile Ground, by the Rivers, or in a Soil well watered, from whence Men naturally expect a fruitful Crop (as some expound it) but of Sowing (*i. e.* giving Alms) there, from whence we expect no Fruit; no more than if we threw the Seed in a rapid River, in which it is carried away, no Body knows whither, and seems utterly lost.

Give a Portion to seven, and also to eight] As in the first he has Respect to the *Quality* of the Persons, unto whom we are to give; so here to the *Number* of them, and the *Quantity* of our Alms; which is expected perhaps by great Multitude. *Seven* is a complete Number; *eight* added to it denotes something above that which we account Perfection. *Greg. Nazianzen*, speaking of his Father, says, that *he gave not only out of his Superfluity, but out of his Necessaries, according to the Prescription of Solomon, Give a Portion to seven;*

but

but if an eighth came, he was not here ſparing; but much more ready to give, than others are to get. In ſhort, he means give *moſt liberally, not ſparingly, but profuſely.*

CHAP. XII.

Early Piety recommended before old Age come on. A Deſcription of old Age. The Sum of all, is to fear God, and honour the King.

Ver. 1. REmember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them. 2 While the ſun, or the light, or the moon, or the ſtars be not darkened, nor the clouds return after the rain: 3 In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that look out of the windows be darkened, 4 And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low; 5 Alſo *when* they ſhall be afraid, of *that which is* high, and fear *ſhall be* in the way, and the almond-tree ſhall flouriſh, and the graſhopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets: 6 Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern. 7 Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it. 8 Vanity of vanities, ſaith the preacher; all is vanity. 9 And moreover, becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, and ſet in order many proverbs. 10 The preacher ſought to find out acceptable words, and *that which was* written was upright, even words of truth. 11 The words of the wiſe are as goads, and as nails faſtened by the maſters of aſſemblies, *which* are given from one ſhepherd. 12 And further, by theſe, my ſon, be admoniſhed: of making many books *there is* no end, and much ſtudy is a wearineſs of the fleſh. 13 Let us hear the concluſion of the whole matter, Fear God, and keep his commandments: for this is the whole duty of man. 14 For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.

While the Sun, or the Light, or the Moon, or the Stars be not darkened] Theſe Words, ſays *Patrick*, intimate the univerſal Decay of the whole Frame of Nature, and a failing of the Mind in all its Faculties and Powers. Some will have it, that ſomething particular is ſignified by every Word; that by the *Sun* may be meant the Soul itſelf; by the *Light* its Underſtanding; by the *Moon* his Will; by the *Stars*, all the Notions in his Mind and Memory, with all the Affections and Paſſions in the Will: Juſt as *Sun*, *Moon*, and *Stars*, in *Joſeph*'s Dream, ſignified his *Father*, his *Mother*, and *Brethren*. And ſo the Senſe of the Verſe is, the Mind of Men grows feeble in all its Powers; the Underſtanding dimſighted; the Memory forgetful; the Reaſon weak and childiſh, (giving ſuch a feeble Light, that it can neither direct ourſelves or others) the Will liſtleſs in all its Deſires, dull about our greateſt Concerns, wavering and inconſtant in all Reſolutions, *&c.* But the Interpretation firſt mentioned, ſeems moſt reaſonable. — Others ſay, the Meaning is, that *there is nothing but Darkneſs*; i. e. a moſt uncomfortable Condition; like that when the Heavens are clouded Day and Night.

Nor the Clouds return after the Rain] This refers to the diſmal Condition a Man is in at that Time; when one Trouble treads upon the Heels of another; a Succeſſion of Miſery, Grief, Pain, or Weakneſs, drawing on one another.

When the Keepers of the Houſe ſhall tremble] He reſembles the Shoulders, Arms, and Hands, to *the Keepers of the Houſe*, that is, the Body; becauſe by them we are defended from Dangers; Food and Phyſick adminiſtered; and Arts and Manufactures exerciſed, as long there is Strength; but in old Age, the Nerves, Tendons, and Ligaments flag, and theſe *Keepers* ſhake and *tremble*, and grow ſo uſeleſs, that we can neither help ourſelves or others.

And the ſtrong Men ſhall bow themſelves] That is, the Thighs, Legs, and Feet, which are the Supporters and Pillars, as it were of the whole Fabrick; till old Age quite diſables them for this Office, and makes the Knees bend under the Burden of the Body alone.

And the Grinders ceaſe becauſe they are few] That is, the *Teeth*, compared to the upper and nether Mill-ſtone, which grind the Corn, and prepare it for Bread; as the *Teeth*, by chewing the Meat, prepare it for the Stomach.

And thoſe that look out of the Windows be darkened] That is, the Sight of the Eyes is decayed. When Men grow into Years, their Sight grows dull, becauſe, as *Ariſtotle* obſerves, *in the Eyes of old Men, the Skin is both hard, and alſo rugged, ſo that their Sight is obſcured.*

And the Doors ſhall be ſhut in the Streets, and the Sound of the Grinding is low] That is, they are ſhut out of all publick Meetings, becauſe of the Lowneſs of their Voice, which formerly was as loud as a Mill. And there is little Reaſon to doubt, but by *Doors* are meant the Lips, and by the *Lowneſs of the Sound of Grinding*, the Lowneſs of the Voice, from the Loſs of Teeth, or the Weakneſs of Reſpiration; in ſhort, from the Defect there is in the Organs of Speech.

And he ſhall riſe up at the Voice of the Bird and all the Daughters of Muſick ſhall be brought low] That is, he cannot recruit himſelf as he was wont, by Reſt; for ſound Sleep departs from his Eyes; and he awakens as early as the Birds, but is not pleaſed at all with their Songs; his Hearing being ſo dull and flat, that he is not moved by the beſt Muſick in the World, tho' he liſten and incline his Ears to it with never ſo much Diligence.

When they ſhall be afraid of that which is high] The Paſſion of Fear is incident to old Men; and they are afraid of high Things, leſt they ſhould fall upon them; or of high Places, of going up Hills or Stairs, which is irkſome to them, becauſe of their Weakneſs, Giddineſs, or Dread of falling.

Fear ſhall be in the Way] Leſt as they are walking they ſhould ſtumble, fall, or be thruſt down.

The Almond Tree ſhall flouriſh] Their Head ſhall be as full of grey Hairs, as the Almond Tree is of white Flowers.

The Graſhopper ſhall be a Burden] If it accidentally hops or reſts upon them; they cannot endure the leaſt Burden, being a Burden to themſelves.

Or ever the Silver Cord be looſed, or the golden Bowl be broken, or the Pitcher be broken at the Fountain, or the Wheel broken at the Ciſtern] By the *Silver Cord* is ſignified the Pith, or Marrow of the Back-bone, which riſes in the Brain, and thence deſcends by the Extremity of the Back-bone, together with the Nerves and Sinews, which, as Anatomiſts obſerve, are nothing but the Production and Continuation of the Marrow. The Silver Cord is looſed, broken, relaxed, obſtructed or diſabled for its proper Service.

Anſwerable hereunto, by the *Golden Bowl* is intimated the Membranes of the Brain, particularly the innermoſt, called the *Pia Mater*, becauſe with a most

therly Care it defends the Brain, and aſſiſts and governs its Actions, inſinuates itſelf into all Parts of the Brain, following its various Windings and Turnings, keeping each Parcel of it in its proper Place, and diſtinguiſhing and dividing one Part from another, to prevent Diſorder and Miſchief. This is not unfitly called a *Bowl*, partly, becauſe it is round, and partly, becauſe it receives, and contains in it all the Subſtance of the Brain; and a *golden* Bowl, partly for its Precioufneſs and Uſefulneſs, partly for its Colour, which is ſometimes yellow. This may properly be ſaid to be *broken*, becauſe, at the Approach of Death, it is often ſhriveled up or broken.

In the two laſt Clauſes, *Solomon* deſcribes the chief Organs or Veſſels for the Production, Diſtribution, and Circulation of the Blood in Man's Body. For, tho' the Doctrine of the Circulation of the Blood, lay hid and unknown for many Ages, and the Honour of the Invention of it is juſtly aſcribed to a Phyſician of our own Country, Dr. *Hervey*, yet it is not improbable that it was well known to *Solomon*.

According to this Notion, *the Fountain* is the Right Ventricle of the Heart, which is now acknowledg'd to be the Spring of Life, and of vital Spirits; and *the Pitcher* is the Veins which convey the Blood from it to other Parts, and eſpecially the arterial Vein, as Anatomiſts call it, by which it is tranſmitted to the Lungs, and thence to the Left Ventricle of the Heart, where it is better elaborated, and then by the Pulſe thrown out into the Artery, or *Arteria aorta*, and by its Branches diſperſed into all the Parts of the Body, to give them Life and Vigour; which being done, the Reſidue of the Blood is carried back by the Veins into the Right Ventricle of the Heart, whence it is diſpoſed, and ſo runs in a perpetual Round, unleſs obſtructed by ſome Diſorder in the Body.

The *Ciſtern* is the Left Ventricle of the Heart, and the *Wheel* ſeems to be the great Artery that is joined to it, and fitly ſo called, becauſe it is the firſt and great Inſtrument of this Rotation or Circulation of the Blood, which, by the Pulſe, is forcibly thruſt out into all Parts of the Body, whence by various Windings and Turnings, it returns thither again, and thus continues its Journey, whilſt Life and Health laſt; and when any of theſe are diſabled for the Diſcharge of their Functions, then are they properly ſaid to be *broken*.

The Pitcher is broken at th eFountain, when the Veins do not return the Blood to the Heart, but ſuffer it to ſtand ſtill and cool within; whence comes that Coldneſs of the outward Parts, which is a near Fore-runner of Death.

And the Wheel is broken at the Ciſtern, when the great Arteries do not perform their Office of conveying the Blood into the Left Ventricle of the Heart, and of thruſting it out thence into the leſſer Arteries; whence comes a ceaſing of the Pulſe, a certain Signal of approaching Death.

AN EXPOSITION OF The SONG of SOLOMON.

The ARGUMENT.

That this Book was composed by Solomon *is no more doubted, than that he was the Author of the two foregoing.*

And that it was always looked upon as an Holy Book, treating of some spiritual and divine Matter, appears from its being among the rest of that Kind. Nor hath it been doubted of by any considerable Numbers of Men, either among Jews *or* Christians, *but only by a few singular Persons; who ought to have looked upon those blessed Fathers, who placing this Song among the Divine Writings, took it to be for the Uses of the Church, as Men of greater Judgment, and more spiritual than themselves. And they ought likewise to have considered, that we have, in Effect, the Testimony of the Holy Ghost himself, for its Divine Authority:* Ezra, *a Man excelling in Virtue, and full of the Holy Spirit, having thought this worthy of Room among those Sacred Volumes, which he gathered together after their Return from the Captivity of* Babylon.

And accordingly, a great many holy Men have illustrated it with their Commentaries and Interpretations, or have ornamented their Writings with its Sentences; such as Eusebius, Origen, Cyprian, *and others more antient than these, and nearer to the Times of the Apostles.*

Nor doth it seem hard, either to find out what that spiritual Matter is, of which the Wise-man here treats (especially since all Christian *Writers have from the Beginning applied this* Song *to* Christ *and the* Church) *or to give an Account of the Rise and Original of such sublime Contemplations.*

The great Prophet David *having plainly foretold, that a far more glorious King than his Son* Solomon *should one Day arise (as we read in the* Song *he made at his Marriage,* Ps. xlv.) *and likewise more expressly propheſied of his Divinity, Royal Majesty, Priesthood,* &c. (*Ps.* cx.) *and again resumed this Argument just before his Death, when he caused his Son* Solomon *to be crowned, and to sit upon his Throne,* (Ps. lxxii.) *it stirred up the longing Desires of* Solomon, *after the Coming of this most illustrious Prince; and made him study to have, at least, as clear a Sight of Him, as was possible to be attained afar off. And that he might stir up the same Desire in the whole Nation, after his appearing, he cast his Meditations on this Subject into a* Song, *in the Form of a* Pastoral Eclogue: *In which several Persons being introduced who speak their Parts, it may be called a* Dramatick Poem. *And so it is stiled by St.* Greg. Nazianzen, *in his 31st Oration, where he quotes a Passage (as his Words are) out of this Bridal Interlude and Song. For a* Drama, *as the* Greeks *teach us, consists in the Change of Persons, some of whom enter, others come to them, others withdraw, till the whole Work be compleated by this shifting and Alteration of the Persons.*

Now the Persons who compose this Song, *the* Bridegroom, *the* Bride, *the* Virgins *attending on her, and the* Youths *attending on him; to whom some add the* Sister *of the Spouse mentioned Ch.* viii. *and the* Watchmen *and* Daughters of Jerusalem, *who are introduced in their Turns. For Example: first, the Bride and her Companions comes in, and saith,* Let him kiss me with the Kisses of his Mouth, *&c. Then the Bridegroom appears, and saith,* If thou knowest not, O fairest, *&c. After which he seems to withdraw himself, leaving the Bride and her Companions alone upon the Stage (while he sits at his Repast, Ver.* 12.) *who thus speak to her,* We will make thee Borders of Gold, *&c. And then she speaks again, Ver.* 13. *and he returns and speaks, Ver.* 15.

And none need wonder that he speaks wholly of this great Shepherd *of the Sheep, this glorious King; so doth his Father* David *in the* cxth Psalm, *which can be applied to no other Person whatsoever; and so doth the Prophet* Isaiah *in After-times, in his* liiid *Chapter. Which, tho' some have endeavoured to accommodate first to another Person, yet have failed in their Attempt; and never could find any to whom it was so literally fulfilled, as in our blessed Saviour; who alone was there intended, as he seems to be here also in this present* Song of Solomon.

Where it need not seem strange, that he is compared to a Bridegroom, *and the Church to a* Bride, *if we but reflect upon the* xlvth Psalm; *and observe how* Solomon *doth only follow the Metaphor wherein his Father* David *had represented this Mystery; and observe withal, that it is the common Language of the Prophets, who compare* Jerusalem *and* Zion (*under which Names is comprehended the whole Church*

Church of the Jews) *to a Virgin, called frequently* the Virgin Daughter of Sion, &c. *whom God had espoused unto himself.*

As to the precise Time when Solomon *wrote this Book, it cannot certainly be known: But it is very probable, that it was not long after* Solomon *was seated on his Throne; and had both the Prophecy of his Father* David *fresh in his Mind, and was also strongly affected with the Love of God to himself. He being filled then likewise with incomparable Wisdom from above; such Wisdom that it brought the Queen of* Sheba *to discourse with him, having* heard the Fame of Solomon, because of the Name of the Lord, 1 *Kings* x. 1. *That is, as some of the* Hebrews *expound it, because she understood that the Wisdom which was in him, was not merely natural, like that of the Philosophers and Eastern Sages, but Divine and Heavenly, by a special Inspiration from above; whereby he was enabled to answer the hardest Questions.*

At that Time, when these celestial Gifts were newly poured into him, (which the Cabbalists *call* the Unction of the Holy Ghost, *or the* sacred Name *of which* Solomon *speaks, say they, when he says, in the Beginning of this* Song, Thy Name is as an Ointment poured out) *we may well conceive his Mind shined in its greatest Purity and Clearness; and enjoying the sweetest and most perfect Peace and Tranquillity, was the fitter for such Divine Meditations as these, which are the Subject of this Holy Book. The Sense of which seems to be expressed in* 2 Cor. xi. 2. *where St.* Paul, *who was not* rude in Knowledge, *Ver.* 6. *but mightily versed, as that Word* Knowledge *signifies, in the Mysteries of the* Old Testament) *puts the Church of* Corinth *in Mind of his solicitous Concern for them, in these Words,* I have espoused you to one Husband, that I may present you as a chaste Virgin unto Christ. *For of that one* Husband *alone, and of that* pure Virgin, *and no other, and of their* Espousals, Love, *and* Union, *is this incomparable* Song of Solomons *to be understood and expounded.*

CHAP. I.

A Description of the earnest Longings of the Church after Christ; *his Direction and Command, Commendation and Promises. The Church's Commendation of* Christ.

ver. 1. THE song of songs, which is Solomons. 2 Let him kiss me with the kisses of his mouth: for thy love is better than wine. 3 Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee. 4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. 5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 6 Look not upon me, because I am black, because the sun hath looked upon me: my mothers children were angry with me, they made me the keeper of the vineyards, but mine own vineyard have I not kept. 7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? 8 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents. 9 I have compared thee, O my love, to a company of horses in Pharaohs chariots. 10 Thy cheeks are comely with rows of *jewels*, thy neck with chains of gold. 11 We will make thee borders of gold with studs of silver. 12 While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof. 13 A bundle of myrrhe is my well-beloved unto me; he shall lie all night betwixt my breasts. 14 My beloved is unto me, as a cluster of camphire in the vineyard of En-gedi. 15 Behold, thou art fair, my love; behold, thou art fair, thou hast dove's eyes. 16 Behold, thou art fair, my beloved, yea pleasant: also our bed is green. 17 The beams of our house are cedar, and our rafters of fir.

It ought to be premised, that this Book requires a sober and pious, not a lascivious and foolish Reader; for which Reason some of the antient *Hebrews* advised young Men to forbear the reading of it, till they were thirty Years of Age.

The Song of Songs which is Solomon's] That is, the most excellent of all the Songs that *Solomon* (or any other Person) ever composed; representing the ardent Desire which was in him, and which he endeavoured to excite in all the People, to enjoy that great Blessing of the *Messiah*.

Let him kiss me with the Kisses of his Mouth] *Solomon* speaks this in the Person of the *Virgin Daughter of Sion*; that is, the Church: Whom he introduces here in the most passionate Strain, wishing for some Token of Love, which is expressed under the Metaphor of a *Kiss*. But there is no Mention at all of the Name, Condition, or Beauty of the Person whose Love is desired; nor any Account given of the Beginning or Progress of this Desire: But he makes her burst out on a sudden, and abruptly into these Words, *Let him kiss me*, &c. that he might the more artificially describe the Nature and Force of Divine Love: Which, when it possesses the Mind, snatches it from itself, that it is wholly in him that it loves. It thinks of nothing else, seeks nothing, wishes nothing, speaks of nothing but this alone; and imagines that every Body else thinks of the same, and knows of whom it speaks. It is just such a Beginning as that of the lxxxviith *Psalm*; where the *Psalmist* enters upon the Description of the Loveliness of Mount *Sion* and Mount *Moriah*, in this Manner: *His Foundation is in the holy Mountain:*

Because of the Savour of thy good Ointments] *Ointments* in those antient Times, made a Part of their Entertainments; with which some were wont to anoint their whole Heads, or at least their Nostrils; which they looked upon as conducing much to Health, as well as Pleasure.

Therefore do the Virgins love thee] The attractive Power of Sweet Ointments, (to which *Solomon* here alludes) is notably declared in that which *Basil* relates of the Manner of catching Doves. Which was, by breeding one Tame, and then anointing her Wings with Ointment, they let her fly away, and the sweet Odour of the Ointment, drew abundance of Pigeons after her; which she brought to the Cote of her Owner.

I am black, but comely, O ye Daughters of Jerusalem, as the Tents of Kedar, as the Curtains of Solomon] Which *Patrick* thus paraphrases: Do not take Offence, O ye Daughters of *Jerusalem*, at his kind Reception of all Nations into his Kingdom, but hear their Answer

to

to you, when you upbraid them with Idolatry, and all Manner of Impurity; which is the ſame with that of a lovely Shepherdeſs, when tann'd by lying much abroad in the Fields. My Complexion indeed is dark and ſwarthy; but my Features and Proportions are comely and beautiful; tho' I ſeem as ruſtick as the Skins of the Tents wherein the wild *Arabs* dwell; yet I am as amiable as the fine Linen, which makes the Curtains of the Apartment of King *Solomon*.

Tell me, O thou whom my Soul loveth, where thou feedeſt, where thou makeſt thy Flock to reſt at Noon] This Verſe ſeems to be the Voice of the whole Church, longing to be acquainted with his Doctrine; which is compared to *Food*, as his Diſciples are to *Sheep*; which Shepherds were wont in thoſe hot Countries to lead into cool Shades at Noon, that they might not ſuffer by the Heat. Unto which *Solomon* here alludes; repreſenting all pious Souls as afraid alſo of wandring from the true Shepherd, and falling like Sheep that go aſtray into the Hands of Strangers. All which Metaphors are largely purſued by our bleſſed Saviour in one of his Parables (*John* x.) as Compariſons familiarly known to his Diſciples, who found them here firſt uſed in this holy Book.

I have compared thee, O my Love, to a Company of Horſes in Pharaoh's Chariots] This Compariſon may convince us, that *Solomon* doth not aim at any ſingle Perſon in this Song (either *Pharaoh*'s Daughter, or a beautiful *Shunamite*, or any other Woman or Virgin, who would very abſurdly be compared to *a Troop of Horſes*) but at a great many united in a Body; *i. e.* the whole Company of Believers in the *Meſſiah*; who may very fitly be reſembled to the *Horſes in the Chariots of Pharaoh*, whoſe Kingdom in thoſe Days, abounded with the moſt excellent Horſes; which were famous for their Strength, and Fitneſs for Service: As may be ſeen by the Proviſion *Solomon* made for himſelf from thence, 1 *Kings* x. 28, 29, and the great Number which came from thence againſt *Jeruſalem*, in his Son's Days, 2 *Chron.* xii. 3. Long after which, we read of their great Force, *Iſa.* xxxi. 1. *Jer.* xlvi. 4, 9. and conſequently the Body of Chriſtian People, that is, the Church, being compared to a Company of them, is ſet forth thereby as very powerful, and prevailing over all Oppoſers.

My beloved is unto me as a Cluſter of Camphire in the Vineyards of Engedi] Nothing more puzzles Interpreters than thoſe Words, which we tranſlate *Cluſter of Camphire*. For our *Camphire* was unknown to the Antients, and doth not grow in Cluſters, but is the reſinous Subſtance of a Tree in *Borneo*, and in *China*; and therefore is far better tranſlated in the Margin of our Bibles, *Cypreſs*. But by *Cypreſs* is not to be underſtood the Tree that bears that Name among us; but a far more aromatick Plant in the Eaſt, which was a Kind of *Liguſtrum* or *Alcharma*, called by *Pliny Cyperus*, and ſometimes *Cyprus*; which produced a moſt ſweet Buſh of *Flowers*, and alſo *Berries*, not much different from the Fragrancy of *Spikenard*. Whence, it is likely, the famous Iſland of *Cyprus* took its Name; becauſe here (as at *Aſcalon* in *Judea*, and on the Banks of *Nile*) the beſt, that is, the moſt odoriferous *Cyprus* grows.

CHAP. II.

The excellent Majeſty of Chriſt, *and of his Church. The Benefits which the Church receives from him; and* Chriſt's *Love to his Church.*

Ver. 1. I *Am* the roſe of Sharon, and the lily of the valleys. 2 As the lily among thorns, ſo is my love among the daughters. 3 As the apple-tree among the trees of the wood, ſo is my beloved among the ſons. I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſte. 4 He brought me to the banqueting-houſe, and his banner over me was love. 5 Stay me with flagons, comfort me with apples; for I am ſick of love. 6 His left hand is under my head, and his right hand doth embrace me. 7 I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that ye ſtir not up, nor awake my love, till he pleaſe. 8 The voice of my beloved! behold, he cometh leaping upon the mountains, ſkipping upon the hills. 9 My beloved is like a roe, or a young hart: behold, he ſtandeth behind our wall, he looketh forth at the windows, ſhewing himſelf through the latteſs. 10 My beloved ſpake, and ſaid unto me, Riſe up my love, my fair one, and come away. 11 For lo, the winter is paſt, the rain is over, and gone. 12 The flowers appear on the earth, the time of the ſinging of birds is come, and the voice of the turtle is heard in our land. 13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* ſmell. Ariſe, my love, my fair one, and come away. 14 O my dove *that art* in the clefts of the rock, in the ſecret places of the ſtairs, let me ſee thy countenance, let me hear thy voice; for ſweet is thy voice, and thy countenance is comely. 15 Take us the foxes, the little foxes, that ſpoil the vines: for our vines *have* tender grapes. 16 My beloved is mine, and I am his: he feedeth among the lilies. 17 Until the day break, and the ſhadows flee away: turn my beloved, and be thou like a roe, or a young hart upon the mountains of Bether.

It is to be obſerved, that the *Meſſiah* is here introduced, as owning the Praiſes which the Church had beſtowed upon him in the Concluſion of the foregoing Chapter; and that in ſuch Phraſes as are becoming a Paſtoral, borrowed from Flowers and Trees, (under which Shepherds delight to ſit and eat the Fruit) and from ſuch Creatures as frequent the Fields and Woods, *&c.*

I am the Roſe of Sharon] That is, the moſt excellent Roſe; for ſuch were the Roſes of *Sharon*, as may be gathered from hence; that the *Roſe*, according to *Pliny*'s Obſervation, delights in dry Places, and will not thrive in fat and unctuous Soils, in rich Clays, or Grounds well watered, but in thoſe that are lean, full of Rubbiſh, *&c.* Now ſuch was the Soil about *Sharon*, as we learn from the *Miſchneh* in the Title *Sota*, Ch. viii. where they that *built a brick Houſe in Sharon*, are ſaid to have been deprived of the Benefit of that Law *Deut.* xx. 5. Upon which Paſſage *R. Solomon* gloſſes, that the Earth thereabouts was unfit for making Bricks, being ſo dry and crumbling, that the Houſes that were made of them, had need to be repaired twice in ſeven Years. Inſomuch, that the *Jeruſalem Targum* ſaith, *The High Prieſt prayed by Name for the* Sharonites, *upon the Day of Expiation, that their Houſes might not be converted into their Graves.*

As the Lily among the Thorns] By this *Lily* we are not to underſtand ſuch as we call *Lilium convallium*, or *May-Lily*; but ſome more noble and fragrant Flower being joined here with *Roſes*; as it is in ſeveral poetick Fragments (quoted by *Athenæus*) with Violets, Marjoram, and divers others ſweet Flowers. Inſomuch that he ſaith, that the *Corinthians* called the *Lily* by the Name of *Ambroſia*. And he tells us out of *Nicander*, that it was eſteemed *the Joy and Delight of Venus*, because of its beautiful Colour, and, it's likely, its Smell too; for he quotes a Paſſage out of *Theophraſtus*, who, treating of ſweet Ointments made of Flowers, mentions that of *Lilies*, as well as that of *Roſes*.

They that believe in *Chriſt*, partaking of his Excellencies; He here compares the Church to a *Lily* (i. e. to Himſelf) as much excelling all other People (who were

were not Believers) for *Daughters* ſignify *People* in the *Hebrew* Language) as the *Lilies* do Thorns, which grow in deſolate Places. For the Word we tranſlate *Thorns*, is wont to be joined together with thoſe which ſignify *Nettles* and *Brambles*, Iſa. xxxiv. 13. *Hoſ.* ix. 6.

CHAP. III.

The Church rejoices on her finding Chriſt. *Her Charge to the Daughters of* Jeruſalem. *The Manner of* Chriſt's *coming out of the Wilderneſs. His Bed, Guard, and Chariot deſcribed. The Faithful invited into the Kingdom of Glory.*

Ver. 1. BY night on my bed I ſought him whom my ſoul loveth: I ſought him, but I found him not. 2 I will riſe now, and go about the city in the ſtreets, and in the broad ways I will ſeek him whom my ſoul loveth: I ſought him, but I found him not. 3 The watchmen that go about the city, found me: *to whom I ſaid*, Saw ye him whom my ſoul loveth? 4 It was but a little that I paſſed from them, but I found him whom my ſoul loveth: I held him, and would not let him go, until I had brought him into my mothers houſe, and into the chamber of her that conceived me. 5 I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that ye ſtir not up, nor awake my love, till he pleaſe. 6 Who is this that cometh out of the wilderneſs like pillars of ſmoak, perfumed with myrrhe and frankincenſe, with all powders of the merchant? 7 Behold, his bed which is Solomons, threeſcore valiant men are about it, of the valiant of Iſrael. 8 They all hold ſwords, being expert in war: every man *hath* his ſword upon his thigh, becauſe of fear in the night. 9 King Solomon made himſelf a chariot of the wood of Lebanon. 10 He made the pillars thereof of ſilver, the bottom thereof of gold, the covering of it of purple; the midſt thereof being paved *with* love, for the daughters of Jeruſalem. 11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart.

The Beginning of this Chapter might be connected with the foregoing, and applied to the State of the Church under Affliction; if the following Words will ſuit with that Expoſition, which, in my Opinion, ſays *Patrick*, they do not: For he had deſired to *hear her Voice*, Ver. 14. of the ſecond Chapter, and now ſhe cannot find Him. Therefore I incline to think, that the very ſame Thing is again repreſented in other Words after the Manner of the Prophets; particularly of *Iſaiah*, who over and over again, in ſeveral Schemes of Speech, foretels the Reſtauration from the Captivity of *Babylon*, and under that Shadow, their greater Salvation by *Chriſt*) viz. the earneſt Deſire of the Church for the Coming of *Chriſt*; which *Solomon* expreſſes by the paſſionate Longings he found in himſelf to ſee that bleſſed Day.

And ſo *by Night*, Ver. 1. may be underſtood that dark Time which was before his appearing; when good Men ſought for Him, and had many Dreams and Viſions about Him; but could meet only with the Shadows and Images of Him; which ſignified Him to come, but did not exhibit his very Preſence to them. By which neither the Temple, nor the Sacrifices, nor the ſacred Books, could diſcover any Thing clearly: But was repreſented here to *Solomon* in a Viſion he had of Him, and of the Church which was eſpouſed to Him, after He had ſought a long Time, and groped every where after Him, in that dark Night wherein they lived. So, as I ſaid, the *Night* may be expounded; for ſuch a diſmal Condition were they in, juſt when he appeared, *Matt.* iv. 16. *Luke* i. 79.

Ver. 10. is a Deſcription of the Richneſs of *Solomon's* Chariot: In which we are not to ſeek for ſomething in the Goſpel anſwering to every Part of it; but only to look upon it as ſetting forth the great Splendor of it, and the Riches of that Grace, which God vouchſafed to Men therein.

Behold King Solomon with the Crown wherewith his Mother crowned him in the Day of his Eſpouſals] The Day when he took *Pharaoh*'s Daughter to Wife; at which Time it was the Manner to *crown* married Perſons: And his Father being dead, it was done by his Mother. Of this Cuſtom, Mention is made by many Authors; which the learned Reader may find in *Bochart*, his *Geogr. Sacra.* P. 2. L. 1. C. 25.

All which, ſays *Patrick*, is applicable to *Chriſt* no otherwiſe than thus: The Church indeed herſelf may be ſaid to be his Crown and Joy, in that Senſe wherein St. *Paul* ſaith the *Theſſalonians* were his, 1 *Theſſ.* ii. 19. But this is not to put a *Crown* upon Him; and the Church can in no Senſe be called his *Mother*, eſpecially ſince ſhe is his *Bride*. And therefore Interpreters ſtrain too much; who ought, I think, to have aſcribed that to God the Father in the myſtical Senſe, which is aſcribed unto *Bathſheba* in the literal.

CHAP. IV.

Chriſt's *Commendation of, and Affection for his Church. She prays for the effectual Operation of his Spirit on her, to make her fruitful.*

Ver. 1. BEhold, thou art fair, my love, behold, thou art fair, thou *haſt* doves eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead. 2 Thy teeth are like a flock of ſheep that are even ſhorn, which came up from the waſhing: whereof every one bear twins, and none is barren among them. 3 Thy lips are like a thread of ſcarlet, and thy ſpeech is comely: thy temples are like a piece of pomegranate within thy locks. 4 Thy neck is like the tower of David builded for an armoury, whereon there hang a thouſand bucklers, all ſhields of mighty men. 5 Thy two breaſts are like two young roes that are twins, which feed among the lilies. 6 Until the day break, and the ſhadows flee away, I will get me to the mountain of myrrhe, and to the hill of frankincenſe. 7 Thou art all fair, my love, *there* is no ſpot in thee. 8 Come with me from Lebanon, my ſpouſe, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from the mountains of the leopards. 9 Thou haſt raviſhed my heart, my ſiſter, my ſpouſe; thou haſt raviſhed my heart with one of thine eyes, with one chain of thy neck. 10 How fair is thy love, my ſiſter, my ſpouſe? how much better is thy love than wine? and the ſmell of thine ointments than all ſpices? 11 Thy lips, O my ſpouſe, drop as the honey-comb: honey and milk are under thy tongue, and the ſmell of thy garments is like the ſmell of Lebanon. 12 A garden incloſed is my ſiſter, my ſpouſe: a ſpring ſhut up, a fountain ſealed. 13 Thy plants are an orchard of pomegranates, with pleaſant fruits, camphire, with ſpikenard, 14 Spikenard and ſaffron, calamus and cinnamon, with all trees of frankincenſe, myrrhe and aloes, with all the chief ſpices. 15 A fountain of gardens, a well of living waters, and ſtreams from Lebanon. 16 Awake, O north-

north-wind, and come thou ſouth, blow upon my garden, *that* the ſpices thereof may flow out: let my beloved come into his garden and eat his pleaſant fruits.

Behold thou art fair] The Lord of the Church is here introduced, deſcribing the beautiful State of it, under the Perſon of a lovely Virgin; whoſe elegant Features are particularly repreſented to raiſe Admiration and Love in others, and to give the Church the Comfort of being ſo amiable in his Eyes, whom no Beauty can pleaſe but that which is Divine. And they are repreſented by Compariſons borrowed from the Country: Which was moſt ſuitable to a *Bucolick*, or *Paſtoral* Poem.

Thy Temples are like a Piece of a Pomegranate within thy Locks] Here *two* or *three* Words puzzle Interpreters. Firſt, that which we tranſlate *Temples*; which are not reckon'd as a Part of the Beauty of the Face, eſpecially being covered by the *Locks*: And why they ſhould be liken'd to *a Slice of a Pomegranate*, is hard to tell. *Grotius* therefore, by the Temples underſtands the *Cheeks* (as the *Vulgar* doth) which in regard of their Redneſs, are like to the Grains, or Kernels within a Pomegranate. So the *Chaldee* indeed interprets the other Word, *a Piece of Pomegranate*; when he thus gloſſes, *they are repleniſhed* (viz. juſt and pious Men, to whom he applies it) *with Precepts, as a Pomegranate*; i. e. as a Pomegranate is with Kernels or Grains with which it abounds, and to which that Interpreter, no doubt, hath Reſpect.

But the learned Dr. *Caſtell* has more clearly explained theſe Words, and the laſt alſo; and has made them all eaſy and natural, by ſhewing that the whole Clauſe is thus moſt exactly tranſlated: As the *Flower of the Pomegranate, ſo are thy Cheeks without a Veil.* So he tranſlates the laſt Words, which we met withal before, Ver. 1. *Mibbaath letſammetach*, not *within thy Locks*, but *without thy Veil*; that is, when thy Veil is laid aſide, thy Cheeks appear of a moſt lovely Colour; for ſuch is that of the Pomegranate Flower; the pureſt White and Red, moſt exactly mixed.

Thou haſt raviſhed mine Heart with one of thine Eyes, with one Chain of thy Neck] All the Difficulty here is, what may be thought to be meant *by one of her Eyes, and one Chain of her Neck.* Some take *Eyes* to ſignify Faith and Charity; others the Church of the *Jews* and *Gentiles*; and then *one Eye* muſt ſignify the Glance, one Look of thy Eyes. But *Alcuimus*, by the Word *one*, underſtands *Oneneſs*, or *Unity*; and by the Eyes (as Ver. 1.) the Paſtors and Guides of the Church; and by the one *Wreath of Hair about the Neck*, the pious Unity of the People ſubject to them.

It may be interpreted alſo, *the leaſt Glance I have of thee and of thy Beauty, mightily engages my Love to thee*; for the Eyes are the very *Seat of Love*, as Abundance of Authors expreſs it.

A Garden encloſed is my Siſter, my Spouſe] Some good Authors think, that *Solomon* here deſcribes a perfect Virgin; *like a Garden newly encloſed, in which no Seed hath been ſown*; as the Doctors ſpeak in *Perke Eliezer*, Cap. 21. which hath made ſome Chriſtian Writers apply this to the Care of the Church, to preſerve herſelf pure and undefiled, *&c.* But it is more agreeable to what goes before, and follows after, to expound it, as *Theodoret* does, of the Church bringing forth not only the Fruits of Godlineſs and Virtue, but all Sorts and Variety of Fruit, like an excellent Garden; and therefore guarded by the ſingular Care and Providence of her Lord and Owner, from Tyrants and Hereticks; who, like wild Beaſts or Thieves, would deſtroy or deflower her.

A Fountain ſealed] It's poſſible, ſays *Patrick*, that theſe Words may be a Deſcription of the Chriſtian *Font* or Baptiſm; to which none were admitted, but ſuch as ſincerely renounced all Wickedneſs, reſolving and promiſing to lead a holy Life. Which Senſe *Theodoret* may be thought to have expreſſed, when he ſaith, the Church is compared to a *Fountain ſealed*, as not lying expoſed to all Comers, but only to thoſe who are worthy. Tho' his next Words ſeem to confine this Paſſage to the Myſteries, in the other Sacrament of *Chriſt's* Body and Blood; which they only that are already initiated in the Chriſtian Church can partake of; and not all they neither, but ſuch only as do not after their Initiation wallow again in Filthineſs; but live accurately, or purify themſelves by Repentance, if they fall into any Sin.

CHAP. V.

Chriſt *anſwers the Church's Invitation. She confeſſes her Negligence. Her Charge to the Daughters of* Jeruſalem, *and their Anſwer. A Deſcription of* Chriſt *by his Graces, in whom ſhe boaſts.*

Ver. 1. I Am come into my garden, my ſiſter my ſpouſe; I have gathered my myrrh with my ſpice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved. 2 I ſleep, but my heart waketh: it is the voice of my beloved that knocketh, ſaying, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. 3 I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them? 4 My beloved put in his hand by the hole of the door, and my bowels were moved for him. 5 I roſe up to open to my beloved, and my hands dropped *with* myrrhe, and my fingers with ſweet ſmelling myrrhe, upon the handles of the lock. 6 I opened to my beloved, but my beloved had withdrawn himſelf, and was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him but he gave me no anſwer. 7 The watchmen that went about the city, found me, they ſmote me, they wounded me; the keepers of the walls took away my vail from me. 8 I charge you, O daughters of Jeruſalem, if ye find my beloved, that ye tell him that I am ſick of love. 9 What is thy beloved more than another beloved, O thou fairеſt among women? what is thy beloved more than another beloved, that thou doſt ſo charge us? 10 My beloved is white and ruddy, the chiefeſt among ten thouſand. 11 His head is as the moſt fine gold, his locks are buſhy, and black as a raven. 12 His eyes are as the eyes of doves by the rivers of waters, waſhed with milk, and fitly ſet. 13 His cheeks are as a bed of ſpices, as ſweet flowers: his lips like lilies, dropping ſweet ſmelling myrrhe. 14 His hands are as gold rings ſet with the beryl: his belly is as white ivory overlaid *with* ſapphires. 15 His legs are as pillars of marble, ſet upon ſockets of fine gold: his countenance is as Lebanon, excellent as the cedars. 16 His mouth is moſt ſweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jeruſalem.

Unto that Invitation which is made by the Spouſe in the latter End of the foregoing Chapter, the Bridegroom here gives an Anſwer; and teſtifies his Acceptance by coming to taſte the Fruit of his Garden, nay, to make a Feaſt in it; of which He calls his Friends and Companions to be Partakers, after the Manner of thoſe Countries. His receiving Fruit from his Garden is expreſſed in theſe Words, *I have gathered my Myrrh*, with the reſt of the Spices ment[ioned]

ed in the former Chapter. Then follows the Feaſt (which they always made when they gather'd the Fruits of the Earth) in theſe Words, *I have eaten my Honey-comb with my Honey*, &c. Which is put inſtead of all other Things, becauſe it was one of the greateſt Entertainments of thoſe Countries: As appears from hence, that it was among the Preſents ſent to *Joſeph* when Viceroy of *Egypt*, Gen. xliii. 11. and brought to *David* by the great Men of the Country, as Part of his Proviſion, while he dwelt among them in his Banishment, 2 *Sam.* xvii. 29. and is mentioned alſo by *Homer*, at the Entertainment which *Hecamede* gave *Nestor* and *Patroclus*; before whom ſhe ſet *green* or *fresh Honey*.

...nd as that comprehends all Royal Dainties that were to be eaten, ſo *Wine* and *Milk*, all the Liquors at this Feaſt: Whereby is repreſented the Joy he took in this Fruit of his Garden. In which Joy he would have all good Men, and Angels themſelves (*Luke* xv. 7, 10.) to participate in the higheſt Meaſure; that their Joy, as our Lord ſpeaks, may be full: For that's the Meaning of *Drink, yea, drink abundantly, O Beloved.*

By the Particulars of the Entertainment may be underſtood the Evangelical Doctrine, and the Good Works of *Chriſtians*: If by *Myrrh* and *Spices* any ſpecial Thing be deſigned, I ſhould think, ſays *Patrick*, it is the Martyrs, who offer'd up themſelves moſt acceptable Sacrifices unto *Chriſt*, and made greater Joy in Heaven, than the mere Repentance could do. And the Joy that *Chriſt* took in ſuch victorious Souls, as laid down their Lives for Him, did but heartily entertain his Doctrine, is expreſſed by their Feaſting with him, Rev. iii. 20.

The laſt Words, *Eat, O Friends, drink*, &c. may properly be applied to the *Euchariſt*: Where we feaſt with *Chriſt* on his Sacrifice, and He feaſts with us, beholding our Love to Him and one to another.

At Ver. 2. begins a new *Scene*, or Part of this Pastoral Song: Wherein *Solomon* repreſents himſelf as having loſt that clear Sight of the *Meſſiah*, which he had in the foregoing Viſion, Ch. iii. 4. (for they could not always keep up their Minds to ſuch a Pitch of Contemplation) but falling into a Trance, thought he heard his Voice (tho' he ſaw not his Perſon) ſpeaking to his Spouſe: Whom *Solomon* conceives to be in the ſame Condition, wherein he then was himſelf, and to hear thoſe Words ſpoken, Ver. 1. between ſleeping and waking. So the firſt Words of this Verſe ſignify, *I ſlept, but my Heart waketh*; the ſame with thoſe of *Balaam*, Numb. xxiv. 4. *falling* (aſleep) *but having my Eyes open.* In which Condition the *Greeks* deſcribe their *Saturn*; of whom they ſay, *ſleeping he ſaw, and waking he ſlept.*

She therefore having but an imperfect Senſe of his Kindneſs to her, and Preſence with her, he awakens her to attend more lively to his Love; which He was deſirous more fully to diſcover; and therefore calls upon her by more Names of Endearment than ever: for here are *four* put together, the following riſing ſtill higher than the foregoing. And he repreſents (after the Manner of Lovers) what he had ſuffered to gain her Affection: Which ſeems to be the Meaning of the laſt Words, *My Head is filled with Dew, and my Locks with the Drops of the Night.* Wherein he is repreſented as a beautiful *Nazarite*, having buſhy Hair, and many Locks (as *Samſon* had) who having travelled all night to viſit her, was thereby very wet. For there were two Sorts of Dew; the *Morning Dew*, which was ſoon gone, *Hoſ.* vi. 4. xiii. 3. and that *Dew which fell in the Night*, and lay long, and wet thoſe who were in it very much; whereby is ſignified in Scripture, hardſhips and great Afflictions, *Dan.* iv. 25.

Some indeed by *Dew*, underſtand the Evangelical Doctrine, by which innumerable Souls were begotten to *Chriſt*, as *David* propheſied *Pſ.* cx. 3. But this is not agreeable to what follows; and their Reaſon for this Expoſition is not true, that *Dew* is always taken in a good Senſe; for I have ſhewn the contrary; and the *Dropping* of the Prophets (a Metaphor taken from *Dew*) is their propheſying *againſt a Place*, and threatening Judgments to come upon it, *Ezek.* xxi. 2. *Amos* vi. 16. which inclines me to think, that *Solomon* here rather alludes to the laſt Verſe of the cxth *Pſalm* (if he had that Pſalm in his Eye) which predicts the Troubles and Afflictions of the *Meſſiah*, by *drinking of the Brook in the Way.*

CHAP. VI.

An Enquiry after Chriſt; *the Church's Anſwer, and Confeſſions of her Faith in* Chriſt. Chriſt *ſhews the Graces of his Church, diſcovers his Affection for her, and invites her to return to him again.*

Ver. 1. WHither is thy beloved gone, O thou faireſt among women? whither is thy beloved turned aſide? that we may ſeek *him* with thee. 2 My beloved is gone down into his garden, to the beds of ſpices, to feed in the gardens, and to gather lilies. 3 I am my beloveds, and my beloved is mine: he feedeth among the lilies. 4 Thou art beautiful, O my love, as Tirzah, comely as Jeruſalem, terrible as an army with banners. 5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead. 6 Thy teeth are as a flock of ſheep which go up from the waſhing, whereof every one beareth twins, and *there* is not one barren among them. 7 As a piece of a pomegranate are thy temples within thy locks. 8 There are threeſcore queens, and fourſcore concubines, and virgins without number. 9 My dove, my undefiled is but one; ſhe is the only one of her mother, ſhe is the choice one of her that bare her: the daughters ſaw her and bleſſed her; yea, the queens and the concubines, and they praiſed her. 10 Who is ſhe that looketh forth as the morning, fair as the moon, clear as the ſun, and terrible as an army with banners? 11 I went down into the garden of nuts to ſee the fruits of the valley, and to ſee whether the vine flouriſhed, and the pomegranates budded. 12 Or ever I was aware, my ſoul made me like the chariots of Amminadib. 13 Return, return, O Shulamite, return, return, that we may look upon thee: what will ye ſee in the Shulamite? as it were the company of two armies.

Thou art beautiful, O my Love, as Tirzah] *Tirzah* was a beautiful Situation in the Country of *Ephraim*; and therefore made choice of after theſe Times by *Jeroboam* for the Seat of the Kingdom; and ſo continued till the Building of *Samaria*, as we read 1 *Kings* xiv. 17. xv. 21, 23. and ſeveral other Places; to which add *Joſh.* xii. 24. The very Original of the Word, ſignifies as much as *Urbs amabilis*, or a City that pleaſeth one; and therefore choſen by one of the antient Kings of *Canaan*, for the Place of his Reſidence.

And leſt this ſhould not be nigh enough, he compares her to *Jeruſalem*, which was the moſt lovely Place in the Territories of *Judah*, and indeed of the whole Country. For which Cauſe, as it had been the Seat of one of the Kings of *Canaan*, ſo the Royal Palace of *David*, nay, the Houſe of God himſelf, was afterward there built; and is called by *Jeremiah* in his Lamentations, *the Perfection of Beauty, the Joy of the whole Earth*, Ch. ii. 15. as the moſt famous City in the Eaſt.

And as ſhe had commended Him before, not only for his Beauty but Majeſty; ſo He doth here, in the laſt Place, call her *terrible as an Army ſtanding in Battalia*;

talia; ſtriking an Awe into Beholders. So, ſays *Patrick*, I think it is to be expounded, as referring ſtill to the Goodlineſs of her Aſpect, and not to her being invincible, inexpugnable, and ſtriking Terror into her Enemies; as ſome interpret the whole Verſe. Every Part of which ſeems to be a new Proof, that *Solomon* ſpeaks not in this Book of one ſingle Perſon (whom ſome fancy the *Shulamite*, others *Pharaoh*'s Daughter; whom others take for one and the ſame) under the Name of the Spouſe; but of a Body or Society of Men: For none elſe can be fitly compared to Cities, nay, to great Armies drawn up under their Banners. Which laſt Part of this Verſe may be applied to the comely Order which *Chriſt* appointed in his Church; which, while it was preſerved, made the Church very venerable in the World. Some refer this *Terribleneſs*, as we tranſlate it, to the *Gravity*, or rather *Severity* of her Countenance, which forbad all wanton Approaches to ſo great a Beauty.

There are threeſcore Wives, and fourſcore Concubines] Here, moſt think, *Solomon* alludes to the Number of his own Wives; who were fewer, they ſuppoſe, in the Beginning of his Reign (as *Bochart* himſelf gathers from theſe Words) and that then he compoſed this Song, before he let the Reins of his Luſt ſo prodigiouſly looſe, as afterwards we read he did, 1 *Kings* xi. 1, *&c.* But it is not at all likely that he had ſo many as are here mentioned, while his Mind was filled with ſuch divine Raptures as theſe. And therefore, I ſuppoſe, ſays *Patrick*, he alludes to the Cuſtom of other Princes in the Eaſt; who, beſides their principal Wives, that were ſolemnly eſpouſed and endowed, had alſo another Sort, who were neither; and yet were Wives, called by the *Hebrews*, *Philagſhim*, *Concubines*. And ſuch a Difference the *Romans* antiently made between her whom they called *Matrona*, who was only taken in Marriage; and her whom they called *Mater-familias*, who was taken alſo to order and govern the Family, and whoſe Children inherited.

And then *threeſcore* and *fourſcore* are only a certain Number for an uncertain; not the preciſe Number of theſe Wives and Concubines. *Theodoret* thinks, by theſe are myſtically intended ſeveral Ranks of Chriſtians in the Church; ſome more, ſome leſs perfect. But *Patrick* thinks it is much better to accommodate theſe to the ſeveral Sorts of Heretical and Schiſmatical Churches. Some of which gloried in the Multitude of their Followers, and in their Wealth and Splendor: But Chriſt hath only one Catholick Church, more glorious than them all put together; as it follows here in the next Verſes.

CHAP. VII.

A farther Deſcription of the Church's Face. Chriſt's Deſign to viſit the Church. She profeſſes her Faith, and invites him to a Communion with her.

Ver. 1. HOW beautiful are thy feet with ſhoes, O princeſs daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning work man. 2 Thy navel is like a round goblet, *which* wanteth not liquor: thy belly is like an heap of wheat, ſet about with lilies. 3 Thy two breaſts are like two young roes *that* are twins. 4 Thy neck is as a tower of ivory, thine eyes like the fiſh-pools in Heſhbon, by the gate of Bath-rabbim: thy noſe is as the tower of Lebanon, which looketh toward Damaſcus. 5 Thine head upon thee is like Carmel, and the hair of thine head like purple, the king is held in the galleries. 6 How fair and how pleaſant art thou, O love, for delights? 7 This thy ſtature is like to a palm-tree, and thy breaſts to cluſters of grapes. 8 I ſaid I will go up to the palm-tree, I will take hold of the boughs thereof: now alſo thy breaſts ſhall be cluſters of the vine, and the ſmell of thy noſe like apples; 9 And the roof of thy mouth like the beſt wine, for my beloved, that goeth down ſweetly, cauſing the lips of thoſe that are aſleep to ſpeak. 10 I am my beloveds, and his deſire is towards me. 11 Come, my beloved, let us go forth into the field: let us lodge in the village. 12 Let us get up early to the vineyards, let us ſee if the vine flouriſh, *whether* the tender grape appear, and the pomegranates bud forth: there will I give thee my loves. 13 The mandrakes give a ſmell, and at our gates are all manner of pleaſant fruits, new and old, *which* I have laid up for thee, O my beloved.

They who earneſtly ſolicited the Return of the Spouſe in the Concluſion of the former Chapter, ſeem now to have a View of her again, and praiſe her Perfection in a new Method; beginning at the Feet and ſo upward (whereas before, Ch. iv. her Deſcription was from the Head and ſo downward) becauſe they ſaw her in Motion; when ſhe went away and now at her Return to them: Whom they call the *Princes Daughter*, alluding to *Pſ.* xlv. 13, 14. and conceiving her to be that Royal Bride, whoſe Cloathing is there repreſented as very glorious. And accordingly they admire her very *Shoes* or *Sandals* (by whoſe Shape the Beauty of the Feet was diſcerned) which were wont to be ſet with *Gems*, as we learn from many Authors, ſee *Judith* 4. xvi. 9.

The Joints of thy Thighs are like Jewels, the Work of the Hands of a cunning Workman] Now the Feet not being conſidered here as naked, in all Reaſon we ought not to expound the next Words of the naked *Thighs* (the Diſcovery of which had been immodeſt) but of the Cloathing of them round about. For ſo that Word which we tranſlate *Joints* is expounded by others, the *Circuit*, or, as the LXX. the whole *Proportion* or *Model*; which was as fine as the Ornament that adorned them. So *Chelaim* ſignifies; which *Solomon* here obſerves is an *Arabick* Word, denoting not *Jewels*, (as we tranſlate it) but the *fine Attire* or *Trimming*, wherewith Women deck themſelves to ſet off their Beauty.

Which agrees with what follows, *The Work of the Hands of a cunning Workman*. Where *Workman* ſignifies, not any Artificer, but a *Goldſmith*, who makes Wires, Laces, Wreaths, Rings, and ſuch like little Ornaments of Gold and Silver, as Women uſed.

Chriſtian Writers apply this to the Apoſtles, going through the World to preach the Goſpel, whoſe Stedfaſtneſs herein, may be alſo here repreſented; tho' it may as well be applied to *Chriſtians* going chearfully to worſhip God in their publick Aſſemblies.

Thy Navel is like a round Goblet, &c.] The Garments, I doubt not, ſays *Patrick*, of theſe Parts are ſtill deſcribed in this Verſe. For what Reſemblance hath the *Belly* itſelf of any Perſon (which, beſides, had not been ſeemly to deſcribe) unto *an Heap of Wheat ſet with Lilies?* And they ſeem to me to have had in their Eyes, that *Apparel of wrought Gold*, mentioned *Pſ.* xlv. 13. aud repreſent that Part of it which covered the *Belly*, to be of *raiſed* or *embоſſed* Work reſembling an *Heap of Wheat*. By which it is poſſible may be meant, many *Sheaves of Wheat* embroidered round about (as the King's Daughter's Raiment was *Pſ.* xlv. 14.) with Flowers, eſpecially with *Lilies*. And then this was a Figure wherein Harveſt was repreſented. Which is no unlikely Conjecture; for antiently, nothing was more honourable than to follow Tillage and Paſturage. From whence it is, that we find in the latter End of *Homer*'s 18th *Iliad*; that the Device contrived by *Vulcan* in *Achilles*'s Shield, was Reapers, cutting down ripe Corn; and the King himſelf ſtanding in a Furrow, and providing a Dinner for them.

Now in the very Midſt of this Work, I conceive there was a *Fountain:* Which I take to be the Meani

of the first Words of the Verse, *Thy Navel is a round Goblet, which wanteth not Liquor*; that is, *a great Bowl or Bason was wrought in the Center of the Embroidery; full of Water, which ran from above continually into it.* Or, *a Conduit, running with several Sorts of Liquors, into a great Bowl.* Unto which the Word *hammazog* (importing a *Mixture*) seems to incline the Sense.

What is the mystical Meaning of this *Hieroglyphick* Vesture (as it may be called) is very hard to say. It may be applied to the Sacraments, which the Church administers to her Children; the Font in Baptism being represented by the former, and the Sacrament of the Lord's Supper by the other Part of this Figure.

CHAP. VIII.

The Church expresses her Desires of a nearer Intimacy with Christ. *Her Charge to the Daughters of* Jerusalem. *A Commendation of the Church for her Faith in* Christ. *She prays for a full Assurance of his Love. The Calling of the* Gentiles. *The Church prays for* Christ's *Coming.*

Ver. 1. O That thou wert as my brother that sucked the breasts of my mother; when I should find thee without, I would kiss thee, yea I should not be despised. 2 I would lead thee, and bring thee into my mothers house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate. 3 His left hand *should be* under my head, and his right hand should embrace me. 4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love until he please. 5 (Who is this that cometh up from the wilderness, leaning upon her beloved?) I raised thee up under the apple-tree: there thy mother brought thee forth, there she brought thee forth *that* bare thee. 6 Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death, jealousy is cruel as the grave: the coals thereof are coals of fire, *which hath* a most vehement flame. 7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned. 8 We have a little sister, and she hath no breasts: what shall we do for our sister, in the day when she shall be spoken for? 9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar. 10 I am a wall, and my breasts like towers: then was I in his eyes, as one that found favour. 11 Solomon had a vineyard at Baal-hamon, he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand pieces of silver. 12 My vineyard which is mine is before me: thou, O Solomon, must *have* a thousand, and those that keep the fruit thereof, two hundred. 13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it.* 14 Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices.

We have a little Sister, and she hath no Breasts: What shall we do for our Sister in the Day that she shall be spoken for] These are manifestly the Words of the Bride, says *Pool*, still continuing her Speech. The present Church, which was that of the *Jews*, speaks of the other future Church, which was to consist of the *Gentiles*, which she calls little, because she was the younger Sister, and then scarce had a Being; and she calls her her *Sister*, partly, because she was so in the Purpose of God, their common Father, tho' then a Stranger to him; and partly, to intimate, that the *Gentile* Church should be admitted to the Participation of the same Privileges with that of the *Jews*. — *Hath no Breasts.* No grown and full Breasts, as Virgins have when they are ripe for Marriage, *Ezek.* xvi. 7. which signifies the then doleful State of the *Gentiles*, which were not grown up into a Church Estate, and wanted the Milk or Food of Life, both for itself and for its Members. — *What shall we do for our Sister?* Teach us to know and perform our Duty to them, which is to embrace them with sincere and fervent Affections, to promote their Coming to *Christ*, and to rejoice in it, and not to envy or murmur at it, as the *Jews* did in the Days of *Christ*, and his Apostles. — *When she shall be spoken for.* To wit, for bringing her into the State of Matrimony; when *Christ* and his Apostles, and others the Ministers of the Gospel, who were Members of the *Jewish* Church, did speak and act for the Conversion of the *Gentiles.*

If she be a Wall, we will build upon her a Palace of Silver; and if she be a Door, we will inclose her with Boards of Cedar] This seems to be *Christ*'s Answer to the foregoing Question of the *Jewish* Church, concerning their Sister Church of the *Gentiles*, for which they were very solicitous. *Christ* therefore engages himself to take Care of her, and to provide for her, as the Matter may require, and best suit her Condition. If the *Gentiles*, when they are converted, shall be like a *Wall*, strong and firm in Faith, stedfast against all Assaults and Temptations; for a *Wall*, in Scripture Use, signifies Strength, *Isa.* xxvi. 1. *Jer.* xv. 20. and elsewhere. — *We*, my Father, and I, and the Holy Ghost, as the principal Builders, and my Ministers, as Workers with and under us. — *Will build upon her a Palace of Silver*, will add more Strength and Beauty to her, will enlarge and adorn her, make her more amiable in my Eyes, and more glorious in the Eyes of the World. — *And if she be a Door*, which is weaker than a Wall, and where the Enemy doth or may break in upon her; if she be weak in Faith, and sometimes overcome by the Tempter, yet we will not therefore reject and forsake her, but *we will inclose*, or (as many others render the Word) *strengthen*, or *fortify her with Boards of Cedar*, which are not only beautiful, but also strong and durable. If she be sincere, and open the Door of her Heart to me, tho' she be weak, I will come in to her, and make her stronger.

Thou, O Solomon, must have a thousand, and those that keep the Fruit thereof, two Hundred] These are the Church's Returns to *Christ*, who is here called *Solomon*, as he was Ch. iii. 9, 11. as elsewhere he is called *David.* Dost thou, O *Christ*, keep thine own Vineyard, which *Solomon* did not? Then surely it is meet that thou shouldest receive as large a Revenue from thy Vineyard, as he did from his. — *And those that keep the Fruits thereof, two Hundred.* Tho' the chief Revenue thereof belongeth, and is justly given to thee, yet thy Ministers, who serve thee in thy Vineyard, shall have, and are allowed by thee to receive, some Encouragement for their Service. See 1 *Cor.* ix. 7.

By *Breasts*, Ver. 10. some understand the *two Testaments*, or the *two Sacraments:* But these are rather *Christ*'s than the Church's Breasts. Others, the Church's fervent Love to *Christ*, and to all the Saints, for the Breasts signify Love, *Prov.* v. 19. *Cant.* i. 13. Others, her Fruitfulness, both in good Works, and in bringing up Children unto *Christ*, like a Nurse with her Breasts.

The Reader will observe, that we have not attempted an Explanation of a great Number of the Metaphors made use of in this Book; for the very best Authors know not what to make of, or how to apply many of them; and we thought it better to be quite silent, than to give Conjectures at random. Let it suffice to say, that the Design of the Book in general, is to describe the passionate Loves and happy Marriage of two Persons, their mutual Satisfaction in that happy State,

and the bleſſed Fruits and Effects thereof. But then it is not to be underſtood carnally, concerning the Nuptials of *Solomon* and *Pharaoh*'s Daughter, as ſome have vainly imagined; altho' the Occaſion of this Love and Marriage might poſſibly be taken from that; or rather, he makes an Alluſion to that; but ſpiritually, concerning God, or *Chriſt*, and his Church and People. This is ſufficiently evident from the Deſcriptions of this Bridegroom and Bride, which are ſuch as could not, with any Decency, be uſed or meant concerning *Solomon* and *Pharaoh*'s Daughter; as when he is brought in like a Country Shepherd, Ch. i. 7. and is called his Bride's Brother, Ch. v. 2. and when he gives ſuch high and exceſſive Commendations to himſelf, and when ſhe is made the *Keeper of Vineyards* and of *Sheep*, Ch. i. 6, 8. and to be like *Pharaoh*'s Horſes, to have *an Head like* Carmel, *a Noſe like a Tower*, *Eyes like Fiſh-pools*, *Teeth like a Flock of Sheep*, &c. Ch. vii. 4, 5. There are alſo many other ſuch Kind of Expreſſions and Deſcriptions, which being applied literally to *Solomon* and his Bride, are abſurd and monſtrous.

Hence it follows, that this Book is to be underſtood myſtically, or allegorically, concerning the ſpiritual Love and Marriage which is between God and *Chriſt*, and his Church, or every believing Soul. And this will appear more than probable from the following Particulars.

1. That the Scriptures both of the *Old* and *New Teſtament*, are full of myſtical and allegorical Paſſages, which being known and confeſſed, is needleſs to prove.

2. That the Doctrine of *Chriſt*, or the *Meſſiah*, and of his being the Head, Huſband, and Saviour of God's Church or People, was not only well known, at leaſt to the Prophets, and the wiſe and pious *Iſraelites*, in the Time of the *Old Teſtament*, but alſo in the Writings of *Moſes*, in the Books of *Pſalms* and *Proverbs*, and in the Prophets, as may be eaſily proved.

3. That God compares himſelf to a Bridegroom, and his Church to a Bride, *Iſa.* lxii. 5. *Hoſ.* ii. 16, 19, 20. In which Places, by comparing theſe with many other Texts of Scripture, by *God*, or the *Lord*, is meant *Chriſt*, the ſecond Perſon in the Godhead, who then was to come down, and ſince then did come from Heaven to Earth, for the Conſummation of that eternal Project, the Marriage between God and his People. Which alſo is confirmed by the Writings of the *New Teſtament* (which were deſigned for the Explication of the *Old*) in which *Chriſt* is expreſly declared to be the Bridegroom or Huſband of his Church, *Matt.* ix. 15. and xxii. 2. *John* iii. 29. 2 *Cor.* xi. 2. *Epheſ.* v. 23. *Rev.* xix. 7, *&c.*

The xlvth *Pſalm*, which is a Kind of Abridgment of this Book, was written concerning the *Meſſiah*, as Interpreters, both *Chriſtian* and *Jewiſh*, agree, and concerning the myſtical Marriage between *Chriſt* and his Church.

The antient *Jews*, comparing theſe ſacred Books which go in *Solomon*'s Name, to the three Parts of the Temple that he built, they liken the *Proverbs* to the Porch, *Eccleſiaſtes* to the Holy Place, and this *Canticle* to the moſt Holy; to ſignify that it is the Treaſury of the moſt ſacred and higheſt Myſteries of Holy Scripture. And, indeed, the Subject thereof is not ſo much concerning the ordinary State of the Elect, nor of the common Actions of their Faith and Piety, nor of God's ordinary Benefits beſtowed upon them; as of the firſt Fruits of the Virtues of the Age to come, of the inward Infuſion of *Chriſt*'s Grace into their Hearts, and of the unſpeakable Comforts of his Spirit, with the lifting up of the Soul and Mind, and of the ſtrong Effects of Faith in the greateſt Endeavours, and of the Divine Love, purged from all worldly Thoughts and Affections. All theſe are by *Solomon* repreſented in this Book, bringing in by a prophetick Spirit, *Chriſt* dead, riſen again, and aſcended into Heaven, after he had contracted a ſpiritual Marriage with the Church and every faithful Soul, coming from Time to Time (while ſhe is reſident in this World, expecting the Accompliſhment of the Marriage in Heaven) to viſit her with new Aſſurances of Love, and the Enjoyment of his Preſence, with inward Incitements to yield unto him all Duties of Love, Faith, Perſeverance and Invocation, and eſpecially to follow him with her Heart up to Heaven, where he reſides in Glory, and whither in his appointed Time, he will gather her, wherever ſhe is ſcattered, up unto him.

Theſe Virtues he deſcribes two Ways; in the one the Church or faithful Soul, prevents him with her Deſires and Prayers. In the other, ſhe is prevented by *Chriſt*, who preſents himſelf unto her unawares: To ſhew, on the one Side, it is proper for her to deſire with Fervency to reliſh theſe firſt Fruits; and on the other, that the Time and Means to obtain them are *Chriſt's* free Appointment, and when it pleaſeth him tho' he never quite deprives God's Children in the World, in Caſe they be deſired with a holy Zeal, and the Soul diſpoſed thereunto with a religious Preparation. If the Church receives them readily and fervently, there enſueth all Manner of Joy and Comfort; but if ſhe be ſlack and negligent therein, the Occaſion is loſt, and there follow great Troubles and Afflictions. Both Ways there always appeareth the infinite Love of *Chriſt*, and the Church's lively Faith and interchangeable Love. Whereupon ſhe burſts forth into divine Praiſes, and Admiration of her Bridegroom's Perfections, which ſhe viſh her in Faith, Love, and Joy. And *Chriſt* alſo on his Side, by his Approbation authorizeth and exalteth the Gifts and Graces which he hath conferred on the Church by the Spirit of Regeneration, and exhorts her to a lively and continual aiming at the Mark of her heavenly Vocation. Which ſhe alſo proteſts equally to deſire, framing herſelf, notwithſtanding, to the Neceſſity of ſtaying the Time prefixed by the Lord; praying him always to ſtrengthen her in her Weakneſs. *Chriſt* is brought in accompanied by his Friends, and the Church by her Companions. His Friends are the holy Angels, and glorified Spirits: Her Companions are the particular Churches, or the faithful Souls, or the who deſire to join themſelves unto her by Faith. *Chriſt* makes the Angels Partakers of his Rejoicing, becauſe the Work of his Grace. The whole Body of the Church communicates her Knowledge, Inſtruction and Light, to the faithful Souls, or to the particular Churches, extending her Care even to the *Gentiles*, whoſe Calling ſhe hath been informed and inſtructed by the Lord. Now it is to be conſidered, that whatever is ſpoken in this Book, in poetical and figurative Terms, muſt be directly referred to ſpiritual Meaning, to which it perfectly and properly belongs; which ſhould it be taken in any other Senſe, there would be nothing but monſtrous Abſurdities.

A

A N

EXPOSITION

O F

The Book of the Prophet *ISAIAH.*

The ARGUMENT.

The Prophecies of Iſaiah *may be divided into three Parts. The firſt Part includes ſix Chapters relating to the Reign of* Jotham; *the ſix following Chapters relate to the Reign of* Ahaz, *and all the reſt to the Reign of* Hezekiah. *The great Deſign of what he does, is, to foretel the Captivity of* Babylon, *the Return of the People from that Captivity, and the flouriſhing Kingdom of the* Meſſiah: *But the whole Book is highly ſerviceable to the Church of God in all Ages, for the Conviction of Sin, Direction in Duty, and Conſolation in Trouble; and its Author may be juſtly ſtiled a great Prophet, whether we conſider the Extent and Variety of his Predictions, the Sublimity of the Truths which he reveals, the Majeſty and Elegancy of his Stile, the Loftineſs of his* Metaphors, *or the Livelineſs of his Deſcriptions.*

. Jerom, *in his Introduction to* Iſaiah's *Prophecy tells us, that his Writings are, as it were, an* Abridgment *of the Holy Scriptures, and a Collection of all the moſt uncommon Knowledge, that the Mind of Man is capable of.*

rotius *compares this Prophet with the great* Grecian *Orator,* Demoſthenes; *for in him, ſays he, we meet with all the Purity of the* Hebrew *Tongue, as in the other, there is all the Delicacy of the* Attick *Taſte. Both are ſublime and magnificent in their Stile, vehement in their Emotions, copious in their Figures, and very impetuous, when they ſet off Things of an enormous Nature, or ſuch as are grievous or odious: But there is one Thing wherein the Prophet was ſuperior to the Orator, and that is, in the Honour of his illuſtrious Birth, and Relation to the Royal Family of* Judah; *and therefore what* Quintilian *ſays of* Corvinus Meſſala, *may be juſtly applied to him,* viz. *that he ſpeaks in an eaſy and flowing Manner, and in a Stile, which ſhews him to be a Man of Quality.*

s *touching his Perſon and Time, ſays* Pool, *he was of the King's Stock (for* Amoz *his Father, was Brother to* Azariah *King of* Judah, *as the beſt Writers agree) and he propheſied more than Sixty four Years, from the Time of* Uzziah, *to the Reign of* Manaſſeh, *whoſe Father-in-law he was (as the* Hebrews *write) and by whom he was put to Death. And in reading of the Prophets, this one Thing is to be obſerved, that they ſpeak of Things to come, as tho' they were now paſt, becauſe of the Certainty thereof, and that they could not but come to paſs, becauſe God had ordained them in his ſecret Counſel, and ſo revealed them to his Prophets.*

CHAP. I.

dah's Sins; her Judgments; her Worſhip is rejected. Exhortations to Repentance. Promiſes of Grace and Mercy. Threatnings of ſore Judgments; and Complaints by Reaſon of their Backſlidings.

1 THE viſion of Iſaiah the ſon of Amoz, which he ſaw concerning Judah and uſalem, in the days of Uzziah, Jotham, A-, and Hezekiah, kings of Judah. 2 Hear, heavens, and give ear, O earth: for the Lord h ſpoken, I have nouriſhed and brought up ldren, and they have rebelled againſt me. 3 e ox knoweth his owner, and the aſs his maſs crib: but Iſrael doth not know, my people h not conſider. 4 Ah ſinful nation, a people n with iniquity a ſeed of evil doers, children are corrupters, they have forſaken the Lord, have provoked the holy One of Iſrael unto r, they are gone away backward. 5 Why ſhould ye be ſtricken any more? ye will revolt more and more: the whole head is ſick, and the whole heart faint. 6 From the ſole of the foot even unto the head, *there* is no ſoundneſs in it; but wounds, and bruiſes, and putrifying ſores: they have not been cloſed, neither bound up, neither mollified with ointment. 7 Your country is deſolate, your cities are burnt with fire: your land, ſtrangers devour it in your preſence, and it is deſolate as overthrown by ſtrangers. 8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a beſieged city. 9 Except the Lord of hoſts had left unto us a very ſmall remnant, we ſhould have been as Sodom, and we ſhould have been like unto Gomorrah. 10 Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. 11 To what purpoſe is the multitude of your ſacrifices unto me? ſaith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beaſts, and I

delight

delight not in the blood of bullocks, or of lambs, or of he-goats. 12 When ye come to appear before me, who hath required this at your hand to tread my courts? 13 Bring no more vain oblations, incenſe is an abomination unto me, the new moons and ſabbaths, the calling of aſſemblies I cannot away with, *it is* iniquity, even the ſolemn meeting. 14 Your new-moons, and your appointed feaſts my ſoul hateth: they are a trouble unto me, I am weary to bear *them*. 15 And when ye ſpread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. 16 Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, 17 Learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow. 18 Come now let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool. 19 If ye be willing and obedient, ye ſhall eat the good of the land. 20 But if ye refuſe and rebel, ye ſhall be devoured with the ſword: for the mouth of the Lord hath ſpoken *it*. 21 How is the faithful city become an harlot! it was full of judgment, righteouſneſs lodged in it; but now murderers. 22 Thy ſilver is become droſs, thy wine mixt with water. 23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſs, neither doth the cauſe of the widow come unto them. 24 Therefore ſaith the Lord, the Lord of hoſts, the mighty one of Iſrael, Ah, I will eaſe me of mine adverſaries, and avenge me of mine enemies. 25 And I will turn mine hand upon thee, and purely purge away thy droſs, and take away all thy tin. 26 And I will reſtore thy judges as at the firſt, and thy counſellors as at the beginning: afterward thou ſhalt be called, The city of righteouſneſs, the faithful city. 27 Zion ſhall be redeemed with judgment, and her converts with righteouſneſs. 28 And the deſtruction of the tranſgreſſors, and of the ſinners *ſhall be* together, and they that forſake the Lord ſhall be conſumed. 29 For they ſhall be aſhamed of the oaks which ye have deſired, and ye ſhall be confounded for the gardens that ye have choſen. 30 For ye ſhall be as an oak whoſe leaf fadeth, and as a garden that hath no water. 31 And the ſtrong ſhall be as tow, and the maker of it as a ſpark, and they ſhall both burn together, and none ſhall quench *them*.

The Viſion of Iſaiah the Son of Amoz] The Signification of the Name *Iſaiah* is, *Salvation from the Lord*. He was of the Stock of *David*, and Lineage of *Chriſt*, and is called by Way of Eminence, the Evangelical Prophet. This Book is a Revelation or Prophecy, which was one of the two Means whereby God declared himſelf to his Servants in old Time, as *Numb.* xii. 6. and therefore the Prophets were called Seers, 1 *Sam.* ix. 9. *Iſaiah* was chiefly ſent to *Judah* and *Jeruſalem*, but in this Book are Prophecies concerning other Nations.

For they ſhall be aſhamed of the Oaks which ye deſired] That is, the Oaks which after the Manner of the Heathen, you have conſecrated to idolatrous Uſes, that under them you might worſhip your Idols, as they did. *Ezek.* vi. 13. *Hoſ.* iv. 3.

CHAP. II.

A Prophecy of Chriſt's *Kingdom, the Call of the* Gentiles, *and Rejection of the* Jews. *The great Majeſty and Power of God; and his Terrors on the Wicked. An Exhortation to fear God, and not to truſt in Man.*

Ver. 1. THE word that Iſaiah the ſon of Amoz ſaw, concerning Judah and Jeruſalem. 2 And it ſhall come to paſs in the last days, *that* the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; and all nations ſhall flow unto it. 3 And many people ſhall go and ſay, Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion ſhall go forth the law, and the word of the Lord from Jeruſalem. 4 And he ſhall judge among the nations, and ſhall rebuke many people: and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more. 5 O houſe of Jacob, come ye, and let us walk in the light of the Lord. 6 Therefore thou haſt forſaken thy people the houſe of Jacob, becauſe they be repleniſhed from the eaſt, and *are* ſooth-ſayers like the Philiſtines, and they pleaſe themſelves in the children of ſtrangers. 7 Their land alſo is full of ſilver and gold, neither *is there any* end of their treaſures; their land is alſo full of horſes, neither *is there any* end of their chariots. 8 Their land alſo is full of idols: they worſhip the work of their own hands, that which their own fingers have made. 9 And the mean man boweth down, and the great man humbleth himſelf: therefore forgive them not. 10 Enter into the rock, and hide thee in the duſt, for fear of the Lord, and for the glory of his majeſty. 11 The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the Lord alone ſhall be exalted in that day. 12 For the day of the Lord of hoſts *ſhall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he ſhall be brought low; 13 And upon all the cedars of Lebanon *that are* high and lifted up, and upon all the oaks of Bashan, 14 And upon all the high mountains, and upon all the hills *that are* lifted up, 15 And upon every high tower, and upon every fenced wall, 16 And upon all the ſhips of Tarſhiſh, and upon all pleaſant pictures. 17 And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low: and the Lord alone ſhall be exalted in that day. 18 And the idols he ſhall utterly abolish. 19 And they ſhall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth. 20 In that day a man ſhall caſt his idols of ſilver, and his idols of gold, which they made, *each one* for himſelf to worſhip, to the moles and to the bats: 21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majeſty, when he ariſeth

to ſhake terribly the earth. 22 Ceaſe ye from man whoſe breath *is* in his noſtrils: for wherein is he to be accounted of?

And it ſhall come to paſs in the laſt Days, that the Mountain of the Lord's Houſe ſhall be eſtabliſhed in the Top of the Mountains, and ſhall be exalted above the Hills; and all Nations ſhall flow unto it] *And*, or *now*, as this Particle is rendered, 1 *Sam.* ix. 1. — *In the laſt Days. In the Times of the Meſſiah*, or the Goſpel, as the Generality of *Jewiſh* and *Chriſtian* Writers underſtand it, as appears from the Uſe of this Phraſe, *Jer.* xlviii. 47, *&c.* and from the Converſion of the *Gentiles* here promiſed, which was not to be till that Time; and from the Nature of the Thing, for this was really the laſt Time and State of the Church in the World; the *Jewiſh* Pædagogy was to be aboliſhed, but Chriſt's Inſtitutions were to continue to the End of the World. — *The Mountain of the Lord's Houſe.* The Temple of the Lord which was upon Mount *Moriah*; which yet is not to be underſtood literally of that material Temple, but myſtically of the Church of God, as appears from the next following Words, which will not admit of a literal Interpretation, and from the flowing of all Nations into it, which was not to that Temple, nor indeed was fulfilled till that Temple was deſtroyed; and from the frequent Uſe of this Metaphor, *the Temple*, or, *the Houſe of the Lord*, concerning the Chriſtian Church; both in the *Old* and *New Teſtament*, *ſhall be exalted over the Hills*, ſhall be placed and ſetled in a moſt glorious Manner, being advanced above all other Churches and Kingdoms in the World. — *All Nations.* Thoſe *Gentiles* whom ye deſpiſe, and hoge to be abhorred and quite forſaken of God. — *Shall flow unto it.* Shall come in great Abundance, and with great Eagerneſs, like a River, as the Word ſignifies.

Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more] The Meaning of theſe Words is this; He ſhall root thoſe great Animoſities and Hoſtilities which were between *Jews* and *Gentiles*, Eph. ii. 13, *&c.* and between ſeveral Nations, ſubduing Mens Pride, Paſſions, and Luſts, which are the Cauſes of all Wars and Contentions; and working Humility, Meekneſs, and Self-denial, and true and fervent Love to all Men, from whence Peace neceſſarily follows. This was the Deſign of the Goſpel in all, and the Effect of it in thoſe that rightly received it. And that War and Diſſention, which were occaſioned by the Preaching of the Goſpel, as was foretold, *Matt.* x. 21, 22. it was wholly accidental, by Reaſon of Mens corrupt Intereſt and Luſts, which the Goſpel oppoſed, and it was not among thoſe who received the Goſpel in the Love of it, but between them and thoſe who were either open Enemies or falſe Friends to them and to the Goſpel. But if this Place be underſtood of an external and general Peace, which was to be in the World, in the Days of the *Meſſiah*, this alſo in due Time may be verified, when all *Iſrael* ſhall be ſaved, and the Fulneſs of the *Gentiles* ſhall be brought in, and both *Jews* and *Gentiles* ſhall be united together into one Fold, under *Chriſt* their great Shepherd; all which is propheſied and promiſed, *John* x. 16. *Rom.* xi. and elſewhere; for it is not neceſſary that all the Prophecies concerning the Kingdom of the *Meſſiah* ſhould be accompliſhed in an Inſtant, or at the Beginning of it; but it's ſufficient if they are fulfilled before the End of it, and ſome of them do manifeſtly belong to the laſt Days of that Kingdom. And therefore there is no Truth nor Weight in that Argument which the *Jews* bring from this Place, againſt our *Meſſiah*, becauſe of thoſe Wars which have hitherto been, and ſtill are among *Chriſtians*; for this doth not prove that theſe Wars ſhall never ceaſe; or that there ſhould not be ſuch a Peace in the World as they underſtand before the End of Chriſt's Kingdom.

CHAP. III.

Vers. 1. *Total Confuſion on both People and Rulers for their Sins. Peace to the Righteous, and Miſery to the Wicked. The Oppreſſion and Covetouſneſs of the Rulers. The Pride of their Women.*

1 FOR behold, the Lord, the Lord of hoſts doth take away from Jeruſalem, and from Judah, the ſtay and the ſtaff, the whole ſtay of bread, and the whole ſtay of water, 2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, 3 The captain of fifty, and the honourable man, and the counſellor, and the cunning artificer, and the eloquent orator. 4 And I will give children to *be* their princes, and babes ſhall rule over them. 5 And the people ſhall be oppreſſed, every one by another, and every one by his neighbour: the child ſhall behave himſelf proudly againſt the antient, and the baſe againſt the honourable. 6 When a man ſhall take hold of his brother of the houſe of his father, *ſaying*, Thou haſt cloathing, be thou our ruler, and *let* this ruin *be* under thy hand: 7 In that day ſhall he ſwear, ſaying, I will not be an healer; for in my houſe is neither bread nor cloathing; make me not a ruler of the people. 8 For Jeruſalem is ruined, and Judah is fallen: becauſe their tongue and their doings *are* againſt the Lord, to provoke the eyes of his glory. 9 The ſhew of their countenance doth witneſs againſt them, and they declare their ſin as Sodom, they hide *it* not: wo unto their ſoul, for they have rewarded evil unto themſelves. 10 Say ye to the righteous, that *it ſhall be* well *with him:* for they ſhall eat the fruit of their doings. 11 Wo unto the wicked, *it ſhall be* ill *with him:* for the reward of his hands ſhall be given him. 12 *As* for my people, children are their oppreſſors, and women rule over them: O my people, they which lead thee, cauſe *thee* to err, and deſtroy the way of thy paths. 13 The Lord ſtandeth up to plead, and ſtandeth to judge the people. 14 The Lord will enter into judgment with the antients of his people, and the princes thereof: for ye have eaten up the vineyard; the ſpoil of the poor is in your houſes. 15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? ſaith the Lord God of hoſts. 16 Moreover, the Lord ſaith, Becauſe the daughters of Zion are haughty, and walk with ſtretched-forth necks, and wanton eyes, walking, and mincing as they go, and making a tinkling with their feet: 17 Therefore the Lord will ſmite with a ſcab the crown of the head of the daughters of Zion, and the Lord will diſcover their ſecret parts. 18 In that day the Lord will take away the bravery of *their* tinkling ornaments about *their* feet, and *their* cauls, and *their* round tires like the moon, 19 The chains, and the bracelets, and the mufflers, 20 The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, 21 The rings, and noſe-jewels, 22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping-pins, 23 The glaſſes, and the fine linen, and the hoods, and the vails. 24 And it ſhall come to paſs, *that* inſtead of ſweet ſmell, there ſhall be ſtink; and inſtead of a girdle, a rent; and inſtead of well ſet hair, baldneſs; and inſtead of a ſtomacher, a girding of ſackcloth; *and* burning inſtead of beauty. 25 Thy men

ſhall fall by the ſword, and thy mighty in the war. 26 And her gates ſhall lament and mourn, and ſhe being deſolate, ſhall ſit upon the ground.

Iſaiah here deſcribes the grievous and manifold Judgments that would befal the *Jews*, as well the common People as the Rulers, becauſe of their many and crying Sins, and that God would take away every Thing that the *Jews* eſteemed, or boaſted themſelves of: But the Prophet aſſures the Godly, that the Almighty would defend them in the Midſt of Troubles. He threatens the People, becauſe of the Arrogance and Pride of their Women, who gave themſelves up to all Wantonneſs and Diſſoluteneſs, delighting to dreſs themſelves laſciviouſly, after the Manner of looſe and wanton Perſons. He declares that God will not only puniſh their Women, but their Huſbands, who ſuffered this Diſſoluteneſs, and alſo the Commonwealth, which hath not remedied thoſe Enormities.

CHAP. IV.

In the Extremity of Evils, Chriſt's *Kingdom ſhall be a Sanctuary.*

Ver. 1. AND in that day ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. 2 In that day ſhall the branch of the Lord be beautiful and glorious, and the fruit of the earth *ſhall be* excellent and comely for them that are eſcaped of Iſrael. 3 And it ſhall come to paſs, *that he that is* left in Zion, and *he-that* remaineth in Jeruſalem, ſhall be called holy, even every one *that* is written among the living in Jeruſalem: 4 When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment, and by the ſpirit of burning. 5 And the Lord will create upon every dwelling-place of mount Zion, and upon her aſſemblies a cloud, and ſmoak by day, and the ſhining of a flaming fire by night: for upon all the glory *ſhall be* a defence. 6 And there ſhall be a tabernacle for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

And in that Day ſeven Women ſhall take hold of one Man, ſaying, we will eat our own Bread and wear our own Apparel; only let us be called by thy Name to take away our Reproach] *In that Day*, of which he had been ſpeaking, Ch. ii. 3. in that calamitous Time. — *Seven.* Many; a certain Number for an uncertain. — *Shall take hold.* Shall ſue to him, and even lay Hands upon him, contrary to their Cuſtom, and their natural Modeſty. — *Of one Man.* Becauſe few Men ſhall ſurvive that dreadful Stroke. They who before were not contented with their own Huſbands, are now glad of the ſeventh Part of an Huſband. — *Wear our own Apparel.* We will eaſe thee of that Charge, which would otherwiſe fall upon thee by God's Law, *Exod.* xxi. 10. — *Let us be called by thy Name.* Own us for thy Wives. — *To take away our Reproach.* Virginity was eſteemed a Reproach, eſpecially among that People, becauſe it was a Token of Contempt from Men, and a Curſe of God; Children, the uſual Fruit of Marriage, being both an Honour to their Parents before Men, and a great Bleſſing of God, eſpecially to that People, from ſome of whoſe Loins the *Meſſiah* was to ſpring.

In that Day ſhall the Branch of the Lord be beautiful and glorious] By *Branch* underſtand, either, 1. The Church and People of *Iſrael*, often called God's *Vine*, or *Vineyard*, and the *Branch of the Lord's planting*, Iſa. lx. 21. Or, 2. The *Meſſiah*, who in Scripture is commonly defined by this Title, *the Branch*, Iſa. xi. 1. *Jer.* xxiii. 5. and xxxiii. 15. *Zech.* iii. 1. *Whoſe Name* is expreſly ſaid to be *the Branch*, Zech. vi. 12. of whom not only *Chriſtians*, but even the *Hebrew* Doctors underſtand it. For, after the foregoing Miſeries were brought on the *Jews*, by the Remainders of the *Grecian* Empire, of which *Daniel* propheſies exactly and particularly, and afterwards by the *Roman* Empire, the *Meſſiah* was born; and after that at the Deſtruction brought upon the *Jewiſh* City, Temple, and Nation by *Titus*, the Kingdom of the *Meſſiah*, became *beautiful and glorious*, as it is here deſcribed.

CHAP. V.

Iſrael *God's Vineyard*; *his Mercies and their Unthankfulneſs. Judgments denounced. The great Miſery of the* Jews. *God's Anger, and the* Chaldeans *againſt them.*

Ver. 1. NOW will I ſing to my well-beloved a ſong of my beloved touching his vineyard: My well-beloved hath a vineyard in a very fruitful hill. 2 And he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine, and built a tower in the midſt of it, and alſo made a wine-preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes. 3 And now, O inhabitants of Jeruſalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4 What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes? 5 And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it ſhall be eaten up: and break down the wall thereof, and it ſhall be troden down. 6 And I will lay it waſte: it ſhall not be pruned, nor digged, but there ſhall come up briers and thorns: I will alſo command the clouds that they rain no rain upon it. 7 For the vineyard of the Lord of hoſts is the houſe of Iſrael, and the men of Judah his pleaſant plant: and he looked for judgment, but behold oppreſſion; for righteouſneſs, but behold a cry. 8 Wo unto them that join houſe to houſe, *that* lay field to field, till *there* be no place, that they may be placed alone in the midſt of the earth. 9 In mine ears, ſaid the Lord of hoſts, Of a truth many houſes ſhall be deſolate, even great and fair without inhabitant. 10 Yea, ten acres of vineyard ſhall yield one bath, and the ſeed of an homer ſhall yield an ephah. 11 Wo unto them that riſe up early in the morning, *that* they may follow ſtrong drink, that continue until night, till wine enflame them. 12 And the harp and the viol, the tabret and pipe, and wine, are in their feaſts: but they regard not the work of the Lord, neither conſider the operation of his hands. 13 Therefore my people are gone into captivity, becauſe *they have* no knowledge: and their honourable men are famiſhed, and their multitude dried up with thirſt. 14 Therefore hell hath enlarged herſelf, and opened her mouth without meaſure; and their glory, and their multitude, and their pomp, and he that rejoiceth, ſhall deſcend into it. 15 And the mean man ſhall be brought down, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be hum-

bled

bled. 16 But the Lord of hoſts ſhall be exalted in judgment, and God *that* is holy, ſhall be ſanctified in righteouſneſs. 17 Then ſhall the lambs feed after their manner, and the waſte places of the fat ones ſhall ſtrangers eat. 18 Wo unto them that draw iniquity with cords of vanity, and ſin as it were with a cart-rope. 19 That ſay, Let him make ſpeed, and haſten his work, that we may ſee it: and let the counſel of the holy One of Iſrael draw nigh and come, that we may know it. 20 Wo unto them that call evil good, and good evil: that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter. 21 Wo unto them *that* are wiſe in their own eyes, and prudent in their own ſight. 22 Wo unto *them that* are mighty to drink wine, and men of ſtrength to mingle ſtrong drink: 23 Which juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him. 24 Therefore as the fire devoureth the ſtubble, and the flame conſumeth the chaff, ſo their root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt: becauſe they have caſt away the law of the Lord of hoſts, and deſpiſed the word of the holy One of Iſrael. 25 Therefore is the anger of the Lord kindled againſt his people, and he hath ſtretched forth his hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes were torn in the midſt of the ſtreets: For all this his anger is not turned away, but his hand *is* ſtretched out ſtill. 26 And he will lift up an enſign to the nations from far, and will hiſs unto them from the end of the earth: and behold, they ſhall come with ſpeed ſwiftly. 27 None ſhall be weary nor ſtumble amongſt them: none ſhall ſlumber nor ſleep: neither ſhall the girdle of their loins be looſed, nor the latchet of their ſhoes be broken. 28 Whoſe arrows are ſharp, and all their bowes bent, their horſes hoofs ſhall be counted like flint, and their wheels like a whirlwind. 29 Their roaring ſhall be like a lion, they ſhall roar like young lions: yea, they ſhall roar and lay hold of the prey, and ſhall carry it away ſafe, and none ſhall deliver it. 30 And in that day they ſhall roar againſt them, like the roaring of the ſea: and if one look unto the land, behold darkneſs and ſorrow, and the light is darkned in the heavens thereof.

Now will I ſing to my well-beloved, a Song of my beloved, touching his Vineyard] As *David* inſcribes his Pſalms *to his chief Muſician*; ſo the Prophet here, ſpeaking in the Perſon of God, directs this Hymn or Parable, poetically expreſſed, to his Well-beloved, *i. e.* Chriſt: The *Beloved* is the *Meſſias*, called often by that Title in the *Canticles*, by his Spouſe the Church. The Words tranſlated *Well-beloved*, and *Beloved*, are in the *Hebrew Jedidi*, and *Dodi*, agreeing both in Sound and Signification; and ſpoken here of the ſame Perſon, the *Meſſias*, who is called *Well-beloved*, in reſpect of his Father, being the Son of his Love, *Matt.* iii. 17. *Col.* i. 13. and *Beloved*, in reſpect to his Spouſe the Church, and known by that Title in the *Canticles*, to which Book it is probable the Prophet here alludes.

My Well-beloved hath a Vineyard] The Church is often repreſented under this Figure, as appears by the Texts quoted here in the Margin of our Bibles.

And now, O Inhabitants of Jeruſalem, judge, I pray you, betwixt me and my Vineyard] The Caſe is ſo plain, that God might venture to refer it to themſelves tho' they were Parties concerned. Here the Stile of the Parable is altered from the third Perſon (ſee Ver. 2.) to the firſt; a Variation common in Scripture; and the Senſe is the ſame, whether the Words are ſpoken by God, or by Chriſt, who is *One with the Father*.

Yea, ten Acres of Vineyard ſhall yield one Bath, and the Seed of an Homer ſhall yield an Ephah] A *Bath*, and an *Ephah*, are the ſame Meaſure, and they contain but the tenth Part of an *Homer*; ſee *Ezek.* xlv. 11. By this Computation, the Harveſt ſhould produce but the tenth Part of the Seed: We are to diſtinguiſh between an *Omer* and an *Homer*; the firſt Letter of the former Word in the *Hebrew* is *Ajin*, the firſt Letter of the latter is *Cheth*. An *Omer* is the tenth Part of an *Ephah*, Exod. xvi. 36. whereas an *Ephah* is but the tenth Part of an *Homer*.

Hell hath enlarged herſelf] The Word *Scheol*, ſignifies the Grave or State of the Dead. See Ch. xiv. 9. *Job* xxvi. 6. *Prov.* xv. 11.

Then ſhall the Lambs feed after their Manner, and the waſte Places of the fat ones ſhall Strangers eat] While Strangers devour the Poſſeſſions of thoſe who have grown rich by Oppreſſion; compare Ch. i. 7. the *Lambs*, *i. e.* Good Men ſhall be under the peculiar Care of Providence, and ſhall want nothing that is neceſſary for their Support. God is often repreſented as a Shepherd, and his Care of the Righteous deſcribed by their feeding ſecurely in rich Paſtures. *Pſ.* xxiii. 1. *Iſa.* lxv. 10.

CHAP. VI.

Iſaiah's *Call to the prophetick Office, with a Prediction of the Unſucceſsfulneſs of his Miniſtry, by reaſon of the Hardneſs of the People's Hearts.*

Ver. 1. IN the year that king Uzziah died, I ſaw alſo the Lord ſitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it ſtood the ſeraphims: each one had ſix wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and ſaid Holy, holy, holy is the Lord of hoſts, the whole earth *is* full of his glory. 4 And the poſts of the door moved at the voice of him that cried, and the houſe was filled with ſmoak. 5 Then ſaid I, Wo *is* me, for I am undone, becauſe I *am* a man of unclean lips, and I dwell in the midſt of a people of unclean lips: for mine eyes have ſeen the King, the Lord of hoſts. 6 Then flew one of the ſeraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar. 7 And he laid it upon my mouth, and ſaid, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy ſin purged. 8 Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for us? Then ſaid I, Here am I, ſend me. 9 And he ſaid, Go and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and ſhut their eyes: leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert and be healed. 11 Then ſaid I, Lord, how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate, 12 And the Lord have removed men far away, and *there be* a great forſaking in the midſt of the land. 13 But yet in it *ſhall be* a tenth, and it ſhall return, and ſhall be eaten: as a teil-tree, and as an oak whoſe

whoſe ſubſtance *is* in them, when they caſt *their leaves*: ſo the holy ſeed *ſhall be* the ſubſtance thereof.

I ſaw the Lord ſitting upon a Throne] That is, the Divine *Shekinah*, or the *Glory of the Lord*, as St. *John* explains it, *John* xii. 41. who alſo aſſures us that it was the *Logos*, or ſecond Perſon of the Bleſſed Trinity who now appeared, this Viſion having a particular Relation to the Times of the Goſpel, ſee Ver. 9, 10. It was the unanimous Senſe of the antient Church, that all the Divine Appearances in the *Old Teſtament*, were made by the Son of God, by whom all the Affairs of the Church were ordered from the Beginning. See this proved both from the *New Teſtament* and the Fathers, by Biſhop *Bull*, *Defenſ. Fid. Nicen.* Cap. 1. Sect. 1. Dr. *Allix* hath ſhewed that the antient *Jews* were of the ſame Opinion, in his *Judgment of the* Jewiſh *Church againſt the Unitarians*.

And his Train filled the Temple. Above it ſtood the Seraphims] God is always repreſented as attended with a numerous Train of Angels, ſee *Pſ.* lxviii. 17. *Deut.* xxxiii. 2. *Dan.* vii. 10. For this Reaſon the *Cherubims* were placed in the Temple, as over-ſhadowing the Mercy-ſeat, to which Poſture the next Words here allude, *Above it ſtood the Seraphims*, which might better be tranſlated, *Above him* (i. e. the Lord) *ſtood the Seraphims*. We read in *Ezekiel*, Ch. x. 20. xi. 22. that *the Cherubims were under the God of Iſrael, and his Glory was over them above*; but there God is repreſented, as carried by them in a triumphal Chariot, which the modern *Jews* call the *Mercavoh*, and the *Pſalmiſt* expreſſes by God's *riding upon the Heavens*, Pſ. lxviii. 33. and *flying upon the Wings of the Wind*, Pſ. xviii. 10. The *Seraphims* are called ſo from their bright Colour, like that of flaming Fire. See *Ezek.* i. 3. *Pſ.* civ. 4. There ſeem to be only two *Seraphims* repreſented in this Viſion, in Imitation of the two *Cherubims* over the Ark.

With Twain he covered his Face] Out of Reverence toward God, as being unable to bear the Glory of his Majeſty. See *Exod.* iii. 6. 1 *Kings* xix. 13.

With Twain he covered his Feet] Or lower Parts: The *Hebrew* expreſſes the Nakedneſs, or ſecret Parts, by the Feet. See *Gen.* xlix. 10. *Deut.* xxviii. 57. *Judg.* iii. 24. *Iſa.* vii. 20. The Expreſſion applied to Angels imports thoſe Imperfections, to which even the Angelical Nature is liable, when compared with the infinite Purity of the Divine Majeſty. See *Job* iv. 18. *The Stars themſelves not being pure in his Sight*, as the ſame holy Writer ſpeaks, Ch. xxv. 8.

With Twain he did fly] This denotes his Readineſs to execute God's Commands.

And one cried to another, and ſaid] From hence came the Cuſtom of ſinging Pſalms and Hymns alternately, which was uſed in the *Jewiſh* Church. See *Ezra* iii. 11. and from thence derived unto the *Chriſtians*. Thus many Interpreters underſtand St. *Paul*'s Words, *Eph.* v. 19. *ſpeaking to one another in Pſalms and Hymns*. The ſame Cuſtom is mentioned by *Pliny*, in his famous Epiſtle to *Trajan*, Lib. x. Ep. 97. where he gives an Account of the *Chriſtians*, and deſcribing their Manner of Worſhip, ſaith, that they do *Carmen Chriſto quaſi Deo dicere ſecum invicem, They ſing by Turns an Hymn to Chriſt as God.*

Then flew one of the Seraphims to me, having a live Coal in his Hand] Signifying thereby the Gift of Utterance, repreſented by fiery Tongues, *Acts* ii. 3. and the Efficacy of God's Word uttered by the Prophets, compared elſewhere to Fire, *Jer.* v. 14. xxiii. 29. The Uſe of Fire is likewiſe to cleanſe and purify. See the following Verſe.

And he laid it upon my Mouth] To ſignify, that all the Gifts and Graces that purify the Mind, and enable us for the Diſcharge of any particular Function, come from God. Compare *Jer.* i. 9.

Who will go for us] So God ſpeaks in the plural Number, *Gen.* i. 26. which is juſtly thought to imply a Plurality of Divine Perſons: For it cannot be ſaid with any Probability, that God is deſcribed in *Geneſis*, as adviſing with, or communicating his Purpoſes to the Angels, which is the Fancy of the *Rabbins*; becauſe the Hiſtory of the Creation takes no Notice of Angels, and conſequently there is no Ground for interpreting any Text in the *firſt Chapter of Geneſis* with relation to them.

Go tell ye this People, hear ye indeed, but underſtand not] The Imperative is put for the Future; ſee Ch. ii. 9. and ſo the *Septuagint* here underſtand. The Threatning is denounced for their former Contempt of God's Meſſages. Compare *Matt.* xiii. 12, &c.

Make the Heart of this People fat, &c.] The Prophets are ſaid to do Things, when they declare God's Purpoſe of doing them. See *Jer.* i. 10. *Ezek.* xliii. 3. So here *Iſaiah* is ſaid to *harden the People's Heart, and to blind their Eyes*, i. e. to declare this to be the Event of his Preaching; which Prophecy ſhould be more ſignally accompliſhed, when the *Jews* ſhould reject the Preaching, both of *Chriſt* and his Apoſtles. This St. *John* expreſſes by *hardening their Heart*, John xii. 40. So that it becomes inſenſible. Compare *Pſ.* cxix. 70. God is ſaid to harden Mens Hearts by thoſe very Means of Grace, which are in themſelves proper to produce a quite contrary Effect; but withal he foreſees, that meeting with a perverſe and refractory Temper, they will in the Event make them more obdurate, and he is reſolved, for great and wiſe Reaſons, not to hinder it.

Then ſaid I, Lord, how long? And he anſwered, until the City be waſted without Inhabitant] The Prophet aſks, how long ſhall this Blindneſs or Obſtinacy, and the Puniſhments which it will bring upon this People continue? To which Queſtion God returns an Anſwer to this Effect: There is no Hope of Reformation; the People will be irreclaimable, and God will continue his Judgments, till at laſt they end in a final Deſolation; their Country will be laid waſte, and the Inhabitants carried away captive to *Babylon*: And the ſame Incredulity under the Goſpel, will have the ſame, or worſe Effects; *for the Romans ſhall take away both the Place and Nation.*

CHAP. VII.

The Royal Family of Judah *being under great Apprehenſions from the Invaſion of* Rezin *and* Pekah, *the Prophet aſſures them, that their Family ſhould not be extinct, but the* Meſſias, *in due Time, ſhould riſe out of it; and theſe two Kings and their Kingdoms be deſtroyed; but foretels other Calamities to* Judah.

Ver. 1. AND it came to paſs in the days of Ahaz the ſon of Jotham, the ſon of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the ſon of Remaliah, king of Iſrael, went up toward Jeruſalem to war againſt it, but could not prevail againſt it. And it was told the houſe of David, Saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then ſaid the Lord unto Iſaiah, Go forth now to meet Ahaz, thou, and Shear-jaſhub thy ſon, at the end of the conduit of the upper pool in the high-way of the fullers field: 4 And ſay unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of theſe ſmoaking fire-brands, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah: 5 Becauſe Syria, Ephraim, and the ſon of Remaliah have taken evil counſel againſt thee, ſaying, 6 Let us go up againſt Judah, and vex it, and let us make a breach therein for us, and ſet a king in the midſt of it, even the ſon of Tabeal: 7 Thus ſaith the Lord God, It ſhall not ſtand, neither

neither ſhall come to paſs. 8 For the head of Syria is Damaſcus, and the head of Damaſcus is Rezin; and within threeſcore and five years ſhall Ephraim be broken, that it be not a people. 9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs ſon: If ye will not believe, ſurely ye ſhall not be eſtabliſhed. 10 Moreover the Lord ſpake again unto Ahaz, ſaying, 11 Aſk thee a ſign of the Lord thy God, aſk it either in the depth, or in the height above. 12 But Ahaz ſaid, I will not aſk, neither will I tempt the Lord. 13 And he ſaid, hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? 14 Therefore the Lord himſelf ſhall give you a ſign, Behold, a virgin ſhall conceive, and bear a ſon, and ſhall call his name Immanuel. 15 Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good. 16 For before the child ſhall know to refuſe the evil, and chooſe the good, the land that thou abhorreſt ſhall be forſaken of both her kings. 17 The Lord ſhall bring upon thee and upon thy people, and upon thy fathers houſe, days that have not come, from the days that Ephraim departed from Judah; even the king of Aſſyria. 18 And it ſhall come to paſs in that day, *that* the Lord ſhall hiſs for the fly, that is in the uttermoſt part of the rivers of Egypt, and for the bee that is in the land of Aſſyria. 19 And they ſhall come, and ſhall reſt all of them in the deſolate valleys, and in the holes of the rocks, and upon all thorns, and upon all buſhes. 20 In the ſame day ſhall the Lord ſhave with a raſor *that is* hired, namely by them beyond the river, by the king of Aſſyria, the head, and the hair of the feet: and it ſhall alſo conſume the beard. 21 And it ſhall come to paſs in that day, *that* a man ſhall nouriſh a young cow, and two ſheep: 22 And it ſhall come to paſs for the abundance of milk *that* they ſhall give, he ſhall eat butter: for butter and honey ſhall every one eat *that is* left in the land. 23 And it ſhall come to paſs in that day, *that* every place ſhall be, where there were a thouſand vines, at a thouſand ſilverlings, it ſhall even be for briers and thorns. 24 With arrows and with bows ſhall men come thither; becauſe all the land ſhall become briers and thorns. 25 And on all hills that ſhall be digged with the mattock there ſhall not come thither the fear of briers and thorns: but it ſhall be for the ſending forth of oxen, and for the treading of leſſer cattel.

The Head of Syria is Damaſcus, and the Head of Damaſcus is Rezin] That is, the Kingdom of *Syria* ſhall not extend itſelf beyond its antient Bounds. *Damaſcus* ſhall be the *Metropolis* only of *Syria*, and *Rezin* ſhall have no other royal City under his Government beſides *Damaſcus*.

And within threeſcore and five Years ſhall Ephraim be broken, that it be not a People]: Archbiſhop *Uſher* hath given the cleareſt Explication of this difficult Verſe, in his *Annals of the Old Teſtament*, *Ad A. M.* 3327. where he explains it, not of the firſt Captivity of the Ten Tribes by *Salmaneſer*, but of their final Deportation by *Aſar-haddon*, who totally diſpeopled the Land, and brought new Inhabitants from *Babylon*, *Cuthah*, and other Cities of the *Aſſyrians*, to inhabit the Cities of *Iſrael*: See *Ezra* iv. 2. compared with 2 *Kings* xvii. 24. And then *Ephraim*, or *Iſrael*, wholly ceaſed from being a People. This laſt Captivity that learned Prelate places in the 22d Year of *Manaſſeh*'s Reign, which is is juſt ſixty five Years from the Beginning of *Ahaz*'s Reign.

Therefore the Lord himſelf ſhall give you a Sign] He ſhall give it unaſk'd, and ſuch a Sign as could not enter into your Thoughts to deſire. This ſhews that the promiſed Sign was an extraordinary Miracle, the immediate Work of God, ſuch as a Son of a Virgin is; which therefore muſt be the genuine Senſe of the following Words.

Behold a Virgin ſhall conceive, and have a Son] Chriſt is called *the Seed of the Woman*, by Way of Diſtinction, *Gen.* iii. 14. as not to be born in the ordinary Way of Generation. The *Hebrew* Word *Almah* moſt properly ſignifies a *Virgin*, and ſo it is tranſlated here by all the antient Interpreters; and is never once uſed in the Scripture in any other Senſe, as ſeveral learned Men have proved againſt the Pretenſions of the modern *Jews*. The primary Signification of the Word *Almah*, is *hid*, or *concealed*; from whence it is taken to ſignify a *Virgin*, becauſe of the Cuſtom in the Eaſtern Countries to keep their Virgins concealed from the View of Men, never ſuffering them to ſtir out of the Womens Apartment.

And ſhall call his Name Immanuel] This is ſpoken of the Mother, who uſually gave the Name to the Child: See *Gen.* iv. 1. xvi. 11. xxix. 32. xxx. 6, 8. To be called, is the ſame in Scripture Phraſe as to Be; *Name* being put for *Thing* in the *Hebrew* Dialect. To this Senſe the Word *Dabar* is often uſed in the *Old Teſtament*; and *Luke* i. 38. the Original reads, *with God no* Word *ſhall be impoſſible*, i. e. no *Thing*: So it is ſaid of *Chriſt*, Ch. ix. 6. his Name ſhall be called *Wonderful*, i. e. he ſhall be a wonderful Perſon; and Ch. i. 26. *Jeruſalem ſhall be called a City of Rightcouſneſs*; i. e. her Manners ſhall anſwer to that Title: Thus are we to underſtand the *Meſſiah*'s being called *Immanuel*, i. e. being really what that Name imports, *i. e. God with us*; being both truly and properly *God*, and ſo called Ch. ix. 6. and alſo living or dwelling *with us* Men. In the ſame Senſe we are to underſtand that Prophecy of *Chriſt*, Jer. xxiii. 6. *This is his Name whereby he ſhall be called*, *THE LORD OUR RIGHTEOUSNESS*. Several other Texts of the *Old Teſtament* ſpeak of the *Meſſias* as *God*: See Ch. xxxv. 4. xlviii. 16. *Iſa.* xl. 9, 10. *Hoſ.* i. 7. *Zech.* ii. 10, 11. *Mal.* iii. 1.

Butter and Honey ſhall he eat — For before the Child ſhall know to refuſe the Evil and chuſe the Good, the Land that thou abhorreſt ſhall be forſaken of both her Kings] According to the Judgment of ſeveral Interpreters, theſe two Verſes are a plain Proof, that this Prophecy, tho' in its true and natural Senſe it can be fulfilled in none but the *Meſſiah*, yet had an immediate Aſpect upon ſome particular Event that ſhould quickly happen; *viz.* That within the Time that one who is now a Virgin could marry, and bring forth a Son, and that Son come to Years of Diſcretion, the two Kings of *Samaria* and *Damaſcus* ſhould be deſtroy'd.

But other learned Men, particularly Archbiſhop *Uſher* in his *Annals*, *ad A. M.* 3262. ſuppoſe this Prophecy to be applied to none but *Chriſt*; accordingly he explains the 15th and 16th Verſes in this Senſe, *Butter and Honey ſhall he eat*, i. e. *Chriſt* ſhall take upon him the Infirmities of Childhood, and ſhall be fed with the common Nouriſhment given to Children in thoſe Countries, which was *Milk*, or *Butter* and *Honey*. Then he ſuppoſes the Prophet to point to his Son *Shear-jaſhub*, whom he took along with him; ſee Ver. 3. and to tell *Ahaz* for his preſent Comfort, that before that Child ſhould come to diſcern Good from Evil, the Land of *Iſrael*, and its two confederate Kings, ſhould be deſtroyed by the King of *Aſſyria*. To confirm this Expoſition, it may be obſerved, that *Iſaiah* mentions but two of his own Children, *Shear-jaſhub*, Ver. 3. and *Maherſhalalhaſh-baz*, Ch. viii. 3. and never calls *Immanuel* his Son; from whence we may juſtly conclude, that he was a diſtinct Perſon from them both; and, indeed, the eldeſt Son, or Heir of the Houſe of *David*, and King of *Judea*: See Ch. viii. 8.

If we ſuppoſe theſe Words applicable to any Perſon that was to be born quickly after the uttering this Prophecy, the Senſe of them will be, that tho' the Invaſion of the Land, and the Siege of *Jeruſalem*, did threaten them with Famine, and altho' under ſuch publick Calamities, there might be no Encouragement to plow and ſow; yet there ſhould not want Plenty of other Proviſions, particularly of Butter and Honey: See Ver. 22. ſuch as were the common Nouriſhment of Children, by the Cuſtom of thoſe Countries.

For the Fly that is in the uttermoſt Parts of the Rivers of Egypt, and for the Bee that is in the Land of Aſſyria] Armies are often compared to Flies, Bees, and other Inſects: See *Deut.* i. 44. *Judg.* vi. 5, *&c.* both for their Number, and for the Deſtruction which they make: See *Exod.* viii. 24. *Aſſyria* and *Egypt* are often joined together as the two great Oppreſſors of God's People: See Ch. xix. 23. xxvii. 13. *Zech.* x. 10. Archbiſhop *Uſher*, *ad A. M.* 3294. ſuppoſes that the Conqueſt of *Egypt* by the King of *Aſſyria*, foretold in the xxth Chapter of this Prophecy, happened before the Siege of *Jeruſalem* by *Sennacherib*, and that a great many *Egyptians* were his Auxiliaries in that Expedition.

The Lord ſhall ſhave with a Raſor that is hired] Becauſe ſhaving the Head was uſed in Mourning, *Levit.* xxi. 5. from whence it is metaphorically uſed for a great Calamity, *Ezek.* v. 1. And the Invaſion of an Army is particularly reſembled by it here, becauſe that leaves a Country bare, and ſtript of all its Ornaments, among which the Hair hath a principal Place. The *Aſſyrian* is called an *hired Raſor*, becauſe God often rewards thoſe whom he makes Inſtruments of his Vengeance upon Sinners, which is expreſſed by giving them their Hire; *Ezek.* xxix. 18, 19. 2 *Kings* x. 30.

In that Day, a Man ſhall nouriſh a Cow and two Sheep. And it ſhall come to paſs, that for the Abundance of Milk that they ſhall give, he ſhall eat Butter] The Enemies ſhould make ſuch a Deſtruction both of Man and Beaſt, that there ſhould want Hands and Cattle to till the Ground, ſo that the whole Land ſhould of itſelf turn to Paſture. And thoſe few Inhabitants that ſhould be left, ſhould neither have Flocks nor Herds to feed in thoſe waſte Places, the utmoſt of their Stock ſhould be a Cow and two Sheep, which ſhould give Abundance of Milk by reaſon of the Plenty of Graſs, and want of Cattle to eat it: Whereupon Milk and Butter ſhould be the chief Part of the People's Suſtenance: See Ch. xxxvii. 30.

CHAP. VIII.

The Prophet renews the Promiſes made to Ahaz *in the former Chapter, which are to receive their utmoſt Completion in the* Meſſias; *and foretels the Rejecting of the* Jews *for their not believing on him.*

Ver. 1. MOreover, the Lord ſaid unto me, Take thee a great roll, and write in it with a mans pen, concerning Maher-ſhalal-haſh-baz. 2 And I took unto me faithful witneſſes to record, Uriah the prieſt, and Zechariah the ſon of Jeberechiah. 3 And I went unto the propheteſs, and ſhe conceived and bare a ſon; then ſaid the Lord to me, Call his name Maher-ſhalal-haſh-baz. 4 For before the child ſhall have knowledge to cry, My father and my mother, the riches of Damaſcus, and the ſpoil of Samaria ſhall be taken away before the king of Aſſyria. 5 The Lord ſpake alſo unto me again, ſaying, 6 Foraſmuch as this people refuſeth the waters of Shiloah that go ſoftly, and rejoice in Rezin, and Remaliahs ſon: 7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, ſtrong and many, even the king of Aſſyria, and all his glory: and he ſhall come up over all his chanels, and go over all his banks. 8 And he ſhall paſs through Judah, he ſhall overflow and go over, he ſhall reach even to the neck, and the ſtretching out of his wings ſhall fill the breadth of thy land, O Immanuel. 9 Aſſociate yourſelves, O ye people, and ye ſhall be broken in pieces; and give ear all ye of far countries: gird yourſelves, and ye ſhall be broken in pieces; gird yourſelves, and ye ſhall be broken in pieces. 10 Take counſel together, and it ſhall come to naught; ſpeak the word, and it ſhall not ſtand: for God is with us. 11 For the Lord ſpake thus to me with a ſtrong hand, and inſtructed me that I ſhould not walk in the way of this people, ſaying, 12 Say ye not, A confederacy, to all them to whom this people ſhall ſay, A confederacy; neither fear ye their fear, nor be afraid. 13 Sanctify the Lord of hoſts himſelf, and let him be your fear, and let him be your dread. 14 And he ſhall be for a ſanctuary; but for a ſtone of ſtumbling and for a rock of offence to both the houſes of Iſrael, for a gin, and for a ſnare to the inhabitants of Jeruſalem. 15 And many among them ſhall ſtumble and fall, and be broken, and be ſnared, and be taken. 16 Bind up the teſtimony, ſeal the law among my diſciples. 17 And I will wait upon the Lord that hideth his face from the houſe of Jacob, and I will look for him. 18 Behold, I and the children whom the Lord hath given me, are for ſigns, and for wonders in Iſrael; from the Lord of hoſts, which dwelleth in mount Zion. 19 And when they ſhall ſay unto you, Seek unto them that have familiar ſpirits, and unto wizards that peep, and that mutter; ſhould not a people ſeek unto their God? for the living, to the dead? 20 To the law and to the teſtimony; if they ſpeak not according to this word, it is becauſe there is no light in them. 21 And they ſhall paſs through it, hardly beſtead and hungry: and it ſhall come to paſs, that when they ſhall be hungry, they ſhall fret themſelves, and curſe their king, and their God, and look upward. 22 And they ſhall look unto the earth: and behold, trouble and darkneſs, dimneſs of anguiſh; and they ſhall be driven to darkneſs.

Concerning Maher-ſhalal-haſh-baz] The Word ſignifies to *run ſwiftly to the Spoil, and make haſte to the Prey*; and denotes the ſpeedy Deſtruction of the Confederate Kings of *Samaria* and *Damaſcus*, Ver. 4.

And ſhe conceived and bare a Son] This was *Iſaiah*'s ſecond Son, that was given him for a Sign of the Times; See Ver. 18. The Prophets foretold Things by Actions as well as by Words; for *Hoſea* was commanded to *take a Wife of Whoredoms*, and have Children by her, *Hoſ.* i. 2. to ſignify the *Jews* going a Whoring after other Gods, and being thereupon rejected by the true God. But whether theſe, and ſuch like figurative Repreſentations, were really performed or not, is a great Diſpute among learned Men. For the Reſolution of this Queſtion, ſee Dr. *Pocock*'s Commentary upon the fore-mentioned Place of *Hoſea*.

And the ſtretching out of his Wings ſhall fill thy Land, O Immanuel] That is, his Army or his Camp, ſhall fill thy Land, as the *Septuagint* very well expreſs the Senſe. So the *Wing of Abominations*, as ſome render the Original, *Dan.* ix. 27. is by many Tranſlators interpreted *the abominable Army*; which Tranſlation is confirmed by the Authority of St. *Luke*, Ch. xxi. 20. compared with *Matt.* xxiv. 15. It has been before obſerved, that the Prophet never calls *Immanuel* his Son

and here he ſpeaks of him as a diſtinct Perſon from both the Children above-mentioned, and in ſuch a Stile as befits none but him that was to be in an eminent Manner the Son of *David*, and King of *Iſrael*.

But for a Stone of Stumbling, and a Rock of Offence, to both the Houſes of Iſrael] God and his Promiſes, which ſhall be Mens Refuge and Security, become the Occaſion of Hurt and Miſchief to Unbelievers. Their Sins are aggravated thereby, and their Puniſhments increaſed: See *Matt.* xxi. 44. But this Text hath a plain Aſpect upon *Chriſt*: See *Rom.* ix. 33. 1 *Pet.* ii. 8. the *Immanuel* mentioned Ver. 8. in whom all God's Promiſes are verified, 2 *Cor.* i. 20. but yet the Prophets have foretold concerning him, that he ſhould be Matter of Offence to the *Jews*, and this their Incredulity ſhould in the End be the Occaſion of their Ruin, and *the taking away both their Place and Nation*. The Prophet expreſly mentions *both the Houſes of Iſrael*, to ſhew the general Rejection of the *Jews* under the Goſpel. This very Expreſſion is a Demonſtration, that the Prophet here enlarges his Views beyond the Subject of *Rezin*'s and *Pekah*'s Aſſociation, which was the immediate Occaſion of this Prophecy: For under thoſe Circumſtances, *Iſrael* and *Judah* were two different Intereſts, and the Prophet exhorts the King and People of *Judah* to truſt in God, who would be their Defence againſt the Deſigns of the Brethren of the Ten Tribes; whereas this Senſe ſpeaks of them as involved in the ſame Sin and Puniſhment.

Bind up the Teſtimony, ſeal the Law among my Diſciples] To *ſeal* ſignifies ſometimes to ſecure or keep ſafe; in this Senſe it is joined with *ſewing up*, John xix. 23. the ſame with *binding up* here. But when the Word is applied to a Book, it ſignifies to conceal, or hide from common Underſtandings, ſee *Iſa.* xxix. 11. *Dan.* xii. 4. God here commands the Prophet to deliver his Promiſes, and the ſeveral Declarations of his Will, eſpecially thoſe concerning the *Meſſias*, to his faithful Servants, to be kept ſafely by them, and laid up in their Memories; and altho' they were at preſent as a Book ſealed up, and not eaſily underſtood; yet when the Event anſwered the Prediction, they would be a Juſtification of God's Truth, and of thoſe who depended upon his Word; of which Number the Prophet profeſſes himſelf to be one, in the following Verſe. The *Law* and the *Teſtimony* may ſignify in general, any Declaration of God's Will, ſo as to comprehend his Promiſes as well as his Precepts.

Behold, I and the Children whom the Lord hath given me are for Signs, and for Wonders] Theſe are the Words of the Prophet, as well as the Verſe foregoing, tho' ſpeaking in the Perſon of *Chriſt*, whom he here repreſents; ſee *Heb.* ii. 13. and the Meaning of them is, That he and his Children, mentioned Ch. vii. 3. viii. 3. were remarkable for being viſible Pledges of God's Promiſes, and Remembrancers of his Veracity and the People's Duty. For which Reaſon as they were honoured and reſpected by well-diſpoſed Perſons; ſo they were made Objects of Scorn and Deriſion to Hypocrites and Unbelievers. See *Pſ.* lxxi. 7. *Zech.* iii. 8.

The Word *Mophthim*, tranſlated *Wonders*, ſignifies here properly *Types* or *Figures*: *Shear-jaſhub* being a Sign of a Remnant's returning from Captivity, Ch. vii. 3. and *Maher-ſhalal-haſh-baz*, a Type or Figure of the Deſtruction of the Kingdoms of *Iſrael* and *Syria*, Ch. viii. 1, 4.

Wizards that peep and that mutter] To *peep* ſignifies the ſame with the *Latin pipire*; ſee Ch. x. 14. *i. e.* to *chirp*, or to *whiſper*, and ſo it is tranſlated, Ch. xxix. 4. By *peeping* and *muttering* are meant the Anſwers of thoſe who pretended to Familiar Spirits, muttered or ſpoke imperfectly, as if their Voice proceeded out of the Caverns of the Earth; ſee Ch. xlv. 19. or ſpoke faintly, ſo that their Words ſeemed to come out of the Belly.

CHAP. IX.

The Birth and Kingdom of the Meſſias. *The calamitous State of the Ten Tribes, with the provoking Sins they were guilty of in the Midſt of thoſe Judgments.*

Ver. 1. NEvertheleſs, the dimneſs *ſhall* not be ſuch as was in her vexation, when at the firſt he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievouſly afflict *her* by the way of the ſea, beyond Jordan in Galilee of the nations. 2 The people that walked in darkneſs, have ſeen a great light: they that dwell in the land of the ſhadow of death, upon them hath the light ſhined. 3 Thou haſt multiplied the nation, and not increaſed the joy: they joy before thee, according to the joy in harveſt, and as men rejoice when they divide the ſpoil. 4 For thou haſt broken the yoke of his burden, and the ſtaff of his ſhoulder, the rod of his oppreſſor, as in the day of Midian. 5 For every battel of the warrior is with confuſed noiſe, and garments rolled in blood, but this ſhall be with burning and fewel of fire. 6 For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called, Wonderful, Counſellor, The mighty God, The everlaſting Father, The prince of peace. 7 Of the increaſe of his government and peace there ſhall be no end, upon the throne of David and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever: the zeal of the Lord of hoſts will perform this. 8 The Lord ſent a word into Jacob, and it hath lighted upon Iſrael. 9 And all the people ſhall know, even Ephraim and the inhabitant of Samaria, that ſay in the pride and ſtoutneſs of heart, 10 The bricks are fallen down, but we will build with hewen ſtones: the ſycomores are cut down, but we will change them into cedars, 11 Therefore the Lord ſhall ſet up the adverſaries of Rezin againſt him, and join his enemies together. 12 The Syrians before, and the Philiſtines behind, and they ſhall devour Iſrael with open mouth: for all this his anger is not turned away, but his hand is ſtretched out ſtill. 13 For the people turneth not unto him that ſmiteth them, neither do they ſeek the Lord of hoſts. 14 Therefore the Lord will cut off from Iſrael head and tail, branch and ruſh in one day. 15 The antient and honourable, he is the head: and the prophet that teacheth lies, he is the tail. 16 For the leaders of the people cauſe *them* to err, and *they that are* led of them, *are* deſtroyed. 17 Therefore the Lord ſhall have no joy in their young men, neither ſhall have mercy on their fatherleſs and widows: for every one is an hypocrite, and an evil doer, and every mouth ſpeaketh folly: for all this his anger is not turned away, but his hand is ſtretched out ſtill. 18 For wickedneſs burneth as the fire: it ſhall devour the briers and thorns, and ſhall kindle in the thickets of the foreſt, and they ſhall mount up, *like* the lifting up of ſmoak. 19 Through the wrath of the Lord of hoſts is the land darkened, and the people ſhall be as the fewel of the fire: no man ſhall ſpare his brother. 20 And he ſhall ſnatch on the right hand, and be hungry; and he ſhall eat on the left hand, and they ſhall not be ſatisfied: they ſhall eat every man the fleſh of his own arm. 21 Manaſſeh, Ephraim; and Ephraim, Manaſſeh: and they together *ſhall be* againſt

againſt Judah: For all this his anger is not turned away, but his hand is ſtretched out ſtill.

Nevertheleſs, the Dimneſs ſhall not be ſuch as was in her Vexation, &c.] *Lowth* obſerves, that the Writings of the Prophets are very much obſcured by the unſkilful Diviſion of the Chapters, which very often break off in the Middle of a Subject; as at other Times Diſcourſes are joined together, that have no Affinity with each other. Thus, the firſt ſix Words in the *Hebrew* Text of this Chapter ought to be joined to the laſt Verſe of the laſt Chapter; which Diviſion of the Words is confirmed by the *Chaldee Paraphraſt* and the *vulgar Latin*, and is indeed neceſſary for explaining the Prophecy contained in the two firſt Verſes of this Chapter; which if we begin in the Original with the Words *Kaëth Hariſhôn*, the Verſe may be thus tranſlated according to Mr. *Mede*: *As the firſt* (or former) *Time made vile* (or debaſed) *the Land of Zebulun and the Land of Napthali* (when the King of *Aſſyria*, *Tiglathpileſer*, carried great Part of that Country captive, 2 *Kings* v. 29.) *ſo the latter Time ſhall make them glorious*, *The Way of the Sea by Jordan*, *Galilee of the Nations*, *The People that walked in Darkneſs*, &c. This Tranſlation agrees exactly with the Senſe of the Text, as it is applied by St. *Matthew* to our Saviour's Preaching in *Galilee*, by *the Borders of Zebulun and Napthali*, Matt. iv. 13, 14. So that to make the *Hebrew* Text correſpond with the Senſe of it given by the Evangeliſt, we muſt underſtand it as containing a comfortable Promiſe to thoſe Parts of *Judea*: Whereas the contrary is rather ſuggeſted in the uſual Tranſlation of the Words. This Tranſlation is likewiſe agreeable to the Stops or Accents which are placed under the *Hebrew* Text, where we find a full Stop put at the Word *Hicbid*, which is not taken Notice of in the common Verſions.

But if we follow that Senſe which the *Engliſh* and moſt other Tranſlations give of the Place, we muſt underſtand the People ſpoken of in the *ſecond Verſe*, to be the ſame with thoſe mentioned in the *firſt*.

By the Way of the Sea, beyond Jordan, Galilee of the Nations] By the *Sea*, is meant the Sea of *Galilee*, or the Sea of *Tiberias*; ſee *John* vi. 1. Great Lakes being called by the Name of *Seas* in the *Hebrew*. This Country of *Galilee* border'd likewiſe upon the River *Jordan*; *Reneber*, *Hejarden*, it is in the *Hebrew*, which might better be rendered, *By the Sea of Jordan*; the Word *Reneber* indifferently ſignifying the *hither* or *further* Side of the River. *Galilee* was divided into the *Upper* and *Lower*: The Lower was called by Way of Diſtinction, *Galilee of the Nations*, or *Gentiles*; becauſe it was firſt peopled by a mixt Multitude that came from ſeveral Countries or Nations; and therefore called by the Name of *Nations*, Gen. xiv. 1. and the *Nations of Gilgal*, mentioned *Joſh.* xiii. 23. are ſuppoſed by learned Men to mean the ſame with the Nations of *Galilee*, *Gilgal* being ſometimes put for *Galilee*, as appears by comparing *Joſh.* xv. 7. with Ch. xviii. 17. See likewiſe 1 *Mac.* ix. 2. compared with *Joſephus Antiq. L.* XI. *C.* 18.

As in the Day of Median] By the immediate Hand of God, without any human Aid, as the Victory of *Gideon* over the *Midianites* was obtained. See *Judg.* vii. 22. *Iſa.* x. 26.

For every Battle of the Warrior is with confuſed Noiſe, and Garments rolled in Blood, but this ſhall be with burning and Fewel of Fire] This Diſcomfiture of God's Enemies ſhall not be effected by the Noiſe of Fighting and Bloodſhed, but by a ſudden Deſtruction, like that of Fire from Heaven, which conſumes in a Moment. The firſt and ſecond Coming of *Chriſt* are often joined together in the Prophets, and what is here ſaid will receive its ultimate Completion at the laſt Day, when Chriſt ſhall come in *flaming Fire taking Vengeance* on his Adverſaries; ſee 2 *Theſſ.* i. 7. God's Vengeance is often deſcribed by the Metaphor of *Fire*; ſee Ch. xxx. 33. lxvi. 15. Some render the Verſe thus: *For the whole Battle of the Warrior ſhall be with confuſed Noiſe, and with Garments rolled in Blood, which muſt be burned and conſumed by the Fire*; i. e. the *Spots* which cannot be cleanſed with waſhing, and therefore are given up to be burnt, the final Puniſhment of *Chriſt*'s Enemies, after they are overcome in Battle by him: See *Rev.* xx. 9, 10.

For unto us a Child is born] Part of the Prophecy contained in this and the following Verſe is applied by the Angel to *Chriſt*, Luke i. 31. ſo that no Chriſtian ought to doubt but that the Words muſt be meant of him, the ſame Son propheſied of before, Ch. vii. 14. and the Titles which are here given to this Child of Son, cannot in any tolerable Senſe be applied to any other Perſon.

CHAP. X.

The Sins of the Tribes reproved. Judgments denounced againſt Sennacherib.

Ver. 1. WO unto them that decree unrighteous decrees, and that write grievouſneſs *which* they have preſcribed: 2 To turn aſide the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherleſs. 3 And what will ye do in the day of viſitation, and in the deſolation *which* ſhall come from far? to whom will ye flee for help? and where will ye leave your glory? 4 Without me they ſhall bowe down under the priſoners, and they ſhall fall under the ſlain: For all this his anger is not turned away, but his hand is ſtretched out ſtill. 5 O Aſſyrian, the rod of mine anger, and the ſtaff in their hand is mine indignation. 6 I will ſend him againſt an hypocritical nation; and againſt the people of my wrath will I give him a charge to take the ſpoil, and to take the prey, and to tread them down like the mire in the ſtreets. 7 Howbeit, he meaneth not ſo, neither doth his heart think ſo; but it is in his heart to deſtroy, and cut off nations not a few. 8 For he ſaith, *Are* not my princes altogether kings? 9 Is not Calno, as Carchemiſh? is not Hamath, as Arpad? is not Samaria, as Damaſcus? 10 As my hand hath found the kingdoms of the idols, and whoſe graven images did excel them of Jeruſalem, and of Samaria: 11 Shall I not, as I have done unto Samaria and her idols, ſo do to Jeruſalem and her idols? 12 Wherefore it ſhall come to paſs, *that* when the Lord hath performed his whole work upon mount Zion, and on Jeruſalem, I will puniſh the fruit of the ſtout heart of the king of Aſſyria, and the glory of his high looks. 13 For he ſaith, By the ſtrength of my hand I have done it, and by my wiſdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treaſures, and I have put down the inhabitants like a valiant man. 14 And my hand hath found as a neſt the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped. 15 Shall the ax boaſt itſelf againſt him that heweth therewith? or ſhall the ſaw magnify itſelf againſt him that ſhaketh it? as if the rod ſhould ſhake itſelf againſt them that lift it up, or as if the ſtaff ſhould lift up itſelf, as if it were no wood. 16 Therefore ſhall the Lord, the Lord of hoſts, ſend among his fat ones leanneſs, and under his glory he ſhall kindle a burning like the burning of

fire. 17 And the light of Israel shall be for a fire, and his holy One for a flame: and it shall burn and devour his thorns and his briers in one day; 18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. 19 And the rest of the trees of his forest shall be few, that a child may write them. 20 And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them: but shall stay upon the Lord, the holy One of Israel, in truth. 21 The remnant shall return, even the remnant of Jacob, unto the mighty God. 22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. 23 For the Lord God of hosts shall make a consumption, even determined in the midst of all the land. 24 Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. 25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction. 26 And the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. 27 And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. 28 He is come to Aiath, he is passed to Migron: at Michmash he hath laid up his carriages. 29 They are gone over the passage: they have taken up their lodgings at Gema, Ramah is afraid, Gibeah of Saul is fled. 30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. 31 Madmenah is removed, the inhabitants of Gebim gather themselves to flee. 32 As yet shall ye remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem. 33 Behold, the Lord, the Lord of hosts shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. 34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

O Assyrian, the Rod of mine Anger] The four first Verses of this Chapter (*Lowth* observes) should have been joined to the foregoing. Here begins a new Prophecy which reaches to the End of the Chapter, and instructs us in this great and important Truth, That God often prospers wicked and tyrannical Governments, to be his Scourge and the Instruments of Vengeance upon others; and when they have done the Work which God allotted them, he then punishes them for those very Oppressions which they have exercised towards their Neighbours, and to which they were carried on purely by their own Ambition and Covetousness, altho' Providence made them serviceable to better Ends and Purposes. The Prophet directs this Discourse to *Sennacherib* King of *Assyria*, see Ver. 10.

Howbeit he meaneth not so, neither doth his Heart think so, but it is in his Heart to destroy, and cut off Nations not a few] The *Assyrian*'s Design was purely

to extend his Conquests, and thereby gratify his own Ambition: Altho' God, that can bring Good out of Evil, made him instrumental in carrying on the Designs of his Providence. For which Reason God justly punishes those very Princes for the Cruelties they commit, notwithstanding that they are the Instruments of his Vengeance in committing them; because that is beside their own Intention, the Wickedness of the Facts being altogether their own, and the good Ends served by them wholly ascribed unto God. Thus God punished *Jehu* for his Cruelty towards the House of *Ahab*, altho' he himself gave him a Commission (2 *Kings* ix. 7.) to put those very Judgments denounced against *Ahab*'s Family in Execution. See *Hos.* i. 4. and *Isa.* xlvii. 7.

And it shall come to pass in that Day] The Expression, *in that Day*, is not always confined to the Time last spoken of, but often signifies some Time that shall be very remarkable for God's Mercy towards his People. And here it seems to point at that signal Time, when there shall be a general Conversion of the *Jews* to God. It is usual with the Prophets, when they foretel some extraordinary Event in, or near their own Times, to carry their Views on further, and point at some greater Deliverance which God shall vouchsafe his People in the latter Ages of the World; see Ch. xxiv. 14. xxx. 19.

For tho' my People Israel be as the Sand of the Sea, yet a Remnant shall return] The Remnant so miraculously preserved in *Jerusalem* from *Sennacherib*'s Invasion, (see Ch. xxxvii. 31, 32.) were a Type or Figure of the small Number of Converts under the Gospel, stiled *such as should be saved*, Acts ii. 47. (an equivalent Expression to that which is used Ver. 20. and Ch. xxxvii. 31.) *viz.* such as should escape the Vengeance which fell upon the main Body of the *Jewish* Nation, for their Sin in rejecting *Christ*; see *Rom.* ix. 27. And there will be another Remnant of them that shall be saved in the latter Times of the World.

And the Yoke shall be destroyed because of the anointing] For the Sake of God's chosen People (especially the Remnant mentioned Ver. 20, 21.) and likewise for the Preservation of the Kingdom and Priesthood; both which Offices were conferred by the Ceremony of anointing. But without Question the *Messias*, the *anointed* in an eminent Sense, (as the Word signifies) and described as such *Ps.* xlv. 7. is principally intended here, who was to rise from the Stock of *Judah*, and whose Coming is directly foretold in the following Chapter. God preserved the Kingdom of *Judah* from utter Destruction, because the *Messias* was to come from that Tribe.

CHAP. XI.

A Prophecy of the Coming of Christ, *and of the Advancement of his Kingdom in the World; also of the latter Times, when the Fulness of the* Jews *and* Gentiles *should come into the Church.*

Ver. 1. AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. 2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord: 3 And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. 4 But with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the

calf, and the young lion, and the fatling together, and a little child shall lead them. 7 And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. 11 And it shall come to pass in that day, *that* the Lord shall set his hand again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. 13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. 14 But they shall fly upon the shoulders of the Philistines toward the west, they shall spoil them of the east together: they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. 15 And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. 16 And there shall be an high-way for the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

This Prophecy, *Lowth* says, cannot with any Probability be understood of *Hezekiah*, as some would explain it; because *Hezekiah* was born before *Ahaz* began his Reign, within which Time 'tis certain this Prophecy was uttered, and he was actually King long before *Sennacherib*'s Invasion, with respect to which Juncture of Time, they are willing to explain the Prophecy: Besides that, the Character of the Person here described can belong to none but *Christ*.

And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Root] The Prophet persists in the Metaphor which he had used in the two last Verses of the foregoing Chapter: He there represented the *Assyrian* King and the principal Officers of his Army, by the Resemblance of the tallest Trees in the Forest; and here he describes the *Messias* as a small Twig or Sucker coming out of the Family of *David*, as out of a Stock or Stem that hath been sorely lopped and impaired, and hath but just Life enough left to propagate its Kind.

And the Spirit of the Lord shall rest upon him] The *Messias*, being the great Prophet foretold by *Moses*, Deut. xviii. 15. is described as more plentifully endued with the Gifts of God's Spirit than any other Prophet ever was; see *Ps.* xlv. 7. *Isa.* xlii. 1. lxi. 1. *John* iii. 34. *Acts* x. 38. The Gift of Sanctification is attributed to the Holy Ghost. And since the Union of the *Logos*, or *Word*, with the human Nature of *Christ*, is ascribed by the sacred Writers to the Operation of the Holy Ghost, all the extraordinary Graces consequent to that Union, may, upon that Account, be justly attributed to the same Principle.

The Wolf shall dwell with the Lamb, &c.] These metaphorical Expressions note, that every Thing shall contribute toward a firm and lasting Peace, both inward and outward Occasions of Disturbances being removed: The Great and Powerful, that used to oppress their Inferiors, being disposed to come to Terms of Accommodation. The Words may also imply, that God will protect his People against all Persecutions and outward Violence, which is elsewhere expressed by *his making a Covenant for them with the Beasts of the Field*, Hos. ii. 18. compared with *Levit.* xxvi. 6. *Job* v. 23. *Ezek.* xxxiv. 25.

The Lord shall set his Hand the second Time to recover the Remnant of his People] This Chapter contains a general Prophecy of the Advancement *Christ*'s Kingdom should make in the World. But as this Advancement is made by different Steps and Degrees, so the several Parts of this Prophecy may be supposed to point at different Ages or Periods of Time. And I take this Part of the Chapter, says *Lowth*, from the 10th Verse onward, to foretel those glorious Times of the Church which shall be ushered in by the Restoration of the *Jewish* Nation; when they shall embrace the Gospel, and be restored to their own Country from the *several* Dispersions where they are scattered: This remarkable Scene of Providence is plainly foretold by most of the Prophets of the *Old Testament*, and by St. *Paul* in the *New*.

And from the Islands of the Sea] The *Jews* call those Places *Islands*, that lie upon the Sea-coasts, especially the Countries upon the *Mediterranean Sea*, the Coast whereof they were best acquainted with. Thus the Posterity of *Japhet* is said to have peopled the *Islands of the Gentiles*, Gen. x. 5. that is, the Sea-coasts of *Asia* and *Greece*. So that the Expression of the Text may very well comprehend even the *European* Nations, *viz. England*, *Holland*, *Germany*, &c. where the Number is greatest. And it is observable, that generally where the Prophet *Isaiah* foretels the Calling of the *Gentiles*, he makes particular Mention of the Islands. See Ch. xli. 1. xlii. 10, 12. xlix. 1. li. 5. lx. 9. which many Interpreters have looked upon as a plain Intimation, that the Christian Religion should take deep Root in those Parts of the World, which were separated from the *Jews* by the Sea, and peopled by the Posterity of *Japhet*, who setled themselves in *the Islands of the Gentiles*. So that the *Islands*, in the prophetic Stile, seem particularly to denote the *western* Parts of the World, or the *European* Nations; the *West* being often called the *Sea* in the Scripture Language. In like Manner some explain *the Isles afar off*, mentioned Ch. lxvi. 19. of the western Parts of the World, and suppose them, with the other Countries there named, to denote the four Quarters of the Earth.

And the Lord shall utterly destroy the Tongue of the Egyptian Sea, &c.] The Word *Tongue*, when applied to the Sea, signifies a *Bay*, and so it is translated, *Josh.* xv. 2, 5. So that by the *Tongue of the Egyptian Sea* must be meant the *Bay* of the *Mediterranean Sea*, where the River *Nile* empties itself into the *Mediterranean*. By the *River* here is certainly meant the *Nile*: Compare Ch. xix. 5. xxiii. 3. famous for its seven Mouths. So the Verse imports the Deliverance of the *Jews* in the latter Times from their several Captivities, which shall be as miraculous as that vouchsafed to them by *Moses*, when by lifting up his Rod the *Red Sea* was divided, and gave them a Passage out of *Egypt*, Exod. xiv. 16.

CHAP. XII.

A Hymn of Praise, proper for the triumphant State of the Church.

Ver. 1. AND in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. 2 Behold, God is my salvation: I will trust, and not be afraid; for the Lord JEHOVAH is *my* strength and *my* song, he also is become my salvation. 3 Therefore with joy shall ye draw water out

the wells of salvation. 4 And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. 5 Sing unto the Lord; for he hath done excellent things: this is known in all the earth. 6 Cry out and shout, thou inhabitant of Zion: for great *is* the holy One of Israel in the midst of thee.

Therefore with Joy shall ye draw Water out of the Wells of Salvation] From God's Mercy and Bounty, who *is the Fountain of Life*, and of all Blessings both spiritual and temporal, *Ps.* xxxvi. 9. *Jer.* ii. 13. The *Jews* did use to repeat this Verse, when with a great deal of Joy and Ceremony they drew Water out of the River of *Shiloah*, upon the last Day of the Feast of Tabernacles; to which Custom our Saviour is supposed to allude, *John* vii. 37.

CHAP. XIII.

The Prophet foretels the Destruction of Babylon.

Ver. 1. THE burden of Babylon, which Isaiah the son of Amoz did see. 2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. 3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness. 4 The noise of a multitude in the mountains, like as of a great people: a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battel. 5 They come from a far country, from the end of heaven, *even* the Lord and the weapons of his indignation, to destroy the whole land. 6 Howl ye, for the day of the Lord *is* at hand; it shall come as a destruction from the Almighty. 7 Therefore shall all hands be faint, and every mans heart shall melt. 8 And they shall be afraid: pangs and sorrows shall take hold of them, they shall be in pain as a woman that travelleth: they shall be amazed one at another, their faces *shall be as* flames. 9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. 10 For the stars of heaven, and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. 11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. 12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. 13 Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger. 14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall all every man turn to his own people, and flee every one into his own land. 15 Every one *that* is found, shall be thrust through: and every one that *is* joined *unto them*, shall fall by the sword. 16 Their children also shall be dashed to pieces before their eyes, their houses shall be spoiled, and their wives ravished. 17 Behold, I will stir up the Medes against them, which shall not regard silver, and *as for* gold, they shall not delight in it. 18 *Their* bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eye shall not spare children. 19 And Babylon the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. 20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. 21 But wild beasts of the desart shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there. 22 And the wild beasts of the island shall cry in their desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

The Burden of Babylon] A *Burden*, in the Language of the Prophets, is a burthensome Prophecy, threatning Ruin and Destruction. This Word came in After-times to be used by Way of Derision of God's Threatnings among the profane *Jews*, upon which Account he forbad the Use of it; *Jer.* xxiii. 33, 34.

Lift up a Banner upon the high Mountain, exalt the Voice unto them, shake the Hand] The Use of setting up a Banner is for assembling Men of Arms together, which was for that Reason set upon an high Hill, that it might be the more taken Notice of; see Ch. xviii. 3. xxx. 17. Shaking, or lifting up the Hand, was a Token that serv'd to the same Purpose; see Ch. xlix. 22.

That they may go in to the Gates of the Nobles] To list themselves under the Service of the several great Officers and Commanders.

I have commanded my sanctified ones] That is, those whom I have appointed and set apart for that Purpose. To *sanctify War*, in the *Hebrew* Language, is the same as to prepare War; see *Jer.* vi. 4. *Joel* iii. 9. To the same Purpose God calls *Nebuchadnezzar his Servant*, Jer. xxv. 9. and *Cyrus his anointed*, Isa. xlv. 1. because they were ordained and set apart by God to be the Executioners of his Judgments upon those Nations whom he had marked out for Destruction.

I shall make a Man more precious than fine Gold] This Expression denotes the Havock that should be made of such Men as were fit to bear Arms, which should make them as scarce as Gold, and as valuable: See the like Calamity described, Ch. iv. 1. Or else the Words may import, that the *Medes* shall spare no Man's Life, tho' he would purchase it with Gold. Compare Ver. 17.

Behold I will stir up the Medes against them] A Nation of no Account when *Isaiah* uttered this Prophecy; their Country being a Province under the King of *Assyria*, 2 Kings xvii. 6. and not erected into a distinct Kingdom till *Deioces* their first King took the Administration of the Government, about the 17th Year of King *Hezekiah*. But afterwards they grew to be a very considerable People, and made up the principal Part of the Army which was brought against *Babylon* by *Cyrus* (who himself was a *Median* by the Mother's Side) which Army is, upon that Account, described as coming from the *North*, Jer. l. 9, 41. for so *Media* lay with respect to *Babylon*; see likewise *Isa.* xli. 25. The *Medians* afterwards, by *Cyrus*'s Means, came to have the chief Share in that Empire, which he erected upon the Ruins of the *Babylonian* Monarchy, which is therefore called the Kingdom of the *Medes* and *Persians*, Dan. v. 28. vi. 8. tho'. afterwards the *Persians* had the Precedence: See *Esth.* i. 3, 9.

And Babylon the Glory of Kingdoms, the Beauty of the Chaldee's Excellency] The Heathen Writers give almost an incredible Account of the Greatness of the City. The most moderate Accounts suppose its Walls to have been 45 Miles in Compass. That Passage in *Jeremy*, Ch. li. 31. shews it to be of a vast Extent,

One

One Hoſt ſhall run to meet another, and one Meſſenger to meet another, to ſhew the King of Babylon that his City is taken at one End. But *Ariſtotle* outdoes even this Account, telling us, that *when one Part of the City was taken, it was three Days before the other Part knew of it.* The Stateliness of the City was what *Nebuchadnezzar* gloried in, as the Height of his Greatneſs, *Dan.* iv. 30.

Shall be, as when God overthrew Sodom and Gomorrah] See the ſame Threatning denounced againſt *Babylon*, Jer. l. 40, 51, 64. *Babylon* never recovered its antient Splendor after it was taken by *Cyrus:* But upon the Removal of the Seat of the Empire from thence by the *Perſians*, it by Degrees decayed, till it was at laſt reduced to an utter Solitude. See *Strabo* L. xvi. and *Pliny's Nat. Hiſt.* L. vi. C. 26. But this did not come to paſs till a conſiderable Time after the taking the City by *Cyrus*. From whence we may conclude, that this Prophecy looks further, to another *Babylon*, mentioned in the *Revelations*, whoſe Deſtruction is threatened in the fore-cited Words of *Jeremy*, Rev. xviii. 21. This is a pregnant Inſtance, among many others, that the *myſtical* Senſe of ſeveral Prophecies, that is, the Senſe which is more remotely intended, comes nearer to the Letter of the Prophecies, than that which ſome call the *Literal* Senſe, and think to have been immediately deſigned by the Prophet.

But wild Beaſts of the Deſart ſhall lie there, and their Houſe ſhall be full of doleful Creatures, and Owls ſhall dwell there, and Satyrs ſhall dance there.] Compare Ch. xxxiv. 11 — 15. *Rev.* xviii. 2. It is uncertain what Creatures are meant by ſeveral *Hebrew* Words in this and the following Verſe; particularly what the Word *Searim* ſignifies, which our *Engliſh* renders *Satyrs*. The Word originally ſignifies *Goats:* And it is ſuppoſed that evil Spirits of old Time appeared in the Shape of Goats, as the learned *Bochart* hath proved. Upon which Account the Word is ſometimes taken for *Devils*, and is ſo tranſlated by our Interpreters *Levit.* xvii. 7. 2 *Chron.* xi. 15. But here, and Ch. xxiv. 14. it is rendered *Satyrs*. The Expreſſion is taken from a vulgar Opinion, that deſolate and forlorn Places are inhabited by evil Spirits, who have their Haunts there. See Ch. xxxiv. 13, 14. *Baruch* iv. 35. *Rev.* xviii. 1. Accordingly our Saviour, in his Parable of an unclean Spirit, ſaith, That *he walks through dry*, or uninhabited *Places*, Matt. xii. 43.

CHAP. XIV.

The ſame Subject continued.

Ver. 1. FOR the Lord will have mercy on Jacob, and will yet chooſe Iſrael, and ſet them in their own land: and the ſtrangers ſhall be joined with them, and they ſhall cleave to the houſe of Jacob. 2 And the people ſhall take them, and bring them to their place: and the houſe of Iſrael ſhall poſſeſs them in the land of the Lord, for ſervants and hand-maids: and they ſhall take them captives, whoſe captives they were, and they ſhall rule over their oppreſſors. 3 And it ſhall come to paſs in the day that the Lord ſhall give thee reſt from thy ſorrow, and from thy fear, and from the hard bondage wherein thou waſt made to ſerve, 4 That thou ſhalt take up this proverb againſt the king of Babylon, and ſay, How hath the oppreſſor ceaſed? the golden city ceaſed? 5 The Lord hath broken the ſtaff of the wicked, *and* the ſceptre of the rulers. 6 He who ſmote the people in wrath with a continual ſtroke; he that ruled the nations in anger, is perſecuted, *and* none hindereth. 7 The whole earth is at reſt *and* is quiet: they break forth into ſinging. 8 Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no feller is come up againſt us. 9 Hell from beneath is moved for thee to meet *thee* at thy coming: it ſtirreth up the dead for thee, *even* all the chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations. 10 All they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? art thou become like unto us? 11 Thy pomp is brought down to the grave, *and* the noiſe of thy viols: the worm is ſpread under thee, and the worms cover thee. 12 How art thou fallen from heaven, O Lucifer, ſon of the morning? *how* art thou cut down to the ground which didſt weaken the nations? 13 For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God: I will ſit alſo upon the mount of the congregation, in the ſides of the north. 14 I will aſcend above the heights of the clouds, I will be like the moſt high. 15 Yet thou ſhalt be brought down to hell, to the ſides of the pit. 16 They that ſee thee ſhall narrowly look upon thee, *and* conſider thee, ſaying, Is this the man that made the earth to tremble, that did ſhake kingdoms. 17 *That* made the world as a wilderneſs, and deſtroyed the cities thereof, *that* opened not the houſe of his priſoners? 18 All the kings of the nations, *even* all of them lie in glory, every one in his own houſe. 19 But thou art caſt out of thy grave, like an abominable branch: *and as* the raiment of *them that are* ſlain, thruſt through with a ſword, that go down to the ſtones of the pit, as a carcaſe trodden under feet. 20 Thou ſhalt not be joined with them in burial, becauſe thou haſt deſtroyed thy land, *and* ſlain thy people: the ſeed of evil-doers ſhall never be renowned. 21 Prepare ſlaughter for his children for the iniquity of their fathers; that they do not riſe nor poſſeſs the land, nor fill the face of the world with cities. 22 For I will riſe up againſt them, ſaith the Lord of hoſts, and cut off from Babylon the name, and remnant, and ſon, and nephew, ſaith the Lord. 23 I will alſo make it a poſſeſſion for the bittern, and pools of water: and I will ſweep it with the beſom of deſtruction, ſaith the Lord of hoſts. 24 The Lord of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, ſo ſhall it ſtand: 25 That I will break the Aſſyrian in my land, and upon my mountains tread him under foot: then ſhall his yoke depart from off them, and his burden depart from off their ſhoulders. 26 This is the purpoſe *that is* purpoſed upon the whole earth: and this *is the hand that is* ſtretched out upon all the nations. 27 For the Lord of hoſts hath purpoſed, and who ſhall diſannul *it?* and his hand *is* ſtretched out, and who ſhall turn it back? 28 In the year that king Ahaz died, was this burden. 29 Rejoice not thou whole Paleſtina, becauſe the rod of him that ſmote thee is broken: for out of the ſerpent's root ſhall come forth a cockatrice, and his fruit *ſhall be* a fiery flying ſerpent. 30 And the firſtborn of the poor ſhall feed, and the needy ſhall lie down in ſafety: and I will kill thy root with famine, and he ſhall ſlay thy remnant. 31 Howl, O gate; cry, O city, thou whole Paleſtina, art diſſolved; for there ſhall come from the north a ſmoak, and none *ſhall be* alone in his appointed

times. 32 What ſhall *one* then anſwer the meſ-
ſengers of the nation? That the Lord hath
founded Zion, and the poor of his people ſhall
truſt in it.

For the Lord will have Mercy upon Jacob, and will yet chuſe Iſrael] This immediately relates to the Reſtoration of the *Jewiſh* Captivity by *Cyrus*, as appears by comparing *Zech.* i. 17. ii. 12. *Iſrael* is ſometimes put for *Judah*; ſee 2 *Chron.* xxiii. 2. xxviii. 19. *Mal.* i. 1. ii. 11. *Ezek.* xiii. 16. *Iſrael* being the Name which God gave to *Jacob* as a Mark of his Favour, *Gen.* xxxii. 28. it is chiefly made uſe of by the Prophets, when they deliver ſome gracious Promiſes from the Mouth of God, eſpecially ſuch an one as concerns the Twelve Tribes, who were all equally deſcended from *Jacob*, as no doubt but this Prophecy in its ultimate Senſe does.

Thou ſhalt take up this Proverb againſt the King of Babylon] Compare *Habak.* ii. 6. The *Hebrew* Word *Maſhal*, ſignifies not only a proverbial Speech, ſuch as was in every Body's Mouth, but likewiſe a *Parable*, or an acute and excellent Saying, drawn up with Art, and adorned with rhetorical Figures; ſee *Job* xxvii. 1. xxix. 1. ſuch as are the Parables of *Jotham*, and others in the *Old Teſtament*, and thoſe of *Chriſt* in the *New*. Of the ſame Kind is this which here follows, made up of *Sarcaſms* and bitter *Ironies*; together with a poetical Deſcription of the infernal Regions; where all the Ghoſts of the deceaſed Tyrants are repreſented as riſing out of their Places, and coming to meet the King of *Babylon*, and congratulate his Arrival among them; ver. 9, &c.

I will ſit alſo upon the Mount of the Congregation, in the Sides of the North] I will ſit in the Temple of God, which was ſituate upon Mount *Moriah*, and on the *North* Side of *Jeruſalem*; ſee *Pſ.* xlviii. 2. Theſe Expreſſions, as they allude to the Rebellion of *Satan*, who affected to be equal with God; ſo they contain in them an exact Deſcription of *Antichriſt*, who is repreſented by St. *Paul*, as *exalting himſelf above all that is called God*, or *that is worſhipped*, as *ſitting in the Temple of God*, and *ſhewing himſelf that he is God*, 2 Theſſ. ii. 4. alſo *Dan.* xi. 36.

Prepare Slaughter for his Children, for the Iniquity of their Fathers] *Belſhazzar* being ſlain, and the Monarchy tranſlated to the *Medes* and *Perſians*, Dan. v. 30, 31. it is not likely, that any, related to the Family of the former Monarchs, were ſuffered to ſurvive.

I—will cut off from Babylon, the Name and Remnant, and Son, and Nephew] Or rather, *Son and Grandſon*: the Word *Neked* is tranſlated *Son's Son*, or Grandſon, Jer. xxi. 23. ſo it ſhould be tranſlated here, as Dr. Prideaux obſerves, *ad Ann. A. C.* 539. This Prophecy was fulfilled in the Death of *Belſhazzar*, who was Grandſon to *Nebuchadnezzar*, and the laſt of that Family. See *Jer.* xxvii. 7.

CHAP. XV.

God's Judgments againſt Moab *predicted.*

1 THE burden of Moab. Becauſe in the night Ar of Moab is laid waſte, *and* brought to ſilence; becauſe in the night Kir of Moab is laid waſte, *and* brought to ſilence: 2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab ſhall howl over Nebo, and over Medeba, on all their heads *ſhall be* baldneſs, *and* every beard cut off. 3 In their ſtreets they ſhall gird themſelves with ſackcloth: on the tops of their houſes, and in their ſtreets every one ſhall howl, weeping abundantly. 4 And Heſhbon ſhall cry, and Elealeh: their voice ſhall be heard *even* unto Jahaz: therefore the armed ſoldiers of Moab ſhall cry out, his life ſhall be grievous unto him. 5 My heart ſhall cry out for Moab, his fugitives *ſhall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping ſhall they go it up: for in the way of Horonaim, they ſhall raiſe up a cry of deſtruction. 6 For the waters of Nimrim ſhall be deſolate: for the hay is withered away, the graſs faileth, there is no green thing. 7 Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the brook to the willows. 8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim. 9 For the waters of Dimon ſhall be full of blood: for I will bring more upon Dimon, lions upon him that eſcapeth of Moab, and upon the remnant of the land.

It is not certain, ſays *Lowth*, when this Prophecy, contained in this and the following Chapter, was fulfilled; only thus far, that it was brought to paſs three Years after the publiſhing of it; ſee Ch. xvi. 14. Archbiſhop *Uſher*, in his *Annals of the Old Teſtament*, *ad A. M.* 3280. ſuppoſes it fulfilled by *Salmaneſer*, two Years before the Captivity of the *Ten Tribes*; but the 4th and 5th Verſes of the xvith Chapter, ſpeak of the People of *Judea* as lately delivered from ſome grievous Calamity, wherein the *Moabites* afforded them no Aſſiſtance; which makes it probable, that this Judgment fell upon them after *Sennacherib*'s Invaſion. Without queſtion, this Prophecy relates to a different Time from that of *Jeremiah*, Ch. xlviii.

His Fugitives ſhall flee unto Zoar, an Heifer of three Years old] The Senſe would run clearer, if, inſtead of adding the Words *ſhall flee*, as our Tranſlation does, the Text were ſupplied from the former Part of the Verſe thus, *His Fugitives* ſhall cry out *unto Zoar*, as *an Heifer*, &c. Compare *Jer.* xlviii. 4. An Heifer is obſerved to be more noiſy than a Bullock. The Particle *(as)* is frequently underſtood.

CHAP. XVI.

A Continuation of the ſame Subject.

Ver. 1. SEND ye the lamb to the ruler of the land from Sela to the wilderneſs, unto the mount of the daughter of Zion. 2 For it ſhall be that as a wandring bird caſt out of the neſt: *ſo* the daughters of Moab ſhall be at the fords of Arnon. 3 Take counſel, execute judgment, make thy ſhadow as the night in the midſt of the noon-day, hide the out-caſts, bewray not him that wandreth. 4 Let mine out-caſts dwell with thee, Moab, be thou a covert to them from the face of the ſpoiler: for the extortioner is at an end, the ſpoiler ceaſeth, the oppreſſors are conſumed out of the land. 5 And in mercy ſhall the throne be eſtabliſhed, and he ſhall ſit upon it in truth, in the tabernacle of David, judging and ſeeking judgment, and haſting righteouſneſs. 6 We have heard of the pride of Moab, (he *is* very proud) *even* of his haughtineſs, and his pride, and his wrath: *but* his lies *ſhall* not *be* ſo. 7 Therefore ſhall Moab howl for Moab, every one ſhall howl: for the foundations of Kir-hare-ſeth ſhall ye mourn, ſurely *they are* ſtricken. 8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah, the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandred *thro'* the wilderneſs, her branches are ſtretched out, they are gone over the ſea. 9 Therefore I will bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O Heſhbon,

Heſhbon, and Elealeh: for the ſhouting for thy ſummer-fruits, and for thy harveſt, is fallen. 10 And gladneſs is taken away, and joy out of the plentiful field, and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage* ſhouting to ceaſe. 11 Wherefore my bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh. 12 And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his ſanctuary to pray, but he ſhall not prevail. 13 This *is* the word that the Lord hath ſpoken concerning Moab ſince that time. 14 But now the Lord hath ſpoken, ſaying, Within three years, as the years of an hireling, and the glory of Moab ſhall be contemned, with all that great multitude; and the remnant *ſhall be* very ſmall *and* feeble.

Send ye the Lamb to the Ruler of the Land, from Sela to the Wilderneſs] The *Moabites* were ſubdued by *David*, and became his Tributaries, 2 *Sam.* viii. 5. and Part of the Tribute which they paid, was an hundred thouſand Lambs, 2 *Kings* iii. 5. which 'tis likely had been diſcontinued for ſome Time: This the Prophet exhorts them to renew, as a juſt Acknowledgment to the King of *Judah*, the Heir of *David*'s Family. The latter Part of the Words might be better tranſlated, *from Sela* in *the Wilderneſs*; ſee 2 *Kings* xiv. 7. the Wilderneſs of *Moab* is mentioned again at the 8th Verſe of this Chapter.

Take Counſel, execute Judgment] The Prophet ſpeaks by way of Advice, and exhorts the *Moabites* to ſhew that Kindneſs to their Brethren the *Jews* in the Time of their Diſtreſs, as in Reaſon and Juſtice they ought to do; but withal does covertly upbraid them with the Neglect of it: *Moab* and *Edom*, they were a People nearly related to the *Jews*, yet laid hold of all Opportunities to aggravate their Miſeries, and rejoiced at their Calamities, for which they are ſeverely threatened with Judgments by the Prophets; ſee *Jer.* xlviii. 27. *Obad.* Ver. 10, *&c.* *Amos* i. 11. *Zeph.* ii. 8.

CHAP. XVII.

The Prophet renews his Threatenings againſt Syria *and* Iſrael. *The Overthrow of the* Aſſyrians, *on their Invaſion of* Judea, *foretold.*

Ver. 1. THE burden of Damaſcus. Behold, Damaſcus is taken away from *being* a city, and it ſhall be a ruinous heap. 2 The cities of Aroer *are* forſaken; they ſhall be for flocks which ſhall lie down, and none ſhall make them afraid. 3 The fortreſs alſo ſhall ceaſe from Ephraim, and the kingdom from Damaſcus, and the remnant of Syria: they ſhall be as the glory of the children of Iſrael, ſaith the Lord of hoſts. 4 And in that day it ſhall come to paſs, *that* the glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean. 5 And it ſhall be as when the harveſt-man gathereth the corn, and reapeth the ears with his arm; and it ſhall be as he that gathereth ears in the valley of Rephaim. 6 (Yet gleaning grapes ſhall be left in it, as the ſhaking of an olive-tree, two *or* three berries in the top of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the Lord God of Iſrael. 7 At that day ſhall a man look to his maker, and his eyes ſhall have reſpect to the holy One of Iſrael. 8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect *that* which his fingers have made, either the groves, or the images) 9 In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch, which they left, becauſe of the children of Iſrael: and there ſhall be deſolation. 10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength, therefore ſhalt thou plant pleaſant plants, and ſhall ſet it with ſtrange ſlips: 11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt *ſhall be* a heap in the day of grief, and of deſperate ſorrow. 12 Wo to the multitude of many people *which* make a noiſe like the noiſe of the ſeas; and to the ruſhing of nations, *that* make a ruſhing like the ruſhing of mighty waters! 13 The nations ſhall ruſh like the ruſhing of many waters; but God ſhall rebuke them, and they ſhall flee far off, and ſhall be chaſed as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. 14 And behold, at evening-tide trouble, *and* before the morning he *is* not: this *is* the portion of them that ſpoil us, and the lot of them that rob us.

The Cities of Aroer are forſaken] *Cretius* ſuppoſes this *Aroer* to have been a Tract of Ground in *Syria*, not that *Aroer* mentioned *Deut.* ii. 26. which was in the Confines of *Moab* and *Ammon*, and Part of the Poſſeſſion of the *Reubenites* and *Gadites*. Others ſuppoſe the very Country to have been taken away from the Tribes by the *Syrians*, and annexed to their own Dominions.

Yet gleaning Grapes ſhall be left in it, as the ſhaking of an olive Tree, &c.] The former Verſe was an Illuſtration of *Iſrael*'s Deſtruction, from the Ridding of Fields in the Corn-Harveſt; in this the Metaphor is taken from the Vintage, and the gathering in of the Summer-fruits, and implies, that the Deſolation ſhall not be ſo entire, but that a few ſhould be left, like the Gleanings of a Vine or an Olive Tree after the main Crop is gathered: Compare Ch. xxiv. 13. According we find, that ſome of the antient Inhabitants of the Ten Tribes were left after *Salmaneſer*'s Captivity; 2 *Chron.* xxx. 10, 11. and even after the ſecond Captivity of that People, in the Time of *Eſarhaddon*; 2 *Chron.* xxxv. 18.

Which they left becauſe of the Children of Iſrael] The Senſe is here imperfect: Moſt Expoſitors underſtand the Words of the *Aſſyrians*, that they left ſome Cities with a few Inhabitants in the Kingdom of *Iſrael*, that a Remnant of that People might be preſerved; ſee Ver. 6. But the Copy which the *Septuagint* followed, inſtead of the *Hebrew* Words, *Hacheresh Velaamir*, i. *Bough an uppermoſt Branch*, read *Hachivi Ve'emri*, i. e. the *Hivites and Amorites*: For they tranſlate the Verſe thus, *The Cities ſhall be forſaken, as when the Hivites and the Amorites forſook them, becauſe of the Children of Iſrael.* Which Reading gives a plain and full Reading to the Text. We juſtly eſteem the preſent *Hebrew* Text as a very correct Copy; but we muſt not aſcribe ſuch a Degree of Infallibility to it, as to reject a better Reading, when it is ſuggeſted by the antient Verſion. For ſuch a Conceſſion does no more weaken the Authority of the *Old Teſtament*, than the various Readings of the *Greek* Copies invalidate that of the *New*.

In the Day ſhalt thou make thy Plants to grow, and in the Morning ſhalt thou make thy Seed to flouriſh, &c.] The Senſe depends upon the former Verſe, and both together imports thus much: Becauſe thou haſt forſaken the true God, to follow Idols, nothing ſhall thrive with thee: Altho' like an induſtrious Gardener thou procureſt the choiceſt Plants, and takeſt the great Care to make them grow, watering and trimming all Seaſons of the Day, yet when thou expecteſt to reap the Fruit of thy Labours, (ſo our Margin very fitly

lates Jam Machalah, the *Day of Inheritance*, or of enjoying what we have taken Pains for) thou ſhalt find nothing but Loſs and Diſappointment. The *Hebrew* Language wants the *Potential Mood*, which is often ſupplied by the *future Tenſe*, as it ſeems to be here: So the Words might be rendered more plainly thus; *Thou may'ſt plant pleaſant Plants, and* may'ſt *ſet it with ſtrange Slips, in the Day thou* may'ſt *make thy Plant to grow, and in the Morning thou* may'ſt *make thy Seed to flouriſh, but*, &c. when the *Hebrews* would ſignify doing a Thing ſpeedily with Care and Diligence, they often expreſs it by doing it *in the Morning*; ſee Ch. l. 4. *Pſ.* xlvi. 5. where our Tranſlation reads, *God ſhall help her*, and that *right early*: But it is in the *Hebrew*, *when the Morning appeareth.*

CHAP. XVIII.

Judgments denounced againſt Egypt.

Ver. 1. WO to the land ſhadowing with wings, which *is* beyond the rivers of Ethiopia: 2 That ſendeth ambaſſadors by the ſea, even in veſſels of bulruſhes upon the waters, *ſaying*, Go ye ſwift meſſengers, to a nation ſcattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and troden down, whoſe land the rivers have ſpoiled. 3 All ye inhabitants of the world, and dwellers on the earth, ſee ye, when he lifteth up an enſign on the mountains; and when he bloweth a trumpet, hear ye. 4 For ſo the Lord ſaid unto me, I will take my reſt, and I will conſider in my dwelling-place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harveſt. 5 For afore the harveſt when the bud is perfect, and the ſowr grape is ripening in the flower; *he* ſhall both cut off the ſprigs with pruning hooks, and take away *and* cut down the branches. 6 They ſhall be left together unto the fowls of the mountains, and to the beaſts of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them. 7 In that time ſhall the preſent be brought unto the Lord of hoſts, of a people ſcattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the Lord of hoſts, the mount Zion.

Ethiopia and *Egypt* were the *Jews* Confederates when they were invaded by *Sennacherib*; ſee Ch. xx. 5. 2 *Kings* xix. 21. compared with 2 *Kings* xix. 9. But it is a great Queſtion among learned Men, whether by *Ethiopia* called *Chuſh* in the *Arabia*, be meant *Arabia*, lying Eaſtward of *Egypt*, and therefore joined with *Seba*, Iſa. xliii. 3. or *Ethiopia*, properly ſo called, being weſtward of it. If we underſtand it of the latter, as *Huetius* does, *Comment. on Origen*, P. 43, and 50. we muſt then underſtand the forementioned Text, 2 *Kings* xix. 9. of *Tirhakah* King of *Ethiopia* (called *Tarkos* in *Iſa.* xxxvii.) coming to fight againſt *Sennacherib*, and ſending Forces to aſſiſt the *Egyptians* and the *Jews*. And this is the Senſe Archbiſhop *Uſher* follows in his *Annals of the Old Teſtament, ad A. M.* 3294. But in which Senſe ſoever we take the Word *Chuſh*, the Prophecy relates to *Egypt*, in Conjunction with *Ethiopia* or *Arabia*; and the Prophet ſhews, that altho' the Deſigns of the Egyptians and their Allies in their Favour, ſhould prove abortive, yet that God will defend his own Dwelling-place without their aſſiſtance. *Ethiopia* and *Egypt* were united into one Kingdom by *Sabacon*, the King of *Ethiopia*, called *So*, 2 *Kings* xvii. 4. who ſlew *Bocchoris*, and conquered *Egypt* in the laſt Year of King *Ahaz*: See *Uſher*'s *Annals*, *A. M.* 3277.

Wo to the Land ſhadowing with Wings] It is generally agreed, that this is a Deſcription of *Egypt*. Some underſtand the Words of their Ships, with ſpreading Sails like Wings; others of the Protection ſhe boaſted that ſhe ſhould give to her Allies: But the *Hebrew*, *Tſiltſel*, which our *Engliſh* renders *ſhadowing*, do properly ſignify a Sort of Timbril, called in *Latin Siſtrum*, which was an Inſtrument of Muſick peculiar to the *Egyptians* in their Sacrifices to *Iſis*; and the Words, *Tſiltſel Kenaphim*, are interpreted *a winged Cymbal* by *Huëtius*, *Demonſtr. Evang. Prop.* iv. Cap. iv. which he tells us is an exact Deſcription of the *Siſtum*, and ſuppoſes the Expreſſion to be a Periphraſis of *Egypt*, called here *the Land* famous *for its winged Cymbals*. The ingenious Mr. *Reeves*, in his Notes upon *Minutius Felix*, Ch. xxi. expounds the Phraſe, *ſhadowing with Wings*, of a Swallow that uſed to be pictured over the Statue of *Iſis* with expanded Wings. *Le Moyne*, in his *Varia Sacra*, Part II. P. 4. thinks, that by the Word *Kenaphim*, *Wings*, the Prophet denotes the Idol which the *Egyptians* called *Kneph*, who was repreſented with Wings, and an Egg coming out of his Mouth, to ſignify the Creation of the World, by the Word and Decree of God; the World itſelf being repreſented by *Iſis*.

That ſendeth Ambaſſadors by Sea, even in Veſſels of Bulruſhes by Water] To encourage their Confederates with Promiſes of Aſſiſtance. But the *Hebrew Tſirim*, which our *Engliſh* renders *Ambaſſadors*, does likewiſe ſignify *Idols*, and ſo 'tis tranſlated Ch. xlv. 16. Following this Senſe, *Bochart* and *Le Moyne* underſtand the Words of the Image *Iſis*, which the *Egyptians* uſed to carry from Place to Place by Water, in a Sort of a Paper Veſſel or Ship. *Lucan* ſpeaking of their little Boats, ſays, — *Conferitur bibulâ Memphitis cymba papyro.*

Go ye ſwift Meſſengers to a Nation ſcattered and peeled] Theſe Words may be underſtood of the Ambaſſadors, whom the *Ethiopians*, in Conjunction with the *Egyptians*, ſent to the *Aſſyrians*, by way of bidding them Defiance; and then by a Land *ſcattered and peeled*, muſt be underſtood *Aſſyria*, which, tho' formerly *terrible* to all its Neighbours, yet now was diſtracted with foreign Wars, and exhauſted of its Soldiers: If we follow this Senſe, the latter Part of the Verſe may be moſt properly render'd, as our Margin reads it, *whoſe Land the Rivers deſpiſe*, that is, the *Ethiopians*, and thoſe that dwell among the Rivers thereabouts, are not afraid of the *Aſſyrian* Power. This Senſe our Tranſlators prefer, and underſtand *Tſirim*, *Ambaſſadors*, and *Melachim*, *Meſſengers*, as meant of the ſame Perſons, and likewiſe ſupply the Word, *ſaying*, to make the following Sentence the Subſtance of what the Ambaſſadors were ſuppoſed to ſpeak.

But others think that the Words are a Meſſage from God, to denounce Judgment againſt the *Ethiopians*, who are called *a People terrible from their Beginning*, becauſe they had invaded *Judea* ſeveral Times with formidable Armies; ſee 2 *Chron.* xii. 3. xiv. 9. and that the Purport of the Words is to acquaint them, that they ſhould be *ſcattered and peeled meted out, and trodden down*: That the Forces of the *Aſſyrian*, compared to an overflowing River (ſee Ch. xvii. 12.) ſhould over-run and deſtroy them; which was fulfilled, as appears from Ch. xx. 4. This Senſe, ſays *Lowth*, I prefer, becauſe it agrees better with the 7th Verſe, where the ſame Words are repeated; and with *Ezek.* xxx. 9. where God ſaith, *Meſſengers ſhall go from ME in Ships, to make the careleſs Ethiopians afraid*; which Place plainly alludes to theſe Words of *Iſaiah*.

CHAP. XIX.

Several Calamities denounced againſt Egypt.

Ver. 1. THE burden of Egypt, Behold, the Lord rideth upon a ſwift cloud, and ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it. 2 And I will

will ſet the Egyptians againſt the Egyptians: and they ſhall fight every one againſt his brother, and every one againſt his neighbour; city againſt city, *and* kingdom againſt kingdom. 3 And the ſpirit of Egypt ſhall fail in the midſt thereof, and I will deſtroy the counſel thereof: and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards. 4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the Lord of hoſts. 5 And the waters ſhall fail from the ſea, and the river ſhall be waſted and dried up. 6 And they ſhall turn the rivers far away, *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither. 7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing ſown by the brooks, ſhall wither, be driven away, and be no *more*. 8 The fiſhers alſo ſhall mourn, and all they that caſt angle into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh. 9 Moreover, they that work in fine flax, and they that weave net-works ſhall be confounded. 10 And they ſhall be broken in the purpoſes thereof, all that make fluces *and* ponds for fiſh. 11 Surely the princes of Zoan *are* fools, the counſel of the wiſe counſellors of Pharaoh is become brutiſh: how ſay ye unto Pharaoh, I *am* the ſon of the wiſe, the ſon of antient kings? 12 Where *are* they? where *are* thy wiſe *men?* and let them tell thee now, and let them know what the Lord of hoſts hath purpoſed upon Egypt. 13 The princes of Zoan are become fools, the princes of Noph are deceived, they have alſo ſeduced Egpyt, *even* they that are the ſtay of the tribes thereof. 14 The Lord hath mingled a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to err in every work thereof, as a drunken *man* ſtaggereth in his vomit. 15 Neither ſhall there be *any* work for Egypt, which the head or tail, branch or ruſh may do. 16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear, becauſe of the ſhaking of the hand of the Lord of hoſts, which he ſhaketh over it. 17 And the land of Judah ſhall be a terror unto Egypt, every one that maketh mention thereof, ſhall be afraid in himſelf; becauſe of the counſel of the Lord of hoſts, which he hath determined againſt it. 18 In that day ſhall five cities in the land of Egypt ſpeak the language of Canaan, and ſwear to the Lord of hoſts: one ſhall be called the city of deſtruction. 19 In that day ſhall there be an altar to the Lord, in the midſt of the land of Egypt, and a pillar at the border thereof to the Lord. 20 And it ſhall be for a ſign, and for a witneſs unto the Lord of hoſts in the land of Egypt: for they ſhall cry unto the Lord becauſe of the oppreſſors, and he ſhall ſend them a ſaviour and a great one, and he ſhall deliver them. 21 And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation, yea, they ſhall vow a vow unto the Lord, and perform *it*. 22 And the Lord ſhall ſmite Egypt, he ſhall ſmite and heal *it*, and they ſhall return *even* to the Lord, and he ſhall be intreated of them, and ſhall heal them. 23 In that day ſhall there a high-way out of Egypt to Aſſyria, and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians. 24 In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, *even* a bleſſing in the midſt of the land: 25 Whom the Lord of hoſts ſhall bleſs, ſaying, Bleſſed *be* Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance.

The *Egyptians* were the *Jews* principal Confederates at the Time of *Sennacherib*'s Invaſion; ſee 2 *Kings* xviii. 21, *&c.* who are often reproved by this Prophet for their vain Confidence in *Egypt*, as that which would fail and diſappoint them: See Ch. xx. 5, 6. xxx. 2, *&c.* Accordingly, as the Prophet foretels the Conqueſt of *Egypt* by *Sennacherib*, Ch. xx. who over-ran *Egypt* and *Ethiopia*, the *Jews* Confederates before he beſieged *Jeruſalem*; ſo this Chapter ſeems to be a general Prophecy againſt *Egypt*, denouncing the ſeveral Calamities it ſhould ſuffer from the Time of *Sennacherib*'s Invaſion, till the entire Change of Affairs it ſhould undergo under the Government of the *Twelve Tyrants*, which at laſt ended in the ſole Government of *Pſammitichus*. *Scaliger* underſtands this Prophecy of *Sabacon* who ſlew *Bocchoris*, and made himſelf King of *Egypt* in the laſt Year of the Reign of King *Ahaz*. But this Opinion ſeems not to agree very well with Ver. 17. Some explain the Chapter of *Sennacherib*'s, *Tirhakah*'s, or *Taracus*'s Conqueſt of *Egypt*.

And the Idols of Egypt ſhall be moved at his Preſence] To be moved, either ſignifies that the evil Spirits, which were worſhipped in their Idols ſhould be under a great Conſternation, when God ſhould bring his Judgments upon them and their Worſhippers: Or elſe it may be meant of their being removed and carried Captive, as *Jeremy* afterward foretold, *Jer.* xliii. 12. When God executes his Judgments upon a Heathen Nation, he is ſaid to puniſh the Idols of that People: So particularly it is ſaid of *Egypt*, Exod. xii. 12. and of *Babylon*, Iſ. xxi. 9. xlvi. 1. Jer. l. 2. li. 44.

And the Waters ſhall fail from the Sea, and the River ſhall be waſted and dried up] *Tremellius* ſhews out of *Herodotus*, that this was literally fulfilled under the Government of the twelve petty Tyrants, who ruled *Egypt* after *Sethon*. But the Expreſſion may the more probably be metaphorical, and denote the Decay of the *Egyptians* Strength, by Metaphors taken from the Decreaſe of the River *Nile*; upon the Over-flowing of which River all the Plenty and Proſperity of *Egypt* depended. Thus the King of *Egypt* is deſcribed, *Ez.* xxix. 3. as a *Dragon* (i. e. a Whale or Crocodile) *lying in the midſt of many Waters*, and boaſting of his Strength by ſaying; *My River is my own*, &c. *Scaliger* underſtands it of a great Drought which occaſioned a Dearth by failing of the Inundation of the *Nile*.

And the Paper-reeds — by the Mouth of the Brooks ſhall wither] Paper was an Invention of the *Egyptians*, and was firſt made of a Reed that grew upon the Banks of the *Nile*, which is therefore thus deſcribed by *Ovid* in his *Metamorphoſ.* —— *Papyriferi ſenis hortus ad flumina Nili.* Accordingly the Paper-reeds are ſaid here to grow by the Mouth of the Brooks; that is, by the Shore, or Side of the Brooks; expreſſed elſewhere by the *Life of the River*, Gen. xli. 3. Exod. ii. 3. ſpeaking of the *Nile*.

Shall five Cities in the Land of Egypt ſpeak the Language of Canaan] 'Tis a Way of ſpeaking in Scripture to uſe a definite common Number for an indefinite; ſee *Am.* i. 3, 6, 9, *&c.* ſo here *five Cities* denote ſeveral Cities; and of theſe 'tis prophecied that they ſhall *ſpeak the Language of Canaan*, that they ſhall worſhip God with the *true Iſraelites*, and with one Heart, and with one Mouth, glorify the true God together with them. Compare *Zeph.* iii. 9. or, as ſome explain it, they ſhall be of one Mind with the true Servants of God; ſo the Phraſe is uſed *Jer.* ix. 2. where 'tis ſaid that the Kings *gathered themſelves to fight againſt Joſhua with one Conſent*. It is in the *Hebrew*, with one *Mouth*. As the Chriſtians are the true Seed of *Abraham*, to whom all the Promiſes belong, ſo they are

the *New Teſtament* ſometimes ſtiled by the Name of the *Jews*: See *Rom.* ii. 29. *Gal.* vi. 16. *Rev.* ii. 9. but all along in the *Old Teſtament*, they are deſcribed by the Titles, the Privileges, and the Rites of Worſhip which belong to the *Jews*; ſee Ver. 19. Ch. lvi. 7. lxvi. 23.

And a Pillar in the Border thereof to the Lord] Theſe and the following Words at the Beginning of the next Verſe, allude to *Jacob*'s Pillar which he ſet up in *Bethel*, Gen. xxviii. 18. and to the Altar which the *Reubenites* and their Brethren built upon the Borders of *Jordan*, Joſh. xxii. 10. *to be a Witneſs between us and you, and the Generations after us*, as it there follows.

CHAP. XX.

The Conqueſt of the Egyptians *and* Ethiopians, *the* Jews *Confederates, by* Sennacherib, *foretold.*

Ver. 1. IN the year that Tartan came unto Aſhdod (when Sargon the king of Aſſyria ſent him) and fought againſt Aſhdod, and took it: 2 At the ſame time ſpake the Lord by Iſaiah the ſon of Amoz, ſaying, Go, and looſe the ſackcloth from off thy loins, and put off thy ſhoe from thy foot: And he did ſo, walking naked and bare-foot. 3 And the Lord ſaid, Like as my ſervant Iſaiah hath walked naked and bare-foot three years *for* a ſign and wonder upon Egypt, and upon Ethiopia. 4 So ſhall the king of Aſſyria lead away the Egyptians priſoners, and the Ethiopians captives, young and old, naked and bare-foot, even with *their* buttocks uncovered, to the ſhame of Egypt. 5 And they ſhall be afraid and aſhamed of Ethiopia their expectation, and of Egypt their glory. 6 And the inhabitant of this iſle ſhall ſay in that day, Behold, ſuch is our expectation whither we flee for help to be delivered from the king of Aſſyria: and how ſhall we eſcape?

In the Year that Tartan came to Aſhdod] It appears from Ver. 5, 6. that this Expedition was made while the *Jews* were under *Sennacherib*'s Invaſion; and thereupon, to ſtrengthen themſelves, they entered into a Confederacy with *Egypt* and *Ethiopia*. *Tartan* is mentioned, 2 *Kings* xviii. 17. as one of the Generals of *Sennacherib*'s Army, who is probably meant by *Sargon* here, and when his Armies invaded *Judea* for a conſiderable Time, and *took all the fenced Cities of it*, 2 Kings xviii. 13. he might then ſend a Detachment, and beſiege *Aſhdod*.

And he did ſo, walking naked and barefoot] Thoſe are ſaid to be *naked* in the Scripture Phraſe, who go without their Upper Garments; ſee *John* xxi. 7. *Acts* xix. 16. or have put off their Habit proper to their Quality; ſee 1 *Sam.* xix. 24. 2 *Sam.* vi. 20.

Like as my Servant Iſaiah hath walked naked and barefoot three Years for a Sign and Wonder] *Egypt* was ſubdued by *Sennacherib* before he beſieged *Jeruſalem*, as before obſerved. To this Senſe *Bochart* explains that Expreſſion, Ch. xxxvii. 25. *With the Sole of my Foot have I dried up all the Rivers of Egypt.* The *Hebrew* reads *Metzor*, which is often taken for *Egypt*. Archbiſhop *Uſher* ſuppoſes this War againſt *Egypt*, and the reſt of the *Jews* Confederates, to have laſted three Years, and to have concluded in the Deſolation of thoſe Countries: See his *Annals V. Teſt. ad A. M.* 3294. The Prophets foreſhewed Things by Actions as well as by Words, which appeared ſometimes ſtrange and uncouth in the Eyes of the People; ſee Isa. viii. 3, 18. *Ezek.* xxiv. 18, 19.

CHAP. XXI.

Threatnings denounced againſt Babylon.

Ver. 1. THE burden of the deſart of the ſea. As whirlwinds in the ſouth paſs through; *ſo* it cometh from the deſart, from a terrible land. 2 A grievous viſion is declared unto me, the treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth: go up, O Elam: beſiege, O Media: all the ſighing thereof have I made to ceaſe. 3 Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*, I was diſmayed at the ſeeing *of it*. 4 My heart panted, fearfulneſs affrighted me: the night of my pleaſure hath he turned into fear unto me. 5 Prepare the table, watch in the watch-tower, eat, drink: ariſe ye princes, *and* anoint the ſhield. 6 For thus hath the Lord ſaid unto me, Go, ſet a watchman, let him declare what he ſeeth. 7 And he ſaw a chariot *with* a couple of horſe-men, a chariot of aſſes, *and* a chariot of camels; and he hearkened diligently with much heed. 8 And he cried, A lion: my lord, I ſtand continually upon the watch-tower in the day-time, and I am ſet in my ward whole nights. 9 And behold, here cometh a chariot of men, *with* a couple of horſemen: and he anſwered and ſaid, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. 10 O my threſhing, and the corn of my floor: that which I have heard of the Lord of hoſts the God of Iſrael, have I declared unto you. 11 The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? watchman, what of the night? 12 The watchman ſaid, The morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come. 13 The burden upon Arabia. In the foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim. 14 The inhabitants of the land of Tema brought water to him that was thirſty, they prevented with their bread him that fled. 15 For they fled from their ſwords, from the drawn ſwords, and from the bent bow, and from the grievouſneſs of war. 16 For thus hath the Lord ſaid unto me, Within a year, according to the years of an hireling, and all the glory of Kedar ſhall fail. 17 And the reſidue of the number of archers, the mighty men of the children of Kedar ſhall be diminiſhed: for the Lord God of Iſrael hath ſpoken *it*.

The Burden of the Deſart of the Sea] The ninth Verſe explains this of *Babylon*, which is here deſcribed by the Name of the *Deſart of the Sea*, becauſe altho' it was at preſent very populous, yet it ſhould be made deſolate, and *turned into Pools of Water*; ſee Ch. xiv. 23. Or the Words may be rendered, *The Burden of the Plain of the Sea*; for *Babylon* ſtood in a Plain, *Gen.* xi. 2. and among many Waters; ſee *Jer.* li. 13. The *Hebrew* expreſſes all great Collections of Waters by the Name of *Seas*.

Prepare a Table, watch in the Watch-tower, &c.] The Verſe may be thus tranſlated, *While they prepare a Table, while they watch in the Watch-tower, while they eat and drink, ariſe ye Princes*, &c. While the *Babylonians* make ſome faint Proviſions for War, but are more intent on Feaſting and Luxury, ariſe ye Princes and Leaders of the *Perſian* Army, and prepare for War in earneſt. It appears by *Dan.* v. 1. — 30, 31. and *Jer.* li. 30. that *Babylon* was ſurprized and taken the Night after a great Feſtival: See likewiſe *Herodotus*.

And he ſaw a Chariot with a Couple of Horſemen]

The two Horſemen may denote *Cyrus* and *Darius*, the principal Leaders of the Army againſt *Babylon*. As Chariots were much uſed in War among the Antients, ſo we often read in *Homer*, of two Heroës ſitting in the ſame Chariot. Thus *Eneas* and *Pindarus* are deſcribed, *Iliad* 5. Ver. 220. So *Diomedes* and *Sthenelus*, *ibid.* Ver. 835. one of them to guide the Horſes, the other to fight the Enemy. The ſame Way of Fighting was uſed among the *Germans*, as *Diodorus Siculus* teſtifies, L. v.

A Chariot of Aſſes, and a Chariot of Camels] To denote two different Nations, the *Medes* and *Perſians*, who were to beſiege *Babylon*: As *Cyrus* was called a Mule by the Oracle, becauſe his Father was a *Perſian*, and his Mother a *Mede*: See *Herodotus*. The foregoing Part of the Verſe may be thus rendered, *He ſaw a Chariot with a Couple of Horſes, a Chariot of Aſſes*, &c. and then the firſt Part of the Verſe will denote the main Body of the *Perſian* and *Median* Army, and the following Sentences will ſignify their Baggage and Proviſions.

O my Threſhing, and the Corn of my Floor] The Prophet addreſſes himſelf to the *Jews*, who were nearly concerned in the Deſtruction of the *Babyloniſh* Empire; tho' the Admonition extends to remote Ages. Theſe he applies himſelf to, as groaning under the Oppreſſions of the Heathen Government; whereupon he calls upon them God's *Threſhing*, and *the Corn of his Floor*, becauſe they had been ſo ſeverely bruiſed by their Oppreſſors, altho' theſe Calamities were intended by God to purge the pure Corn from the Chaff. To be *threſhed* ſignifies to undergo great Calamities, or be ſubdued by a potent Enemy.

In the Foreſt of Arabia ſhall ye lodge, O ye travelling Companies of Dedanim] This Prophecy threatens one Clan of the *Arabians*, thoſe who were the Poſterity of *Dedan*, the Grandſon of *Abraham*, Gen. xxv. 3. and tells them they ſhall be driven from their Tents and Habitations, and forced to ſeek for Shelter in the Woods and Thickets. They are called *travelling Companies*, becauſe moſt of the *Arabians* lived in moveable Tents, and were therefore called *Scenitæ*, and removed with their Cattle from Place to Place, for the Convenience of Paſture, like the *Nomades* in *Africa*.

The Inhabitants of Tema brought Water to him that was thirſty] The Words deſcribe the Streights the *Dedanites* were reduced to, being forced to fly from the Enemy, without any Proviſion for their preſent Suſtenance; whereupon their Neighbours the *Tenamites* (the Poſterity of *Tema*, Iſhmael's Son, *Gen.* xx. 15.) took Pity upon their forlorn Condition. To relieve Travellers with Neceſſaries, was an Inſtance of Hoſpitality received among all Nations, *Deut.* xxiii. 4.

Within a Year, according to the Years of a Hireling] Within that preciſe Time; ſee Ch. xvi. 14. This Deſcription of a Year is uſed to diſtinguiſh it from a *prophetical Year*, which conſiſts of 365 Years, reckoning every Day for a Year: See *Numb.* xiv. 34. *Ezek.* iv. 6. or from ſome remarkable Time in general; in which Senſe we read of *the acceptable Year of the Lord*, Iſa. lxi. 2. and the *Year of Recompence*, Ch. xxxiv. 8.

And the Reſidue of the Number of Archers of the mighty Men of Kedar ſhall be diminiſhed] The Prophet extends this Judgment to another Diviſion of the *Arabians*, which deſcended from *Kedar*, Iſhmael's Son, *Gen.* xxv. 13. who were famous for the Uſe of the Bow, at which Weapon their Anceſtor *Iſhmael* was very expert, *Gen.* xxi. 20. The ſame People are ſaid to dwell in *the Tents of Kedar*, Pſ. cxx. 5. *Cant.* i. 5. and were remarkable for their Swarthineſs, (the Word *Kedar* ſignifying Black or Tawney) according to that Deſcription the Church gives of herſelf in that Place of the *Canticles*, *I am as black as the Tents of Kedar, but comely as the Curtains of Solomon*: For that is the true Order of the Words.

CHAP. XXII.

The Prophet foretels the Invaſion of Jewry *by the* Aſſyrians. *A Denunciation againſt* Shebna.

Ver. 1. THE burden of the valley of viſion. What aileth thee now, that thou art wholly gone up to the houſe-tops? 2 Thou that art full of ſtirs, a tumultuous city, a joyous city: thy ſlain *men are* not ſlain with the ſword, nor dead in battle. 3 All thy rulers are fled together, they *are* bound by the archers: all *that are* found in thee are bound together, *which* have fled from far. 4 Therefore ſaid I, Look away from me, I will weep bitterly, labour not to comfort me; becauſe of the ſpoiling of the daughter of my people. 5 For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hoſts in the valley of viſion breaking down the walls, and of crying to the mountains. 6 And Elam bare the quiver with chariots of men *and* horſe-men, and Kir uncovered the ſhield. 7 And it ſhall come to paſs *that* thy choiceſt valleys ſhall be full of chariots, and the horſe-men ſhall ſet themſelves in aray at the gate. 8 And he diſcovered the covering of Judah, and thou didſt look in that day to the armour of the houſe of the foreſt. 9 Ye have ſeen alſo the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool. 10 And ye have numbred the houſes of Jeruſalem, and the houſes have ye broken down to fortify the wall. 11 Ye made alſo a ditch between the two walls, for the water of the old pool: but ye have not looked unto the maker thereof, neither had reſpect unto him that faſhioned it long ago. 12 And in that day did the Lord God of hoſts call to weeping and to mourning and to baldneſs, and to girding with ſackcloth. 13 And behold, joy and gladneſs, ſlaying oxen, killing ſheep, eating fleſh, and drinking wine; let us eat and drink, for to morrow we ſhall die. 14 And it was revealed in mine ears by the Lord of hoſts, Surely this iniquity ſhall not be purged from you, till ye die, ſaith the Lord God of hoſts. 15 Thus ſaith the Lord God of hoſts, Go, get thee unto this treaſurer, *even* unto Shebna, which is over the houſe, *and* ſay, 16 What haſt thou here? and whom haſt thou here, that thou haſt hewed thee out a ſepulchre here, *as* he that heweth him out a ſepulchre on high, *and* that graveth an habitation for himſelf in a rock? 17 Behold, the Lord will carry thee away with a mighty captivity, and will ſurely cover thee. 18 He will ſurely violently turn and toſs thee, *like* a ball into a large country: there ſhalt thou die, and there the chariots of thy glory *ſhall* be the ſhame of thy lords houſe. 19 And I will drive thee from thy ſtation, and from thy ſtate ſhall he pull thee down. 20 And it ſhall come to paſs in that day, that I will call my ſervant Eliakim the ſon of Hilkiah: 21 And I will cloath him with thy robe, and ſtrengthen him with thy girdle, and I will commit thy government into his hand, and he ſhall be a father to the inhabitants of Jeruſalem, and to the houſe of Judah. 22 And the key of the houſe of David will I lay upon his ſhoulder: ſo he ſhall open, and none ſhall ſhut, and he ſhall ſhut and none ſhall open. 23 And I will faſten him as a nail in a ſure place; and he ſhall be for a glorious throne to his fathers houſe. 24 And they ſhall hang upon him all the glory of his fathers houſe, the off-ſpring and the iſſue, all veſſels of ſmall quantity: from the veſſels of cups, even to

the veſſels of flagons. 25 In that day, ſaith the Lord of hoſts, ſhall the nail *that is* faſtened in the ſure place, be removed, and be cut down and fall; and the burden that *was* upon it ſhall be cut off: for the Lord hath ſpoken *it*.

Our *Engliſh* Interpreters, ſays *Lowth*, have very much miſtook the Deſign of the following Prophecy, telling us in the Contents, that the former Part of the Chapter relates to the Invaſion of *Jewry* by the *Perſians*: An Occurrence mentioned neither in *ſacred* nor *profane* Hiſtory, or that the *Perſians* were at this Time ſubject to the King of *Aſſyria*, and upon that Account are mentioned, Ver. 6. as Part of *Sennacherib*'s Army with which he invaded *Judea*, and beſieged *Jeruſalem*; to which Juncture of Time the former Part of the Chapter relates. The latter Part of it is a Denunciation againſt *Shebna*, a Man of Authority in *Hezekiah*'s Court.

The Burden of the Valley of Viſion] By the *Valley of Viſion* is meant *Jeruſalem*, which was ſurrounded with Hills, *Pſ.* cxxv. 2. and is called by that Name, becauſe this and many other Prophecies are directed to it.

They are bound by the Archers, all that are found in thee are bound together, which have fled from far] This Part of the Verſe may be rendered more clearly thus, *All that are found in thee have conſpired together, for fear of the Archers, they have conſpired together*, (and) *have fled a great Way off*. The Adverb *Merachok* doth not only ſignify *from far*, but likewiſe *to a Place a great Way off*. See Ch. xvii. 13. xxiii. 7. lvii. 9.

And Elam bare the Quiver] The *Perſians* were famous Archers; ſee *Jer.* xlix. 35. and were at this Time Subjects to the King of *Aſſyria*, and made up Part of the Army wherewith *Sennacherib* beſieged *Jeruſalem*, that Army conſiſting of ſeveral Sorts of Nations; ſee Ch. xxix. 7.

And Kir uncovered the Shield] This is a City in *Media*; ſee 2 *Kings* xvii. 9. *Am.* i. 5. The *Medes* were at that Time Subjects to the King of *Aſſyria*; ſee 2 *Kings* xvii. 6. There was another City of the ſame Name in *Moab*; Ch. xv. 1.

And he diſcovered the Covering of Judah, and thou didſt look in that Day to the Armour of the Houſe of the Foreſt] Mr. *White* has given the beſt Senſe of this Verſe, tranſlating it thus; *And he* (i. e. the Enemy) *all diſmantle the fortified Cities of Judah, and in that Day ſhalt thou look to the Armour of the Houſe of the Foreſt*, i. e. When you ſee the Army of the Enemy approach, you will think it high Time to provide for your Defence: Or elſe, retaining the common Tranſlation, we explain the Words to this Senſe: When the Enemy hath diſcovered the Weakneſs of thoſe Fortreſſes in which you placed your Truſt, then you will think of providing Arms for your Defence. *The Houſe of the Foreſt* was an Armory within the City of *Jeruſalem*, as appears from hence, becauſe the golden Shields, which were carried before *Solomon* when he went to the Temple, were laid up in this Place; ſee 1 *Kings* xiv. compared with 2 *Chron.* xii. 9, 10, 11. It was called *the Houſe of the Foreſt*, or the *Houſe of the Foreſt of Lebanon*, 1 Kings viii. 2. as ſome think, becauſe of its ſtately Groves and Walks, which reſembled the Foreſt of *Lebanon*.

The Key of the Houſe of David will I lay upon his Shoulder] A Key is an Emblem of Truſt; and the Expreſſion alludes to the Faſhion of Keys in old Time, which were long and made like a Hook, and then laid upon the Shoulder, and worn there as the Badge of an Office. Concerning which Cuſtom ſee *Huetius Demonſtr. Evang. Prop.* ix. *Cap.* 105.

CHAP. XXIII.

The miſerable Overthrow of Tyre *foretold; their unhappy Return.*

1 THE burden of Tyre. Howl, ye ſhips of Tarſhiſh; for it is laid waſte, ſo that there is no houſe, no entring in: from the land of Chittim it is revealed to them. 2 Be ſtill, ye inhabitants of the iſle; thou whom the merchants of Zidon, that paſs over the ſea, have repleniſhed. 3 And by great waters the ſeed of Sihor, the harveſt of the river *is* her revenue, and ſhe is a mart of nations. 4 Be thou aſhamed, O Zidon; for the ſea hath ſpoken, *even* the ſtrength of the ſea, ſaying, I travail not, nor bring forth children, neither do I nouriſh up young men, *nor* bring up virgins. 5 As at the report concerning Egypt, *ſo* ſhall they be ſorely pained at the report of Tyre. 6 Paſs ye over to Tarſhiſh, howl ye inhabitants of the iſle. 7 *Is* this your joyous *city*, whoſe antiquity *is* of antient days? her own feet ſhall carry her afar off to ſojourn. 8 Who hath taken this counſel againſt Tyre, the crowning *city*, whoſe merchants *are* princes, whoſe traffickers *are* the honourable of the earth? 9 The Lord of hoſts hath purpoſed it, to ſtain the pride of all glory, *and* to bring into contempt all the honourable of the earth. 10 Paſs through thy land as a river, O daughter of Tarſhiſh: *there is* no more ſtrength. 11 He ſtretched out his hand over the ſea, he ſhook the kingdoms: the Lord hath given a commandment againſt the merchant city, to deſtroy the ſtrong holds thereof. 12 And he ſaid, Thou ſhalt no more rejoice, O thou oppreſſed virgin, daughter of Zidon: ariſe, paſs over to Chittim, there alſo ſhalt thou have no reſt. 13 Behold, the land of the Chaldeans; this people was not *till* the Aſſyrian founded it for them that dwell in the wilderneſs: they ſet up the towers thereof, they raiſed up the palaces thereof, *and* he brought it to ruin. 14 Howl, ye ſhips of Tarſhiſh: for your ſtrength is laid waſte. 15 And it ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy years, according to the days of one king: after the end of ſeventy years ſhall Tyre ſing as an harlot. 16 Take an harp, go about the city, thou harlot that haſt been forgotten, make ſweet melody, ſing many ſongs that thou mayeſt be remembred. 17 And it ſhall come to paſs after the end of ſeventy years, that the Lord will viſit Tyre, and ſhe ſhall turn to her hire, and ſhall commit fornication with all the kingdoms of the world upon the face of the earth. 18 And her merchandiſe, and her hire ſhall be holineſs to the Lord: it ſhall not be treaſured nor laid up: for her merchandiſe ſhall be for them that dwell before the Lord, to eat ſufficiently, and for durable cloathing.

This Prophecy, ſays *Lowth*, may beſt be underſtood of *Nebuchadnezzar*'s laying Siege to *Tyre*, and taking it; which is likewiſe particularly foretold by *Ezekiel*, Ch. xxvi. 7, *&c.* with the two following Chapters. This Siege laſted thirteen Years, as *Joſephus* ſhews out of *Philoſtratus*, and the *Phœnician* Annals, *Antiq. L.* x. *C.* 11. and L. 1. *contra Appion.* Upon which Account God promiſes *Nebuchadnezzar* the Kingdom of *Egypt*, as a Reward for the great Pains and Services he undertook in the Siege of *Tyre*, Ezek. xxix. 18.

From the Land of Chittim it is revealed unto them] *Chittim* in Scripture, ſignifies all the Countries lying upon the *Mediterranean Sea*, called the *Iſles of Chittim*, Ezek. xxvii. 6. The Words import, that the News of the Siege of *Tyre* ſhould be diſperſed into all the trafficking Parts upon the *Egean* and *Ionian* Seas, and ſo reach the Ears of thoſe who trade in the moſt weſtern Coaſts. The Senſe which the *Septuagint* gives of the latter Part of the Verſe, is eaſy, and reconcileable with the *Hebrew*: Thus they render it, *It is laid waſte, ſo that none come* (to wit) *out of the Land of Chittim, it*

is

is carried away captive. *Bochart* underſtands the Word *Chittim* here, and at the 12th Verſe, of the *Cutheans* or *Babylonians*; and then taking the Verb *niglah* for *being carried captive*, as the *Septuagint* and *vulgar Latin* explain it, the Senſe runs very eaſy thus, *From the Land of the Cutheans doth their Captivity come.*

And by great Waters, the Seed of Sihor, the Harveſt of the River is her Revenue] The *Engliſh* Tranſlation publiſhed under Queen *Elizabeth*, gives us a clearer Senſe of this Verſe, thus, *The Seed of Nilus* growing by *the Abundance of Waters, and the Harveſt of the River* was *her Revenues.* *Tyre* made herſelf rich by tranſporting Corn out of *Egypt* into foreign Countries. The overflowing of the *Nile*, (called *Sihor* here, and *Jer.* ii. 18.) made *Egypt* ſo fruitful, that it was looked upon as one of the great Granaries of the World, and afterwards ſupplied *Rome* with a great Part of the Corn which was ſpent in that mighty City, as did *Conſtantinople* in following Times. Whereupon the Government of *Egypt* was looked upon as an extraordinary Truſt, and always reſerved to the Diſpoſal of the Emperor. See *Tacitus Annal.* 2. By the River is meant the *Nile*, by way of Excellence. See Ch. xi. 15.

Paſs ye over to Tarſhiſh] Leave the Place of your Nativity, and betake yourſelves for Refuge to ſome of the Ports which lie upon the *Mediterranean Sea*, where the *Tyrians* uſed to traffick, and where they might hope to ſettle themſelves. The *Septuagint* underſtand the Place of *Carthage*, which was a Colony tranſplanted from *Tyre*.

Paſs through the Land as a River, O Daughter of Tarſhiſh] According to the Tranſlation *Tyre* is called the Daughter of *Tarſhiſh*, becauſe it was enriched by the Sea Trade, eſpecially the Traffick which came from the *Spaniſh* or *African* Coaſts, as *Huëtius* interprets the Place. So the Prophet here exhorts her Inhabitants to make all poſſible Speed, and with the Swiftneſs of a River to get out of their own Country, and from the Reach of the Enemy. But others tranſlate the Words, *Paſs into thy Land, O Daughter of Tarſhiſh*, or the Merchants of that Place, as if it were an Exhortation to them to return home. Their Merchandize had formerly flow'd in like a River into the Ports of *Tyre*, but now that gainful Traffick, their Strength and Support, would entirely ceaſe.

And her Merchandiſe and her Hire ſhall be Holineſs unto the Lord] The Senſe of this Verſe may be, that ſeveral of the *Tyrians* in After-times ſhall become Proſelites to the *Jewiſh* Religion, and ſhall devote Part of their Subſtance to the Service of the Temple at *Jeruſalem*. But there is no Neceſſity of ſuppoſing that this Part of the Prophecy ſhould be fulfilled juſt upon the Reſtoration of *Tyre*: For 'tis uſual for the Prophets to join together Things relating to the ſame Place or People, tho' the fulfilling the ſeveral Parts of the Prophecy may belong to ſeveral Ages: See Ch. iv. 2. And this I take to be the Caſe here. The Prophets commonly expreſs Heathens and Idolaters in general by ſome remarkable Name, as that of *Egypt*, *Babylon*, and the like. In this Senſe, ſays *Lowth*, I ſuppoſe the Name of *Tyre* to be uſed in this Verſe, and in the ſame Senſe the *Daughter of Tyre* is underſtood by moſt Interpreters upon xlv. 12. not ſo as to exclude that particular City, but withal to ſignify that both that Place and many others which were Strangers to the true Religion, ſhould at length be converted, and convert a great Part of their Wealth and Subſtance to God.

CHAP. XXIV.

The dreadful Judgments of God upon the Land. A Remnant ſhall joyfully praiſe him. God in Judgment ſhall advance his Kingdom.

Ver. 1. BEhold, the Lord maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof. 2 And it ſhall be, as with the people, ſo with the prieſt; as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſs; as with the buyer, ſo with the ſeller; as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to him. 3 The land ſhall be utterly emptied, and utterly ſpoiled: for the Lord hath ſpoken this word. 4 The earth mourneth *and* fadeth away, the world languiſheth *and* fadeth away, the haughty people of the earth do languiſh. 5 The earth alſo is defiled under the inhabitants thereof: becauſe they have tranſgreſſed the laws, changed the ordinance, broken the everlaſting covenant. 6 Therefore hath the curſe devoured the earth, and they that dwell therein are deſolate: therefore the inhabitants of the earth are burned, and few men left. 7 The new wine mourneth, the vine languiſheth, all the merry-hearted do ſigh. 8 The mirth of tabrets ceaſeth, the noiſe of them that rejoice endeth, the joy of the harp ceaſeth. 9 They ſhall not drink wine with a ſong, ſtrong drink ſhall be bitter to them that drink it. 10 The city of confuſion is broken down: every houſe is ſhut up, that no man may come in. 11 *There is* a crying for wine in the ſtreets, all joy is darkened, the mirth of the land is gone. 12 In the city is left deſolation, and the gate is ſmitten with deſtruction. 13 When thus it ſhall be in the midſt of the land among the people, *there ſhall be* as the ſhaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done. 14 They ſhall lift up their voice, they ſhall ſing for the majeſty of the Lord, they ſhall cry aloud from the ſea. 15 Wherefore, glorify ye the Lord in the fires, *even* the name of the Lord God of Iſrael in the iſles of the ſea. 16 From the uttermoſt parts of the earth have we heard ſongs, *even* glory to the righteous: but I ſaid, My leanneſs, my leanneſs, Wo unto me: the treacherous dealers have dealt treacherouſly, yea, the treacherous dealers have dealt very treacherouſly. 17 Fear, and the pit, and the ſnare *are* upon thee, O inhabitant of the earth. 18 And it ſhall come to paſs, *that* he who fleeth from the noiſe of the fear, ſhall fall into the pit; and he that cometh up out of the midſt of the pit, ſhall be taken in the ſnare: for the windows from on high are open, and the foundations of the earth do ſhake. 19 The earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly. 20 The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage, and the tranſgreſſion thereof ſhall be heavy upon it, and it ſhall fall, and not riſe again. 21 And it ſhall come to paſs in that day, *that* the Lord ſhall puniſh the hoſt of the high ones *that are* on high, and the kings of the earth upon the earth. 22 And they ſhall be gathered together *as* priſoners are gathered in the pit, and ſhall be ſhut up in the priſon, and after many days ſhall they be viſited. 23 Then the moon ſhall be confounded, and the ſun aſhamed, when the Lord of hoſts ſhall reign in mount Zion and in Jeruſalem, and before his ancients gloriouſly.

Behold the Lord maketh the Earth empty] The *Hebrew* Word *Haärets* is promiſcuouſly render'd in this Chapter by our Interpreters, either *Earth* or *Land*. And may be taken in a larger or narrower Senſe, as the Context inclines us to underſtand it.

The City of Confuſion is broken down] The W[illegible] *T*[illegible]

Tohu, which our *Engliſh* renders *Confuſion*, ſignifies likewiſe *Deſolation*; ſee Ch. xxxiv. 11. and this Senſe of the Word is moſt proper here: As if it had been ſaid, Every City is the Image of Deſolation. Compare Ver. 12. and Ch. xxv. 2. Some underſtand by the *City*, *Samaria*; the Head of the Kingdom of *Iſrael*.

They ſhall cry aloud from the Sea] Or, *from the Iſles of the Sea*, as it is expreſſed in the next Verſe; *i. e.* from the Iſles of the Weſtern or *Mediterranean Sea*, whither many of the *Jews* were ſcattered, and from whence they ſhould return into their own Country in the latter Days. The *Hebrew* Word *Ijam*, ſignifies the *Weſt* as well as the Sea, becauſe the *Mediterranean Sea* lay Weſtward of *Judea*; ſee *Joſh.* xxiii. 4. and ſo the Word is render'd by ſome Interpreters here: Compare *Hoſ.* xi. 10. where the Word is tranſlated the *Weſt*. This Verſe is to be underſtood of the final Reſtoration of the *Jews*, as ſome other Parts of the Chapter plainly relate to the Conſummation of all Things; ſee Ver. 19, 20, 23. The Prophets take Hints from the State of Things in or near their own Time, to deſcribe what ſhall come to paſs in the latter Times.

For the Windows from on high are opened, the Foundations of the Earth do ſhake] A plain Alluſion to the Deſcription of the Deluge, *Gen.* vii. 11. The Prophet deſcribes the Deſtruction of the preſent World at the Laſt Day by Expreſſions taken from the Deſtruction of the old World; for to uſe St. *Peter*'s Words, *As the World, which then was, periſhed by Water, ſo the Heavens and the Earth which are now, are reſerved unto Fire, againſt the Day of Judgment, and Perdition of ungodly Men*, 2 Pet. iii. 6, 7.

This one Text, ſays *Lowth*, does ſufficiently confute an extravagant Notion of one of the great *Libertines* of the preſent Age, who would fain perſuade the World that the *Pentateuch* was writ a conſiderable Time after the Captivity of the Ten Tribes; a Fancy which hath not one probable Argument to maintain it, and may be confuted almoſt out of every Writer of the *Old Teſtament* from *Moſes* downward.

The Earth is utterly broken down, the Earth is clean diſſolved, the Earth is moved exceedingly] A further Alluſion to the Deluge, eſpecially if we admit of a *late* ingenious *Hypotheſis*, which maintains, that the Deſtruction of the Earth at the Deluge, was chiefly cauſed by the breaking down of its Arch, and its falling into the Abyſs.

This and the foregoing Verſe may be thought an hyperbolical Deſcription of the Deſolations which Wars and other Plagues made in *Judea*, and the neighbouring Countries; as if God had rained down Vengeance on Sinners from above, and Heaven and Earth had been inſpired to puniſh the Wicked: And we may obſerve, that the Prophet *Jeremy* deſcribes the like Calamities in much the ſame Expreſſions, Ch. iv. 23, *&c.* but the Words in their full Import do evidently point to the Judgment of the laſt Day, as in the following Verſes more plainly appears.

When the Lord ſhall reign in Mount Zion and in Jeruſalem, and before his Antients gloriouſly] We need not underſtand this, and ſuch-like Expreſſions, in a literal Senſe with the *Jews*, but are ſufficiently warranted by the Authority of the *New Teſtament*, to explain them of the Triumphant State of the Church when the Saints ſhall reign with GOD and CHRIST in Glory: See *Gal.* iv. 26. *Heb.* xii. 22. *Rev.* xxi. 2, 3.

And before his Antients; or *in the Preſence of his Antients*: An Alluſion to the Elders of *Iſrael*, and *Moſes*, and their ſucceeding Kings at the Head of them, who were the Governors and Repreſentatives of the whole Nation: In like Manner Heaven is repreſented as the General Aſſembly of the Saints, with GOD and CHRIST at the Head of them: See *Pſ.* lxxxix. 7. *Heb.* xii. 22. and Ch. iv. v. and vii. 9, 10, 11. Part of this heavenly Company are called by the Name of *Elders* or *Antients*, Rev. iv. 4. and elſewhere, particularly Ch. v. 4, 6. where there is a plain Alluſion to this Place.

CHAP. XXV.

A Hymn of Praiſe to God.

Ver. 1. O Lord, thou art my God, I will exalt thee, I will praiſe thy name; for thou haſt done wonderful things; *thy* counſels of old *are* faithfulneſs *and* truth. 2 For thou haſt made of a city, an heap; *of* a defenced city, a ruin: a palace of ſtrangers, to be no city, it ſhall never be built. 3 Therefore ſhall the ſtrong people glorify thee, the city of the terrible nations ſhall fear thee. 4 For thou haſt been a ſtrength to the poor; a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones *is* as a ſtorm *againſt* the wall. 5 Thou ſhalt bring down the noiſe of ſtrangers, as the heat in a dry place; *even* the heat with the ſhadow of a cloud: the branch of the terrible ones ſhall be brought low. 6 And in this mountain ſhall the Lord of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined. 7 And he will deſtroy in this mountain the face of the covering caſt over all people, and the vail *that is* ſpread over all nations. 8 He will ſwallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people ſhall he take away from off all the earth: for the Lord hath ſpoken *it*. 9 And it ſhall be ſaid in that day, Lo, this *is* our God, we have waited for him, and he will ſave us: this *is* the Lord, we have waited for him, we will be glad and rejoice in his ſalvation. 10 For in this mountain ſhall the hand of the Lord reſt, and Moab ſhall be troden down under him, even as ſtraw is troden down for the dunghil. 11 And he ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth *his hands* to ſwim: and he ſhall bring down their pride together with the ſpoils of their hands. 12 And the fortreſs of the high fort of thy walls ſhall he bring down, lay low, *and* bring to the ground, *even* to the duſt.

Some Parts of the laſt Chapter having a Relation to the End of the World, we may, without breaking in upon the Connexion of the Prophecy, ſuppoſe the triumphant Hymns, in this and the next Chapter, principally to regard the ſame Time, and to be of the ſame Nature with thoſe recorded *Rev.* xi. 17. xv. 3. xix. 6.

Therefore ſhall the ſtrong People glorify thee, the City of the terrible Nations ſhall fear thee] The Word *Naz*, which is tranſlated *ſtrong*, does likewiſe ſignify *fierce*, and ſo it is render'd by our Interpreters, Ch. xix. 4. and ſo it ſhould be interpreted in *Sampſon*'s Riddle, *Judg.* xiv. 14. *Out of the Fierce came forth Sweetneſs.* I take this Verſe, ſays *Lowth*, to be parallel to that of *Pſ.* lxxvi. 10. *The Fierceneſs of Man ſhall turn to thy Praiſe:* The humbling of theſe potent Cities and terrible Nations, or *terrible Ones*, as they are called, Ver. 4, and 5. will be a Means of bringing them to give Glory to God, and to acknowledge that *the moſt High rules over the Children of Men.*

Thou ſhalt bring down the Noiſe of Strangers, as the Heat in a dry Place, even the Heat with the Shadow of a Cloud] *Lud. de Dieu*, hath tranſlated the Words more truely thus, *The Noiſe* (or Tumult) *of Strangers is as the Heat in a dry Place, thou ſhalt bring down* (or abate) *the Heat with the Shadow of a Cloud.* The Prophet compares the Oppreſſion of thoſe Strangers and In-

fidels to an exceſſive Drought, which parches up every Thing, Ver. 4. and here he ſays, that God will overſhadow his People, and protect them till this Tyranny be overpaſt: Our *Engliſh* Tranſlation adheres more ſtrictly to that Diſtinction of the Sentences, which the *Hebrew Accents* point out: But we do not find, that the antient Verſions took any Notice of thoſe Diſtinctions; and our own Tranſlation in ſome Places neglects them, where the Senſe is clearer if we divide the Sentences otherwiſe. Indeed the *Rabbins* are not agreed what is the Uſe of thoſe Accents, and therefore it ſeems a needleſs Curioſity to lay any Streſs upon them.

And he will deſtroy — the Face of the Covering caſt over all People, and the Veil that is ſpread over all Nations] *The Face of the Covering*, is put for the *Covering of the Face*, by an *Hypallage* uſual in Scripture. The Phraſe may ſignify all Tokens of Mourning and Sorrow, which were expreſſed by covering the Face, or putting a Veil upon it. If we take the Words in this Senſe, they are equivalent to *wiping away the Tears from off all Faces*, in the following Verſe; or they may denote the taking away all Ignorance and Prejudice from Mens Minds, which St. *Paul* compares to a *Veil*, 2 Cor. iii. 13, 14. and the Word *Covering* is uſed in the ſame Senſe in this Prophecy, Ch. xxix. 10.

CHAP. XXVI.

The Argument of the foregoing Chapter continued.

Ver. 1. IN that day ſhall this ſong be ſung in the land of Judah, We have a ſtrong city, ſalvation will *God* appoint *for* walls and bulwarks. 2 Open ye the gates, that the righteous nation which keepeth the truth may enter in. 3 Thou wilt keep *him* in perfect peace, *whoſe* mind *is* ſtayed *on thee:* becauſe he truſteth in thee. 4 Truſt ye in the Lord for ever: for in the Lord JEHOVAH *is* everlaſting ſtrength. 5 For he bringeth down them that dwell on high, the lofty city, he layeth it low, he layeth it low, *even* to the ground, he bringeth it *even* to the duſt. 6 The foot ſhall tread it down, *even* the feet of the poor, *and* the ſteps of the needy. 7 The way of the juſt is uprightneſs: thou moſt upright doſt weigh the path of the juſt. 8 Yea, in the way of thy judgments, O Lord, have we waited for thee; the deſire of *our* ſoul *is* to thy name, and to the remembrance of thee. 9 With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteouſneſs. 10 Let favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the Lord. 11 Lord, *when* thy hand is lifted up, they will not ſee: *but* they ſhall ſee, and be aſhamed for *their* envy at the people, yea the fire of thine enemies ſhall devour them. 12 Lord, thou wilt ordain peace for us: for thou alſo haſt wrought all our works in us. 13 O Lord our God, *other* lords beſides thee have had dominion over us: *but* by thee only will we make mention of thy name. 14 *They are* dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh. 15 Thou haſt increaſed the nation, O Lord, thou haſt increaſed the nation, thou art glorified; thou hadſt removed *it* far *unto* all the ends of the earth. 16 Lord, in trouble have they viſited thee, they poured out a prayer *when* thy chaſtening *was* upon them. 17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* cryeth out in her pangs; ſo have we been in thy ſight, O Lord. 18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen. 19 Thy dead *men* ſhall live, *together with* my dead body ſhall they ariſe: awake and ſing ye that dwell in duſt: for thy dew *is as* the dew of herbs, and the earth ſhall caſt out the dead. 20 Come, my people, enter thou into thy chambers, and ſhut thy doors about thee: hide thyſelf as it were for a little moment, until the indignation be over paſt. 21 For behold, the Lord cometh out of his place to puniſh the inhabitants of the earth for their iniquity: the earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.

In that Day ſhall this Song be ſung in the Land of Judah] In the Church, in which Senſe Mount *Zion* and *Jeruſalem* are often uſed.

The lofty City he layeth it low] As the Church is ſtiled the City of God, ſo the Society of Infidels, or Enemies to God's Truth, is repreſented by the like Similitude of a City, and typified under the Figures of *Sodom*, *Babylon*, and that *Jeruſalem* which killed the Prophets; ſee *Rev.* xi. 8. And this Senſe beſt agrees with the Scope of the Place, and with the parallel Texts, Ch. xxv. 2, 12. in neither of which Places can the Expreſſion be underſtood of any one particular City.

The Foot ſhall tread it down, even the Feet of the Poor, and the Steps of the Needy] The Planting of the Goſpel was a remarkable Triumph over the Power and Wiſdom of Men, when God *choſe the fooliſh Things of the World, to confound the Things of the Wiſe; and the weak Things of the World to confound the Things which are mighty.* Accordingly under every Advancement of Chriſt's Kingdom, the Poor and Humble, thoſe who have deſpiſed the World, and have been deſpiſed by it, are to have a particular Share in the Glory and Succeſs thereof. See Ch. xi. 4. xxix. 19. lxi. 1. *Zeph.* iii. 12. If we underſtand the Words of that laſt and great Triumph of the Church over Antichriſt and all its Enemies (to which many of the Expreſſions in this and the former Chapter look that Way) we may fitly explain the *Poor and Needy* here, to be thoſe who ſhall eſcape out of the *great Tribulation* which ſhall precede thoſe Times, mentioned *Dan.* xii. 1. *Rev.* vii. 14.

Thy dead Men ſhall live] This and the following Verſes contain God's Anſwer to the former Complaints of his People: Wherein he promiſes them a Revival or new Life, after all their Miſeries, which had brought them to Death's Door. The Reſtoration of the Jews, whether after the *Babyloniſh* Captivity, or after their Diſperſions in following Times, is repreſented as riſing again from the Dead by *Ezekiel*, Ch. xxxvii. 1, &c. And perhaps this Verſe may in it's primary Senſe, mean no more; eſpecially if the laſt Sentence of it, which our *Engliſh* renders, *and the Earth ſhall caſt out the Dead*, be thus tranſlated, *but thou wilt caſt down the Land of the Oppreſſors*, which Senſe is followed by the *Septuagint*: The Word *Rephaim*, which is tranſlated *the Dead* in our *Engliſh* Verſion, both here and in the 14th Verſe, ſignifies *Giants*, and from thence it is applied to wicked Men or Oppreſſors. But I doubt not, ſays *Lowth*, but this Verſe was one of thoſe Texts upon which the antient *Jews* grounded their Belief of the Reſurrection, the Hope of which was founded upon the Writings of *the Law and the Prophets*, as St. Paul tells them *Acts* xxiv. 14. And the *Jews* from antient Times have uſed the Words of a Text parallel to this, Ch. lxvi. 14. as a Form over a Perſon interred, at the ſame Time throwing Graſs into the Grave (as in [illegible]

Places with us they do *Rosemary*) to testify their Belief of a Resurrection: And this is what the true and genuine Sense of the Words imports.

Together with my dead Body shall they arise] The *Hebrew* runs thus, *My dead Body* (or Bodies) *shall arise*: The Noun is in the Singular Number, and the Verb in the Plural, so the Singular is taken distributively for every dead Body, just as it is *Ps.* xii. 7. *Thou shalt keep them, O Lord, thou shalt preserve* HIM *from this Generation for ever.* Where the Word *Him* is taken for *every one of them*, as the Sense is explained in the Margin. These two Sentences, *thy dead Men shall live, and my dead Bodies shall arise* are equivalent; they are called the *Church's Dead* in the latter Sentence, from the Intereſt he hath in them, and because he hath promised to raise them up at the last Day, *John* vi. 39.

CHAP. XXVII.

The same Subject continued.

Ver. 1. IN that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent, and he shall slay the dragon that *is* in the sea. 2 In that day sing ye unto her, A vineyard of red wine. 3 I the Lord do keep it, I will water it every moment; lest *any* hurt it, I will keep it night and day. 4 Fury *is* not in me: who would set the briers *and* thorns against me in battel? I would go through them, I would burn them together. 5 Or let him take hold of my strength, *that* he may make peace with me, *and* he shall make peace with me. 6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. 7 Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of *them that are* slain by him? 8 In measure when it shooteth forth, thou wilt debate with it; he stayeth his rough wind in the day of the east-wind. 9 By this therefore shall the iniquity of Jacob be purged, and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones *that are* beaten in sunder, the groves and images shall not stand up. 10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. 11 When the boughs thereof are withered, they shall be broken off: the women come *and* set them on fire: for *it is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. 12 And it shall come to pass in that day, *that* the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. 13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the out-casts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

In that Day the Lord with his sore and great and strong Sword shall punish Leviathan] Tyrants and Oppressors are often resembled to Whales and other Sea Monsters which devour the lesser Fry: Thus *Pharaoh* is called Leviathan, or the *Dragon*, or Whale *in the Waters*, Ixxiv. 13, 14. *Isa.* li. 9. *Ezek.* xxix. 3. and so the Expressions in this Verse denote in general those worldly Potentates, who have been the noted Oppressors of God's People, and are indeed the Instruments and Types of *Satan*, so often called the *Serpent* in Scripture, to whom some Interpreters apply the Expressions here. The Word *Tanuin* signifies any great Fish, such as a Whale, and so is plainly taken, *Gen.* i. 21. and *Ps.* cxlviii. 7. *Praise the Lord ye Whales* (not Dragons) *and all Deep.* *Bochart* thinks it sometimes signifies a *Crocodile*, particularly *Ezek.* xxix. 3. xxxii. 2. The Word is very fitly rendered *Sea Monsters*, by our Translators, *Lament.* iv. 3.

In that Day sing ye to her, a Vineyard of red Wine, I the Lord do keep it, &c.] The Church is often compared to a Vineyard; see Ch. v. 1. *Jer.* ii. 21. *Matt.* xxi. 33. and Red Wine was esteemed the best and most generous Sort of Wine; see *Prov.* xxiii. 31. The Import of these two Verses, 2 and 3, is, That when the Enemies of God's People are destroyed, among other Songs and Thanksgivings to God, this Acknowledgment shall be made to the Praise of God, and of the Church which he protects, that as she is fruitful in all good Works, so God continually watches over her and defends her from Danger. Compare *Ps.* lxxx. 8 — 13.

And fill the Face of the World with Fruit] These and the foregoing Words are a Description of the flourishing State of the *Jews* after their Conversion, which shall be as *new Life from the Dead*, as St. *Paul* expresses it, *Rom.* xi. 15. and shall occasion the Fulness of the *Gentiles* coming into the Church.

In Measure when it shooteth forth, thou wilt debate with it] The Execution of God's Judgments is expressed by God's *having a Controversy with his People*, Hos. iv. 1. *Mic.* vi. 2. which yet will be *in Measure*, or Moderation, as the Prophet here speaks. Some Expositors think that the Word *Beshallekah*, which our *English* renders, *when it shooteth forth*, is a Metaphor taken from the Art of Pruning; as if the Prophet had said, God will cut off the superfluous Branches, but spare the main Body of the Tree. *Grotius* renders the Word, *when thou sendest* (the People) *into Captivity*; and explains it, That God would not utterly destroy them in a foreign Land, but preserve a Remnant to return, and repossess their native Country.

When he makes all the Stones of the Altar as chalk Stones that are beaten asunder] The Word Altar in the Singular Number is taken distributively, for any Altar; concerning which Phrase, see the Note on Ch. xxvi. 19. These Altar-stones, the Prophet saith, shall be beaten to Dust like Chalk Stones, in order to the abolishing the very Memory of idolatrous Worship.

From the Channel of the River to the Stream of Egypt] From the River *Euphrates*, which is upon the Border of *Assyria*, to the River *Nile*, which is the Boundary of *Egypt*. This Expression denotes the several Dispersions of the *Jews*, these two Countries being the Places into which the greatest Part of them were dispersed.

Note, The River of *Egypt* is to be distinguished from the *Nile*; it riseth out of Mount *Paran*, and takes its Course towards *Rhinocorura*; so the *Septuagint* translates it here, and from thence falls into the *Mediterranean Sea*: See *Gen.* xv. 18. *Josh.* xv. 47. 1 *Kings* viii. 65.

CHAP. XXVIII.

Judgments denounced against the Ten Tribes; *and the* Two *other* Tribes *severely reproved.*

Ver. 1. WO to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of *them that are* overcome with wine. 2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail, *and* a destroying storm, as a flood of mighty waters over-flowing, shall cast down to the earth with the hand. 3 The crown of pride, the drunkards of Ephraim shall be troden under feet.

4 And

4 And the glorious beauty which *is* on the head of the fat valley, ſhall be a fading flower, *and* as the haſty fruit before the ſummer: which *when* he that looketh upon it, ſeeth *it*, while it is yet in his hand he eateth it up. 5 In that day ſhall the Lord of hoſts be for a crown of glory, and for a diadem of beauty unto the reſidue of his people. 6 And for a ſpirit of judgment to him that ſitteth in judgment, and for ſtrength to them that turn the battel to the gate. 7 But they alſo have erred through wine, and through ſtrong drink are out of the way: the prieſt and the prophet have erred through ſtrong drink, they are ſwallowed up of wine, they are out of the way through ſtrong drink, they err in viſion, they ſtumble *in* judgment. 8 For all tables are full of vomit *and* filthineſs, *ſo that there is* no place *clean*. 9 Whom ſhall he teach knowledge? and whom ſhall he make to underſtand doctrine? *them that are* weaned from the milk, *and* drawn from the breaſts. 10 For precept *muſt be* upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little. 11 For with ſtammering lips and another tongue will he ſpeak to this people. 12 To whom he ſaid, This *is* the reſt *wherewith* ye may cauſe the weary to reſt, and this *is* the refreſhing: yet they would not hear. 13 But the word of the Lord was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little, that they might go and fall backward, and be broken, and ſnared, and taken. 14 Wherefore hear the word of the Lord, ye ſcornful men that rule this people which *is* in Jeruſalem. 15 Becauſe ye have ſaid, We have made a covenant with death, and with hell are we at agreement; when the overflowing ſcourge ſhall paſs through, it ſhall not come unto us; for we have made lies our refuge, and under falſhood have we hid our ſelves: 16 Therefore thus ſaith the Lord God, Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner-*ſtone*, a ſure foundation: he that believeth, ſhall not make haſte. 17 Judgment alſo will I lay to the line, and righteouſneſs to the plummet, and the hail ſhall ſweep away the refuge of lies, and the waters ſhall overflow the hiding-place. 18 And your covenant with death ſhall be diſannulled, and your agreement with hell ſhall not ſtand; when the overflowing ſcourge ſhall paſs through, then ye ſhall be troden down by it. 19 From the time that it goeth forth, it ſhall take you: for morning by morning ſhall it paſs over, by day and by night, and it ſhall be a vexation, only *to* underſtand the report. 20 For the bed is ſhorter, than that *a man* can ſtretch himſelf on *it*: and the covering narrower, than that he can wrap himſelf in *it*. 21 For the Lord ſhall riſe up as *in* mount Perazim, he ſhall be wroth as *in* the valley of Gibeon, that he may do his work, his ſtrange work; and bring to paſs his act, his ſtrange act. 22 Now therefore be ye not mockers, leaſt your bands be made ſtrong: for I have heard from the Lord God of hoſts a conſumption, even determined upon the whole earth. 23 Give ye ear, and hear my voice, hearken and hear my ſpeech. 24 Doth the plowman plow all day to ſow? doth he open and break the clods of his ground? 25 When he hath made plain the face thereof, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in the principal wheat, and the appointed barley, and the rie in their place? 26 For his God doth inſtruct him to diſcretion, *and* doth teach him. 27 For the fitches are not threſhed with a threſhing-inſtrument, neither is a cart-wheel turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod. 28 Bread-*corn* is bruiſed; becauſe he will not ever be threſhing it, nor break *it* with the wheel of his cart, nor bruiſe it with his horſemen. 29 This alſo cometh forth from the Lord of hoſts, *which* is wonderful in counſel, *and* excellent in working.

Here, according to *Lowth*'s Diviſion of this Book, begins the fourth Part or Section of the Prophecy, which chiefly relates to *Sennacherib*'s Invaſion, and is concluded with an Hiſtory of that Affair, in the xxxvith and xxxviith Chapters, which is placed there as a Key to explain ſeveral of the foregoing Prophecies. Theſe Prophecies are not always recorded in that Order of Time in which they were publiſhed; ſo the Beginning of this Chapter denounces God's Judgments againſt the *Ten Tribes*, who were carried away captive ſome Years before ſeveral of the foregoing Prophecies were delivered. In the ſeventh and following Verſes, the Prophet ſeverely reproves the *Two* other Tribes for their Exceſs, their Ignorance, and their Contempt of thoſe Threatnings he had denounced againſt their Sins, and which they fouly preſumed that they could by their cunning Management evade and eſcape: But he tells them they would find themſelves very much miſtaken.

Wo to the Crown of Pride, to the Drunkards of Ephraim] Wo to that proud Kingdom of *Iſrael* (compare *Jer.* xiii. 18. *Lam.* v. 16.) of which *Ephraim* is the Head; *Samaria* the Royal Seat of that Kingdom being ſituate in that Tribe.

The Drunkards of Ephraim; from whence *Sichem*, ſituate in that Tribe, was called by way of Reproach *Sychar*, i. e. the City of *Drunkards*. See *John* iv. 5.

The Lord hath a mighty and a ſtrong one, which is as a Tempeſt of Hail and a deſtroying Storm] Under theſe Reſemblances the Prophet repreſents *Salmanaſſer* the King of *Aſſyria*, who ſhould carry the Ten Tribes away captive, and make an utter Deſtruction of the Kingdom. God's ſevere Judgments are often ſet forth under the Emblems of Storms and Tempeſts, which are the Artillery of Heaven. See Ch. xxix. 6. *Ezek.* xiii. 11. *Rev.* xvi. 21.

For with ſtammering Lips and another Tongue, will he ſpeak to this People] The firſt Word, or Particle *Ki*, were better render'd *therefore*, which Interpretation gives the Words this Turn: God hath dealt with this People as with Children; and as Nurſes teach them to ſpeak by liſping and ſtammering like them, ſo he hath condeſcended to the loweſt Rudiments of Inſtruction, and hath *fed them with Milk, and not with ſtrong Meat*. But ſince all this is to no Purpoſe, *therefore* now he will take another Courſe with them; he will ſend over a Sort of Stammerers among them, *viz.* the *Aſſyrians* and *Chaldeans*, whoſe Language they underſtand not, and they ſhall inſtruct them by Blows and Correction. This is a great Aggravation of the Miſeries that attend a foreign Conqueſt, that there is no parlying or treating with ſuch a Conqueror, nor any moving him to Compaſſion, becauſe they underſtand not each other's Language: Accordingly this is threatened as one of the ſoreſt Judgments God can ſend upon a People, *Deut.* xxviii. 49. *Jer.* v. 15. That this is the true Meaning of this Verſe, appears by St. *Paul*'s applying of it to the ſpeaking in an unknown Tongue, 1 *Cor.* xiv. 21. 22. and by the Uſe of the *Hebrew Lang*, tranſlated *Stammering*, which is applied to a foreign Language, Ch. xxxiii. 19.

Behold I lay in Zion for a Foundation, a Stone, a tried Stone, &c.] This Prophecy cannot belong to any

Chriſt, to whom it is often applied in the *New Teſta-ment*. But it may import thus much, with reſpect to the Time wherein *Iſaiah* lived, that he ſhould never be diſappointed, who believes in God, whoſe Dwelling is in *Zion*, and hath made peculiar Promiſes to the *Jewiſh* Church and Kingdom ſeated there, which ſhall be fulfilled at the Coming of the *Meſſias*, in whom all God's Promiſes made to his People ſhall receive their final Accompliſhment.

He that believeth ſhall not make haſte] He that believeth God's Promiſes made to his faithful Servants, will patiently depend upon God, and not out of Diſtruſt of his Mercy betake himſelf to any unlawful Means of ſecuring himſelf, as many did, Ver. 15. The *Septuagint*, inſtead of *ſhall not make haſte*, read, *ſhall not be aſhamed*, which makes ſome think that they read *Jabiſh* in the *Hebrew*, inſtead of *Jackhiſh*, which is the Reading of the preſent *Hebrew* Copies. But our learned Dr. *Pocock* has ſhewn, that the Verb *Chuſh* ſignifies to be *aſhamed* in the *Arabick* Tongue; which makes it probable, that it was formerly uſed in the ſame Senſe in the *Hebrew*. In the ſame Senſe the Verb *Chuſh* is probably taken, *Job* xx. 2. where our *Engliſh* renders the Place, *For this I made haſte*; but the Senſe would run much better if it were tranſlated, *For this I am troubled or confounded*. *Capellus*, who would fain ſuſpect the preſent Reading of the *Hebrew* Copy, did not conſider that the Copies in the Son of *Syrach*'s Time, read as ours do, as appears from thoſe Words of his, *Eccluſ.* ii. 2. *Make not haſte in the Time of Trouble*; which Sentence certainly alludes to this Text, taking the *Hebrew Chuſh* in its uſual Signification.

CHAP. XXIX.

Heavy Judgments denounced againſt Jeruſalem. *The Unſettledneſs of her Enemies. The Senſeleſneſs and deep Hypocriſy of the* Jews. *A Promiſe of Sanctification to the Good.*

1 WO to Ariel, to Ariel the city *where* David dwelt: add ye year to year; let them kill ſacrifices. 2 Yet I will diſtreſs Ariel, and there ſhall be heavineſs and ſorrow: and it ſhall be unto me as Ariel. 3 And I will camp againſt thee round about, and will lay ſiege againſt thee with a mount, and I will raiſe forts againſt thee. 4 And thou ſhalt be brought down, *and* ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt, and thy voice ſhall be as of one that hath a familiar ſpirit, out of the ground, and thy ſpeech ſhall whiſper out of the duſt. 5 Moreover, the multitude of thy ſtrangers ſhall be like ſmall duſt, and the multitude of the terrible ones *ſhall be* as chaff that paſſeth away: yea, it ſhall be at an inſtant ſuddenly. 6 Thou ſhalt be viſited of the Lord of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire. 7 And the multitude of all the nations that fight againſt Ariel, even all that fight againſt her and her munition, and that diſtreſs her, ſhall be as a dream of a night-viſion. 8 It ſhall even be as when a hungry *man* dreameth, and behold he eateth; but he awaketh, and his ſoul is empty: or as when a thirſty *man* dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be, that fight againſt mount Zion. 9 Stay yourſelves and wonder, cry ye out, and cry: they are drunken, but not with wine; they ſtagger, but not with ſtrong drink. 10 For the Lord hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes: the prophets and your rulers, the ſeers hath he covered. 11 And the viſion of all is become unto you, as the words of a book *that is* ſealed, which *men* deliver to one that is learned, ſaying, Read this, I pray thee; and he ſaith, I cannot for it is ſealed: 12 And the book is delivered to him that is not learned, ſaying, Read this, I pray thee; and he ſaith, I am not learned. 13 Wherefore the Lord ſaid, Foraſmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men: 14 Therefore behold, I will proceed to do a marvellous work amongſt this people, *even* a marvellous work and a wonder: for the wiſdom of their wiſe *men* ſhall periſh, and the underſtanding of their prudent *men* ſhall be hid. 15 Wo unto them that ſeek deep to hide their counſel from the Lord, and their works are in the dark, and they ſay, Who ſeeth us? and who knoweth us? 16 Surely your turning of things upſide down ſhall be eſteemed as the potters clay: for ſhall the work ſay of him that made it, He made me not? or ſhall the thing framed ſay of him that framed it, He had no underſtanding? 17 *Is* it not yet a very little while, and Lebanon ſhall be turned into a fruitful field, and the fruitful field ſhall be eſteemed as a foreſt? 18 And in that day ſhall the deaf hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs. 19 The meek alſo ſhall increaſe *their* joy in the Lord, and the poor among men ſhall rejoice in the holy One of Iſrael. 20 For the terrible one is brought to nought, and the ſcorner is conſumed, and all that watch for iniquity are cut off: 21 That make a man an offender for a word, and lay a ſnare for him that reproveth in the gate, and turn aſide the juſt for a thing of nought. 22 Therefore thus ſaith the Lord who redeemed Abraham, concerning the houſe of Jacob, Jacob ſhall not now be aſhamed, neither ſhall his face now wax pale. 23 But when he ſeeth his children, the work of mine hands in the midſt of him, they ſhall ſanctify my name, and ſanctify the holy One of Jacob, and ſhall fear the God of Iſrael. 24 They alſo that erred in ſpirit ſhall come to underſtanding, and they that murmured, ſhall learn doctrine.

Wo to Ariel, to Ariel, the City where David dwelt] *Ariel* ſignifies the Lion of God, and was the Name of the Altars, becauſe it devoured the Sacrifices which were offered upon it; ſee *Ezek.* xliii. 15. Here it is by a *Synechdoche* put for the City of *Jeruſalem*, which *David* made the Seat of the Kingdom, and where God, for *David*'s Sake, promiſed to place his Name; ſee *Kings* xiv. 4. and yet for the People's Sins, God was now reſolved to expoſe it to the Aſſaults of *Sennacherib* and his Army. Some render the latter Part of the Sentence thus, *The City which David beſieged* (in which Senſe of the Verb *Chanah* is taken, Ver. 3.) implying, that the Enemy ſhould diſtreſs it in the ſame Manner.

Yet I will diſtreſs Ariel — and it ſhall be unto me as Ariel] When the City is cloſely beſieged and diſtreſſed, it ſhall reſemble the Altar of Burnt-Offerings, being every Way ſurrounded with Carcaſſes, not of Beaſts, but of Men. The Slaughter of Men is ſometimes called a Sacrifice, becauſe it makes ſome kind of Satisfaction and Atonement to the Juſtice of God: See Ch. xxxiv. 6. *Ezek.* xxxix. 17. *Zeph.* i. 7.

The Multitude of thy Strangers ſhall be like ſmall Duſt,

and the Multitude of terrible ones ſhall be as Chaff, &c.] *Strangers* and *terrible ones* are joined together, as they are Ch. xxv. 4. Here they ſignify the *Aſſyrian* Army, which tho' they made ſuch a dreadful Appearance, the Prophet foretels they ſhall be defeated by a ſudden Stroke from Heaven, and vaniſh in an Inſtant; 185,000 being deſtroyed in one Night, Ch. xxxvii. 36. Compare Ch. xvii. 13.

Thou ſhalt be viſited of the Lord of Hoſts with Thunder and with Earthquake] The Prophet, applying himſelf to *Jeruſalem*, calls the Army which beſieged it, *Thy Army*, Ver. 5. and by the ſame Figure we may underſtand the Words here, *Thou ſhalt be viſited*, of the ſame Army, to which he threatens utter Deſtruction in this and the following Verſes, and that from the immediate Hand of God; ſee Ch. xxx. 30. *Pſ.* xviii. 14.

Stay yourſelves and wonder, cry ye out, and cry, they are drunken, but not with Wine, &c.] The Prophet often upbraids the *Jews* with their Careleſneſs and Stupidity, never minding the Indications of Providence, nor laying to Heart the Inſtructions of the Prophets. In this Verſe he applies himſelf to his Auditors, and bids them reflect a little, and wonders to ſee how unconcerned the Generality of the People are at what is ſpoken to them from the Mouth of God. You will, ſaith he, be forced to cry out, Theſe Men have loſt their Senſe and Reaſon, like thoſe who are overcome with intoxicating Liquors. The Words which our *Engliſh* tranſlates, *Cry ye out, and cry*, may perhaps be better rendered, *Conſider ye, and cry out*; ſo ſome Interpreters render that Word in another *Form*, Ch. xli. 23.

For the Wiſdom of their wiſe Men ſhall periſh, and the Underſtanding of their prudent Men ſhall be hid] The moſt refined Arts of their deep Politicians ſhall not avail their Authors, nor be able to preſerve them from God's Judgments; and their learned'ſt Men ſhall loſe their Judgment and Diſcretion. This Threatning was remarkably verified under the Goſpel, when their crucifying *Chriſt* out of fear of the *Roman* Power, brought the *Romans* upon them: And their learned *Rabbies* ever ſince have minded little elſe but fabulous Stories, and their *Cabbaliſts* have vented Trifles for profound Myſteries.

CHAP. XXX.

The Prophet threatens the People for their Confidence in Egypt, *and Contempt of God's Word. God's Mercies towards his Church; his Wrath, and the People's Joy in the Deſtruction of* Aſſyria.

Ver. 1. WO to the rebellious children, ſaith the Lord, that take counſel, but not of me; and that cover with a covering, but not of my Spirit, that they may add ſin to ſin: 2 That walk to go down into Egypt, (and have not aſked at my mouth) to ſtrengthen themſelves in the ſtrength of Pharaoh, and to truſt in the ſhadow of Egypt. 3 Therefore ſhall the ſtrength of Pharaoh be your ſhame, and the truſt in the ſhadow of Egypt *your* confuſion. 4 For his princes were at Zoan, and his ambaſſadors came to Hanes. 5 They were all aſhamed of a people *that* could not profit them, nor be an help nor profit, but a ſhame and alſo a reproach. 6 The burden of the beaſts of the ſouth: into the land of trouble and anguiſh, from whence *come* the young and old lion, the viper and fiery flying ſerpent, they will carry their riches upon the ſhoulders of young aſſes, and their treaſures upon the bunches of camels, to a people *that* ſhall not profit *them*. 7 For the Egyptians ſhall help in vain, and to no purpoſe; therefore have I cried concerning this, Their ſtrength is to ſit ſtill. 8 Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: 9 That this is a rebellious people, lying children, children *that* will not hear the law of the Lord: 10 Which ſay to the Seer, See not; and to the prophets, Propheſy not unto us right things, ſpeak unto us ſmooth things, propheſy deceits. 11 Get you out of the way, turn aſide out of the path, cauſe the holy One of Iſrael to ceaſe from before us. 12 Wherefore thus ſaith the holy One of Iſrael, Becauſe ye deſpiſe this word, and truſt in oppreſſion and perverſeneſs, and ſtay thereon: 13 Therefore this iniquity ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at an inſtant. 14 And he ſhall break it as the breaking of the potters veſſel, that is broken in pieces, he ſhall not ſpare; ſo that there ſhall not be found in the burſting of it, a ſherd to take fire from the hearth, or to take water *withal* out of the pit. 15 For thus ſaith the Lord God, the holy One of Iſrael, In returning and reſt ſhall ye be ſaved, in quietneſs and in confidence ſhall be your ſtrength; and ye would not. 16 But ye ſaid, No, for we will flee upon horſes; therefore ſhall ye flee: and we will ride upon the ſwift; therefore ſhall they that purſue you, be ſwift. 17 One thouſand *ſhall flee* at the rebuke of one; at the rebuke of five ſhall ye flee, till ye be left as a beacon upon the top of a mountain, and as an enſign on an hill. 18 And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord *is* a God of judgment; bleſſed *are* all they that wait for him. 19 For the people ſhall dwell in Zion at Jeruſalem: thou ſhalt weep no more: he will be very gracious unto thee, at the voice of thy cry; when he ſhall hear it, he will anſwer thee. 20 And *though* the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers: 21 And thine ears ſhall hear a word behind thee, ſaying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. 22 Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as menſtruous cloth; thou ſhalt ſay unto it, Get thee hence. 23 Then ſhall he give the rain of thy ſeed that thou ſhalt ſow the ground with, and bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy cattle feed in large paſtures. 24 The oxen likewiſe and the young aſſes that ear the ground, ſhall eat clean provender which hath been winnowed with the ſhovel and with the fan. 25 And there ſhall be upon every high mountain, and upon every high hill, rivers *and* ſtreams of waters in the day of the great ſlaughter, when the towers fall. 26 Moreover, the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſeven-fold, as the light of ſeven days, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound. 27 Behold, the name of the Lord cometh from far, burning with his anger, and the burden *thereof is* heavy: his lips are full

indignation, and his tongue as a devouring fire.
28 And his breath as an overflowing ſtream,
ſhall reach to the midſt of the neck, to ſift the
nations with the ſieve of vanity: and *there ſhall be*
a bridle in the jaws of the people, cauſing *them*
to err. 29 Ye ſhall have a ſong as in the night,
when a holy ſolemnity is kept, and gladneſs of
heart, as when one goeth with a pipe to come
into the mountain of the Lord, to the mighty
One of Iſrael. 30 And the Lord ſhall cauſe his
glorious voice to be heard, and ſhall ſhew the
lighting down of his arm, with the indignation
of *his* anger, and with the flame of a devouring
fire, *with* ſcattering and tempeſt, and hail-ſtones.
31 For through the voice of the Lord ſhall the
Aſſyrian be beaten down *which* ſmote with a rod.
32 And in every place where the grounded ſtaff
ſhall paſs, which the Lord ſhall lay upon him,
it ſhall be with tabrets and harps: and in battels
of ſhaking will he fight with it. 33 For Tophet
is ordained of old: yea, for the king it is pre-
pared, he hath made it deep *and* large: the
pile thereof *is* fire and much wood, the breath
of the Lord, like a ſtream of brimſtone, doth
kindle it.

For his Princes were at Zoan, his Ambaſſadors came to Hanes] King *Hezekiah*'s Ambaſſadors came to apply themſelves to the King of *Egypt* and his great Men, for Succour and Aſſiſtance; to which Purpoſe, they arrived at the two principal Cities of *Egypt*, *Zoan* or *Tanis*, called *Tahapanes*, Jer. ii. 16. xliii. 7. *Ezek.* xx. 18.

The Burden of the Beaſts of the South] The Word *Burden* hath an ambiguous Senſe; for beſides its uſual Signification, it denotes likewiſe a threatning Prophecy: So the Words imply, that the Burdens of Preſents, which the *Jews* ſent upon the Backs of Aſſes and Camels to make Friends withal in *Egypt* (a Country lying Southward of *Judea*) ſhould meet with but ill Succeſs.

From whence come the Viper, and the fiery flying Serpent] The Wilderneſs, that lies between *Egypt* and *Judea*, is deſcribed after the ſame Manner by *Moſes*, Deut. viii. 15. The fiery Serpent is called in the *Hebrew Saraph*, and hath its Name from its bright and burning Colour: For the ſame Reaſon the Angels are called *Seraphims*, becauſe, when they attended on the Divine *Shekinah*, they appeared like Flames of Fire. See *Pſ.* civ. 4. It is called a *flying Serpent*, becauſe it ſpringS up like a Dart againſt thoſe it ſtrikes. Some Authors indeed relate, that there are winged Serpents; but that does not ſeem ſo well conſiſtent with the Curſe inflicted upon the Serpent, *Gen.* iii. 14.

For the People ſhall dwell in Sion at Jeruſalem] The Hebrew runs thus, *The People in Sion ſhall dwell at Jeruſalem*: The *People in Sion* is the ſame with the *People of Sion*, as the *Mountains in Gilboa* are equivalent to the *Mountains of Gilboa*, and the Words are ſo tranſlated by Interpreters, 2 *Sam.* i. 21. Or the Sentence may be tranſlated, *The People ſhall dwell in Sion* (and) *at Jeruſalem*; the copulative Particle being often underſtood. Notwithſtanding the Deſtruction of *Jeruſalem* threatned by *Sennacherib*, the City ſhall ſtill be viſited as in former Times, and ſhall be comforted after her Sorrow; which is the Import of the following Words, *Thou ſhalt weep no more*, being ſpoken by way of Apoſtrophe to *Jeruſalem*.

From this Verſe to the 27th, follow many gracious Promiſes of Mercy, ſome of which cannot with any Propriety be applied to the ſucceeding Times of *Hezekiah*'s Reign. Therefore we may reaſonably ſuppoſe, that the Prophet, taking an Hint from thoſe proſperous Times which ſucceeded this Deliverance, was carried on to a View of better Days, which might be expected after the flouriſhing State of the Goſpel.

And in every Place where the grounded Staff ſhall paſs, which the Lord ſhall lay upon him, it ſhall be with Tabrets and Harps] This, ſays *Lowth*, is a very obſcure Tranſlation of the Words; the old Tranſlation publiſhed under K. *Henry* VIII. renders them much plainer thus; *Whitherſoever he goes, the Rod ſhall cleave unto him, Which the Lord ſhall lay upon him.* Or the Place may be thus tranſlated more exactly to the *Hebrew*, *And every Place where the terrible Stroke ſhall paſs which the Lord ſhall lay upon him, ſhall be* (filled) (or ſhall found) *with Tabrets and Harps.* The Words in the Original, which the *Engliſh* renders *the grounded Staff*, ſignifies ſuch a Rod or Stroke as ſinks deep, and makes laſting Prints or Marks in the Fleſh: And the Expreſſion alludes to the *Rod*, with which the *Aſſyrian* ſmote or corrected God's People, Ver. 31. as if the Prophet had ſaid, God hath prepared a Rod to chaſtiſe him, that before was a Scourge to all his Neighbours. The Import of the whole Sentence is this, that in every Place where God ſhall inflict this heavy Judgment upon the *Aſſyrian*, ſhall be full of Joy and Gladneſs. The *Hebrew Tuppim*, *Tabrets*, alludes to *Tophet*, a Word of the ſame Signification, by which Name the Prophet calls the *Syrian* Camp. It was uſual likewiſe to celebrate Victories with Tabrets and other Inſtruments of Muſick. See *Exod.* xv. 20. 1 *Sam.* xviii. 6.

For Tophet is ordained of old, yea, for the King it is prepared, &c.] *Tophet*, otherwiſe called the Valley of *Hinnom*, which was a Place where the Children were ſacrificed to *Moloch*; Jer. vii. 31. It had its Name from the Tabrets which ſounded there to drown the Cries of the Children thus inhumanly murdered. Being a Place ſet apart for that terrible Execution, it was looked upon as the Picture of Hell itſelf, the Word *Gehenna* being from thence derived. The Prophet here applies the Name to the Camp where all the *Aſſyrian* Army were to be deſtroyed. And as in *Tophet* great Heaps of Wood were piled together to burn the human Sacrifices there offered, ſo God, ſaith the Text, will find ſufficient Materials prepared like Fuel for the Fire, which his Anger like a Train of Brimſtone will kindle.

The only Difficulty is, how *Tophet* can be ſaid to be *prepared for the King of Aſſyria*, ſince *Sennacherib* did not die in the common Deſtruction. To which it may be anſwered, that all his Strength and Glory periſhed there. But this Expreſſion may alſo point at a more hidden Senſe couched under the Deſcription, which is the final Deſtruction of Sinners in that *Tophet* or *Gehenna*, of which the Valley of *Hinnom* was only a faint Reſemblance, together with *Satan* their Prince at the Head of them.

CHAP. XXXI.

The ſame Subject continued.

Ver. 1. WO to them that go down to Egypt for help, and ſtay on horſes, and truſt in chariots, becauſe *they are* many, and in horſe-men, becauſe they are very ſtrong: but they look not unto the holy One of Iſrael, neither ſeek the Lord. 2 Yet he alſo *is* wiſe, and will bring evil, and will not call back his words: but will ariſe againſt the houſe of the evil doers, and againſt the help of them that work iniquity. 3 Now the Egyptians *are* men and not God, and their horſes fleſh and not ſpirit; when the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together. 4 For thus hath the Lord ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the Lord of hoſts come down to fight for mount Zion, and

and for the hill thereof. 5 As birds flying, ſo will the Lord of hoſts defend Jeruſalem, defending alſo he will deliver *it*, *and* paſſing over he will preſerve *it*. 6 Turn ye unto *him from* whom the children of Iſrael have deeply revolted. 7 For in that day every man ſhall caſt away his idols of ſilver, and his idols of gold, which your own hands have made unto you *for* a ſin. 8 Then ſhall the Aſſyrian fall with the ſword, not of a mighty man; and the ſword, not of a mean man ſhall devour him: but he ſhall flee from the ſword, and his young men ſhall be diſcomfited. 9 And he ſhall paſs over to his ſtrong hold for fear, and his princes ſhall be afraid of the enſign, ſaith the Lord, whoſe fire *is* in Zion, and his furnace in Jeruſalem.

And their Horſes Fleſh, and not Spirit] *Spirit* is ſometimes equivalent with *Angel*, and the *Angelical Powers* are deſcribed as *excelling in Strength* far beyond any corporeal Being, *Pſ.* ciii. 20. In other Places, *Spirit* ſignifies the ſame as the *Soul*, and is oppoſed to Fleſh, as the more noble Part of human Nature. Taking the Word in either Senſe, the Meaning of the Text is, that nothing extraordinary is to be expected from the *Egyptian* Auxiliaries.

Like as the Lion and the young Lion roaring on his Prey, when a Multitude is called forth againſt him, he will not be afraid of their Voice, &c.] An elegant Similitude, repreſenting God's Almighty Power, which no human Strength is able to withſtand; and exactly parallel to thoſe Verſes in *Homer*, where *Sarpedon* is deſcribed as going againſt the *Greeks*. The Verſes are thus rendered in the *Engliſh* Tranſlation copied from the *French*.

As ſome fierce Lion on the Mountains bred,
Stung with keen Hunger, ſearches for his Prey,
Springs o'er the Fences, and o'er-leaps the Fold:
For tho' the Shepherds and the watchful Dogs
On ev'ry Side defend the woolly Flock;
Yet his undaunted Soul diſdains to fly,
Till he hath ſeiz'd his Prey.

Then ſhall the Aſſyrian fall with the Sword, not of a mighty Man; and the Sword not of a mean Man ſhall devour him, &c.] He ſhall not fall by any mortal Power, but by the Hand of an Angel; ſee Ch. xxxvii. 36. If we follow the common Opinion, that the *Aſſyrian* Army was deſtroyed by a Peſtilential Diſeaſe, which was the immediate Stroke of Heaven; the Expreſſions here exactly agree with the Deſcription of the Angel, who ſmote the *Jews* with a Peſtilence, 1 *Chron.* xxi. who is there repreſented as ſtanding with a *Sword drawn in his Hand*, Ver. 16.

CHAP. XXXII.

The Bleſſings of Chriſt's *Kingdom. The Deſolation of the Country foretold; and Reſtauration is promiſed to ſucceed.*

Ver. 1. BEhold, a king ſhall reign in righteouſneſs, and princes ſhall rule in judgment. 2 And a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt: as rivers of water in a dry place, as the ſhadow of a great rock in a weary land. 3 And the eyes of them that ſee, ſhall not be dim; and the ears of them that hear, ſhall hearken. 4 The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly. 5 The vile perſon ſhall be no more called liberal, nor the churl ſaid *to be* bountiful. 6 For the vile perſon will ſpeak villany, and his heart will work iniquity, to practiſe hypocriſy, and to utter error againſt the Lord, to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſty to fail. 7 The inſtruments alſo of the churl *are* evil: he deviſeth wicked devices to deſtroy the poor with lying words, even when the needy ſpeaketh right. 8 But the liberal deviſeth liberal things, and by liberal things ſhall he ſtand. 9 Riſe up ye women that are at eaſe, hear my voice ye careleſs daughters, give ear unto my ſpeech. 10 Many days and years ſhall ye be troubled, ye careleſs women: for the vintage ſhall fail, the gathering ſhall not come. 11 Tremble ye women that are at eaſe: be troubled ye careleſs ones: ſtrip ye and make ye bare, and gird *ſackcloth* upon your loins. 12 They ſhall lament for the teats for the pleaſant fruits, for the fruitful vine. 13 Upon the land of my people ſhall come up thorns *and* briers, yea, upon all the houſes of joy in the joyous city: 14 Becauſe the palaces ſhall be forſaken, the multitude of the city ſhall be left, the forts and towers ſhall be for dens for ever, a joy of wild aſſes, a paſture of flocks: 15 Until the Spirit be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt. 16 Then judgment ſhall dwell in the wilderneſs and righteouſneſs remain in the fruitful field. 17 And the work of righteouſneſs ſhall be peace and the effect of righteouſneſs, quietneſs and aſſurance for ever. 18 And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting-places: 19 When it ſhall hail, coming down on the foreſt; and the city ſhall be low in a low place. 20 Bleſſed *are* ye that ſow beſide all waters, that ſend forth *thither* the feet of the ox and the aſs.

Whoſoever carefully conſiders the 9th, 10th, and following Verſes of this Chapter, ſays *Lowth*, will find that they relate to the Calamities which the *Aſſyrian* Invaſion brought upon *Judea*. Under thoſe Afflictions the Wiſdom and Piety of King *Hezekiah* was one of the chief Supports and Comforts to his Subjects, and conſequently we may ſuppoſe, that the Beginning of this Chapter doth contain a Character of that excellent Prince. But yet there are ſeveral Expreſſions, particularly thoſe in the 3d and 4th Verſes, that relate to happier Times than *Hezekiah* ever lived to enjoy. And therefore upon the whole Matter we may juſtly ſay, that the Reformation which *Hezekiah* made, was but a Shadow or Image of thoſe greater Improvements in Grace and Holineſs, which properly belong to the Goſpel Times, under the Government of *Chriſt*, and the Aſſiſtance of his Spirit. Mr. *White* objects againſt this Interpretation, that none of the Writers of the *New Teſtament*, have applied any Part of this Chapter to our Saviour; but we are not to expect a particular Application of all the Prophecies of the *Old Teſtament* in the Writings of the *New*. And we may obſerve that many important Prophecies, ſuch as are particularly *Daniel's Weeks*, are never diſtinctly mentioned there. *Jacob*'s Prophecy concerning *Shiloh*, Gen. xlix. 10. may be added as another remarkable inſtance of a Prophecy concerning *Chriſt*, not mentioned in the *New Teſtament*. It is ſufficient to juſtify ſuch an Interpretation, if the full Import of the Words will bear that Way, and ſuch an Application be agreeable to the Methods of interpreting Prophecies which are obſerved in the *New Teſtament*; for thoſe are to be looked upon as a *publick Rule* or *Standard* for interpreting all Prophecies.

Many Days and Years ſhall ye be troubled, ye careleſs Women] Some render the Words, *Days upon Days ſhall ye be troubled*, &c. and underſtand them

nacherib's Invaſion, who came up againſt *Judea* in the 14th Year of *Hezekiah*, 2 Kings xviii. 13. and in the Year following, God promiſed the Recovery from his Sickneſs, and that he would deliver him out of the Hand of the King of *Aſſyria*, and prolong his Life fifteen Years, 2 *Kings* xx. 6. Now *Hezekiah* reigned but twenty nine Years in all, ſo this Promiſe of Deliverance muſt have been made in the fifteenth Year of his Reign. But Archbiſhop *Uſher* ſuppoſes that there were two Invaſions by *Sennacherib*, the firſt mentioned 2 *Kings* xviii. 13. the other ſpoken of in the 17th Verſe of the ſame Chapter, and Ch. xix. 9. and thinks that *Hezekiah*'s Sickneſs happened between theſe two Invaſions, about three Years before the total Defeat of the *Aſſyrian* Army. See *Annal. ad A. M.* 3291, and 3294.

They ſhall lament for the Teats, &c.] The Senſe would run eaſier and more agreeable to the Original, if we alter the Stops, and join the firſt Sentence of this Verſe with what goes before, and the latter Part of it with what follows, tranſlating it thus, *Gird Sackcloth upon your Loins, and upon your mourning Breaſts. Upon the pleaſant Fields, upon the fruitful Vine, upon the Land of my People ſhall come up Briars and Thorns.* The Word *Sophedim*, which our *Engliſh* tranſlates, *they ſhall lament*, is in the *Maſculine* Gender, and therefore cannot be underſtood of the Women mentioned Ver. 11.

And my People ſhall dwell in a peaceable Habitation — when it ſhall rain, coming down on the Foreſt] God's People ſhall enjoy all Manner of Reſt and Security, at which Time his Judgments ſhall come down in a very ſevere Manner upon their Enemies, expreſſed by the *Foreſt*, or Wilderneſs, Ver. 15, 16. The Word *Foreſt* likewiſe taken *metaphorically* in the prophetical Writings for a City, becauſe its ſtately Buildings, or its great and principal Inhabitants, reſemble tall Cedars growing in their ſeveral Ranks. See Ch. x. 33, 34. xxii. 24. *Ezek.* xx. 46. *Zech.* xi. 1.

Bleſſed are ye that ſow beſide all Waters, that ſend forth thither the Feet of the Ox and the Aſs] When the Calamities befal their Enemies, happy will God's People be, who may ſow their Land in Peace, which before was deſolate by reaſon of hoſtile Invaſions; and which formerly over-run with Briars and Thorns (ſee Ver. 13.) yet will now become a *fruitful Field*, Ver. 20. and yield as plentiful a Crop, as is ſeen in moiſt and well-watered Grounds. It was the Cuſtom of the *Jews* to plow with Aſſes as well as with Oxen, as appears from Ch. xxx. 24. and *Deut.* xxii. 10. Spiritual Things may be implied under the Promiſe of Fruitfulneſs and Plenty.

CHAP. XXXIII.

God's Judgments againſt the Enemies of the Church. The Privileges of the Godly.

1 WO to thee that ſpoileſt, and thou *waſt* not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled; *and* when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee. 2 O Lord, be gracious unto us, we have waited for thee: be thou their arm every morning, our ſalvation alſo in the time of trouble. 3 At the noiſe of the tumult the people fled: at the lifting up of thyſelf the nations were ſcattered. 4 And your ſpoil ſhall be gathered like the gathering of the caterpillar: as the running to and fro of locuſts ſhall he run upon them. 5 The Lord is exalted: for he dwelleth on high, he hath filled Zion with judgment and righteouſneſs. 6 And wiſdom and knowledge ſhall be the ſtability of thy times, *and* ſtrength of ſalvation: the fear of the Lord is his treaſure. 7 Behold their valiant ones ſhall cry without: the ambaſſadors of peace ſhall weep bitterly. 8 The high-ways lie waſte, the way-faring man ceaſeth, he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man. 9 The earth mourneth *and* languiſheth: Lebanon is aſhamed *and* hewn down: Sharon is like a wilderneſs, and Baſhan and Carmel ſhake off *their fruits*. 10 Now will I riſe, ſaith the Lord: now will I be exalted, now will I lift up myſelf. 11 Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath *as* fire ſhall devour you. 12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burnt in the fire. 13 Hear ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might. 14 The ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrites: who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings? 15 He that walketh righteouſly, and ſpeaketh uprightly, he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil: 16 He ſhall dwell on high: his place of defence *ſhall be* the munitions of rocks, bread ſhall be given him, his waters *ſhall be* ſure. 17 Thine eyes ſhall ſee the king in his beauty: they ſhall behold the land that is very far off. 18 Thine heart ſhall meditate terror: Where *is* the ſcribe? where *is* the receiver? where *is* he that counted the towers? 19 Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech than thou canſt perceive; of a ſtammering tongue, *that thou canſt* not underſtand. 20 Look upon Zion the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down, not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken. 21 But there the glorious Lord *will be* unto us a place of broad rivers *and* ſtreams; wherein ſhall go no galley with oars, neither ſhall gallant ſhips paſs thereby. 22 For the Lord *is* our judge, the Lord *is* our law-giver, the Lord *is* our king, he will ſave us. 23 Thy tacklings are looſed, they could not well ſtrengthen their maſt, they could not ſpread the ſail: then is the prey of a great ſpoil divided, the lame take the prey. 24 And the inhabitant ſhall not ſay, I am ſick; the people that dwell therein *ſhall be* forgiven *their* iniquity.

We may call this Chapter, ſays *Lowth*, an *Epinikion*, or a triumphant *Ode* upon the Deſtruction of *Sennacherib*'s Army before *Jeruſalem*. The Prophet ſets forth the ſeveral Scenes of that Tranſaction with all the Beauties of a poetical Deſcription. At the Beginning of the Chapter he foreſees the Overthrow of the common Enemy and Oppreſſor. At the ſecond Verſe he repreſents the humble Addreſs of God's People for Deliverance; together with his gracious Promiſes of Protection by way of Anſwer to their Prayers, at the 5th and 6th Verſes. Then he deſcribes the Diſappointment of *Hezekiah*'s Ambaſſadors, who humbly ſued for Peace, the Damp that ſtruck upon the Spirits of the whole Nation, Ver. 9. and God's immediate Interpoſition, when Matters ſeemed to be deſperate. Afterward the Prophet ſeverely reproves the Hypocrites, and ſets forth the Security of thoſe that truſt in God, and hold faſt their Integrity, in ſuch Expreſſions as are a juſt Pattern of the true *Sublime*. From the 17th Verſe he deſcribes how the drooping Spirits of the Peo-

ple revived upon raiſing of the Siege, and congratulates *Jeruſalem* as being under the immediate Protection of the Almighty, and thereby ſecured from receiving the leaſt Damage in the Midſt of ſo many Dangers. I have given ſo particular an Account of the Contents of this Chapter, becauſe I am perſuaded that if a Tranſlation could be made of it that ſhould come up to the Original, it would appear to be as noble a Piece of Poetry, as is to be found among the moſt admired Writings of the Antients.

CHAP. XXXIV.

The Judgments wherewith God revengeth his Church. The Deſolation of her Enemies.

Ver. 1. COme near ye nations to hear, and hearken ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. 2 For the indignation of the Lord *is* upon all nations, and *his* fury upon all their armies: he hath utterly deſtroyed them, he hath delivered them to the ſlaughter. 3 Their ſlain alſo ſhall be caſt out, and their ſtink ſhall come up out of their carcaſes, and the mountains ſhall be melted with their blood. 4 And all the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcrole: and all their hoſt ſhall fall down as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree. 5 For my ſword ſhall be bathed in heaven; behold, it ſhall come down upon Idumea, and upon the people of my curſe to judgment. 6 The ſword of the Lord is filled with blood, it is made fat with fatneſs, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a ſacrifice in Bozrah, and a great ſlaughter in the land of Idumea. 7 And the unicorns ſhall come down with them, and the bullocks with the bulls, and their land ſhall be ſoaked with blood, and their duſt made fat with fatneſs. 8 For *it is* the day of the Lords vengeance, *and* the year of recompenſe for the controverſy of Zion. 9 And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into brimſtone, and the land thereof ſhall become burning pitch. 10 It ſhall not be quenched night nor day, the ſmoak thereof ſhall go up for ever: from generation to generation it ſhall lie waſte, none ſhall paſs through it for ever and ever. 11 But the cormorant and the bittern ſhall poſſeſs it, the owl alſo and the raven ſhall dwell in it, and he ſhall ſtretch out upon it the line of confuſion, and the ſtones of emptineſs. 12 They ſhall call the nobles thereof to the kingdom, but none *ſhall be* there, and all her princes ſhall be nothing. 13 And thorns ſhall come up in her palaces, nettles and brambles in the fortreſſes thereof, and it ſhall be an habitation of dragons, *and* a court for owls. 14 The wild beaſts of the deſart ſhall alſo meet with the wild beaſts of the iſland, and the ſatyr ſhall cry to his fellow, the ſhrich-owl alſo ſhall reſt there, and find for herſelf a place of reſt. 15 There ſhall the great owl make her neſt, and lay and hatch, and gather under her ſhadow: there ſhall the vultures alſo be gathered, every one with her mate. 16 Seek ye out of the book of the Lord, and read: no one of theſe ſhall fail, none ſhall want her mate: for my mouth it hath commanded, and his ſpirit it hath gathered them. 17 And he hath caſt the lot for them, and his hand hath divided it unto them by line: they ſhall poſſeſs it for ever, from generation to generation ſhall they dwell therein.

Come near ye Nations to hear, &c.] A Summons to all the World to this Deſcription of the general Judgment which concerns them all. Compare *Pſ.* l. 1.

And the Mountains ſhall be melted with their Blood] The Effuſion of Blood ſhall be ſo great, that it ſhall run down in Streams from the Sides of the Mountains, as if the Hills themſelves were melted into Blood.

For my Sword ſhall be bathed in Heaven] Princes and Magiſtrates are denoted by the Hoſt of Heaven; and the Words import, That God's Sword ſhall not ſpare the Mightieſt any more than the Meaneſt.

It ſhall come down from Idumea] The Enemies of God's Church are often repreſented by the Name of ſome Country, which was remarkable for its Hatred and ill Uſage of the *Jews*; ſuch as *Babylon*, *Edom* and *Moab*; and thus *Edom*, or *Idumea* may be taken here, that People always bearing a particular Spite and Hatred to the *Jews*, tho' they were nearly related to them; ſee *Pſ.* cxxxvi. 7. *Obad.* Ver. 10, &c. where they are likewiſe threatened with utter Excision, which certainly came to paſs; ſee *Mal.* i. 3. But the Words here ſeem to deſcribe a more general Judgment, of which the Deſtruction of *Edom* was an imperfect Repreſentation. To confirm which Interpretation, it may be further obſerved, That the Words *Edom* and *Bozrah* may be taken *figuratively*, becauſe in their original Senſe they may be fitly applied to any Place of Slaughter. *Edom* ſignifies *Red*, as Blood is; and *Bozra* *Vintage*, which in the prophetical Idiom, denotes God's Vengeance upon the Wicked; ſee *Joel* iii. 13. *Rev.* xiv. 19. and is otherwiſe expreſſed by the *Wine-preſs of God's Wrath*, Iſa. lxiii. 3. *Rev.* xix. 14. To confirm this Expoſition, we may obſerve, that *Edom* and *Bozrah* are joined together again, Ch. lxiii. 1. a Place parallel to this, where another Scene of God's Vengeance is repreſented. The Prophets in their Denunciations of God's Judgments, ſometimes allude to the *Etymology* of the Names by which Places are called; ſee *Mic.* i. 10, 14. And ſeveral Parts of *Jacob*'s Prophecy allude to the Names of each Tribe; ſee *Gen.* xlix. 8, 13, 15, &c. The *Jewiſh* Writers do generally ſuppoſe, that *Edom* in the Writings of the Prophets, ſtands for *Rome*: And if we compare this Chapter with *Rev.* xvii. and the Context before and after (which Place ſeveral *Popiſh* Commentators, as well as *Proteſtant*, explain of modern *Rome*) we ſhall find a great Agreement and Correſpondence between ſeveral Verſes in each Chapter, particularly between Ver. 2, 6 and 7, of this Chapter, and *Rev.* xvii. 14. between Ver. 8. and *Rev.* xvii. 5, 8, 2 between Ver. 9 and 10. and *Rev.* xviii. 9, 10, and xix. 3. between Ver. 11, 13, 14, 15. and *Rev.* xviii. 22, 23.

The Sword of the Lord is filled with the Blood of Lambs and Goats, &c.] *Lambs*, *Goats*, and *Rams* in this Verſe, and *Unicorns*, *Bullocks*, and *Bulls* in the next, mean all Ranks and Sorts of People, the ſtrongeſt as well as the weakeſt, who ſhall be brought down like Beaſts to the Slaughter. Compare *Pſ.* lxviii. 30. *Jer.* l. 27. li. 40. *Ezek.* xxxix. 18.

CHAP. XXXV.

The Prophet praiſes God for his Judgments, for his ſaving Benefits, and for his victorious Reſtoration.

Ver. 1. THE wilderneſs and the ſolitary place ſhall be glad for them: and the deſart ſhall rejoice, and bloſſom as the roſe. 2 It ſhall bloſſom abundantly, and rejoice even with joy and ſinging: the glory of Lebanon ſhall be given unto it, the excellency of Carmel and Sharon: they ſhall ſee the glory of the Lord, and the excellency of our God. 3 Strengthen ye the

weak hands, and confirm the feeble knees. 4 Say to them *that are* of a fearful heart, Be ſtrong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompenſe, he will come and ſave you. 5 Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped. 6 Then ſhall the lame man leap as an hart, and the tongue of the dumb ſing: for in the wilderneſs ſhall waters break out, and ſtreams in the deſart. 7 And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons, where each lay, *ſhall be* graſs with reeds and ruſhes. 8 And an high-way ſhall be there, and a way, and it ſhall be called the way of holineſs, the unclean ſhall not paſs over it, but it *ſhall be* for thoſe: the way-faring men, though fools ſhall not err *therein*. 9 No lion ſhall be there, nor *any* ravenous beaſt ſhall go up thereon, it ſhall not be found there: but the redeemed ſhall walk *there*. 10 And the ranſomed of the Lord ſhall return and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.

That there is no Neceſſity, ſays *Lowth*, of confining the Judgments denounced in the *laſt Chapter*, to the single Country of *Idumea*, but they may belong to later Times and Occurrences, hath been ſhewed in the Notes thereupon. And the ſame Reaſon the new Face of Things here deſcribed, may be applied to the flouriſhing State of the Church, or the Golden Age of the Goſpel, to commence from our Saviour's Appearing, and to be more fully compleated, when all his Enemies *ſhall be deſtroyed*. Indeed Mr. *White* tells us, That *Interpreters would never have dreamed of this Senſe, had they conſulted the Prophet's Words*: But I muſt put them in Mind, that both *Chriſt* and his Apoſtles have applied ſeveral Paſſages in this Chapter to the Goſpel Times; nay, our Saviour appeals to this very Prophecy to prove himſelf the *Meſſias* deſcribed by the Prophets; *Matt.* xi. 3, 4, 5. And if Mr. *White* does not think *Chriſt*'s Arguments to be good, he himſelf ought to be reckoned among the *Dreamers of the Circumciſion*, whom he ſo much deſpiſeth.

The Wilderneſs and the ſolitary Places ſhall be glad for them] That is, for the Judgments inflicted on God's Enemies. When the Prophets denounce God's Judgments againſt incorrigible Sinners, they often ſpeak of them as Matter of rejoicing to the Righteous, that they have Satisfaction in ſeeing the Divine Juſtice made manifeſt; ſee *Pſ.* lviii. 9, 10. *Jer.* li. 10, 48. *Rev.* xviii. 20. By the *Wilderneſs* is meant the Church which before was in a deſolate and forlorn Condition, but now ſhall ſpread and flouriſh. So the Church is deſcribed as dwelling in the Wilderneſs; *Rev.* xii. 14. thereby to denote its obſcure and afflicted State. Both places perhaps allude to the *Iſraelites* ſojourneying in the Wilderneſs, who are called the *Church in the Wilderneſs*, Acts vii. 37.

Then the Eyes of the Blind ſhall be opened, &c.] Our Saviour proved himſelf to be the *Meſſias* to *John*'s Diſciples, by appealing to this Prophecy, as literally fulfilled in the Miracles which he wrought, *Matt.* xi. 5. So that they certainly relate to the Times of the Goſpel. But yet this doth not hinder but that the Words may be capable of a farther Accompliſhment, That God will remove all that Blindneſs and Prejudice which hinder'd Men from coming to the Acknowledgment of the Truth. Compare Ch. xxix. 18. and xlii. 7. *Acts* xxvi. 18. The Goſpel Promiſes have different Degrees and Seaſons of Completion.

And an Highway ſhall be there] The removing all Blocks to the Reſtauration of God's People, is elſewhere expreſſed by *preparing the Way of the Lord, and making ſtraight an Highway for our God*, Ch. xl. 3. See likewiſe Ch. xlii. 3. This and the foregoing Verſe, *the parched Ground ſhall become a Pool*, &c. ſeem to be exactly parallel with the 10th and 11th Verſes of the xlixth Chapter. *By the Springs of Water ſhall he guide them; and I will make all my Mountains a Way, and my Highways ſhall be exalted:* The Prophet in both Places hints the two great Conveniences of Travellers which are good Roads, and Plenty of Waters. This Place probably relates to the Reſtoration of the *Jews* in the latter Ages, as many Parts of the ſucceeding Chapters do, though they may have an immediate Aſpect upon their Return from *Babylon*.

CHAP. XXXVI.

Sennacherib *invades* Judea. Rabſhakeh's *blaſphemous Perſuaſions to the People to revolt. His Words are told to* Hezekiah.

Ver. 1. NOW it came to paſs in the fourteenth year of king Hezekiah, *that* Sennacherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them. 2 And the king of Aſſyria ſent Rabſhakeh, from Lachiſh to Jeruſalem, unto king Hezekiah with a great army: and he ſtood by the conduit of the upper pool in the high-way of the fullers field. 3 Then came forth unto him Eliakim Hilkiahs ſon, which *was* over the houſe, and Shebna the ſcribe, and Joah Aſaphs ſon the recorder. 4 And Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt? 5 I ſay, *ſayeſt thou* (but *they are but* vain words) *I have* counſel and ſtrength for war: now on whom doſt thou truſt, that thou rebelleſt againſt me? 6 Lo, thou truſteſt in the ſtaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it: ſo *is* Pharaoh king of Egypt to all that truſt in him. 7 But if thou ſay to me, We truſt in the Lord our God: *is it* not he whoſe high places, and whoſe altars Hezekiah hath taken away, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar? 8 Now therefore give pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them. 9 How then wilt thou turn away the face of one captain of the leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen? 10 And am I now come up without the Lord againſt this land to deſtroy it? the Lord ſaid unto me, Go up againſt this land, and deſtroy it. 11 Then ſaid Eliakim and Shebna and Joah unto Rabſhakeh, Speak, I pray thee, unto thy ſervants in the Syrian language; for we underſtand *it:* and ſpeak not to us in the Jews language, in the ears of the people that *are* on the wall. 12 But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men that ſit upon the wall, that they may eat their own dung, and drink their own piſs with you? 13 Then Rabſhakeh ſtood, and cried with a loud voice in the Jews language, and ſaid, Hear ye the words of the great king, the king of Aſſyria. 14 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you. 15 Neither let Hezekiah make you truſt in the Lord, ſaying, The Lord will

will ſurely deliver us, this city ſhall not be delivered into the hand of the king of Aſſyria. 16 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, Make an agreement with me by a preſent, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own ciſtern: 17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. 18 *Beware* leſt Hezekiah perſwade you, ſaying, The Lord will deliver us, Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria? 19 Where *are* the gods of Hamath, and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand? 20 Who *are they* amongſt all the gods of theſe lands, that have delivered their land out of my hand, that the Lord ſhould deliver Jeruſalem out of my hand? 21 But they held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not. 22 Then came Eliakim the ſon of Hilkiah, that *was* over the houſehold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabſhakeh.

This and the *three following Chapters*, excepting Part of the xxxviiith, are almoſt Word for Word the ſame with the 2d *Book of Kings*, from the 13th Verſe of the xviith Chapter. From whence we may probably conjecture, that this was part of the Hiſtory of *Hezekiah*'s Reign which *Iſaiah* wrote, as we read 2 *Chron.* xxxii. 2. It is inſerted here, becauſe it gives great Light to ſeveral Particulars of the foregoing Prophecies, eſpecially thoſe Paſſages which ſpeak of *Sennacherib*'s *Invaſion*; and the xxxixth *Chapter* contains a Prophecy of the *Captivity*, and is an Introduction to the Remainder of *Iſaiah*'s Prophecies, a great Part of which relate to the Reſtoration of the *Jews*, and their Return into their own Land. For the ſame Reaſon the Hiſtory of the taking *Jeruſalem* by the *Babylonians* is annexed to *Jeremiah*'s Prophecies, becauſe it helps to explain and confirm ſeveral Paſſages in them. See *Jer.* lii.

And the King of Aſſyria ſent Rabſhakeh from Lachiſh to Jeruſalem with a great Army] Archbiſhop *Uſher* ſuppoſes this Attempt upon *Jeruſalem* to have been three Years after the former Expedition mentioned at the firſt Verſe. See his *Annals* ad *A. M.* 2191, and 2194.

Now therefore give Pledges, I pray thee, to my Maſter, the King of Aſſyria] Or, *give Hoſtages*, ſo a Word from the ſame Original ſignifies, 2 *Kings* xiv. 14. *Rabſhakeh* directs his Diſcourſe to King *Hezekiah*, as if he were preſent, and bids him offer any Pledge, Pawn, or Wager, which he would be willing to forfeit, if he could not provide Riders for two thouſand Horſes, which the King of *Aſſyria* was to furniſh him with. Horſes were ſcarce in *Judea*, which was the Cauſe that few of the Natives were trained up to that Sort of military Diſcipline; but they relied upon *Egypt* for Horſemen, as it follows.

Speak I pray thee unto thy Servants in the Syrian Language] The *Syrian* Tongue is what we now call *Chaldee*, *Dan.* ii. 4. *Ezra* iv. 7.

CHAP. XXXVII.

Hezekiah *mourning, ſends to* Iſaiah *to pray for him.* Iſaiah *comforts them. An Angel ſlays the* Aſſyrians. Sennacherib *is ſlain by his own Sons.*

Ver. 1. AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the Lord. 2 And he ſent Eliakim, who *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, unto Iſaiah the prophet the ſon of Amoz. 3 And they ſaid unto him, Thus ſaith Hezekiah, This day is a day of trouble, and of rebuke, and of blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth. 4 It may be the Lord thy God will hear the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant *that is* left. 5 So the ſervants of king Hezekiah came to Iſaiah. 6 And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the Lord, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me. 7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and return to his own land, and I will cauſe him to fall by the ſword in his own land. 8 So Rabſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh. 9 And he heard ſay concerning Tirhakah king of Ethiopia, He is come forth to make war with thee: and when he heard *it*, he ſent meſſengers to Hezekiah, ſaying, 10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the king of Aſſyria. 11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands by deſtroying them utterly, and ſhalt thou be delivered? 12 Have the gods of the nations delivered them which my fathers have deſtroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telaſſar? 13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Henah and Ivah? 14 And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up unto the houſe of the Lord, and ſpread it before the Lord. 15 And Hezekiah prayed unto the Lord, ſaying, 16 O Lord of hoſts, God of Iſrael, that dwellest *between* the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth. 17 Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and ſee: and hear all the words of Sennacherib, which hath ſent to reproach the living God. 18 Of a truth, Lord, the kings of Aſſyria have laid waſte all the nations and their countries. 19 And have caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them. 20 Now therefore O Lord our God, ſave us from his hand, that all the kingdoms of the earth may know that thou *art* the Lord, *even* thou only. 21 Then Iſaiah the ſon of Amoz ſent unto Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, Whereas thou haſt prayed to me againſt Sennacherib king of Aſſyria: 22 This *is* the word which the Lord hath ſpoken concerning him, The virgin the daughter of Zion hath deſpiſed thee, laugh

laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee. 23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the holy One of Israel. 24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains to the sides of Lebanon, and I will cut down the tall cedars thereof, *and* the choice firtrees thereof: and I will enter into the height of his border, *and* the forest of his Carmel. 25 I have digged and drunk water, and with the sole of my feet have I dried up all the rivers of the besieged places. 26 Hast thou not heard long ago, *how* I have done it, *and* of antient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps. 27 Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as corn* blasted before it be grown up. 28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me. 29 Because thy rage against me, and thy tumult is come up into mine ears: therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. 30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself: and the second year that which springeth of the same: and in the third year sow ye and reap, and plant vineyards, and eat the fruit thereof. 31 And the remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward. 32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this. 33 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. 34 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. 35 For I will defend this city to save it, for mine own sake, and for my servant David's sake. 36 Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses. 37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. 38 And it came to pass as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

And he heard say of Tirhaka King of Ethiopia] The Word is *Cush* in the *Hebrew*, which very often signifies *Arabia*, in which Sense most Commentators understand it here, tho' our Translators always render it *Ethiopia*; and it may probably be understood of *Ethiopia* properly so called.

The Children of Eden] The Country of *Eden* where Paradise was situate, was in *Mesopotamia*, as learned Men are generally agreed; and one good Proof of that Opinion is taken from this Text, and from *Ezek.* xxvii. 23. in both which Places it is joined with *Haran*, a noted City in *Mesopotamia*, called *Charran* by the *Septuagint*, and *Charræ* in *Latin*; a Place famous in *Roman* Authors for the Defeat of *Crassus* and his Army.

O Lord of Hosts, God of Israel, who dwellest between the Cherubims] Who hast declared thyself in a peculiar Manner the God of *Israel*, by chusing the Temple for the Place of thy Residence, where thou vouchsafest thy Appearance from between the *Cherubims*, and givest favourable Answers to us, when we humbly beg thy Assistance; see *Numb.* vii. 89. The two Titles, *the Lord of Hosts*, and *he that dwells upon*, or *inhabits the Cherubims*, as some render the Phrase, are usually joined together; see 1 *Sam.* iv. 2. 2 *Sam.* vi. 2. because God's sitting upon the Cherubims in the Temple, did signify his being attended with the Host of Heaven, as always in a Readiness to obey his Commands. See 1 *Kings* xxii. 9.

And this shall be a Sign unto thee: Ye shall eat this Year such as groweth of itself, &c.] God directs these Words to King *Hezekiah*, and tells him that this shall be a Sign of God's Favour and Protection to him and his People, that altho' the Enemy had this Year destroyed all the Crop that was sown; and the next Year being the *Sabbatical Year*, the Law forbad them either to sow or reap; yet they should want no Provision for these two Years: And in the third Year they should sow in Peace, and reap the Fruits of their Labour.

And Esar-haddon his Son reigned in his Stead] Called *Sarchedon* in *Tobit*, Ch. i. 21. and *Aserdan* in the *Septuagint*, a Word near a kin to *Assaradinus*, by which Name he is called in *Ptolomy's Canon*. Under his Government the *Assyrian* and *Babylonian* Kingdoms were joined into one Monarchy: He reigned thirteen Years over the latter, as appears by the fore-mention'd *Canon*; tho' he reigned in all above forty Years from his Father's Death.

CHAP. XXXVIII.

Hezekiah's *Sickness, and miraculous Recovery.*

Ver. 1. IN those days was Hezekiah sick unto death: and Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. 2 Then Hezekiah turned his face toward the wall, and prayed unto the Lord. 3 And said, Remember, now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight: And Hezekiah wept sore. 4 Then came the word of the Lord to Isaiah, saying, 5 Go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. 6 And I will deliver thee, and this city, out of the hand of the king of Assyria: and I will defend this city. 7 And this *shall be* a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken: 8 Behold, I will bring again the shadow of the degrees which is gone down in the sundial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down. 9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: 10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. 11 I said, I shall not see the Lord, *even* the Lord in the land of the living: I shall behold man no more with the inhabitants of the world. 12

Mine age is departed, and is removed from me as a ſhepherds tent: I have cut off like a weaver my life: he will cut me off with pining ſickneſs: from day *even* to night wilt thou make an end of me. 13 I reckoned till morning, *that* as a lion ſo will he break all my bones: from day *even* to night wilt thou make an end of me. 14 Like a crane *or* a ſwallow, ſo did I chatter: I did mourn as a dove: mines eyes fail *with looking* upward: O Lord, I am oppreſſed, undertake for me. 15 What ſhall I ſay? he hath both ſpoken unto me, and himſelf hath done *it*: I ſhall go ſoftly all my years in the bitterneſs of my ſoul. 16 O Lord, by theſe *things men* live, and in all theſe *things is* the life of my ſpirit: ſo wilt thou recover me, and make me to live. 17 Behold, for peace I had great bitterneſs; but thou haſt in love to my ſoul *delivered it* from the pit of corruption: for thou haſt caſt all my ſins behind thy back. 18 For the grave cannot praiſe thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. 19 The living, the living, he ſhall praiſe thee, as I *do* this day: the father to the children ſhall make known thy truth. 20 The Lord *was ready* to ſave me: therefore we will ſing my ſongs to the ſtringed inſtruments, all the days of our life, in the houſe of the Lord. 21 For Iſaiah had ſaid, Let them take a lump of figs, and lay *it* for a plaiſter upon the boil, and he ſhall recover. 22 Hezekiah alſo had ſaid, What *is* the ſign, that I ſhall go up to the houſe of the Lord?

So the Sun returned ten Degrees] It is the common Opinion, that the Sun itſelf went back, but the heavenly Bodies were reſtored again to their regular Poſition, as much being deducted from the next Night, as was added to this Day. But ſome think this a particular Miracle wrought by the Shadow's going back upon the Sun-dial of *Ahaz*, and not taken Notice of in other Countries, which occaſioned an Embaſſage from *Babylon*, to enquire about the Truth of it, 2 *Chron.* xxxii. 31.

By which Degrees it was gone down] Theſe ten Degrees are ſuppoſed to be Marks of ſo many Hours by which the Shadow *went down*, as the Text expreſſes it both here, and 2 *Kings* xx. 11. But there is no need we ſhould underſtand it of the declining Part of the Day, or the Afternoon, for the Word may be underſtood in general of a progreſſive Motion; and Biſhop *Patrick* tells us from Dr. *Allix*, this Miracle was wrought about ten o'Clock in the Morning; nor can we be certain what Portion of Time is meant by theſe *Degrees*; for the Diviſion of the Day into *Hours* ſeems not to have been ſo antient an Invention: That is commonly aſcribed to *Anaximander*, or *Anaximines*, who flouriſhed about 200 Years after, and probably learned it from the *Chaldeans*. To this Purpoſe we may obſerve, that *Daniel* is the only Writer of the *Old Teſtament* that mentions an *Hour* as a Diviſion of Time, and there is no Word that ſignifies ſuch a Portion of Time.

I ſaid I ſhall not ſee the Lord, even the Lord, in the Land of the Living] The good Men under the Law had but imperfect Notions of a future State, and thought it a great Unhappineſs to be deprived by Death of the Communion of Saints here upon Earth. *Hezekiah* might alſo be concerned to think, that the publick Worſhip of God might be leſs frequented, after it had loſt ſo zealous a Patron as himſelf.

Let them take a Lump of Figs, and lay it for a Plaiſter upon the Boil] There might be ſome natural Virtue in ſuch a Plaiſter for ripening the Sore, as Phyſicians have obſerved; but the Speedineſs of the Cure muſt be aſcribed to a ſupernatural Cauſe.

CHAP. XXXIX.

The King of Babylon *ſends Ambaſſadors to* Hezekiah, *who ſhews them all his Treaſure.* Iſaiah *foretels the* Babyloniſh *Captivity.*

Ver. 1. AT that time Merodach-baladan the ſon of Baladan king of Babylon, ſent letters and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered. 2 And Hezekiah was glad of them, and ſhewed them the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not. 3 Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country unto me, *even* from Babylon. 4 Then ſaid he, What have they ſeen in thine houſe? And Hezekiah anſwered, All that *is* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them. 5 Then ſaid Iſaiah to Hezekiah, Hear the word of the Lord of hoſts. 6 Behold, the days come, that all that *is* in thine houſe, and *that* which thy fathers have laid up in ſtore until this day, ſhall be carried to Babylon: nothing ſhall be left, ſaith the Lord. 7 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the king of Babylon. 8 Then ſaid Hezekiah to Iſaiah, Good *is* the word of the Lord which thou haſt ſpoken: he ſaid moreover, For there ſhall be peace and truth in my days.

At that Time Merodach-baladan, the Son of Baladan] *Merodach* was the Name of an Idol worſhipped by the *Babylonians*, and *Baal* or *Bel* was another. See *Jer.* l. 2. and theſe two Words, with the Addition of *Adar* or *Adon*, which ſignifies *Lord*, gave a Name to the King of *Babylon*. It was uſual for the *Babylonian* Kings to take their Names from the Idols they worſhipped. Thus we find one of their Kings called *Evilmerodach*, 2 Kings xxv. 27. *Nebo* was another Idol of the *Babylonians*; ſee Ch. xlvi. 1. of this Prophecy, from whence *Nabonaſſar*, *Nebuchadnezzar*, and ſeveral other Kings of *Babylon* took their Names. And *Daniel* had the Name of *Belteſhazzar* given him, *according to the Name of my God*, Dan. iv. 8. This King is here called the Son of *Baladan*; which *Baladan* Archbiſhop *Uſher* ſuppoſes is the ſame who is called in profane Authors *Beleſis*, or *Beleſus*, and *Nabonaſſarus*, from whence the famous Computation of Time called *Æra Nabonaſſari* took its Name. See *Annal. Vet. Teſt. ad A. M.* 3257.

CHAP. XL.

The Promulgation of the Goſpel. The Preaching of John Baptiſt, *and of the Apoſtles.*

Ver. 1. COmfort ye, comfort ye my people, ſaith your God. 2 Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the Lord's hand double for all her ſins. 3 The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert

high-way for our God. 4 Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain. 5 And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee *it* together; for the mouth of the Lord hath ſpoken it. 6 The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh *is* graſs, and all the goodlineſs thereof *is* as the flower of the field. 7 The graſs withereth, the flower fadeth: becauſe the Spirit of the Lord bloweth upon it: ſurely the people *is* graſs. 8 The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand for ever. 9 O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift *it* up, be not afraid: ſay unto the cities of Judah, Behold your God. 10 Behold, the Lord God will come with ſtrong *hand*, and his arm ſhall rule for him: behold, his reward *is* with him, and his work before him. 11 He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry *them* in his boſom, *and* ſhall gently lead thoſe that are with young. 12 Who hath meaſured the waters in the hollow of his hand? and meted out heaven with the ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance? 13 Who hath directed the Spirit of the Lord, or *being* his counſellor hath taught them? 14 With whom took he counſel? and who inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of underſtanding? 15 Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles as a very little thing. 16 And Lebanon is not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering. 17 All nations before him *are* as nothing, and they are counted to him leſs than nothing, and vanity. 18 To whom then will ye liken God? or what likeneſs will ye compare unto him? 19 The workman melteth a graven image, and the goldſmith ſpreadeth it over with gold, and caſteth ſilver chains. 20 He *that is* ſo impoveriſhed that he hath no oblation, chooſeth a tree *that* will not rot; he ſeeketh unto him a cunning workman to prepare a graven image *that* ſhall not be moved. 21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not underſtood from the foundations of the earth? 22 *It is* he that ſitteth upon the circle of the earth, and the inhabitants thereof *are* as graſshoppers; that ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in: 23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity. 24 Yea they ſhall not be planted, yea they ſhall not be ſown, yea their ſtock ſhall not take root in the earth: and he ſhall alſo blow upon them, and they ſhall wither, and the whirlwind ſhall take them away as ſtubble. 25 To whom then will ye liken me, or ſhall I be equal? ſaith the holy One. 26 Lift up your eyes on high, and behold who hath created theſe *things*, that bringeth out their hoſt by number: he calleth them all by names, by the greatneſs of his might, for that *he is* ſtrong in power, not one faileth. 27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the Lord, and my judgment is paſſed over from my God? 28 Haſt thou not known? haſt thou not heard, *that* the everlaſting God, the Lord, the creator of the ends of the earth fainteth not, neither is weary? *there is* no ſearching of his underſtanding. 29 He giveth power to the faint; and to *them that have* no might, he increaſeth ſtrength. 30 Even the youths ſhall faint and be weary, and the young men ſhall utterly fall. 31 But they that wait upon the Lord ſhall renew *their* ſtrength: they ſhall mount up with wings as eagles, they ſhall run and not be weary, *and* they ſhall walk and not faint.

Here, ſays *Lowth*, begins a *new Section* of this Prophecy, wherein the Prophet raiſes his Stile, and deſcribes the future Glories of the Church with a Loftineſs of Expreſſion ſuitable to the Dignity of the Subject. He had plainly foretold the *Babyloniſh Captivity* in the foregoing Chapter, and in this he revives the *Jews* with the comfortable Promiſe of their Return from thence. This is the Ground-work of a great Part of the following Prophecy: But the many Predictions we find in the ſucceeding Chapters of this Prophecy, relating to the Life and Death, the Character and Offices of the *Meſſias*, the flouriſhing State of the Church under him, can never be ſuppoſed to receive their due Accompliſhment, unleſs we aſſert that the Prophet was carried from his firſt Subject, to a farther View of the Enlargement of the Church under the Goſpel, and the bringing the Fulneſs of the *Gentiles* into it. And theſe Prophecies are ſo worded in many Places, that the literal Senſe of the Text does better agree with the Goſpel-Times, than with thoſe that were nearer the Prophet's View; as may be particularly obſerved in ſome Paſſages of this very Chapter.

Comfort ye my People] Compare Ch. xlix. 13. lii. 9. The Times of the *Meſſias* are called the *Conſolation of Iſrael*, Luke ii. 25. And one of the Names of the *Meſſias* was to be *Menahem*, i. e. *the Comforter*, according to the *Rabbins*, ſee *Lightfoot*, Vol. i. *p.* 209. The Prophet here ſpeaks to thoſe who were *to bring glad Tidings to Zion*, Ver. 9. as the Words ſhould be there tranſlated.

The Voice of him that crieth in the Wilderneſs] The Prophet calls the Way by which the *Jews* were to return from their Captivity into their own Country, by the Name of *the Wilderneſs*, alluding to their paſſing thro' the Wilderneſs in their Way from *Egypt* to *Canaan*. In other Places the Prophet compares God's Care in conducting them Home from their Diſperſions, to his miraculous leading them thro' the Wilderneſs. See Ch. xli. 18. xlix. 10.

Prepare ye the Way of the Lord, make ſtreight in the Deſart an Highway for our God. Every Valley ſhall be exalted, &c.] The firſt Intention of the Prophet in theſe two Verſes (3 and 4) is to declare, that God will remove all Impediments which might hinder the Return of his People into their own Country. Compare Ch. lvii. 14. lxii. 10. To the ſame Purpoſe are ſeveral Expreſſions we meet with in the ſame Chapters, of God's *opening Rivers in the Wilderneſs, of conducting his People by the Springs of Waters, making his Mountains a Plain*, &c. See Ch. xli. 18. xlix. 10, 11. which Expreſſions allude to the Cuſtom of Princes to ſend Harbingers before them, to make the Roads eaſy and commodious for their Paſſage. The ſame Metaphor is uſed by *Homer*, where *Apollo* promiſing to aſſiſt *Hector*, ſaith, *I will go before and make ſmooth all the Paſſages.*

But to this Expoſition it muſt be added, that the very Letter of the Text does more exactly ſuit to the Office of *John Baptiſt*, who *prepared the Way of the Lord*, by preaching *in the Wilderneſs.*

The Voice ſaid Cry, and he ſaid, What ſhall I cry?

All

All Fleſh is Graſs, &c.] By the *Voice* is meant the Voice of God, who is introduced as commanding his Meſſenger or Prophet to proclaim this important Truth, That all Men are weak and impotent, and it is God alone and his Promiſes that can be ſafely relied on. The Words in their firſt Intent import, that the Reſtoration of the *Jewiſh* Nation, after a Seventy Years Captivity, was not to be brought to paſs by any human Force or Wiſdom, but merely by the Power and Goodneſs of God. See *Zech.* iv. 6. Which Obſervation is ſtill more remarkably verified in the Revelation of the Goſpel, the great Deſign of which is to exalt God, and to humble Man; whoſe Promiſes are the Foundation of a laſting Happineſs, and theſe are wholly owing to the Mercy of God, and ſhall be effected without any Means or Aſſiſtance, *that no Fleſh may glory in his Preſence.* See 1 Cor. i. 29, 30, 31. 1 *Pet.* i. 25.

He ſhall gather the Lambs with his Arm, and carry them in his Boſom] See *John* x. 16. xxi. 15,16. *Mark* iv. 33. Theſe Expreſſions may have ſome Relation to God's Care in conducting his People into their own Country from *Babylon*, (compare Ch. xlix. 10.) but do more eminently belong to *Chriſt*, as appears by many Alluſions in the *New Teſtament* to this and ſuch like Paſſages in the *Old*. See *Heb.* xiii. 20. 1 *Pet.* ii. 25. v. 4. *Rev.* vii. 17.

Who hath meaſured the Waters in the Hollow of his Hand? &c.] Here begins a lofty Deſcription of God's Almighty Power, ſhewing that he is great above all his Works, and able to do beyond what we can think or conceive; and the Deſign of it is to perſuade the People to place their whole Truſt in him, and to reſt aſſured, that what he hath promiſed, he is able to perform; ſee Ver. 27, 28. and withal to arm them againſt Idolatry; ſee Ver. 18.

Lift up your Eyes on high, and behold who hath created theſe Things, that bringeth our their Hoſt by Number] A Man cannot lift up his Eyes to Heaven, and view the exact Order and regular Motions of the heavenly Bodies, but he muſt be convinced that there is a wiſe Author of Nature, who at firſt created, and ſtill preſerves this Syſtem of Things. Thus *Tully* expreſſes the natural Senſe Mankind hath of this Matter. *Tuſcul. Quæſt.* L. 1. *Cum videmus ſpeciem*, &c. 'When we view firſt the Fabrick and Splendor of the 'Skies, then the Swiftneſs of its Rotation, alſo the 'Viciſſitudes of Days and Nights, and the quarterly 'Changes of the Seaſons, and the Sun the Moderator 'of them all, alſo the Moon, and the Stars conſtantly keeping the ſame Courſes: When we behold 'theſe Things, is it poſſible that we can doubt but 'that ſome Manager preſides over them?' The heavenly Bodies are called God's Hoſt or Army, becauſe he preſides over them, and places them in their proper Rank and Order, and they exactly keep thoſe Stations that he hath appointed them, and fulfil thoſe Commands which he hath given them.

CHAP. XLI.

God expoſtulates with his People about his Mercies to the Church; his Promiſes; and the Vanity of Idols.

Ver. 1. KEEP ſilence before me, O iſlands, and let the people renew *their* ſtrength: let them come near, then let them ſpeak: let us come near together to judgment. 2 Who raiſed up the righteous man from the eaſt, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the duſt to his ſword, *and* as driven ſtubble to his bow. 3 He purſued them *and* paſſed ſafely: *even* by the way *that* he had not gone with his feet. 4 Who hath wrought and done *it*, calling the generations from the beginning? I the Lord the firſt, and with the laſt, I *am* he. 5 The iſles ſaw *it*, and feared, the ends of the earth were afraid, drew near, and came. 6 They helped every one his neighbour, and *every one* ſaid to his brother, Be of good courage. 7 So the carpenter encouraged the goldſmith, *and* he that ſmootheth *with* the hammer him that ſmote the anvil, ſaying, It *is* ready for the ſodering: and he faſtened it with nails *that* it ſhould not be moved. 8 But thou Iſrael *art* my ſervant, Jacob whom I have choſen, the ſeed of Abraham my friend. 9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and ſaid unto thee, Thou *art* my ſervant, I have choſen thee, and not caſt thee away. 10 Fear thou not, for I *am* with thee: be not diſmayed, for I *am* thy God: I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteouſneſs. 11 Behold, all *they that were* incenſed againſt thee, ſhall be aſhamed and confounded: they ſhall be as nothing, and they that ſtrive with thee, ſhall periſh. 12 Thou ſhalt ſeek them, and ſhalt not find them, *even* them that contended with thee: they that war againſt thee ſhall be as nothing, and as a thing of nought. 13 For I the Lord thy God will hold thy right hand, ſaying unto thee, Fear not, I will help thee. 14 Fear not, thou worm Jacob, *and* ye men of Iſrael: I will help thee, ſaith the Lord, and thy redeemer, the holy One of Iſrael. 15 Behold, I will make thee a new ſharp threſhing inſtrument having teeth: thou ſhalt threſh the mountains, and beat *them* ſmall, and ſhalt make the hills as chaff. 16 Thou ſhalt fan them, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them: and thou ſhalt rejoice in the Lord, *and* ſhalt glory in the holy One of Iſrael. 17 *When* the poor and needy ſeek water and *there is* none, *and* their tongue faileth for thirſt, I the Lord will hear them, I the God of Iſrael will not forſake them. 18 I will open rivers in high places, and fountains in the midſt of the valleys: I will make the wilderneſs a pool of water, and the dry land ſprings of water. 19 I will plant in the wilderneſs the cedar, the ſhittah-tree, and the myrtle, and the oil-tree: I will ſet in the deſart the fir-tree, *and* the pine, and the box-tree together: 20 That they may ſee, and know, and conſider, and underſtand together, that the hand of the Lord hath done this, and the holy One of Iſrael hath created it. 21 Produce your cauſe, ſaith the Lord; bring forth your ſtrong *reaſons*, ſaith the King of Jacob. 22 Let them bring *them* forth, and ſhew us what ſhall happen: let them ſhew the former things what they *be*, that we may conſider them, and know the latter end of them, or declare us things for to come. 23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be diſmayed, and behold *it* together. 24 Behold, ye *are* of nothing, and your work of naught: an abomination *is he that* chooſeth you. 25 I have raiſed up *one* from the north, and he ſhall come: from the riſing of the ſun ſhall he call upon my name, and he ſhall come upon princes as *upon* mortar, and as the potter treadeth clay. 26 Who hath declared from the beginning, that we may know? and before-time, that we may ſay, *He is* righteous? ye

yea, *there is* none that ſheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words. 27 The firſt *ſhall ſay* to Zion, Behold, behold them, and I will give to Jeruſalem one that bringeth good tidings. 28 For I beheld, and *there was* no man, even amongſt them, and *there was* no counſellor, that when I aſked of them, could anſwer a word. 29 Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind and confuſion.

Keep Silence before me, O Iſlands] God ſummons the Heathen Nations to plead their Cauſe before him, and in Order to it, commands Silence to be kept, according to the Form obſerved in ſolemn Courts of Juſtice. By *Iſlands* are meant thoſe Heathen Nations that were parted from *Judea* by the Sea. See Ch. xi. 11. In this Senſe, thoſe that live upon the *Mediterranean* Sea are called the *Iſlands of the Gentiles*, Gen. x. 5. Accordingly the Word is render'd *Ethnè, Gentiles*, by the LXX. in the 5th Verſe of this Chapter, and Ch. xli. 1.

Who hath raiſed up the righteous Man from the Eaſt?] Many Expoſitors underſtand this of *Abraham*, whom God called from the other Side of the *Euphrates*, which lay Eaſtward of *Judea*; but I think, ſays *Lowth*, it is rather meant of *Cyrus*, as appears by comparing this Place with the 25th Verſe of the Chapter, and with Ch. xlv. 13. and xlvi. 11. And *Cyrus* is here deſcribed as typically repreſenting *Chriſt*, (ſee the Note on Ch. xlv. 1.) being firſt of all ſtiled *Righteouſneſs*, (the *righteous Man* our *Engliſh* renders it) which is one of the Titles of *Chriſt*, Jer. xxiii. 5, 6. and then is ſaid to come from the *Eaſt*, by which Name *Chriſt* is alſo deſcribed, *Zech.* iii. 8. where the Word *Tſemah*, which our Interpreters tranſlate BRANCH, does properly ſignify the *Eaſt*, and is accordingly render'd Ἀνατολὴ by the LXX: Which very Word is applied to *Chriſt*, in Alluſion to that Prophecy of *Zachary*, by St. *Luke*, Ch. i. 78. where our *Engliſh* tranſlate it the *Day-ſpring*, but the Margin reads the *Sun-riſing*.

He purſued them and paſſed ſafely, even by the Way that he had not gone with his Feet] He ſhall be a ſucceſsful Conqueror, even when he purſues his Enemies thro' ſtrange and unknown Countries. The *Preterperfect* Tenſe is here put for the *Future*; a Way of ſpeaking common in the Prophets.

The Iſles ſaw it and feared, the Ends of the Earth were afraid, drew near, and came, &c.] Remote Countries were aſtoniſhed at the ſudden Riſe of the Conqueror *Cyrus*, and joined in Alliance together to check his growing Greatneſs; juſt as ſeveral Artificers that are concern'd in the Trade of Idol-making, aſſiſt one another in carrying on their common Intereſt, and ſtir up the Zeal of others in the Defence of Image-Worſhip: See *Acts* xix. 25. This Paſſage may be fitly applied to the *Heathen* Powers combining together to ſupport their Idolatry, and ſuppreſs the *Chriſtian* Religion.

Shew the Things that are to come, that we may know that ye are Gods] God only can certainly foreknow future Events, eſpecially ſuch as depend upon contingent Cauſes, and the Determinations of Mens Free-will. But this does not hinder, but that ſome of the Predictions of the Heathen Idols or Oracles might be true, or elſe they would hardly have been able to have kept up their Credit. But the Event anſwer'd their Predictions in ſuch Caſes chiefly, where prudent Conjecture might go a great Way; ſuch might be the Prediction of *Saul*'s Death by the evil Spirit at *Endor*, 1 Sam. xxviii. 19. Evil Spirits being very nimble and active, may likewiſe foretel in one Place what they ſee in another. This Account *Athanaſius* gives of the Oracle, which foretold the Overflowing of the *Nile*, which he ſuppoſes the evil Spirit might do, by having ſeen the Rains which fell in *Ethiopia* ſome Time before, and cauſe that Inundation. But there is no Compariſon between ſuch Predictions, and the Prophecies recorded in Scripture, where there is a Series of remarkable Events foretold, reaching from the Beginning of the World to the End of it; together with a punctual Prediction of Names and other Circumſtances ſeveral Ages before the Event: See Chap. xlvi. 10.

Yea, do Good, or do Evil] The Heathens worſhipp'd ſome of their Gods, in Hopes to receive Good from them; and others for fear they ſhould do them a Miſchief, who were for that Reaſon call'd by the *Greeks* and *Romans*, *Dii Averrunci*, and Ἀποτρόπαιοι. The Prophet alluding to this Opinion, ſaith, That the evil Spirits which the Heathens worſhipped, can neither do Good or Hurt: They cannot do Good, becauſe they are naturally Evil; neither can they do Hurt any further than God is pleaſed to permit them. Beſide that the Images, to whom their exterior Worſhip is paid, are dead inſenſible Things, that cannot help themſelves, much leſs any Body elſe: See *Jer.* x. 5. And therefore as it is God only, that can *make Peace and create Evil*, Iſa. xlv. 7. all Worſhip is due to him alone.

I have raiſed up one from the North, and he ſhall come; from the Riſing of the Sun ſhall he call upon my Name] *Cyrus* is deſcribed as coming from the *Eaſt*, Ver. 2. and here he is repreſented as coming from the North and the Eaſt too, becauſe his Father was a *Perſian*, and his Mother a *Median*. *Media* lay Northward of *Babylon*; accordingly the Army which *Cyrus* led againſt *Babylon*, is deſcribed as coming out of the North, *Jer.* l. 9, 41. becauſe it chiefly conſiſted of *Medes*.

CHAP. XLII.

The Character of Chriſt. *An Exhortation to praiſe God.*

Ver. 1. BEhold my ſervant whom I uphold, mine elect *in whom* my ſoul delighteth: I have put my Spirit upon him, he ſhall bring forth judgment to the Gentiles. 2 He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreet. 3 A bruiſed reed ſhall he not break: and the ſmoaking flax ſhall he not quench: he ſhall bring forth judgment unto truth. 4 He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the earth: and the iſles ſhall wait for his law. 5 Thus ſaith God the Lord, he that created the heavens, and ſtretched them out; he that ſpread forth the earth and that which cometh out of it, he that giveth breath unto the people upon it, and ſpirit to them that walk therein: 6 I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7 To open the blind eyes, to bring out the priſoners from the priſon, *and* them that ſit in darkneſs out of the priſon-houſe. 8 I *am* the Lord, that *is* my name, and my glory will I not give to another, neither my praiſe to graven images. 9 Behold, the former things are come to paſs, and new things do I declare: before they ſpring forth I tell you of them. 10 Sing unto the Lord a new ſong, *and* his praiſe from the end of the earth: ye that go down to the ſea, and all that is therein; the iſles and the inhabitants thereof. 11 Let the wilderneſs, and the cities thereof lift up *their* voice, the villages *that* Kedar doth inhabit: let the inhabitants of the rock ſing, let them ſhout from the top of the mountains. 12 Let them give glory unto the Lord, and declare his praiſe in the iſlands.

13 The Lord ſhall go forth as a mighty man, he ſhall ſtir up jealouſy like a man of war: he ſhall cry; yea, roar; he ſhall prevail againſt his enemies. 14 I have long time holden my peace, I have been ſtill *and* refrained myſelf: *now* will I cry like a travailing woman, I will deſtroy and devour at once. 15 I will make waſte mountains and hills, and dry up all their herbs, and I will make the rivers iſlands, and I will dry up the pools. 16 And I will bring the blind by a way *that* they knew not, I will lead them in paths *that* they have not known: I will make darkneſs light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them. 17 They ſhall be turned back, they ſhall be greatly aſhamed that truſt in graven images, that ſay to the molten images, Ye *are* our gods. 18 Hear ye deaf, and look ye blind, that ye may ſee. 19 Who *is* blind but my ſervant? or deaf, as my meſſenger *that* I ſent? who *is* blind as *he that is* perfect, and blind as the Lords ſervant? 20 Seeing many things, but thou obſerveſt not: opening the ears, but he heareth not. 21 The Lord is well pleaſed for his righteouſneſs ſake, he will magnify the law, and make *it* honourable. 22 But this *is* a people robbed and ſpoiled, *they are* all of them ſnared in holes, and they are hid in priſon houſes: they are for a prey, and none delivereth; for a ſpoil, and none ſaith, Reſtore. 23 Who among you will give ear to this? *who* will hearken, and hear for the time to come? 24 Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the Lord, he, againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his law. 25 Therefore he hath poured upon him the fury of his anger, and the ſtrength of battel: and it hath ſet him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

Behold my Servant whom I uphold] The following Prophecy is applied to *Chriſt* by St. *Matthew*, Ch. xii. 18. and cannot with any Shew of Probability be expounded of any other Perſon. The *Septuagint* underſtand it of *Iſrael*, or the *Jewiſh* Nation, and read the Text thus: *Jacob is my Son or Servant, I will uphold him; Iſrael is mine Elect, my Soul doth chooſe, or accept him.* They probably took this Text to be parallel with Ch. xlix. 3. But this Gloſs of theirs is rejected by St. *Matthew*, though in moſt other Places the Evangeliſt follows that Tranſlation. If we ſhould try to explain this Prophecy of *Cyrus*, as *Grotius* doth, and his *Eccho* Mr. *White*, allowing him to be a Deliverer of the *Jews*; yet in what Senſe can he be ſtiled *the Light of the Gentiles*, Ver. 6? He is taxed with Cruelty by ſeveral Hiſtorians, and it is not likely that the People were much eaſier under his Government, than when they were Subjects to the *Babylonian* Monarchy. Beſide, that *a Light to the Gentiles*, ſignifies one that ſhould enlighten their Minds, and inſtruct him in the Truth; and in that Senſe Mr. *White* himſelf explains the Phraſe in the parallel Text, Ch. xlix. 6. I conclude then, ſays *Lowth*, that the natural Import of the Words, as well as the Authority of the *New Teſtament*, do plainly determine this, and many other Texts here, and in the following Chapters, to an Evangelical Senſe: The Holy Spirit taking Occaſion, from the Deliverance of the *Jews* out of Captivity, to give the Prophet a View of a more glorious Redemption, which ſhould be accompliſh'd by the *Meſſias*.

Chriſt is often called God's *Servant* by *Iſaiah*; ſee Ch. xlix. 3, 5. l. 10. lii. 13. liii. 11. as he is alſo by *Zechariah*, Ch. iii. 8. as being *ſanctified and ſent into the World* upon a Meſſage of the greateſt Importance that ever any Perſon was employed about; and this Title agrees very well with thoſe many Declarations our Saviour made of his *coming into the World to do the Will of him that ſent him*: See *John* iv. 34. vi. 38. xiv. 31. And it is perhaps in this Reſpect that St. *Paul* ſaith, *Chriſt took upon him the Form of a Servant*, Phil. ii. 7. God is ſaid to *uphold him* here, and to *hold his Hand*, Ver. 6. becauſe his Perſon was under the particular Care and Protection of Providence; ſee *John* viii. 29. xvi. 32. and as the Evangeliſt obſerves, none of the Deſigns of his Enemies againſt his Life could take Effect, till *his Hour was come*, John vii. 30. viii. 20.

None of theſe Deſcriptions, from the 1ſt to the 7th Verſe, can, with any Propriety, be applied to any Perſon or Purpoſe, but to *Chriſt*, and the Propagation of the Goſpel by him and his Apoſtles.

To bring out the Priſoners from Priſon, &c.] To free thoſe from the Chains of their Sins, who were the Captives of Satan: Compare Ch. xli. 1. *Rom.* viii. 21. 2 *Tim.* ii. 26. 2 *Pet.* ii. 19. To the ſame Senſe we may beſt explain that difficult Text in St. *Peter*, 1 Pet. iii. 19. concerning the *Spirits in Priſon*, to *whom Chriſt is ſaid to have preached* by the Miniſtry of *Noah*; underſtanding it of thoſe wicked People of the old World who were under the Bondage of Sin and Corruption, and whom the Spirit of *Chriſt*, who was in the Prophets from the Beginning of the World, (ſee 1 *Pet.* i. 11.) endeavoured to reclaim by the Miniſtry of *Noah*, who was a *Preacher of Righteouſneſs*, 2 Pet. ii. 5. and for the Space of an hundred and twenty Years, (ſee *Gen.* vi. 3.) *while the Ark was preparing*, exhorted the World to Repentance for fear the *Flood ſhould come and ſweep them all away*: God's Spirit all that Time *ſtriving with Man*, and trying to reclaim him.

I will bring the Blind by a Way that they know not, &c.] If we underſtand the Words of the People's Return from Captivity, they import, that God would provide Means for their Reſtoration, which they did not think of, and would remove all Impediments that might lie in the Way of their Return: Compare Ch. xl. 4. *Jer.* xxxi. 9. In like Manner will God enlighten the World by his Goſpel, and reduce Men into the Ways of Truth, notwithſtanding all the Oppoſition that inveterate Error and Prejudice can make to the contrary.

Or deaf, as my Meſſengers that I ſent] This may be underſtood of ſome of the Prophets (compare Ch. xliv. 26.) ſeveral of whom were unfaithful in their Office, and irregular in their Lives: See Ch. xliii. 27. *Jer.* v. 31. xxiii. 14. The Expreſſion may comprehend the Prieſts too, who are called likewiſe *the Meſſengers of the Lord*, Mal. ii. 7.

Who is blind as he that is perfect] That ſhould be ſo by his Profeſſion. The Word is *Meſhullam* in the *Hebrew*, from whence the *Arabick Muſſulmen* is derived, a Title the *Mahometans* give to themſelves.

CHAP. XLIII.

The Lord comforts the Church with his Promiſes of Babylon's Deſtruction foretold, and his People's Deliverance.

Ver. 1. BUT now thus ſaith the Lord that created thee, O Jacob, and he that formed thee, O Iſrael, Fear not: for I have redeemed thee, I have called *thee* by thy name, thou *art* mine. 2 When thou paſſeſt through the waters, I *will be* with thee; and through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee. 3 For I *am* the Lord thy God, the holy One of Iſrael, thy ſaviour: I gave Egypt *for* thy ranſom

ſom, Ethiopia and Seba for thee. 4 Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. 5 Fear not, for I *am* with thee: I will bring thy ſeed from the eaſt, and gather thee from the weſt. 6 I will ſay to the north, Give up; and to the ſouth, Keep not back: bring my ſons from far, and my daughters from the ends of the earth; 7 *Even* every one *that is* called by my name: for I have created him for my glory, I have formed him, yea I have made him. 8 Bring forth the blind people that have eyes, and the deaf that have ears. 9 Let all the nations be gathered together, and let the people be aſſembled: who among them can declare this, and ſhew us former things? let them bring forth their witneſſes, that they may be juſtified: or let them hear and ſay, *It is* truth. 10 Ye *are* my witneſſes, ſaith the Lord, and my ſervant whom I have choſen: that ye may know and believe me, and underſtand that I *am* he: before me there was no God formed, neither ſhall there be after me. 11 I, *even* I *am* the Lord, and beſide me *there is* no ſaviour. 12 I have declared, and have ſaved, and I have ſhewed, when *there* was no ſtrange *god* among you: therefore ye *are* my witneſſes, ſaith the Lord, that I *am* God. 13 Yea, before the day *was*, I *am* he; and *there* is none that can deliver out of my hand: I will work and who ſhall let it? 14 Thus ſaith the Lord your redeemer, the holy One of Iſrael. For your ſake I have ſent to Babylon, and have brought down all their nobles, and the Chaldeans, whoſe cry *is* in the ſhips. 15 I *am* the Lord, your holy One, the creator of Iſrael, your king. 16 Thus ſaith the Lord, which maketh a way in the ſea, and a path in the mighty waters: 17 Which bringeth forth the chariot and horſe, the army and the power; they ſhall lie down together, they ſhall not riſe; they are extinct, they are quenched as tow. 18 Remember ye not the former things, neither conſider the things of old. 19 Behold, I will do a new thing: now it ſhall ſpring forth, ſhall ye not know it? I will even make a way in the wilderneſs, *and* rivers in the deſart. 20 The beaſt of the field ſhall honour me, the dragons and the owls: becauſe I give waters in the wilderneſs, *and* rivers in the deſart, to give drink to my people, my choſen. 21 This people have I formed for my ſelf, they ſhall ſhew forth my praiſe. 22 But thou haſt not called upon me, O Jacob, but thou haſt been weary of me, O Iſrael. 23 Thou haſt not brought me the ſmall cattel of thy burnt-offerings, neither haſt thou honoured me with thy ſacrifices. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe. 24 Thou haſt bought me no ſweet cane with money, neither haſt thou filled me with the fat of thy ſacrifices: but thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities. 25 I, *even* I *am* he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins. 26 Put me in remembrance: let us plead together: declare thou, that thou mayeſt be juſtified. 27 Thy firſt father hath ſinned, and thy teachers have tranſgreſſed againſt me. 28 Therefore I have profaned the princes of the ſanctuary, and have given Jacob to the curſe, and Iſrael to reproaches.

I gave Egypt for thy Ranſom, Ethiopia and Seba for thee] This moſt Interpreters underſtand of that Diverſion, which the *Egyptians* the *Jews* Allies, in Conjunction with *Tirhaka* King of *Ethiopia*, gave to *Sennacherib*'s Forces, when they were juſt ready to fall upon the *Jews*; ſee Ch. xxxvi. 9. and xviii. 1. If we take the Words in this Senſe, we muſt underſtand the *Cuſh*, or *Ethiopia*, mentioned in the xxxviiith Chapter, of *Arabia*, becauſe it is joined here with *Seba*, which is part of that Country; ſee Ch. xlv. 14. It is certain that *Cuſh* ſometimes ſignifies *Arabia*, tho' not always, as *Bochart* maintains. If we do not approve of this Explication, this Verſe muſt relate to ſome hiſtorical Paſſage, not recorded elſewhere in Scripture. Some indeed would refer the Place to the Deſtruction of the *Ethiopians* under *Aſa*, 2 Chron. xiv. 12. But I take thoſe not to have been *Arabians* (and ſuch probably are meant here) but *Ethiopians* properly ſo called, becauſe they are joined with *Lubims*, 2 Chron. xvi. 8. who certainly are *Africans*.

Every one that is called by my Name, for I have created him for my Glory] Every one that is called by the Name of God's Servant: See Ch. xliii. 19. *James* ii. 7. The Expreſſions denote the bringing the Gentiles into the *Church*, and making them *Fellow-Heirs, and of the ſame Body* with the *Jews*; for he *hath created them too for his Glory*, and to *ſhew forth the Praiſes of him who hath called them out of Darkneſs into his marvellous Light*, 1 Pet. ii. 9. and compare Ch. xlix. 6. *Amos* ix. 12. *John* xi. 52. The Converſion of the *Jews*, and the bringing of the *Fulneſs* of the *Gentiles* into the Church, will be coincident in Time, and each of theſe Events will help to advance and carry on the other. See Ch. lxvi. 12, 19.

Thou haſt not brought me the ſmall Cattle of thy Burnt-offerings, neither haſt thou filled me with the Fat of thy Sacrifices] The Meaning of this Complaint is, That altho' the *Jews* were punctual in offering Sacrifices (for Ch. i. 11. he ſpeaks of the Multitude of their Sacrifices as a Burden to him) yet they did not perform this Service with a devout Mind; juſt as God ſaith, *Amos* v. 25. *Have ye offered to ME Sacrifices for forty Years in the Wilderneſs?* That is, did you do it out of a religious Principle, or a ſincere Regard to my Honour? No; becauſe, as it follows, you were fond of the Idolatry you brought with you out of *Egypt*. To the ſame Senſe are thoſe Words of *Zechary*, Ch. vii. 5. *Did ye at all faſt to ME, even to ME?*

Or elſe the Words of the Text may relate to thoſe idolatrous Times in the Reigns of *Ahaz* and *Manaſſeh*, when the Temple-Service quite ceaſed, and the Houſe of the Lord was quite ſhut up, (2 *Chron.* xxviii. 24.) or elſe profaned by having an Idol ſet up in it, and idolatrous Worſhip performed there, 2 *Kings* xxi. 7.

Thou haſt bought me no ſweet Cane with Money] To make the ſweet Incenſe, which was daily offered upon the Altar, ſet apart for that Purpoſe.

CHAP. XLIV.

God comforts his Church with gracious Promiſes. The Vanity of Idols, and Folly of their Makers. An Exhortation to praiſe God.

Ver. 1. YET now hear, O Jacob my ſervant, and Iſrael whom I have choſen. 2 Thus ſaith the Lord that made thee, and formed thee from the womb, *which* will help thee, Fear not, O Jacob, my ſervant, and thou Jeſurun, whom I have choſen. 3 For I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my Spirit upon thy ſeed, and my bleſſing upon thine off-ſpring: 4 And they ſhall ſpring up *as* among the graſs, as willows by the water-courſes. 5 One ſhall ſay, I *am* the

the Lords: and another ſhall call *himſelf* by the name of Jacob: and another ſhall ſubſcribe *with* his hand unto the Lord, and ſurname *himſelf* by the name of Iſrael. 6 Thus ſaith the Lord the king of Iſrael, and his redeemer the Lord of hoſts, I *am* the firſt, and I *am* the laſt, and beſides me *there is* no God. 7 And who, as I, ſhall call, and ſhall declare it, and ſet in order for me, ſince I appointed the antient people? and the things that are coming, and ſhall come? let them ſhew unto them. 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witneſſes. Is there a God beſides me? yea, *there is* no God, I know not *any*. 9 They that make a graven image *are* all of them vanity, and their delectable things ſhall not profit, and they *are* their own witneſſes, they ſee not, nor know; that they may be aſhamed. 10 Who hath formed a god, or molten a graven image *that* is profitable for nothing? 11 Behold, all his fellows ſhall be aſhamed: and the workmen, they *are* of men: let them all be gathered together, let them ſtand up; *yet* they ſhall fear, *and* they ſhall be aſhamed together. 12 The ſmith with the tongs both worketh in the coals, and faſhioneth it with hammers, and worketh it with the ſtrength of his arms: yea, he is hungry, and his ſtrength faileth; he drinketh no water, and is faint. 13 The carpenter ſtretcheth out *his* rule: he marketh it out with a line: he fitteth it with planes, and he marketh it out with the compaſs, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the houſe. 14 He heweth him down cedars, and taketh the cypreſs and the oak, which he ſtrengtheneth for himſelf among the trees of the foreſt: he planteth an aſh, and the rain doth nouriſh *it*. 15 Then ſhall it be for a man to burn: for he will take thereof and warm himſelf; yea, he kindleth *it* and baketh bread; yea, he maketh a god, and worſhippeth *it:* he maketh it a graven image, and falleth down thereto. 16 He burneth part thereof in the fire: with part thereof he eateth fleſh: he roaſteth roaſt, and is ſatisfied: yea, he warmeth *himſelf*, and ſaith, Aha, I am warm, I have ſeen the fire. 17 And the reſidue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worſhippeth *it*, and prayeth unto it, and ſaith, Deliver me, for thou *art* my God. 18 They have not known, nor underſtood: for he hath ſhut their eyes, that they cannot ſee; *and* their hearts, that they cannot underſtand. 19 And none conſidereth in his heart, neither *is there* knowledge nor underſtanding to ſay, I have burnt part of it in the fire, yea, alſo I have baked bread upon the coals thereof: I have roaſted fleſh and eaten it, and ſhall I make the reſidue thereof an abomination? ſhall I fall down to the ſtock of a tree? 20 He feedeth of aſhes: a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay, *Is there* not a lie in my right hand? 21 Remember theſe, O Jacob and Iſrael; for thou *art* my ſervant; I have formed thee, thou *art* my ſervant: O Iſrael, thou ſhalt not be forgotten of me: 22 I have blotted out as a thick cloud, thy tranſgreſſions, and as a cloud, thy ſins: return unto me, for I have redeemed thee. 23 Sing, O ye heavens; for the Lord hath done *it:* ſhout ye lower parts of the earth: break forth into ſinging ye mountains, O foreſt, and every tree therein: for the Lord hath redeemed Jacob, and glorified himſelf in Iſrael. 24 Thus ſaith the Lord thy redeemer, and he that formed thee from the womb, I *am* the Lord that maketh all *things*, that ſtretched forth the heavens alone, that ſpreadeth abroad the earth by myſelf: 25 That fruſtrateth the tokens of liars, and maketh diviners mad, that turneth wiſe *men* backward, and maketh their knowledge fooliſh: 26 That confirmeth the word of his ſervant, and performeth the counſel of his meſſengers, that ſaith to Jeruſalem, Thou ſhalt be inhabited; and to the cities of Judah, Ye ſhall be built, and I will raiſe up the decayed places thereof: 27 That ſaith to the deep, Be dry, and I will dry up thy rivers: 28 That ſaith of Cyrus, *He is* my ſhepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, Thou ſhalt be built; and to the temple, Thy foundation ſhall be laid.

And thou Jeſurun whom I have choſen] *Jeſurun* is a Name given to the *Jews* by *Moſes*, Deut. xxxii. 15. It ſignifies *upright*, becauſe they were called to be a holy People to the Lord.

The Carpenter ſtretcheth out his Rule, &c.] In this and the following Verſes the Prophet, with great Smartneſs of Argument, expoſes the Abſurdity of Image-Worſhip: For what an Abſurdity is it for Man to dreſs his Meat and make his God with the ſame Stick of Wood? Or to think that a Piece of Timber hath any more Divinity in it than it had before, becauſe it is faſhioned and carved into the Figure of a Man? This Way of arguing does not ſuppoſe that the Heathens took their Images for Gods, for that is a Contradiction in Terms, and as abſurd as to think that a Man and his Picture are the ſame Thing: But the Deſign of the Prophet's Argument is, to ſhew the Abſurdity of ſetting up Images as the Reſemblance of God, and the repreſentative Objects of Worſhip; or the ſuppoſing them to have ſome divine Power lodged in them; inſomuch that they have no Qualities that anſwer ſuch a Character, being endued neither with Power, Life, or Underſtanding; and are indeed nothing but what they appear to be, bare ſenſeleſs Matter, Wood or Stone. Beſides that, nothing is a greater Diſhonour to God, than to ſuppoſe him like the Image of a corruptible Creature. For the ſame Reaſon the Author of the Book of *Wiſdom* makes the Worſhip of Images more inexcuſable than the Worſhip of the heavenly Bodies, or of the Elements, becauſe theſe are worſhipped for their own Sakes, that upon the Account of their Repreſentation, *Wiſd.* xiii. 2, 10.

That ſaith of Cyrus, He is my Shepherd, &c.] I will make him my Inſtrument in gathering my People together, and leading them Home as a Shepherd doth his Flock. Kings and Princes are often ſtiled *Shepherds* in Scripture. See *Jer.* vi. 3. xliv. 19. l. 6. *Zech.* xi. 8, 16. So in *Homer Agamemnon* is often called Ποιμὴν λαῶν, *the Shepherd of the People.*

This is one of the moſt remarkable Prophecies in Scripture, where *Cyrus is called by his Name*, as the Prophet expreſſes it, Ch. xlv. 4. above an *hundred* Years before he was born. In like Manner *Joſiah* is propheſied of by Name above three hundred and twenty Years before his Birth. See 1 *Kings* xiii. 2.

CHAP. XLV.

A Prophecy concerning Cyrus *and his Succeſs.*

Ver. 1. THUS ſaith the Lord to his anointed, to Cyrus, whoſe right hand I have holden, to ſubdue nations before him;

and I will looſe the loins of kings to open before him the two leaved gates, and the gates ſhall not be ſhut. 2 I will go before thee, and make the crooked places ſtraight: I will break in pieces the gates of braſs, and cut in ſunder the bars of iron. 3 And I will give thee the treaſures of darkneſs, and hidden riches of ſecret places, that thou mayeſt know, that I the Lord, which call *thee* by thy name, *am* the God of Iſrael. 4 For Jacob my ſervants ſake, and Iſrael mine elect, I have even called thee by thy name: I have ſurnamed thee, though thou haſt not known me. 5 I *am* the Lord, and *there is* none elſe, *there is* no God beſides me: I girded thee, though thou haſt not known me: 6 That they may know from the riſing of the ſun, and from the weſt, that *there is* none beſides me, I *am* the Lord, and *there is* none elſe. 7 I form the light, and create darkneſs: I make peace, and create evil: I the Lord do all theſe *things*. 8 Drop down, ye heavens, from above, and let the ſkies pour down righteouſneſs: let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together: I the Lord have created it. 9 Wo unto him that ſtriveth with his maker: *let* the potſherd *ſtrive* with the potſherds of the earth: ſhall the clay ſay to him that faſhioneth it, What makeſt thou? or thy work, He hath no hands? 10 Wo unto him that ſaith unto *his* father, What begetteſt thou? or to the woman, what haſt thou brought forth? 11 Thus ſaith the Lord, the holy One of Iſrael, and his maker, Aſk me of things to come concerning my ſons, and concerning the work of my hands command ye me. 12 I have made the earth, and created man upon it: I, *even* my hands have ſtretched out the heavens, and all their hoſt have I commanded. 13 I have raiſed him up in righteouſneſs, and I will direct all his ways: he ſhall build my city, and he ſhall let go my captives, not for price nor reward, ſaith the Lord of hoſts. 14 Thus ſaith the Lord, The labour of Egypt, and merchandiſe of Ethiopia, and of the Sabeans, men of ſtature ſhall come over unto thee, and they ſhall be thine, they ſhall come after thee, in chains they ſhall come over: and they ſhall fall down unto thee, they ſhall make ſupplication unto thee, *ſaying*, Surely God *is* in thee, and *there is* none elſe, *there is* no God. 15 Verily thou *art* a God that hideſt thyſelf, O God of Iſrael the ſaviour. 16 They ſhall be aſhamed, and alſo confounded all of them: they ſhall go to confuſion together that *are* makers of idols. 17 *But* Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation: ye ſhall not be aſhamed nor confounded world without end. 18 For thus ſaith the Lord that created the heavens, God himſelf that formed the earth and made it, he hath eſtabliſhed it, he created it not in vain, he formed it to be inhabited, I *am* the Lord, and *there is* none elſe. 19 I have not ſpoken in ſecret, in a dark place of the earth: I ſaid not unto the ſeed of Jacob, Seek ye me in vain: I the Lord ſpeak righteouſneſs, I declare things that are right. 20 Aſſemble yourſelves and come: draw near together ye that *are* eſcaped of the nations: they have no knowledge that ſet up the wood of their graven image, and pray unto a god *that* cannot ſave. 21 Tell ye, and bring *them* near, yea, let them

take counſel together: who hath declared this from antient time? *who* hath told it from that time? *have* not I the Lord? and *there is* no God elſe beſide me, a juſt God and a ſaviour, *there is* none beſide me. 22 Look unto me, and be ye ſaved all the ends of the earth: for I *am* God, and *there is* none elſe. 23 I have ſworn by myſelf, the word is gone out of my mouth *in* righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear. 24 Surely, ſhall *one* ſay, in the Lord have I righteouſneſs and ſtrength: *even* to him ſhall *men* come, and all that are incenſed againſt him ſhall be aſhamed. 25 In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.

Thus ſaith the Lord to his Anointed, to Cyrus] God gives the Title of *Anointed* to *Cyrus*, the ſame which is uſually given to *David* and other Kings of the *Jews*, who were God's immediate Deputies, to ſhew that he was raiſed up to be an immediate Inſtrument of Providence, in reſtoring the *Jews* Captivity. Many of the antient Fathers underſtand this Verſe of *Chriſt*; which Opinion was partly occaſioned by ſome of the Copies of the *Septuagint*, which read Κυρίῳ for Κύρῳ, which Reading is followed by *Barnabas* in his Epiſtle, Chap. xii. as alſo by *Tertullian*, *Cyprian*, and others. But that the Deliverance here foretold was a Figure of the Redemption to be accompliſh'd by *Chriſt*, plainly appears from ſeveral Paſſages in this Chapter, and particularly from Ver. 8, 17, 20, *&c.* And as our learned Mr. *Thorndike* has obſerved, *Cyrus* may as well be a Figure of *Chriſt*, as *Nebuchadnezzar*, *Antiochus Epiphanes*, the Prince of *Tyre*, and other idolatrous and perſecuting Tyrants, are ſpoken of in the Prophets, as Types and Forerunners of *Antichriſt*. See his Book *De Jure ſiniend. contr.* C. iv. P. 58.

I will break in Pieces the Gates of Braſs] To every Side of the great Wall which encompaſſed *Babylon*, *Nebuchadnezzar* made five and twenty Gates of ſolid Braſs, amounting in all to an hundred. See Dr. *Prideaux*'s Con. *ad A. C.* 570.

I form the Light, and I create Darkneſs] Dr. *Prideaux* hath given a clear Account of this Sentence. 'Theſe Words, ſaith he, being directed to *Cyrus* King 'of *Perſia*, muſt be underſtood as ſpoken to the *Perſian* Sect of the *Magians*, who held Light and Darkneſs, Good and Evil, to be the Supreme Beings, 'without acknowledging the great God who is ſuperior to them both.' In Oppoſition to this Opinion, the Prophet inſtructs King *Cyrus*, that Light and Darkneſs, Good and Evil, are under the Direction and Diſpoſal of Almighty God.

Thus ſaith the Lord — Aſk of me Things to come concerning my Sons, and concerning the Work of my Hands command me] Theſe Words, ſays *Lowth*, import, That altho' God be not obliged to render an Account of his Proceedings to his Creatures; yet he is graciouſly pleaſed to comply with their Curioſity, and to reſolve any Queſtions which are propoſed concerning the final Iſſue of his People's Captivity. Nay, he repreſents himſelf as ready to ſerve them, and to do every Thing that can be deſired in Favour of his Elect, thoſe whom he calls here his *Sons* and *the Work of his Hands*. Compare *Jer.* xxxi. 9. *Iſa.* xxix. 23.

For thus ſaith the Lord, that created the Heavens, God himſelf that formed the Earth, he created it not in vain, he formed it to be inhabited] The Words are commonly explained to this Purpoſe, that if God did not create the World to be empty and uninhabited, much leſs will he ſuffer the Lot of his own Inheritance *Judea* to lie deſolate, but will certainly reſtore its Captivity; the eſtabliſhing a political Government being ſometimes expreſſed by Creation. But, I think, ſays *Lowth*, this Senſe hardly comes up to the full Import of the Words. Mr. *Mede* has obſerved, that at the 11th Verſe, God condeſcends to declare to his Servants

the *Things* that are to *come*. And St. *Paul* has applied the 23d Verſe to the Day of Judgment, *Rom.* xiv. 11. So that in that learned Perſon's Judgment, the Scope of the Place directs us to explain it of that *new Heaven* and *new Earth wherein dwells Righteouſneſs*, which, St. *Peter* tells us, we are to expect at the End of the World, according to God's *Promiſe*, 2 Pet. iii. 13. which Promiſe muſt relate to ſome of the Prophecies of the *Old Teſtament*, which ſpeak of that Matter. This *Earth*, the Text ſaith, *God created not in vain*, that is, not to be *ſubject to Vanity*, as the preſent Earth is, ſee *Rom.* viii. 20. but to be inhabited by the *myſtical Iſrael*, who ſhall be *ſaved with an everlaſting Salvation*, Ver. 17. Theſe are the ſame who are called the *eſcaped of the Nations*, Ver. 20. and thoſe that are *ſaved out of all the Ends of the Earth*, Ver. 22.

CHAP. XLVI.

The Babylonian *Idols helpleſs. God ſaves his People. No Compariſon betwixt God and Idols.*

Ver. 1. BEL boweth down, Nebo ſtoopeth, their idols were upon the beaſts, and upon the cattel: your carriages *were* heavy loaden, *they are* a burden to the weary *beaſt*. 2 They ſtoop, they bow down together, they could not deliver the burden, but themſelves are gone into captivity. 3 Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael, *which are* born *by me*, from the belly, *which are* carried from the womb. 4 And *even* to *your* old age I *am* he, and *even* to hoary hairs will I carry *you:* I have made, and I will bear, even I will carry and will deliver *you*. 5 To whom will ye liken me and make *me* equal, and compare me, that we may be like? 6 They laviſh gold out of the bag, and weigh ſilver in the balance, *and* hire a gold-ſmith, and he maketh it a god: they fall down, yea, they worſhip. 7 They bear him upon the ſhoulder, they carry him, and ſet him in his place, and he ſtandeth; from his place ſhall he not remove, yea, *one* ſhall cry unto him, yet can he not anſwer, nor ſave him out of his trouble. 8 Remember this, and ſhew yourſelves men: bring *it* again to mind, O ye tranſgreſſors. 9 Remember the former things of old, for I *am* God, and *there is* none elſe, I *am* God, and *there is* none like me. 10 Declaring the end from the beginning, and from antient times *the things* that are not *yet* done, ſaying, My counſel ſhall ſtand, and I will do all my pleaſure: 11 Calling a ravenous bird from the eaſt, the man that executeth my counſel from a far country: yea, I have ſpoken *it*, I will alſo bring it to paſs; I have purpoſed *it*, I will alſo do it. 12 Hearken unto me, ye ſtout-hearted, that *are* far from righteouſneſs. 13 I bring near my righteouſneſs: it ſhall not be far off, and my ſalvation ſhall not tarry; and I will place ſalvation in Zion for Iſrael my glory.

Bel boweth down, Nebo ſtoopeth] Two principal Idols of the *Babylonians*. *Bel* is the ſame as *Baal*, as *Selden* conjectures, *De Diis Syris*, *Syntag.* 1. *Cap.* 2. *Nebo* gave Name to ſeveral of their Kings, as *Nabonaſſar*, *Nebuchadnezzar*, &c. See Note on Ch. xxix. 1. The Images of theſe Deities are carried in Triumph by the *Perſians*, as Part of the Spoil, as it was uſual for Conquerors to do, in Token of a complete Victory: See *Grotius* on the Place. *Livy* records it as an Inſtance of the Moderation of *Fabius Maximus*, that when he retook *Tarentum*, he would not ſuffer the Statues of their Gods to be carried with the reſt of the Plunder, but ſaid, *Relinquamus Tarentinis Deos iratos*, Lib. xxvii. *Cap.* 18.

CHAP. XLVII.

God's Judgment upon Babylon *and* Chaldea.

Ver. 1. COME down and ſit in the duſt, O virgin daughter of Babylon, ſit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou ſhalt no more be called tender and delicate. 2 Take the milſtones and grind meal, uncover thy locks, make bare the leg, uncover the thigh, paſs over the rivers. Thy nakedneſs ſhall be uncovered, yea, thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet *thee as* a man. 4 *As for* our redeemer, the Lord of hoſts *is* his name, the holy One of Iſrael. 5 Sit thou ſilent, and get thee into darkneſs, O daughter of the Chaldeans: for thou ſhalt no more be called the lady of kingdoms. 6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didſt ſhew them no mercy; upon the antient haſt thou very heavily laid thy yoke. 7 And thou ſaidſt, I ſhall be a lady for ever: *ſo* that thou didſt not lay theſe *things* to thy heart, neither didſt remember the latter end of it. 8 Therefore hear now this, thou *that art* given to pleaſures, that dwelleſt careleſly, that ſayeſt in thine heart, I *am*, and none elſe beſides me, I ſhall not ſit *as* a widow, neither ſhall I know the loſs of children. 9 But theſe two *things* ſhall come to thee in a moment in one day; the loſs of children and widowhood; they ſhall come upon thee in their perfection, for the multitude of thy ſorceries, *and* for the great abundance of thine inchantments. 10 For thou haſt truſted in thy wickedneſs; thou haſt ſaid, None ſeeth me: thy wiſdom and thy knowledge, it hath perverted thee; and thou haſt ſaid in thine heart, I *am*, and none elſe beſides me. 11 Therefore ſhall evil come upon thee, thou ſhalt not know from whence it riſeth: and miſchief ſhall fall upon thee, thou ſhalt not be able to put it off: and deſolation ſhall come upon thee ſuddenly, *which* thou ſhalt not know. 12 Stand now with thine inchantments, and with the multitude of thy ſorceries, wherein thou haſt labored from thy youth; if ſo be thou ſhalt be able to profit, if ſo be thou mayeſt prevail. 13 Thou art wearied in the multitude of thy counſels: let now the aſtrologers, the ſtar-gazers, the monthly prognoſticators ſtand up, and ſave thee from *theſe things* that ſhall come upon thee. 14 Behold, they ſhall be as ſtubble: the fire ſhall burn them: they ſhall not deliver themſelves from the power of the flame: *there ſhall* not *be* a coal to warm at, *nor* fire to ſit before it. 15 Thus ſhall they be unto thee with whom thou haſt labored, *even* the merchants from thy youth: they ſhall wander every one to his quarter, none ſhall ſave thee.

The Prophet had intimated the Deſtruction of *Babyloniſh* Monarchy in a few Words, at the Begin of the laſt Chapter; and here he tells it more plai and denounces it as a juſt Judgment upon that Go ment for its Cruelty and Pride: The Unexpecte of ſuch a Calamity adding a great Weight to it, t ſuch a ſurprizing Turn of Affairs, as none of the

dan Arts of Divination could foreſee, or be able to prevent.

CHAP. XLVIII.

The People's Obſtinacy. They are exhorted to Obedience. God will powerfully deliver them out of Babylon.

Ver. 1. HEAR ye this, O houſe of Jacob, *which are* called by the name of Iſrael, and are come forth out of the waters of Judah; which ſwear by the name of the Lord, and make mention of the God of Iſrael, *but* not in truth, nor in righteouſneſs. 2 For they call themſelves of the holy city, and ſtay themſelves upon the God of Iſrael, the Lord of hoſts *is* his name. 3 I have declared the former things from the beginning: and they went forth out of my mouth, and I ſhewed them, I did *them* ſuddenly, and they came to paſs. 4 Becauſe I knew that thou *art* obſtinate, and thy neck *is* an iron ſinew, and thy brow braſs: 5 I have even from the beginning declared *it* to thee; before it came to paſs I ſhewed *it* thee: leſt thou ſhouldeſt ſay, Mine idol hath done them, and my graven image, and my molten image hath commanded them. 6 Thou haſt heard, ſee all this; and will not ye declare *it?* I have ſhewed thee new things, from this time, even hidden things, and thou didſt not know them. 7 They are created now, and not from the beginning, even before the day when thou heardeſt them not; leſt thou ſhouldeſt ſay, Behold, I knew them. 8 Yea thou heardeſt not, yea thou knoweſt not, yea from that time that thine ear was not opened: for I knew that thou wouldeſt deal very treacherouſly, and waſt called a tranſgreſſor from the womb. 9 For my names ſake will I defer mine anger, and for my praiſe will I refrain for thee, that I cut thee not off. 10 Behold, I have refined thee, but not with ſilver; I have choſen thee in the furnace of affliction. 11 For mine own ſake, *even* for mine own ſake will I do *it*; for how ſhould *my name* be polluted? and I will not give my glory unto another. 12 Hearken unto me, O Jacob, and Iſrael, my called, I *am* he, I *am* the firſt, I alſo *am* the laſt. 13 Mine hand alſo hath laid the foundation of the earth, and my right hand hath ſpanned the heavens: *when* I call unto them they ſtand up together. 14 All ye aſſemble yourſelves and hear: which among them hath declared theſe things? the Lord hath loved him: he will do his pleaſure on Babylon, and his arm *ſhall be on* the Chaldeans. 15 I, *even* I have ſpoken, yea I have called him: I have brought him, and he ſhall make his way proſperous. 16 Come ye near unto me, hear ye this, I have not ſpoken in ſecret from the beginning, from the time that it was, there *am* I: and now the Lord God and his Spirit hath ſent me. 17 Thus ſaith the Lord thy redeemer, the holy One of Iſrael, I *am* the Lord thy God which teacheth thee to profit, which leadeth thee by the way *that* thou ſhouldeſt go. 18 O that thou hadſt hearkened to my commandments: then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea; 19 Thy ſeed alſo had been as the ſand, and the off-ſpring of thy bowels like the gravel thereof; his name ſhould not have been cut off, nor deſtroyed from before me. 20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of ſinging declare ye, tell this, utter it *even* to the end of the earth: ſay ye, The Lord hath redeemed his ſervant Jacob. 21 And they thirſted not *when* he led them through the deſarts: he cauſed the waters to flow out of the rock for them; he clave the rock alſo and the waters guſhed out. 22 *There is* no peace, ſaith the Lord, unto the wicked.

And are come forth out of the Waters of Judah] The Derivation of Poſterity from the Head of a Family, is often compared to the Streams that iſſue forth from a Spring or Fountain. See *Numb.* xxiv. 7. *Pſ.* lxviii. 26. *Prov.* v. 16, 18.

Thou haſt heard, ſee all this, and will not ye declare it?] The *old* Tranſlation publiſhed under *Henry* VIII. has given the Senſe of the Words very perſpicuouſly, thus, *Thou heardeſt it* [before] *and behold it is come to paſs: And ſhall not ye yourſelves confeſs the ſame?* Some render the Words thus, *If thou haſt heard, foretel all this: Would you not have declared it?* i. e. would not your Idols have given out Prophecies concerning theſe Things, if they had foreknown them?

For I knew that thou wouldeſt deal very treacherouſly] The Senſe ſeems imperfect before theſe Words, which, ſays *Lowth*, may be thus ſupplied: *I did foreſhew thee theſe Things, becauſe I knew thou wouldeſt deal treacherouſly.* The Verb *Bagad* does properly ſignify a Wife being unfaithful to her Huſband: See *Jer.* iii. 20. and from thence it is applied to the Sin of Idolatry, which is often ſtiled *ſpiritual Whoredom*, as being a Breach of that Covenant which the *Jews* made with God, as their King and Huſband. See *Jer.* iii. 14. *Iſa.* liv. 5.

And now the Lord God, and his Spirit hath ſent me] The foregoing Part of the Verſe ſhews, that the Words are ſpoken by God; and ſince it is here affirmed, That the *Lord God hath ſent him*, we can underſtand the Words of no other but the *Second Perſon of the Bleſſed Trinity*, who was ſent into the World by his Father, and was anointed to his prophetical Office by the Holy Spirit: See Ch. xi. 2. xlii. 1. lxi. 1. Compare *Zech.* ii. 10, 11. Here, indeed, only the Divine Nature of the Son of God is directly ſpoken of; but it is uſual in Scripture to apply that to one Part of his Nature, which properly belongs to another, becauſe of the *Communication of Properties*, as the School-men term it. Thus St. *Paul* ſaith, that the *Jews tempted Chriſt in the Wilderneſs*, 1 Cor. x. 9. meaning the *Logos*, who afterward aſſumed Human Nature, and was called the *Chriſt*. It need not ſeem ſtrange that *Chriſt* is introduced ſpeaking theſe Words: For we find many other Texts which are ſpoken of God in the *Old Teſtament*, applied to *Chriſt* in the *New*; to ſhew us, that almoſt all the Prophecies in the *Old Teſtament*, relate to the Times of the Goſpel, and are to receive their utmoſt Completion then. And this will ſtill appear more probable, if we conſider, that ſeveral Paſſages in this Chapter, as well as the general Strain of theſe Prophecies concerning the Reſtoration of *Iſrael*, have a plain Aſpect upon ſome farther Reſtoration of the Church in the latter Times, and its Deliverance from that *myſtical Babylon* deſcribed in the *Revelations*. See Ch. xlv. 20, 22, 23.

CHAP. XLIX.

Chriſt *ſent to the* Gentiles. *God's Love to the Church.*

Ver. 1. LIſten, O iſles, unto me, and hearken ye people from far. The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name. 2 And he hath made my mouth like a ſharp ſword, in the ſhadow of his hand hath he hid me,

me, and made me a poliſhed ſhaft, in his quiver hath he hid me, 3 And ſaid unto me, Thou *art* my ſervant, O Iſrael, in whom I will be glorified. 4 Then I ſaid, I have laboured in vain, I have ſpent my ſtrength for naught, and in vain, *yet* ſurely my judgment *is* with the Lord, and my work with my God. 5 And now, ſaith the Lord that formed me from the womb *to be* his ſervant, to bring Jacob again to him, Though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord, and my God ſhall be my ſtrength. 6 And he ſaid, It is a light thing that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth. 7 Thus ſaith the Lord the redeemer of Iſrael, *and* his holy One, to him whom man deſpiſeth, to him whom the nation abhorreth, to a ſervant of rulers, Kings ſhall ſee and ariſe, princes alſo ſhall worſhip, becauſe of the Lord that is faithful, *and* the holy One of Iſrael, and he ſhall chooſe thee. 8 Thus ſaith the Lord, In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee: and I will preſerve thee, and give thee for a covenant of the people, to eſtabliſh the earth, to cauſe to inherit the deſolate heritages, 9 That thou mayeſt ſay to the priſoners, Go forth; to them that *are* in darkneſs, Shew yourſelves: they ſhall feed in the ways, and their paſtures ſhall *be* in all high places. 10 They ſhall not hunger nor thirſt, neither ſhall the heat nor ſun ſmite them: for he that hath mercy on them ſhall lead them, even by the ſprings of water ſhall he guide them. 11 And I will make all my mountains a way, and my high-ways ſhall be exalted. 12 Behold, theſe ſhall come from far: and lo, theſe from the north and from the weſt, and theſe from the land of Sinim. 13 Sing, O heavens, and be joyful, O earth, and break forth into ſinging, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. 14 But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me. 15 Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee. 16 Behold, I have graven thee upon the palms of *my* hands, thy walls are continually before me. 17 Thy children ſhall make haſte; thy deſtroyers, and they that made thee waſte ſhall go forth of thee. 18 Lift up thine eyes round about, and behold, all theſe gather themſelves together *and* come to thee: *as* I live, ſaith the Lord, thou ſhalt ſurely clothe thee with them all, as with an ornament, and bind them *on thee* as a bride *doth*. 19 For thy waſte and thy deſolate places, and the land of thy deſtruction ſhall even now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up ſhall be far away. 20 The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place *is* too ſtrait for me: give place to me that I may dwell. 21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone, theſe, where *had* they *been?* 22 Thus ſaith the Lord God, Behold, I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people: and they ſhall bring thy ſons in *their* arms, and thy daughters ſhall be carried upon *their* ſhoulders. 23 And kings ſhall be thy nurſing fathers, and their queens thy nurſing mothers: they ſhall bow down to thee *with* their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I *am* the Lord: for they ſhall not be aſhamed that wait for me. 24 Shall the prey be taken from the mighty, or the lawful captive delivered? 25 But thus ſaith the Lord, Even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered: for I will contend with *him* that contendeth with thee, and I will ſave thy children. 26 And I will feed them that oppreſs thee with their own fleſh, and they ſhall be drunken with their own blood, as with ſweet wine: and all fleſh ſhall know that I the Lord *am* thy Saviour and thy redeemer, the mighty one of Jacob.

The Prophet returns to the ſame Subject he had been diſcourſing upon, from Ch. xli. to the End of the xlvith; and takes Occaſion from the Return of the *Jewiſh Captivity*, which he had clearly foretold, V. 20. of the foregoing Chapter, to foreſhew the great Enlargement of the Church in After-times, and the Coming in of the Fulneſs of the *Gentiles*.

Though Iſrael be not gathered, yet I ſhall be glorious &c.] There is a various Reading in the *Hebrew* to this Verſe, which produces a different Senſe, according as the Particle *Lo* is read with an *Aleph* or a *Vau*. We follow the firſt Reading, which our Tranſlators prefer: the Senſe is, That altho' *Chriſt*'s Miniſtry be unſucceſsful in gathering the *Jews* into the Church; yet the Preaching of his Apoſtles ſhould meet with better Success among the *Gentiles*, and ſhould enlighten thoſe who dwell in the remoteſt Parts the World. If we follow the other Reading, the Words will import, That God hath ordained *Chriſt to be a Light to the Gentiles, as well as the Glory of his People Iſrael*. Theſe Words are applied by St. *Paul* to the Preaching of *Chriſt* unto the *Gentiles*, Acts xiii. 47. xxvi. 23. and cannot with any Shew of Probability be underſtood of *Iſaiah*, whatever *Grotius* or others pretend.

Thus ſaith the Lord, the Redeemer of Iſrael, and his holy One, to him whom Man deſpiſeth, &c.] These Words deſcribe the wonderful Progreſs of the Goſpel from ſmall Beginnings; that the Author of it, ſhould being the Contempt of all the Great Men of the World, ſhould come to be the Object of their Adoration. See Ver. 23. This may in a lower Senſe be underſtood of that Regard which *Cyrus* and other ſucceeding Monarchs had for the *Jewiſh* Nation and People; whereas during their Captivity they had been the Scorn of all their Neighbours. See *Pſ.* lxxix. 4. *Lam.* ii. 15. *Dan.* ix. 16.

The following eight or ten Verſes are generally interpreted to ſignify the Goſpel-Times, and the State of the Church under that Diſpenſation.

For thy waſte and thy deſolate Places, and the Land of thy Deſtruction, ſhall even now be too narrow by reaſon of the Inhabitants] This muſt be underſtood either of the Acceſſion of the *Gentiles* into the Church; or Ver. 22, 23. typified by *Judea*, repeopled after it lain deſolate; ſee Ver. 8. or elſe we may ſuppoſe the Words point at ſome future Reſtoration of the *Jewiſh* Nation: For we do not find the Catalogues of those that returned, recorded in *Ezra* and *Nehemiah*, to anſwer this Prophecy: Nor did the *Jews* repoſſeſs the whole Extent of *Paleſtine* after the Captivity, or make that Figure in the World which they had done in former Times, and eſpecially before the Separation of the Ten Tribes.

Then ſhalt thou ſay in thine Heart, who hath begotten me theſe? — Thus ſaith the Lord God, Behold, I will lift up my Hand to the Gentiles, &c.] In the firſt Sentence *Jeruſalem* is repreſented as in a Surprize, to find herſelf on a ſudden repleniſhed with Inhabitants, after an utter Deſolation: And in the latter, an Account is given of this miraculous Change, *viz.* that God would put in the Hearts of the *Gentiles*, whither the *Jews* were led Captives, to ſend them home again with all neceſſary Proviſions for their Journey; ſee *Ezra* i. 4. This may yet receive a further Accompliſhment: Compare Ch. xi. 12. lx. 4.

And Kings ſhall be thy Nurſing-Fathers, and their Queens thy Nurſing-Mothers] *Cyrus*, *Artaxerxes*, and other *Perſian* Monarchs, ſhewed ſignal Favour to the *Jews*; and *Eſther*, *Darius*'s Queen, one of their own Countrywomen, ſaved the Nation from utter Deſtruction. But this Prophecy was more remarkably fulfilled in the Favours which *Conſtantine* and his Mother *Helen*, and other Chriſtian Princes and Princeſſes have ſhewn to the Church, taking it into their Protection, and ſheltering it under their Government: Compare *Numb.* xi. 12.

CHAP. L.

God encourages his People ſtill to depend upon him. The Prophet's Commiſſion to publiſh the glad Tidings of Redemption.

Ver. 1. THUS ſaith the Lord, Where *is* the bill of your mothers divorcement whom I have put away? or which of my creditors *is it*, to whom I have ſold you? Behold, for your iniquities have you ſold yourſelves, and for your tranſgreſſions is your mother put away. 2 Wherefore when I came, *was there* no man? when I called *was there* none to anſwer? is my hand ſhortned at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the ſea: I make the rivers a wilderneſs: their fiſh ſtinketh, becauſe there *is* no water, and dieth for thirſt. 3 I clothe the heavens with blackneſs, and I make ſackcloth their covering. 4 The Lord God hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to *him that is* weary: he wakeneth morning by morning: he wakeneth mine ear to hear as the learned. 5 The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. 6 I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting. 7 For the Lord God will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. 8 *He is* near that juſtifieth me, who will contend with me? let us ſtand together: who *is* mine adverſary? let him come near to me. 9 Behold, the Lord God will help me, who *is* he *that* ſhall condemn me? lo, they all ſhall wax old as a garment: the moth ſhall eat them up. 10 Who *is* among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh *in* darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God. 11 Behold, all ye that kindle a fire, that compaſs *yourſelves* about with ſparks: walk in the light of your fire, and in the ſparks *that* ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

Where is the Bill of your Mother's Divorcement, whom I put away] The Covenant which God made with his People is commonly repreſented under the Notion of a Marriage-Contract. In Alluſion to this Notion, God demands of the Captives who deſpaired of his Mercy, (ſee Ch. xlix. 14.) to produce the Bill of Divorce which he had given to their Mother: Whereas on the contrary, he was ready to receive her, whenever ſhe ſhould return from her Idolatries, and other Iniquities. See *Jer.* iii. 1.

Or which of my Creditors is it, to whom I have ſold you] Thoſe that were poor uſed to ſell their Children, and ſometimes themſelves, to their Creditors, for the Diſcharge of their Debts. See *Exod.* xxi. 7. *Nehem.* v. 5. *Lev.* xxv. 39. The ſame Power, Maſters had over their Servants, *Matt.* xviii. 25. God tells them he had no Occaſion to exerciſe ſuch a Power, but it was owing to their own Sins, that they were made Slaves to foreign Nations: Compare Ch. lii. 3. *Pſ.* xliv. 12.

Wherefore, when I came, was there no Man?] How comes it to paſs, ſaith God, that when I ſent Meſſages to you by my Servants, there was no Man would take any Notice of them? See *Jer.* xxx. 15. In the ſame Senſe *Chriſt* is ſaid to *come and preach Peace*, that is, by his Apoſtles and Miniſters, *Eph.* ii. 17.

He wakeneth Morning by Morning, he wakeneth my Ear to hear as the Learned] Every Morning he putteth me in Mind of the Diſcharge of my Office, as Maſters rouze up their Scholars betimes to hear their Leſſons. The Words may be rendered, *He wakeneth mine Ear to hear, as Scholars* [are awakened]. For the *Hebrew Limmudim* ſignifies both Teachers and Diſciples; and it is taken in the latter Senſe by our Tranſlators, Ch. viii. 16. If we take the Words in this Senſe, the Phraſe which is tranſlated, *The Tongue of the Learned*, in the foregoing Sentence, will ſignify a *docile* or *teachable Tongue*, which obeys the Dictates of its Inſtructor: See the following Verſe.

I gave my Back to the Smiters] The Prophets generally met with very ill Treatment from Men of their own Times. See *Acts* vii. 52. And tho' we have no particular Account of *Iſaiah*'s Sufferings, yet it appears from this Verſe, that his Lot was no better than that of his Brethren; and the *Jews* have a Tradition, that he was at laſt ſawn aſunder by the Command of King *Manaſſeh*. The Expreſſions of this Verſe were literally fulfilled in *Chriſt*. See *Matt.* xxvi. 67. xxvii. 26.

CHAP. LI.

An Exhortation to the pious Perſons in Captivity, ſtill to rely on the Promiſes of God, which ſhall be eminently fulfilled in Chriſt. Proofs of God's Power and Goodneſs. The Miſeries of Jeruſalem *bewailed.*

Ver. 1. HEarken to me, ye that follow after righteouſneſs, ye that ſeek the Lord: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged. 2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him alone, and bleſſed him, and increaſed him. 3 For the Lord ſhall comfort Zion: he will comfort all her waſte places, and he will make her wilderneſs like Eden, and her deſart like the garden of the Lord; joy and gladneſs ſhall be found therein, thankſgiving, and the voice of melody. 4 Hearken unto me my people, and give ear unto me, O my nation: for a law ſhall proceed from me, and I will make my judgment to reſt for a light of the people. 5 My righteouſneſs is near: my ſalvation is gone forth, and mine arms ſhall judge the people: the iſles ſhall wait upon me, and on mine arms ſhall they truſt. 6 Lift up your eyes to the heavens, and look upon the

earth beneath: for the heavens ſhall vaniſh away like ſmoak, and the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner: but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not be aboliſhed. 7 Hearken unto me, ye that know righteouſneſs, the people in whoſe heart *is* my law, fear ye not the reproach of men, neither be ye afraid of their revilings. 8 For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool: but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation. 9 Awake, awake, put on ſtrength, O arm of the Lord; awake, as in the antient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon? 10 *Art* thou not it which hath dried the ſea, the waters of the great deep, that hath made the depths of the ſea a way for the ranſomed to paſs over? 11 Therefore the redeemed of the Lord ſhall return, and come with ſinging unto Zion, and everlaſting joy *ſhall be* upon their head: they ſhall obtain gladneſs and joy, *and* ſorrow and mourning ſhall flee away. 12 I, *even* I *am* he that comforteth you: who *art* thou, that thou ſhouldeſt be afraid of a man *that* ſhall die, and of the ſon of man *which* ſhall be made *as* graſs? 13 And forgetteſt the Lord thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth? and haſt feared continually every day, becauſe of the fury of the oppreſſor, as if he were ready to deſtroy? and where *is* the fury of the oppreſſor? 14 The captive exile haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail. 15 But I *am* the Lord thy God, that divided the ſea, whoſe waves roared: the Lord of hoſts *is* his name. 16 And I have put my words in thy mouth, and have covered thee in the ſhadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and ſay unto Zion, Thou *art* my people. 17 Awake, awake, ſtand up, O Jeruſalem, which haſt drunk at the hand of the Lord the cup of his fury; thou haſt drunken the dregs of the cup of trembling, *and* wrung *them* out. 18 *There is* none to guide her among all the ſons *whom* ſhe hath brought forth: neither *is there any* that taketh her by the hand, of all the ſons *that* ſhe hath brought up. 19 Theſe two *things* are come unto thee: who ſhall be ſorry for thee? deſolation, and deſtruction, and the famine and the ſword: by whom ſhall I comfort thee? 20 Thy ſons have fainted, they lie at the head of all their ſtreets as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God. 21 Therefore hear now this, thou afflicted, and drunken, but not with wine. 22 Thus ſaith thy Lord the Lord, and thy God *that* pleadeth the cauſe of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury, thou ſhalt no more drink it again. 23 But I will put it into the hand of them that afflict thee: which have ſaid to thy ſoul, Bow down, that we may go over: and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.

For a Law ſhall proceed from me, and I will make my Judgment to reſt for a Light of the People] The latter Part of the Sentence may more properly be rendered, *I will cauſe my Judgment to break forth for a Light to the People*: For the Verb *Ragang*, as many other *Hebrew* Words, has two contrary Significations, and ſignifies both to *reſt* and to *break forth*. To this Senſe it may moſt conveniently be expounded, *Jer.* xlix. 19. where our Tranſlation reads, quite contrary to the Deſign of the Place, *I will make him ſuddenly run away from her*. Whereas the Scope of the Text requires the Words to be thus rendered, *I will ſtir him up, and make him run upon* (or ſeize upon) *her*. But to return to the Text before us: The Prophet ſpeaks of ſuch a Law as ſhould break forth and enlighten the moſt diſtant People, expreſſed by the *Iſles* in the next Verſe, which can be no other than the Goſpel, as will plainly appear by comparing this Text with Chapter xlii. 4, 6. where it is ſaid that *Chriſt* is ordained *to be a Light to the Gentiles, to ſet Judgment in the Earth*, and that *the Iſles ſhould wait for his Law*.

Theſe two Things are come upon thee — Deſolation and Deſtruction, and the Famine, and the Sword] Michaelis à Schultens, in his *Obſervations* upon *Job*, remarks that the *Hebrew* Word *Shôd*, *Deſolation*, is properly uſed of Famine: See *Job* v. 22. So that *Deſolation and Famine, Deſtruction and the Sword*, are equivalent Terms, and are the two Evils here mentioned. To make the Senſe plainer, he thus tranſlates the Word, *Theſe two Things are come upon thee — Deſolation and Deſtruction, even the Famine and the Sword*: The *Copulative* Particle being ſometimes uſed by way of Explanation. So 1 *Sam.* xxviii. 3. *They buried him in Ramah, even in his own City*: Where it is in the *Hebrew*, and in his own City: See likewiſe 1 *Sam.* xvii. 40.

Thy Sons have fainted, they lie at the Head of all the Streets, like a wild Bull in a Net, &c.] A Deſcription of the miſerable Condition of the City when it was juſt taken by the Enemy, and the choiceſt Men for Youth and Courage lay weltering in their Blood in every Street, ſtruggling for Life, like a wild Bull taken in a Toil, and ſinking under the Weight of God's Wrath. When God delivered up *Hezekiah* into the Hands of his Enemies, he is ſaid to *ſpread his Net upon him*, Ezek. xii. 13. xvii. 20.

Thou ſhalt no more drink it again] Some render the Words, *Thou ſhalt no longer drink thereof*: Compare *Ezek.* xxxix. 28. If we follow the common Tranſlation, and underſtand this of *Jeruſalem*, it muſt mean that ſuch a Judgment ſhall not come upon it again for ſeveral Ages; a long *Continuance* being often ſtiled in the *Hebrew*, *for ever*. But by comparing this Verſe with Ver. 16. and with Ch. liv. 9. we may conclude that this Prophecy hath a further Proſpect upon a new State or Reſtoration of the *Jews*, which is ſtill to be expected. See Ch. xxxv. 8, 9. lii. 1. lx. 15. and lxii. 8.

CHAP. LII.

The Prophet congratulates Jeruſalem *upon her Reſtoration after the Captivity; in which he has an Eye to the Renovation of the Church and the Goſpel.* Chriſt's *State of Humiliation and Sufferings, his Glory, and the Advantage to Believers from thence.*

Ver. 1. AWake, awake, put on thy ſtrength, O Zion, put on thy beautiful garments, O Jeruſalem the holy city: for henceforth there ſhall no more come into thee the uncircumciſed, and the unclean. 2 Shake thyſelf from the duſt: ariſe, *and* ſit down, O Jeruſalem: looſe thyſelf from the bands of thy neck, O captive daughter of Zion. 3 For thus ſaith the Lord, Ye have ſold yourſelves for nought, and ye ſhall be redeemed without money. 4 For thus ſaith the Lord God, My people went

down aforetime into Egypt to ſojourn there, and the Aſſyrian oppreſſed them without cauſe. 5 Now therefore, what have I here, ſaith the Lord, that my people is taken away for nought? they that rule over them, make them to howl, ſaith the Lord, and my name continually every day *is* blaſphemed. 6 Therefore my people ſhall know my name: therefore *they ſhall know* in that day, that I *am* he that doth ſpeak, behold, *it is* I. 7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth! 8 Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing: for they ſhall ſee eye to eye, when the Lord ſhall bring again Zion. 9 Break forth into joy, ſing together ye waſte places of Jeruſalem: for the Lord hath comforted his people, he hath redeemed Jeruſalem. 10 The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth ſhall ſee the ſalvation of our God. 11 Depart ye, depart ye, go ye out from thence, touch no unclean *things*, go ye out of the midſt of her; be ye clean, that bear the veſſels of the Lord. 12 For ye ſhall not go out with haſte, nor go by flight: for the Lord will go before you: and the God of Iſrael will be your rereward. 13 Behold, my ſervant ſhall deal prudently, he ſhall be exalted and extolled, and be very high. 14 As many as were aſtonied at thee; (his viſage was ſo marred more than any man, and his form more than the ſons of men) 15 So ſhall he ſprinkle many nations, the kings ſhall ſhut their mouths at him: for *that* which had not been told them ſhall they ſee; and *that* which they had not heard, ſhall they conſider.

You have ſold yourſelves for nought, and ye ſhall be redeemed without Money; *For your Iniquities you ſold yourſelves*, Ch. l. 1. So fooliſh a Bargain you made, to venture the parting with your Liberty, only to enjoy your Sins and idolatrous Cuſtoms: You received no valuable Conſideration, when you thus enſlaved yourſelves; and therefore to make the Sale and the Redemption correſpondent to each other, you ſhall be redeemed out of this Oppreſſion *gratis*, which I will do by *Cyrus*: See Ch. xlv. 13. The Words, in the myſtical Senſe, may fitly be applied to the miſerable Captivity to which Sinners enſlave themſelves, and the Freedom of that Redemption which Chriſt wrought for them. Compare 1 *Pet.* i. 18. *Rom.* iii. 24.

How beautiful upon the Mountains are the Feet of him that bringeth glad Tidings, &c.] A Poetical Deſcription of the Meſſenger who firſt brought the good News of *Cyrus*'s Decree for the People's Return home; whom the *Watchmen*, mentioned Ver. 8. are ſuppoſed to deſcry afar off upon the Tops of the Mountains, making all haſte to publiſh this happy News; a ſignal Inſtance of God's over-ruling Providence, and of the peculiar Care he hath for his Church. This Text is very fitly applied by St. *Paul* to the firſt Preachers of the Goſpel, Rom. x. 15. the very Word importing *good Tidings* of Peace and Salvation, whereby the Kingdom of God is erected among Men. Accordingly we may obſerve, that thoſe *Pſalms* wherein we find that Expreſſion, *The Lord reigneth*, are by the Generality of Interpreters, both *Jewiſh* and *Chriſtian*, expounded of the Times of the *Meſſias*. See *Pſ.* xciii. xcvi. xcvii.

Behold my Servant ſhall deal prudently] Or, *ſhall proſper*, as the Margin reads, more agreeably to what follows. Here begins a new Section [The *Chaldee* Paraphraſe underſtands the Perſon ſpoken of here, and to the End of the following Chapter, to be the *Meſſias*,] which contains ſo clear a Prophecy of the *Sufferings of Chriſt, and the Glory that ſhould follow*, that all *Chriſtians* forſake *Grotius* here, even thoſe that too ſervilely copy after him in other Places, and think that this Prophecy can be applied to none but *Chriſt*, who is here called God's *Servant* in an eminent Senſe. See Note on Ch. xlii. 1.

CHAP. LIII.

A Deſcription of our Saviour's Sufferings.

Ver. 1. WHO hath believed our report? and to whom is the arm of the Lord revealed? 2 For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs: and when we ſhall ſee him, *there is* no beauty that we ſhould deſire *him*. 3 He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief: and we hid as it were our faces from him; he was deſpiſed, and we eſteemed him not. 4 Surely he hath borne our griefs, and carried our ſorrows: yet we did not eſteem him ſtricken, ſmitten of God, and afflicted. 5 But he *was* wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace *was* upon him, and with his ſtripes we are healed. 6 All we like ſheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. 7 He was oppreſſed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he openeth not his mouth. 8 He was taken from priſon and from judgment: and who ſhall declare his generation? for he was cut off out of the land of the living: for the tranſgreſſion of my people was he ſtricken. 9 And he made his grave with the wicked, and with the rich in his death, becauſe he had done no violence, neither *was any* deceit in his mouth. 10 Yet it pleaſed the Lord to bruiſe him, he hath put *him* to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee *his* ſeed, he ſhall prolong *his* days, and the pleaſure of the Lord ſhall proſper in his hand. 11 He ſhall ſee of the travail of his ſoul, *and* ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities. 12 Therefore will I divide him *a portion* with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbred with the tranſgreſſors, and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

Who hath believed our Report] This is ſpoken in the Perſon of *Chriſt* and his Apoſtles: Who, ſay they, among our own Countrymen, hath believed our Preaching or Doctrine? So the Word *Shemuah* ſignifies, Ch. xxviii. 9. And altho' God hath ſhewed ſuch viſible Tokens of his Power, (compare Ch. lii. 10.) in thoſe Miracles by which he hath given Teſtimony to our Miſſion; yet how few of our Nation hath been convinced by them? Compare *John* xii. 37, 38. *Rom.* x. 16.

For he ſhall grow up before him as a tender Plant, and as a Root out of a dry Ground] The Prophet aſſigns a Cauſe for the *Jews* rejecting *Chriſt*, viz. the Mean-

Meanneſs of his outward Appearance. The *Meſſias* is elſewhere deſcribed under the Reſemblance of a *Branch* or *Cion*, growing out of the Stem or Stock of *David*: See Ch. xi. 1. *Jer.* xxiii. 5. But here he is reſembled to a little *Sucker*, the literal Interpretation of the Word *Ijonek*; and to a Branch growing out of a *dry Ground*, which looks withered, and does not promiſe either Life or Fruit. The Word *Shoreſh*, *Root*, ſhould rather be tranſlated *Branch* or Shoot. See Ch. xi. 10.

He hath no Form nor Comelineſs, &c.] The Meanneſs of his outward Circumſtances, eſpecially when he came to be condemned as a Malefactor, made his Perſon appear deſpicable. Compare Ch. lii. 14. From this Text *Juſtin Martyr*, *Clemens Alexandrinus*, *Tertullian*, and others of the antient Fathers, conclude our Saviour's Perſon to have been deformed; an Opinion, in my Judgment, ſays *Lowth*, not at all probable. In the fourth and following Centuries, a quite contrary Notion was advanced by St. *Jerom* and others, *viz.* That *Chriſt* was a Perſon of extraordinary Comelineſs; which they grounded chiefly upon that Place of the xlvth *Pſalm*, Ver. 3. *Thou art fairer than the Children of Men*, &c. From theſe two contrary Opinions we may conclude, that the making or ſetting up the *Image* or the *Picture of Chriſt*, was no Part of religious Worſhip in the early Ages of Chriſtianity, or elſe there would have remained ſome more certain Tradition concerning his outward Shape or Perſon.

And who ſhall declare his Generation] Who can declare the Wickedneſs of the Men of that Generation, who cut off this innocent Perſon in ſo unjuſt a Manner? The *Hebrew* Word *Dôr* often ſignifies the Men of ſuch an Age or Place. See *Gen.* vii. 1. *Deut.* xxxii. 5, 20. *Pſ.* lxxviii. 8. in the ſame Senſe is γενεὰ, *Generation*, frequently uſed in the *New Teſtament*, particularly *Matt.* xii. 45. xxiii. 36. Some Commentators unſtand this Text of *Chriſt's eternal Generation*; but then I conceive, ſays *Lowth*, the Word in the *Hebrew* ſhould have been *Toledoth*.

CHAP. LIV.

The Increaſe and Glory of the Church foretold.

Ver. 1. SING O barren, thou *that* didſt not bear; break forth into ſinging, and cry aloud thou *that* didſt not travail with child: for more *are* the children of the deſolate, than the children of the married wife, ſaith the Lord. 2 Enlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes. 3 Thou ſhalt break forth on the right hand and on the left; and thy ſeed ſhall inherit the Gentiles: and make the deſolate cities to be inhabited. 4 Fear not, for thou ſhalt not be aſhamed: neither be thou confounded, for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more. 5 For thy maker *is* thine huſband, (the Lord of hoſts *is* his name) and thy redeemer the holy One of Iſrael, the God of the whole earth ſhall he be called. 6 For the Lord hath called thee as a woman forſaken and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God. 7 For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. 8 In a little wrath I hide my face from thee, for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy redeemer. 9 For this *is as* the waters of Noah unto me: for *as* I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. 10 For the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee. 11 Oh thou afflicted, toſſed with tempeſt *and* not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſaphires. 12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones. 13 And all thy children *ſhall be* taught of the Lord, and great *ſhall be* the peace of thy children. 14 In righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion, for thou ſhalt not fear; and from terror, for it ſhall not come near thee. 15 Behold, they ſhall ſurely gather together, *but* not by me: whoſoever ſhall gather together againſt thee, ſhall fall for thy ſake. 16 Behold, I have created the ſmith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work, and I have created the waſter to deſtroy. 17 No weapon that is formed againſt thee, ſhall proſper; and every tongue *that* ſhall riſe againſt thee in judgment, thou ſhalt condemn. This *is* the heritage of the ſervants of the Lord, and their righteouſneſs *is* of me, ſaith the Lord.

Sing, O barren, thou that didſt not bear] Or, *Thou haſt not borne* Children a great while: The Prophet had deſcribed *Jeruſalem* during the Captivity, as a deſolate Woman, forſaken of her Huſband, and bereaved of her Children, Ch. xlix. 21. Compare Ch. xlii. 4. Here he bids her rejoice and comfort herſelf after her Affliction, becauſe her Children ſhould be much more numerous than they were in their moſt flouriſhing Condition. This cannot be literally true of the *Jewiſh* Nation, who never made ſuch a Figure after the Captivity, as they did in the Days of *David* and *Solomon*, and conſequently, can only be imperfectly underſtood of *Jeruſalem*, as ſhe was the Type of the Chriſtian Church, according to St. *Paul*'s Expoſition of the Text, *Gal.* iv. 27. Expounding the Words to this Senſe, they import, That the Church after her Spouſe, *Jeſus Chriſt*, was taken from her by Death, and ſhe left in a diſconſolate forlorn Condition, and her Children Orphans; ſee *John* xiv. 18. deſponding and comfortleſs. *Luke* xxiv. 21. from ſuch mean and contemptible Beginnings, ſhould ſpread herſelf over the World, and will ſtill receive a further Enlargement, when the Fulneſs of the *Jews* and *Gentiles* is come in.

And thy Seed ſhall inherit the Gentiles, and make the deſolate Cities to be inhabited] This may be underſtood in a low Senſe, of the *Jews* enlarging their Borders by the Conqueſts of *Judas Maccabeus*, over the neighbouring Countries, 1 *Mac.* v. and their inhabiting thoſe Cities in *Judea* which had been left deſolate, as may be, ever ſince the Captivity of the Ten Tribes: but the Words do plainly imply the Enlargement of the Church, by admitting the *Gentiles* within her Territories, and that the Minds of rude and barbarous Nations ſhould be cultivated with the Knowledge of the true God.

As I have ſworn that the Waters of Noah ſhould no more cover the Earth; ſo have I ſworn that I would not be wroth with thee] God's irrevocable Promiſe is elſewhere called his Oath, tho' the Formality of Swearing was not uſed. See *Pſ.* cv. 11. lxxxix. 3. This ſolemn Promiſe which God here makes, muſt relate to ſuch a Time when God will not afflict his People any more, and as it would not have been true, if it were ſpoken to the *Jews* returning from *Babylon*, for then whole Nation and Government was afterward utterly ruined by the *Romans*; ſo neither can it be made good, as long as the preſent State of the World continues.

Behold, I will lay thy Stones with fair Colours] We

read of *Stones of divers Colours*, 1 Chron. xxix. 2. where the Word in the Original is the ſame as it is here, and probably means a Stone of a red or ſhining Colour. This and the next Verſe may in a qualified Senſe be applied to the rebuilding the City and Temple after the Captivity; but muſt have ſome further Meaning in it, if we compare it with that old Prophecy mentioned in *Tobit*, Ch. xiii. 16, 17. which Mr. *Mede* hath ſhewed muſt relate to the latter Times, and with *Rev.* xxi. 18, &c. The Church of *Chriſt*, and the Society of *Anti-chriſt*, are deſcribed as two Cities, the latter called *Myſtical Babylon*, Rev. xvii. 5. the former, the *New and Heavenly Jeruſalem*, Rev. xxi. 2, 10. to diſtinguiſh it from the Earthly City of that Name, and is there deſcribed as *coming down from God*, and adorned with all thoſe Gifts and Graces which can render it glorious and durable, which are metaphorically repreſented under the Figure of a four-ſquare, ſolid and beautiful Structure, conſiſting all of Gold and precious Stones.

CHAP. LV.

The Prophet publiſhes the free Offers of Grace by the Goſpel.

Ver. 1. HO, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. 2 Wherefore do ye ſpend money for *that which is* not bread? and your labour for *that* which ſatisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your ſoul delight itſelf in fatneſs. 3 Incline your ear, and come unto me: hear, and your ſoul ſhall live, and I will make an everlaſting covenant with you, *even* the ſure mercies of David. 4 Behold, I have given him *for* a witneſs to the people, a leader and commander to the people. 5 Behold, thou ſhalt call a nation *that* thou knowelt not, and nations *that* knew not thee ſhall run unto thee, becauſe of the Lord thy God, and for the holy One of Iſrael; for he hath glorified thee. 6 Seek ye the Lord while he may be found, call ye upon him while he is near. 7 Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. 8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, ſaith the Lord. 9 For *as* the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts. 10 For as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater: 11 So ſhall my word be that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper *in the thing* whereto I ſent it. 12 For ye ſhall go out with joy, and be led forth with peace: the mountains and the hills ſhall break forth before you into ſinging, and all the trees of the field ſhall clap *their* hands. 13 Inſtead of the thorn ſhall come up the fir-tree, and inſtead of the brier ſhall come up the myrtle-tree: and it ſhall be to the Lord for a name, for an everlaſting ſign *that* ſhall not be cut off.

Ho, every one that thirſteth, come to the Waters] Divine Grace is often repreſented under the Emblem of Springs and Streams of Water; ſee Ch. xxx. 25. xliv. 3. In like Manner Divine Knowledge, the Food and Support of the Soul, is expreſſed by the Metaphors of Meat and Drink: See *John* vi. 27. and ſo to the End of the Chapter. Under this Metaphor the Prophet here exhorts Men to make uſe of thoſe Means of Inſtruction which the Goſpel ſo freely offers. *Chriſt* himſelf expounds the Words to this Senſe, *John* vii. 37.

Come ye, buy and eat, yea, come, buy Wine and Milk without Money and without Price] Buying ſometimes ſignifies in general, gaining or procuring any Thing. In this Senſe *Solomon* uſes the Word, when he bids us *buy the Truth, and ſell it not*, i. e. ſpare no Pains to learn it, *Prov.* xxiii. 23. See likewiſe *Rev.* iii. 18. It is added, *without Money and without Price*, to ſhew that divine Knowledge is of far greater Value than to be purchaſed with Money, being the Gift of God, and not to be obtained but by earneſt Prayer, and ſincere Endeavours. Compare *Eccluſ.* li. 25, 26.

And I will make an everlaſting Covenant with you, even the ſure Mercies of David] The Goſpel is often called an *Everlaſting Covenant*; ſee Ch. xli. 8. *Jer.* xxxii. 40. l. 5. in Oppoſition to the Law, which was deſigned but for a Time, and was to give Way to a better. And by the Terms of this Covenant, God will fulfil thoſe Promiſes which he made to *David* of eſtabliſhing his Throne for ever; See 2 *Sam.* vii. 16. *Pſ.* lxxxix. 28. which will not be fully verified but in the *Meſſias*, of whoſe *Kingdom there ſhall be no End.* See *Acts* xiii. 34.

CHAP. LVI.

The Prophet exhorts to Sanctification, and inveighs againſt blind Watchmen.

Ver. 1. THUS ſaith the Lord, Keep ye judgment, and do juſtice: for my ſalvation *is* near to come, and my righteouſneſs to be revealed. 2 Bleſſed *is* the man *that* doeth this, and the ſon of man *that* layeth hold on it: that keepeth the ſabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the ſon of the ſtranger, that hath joined himſelf to the Lord, ſpeak, ſaying, The Lord hath utterly ſeperated me from his people: neither let the eunuch ſay, Behold, I *am* a dry tree. 4 For thus ſaith the Lord unto the eunuchs that keep my ſabbaths, and chooſe *the things* that pleaſe me, and take hold of my covenant: 5 Even unto them will I give in mine houſe, and within my walls, a place and a name better than of ſons and of daughters: I will give them an everlaſting name, that ſhall not be cut off. 6 Alſo the ſons of the ſtranger, that join themſelves to the Lord, to ſerve him, and to love the name of the Lord, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant: 7 Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer: their burnt-offerings and their ſacrifice, *ſhall be* accepted upon mine altar; for mine houſe ſhall be called an houſe of prayer for all people. 8 The Lord God, which gathereth the outcaſts of Iſrael, ſaith, Yet will I gather *others* to him, beſides thoſe that are gathered unto him. 9 All ye beaſts of the field, come to devour, *yea*, all the beaſts in the foreſt. 10 His watchmen *are* blind: they *are* all ignorant, they *are* all dumb dogs, they cannot bark; ſleeping, lying down, loving to ſlumber. 11 Yea, they *are* greedy dogs *which* can never have enough, and they *are* ſhepherds *that* cannot underſtand: they all look to their own way, every one for his

his gain, from his quarter. 12 Come ye, *ſay they*, I will fetch wine, and we will fill ourſelves with ſtrong drink, and to morrow ſhall be as this day, *and* much more abundant.

The Exhortations in this Chapter, to the 9th Verſe, are particularly directed to the *Jews* under Captivity, and to the *Proſelites* who were joined to them; many Strangers by converſing with the *Jews* who were diſperſed in foreign Countries, being perſuaded to embrace their Religion. The Prophet encourages the latter to hope, that God will accept them, tho' they cannot lay Claim to the Privileges the natural *Jews* valued themſelves ſo much upon. God tells them, Ver. 8. that he will in due Time add many other *Gentiles* to his Church, and make them one Body with the *Jews*; which Prediction plainly relates to the Times of the *Goſpel*.

That keepeth the Sabbath from polluting it] The Sabbath was ordained as a Sign or Token of God's Covenant with his People; ſee *Exod.* xxxi. 13. *Ezek.* xx. 12. Whereupon the Obſervation of it was the diſtinguiſhing Character of a *Jew*, by which he declared himſelf a Worſhipper of the True God, who created Heaven and Earth, and inſtituted the Sabbath as a Memorial of that Creation. The *keeping the Sabbath*, is a Precept here more particularly mentioned, becauſe it might be obſerved under the Captivity, when many other Ceremonial Laws, particularly thoſe concerning Sacrifice, could not.

Even to them will I give in my Houſe — a Place and a Name, better than that of Sons and of Daughters, &c.] *Eunuchs*, mentioned in the foregoing Verſe, were forbid *to enter into the Congregation of the Lord*, or join themſelves with the *Jews* in their publick Aſſemblies, *Deut.* xxiii. 1. Here God tells them the Time is coming, when theſe Reſtraints ſhall be taken off; the inward Endowments of the Soul ſhall be ſufficient to give pious Perſons a Title to the Communion of Saints, and their Names ſhall be written in *the Book of Life*, a more laſting Remembrance than Poſterity can entitle them to. See *Col.* iii. 11.

All ye Beaſts of the Field come to devour, yea, all the Beaſts of the Foreſt] A new Chapter ſhould have begun here; for this is a new Prophecy, ſetting forth, in the Remainder of this, and in the following Chapter, the Sins and Miſeries which uſhered in, and ended in the Captivity: When *Pharaoh Necho* firſt made the Land tributary, 2 *Kings* xxxiii. 33. then Bands of the *Chaldeans*, *Syrians*, *Ammonites*, and *Moabites* invaded it, *ibid.* Ch. xxiv. 2. and at laſt *Nebuchadnezzar* completed its Deſtruction: Compare the Expreſſions here with *Jer.* xii. 9. *Habak.* ii. 17.

CHAP. LVII.

The ſame Subject continued.

Ver. 1. THE righteous periſheth, and no man layeth *it* to heart; and merciful men *are* taken away, not conſidering that the righteous is taken away from the evil *to come*. 2 He ſhall enter into peace: they ſhall reſt in their beds, *each one* walking *in* his uprightneſs. 3 But draw near hither, ye ſons of the ſorcereſs, the ſeed of the adulterer, and the whore. 4 Againſt whom do ye ſport yourſelves? againſt whom make ye a wide mouth, *and* draw out the tongue? *are* ye not the children of tranſgreſſion, a ſeed of falſhood? 5 Enflaming yourſelves with idols under every green tree, ſlaying the children in the valleys under the clifts of the rocks? 6 Among the ſmooth ſtones of the ſtream *is* thy portion; they, they *are* thy lot: even to them haſt thou poured a drink-offering, thou haſt offered a meat-offering. Should I receive comfort in theſe? 7 Upon a lofty and high mountain haſt thou ſet thy bed: even thither wen eſt thou up to offer ſacrifice. 8 Behind the doo alſo and the poſts haſt thou ſet up thy remen brance: for thou haſt diſcovered *thyſelf to anot* than me, and art gone up: thou haſt enlarg thy bed, and made thee *a covenant* with them thou lovedſt their bed where thou ſaweſt *it*. And thou wenteſt to the king with ointmen and didſt increaſe thy perfumes, and didſt ſe thy meſſengers afar off, and didſt debaſe *thyſ even* unto hell. 10 Thou art wearied in t greatneſs of thy way: *yet* ſaidſt thou not, The is no hope: thou haſt found the life of thi hand: therefore thou waſt not grieved. 11 A of whom haſt thou been afraid or feared, th thou haſt lied, and haſt not remembred me, n laid *it* to thy heart? have not I held my pea even of old, and thou feareſt not? 12 I will d clare thy righteouſneſs, and thy works, for th ſhall not profit thee. 13 When thou crieſt, thy companies deliver thee, but the wind ſha carry them all away; vanity ſhall take *them*: b he that putteth his truſt in me, ſhall poſſeſs t land, and ſhall inherit my holy mountain: And ſhall ſay, Caſt ye up, caſt ye up, prepa the way, take up the ſtumbling-block out of t way of my people. 15 For thus ſaith the hig and lofty One that inhabiteth eternity, who name is Holy, I dwell in the high and ho *place*; with him alſo *that is* of a contrite an humble ſpirit, to revive the ſpirit of the hum ble, and to revive the heart of the contrite one 16 For I will not contend for ever, neither w I be always wroth: for the ſpirit ſhould fail b fore me, and the ſouls *which* I have made. 17 For the iniquity of his covetouſneſs was I wrot and ſmote him: I hid me, and was wroth, an he went on frowardly in the way of his heart. 18 I have ſeen his ways and will heal him: I wi lead him alſo, and reſtore comforts unto him and to his mourners. 19 I create the fruit o the lips; peace, peace to *him that is* far off, an to *him that is* near, ſaith the Lord, and I wi heal him. 20 But the wicked *are* like the tro bled ſea, when it cannot reſt, whoſe waters ca up mire and dirt. 21 *There is* no peace, ſaith my God, to the wicked.

Among the ſmooth Stones of the Stream is thy Por tion, &c.] The Words may be underſtood of the Alta built there, or Stone Pillars erected for idolatrous Wo ſhip, which they uſed to anoint with Oil, or pour o their Offerings upon them, ſuch as the Text here men tions: From whence came that Proverbial Speech, con cerning a ſuperſtitious Man, *A Worſhipper of every ſtone*, *Stone*, mentioned by *Clem. Alexandrinus*; who ſuppoſ theſe to be the moſt antient Monuments of Divin Worſhip, and older than the Uſe of Statues and Image for we find that *Jacob*, in Compliance with the the received Practice, as it is likely, *ſet up a Pillar Bethel, and poured Oil upon it*, Gen. xxviii. 18.

Upon a lofty and high Mountain haſt thou ſet thy Bed; even thither wenteſt thou up to offer Sacrifice] Sacrificing upon the High Places was an idolatrous Practice often taken Notice of, and conſequently the *Bed* here mentioned, may moſt fitly be underſtood of ſuch a Bed as was uſed at Feaſts, and was prepared for the Entertainment which was made with Part of the Oblation. Compare *Ezek.* xxiii. 31. *Amos* ii. 8. was the Cuſtom of the *Jews*, as well as of the Ro *mans*, to lie upon Beds or Couches at their Meals; ſee 1 *Sam.* xxviii. 23. *Am.* vi. 4. The ſame Cuſtom mentioned in *Mark* vii. 4. and in other Places of the

Goſpel, where the *Engliſh* reads, *He ſat down to Meat*, it is in the *Greek*, *he lay down*.

And ſhall ſay, Caſt ye up, caſt ye up, prepare the Way, &c.] Or, *It ſhall be ſaid*, or Orders ſhall be given: For the Verb *Active* is here uſed *impersonally*, as is frequent in other Places. The Words imply, that God will take Care of facilitating the Return of the Faithful out of Captivity, and will remove all Impediments that may hinder their Paſſage Home, juſt as if Harbingers were to go before them, and plain the Roads for them. See Ch. xl. 3. lxii. 10.

Peace, Peace, to him that is afar off, and to him that is near] As God's Promiſes of Favour upon Repentance, mentioned in the foregoing Verſes, have a great deal of the Goſpel-Spirit in them; ſo the Peace here proclaimed cannot properly be underſtood, but of thoſe Terms of Pardon which Chriſt hath offered both to the *Jew* and *Gentile*, as St. *Paul* expounds the Text, *Epheſ.* ii. 17.

CHAP. LVIII.

The Prophet inſtructs the People how they ought to perform the Duties of Repentance and Humiliation, upon the ſolemn Times appointed for that Purpoſe.

Ver. 1. CRY aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins. 2 Yet they ſeek me daily, and delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinance of their God: they aſk of me the ordinances of juſtice; they take delight in approaching to God. 3 Wherefore have we faſted, *ſay they*, and thou ſeeſt not? *wherefore* have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt you find pleaſure, and exact all your labours. 4 Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs; ye ſhall not faſt as *ye do this* day, to make your voice to be heard on high. 5 Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? *is it* to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes under *him?* wilt thou call this a faſt, and an acceptable day to the Lord? 6 *Is* not this the faſt that I have choſen? to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke? 7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are caſt out, to thy houſe? when thou ſeeſt the naked, that thou cover him, and that thou hide not thyſelf from thine own fleſh? 8 Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily: and thy righteouſneſs ſhall go before thee, the glory of the Lord ſhall be thy rere-ward. 9 Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I *am:* if thou take away from the midſt of thee the yoke, the putting forth of the finger, and ſpeaking vanity: 10 And *if* thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul; then ſhall thy light riſe in obſcurity, and thy darkneſs *be* as the noon-day. 11 And the Lord ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones: and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters fail not. 12 And *they that ſhall be* of thee, ſhall build the old waſte places: thou ſhalt raiſe up the foundations of many generations; and thou ſhalt be called, the repairer of the breach, the reſtorer of paths to dwell in. 13 If thou turn away thy foot from the ſabbath, *from* doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking *thine own* words: 14 Then ſhalt thou delight thyſelf in the Lord, and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath ſpoken *it*.

Behold in the Day of your Faſts you find Pleaſure, and you exact all your Labours] Or, as the Words may more ſignificantly be render'd, *Ye find wherewithal to pleaſe yourſelves, and you are rigorous in grieving, or burdening others.* You gratify your own Paſſions, eſpecially your Covetouſneſs, and you oppreſs the Poor, and are ſo defective in the Duties both of Juſtice and Charity, as it follows.

Ye ſhall not faſt as you do this Day, to make your Voice to be heard on high] The Prophet ſeems to have made this Diſcourſe upon ſome extraordinary Day of Humiliation, when it was uſual for the Prophets to make publick Exhortations to the People; ſee *Jer.* xxxvi. 6. And he tells them in this Verſe, that their Faſts ought not to be like this which they now kept, which conſiſted only in being noiſy in the Worſhip of God, as if their outward Vehemency would make their Prayers reach to Heaven; whereas it was ſincere and inward Piety alone which gave Acceſs to the Throne of Grace. Solemn Humiliations are elſewhere expreſſed by *Crying unto the Lord*, Joel i. 14. and *Crying mightily unto God*, Jon. iii. 8.

Is not this the Faſt that I have choſen? To looſe the Bands of Wickedneſs, &c.] It is a common Phraſeology of Scripture, to expreſs the Preference of one Thing before another, by Terms which expreſs the rejecting of that which is leſs worthy. So when God ſaith, *I will have Mercy and not Sacrifice*, Hoſ. vi. 6. the Meaning is, that Mercy is to be preferred before Sacrifice. Juſt thus the Prophet ſpeaks of Faſting here, as a Thing in itſelf of little or no Uſe (tho' elſewhere God expreſly enjoins it both in the *Old* and *New Teſtament*; ſee *Levit.* xxiii. 29. *Matt.* ix. 15.) to ſhew how much Mercy is to be preferred, without which Faſting will not avail any Thing.

The putting forth of the Finger] The Expreſſion probably alludes to ſome Geſture they uſed in their Converſation, whether of mocking or threatning others. Or it may ſignify any the leaſt Attempt toward invading the Right of others. Compare Chap. lix. 3. *Pſ.* cxxv. 3. *To put forth the Hand unto Iniquity*, is to offer at ſomething which is not conſiſtent with Righteouſneſs or Juſtice.

If thou turn away thy Foot from my Sabbath, &c.] If thou abſtain from following thy own Ways and Pleaſure on the Sabbath, the Day dedicated to my Service. From hence it appears, that the Precept of *keeping the Sabbath holy*, did not enjoin merely a bodily Reſt; but implied likewiſe ſetting the Day apart for the Services of Religion. Why the Prophet lays ſuch Streſs upon keeping the Sabbath-Day, ſee Note on Ch. lvi. 2. Compare likewiſe *Jer.* xvii. 21, 22, &c.

CHAP. LIX.

God's Power ſtill ſufficient for the Salvation of his People.

Ver. 1. BEhold, the Lords hand is not ſhortened, that it cannot ſave: neither his ear heavy, that it cannot hear. 2 But your iniquities have ſeparated between you and your God, and your ſins have hid *his* face from you, that

that he will not hear. 3 For your hands are defiled with blood, and your fingers with iniquity, your lips have ſpoken lies, your tongue hath muttered perverſeneſs. 4 None calleth for juſtice, nor *any* pleadeth for truth: they truſt in vanity, and ſpeak lies; they conceive miſchief, and bring forth iniquity. 5 They hatch cockatrice-eggs, and weave the ſpiders web: he that eateth of their eggs dieth, and *that which is* cruſhed breaketh out into a viper. 6 Their webs ſhall not become garments, neither ſhall they cover themſelves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands. 7 Their feet run to evil, and they make haſte to ſhed innocent blood: their thoughts *are* thoughts of iniquity, waſting and deſtruction *are* in their paths. 8 The way of peace they know not, and *there is* no judgment in their goings: they have made them crooked paths: whoſoever goeth therein, ſhall not know peace. 9 Therefore is judgment far from us, neither doth juſtice overtake us; we wait for light, but behold obſcurity; for brightneſs, *but* we walk in darkneſs. 10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we ſtumble at noon-day as in the night; *we are* in deſolate places as dead *men*. 11 We roar all like bears, and mourn ſore like doves: we look for judgment, but *there is* none; for ſalvation, *but* it is far off from us. 12 For our tranſgreſſions are multiplied before thee, and our ſins teſtify againſt us: for our tranſgreſſions *are* with us, and *as for* our iniquities, we know them: 13 In tranſgreſſing and lying againſt the Lord, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſhood. 14 And judgment is turned away backward, and juſtice ſtandeth afar off: for truth is fallen in the ſtreet, and equity cannot enter. 15 Yea, truth faileth; and he *that* departeth from evil maketh himſelf a prey: and the Lord ſaw *it*, and it diſpleaſed him that *there was* no judgment. 16 And he ſaw that *there was* no man, and wondred that *there was* no interceſſor: therefore his arm brought ſalvation unto him, and his righteouſneſs, it ſuſtained him. 17 For he put on righteouſneſs as a breaſt-plate, and an helmet of ſalvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak. 18 According to *their* deeds, accordingly he will repay, fury to his adverſaries, recompenſe to his enemies, to the iſlands he will repay recompenſe. 19 So ſhall they fear the name of the Lord from the weſt, and his glory from the riſing of the ſun: when the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him. 20 And the redeemer ſhall come to Zion, and unto them that turn from tranſgreſſion in Jacob, ſaith the Lord. 21 As for me, this *is* my covenant with them, ſaith the Lord, My Spirit that *is* upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.

And he ſaw that there was no Man, and he wondered that there was no Interceſſor, therefore his Arm brought Salvation to him] The Words are parallel with thoſe of *Ezekiel*, Ch. xxii. 30. *I ſought for a Man among them that ſhould make up the Hedge, and ſtand in the Gap before me for the Land — but I find none*: To the ſame Purpoſe God ſaith here, That it was juſt Matter of Wonder, that ſcarce a righteous Man could be found that might intercede with him by his Prayers, for averting the Divine Judgments. Compare Ch. lxiii. 5. when Things were come to this paſs, he wrought for his own Name's Sake, and was reſolved to exert his Power for the Delivery of his People, not out of any Regard to their Merits, but purely for his own Honour, and to make good his former Promiſes. Compare Ch. lxiii. 5.

And the Redeemer ſhall come to Zion] This and the following Verſe are expounded by St. *Paul* of that general Reſtoration of the *Jewiſh* Nation, which he aſſures us ſhall come to paſs in the latter Times; ſee *Rom.* xi. 26, 27. Compare *Obad.* Ver. 17, 21. And the Words of the foregoing Verſe, which ſpeak of God's Name being feared from one End of the World to the other, do plainly look that Way, as alſo the following Chapter.

My Spirit which is upon thee, and my Words which I have put into thy Mouth, ſhall not depart out of thy Mouth, &c.] This muſt be underſtood of *Chriſt*, the great Prophet and Oracle of the Church, who came from Heaven to declare unto us the whole Counſel of God, and whom we are to hear and obey in all Things. Compare Ch. lxi. 1. li. 16. The Words contain a Promiſe to the Church, his ſpiritual Children (compare Ch. viii.) of being *guided by God's Spirit into all Truth*, and that this Spirit ſhall *continue with them for ever*. Which Promiſe ſhall receive its utmoſt Completion when God's People ſhall be all righteous, and ſhall be taught of him. Ch. lx. 22. liv. 13.

CHAP. LX.

The Glory of the Church in the abundant Acceſs of the Gentiles; *and the great Bleſſings after a ſore Affliction.*

Ver. 1. ARiſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee. 2 For, behold, the darkneſs ſhall cover the earth, and groſs darkneſs the people: but the Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee. 3 And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing. 4 Lift up thine eyes round about, and ſee; all they gather themſelves together, they come to thee, thy ſons ſhall come from far, and thy daughters ſhall be nurſed at *thy* ſide. 5 Then thou ſhalt ſee and flow together, and thine heart ſhall fear, and be enlarged; becauſe the abundance of the ſea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee. 6 The multitude of camels ſhall cover thee: the dromedaries of Midian and Ephah: all they from Sheba ſhall come: they ſhall bring gold and incenſe, and they ſhall ſhew forth the praiſes of the Lord. 7 All the flocks of Kedar ſhall be gathered together unto thee, the rams of Nebaioth ſhall miniſter unto thee: they ſhall come up with acceptance on mine altar, and I will glorify the houſe of my glory. 8 Who *are* theſe *that* fly as a cloud, and as the doves to their windows? 9 Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far, their ſilver and their gold with them, unto the name of the Lord thy God: and to the holy One of Iſrael, becauſe he hath glorified thee. 10 And the ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee: for in my wrath

I ſmote thee, but in my favour have I had mercy on thee. 11 Therefore thy gates ſhall be open continually, they ſhall not be ſhut day nor night, that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. 12 For the nation and kingdom that will not ſerve thee, ſhall periſh: yea *thoſe* nations ſhall be utterly waſted. 13 The glory of Lebanon ſhall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my ſanctuary; and I will make the place of my feet glorious. 14 The ſons alſo of them that afflicted thee, ſhall come bending unto thee; and all they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy feet; and they ſhall call thee, The city of the Lord, the Zion of the holy One of Iſrael. 15 Whereas thou haſt been forſaken and hated, ſo that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations. 16 Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſt of kings, and thou ſhalt know that I the Lord *am* thy ſaviour and thy redeemer, the mighty One of Jacob. 17 For braſs I will bring gold, and for iron I will bring ſilver, and for wood braſs, and for ſtones iron: I will alſo make thy officers peace, and thine exactors righteouſneſs. 18 Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders; but thou ſhalt call thy walls ſalvation, and thy gates praiſe. 19 The ſun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light unto thee: but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory. 20 Thy ſun ſhall no more go down, neither ſhall the moon withdraw itſelf: for the Lord ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended. 21 Thy people alſo *ſhall be* all righteous: they ſhall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. 22 A little one ſhall become a thouſand, and a ſmall one a ſtrong nation: I the Lord will haſten it in his time.

We may ſuppoſe, ſays *Lowth*, the Grand Work of the Prophecies, contained in this and the two following Chapters, to be the *Jews Reſtoration from Captivity*; but any diſcerning Reader may eaſily be ſatisfy'd, that the Prophet takes Occaſion from thence to deſcribe the Glories of *Chriſt*'s *Kingdom*, which began upon the firſt Publication of the Goſpel, but will not be compleated till the Fulneſs of the *Jews* and *Gentiles* are come into the Church; which is the general Subject of the Prophecies which follow to the End of the Book.

Ariſe, ſhine, for thy Light is come, and the Glory of the Lord is riſen upon thee] It is an uſual Metaphor to deſcribe Happineſs by Light, and Affliction by Darkneſs. So *Jeruſalem* is bid here to *ariſe* from the Ground or the Duſt, where her Afflictions had laid her low, and like the Morning Star, or Sun, to give Light to about her, and communicate to others Part of that Honour and Luſtre which ſhe hath received from God, the true *Sun of Righteouſneſs*. Compare *Mal.* iv. 2.

All they gather themſelves unto thee, they come to thee, thy Sons ſhall come from far, and thy Daughters ſhall be nurſed at thy Side] The Prophet deſcribes the Glorieſs of the Church by the *Gentiles* coming into it, and bringing the diſperſed Remainder of the *Jews* along with them, whom they are ſaid to take the same Care of in their Journey, as a Nurſe does of a ſucking Child. For to that Senſe, I think, ſays *Lowth*, the laſt Words of the Verſe ſhould be render'd; *And thy Daughters ſhall be nurſed at their Side*. Compare Ch. xlix. 22. *Deut.* i. 31.

Then thou ſhalt ſee, and flow together, and thy Heart ſhall fear, and be enlarged] Thy Joy ſhall break out upon thee like an over-flowing River; and the ſudden Tranſports of it ſhall produce an Aſtoniſhment, like that which ariſeth from the Impreſſions of Fear: For which Reaſon the Effects of one Paſſion are aſcribed to the other. The Prophet *Jeremiah* uſeth the ſame Metaphor, Ch. xxxiii. 9. *They ſhall fear and tremble for all the Goodneſs, and all the Proſperity that I procure unto it.*

Becauſe the Abundance of the Sea ſhall be converted unto thee] A Multitude of People is compared to many Waters, Ch. xvii. 12. *Rev.* xvii. 15. or the Words may be underſtood of the Multitude of thoſe that came from the Sea, as if the Sea had tranſported all its Paſſengers hither; ſee Ver. 9. Others explain it of the Riches which are brought by Sea, and dedicated to God's Service; ſee Ver. 6. in which Senſe the Word *Hamon* is uſed, *Eccluſ.* v. 10. and ſo the *Septuagint* here underſtand it. The following Words explain this of the Fulneſs of the *Gentiles* coming into the Church.

All the Flocks of Kedar ſhall come unto thee, the Rams of Nebaioth ſhall miniſter unto thee] *Kedar* and *Nebaioth* were two Sons of *Iſhmael*, who ſetled themſelves in *Arabia*; ſee *Gen.* xxv. 13. their Subſtance did chiefly conſiſt in their Cattle, with which they travelled from one Place to another, according as they could find Paſture: See *Judg.* vi. 5.

They ſhall come up with Acceptance to mine Altar] This may in ſome meaſure be underſtood of the Offerings brought out of the neighbouring Countries to the ſecond Temple. But the whole Scope of the Chapter plainly regards the Coming of the *Gentiles* into the Church, and dedicating Part of their Subſtance to the Service of God: Nor is this Expreſſion *a Demonſtration to the contrary*, as Mr. *White* too confidently pronounces, in as much as nothing is more uſual, than for the Prophets to deſcribe the State of the *Chriſtian* Church, by Repreſentations taken from the *Jewiſh* Temple and Service.

And the Ships of Tarſhiſh firſt, to bring thy Sons from far, their Silver and their Gold with them] Ships of *Tarſhiſh* mean any Ships of Trade or Commerce: Theſe the Text ſaith, ſhall be principally ſubſervient to God's Deſign in bringing the Sons of *Sion* (which taken in a myſtical Senſe, is the Mother of all Believers, *Gal.* iv. 26.) from diſtant Countries, who will bring their Freewill-Offerings and religious Acknowledgments along with them; ſee Ver. 6. The Words are an Alluſion to the Law, which enjoined, that *none ſhould appear empty before the Lord*, at the Times of the ſolemn Feſtivals, *Deut.* xvi. 16. To which Cuſtom of going up to *Jeruſalem* at thoſe ſolemn Times, the Expreſſions, ſo often found in the Prophets, allude, of the *Gentiles ſeeking after the Lord, of their going up to Jeruſalem*, and the like.

Whereas thou haſt been forſaken and hated, ſo that no Man went through thee, I will make thee an eternal Excellency, &c.] This may, in the firſt Senſe, be fitly applied to *Jeruſalem*, which during the Captivity lay deſolate, and was the Subject of Scorn and Reproach to all her Neighbours, *Lam.* ii. 15. but afterward recovered ſome Degree of her antient Glory. And may be applied to the Church and Nation of the *Jews*, whenever God ſhall pleaſe to reſtore them, after their having been ſo long rejected by him; compare Ch. lxi. 4, 7. But ſome of the Expreſſions uſed in this Verſe, as well as the Context, do plainly look farther, that tho' the Profeſſors of Chriſtianity, in ſeveral Ages and Places, have been the Subject of Mens Scorn and Contempt (ſee *Matt.* x. 22. *Luke* vi. 22.) and the Church itſelf is to continue for ſome Ages in a mournful and ſackcloth Condition; ſee *Rev.* xi. 3. yet it ſhall at laſt ſurmount all theſe Difficulties, and be placed out of the Reach of the Malice of its Enemies.

A little one ſhall become a thouſand, &c.] This glorious Kingdom of *Chriſt* ſhall take its Riſe from ſmall Begin-

Beginnings: So *Daniel* describes *Christ*'s Kingdom as a *Stone*, which in Process of Time became *a great Mountain and filled the whole Earth*, Dan. ii. 35. which will be verified in God's due Time.

CHAP. LXI.

The Subject of the foregoing Chapter continued.

Ver. 1. THE Spirit of the Lord God *is* upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound: 2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn: 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. 4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen, and your vine-dressers. 6 But ye shall be named the priests of the Lord: *men* shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall you boast yourselves. 7 For your shame *you shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. 8 For I the Lord love judgment, I hate robbery for burnt-offering, and I will direct their work in truth, and I will make an everlasting covenant with them. 9 And their seed shall be known among the Gentiles, and their off-spring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the Lord hath blessed. 10 I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels. 11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all the nations.

The Spirit of the Lord God is upon me; because the Lord hath anointed me] *Anointing* denotes some extraordinary Gift or Grace bestowed upon Men by God, because the three great Offices of *King*, *Priest*, and *Prophet*, were conferred by this Ceremony. The Descent of the Holy Ghost upon the human Nature of our Saviour, supplied this external Unction (see *Acts* x. 38.) and qualified him for the Office of a Prophet beyond all others that were before him, because he had the Spirit given to him *without Measure*, John iii. 34. and in this Respect was *anointed with the Oil of Gladness above his Fellows*. We have *Christ*'s own Authority for applying this Text to himself, *Luke* iv. 18.

And the Day of Vengeance of our God] Mr. *White* observes, that our Saviour takes no Notice of this Passage, in his Recital of this Prophecy, *Luke* iv. 18. from whence he concludes, that *he is no way concerned in it*. It was not, indeed, says *Lowth*, the Business of *Christ*'s first Coming, to take Vengeance of his Enemies, and for that Reason he might not mention it at his first Entrance upon his Office; tho' we find in several of his Discourses, he threatened the *Jews* with Destruction, for their rejecting him; see *Matt.* xxi. 43, 44. xxii. 7. xxiii. 26. and he calls the Destruction of *Jerusalem the Days of Vengeance*, Luke xxi. 22. the very Expression of the Text; which does most properly belong to his second Coming, when he will not only reward his Servants, but justify their Innocence, by the terrible Judgments he will inflict on his and their Enemies: Compare Ch. xxxiv. 8. lxiii. 4. lxvi. 14. *Deut.* xxxii. 36, 43. *Jer.* li. 9, 10. *Mal.* iv. 3. *Luke* xix. 27. 2 *Thess.* i. 6, 7.

And in their Glory shall ye boast yourselves] All that Cost and Riches, which the *Gentile* Converts shall dedicate to the Service of God, shall redound to your Honour, and the Glory of that Religion which you teach and profess. Compare Ch. lx. 5, 6, 16. lxvi. 12. *Rev.* xxi. 24.

But, says *Lowth*, I must not conceal an ingenious Exposition of these two Verses (5 and 6) communicated to me by a learned Friend, to this Purpose. First of all (so he interprets *And* in the Beginning of the 5th Verse) the *Gentiles* shall minister, and feed the Flock, *i. e.* the Church; whose Office is likewise expressed here, by their being *Plow-men* and *Vine-dressers*; as the Church is called God's *Vineyard*, Ch. v. 7. and Believers, *his Husbandry* or *Tillage*, 1 Cor. iii. 9. Afterward (so he explains the Copulative Particle *Vau* at the Beginning of the 6th Verse; in which Sense it is sometimes taken; see 2 *Kings* iv. 35. *Ps.* xci. 16.) your *Jews* shall be converted, and become Ministers of the Church, and the *Gentiles* shall make a plentiful Provision for you, as the Priests under the Law were maintained by the Sacrifices and Offerings which were brought to the Temple: And yourselves have been made Partakers of the Grace and Knowledge, for which the *Gentiles* so much value themselves, you shall become the glorious Instruments of converting the Remainder of them, who as yet continue in Unbelief; see Ch. lxvi. 19, 20.

Therefore in their Lord shall they possess their double] This double Hunour and Reward mentioned in the foregoing Sentence. As the First-born had a double Share in his Father's Estate, *Deut.* xxi. 17. So the *Jews*, when converted to the Christian Faith, shall recover their Birthright which they had forfeited by their Infidelity, as *Esau* did, and be esteemed the *First-born* or elder Brethren, in the Church of God. Accordingly some learned Men, who expound the *Elders* in the *Revelations* of the *Jewish* Believers, observe, that in those Visions of the Church which relate to the Times antecedent to the general Conversion of the *Jews*, the *Elders* are placed after the *four living Creatures*, as having lost their Dignity and Precedency. See *Rev.* v. 8, 11. xiv. 3.

CHAP. LXII.

The same Subject still continued.

Ver. 1. FOR Zions sake will I not hold my peace, and for Jerusalem sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. 2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. 3 Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. 4 Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called Hephzi-bah, and thy land, Beulah: for the Lord delighteth in thee, and thy land shall be married. 5 For as a young man marrieth a virgin, *so* shall thy sons

marry thee: and *as* the bridegroom rejoiceth over the bride, *ſo* ſhall thy God rejoice over thee. 6 I have ſet watchmen upon thy walls, O Jeruſalem, *which* ſhall never hold their peace day nor night: ye that make mention of the Lord, keep not ſilence; 7 And give him no reſt, till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth. 8 The Lord hath ſworn by his right hand, and by the arm of his ſtrength, Surely, I will no more give thy corn *to be* meat for thine enemies, and the ſons of the ſtranger ſhall not drink thy wine, for the which thou haſt laboured: 9 But they that have gathered it, ſhall eat it, and praiſe the Lord; and they that have brought it together, ſhall drink it in the courts of my holineſs. 10 Go through, go through the gates; prepare you the way of the people, caſt up, caſt up the high-way, gather up the ſtones, lift up a ſtandard for the people. 11 Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy ſalvation cometh; behold, his reward is with him, and his work before him. 12 And they ſhall call them, The holy people, the redeemed of the Lord: and thou ſhalt be called, Sought out, a city not forſaken.

Thou ſhalt alſo be a Crown of Glory in the Hand of the Lord, &c.] Or rather, *By the Hand* (or Power) *of the Lord*. A Crown being the moſt glorious Part of the Royal Attire, whatever is moſt precious, honourable, or ornamental, is ſignified by that Name. See *Iſa.* xxxi. 36. *Zech.* ix. 16. 1 *Theſſ.* ii. 19. or the Phraſe may mean, that God will make *Jeruſalem* his Bride; ſee the following Verſe, and Ch. xli. 10. For it was a Cuſtom to put a Crown upon the Heads of the Bride and Bridegroom at the Time of their Marriage: See *Cant.* iii. 11. *Ezek.* xvi. 8 — 12.

Thou ſhalt no more be termed Forſaken, neither ſhall thy Land any more be termed Deſolate: But thou ſhalt be called Hephzi-bah, and thy Land Beulah, &c.] The Covenant Relation between God and his People, is repreſented by his being their Huſband: See Ch. liv. 5. *Jer.* iii. 15. This Title includes both Love and Protection: But when God forſook them, and delivered them up to their Enemies, this was a Sort of divorcing himſelf from them, which is implied in the Word *Azubah*, *Forſaken*: See Ch. xlix. 14. liv. 6. And when the Land lay deſolate, it was in a State of Widowhood; ſee Ch. liv. 1. But now God ſaith, he will renew his former Love towards them, and *take Delight in them, as a Bridegroom doth in his Bride*, Ver. 5. *their Land ſhall be married* to him again, and no longer be a State of Widowhood and Deſolation, but inhabited and repleniſhed with People; for ſo the *Septuagint* tranſlate the Word *Tibbael*: See the following Verſe.

The Lord hath ſworn by his Right-hand — Surely I will no more give thy Corn to be Meat for thine Enemies, &c.] Lifting up the Hand was a Ceremony uſed in ſwearing; ſee *Deut.* xxxii. 40. *Ezek.* xx. 5, 15. And here God ſwears by that very Hand which uſes to be lifted up at the taking of an Oath; *i. e.* by his Power and Might, as it follows, that the Enemies of his People ſhould never interrupt that Peace and Plenty which he gives them, but they ſhould quietly enjoy his Bleſſings with Hearts full of Thankfulneſs for them. This muſt relate to ſome happier Condition of the *Jews*, enjoyed after their Return from Captivity, when their Enemies frequently invaded them, and at laſt the *Romans* deſtroyed both their Temple and Nation. And the Oath which uſhers in this Promiſe, proves, that it will be exactly and punctually performed.

Go through the Gates, prepare you the Way of the People, &c.] The Prophet relying upon God's Oath, Ver. 8. ſpeaks of the general Reſtoration of the *Jews*, as if it were actually a doing; and exhorts thoſe Nations, thro' whoſe Territories they were to paſs in their Return Homeward, to go out of their Cities, and repair the Roads, raiſing Cauſeways in the lower Grounds, and levelling the rough and ſtony Places. Compare Ch. xl. 3. lvii. 14. By this Figure the Prophet ſignifies a Removal of all Obſtacles which might hinder their Return.

CHAP. LXIII.

Chriſt's *Victory over his Enemies*; *his Mercy towards his Church. The Church in her Prayer and Complaint, profeſſes her Faith.*

Ver. 1. WHO *is* this that cometh from Edom, with died garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. 2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat? 3 I have troden the wine-preſs alone, and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment: 4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come. 5 And I looked, and *there was* none to help; and I wondred that *there was* none to uphold: therefore mine own arm brought ſalvation unto me, and my fury, it upheld me. 6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth. 7 I will mention the loving-kindneſſes of the Lord, *and* the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving-kindneſſes. 8 For he ſaid, Surely they *are* my people, children *that* will not lie: ſo he was their ſaviour. 9 In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old. 10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought againſt them. 11 Then he remembred the days of old, Moſes *and* his people, *ſaying*, Where *is* he that brought them up out of the ſea: with the ſhepherd of his flock? where *is* he that put his holy Spirit within him? 12 That led *them* by the right hand of Moſes, with his glorious arm, dividing the water before them, to make himſelf an everlaſting name? 13 That led them through the deep, as an horſe in the wilderneſs, *that* they ſhould not ſtumble? 14 As a beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious name. 15 Look down from heaven, and behold from the habitation of thy holineſs and of thy glory: where *is* thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained? 16 Doubtleſs thou *art* our father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O Lord, *art* our father, our redeemer, thy name *is* from everlaſting,

ing. 17 O Lord, why haſt thou made us to err from thy ways; *and* hardened our heart from thy fear? Return for thy ſervants ſake, the tribes of thine inheritance. 18 The people of thy holineſs have poſſeſſed *it* but a little while: our adverſaries have troden down thy ſanctuary. 19 We are *thine*, thou never bareſt rule over them, they were not called by thy name.

The *three laſt Chapters* contained a Deſcription of the glorious State of the Church in the *latter Days*, when it ſhould be enlarged by the Converſion of the *Jews*, and the Fulneſs of the *Gentiles*. Now the Prophet comes to deſcribe the *Day of Vengeance*, mentioned Ch. xli. 2. The Beginning of the Chapter is by way of Dialogue between the *Prophet* or the *Church*, and *Chriſt*, where the Latter is deſcribed as returning in Triumph from the Slaughter of his Enemies; which ſeems to be much the ſame Scene which was repreſented Ch. xxxiv. See likewiſe *Joel* iii. 12, 13, 14. Then follow, from the 7th Verſe of this Chapter, to the *End of the* ivth, devout Meditations upon God's former Mercies to his People, mixed with Expoſtulations for his forſaking them, and caſting them off, and humble Acknowledgments of their Sins, which deſerved ſuch Treatment.

Who is this that cometh from Edom, with dyed Garments from Bozra] The *Idumeans* joined with the Enemies of the *Jews*, in bringing on the Deſtruction of *Jeruſalem* at the Time of the Captivity; for which they are ſeverely reproved by the Prophets, and threatned with utter Exciſion. See *Pſ.* cxxxvii. 7. *Obad.* Ver. 10, *&c. Ezek.* xxv. 12. which accordingly came to paſs; ſee *Mal.* i. 3. But it's uſual for the Prophets to denote the Enemies of the Church in general, by the Name of ſome Country, remarkable for its Hatred towards the *Jewiſh* Nation, as the *Idumeans* were.

And the Prophet ſeems to take a Hint from ſome remarkable Calamity that befel the *Edomites*, to deſcribe ſome more general Judgment, that ſhould be inflicted on the Enemies of God's Church and Truth. See Note on Ch. xxxiv. 5, 6. where *Edom* and *Bozra* may be taken in the *appellative* Senſe, ſo as to denote in general a Field of Blood, or Place of Slaughter. The Word *Edom* ſignifies originally *red as Blood*, and *Bozra* denotes *a Vintage*, which in the prophetical Idiom imports God's Vengeance upon the Wicked. See *Lam.* i. 15. *Joel* iii. 13. *Rev.* xiv. 19. xix. 15. The Prophets often apply the Names of Places to the Subject Matter they are treating of: So *Joel* iii. 15. the Nations are ſummoned to the *Valley of Jehoſhaphat*, becauſe the Word *Jehoſhaphat* ſignifies *God's Judgment*. Again, *Hoſ.* i. 5, 11. *The Valley of Jezreel*, and *the Day of Jezreel*, are an Alluſion to the Etymology of the Word *Jezreel*, which ſignifies *the Arm of God*, or *the Seed of God*. See likewiſe *Mic.* i. 10, 14. and Ch. lxv. 11, 12. of this Prophecy.

I, that ſpeak in Righteouſneſs, mighty to ſave] This is *Chriſt*'s Anſwer to the foregoing Queſtion: I am now come to fulfil all my Promiſes, and deliver you from your Enemies. Several Parts of the Prophetick Books are written in the Form of a *Dramatick Poem*, where ſeveral Perſons are introduced ſpeaking by Turns, and anſwering one another: So, for Example, Ch. lxi. *Chriſt* is introduced at the Beginning of the Chapter making gracious Promiſes to the Church; to which the Church anſwers, with ſuitable Returns of Joy and Thankſulneſs, Ver. 10. So the *Song of Solomon* is a divine Dialogue between the *Bridegroom*, the *Spouſe*, and a *Chorus of Virgins*; and in the *Revelations Chriſt* is often introduced as ſpeaking in that ſacred *Drama*. This Obſervation will ſometimes account for the altering of the Prophet's Style from the *firſt*, to the *ſecond*, or *third* Perſon.

Wherefore art thou red in thine Apparel? &c.] The Dialogue is ſtill continued, and this Queſtion is propoſed by the Church, or the Prophet in her Name. *Chriſt*, in like Manner, is deſcribed as *cloathed in a Garment dipped in Blood*, Rev. xix. 13.

In all their Affliction he was afflicted] When th was a Neceſſity of puniſhing them in order to their mendment, he had a compaſſionate Senſe of the E which they ſuffered. See *Deut.* xxxii. 36. *Judg.* x. *Pſ.* cvi. 44, 45. The *Hebrew* Copies have a differ Reading here; the Text reads *Lo*, with an *Aleph* which ſignifies *not*, and the Margin reads *Lo* wit *Vau*, which ſignifies *Him*; our Tranſlation follows marginal Reading, the *Septuagint* that of the Te and joining the latter Part of the 8th Verſe with 9th, they tranſlate the whole Period very agreeably the preſent *Hebrew* Text thus, *He was their Savi out of all their Trouble: It was not a Meſſenger, an Angel, but himſelf, delivered them*: Which Tr flation agrees very well with the Senſe of the Origi as will appear by the following Note.

And the Angel of his Preſence ſaved them] T Angel, who conducted them by the Pillar of Cloud of Fire, was no other than the *Logos*, or *Second Pe* of the *Bleſſed Trinity*, according to the Senſe of antient *Jews*, as Dr. *Allix* has proved at large. T Divine Perſon is indeed ſometimes called an Angel, *Exod.* xiv. 19. but at other Times the incommuni ble Name of *Jehovah* is given to him. So *Exod.* 21. it is ſaid expreſly, That *the Lord went before People in a Pillar of Cloud by Day, and of Fire Night*: Compare *Exod.* xiv. 24. In the ſame Be God ſaith of him, That *his Name is in him*, i. e. Godhead, Ch. xxiii. 21. Again he is called *God's P ſence*, Exod. xxxiii. 14. an Expreſſion parallel to of the Text. So *Deut.* iv. 37. we read, *God c their Seed after them, and brought them out by PRESENCE*; for ſo the *Hebrew Bepanau* plai ſignifies: But our Tranſlators have made no Senſe all of the Place, by rendering it, *And brought thee in his Sight*. God, to ſhew his Anger for the Sin the Golden Calf, threatens the People that he wo not lead them himſelf, but only ſend his Angel them, *Exod.* xxxiii. 2, 3. At this the People w much diſheartened, Ver. 4. and *Moſes* earneſtly in cedes with God, that the Divine Preſence might accompany them, Ver. 15. *i. e.* that God would c tinue to go before them in the Pillar of Cloud of Fire. According to this Interpretation, St. *Paul* ſa that the *Jews tempted Chriſt in the Wilderneſs*, 1 C x. 9. meaning the *Logos*, who, after his aſſuming man Nature, was *Chriſt*. When the Tabernacle ſet up, the *Shekinah*, or Token of God's Preſen took up his Reſidence over the Ark, *Numb.* vii. and the Cloud covered the Top of the Taberna *Exod.* xl. 34, 38. And then the Lord is ſaid *to c down in the Pillar of Cloud*, Numb. xii. 5. and ſole Adoration is paid to him, when this Symbol of Divine Preſence appeared, *Exod.* xxxiii. 10. Nu xvi. 19, 22. All theſe Circumſtances laid toget prove that the Perſon, who led the People thro' Wilderneſs, could be no created Being, tho' he ſometimes called an *Angel*, becauſe he took upon the Office and Miniſtry of Angels, as he afterw took upon him the *Form of a Servant*. But in Text, he is ſtiled in a diſtinguiſhing Manner, *Angel of God's Preſence*; and in *Malachi*, the *Ange the Covenant*, Mal. iii. 1. for ſo the Words ſhould tranſlated.

O Lord, why haſt thou made us to err from thy Wa The Words might better have been rendered, *Why thou ſuffered us to err from thy Ways?* For the Ve called *Hiphil* in *Hebrew* often denotes only *Permiſ* and is elſewhere rendered to that Senſe by our Tran tors: So *Pſ.* cxix. 10. *O let me not wander* [or wrong] *from thy Commandments*. Where the Verb in *Hiphil*: And again, *Prov.* x. 3. *The Lord will ſuffer the Soul of the Righteous to famiſh*; where Verb is in the ſame Form. Thus we are to underſt the ſame kind of Expreſſion, *Pſ.* cxli. 4. *Incline not Heart to any evil Thing*: So our new Tranſlation r ders the Verb; but the old one tranſlates it much b ter, *O let not my Heart be inclined to any evil Thing.* the ſame Senſe that Expreſſion of *Jeremiah* is to be

ftood, Ch. iv. 10. *Thou haſt greatly deceived this ople*, i. e. ſuffered them to be deceived by falſe Pro-hets. To the ſame Senſe many Interpreters under-and thoſe Words of *Ezekiel*, Ch. xiv. 9. *I the Lord ve deceived that Prophet*. And in general we may bſerve, the Scripture generally ſpeaks of what is per-mitted by Providence, as if it were directed by it. To ve but one Inſtance out of many; God is ſaid to move *Davi to number the People*, 2 Sam. xxiv. 1. whereas it ppears, by comparing the Text with 1 *Chron.* xxi. 1. e only permitted *Satan* to move him to it.

We are thine, thou never bareſt Rule over them, &c.] he Words might better be rendered, *We are* thine f old, thou haſt not ruled over them, *&c. Menolam*, *f eld*, is uſed in the ſame Senſe, Ver. 16. where our *Engliſh* reads, *Thy Name is from Everlaſting:* The enſe is, Thy Name is called upon us, ſo the *Septua-int* underſtand it; or, Thou *art* called the God of *Abraham*, or of *Iſrael* from antient Times; and there-re we humbly beg thee not to caſt us off utterly, ſinſt thou makeſt thyſelf known to the *Gentiles*, ho till of late were never thy People, nor in Cove-nt with thee: See Ch. lxvi. 1. The Word [*Thine*] ot in the *Hebrew*; ſo ſome render the Verſe thus, *e have been a great while* [as] *thoſe over whom thou dſt not bear Rule, nor were they called by thy Name.* hou haſt rejected us altogether, and doſt degrade us, if we never had any Relation to thee, nor ever were lled thy People: Which Senſe agrees very well with e preſent Condition of the *Jewiſh* Nation, which th continued for many Ages without *King*, or *Prince*, *Sacrifice*, as the Prophet *Hoſea* foretold, *Hoſ.* iii. 4.

CHAP. LXIV.

The Argument of the laſt Chapter continued.

a. 1. OH that thou wouldeſt rent the hea-vens, that thou wouldeſt come own, that the mountains might flow down at y preſence, 2 As *when* the melting fire burn-h, the fire cauſeth the waters to boil, to make y name known to thine adverſaries, *that* the na-ons may tremble at thy preſence. 3 When ou didſt terrible things *which* we looked not for, ou cameſt down, the mountains flowed down at y preſence. 4 For ſince the beginning of the orld *men* have not heard, nor perceived by the r, neither hath the eye ſeen, O God, beſides e, *what* he hath prepared for him that waiteth r him. 5 Thou meeteſt him that rejoiceth, d worketh righteouſneſs, *thoſe that* remember e in thy ways: behold, thou art wroth, for e have ſinned: in thoſe is continuance, and we all be ſaved. 6 But we are all as an unclean ing, and all our righteouſneſſes *are* as filthy gs, and we all do fade as a leaf, and our ini-ities, like the wind, have taken us away. 7 nd *there is* none that calleth upon thy name, at ſtirreth up himſelf to take hold of thee: for ou haſt hid thy face from us, and haſt con-med us, becauſe of our iniquities. 8 But now, Lord, thou *art* our father: we *are* the clay, d thou our potter, and we all *are* the work of y hand. 9 Be not wroth very ſore, O Lord, ther remember iniquity for ever: behold, ſee beſeech thee, we *are* all thy people. 10 Thy y cities are a wilderneſs, Zion is a wilderneſs, uſalem a deſolation. 11 Our holy and our autiful houſe, where our fathers praiſed thee, burnt up with fire: and all our pleaſant things laid waſte. 12 Wilt thou refrain thyſelf for ſe *things*, O Lord? wilt thou hold thy peace, d afflict us very ſore?

O that thou wouldeſt rent the Heavens, that thou wouldeſt come down] The Prayer, begun Ch. lxiii. 15. is continued throughout this Chapter, in the Name of the Church and People of the *Jews*, as languiſhing and diſconſolate under the long Rejection they at preſent ſuffer; and the Chapter begins with an earneſt Wiſh that God would ſhew himſelf as viſibly in Favour of his antient People, as he did when he came down upon Mount *Sinai*, when Thunder, and Lightning, and Tempeſts, that ſhook Heaven and Earth, did teſtify his Preſence: See *Exod.* xix. 16, 18.

Behold thou art wroth, for we have ſinned; in thoſe is Continuance, and we ſhall be ſaved] We have been guilty of great Offences, whereby we have provoked thine Anger, but thy Mercies endure for ever, and thy gracious Promiſes are ſtill the ſame; and this en-courages us ſtill to truſt in thy Goodneſs. Compare *Mal.* iii. 6. The Pronoun [thoſe] refers to God's *Ways*, by which we may underſtand not only his Laws, but likewiſe the Diſpenſations of his Providence. Compare Ch. lv. 9. *Exod.* xxxiii. 13. *Pſ.* ciii. 7. But the latter Part of the Verſe may be thus tranſlated, *Behold, thou art wroth, becauſe we have ſinned continually againſt thoſe* [Ways] *and ſhall we be ſaved?*

All our Righteouſneſſes are as filthy Rags] The beſt Actions of the beſt Men have a great Alloy of Im-perfection. When the *Hebrew* Language would ex-preſs the moſt excellent in its Kind, it makes Uſe of the Plural Number: Thus *Wiſdoms* ſignifies the moſt Excellent, or Divine Wiſdom, *Prov.* i. 20. ix. 1. So *Righteouſneſſes* here is the moſt perfect Righteouſneſs Men can attain to.

For thou haſt hid thy Face from us, and haſt con-ſumed us, becauſe of our Iniquities] The Particle *Ki* ſhould be tranſlated *Therefore*, as it is in *Pſ.* cxi. 10. where the *Engliſh* Tranſlation rightly renders the Senſe, *I believed, and therefore have I ſpoken.* And thus the *Greek* Particle ὅτι may moſt fitly be tranſlated, *Luke* vii. 47. *Her Sins which are many are forgiven*, there-fore *ſhe loved much:* Which Senſe agrees beſt with the Deſign of the foregoing Parable.

CHAP. LXV.

God anſwers the Complaints of the Jews *concern-ing their Dereliction; rebukes them for their In-credulity, Idolatry, and Hypocriſy; and promiſes Mercy to thoſe that repent. A Deſcription of the* New Jeruſalem *State.*

Ver. 1. I Am ſought of *them that* aſked not *for me:* I am found of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation *that* was not called by my name. 2 I have ſpread out my hands all the day unto a re-bellious people, which walketh in a way *that was* not good, after their own thoughts: 3 A people that provoketh me to anger continually to my face, that ſacrificeth in gardens, and burneth in-cenſe upon altars of brick: 4 Which remain among the graves, and lodge in the monuments, which eat ſwines fleſh, and broth of abominable *things is in* their veſſels: 5 Which ſay, Stand by thyſelf, come not near to me, for I am holier than thou: theſe *are* a ſmoak in my noſe, a fire that burneth all the day. 6 Behold, *it is* writ-ten before me, I will not keep ſilence, but will recompenſe, even recompenſe into their boſom, 7 Your iniquities, and the iniquities of your fa-thers together (ſaith the Lord) which have burnt incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their for-mer work into their boſom. 8 Thus ſaith the Lord, As the new wine is found in the cluſter, and *one* ſaith, Deſtroy it not, for a bleſſing *is* in it: ſo will I do for my ſervants ſakes, that I may

not deſtroy them all. 9 And I will bring forth a ſeed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect ſhall inherit it, and my ſervants ſhall dwell there. 10 And Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have ſought me. 11 But ye *are* they that forſake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furniſh the drink offering unto that number. 12 Therefore will I number you to the ſword, and ye ſhall all bow down to the ſlaughter: becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear, but did evil before mine eyes, and did chooſe *that* wherein I delighted not. 13 Therefore thus ſaith the Lord God, Behold, my ſervants ſhall eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoice, but ye ſhall be aſhamed: 14 Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit. 15 And ye ſhall leave your name for a curſe unto my choſen: for the Lord God ſhall ſlay thee, and call his ſervants by another name: 16 That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth, and he that ſweareth in the earth, ſhall ſwear by the God of truth; becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes. 17 For behold, I create new heavens, and a new earth: and the former ſhall not be remembred, nor come into mind. 18 But be you glad and rejoice for ever *in that* which I create: for behold, I create Jeruſalem a rejoicing, and her people a joy. 19 And I will rejoice in Jeruſalem, and joy in my people, and the voice of weeping ſhall be no more heard in her, nor the voice of crying. 20 There ſhall be no more thence an infant of days, nor an old man that hath not filled his days: for the child ſhall die an hundred years old, but the ſinner *being* an hundred years old ſhall be accurſed. 21 And they ſhall build houſes, and inhabit *them*; and they ſhall plant vineyards, and eat the fruit of them. 22 They ſhall not build, and another inhabit; they ſhall not plant, and another eat: for as the days of a tree, *are* the days of my people, and mine elect ſhall long enjoy the work of their hands. 23 They ſhall not labour in vain, nor bring forth for trouble: for they *are* the ſeed of the bleſſed of the Lord, and their off-ſpring with them. 24 And it ſhall come to paſs, that before they call, I will anſwer, and whiles they are yet ſpeaking, I will hear. 25 The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and duſt *ſhall be* the ſerpents meat. They ſhall not hurt nor deſtroy in all my holy mountain, ſaith the Lord.

I am ſought of them that aſked not for me, I am found of them that ſought me not] There is a manifeſt Impropriety in the Expreſſion in the firſt Part of the Sentence; ſo the Words ſhould rather be render'd, *I am found of them that aſked not for me*; the Verb, which commonly ſignifies to *ſeek*, being by a *Metonymy* put for *finding*. Compare *Eccleſ.* iii. 6. Or the Words may be tranſlated thus, *I am preached to them that aſked not for me*; for the Verb *Daraſh* ſignifies to *teach* or *inſtruct*: In which Senſe it is uſed, *Pſ.* cxi. 2. where our Tranſlation reads, *ſought out of all them that have Pleaſure therein*. And the Word *Midraſh*, derived from this Verb, ſignifies a *Commentary* or *Expoſition*.

Which remain among the Graves, and lodge in the Monuments] As thoſe did who practiſed Necromancy and conſulted with Infernal Spirits: See *Deut.* xviii. 11. It was a common Cuſtom too among the Heathens, for Perſons to lodge all Night in the Temples of their Idols, particularly in that of *Æſculapius*, which were no better than Monuments of the Dead, in order to obtain ſuch Dreams as might be beneficial to them. By the Word *Netzarim*, which our Tranſlation renders *Monuments*, Dr. *Spencer* underſtands ſolitary Places; in which Senſe ſome take the Word, Ch. xlix. 6. ſuch Places being haunted by evil Spirits, according to the Opinion of the Vulgar.

And Broth of abominable Things is in their Veſſels] This denotes the ſuperſtitious Practice of *ſeething a Kid in its Mothers Milk*, with which they ſprinkled the Trees in their Fields and Gardens (ſee Ver. 3.) to make them more fruitful; upon which Account it is more than once forbidden in the Law: See *Exod.* xxiii. 19. xxxiv. 26. *Deut.* xxiv. 21. The *Romans* learned this Superſtition from the *Egyptians* probably, and worſhipped *Pales*, or *Ceres*, with Milk: So *Ovid. Faſt.* L. iv.

Sylvicolam tepidò lacte precare Palem.

Mr. *White* makes an Objection againſt applying the Paſſages to the modern *Jews*, becauſe ſince *Chriſt's* Time they have not been guilty of any of theſe Kinds of Idolatry, and conſequently theſe Sins cannot be aſſigned as a Cauſe of their Rejection. To which *Lowth* anſwers, 1. That the Prophet here objects to them the Sins of their Forefathers, as well as their own: See Ver. 7. and *Deut.* xxxii. 21. where their Rejection is aſcribed to their Idolatries; according to the Tenor of God's Covenant, whereby he hath threatened to viſit *the Iniquities of the Fathers upon the Children*: 2. The Prophet indeed mentions only ſuch Idolatries as were practiſed in and about his own Time, but yet may comprehend under thoſe Heads all other Kinds of Sin juſt as the Idolatries practiſed among ſome Chriſtians are called the Doctrines of *Balaam* and *Jezabel*, Rev. ii. 14, 20. and the Church where they were practiſed is deſcribed by the Name of *Sodom* and *Egypt*, Ch. xi. 8. And the *Jews* at this Time acknowledge the Compliances of ſeveral of their Nation in thoſe *Popiſh* Countries where the *Inquiſition* is ſet up, as one of their National Sins.

And Sharon ſhall be a Fold for Flocks, and the Valley of Achor a Place for the Herds to lie down in] The Bleſſings of the Goſpel are ſometimes repreſented under the Emblems of temporal Happineſs. But if we take the Words in their literal Senſe, they denote a great Plenty and Security theſe Elect ſhould enjoy: See Ch. xxx. 23. *Sharon* was one of the richeſt Parts of *Judea*; ſee Ch. xxxiii. 9. xxxv. 2. and ſo was the Valley of *Achor*; which was remarkable for being the firſt Piece of Ground the *Iſraelites* took Poſſeſſion of, after their Entrance into the promiſed Land: And therefore is called *a Door of Hope* by *Hoſea*, Ch. ii. 15. becauſe it gave them firſt Footing in that Country, and encouraged them to hope that they ſhould become Maſters of the Whole.

That prepare a Table for that Troop] It was cuſtomary both among the *Jews* and *Gentiles*, after ſome Part of the Sacrifice had been offered upon the Altar, to make a Feaſt of the Remainder: See Ch. lvii. *Ezek.* xxiii. 41. This is called the *Table of Daemons*, whom the *Gentiles* ſacrificed, 1 *Cor.* x. 21. It is a Diſpute among the Criticks, what Idol *Gad* was, which ſeveral Interpreters here tranſlate *Troop*, as if it were ſome heavenly Conſtellation. But the Word likewiſe ſignifies *Fortune*, or good Luck, and ſo it is tranſlated by the *Septuagint*, Gen. xxx. 11. and in this Place as appears from St. *Jerom*'s *Commentary*, and the *Greek* Copies in his Time.

And that furniſh a Drink-offering, to that Number] Or, *to Meni*, which is the Word in the *Hebrew*

which ſome underſtand the *Sun*; others take it to ſignify a *Hero* worſhipped by the *Egyptians*; Dr. *Pocock* underſtands by it an Idol of the *Arabians*; and others an Idol of the *Armenians*; *Minni* being a Province in *Armenia*. By *Gad* and *Meni*, *Huëtius* underſtands the Moon and the Sun: *Fortune* being under the Influence of the former, which the Heathens allotted to every Man, under the Direction of the Sun.

For behold I create new Heavens, and a new Earth] The Converſion of the *Jews* will be in the laſt Times of this World: See *Hoſ.* iii. 5. and then will follow the *new Heavens and new Earth*, which are to commence after the Diſſolution of this World: See 2 *Pet.* iii. 13. *Rev.* xxi. 1. Such a new State of Things St. *Peter* tells us we are to expect, *according to God's Promiſe*; which muſt relate to ſome Prophecies of the *Old Teſtament*, and particularly to this and the following Chapter, both the Apoſtles uſing the very ſame Expreſſions which are found here.

For the Child ſhall die an hundred Years old, but the Sinner being an hundred Years old ſhall be accurſed] The Senſe would be plainer, if the Words were tranſlated thus, *For he that dies an hundred Years old ſhall die a Child*; and the Sinner *that dies an hundred Years old ſhall be accurſed*. The Prophet deſcribes this Renovation of the World as a *Paradiſaical* State, and ſuch as the Patriarchs enjoyed before the Flood, when Men commonly lived near a thouſand Years. So that he that died at an hundred Years of Age, would have been looked upon as dying in the Age of Childhood, and be judged to have been cut off in the Beginning of his Years, as a Puniſhment for ſome great Sin he had committed. *Heſiod* deſcribes what he calls the *Silver Age* of the World, in much the ſame Expreſſions, L. 1. ver. 129. which tranſlated runs thus: *A Boy of an hundred Years old, played about with his Mother, an overgrown Child.* The Words of the Text ſeem to imply, that the *Millennian* State, ſhall not be free from all Manner of Sin, tho' there ſhall be no Place there for Idolatry or Apoſtaſy. Accordingly ſome learned Men ſuppoſe, that the *lukewarm Laodicean* State of the Church, which is deſcribed, and reproved, *Rev.* iii. 14. &c. is to be contemporary with ſome Part of the Millennium.

CHAP. LXVI.

God anſwers the Complaints of the Jews *concerning the Deſtruction of the Temple, and inſtructs them in the Evangelical Way of worſhipping God. He aſſigns the Cauſes of his rejecting the* Jews, *and calling the* Gentiles, *but promiſes to unite them in one glorious and flouriſhing Church.*

1 THUS ſaith the Lord, The heaven *is* my throne, and the earth *is* my footſtool: where *is* the houſe that ye build unto me? and where *is* the place of my reſt? 2 For all thoſe *things* hath mine hand made, and all thoſe *things* have been, ſaith the Lord: but to this *man* will I look, *even* to *him that is* poor and of a contrite ſpirit, and trembleth at my word. 3 He that killeth an ox, *is as if* he ſlew a man: he that ſacrificeth a lamb, *as if* he cut off a dogs neck: he that offereth an oblation, *as if he offered* ſwines blood: he that burneth incenſe, *as if* he bleſſed an idol: yea, they have choſen their own ways, and their ſoul delighteth in their abominations. 4 I alſo will chooſe their deluſions, and will bring their fears upon them; becauſe when I called, none did anſwer; when I ſpake, they did not hear: but they did evil before mine eyes, and choſe *that* in which I delighted not. 5 Hear the word of the Lord, ye that tremble at his word, Your brethren that hated you, that caſt you out for my names ſake, ſaid, Let the Lord be glorified: but he ſhall appear to your joy, and they ſhall be aſhamed. 6 A voice of noiſe from the city, a voice from the temple, a voice of the Lord that rendereth recompenſe to his enemies. 7 Before ſhe travelled, ſhe brought forth: before her pain came, ſhe was delivered of a man-child. 8 Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be made to bring forth in one day, *or* ſhall a nation be born at once? for as ſoon as Zion travailed, ſhe brought forth her children. 9 Shall I bring to the birth, and not cauſe to bring forth? ſaith the Lord: ſhall I cauſe to bring forth, and ſhut *the womb?* ſaith thy God. 10 Rejoice ye with Jeruſalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: 11 That ye may ſuck, and be ſatisfied with the breaſts of her conſolations: that ye may milk out, and be delighted with the abundance of her glory. 12 For thus ſaith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be borne upon *her* ſides, and be dandled upon her knees. 13 As one whom his mother comforteth, ſo will I comfort you: and ye ſhall be comforted in Jeruſalem. 14 And when ye ſee *this*, your heart ſhall rejoice, and your bones ſhall flouriſh like an herb: and the hand of the Lord ſhall be known towards his ſervants, and *his* indignation towards his enemies. 15 For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. 16 For by fire, and by his ſword, will the Lord plead with all fleſh: and the ſlain of the Lord ſhall be many. 17 They that ſanctify themſelves, and purify themſelves in the gardens, behind one *tree* in the midſt, eating ſwines fleſh, and the abomination, and the mouſe; ſhall be conſumed together, ſaith the Lord. 18 For I *know* their works and their thoughts: it ſhall come, that I will gather all nations and tongues, and they ſhall come and ſee my glory. 19 And I will ſet a ſign among them, and I will ſend thoſe that eſcape of them, unto the nations, *to* Tarſhiſh, Pul and Lud that draw the bow, *to* Tubal and Javan, *to* the iſles afar off, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles. 20 And they ſhall bring all your brethren *for* an offering unto the Lord, out of all nations, upon horſes, and in chariots, and in litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the Lord, as the children of Iſrael bring an offering in a clean veſſel, into the houſe of the Lord. 21 And I will alſo take of them for prieſts, *and* for Levites, ſaith the Lord. 22 For *as* the new heavens, and the new earth which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed and your name remain. 23 And it ſhall come to paſs, *that* from one new-moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord. 24 And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me: for their worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring unto all fleſh.

The

The Heaven is my Throne, and the Earth is my Foot-ſtool: Where is the Houſe that ye build unto me, and where is the Place of my Reſt?] A *Temple* in the *Jewiſh* Notion, was God's Place of Reſidence, or his Habitation, where he reſided as a King in a Palace: Accordingly the *Cherubims* were his Throne, the *Ark* was his *Foot-ſtool*, the *Prieſts* were his immediate Attendants, and the *Shew-bread and Sacrifices* were the Proviſion for his Table. Such a Notion of a Temple was common both to *Jews* and *Gentiles*; only with this Difference, that the *Gentiles* thought the ſetting up an Image the neceſſary Part of the Dedication of a Temple, to ſecure, as they imagined, the Preſence of the Deity to whom it was dedicated. *Templi nulla ratio quod non coronat ſimulacrum*, ſaith *Iſidore*. Such a Notion confines God's Preſence to a certain Place, and therefore was not ſo ſuitable to the Greatneſs of the Divine Majeſty. It is under this Acceptation of the Word, that God reproves the *Jews* for laying ſuch Streſs upon their Temple-Worſhip, and comforts them under the Loſs of it, which they ſpeak of with ſo much Concern, Ch. lxiv. 11. And it is under the ſame Notion that the *Chriſtian Apologiſts* join Temples with Images, and profeſs that their Religion allows of neither.

A Voice from the City, a Voice from the Temple, &c.] The Prophet ſeems to hear the Noiſe of the Ruin of the City and Temple ſounding in his Ears. The *Voice from the City* may fitly be expounded of that Story which *Joſephus* relates, concerning one *Jeſus* the Son of *Anani*, who for a conſiderable Time before the War began, or the City was beſieged, went about the Streets, crying, *Wo, wo unto Jeruſalem*, and neither Threatnings nor Stripes could prevail with him to be ſilent. And the *Voice from the Temple* was verified in that Voice, which *Joſephus* tells us in the ſame Chapter, was heard in the Temple a little before the final Deſtruction of it, *Let us depart hence.*

Before ſhe travailed ſhe brought forth] Here begins a new Paragraph, containing a Deſcription of the ſudden Increaſe of the Chriſtian Church, upon God's rejecting the *Jews*, and deſtroying their Temple and Worſhip. The very Deſtruction of the *Jewiſh* Polity making Way for the Growth of the Goſpel, inaſmuch as it abated that Oppoſition which the *Jewiſh* Zealots all along gave to the ſpreading of it; and the aboliſhing the *Jewiſh* Worſhip contributed very much to the abrogating the Law of *Moſes*, and burying it with Silence and Decency; ſee *Rom.* xi. 11. The Church is deſcribed here as a travailing Woman, the *Mother* of all true Believers; ſee Ch. liv. 1. *Gal.* iv. 26.

And the Glory of the Gentiles like a flowing Stream] The Riches of the Gentiles ſhall flow in upon you, by their Liberality and Charity: See Ch. lxi. 6. Or, I will impart to her all that Grace and Knowledge, for which the Church of the *Gentiles* value themſelves: St. *Peter* ſays, *Rom.* xi. 11. that the *Jews will be provoked to Emulation* by the *Gentile* Believers, by their coming into the Church in great Numbers, and the *Jews* ſeeing them favoured with all the Privileges of God's People, and themſelves utterly rejected; and that this will be a principal Means of working their Converſion. And when they are converted, they will be extraordinary Inſtruments in God's Hands, for the converting the Remainder of the Heathen World. See Ver. 19. compared with Ch. lx. 4, 5. and *Rom.* xi. 12, 15, 25, 31.

For by Fire, and by his Sword, will the Lord plead with all Fleſh, &c.] This ſeems to denote the Diſcomfiture of *Gog* and *Magog*, who are to be deſtroyed by Fire: See *Ezek.* xxxix. 6, 9. They are deſcribed in the xxxviiith and xxxixth Chapters of that Prophecy, as coming againſt the Land of *Iſrael* after the Reſtoration of the *Jews*, and their Return into their own Land, and their receiving an utter Overthrow. Or, this may be underſtood of the Battle of *Armageddon*, Rev. xvi. 14. xix. 19. where the Armies of *Satan* and *Antichriſt* are to be vanquiſhed by the *Lamb*, and his Followers. Or of the Diſcomfiture of *Satan*'s Army, mentioned *Rev.* xx. 8, 9. which ſhall be deſtroyed by Fire from Heaven. The Scriptures do in general declare there ſhall be a great Deſtruction of *Chriſt*'s Enemies here upon Earth, before the general Judgment or Conſummation of all Things: Compare with the Context here Ch. xxxiv. and lxiii. 1 — 6. *Pſ.* cx. 5, 6. *Jer.* l. and li. a great Part of which Chapters certainly relate to the latter Times, *Ezek.* xxxviii. xxxix. *Joel* iii. 11 — 14. *Mic.* v. 8, *&c. Zech.* xii. 2, *&c.* xiv. 1 — 13. *Rev.* xix. 20. xvi. 14. xix. 19. But we muſt not be too poſitive in aſſigning the particular Place, Time or Manner how theſe Prophecies ſhall be fulfilled, becauſe the Events are Secrets, whoſe Cauſes lie hid as yet in the Depth of Providence. And the very great Obſcurity of the Prophecies, which are ſuppoſed to relate to theſe Matters, is to me, ſays *Lowth*, a convincing Argument that they are not fulfilled.

Pul and Lud that draw the Bow] Some ſuppoſe *Pul* to be the ſame People who are elſewhere called by the Name *Phul*, which is uſually joined with *Lud*; and is rendered *Lybia*, or the *Libyans*, by moſt Interpreters: See *Jer.* xlvi. 9. *Ezek.* xxvii. 10. xxx. 5. But *Bochart* thinks *Pul* to be the ſame with *Phil*, or *Philis*, a City upon the River *Nile*; and then theſe two Names will denote the *Egyptians* and *Ethiopians.*

To Tubal and Javan] *Tubal* is elſewhere joined with *Meſhech*: See *Gen.* x. 2. *Ezek.* xxxviii. 2. and they are generally thought to denote the *Tartars*, *Scythians*, and thoſe that live in the moſt northern Parts of the World. By *Javan* are meant the *Ionians*, *Grecians*, and the neighbouring Nations, who live on the North Side the *Mediterranean Sea.*

And it ſhall come to paſs from one new Moon to another, and from one Sabbath to another, all Fleſh ſhall come, and worſhip before me] Theſe Saints ſhall not have ſtated Times for God's Worſhip, but ſhall be perpetually employed in ſerving and praiſing him: See *Rev.* iv. 8. vii. 15. The Worſhip of the *New Jeruſalem*, is repreſented by the Practice of the *Jewiſh* Temple; as the Prophet had ſaid, the State ſhall be one continued Feſtival. It is uſual with the Prophets to deſcribe the Goſpel Diſpenſations by the Uſages of their own Time. See Ch. xix. 19. and compare *Zech.* xiv. 16. These Metaphors are continued even in the Writings of the *New Teſtament*, where the Church is repreſented by the *Twelve Tribes of Iſrael*, Luke xxii. 30. *Rev.* vii. The Chriſtians are called *Jews*, Rom. ii. 28, 29. *Rev.* ii. 9. and the heavenly Sanctuary is deſcribed by the Model of the *Jewiſh* Tabernacle, *Rev.* iv. 5, 6. viii. 2, 19. xv. 5, 6.

A

A N

EXPOSITION

O F

The Book of the Prophet *JEREMIAH.*

The ARGUMENT.

The Prophet Jeremy *is called the Son of* Hilkiah, *Ch.* i. 1. *whom* Clemens Alexandrinus *ſuppoſes to be the ſame* Hilkiah, *who was High Prieſt in the Reign of* Joſiah: *See* 2 Kings xxii. 4, 8.

But this Opinion ſeems not ſo probable, becauſe then the Prophet would not have been deſcribed, as living with the Inferior Prieſts at Anathoth, *inaſmuch as the High Prieſt and his Family always kept their Reſidence at* Jeruſalem. *He was very young when he was called by God to the prophetical Office, Ch.* i. 6. *in the Exerciſe of which he continued above forty Years, and is ſaid by St.* Jerom, *in his* Argument of this Prophecy, *to have been ſtoned to Death at* Tahpanhes *in* Egypt, *whither he and the Remains of the* Jews, *after the Deſtruction of* Jeruſalem, *were carried by* Johanan *and the reſt of their Leaders, Ch.* xliii. 7.

There were ſeveral Collections of Jeremy's *Prophecies: One made by God's Command in the fourth Year of* Jehoiakim, *Ch.* xxxvi. 2. *This contained all the Prophecies he had publiſhed to that Time, as well againſt other Nations, as againſt the* Jews. *The former of theſe in our preſent Collection, are put by themſelves at the End of the Book, from Ch.* xlvi. *to the End of the* Liſt. *But in the preſent Copies of the* Septuagint, *they follow immediately after the 13th Verſe of the* xxvth *Chapter.*

Another Collection of theſe Prophecies is mentioned Ch. i. 3. *comprehending all that* Jeremy *had uttered to the Time of the Captivity. Theſe may probably be ſuppoſed to have been collected by* Baruch, *his* Amanuenſis; *and were put together without any Regard to the Order of Time, juſt as we find the Collection of* Pſalms *was made.*

To this was added another Collection of Jeremy's *Prophecies, publiſhed about the Time of his going down into* Egypt, *contained in Ch.* xlii. xliii. xliv. *at the End of which, either* Eſdras, *or ſome others, after the Captivity, who undertook the compleating the Scripture Canon, added thoſe Prophecies which* Jeremy *had ſpoken againſt the* Gentiles, *thinking it moſt proper to put them by themſelves, becauſe they treat of a different Subject from the reſt of the Book: And one of them, that againſt* Edom, *Ch.* xlix. 34. *bears Date after the firſt Collection made by* Jeremy *himſelf, in the fourth Year of* Jehoiakim's *Reign.*

CHAP. I.

God's Commiſſion to Jeremiah *to execute the Prophetical Office, as well to the* Jews *as to the Heathens; with a Promiſe of the Divine Aſſiſtance.*

Ver. 1. THE words of Jeremiah the ſon of Hilkiah, of the prieſts that *were* in Anathoth in the land of Benjamin: 2 To whom the word of the Lord came in the days of Joſiah the ſon of Amon king of Judah, in the thirteenth year of his reign. 3 It came alſo in the days of Jehoiakim the ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah the ſon of Joſiah king of Judah, unto the carrying away of Jeruſalem captive in the fifth month. 4 Then the word of the Lord came unto me, ſaying, 5 Before I formed thee in the belly, I knew thee; and before thou cameſt forth out of the womb, I ſanctified thee, *and* I ordained thee a prophet unto the nations. 6 Then ſaid I, Ah, Lord God, behold, I cannot ſpeak, for I *am* a child. 7 But the Lord ſaid unto me, Say not, I *am* a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak. 8 Be not afraid of their faces: for I *am* with thee to deliver thee, ſaith the Lord. 9 Then the Lord put forth his hand, and touched my mouth, and the Lord ſaid unto me, Behold, I have put my words in thy mouth. 10 See, I have this day ſet thee over the nations, and over the kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build and to plant. 11 Moreover, the word of the Lord came unto me, ſaying, Jeremiah, what ſeeſt thou? and I ſaid, I ſee a rod of an almond-tree. 12 Then ſaid the Lord unto me, Thou haſt well ſeen: for I will haſten my word to perform it. 13 And the word of the Lord came unto me the ſecond time, ſaying, What ſeeſt thou? and I ſaid, I ſee a ſeething pot, and the face thereof *was* towards the north. 14 Then the Lord ſaid unto me, Out of the north an evil ſhall break forth upon

all the inhabitants of the land. 15 For lo, I will call all the families of the kingdoms of the north, ſaith the Lord, and they ſhall come, and they ſhall ſet every one his throne at the entring of the gates of Jeruſalem, and againſt all the walls thereof round about, and againſt all the cities of Judah. 16 And I will utter my judgments againſt them touching all their wickedneſs, who have forſaken me, and have burnt incenſe unto other gods, and worſhipped the works of their own hands. 17 Thou therefore gird up thy loins, and ariſe, and ſpeak unto them all that I command thee: be not diſmayed at their faces, leſt I confound thee before them. 18 For behold, I have made thee this day a defenced city, and an iron pillar, and braſen walls againſt the whole land, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land. 19 And they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee, ſaith the Lord, to deliver thee.

Anathoth, mentioned in the firſt Verſe, was one of the Cities allotted to the Prieſts; ſee *Joſh.* xxi. 13, 18. that Town was but three Miles from *Jeruſalem*, as St. *Jerom* tells us in his *Preface* to this Prophecy, but yet was in the Land of *Benjamin*, as indeed was Part of *Jeruſalem* itſelf: See *Joſh.* xviii. 28. *Judah* and *Benjamin* lying ſo near together, makes them ſometimes reckoned but as one Tribe. See 1 *Kings* xi. 32.

To whom the Word of the Lord came in the Days of Joſiah — unto the End of the eleventh Year of Zedekiah] *Jeremiah* propheſied by the Space of 41 Years and upwards, if we take in the Prophecies he uttered in *Egypt* after the Captivity, Ch. xliii, xliv. which are not included within this Period. We may obſerve from the 6th Verſe of this Chapter, that *Jeremy* was very young when he was called to the Prophetick Office.

Unto the carrying away Jeruſalem captive in the fifth Month] The *Jews* underwent ſeveral Captivities before their final Deſolation. The firſt was, when *Jehoiachim* was carried away captive in the 8th Year of *Nebuchadnezzar*'s Reign: See 2 *Kings* xxiv. 12. There was another Captivity in the 18th Year of his Reign: See Ch. lii. 29. Then followed in the next Year that Captivity which accompanied the Deſtruction of the Temple and City of *Jeruſalem*, in the fifth Month: See *ibid.* Ver. 21. In Memory of which Calamity, the *Faſt of the Fifth Month* was obſerved during the Seventy Years of the Captivity; and continued down to After-times: See *Zech.* vii. 5. viii. 19.

Jeremiah, what ſeeſt thou? And I ſaid, I ſee a Rod of an Almond-tree. — Thou haſt well ſeen; for I will haſten my Word to perform it] The Almond is one of the firſt Trees that buds and bloſſoms in the Spring; ſo a Branch of that which buds and bloſſoms upon it, is a proper Emblem to denote God's haſtening the Execution of the Predictions he made by his Prophet, who lived to ſee moſt of his Prophecies fulfilled. The *Hebrew* Word *Shaked*, an *Almond-tree*, and *Shoked*, *Haſtening*, have an Affinity in their Sound (ſuch *Paranomaſias* being frequent in Scripture. See *Iſa.* xxiv. 17.) So that not only the Nature of the Almond-tree, but the very Sound of the *Hebrew* Word that ſignifies it, denotes God's haſtening to fulfil the Prophecies which *Jeremiah* uttered by his Directions.

What ſeeſt thou? And I ſaid, I ſee a Seething-pot, and the Face thereof was towards the North] The Steam of a Seething-pot doth fitly repreſent God's Judgments, which are often compared to Fire, as the Afflictions of the *Iſraelites* are to a *ſmoaking Furnace*, Gen. xv. 17. This Steam was repreſented to the Prophet as raiſed by a Fire, or driven by a Wind coming from the North, for the latter Part of the Verſe may be better render'd thus: *And the Appearance of it was as coming from the North.* So that the Pot or Cauldron itſelf may denote *Judea* or *Jeruſalem* in particular (expreſſed by the ſame Figure, *Ezek.* xi. 3, 7. xxiv. 3.) ſet on Fire, and conſumed by an Army of *Chaldeans*, who lay Northward of *Judea*: See Chap. iv. 6. vi. 6.

CHAP. II.

God expoſtulates with his People for their ungrateful Returns to his former Benefits, and upbraids them with their Fondneſs for Idolatry.

Ver. 1. MOreover, the word of the Lord came to me, ſaying, 2 Go, and cry in the ears of Jeruſalem, ſaying, Thus ſaith the Lord, I remember thee, the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, in a land *that was* not ſown. 3 Iſrael *was* holineſs unto the Lord, *and* the firſt-fruits of his increaſe: all that devour him, ſhall offend; evil ſhall come upon them, ſaith the Lord. 4 Hear ye the word of the Lord O houſe of Jacob, and all the families of the houſe of Iſrael. 5 Thus ſaith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? 6 Neither ſaid they, Where *is* the Lord that brought us up out of the land of Egypt, that led us through the wilderneſs, through a land of deſarts, and of pits, through a land of drought, and of the ſhadow of death, through a land that no man paſſed through, and where no man dwelt? 7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodneſs thereof; but when ye entred, ye defiled my land, and made mine heritage an abomination. 8 The prieſts ſaid not, Where *is* the Lord? and they that handle the law, knew me not: the paſtors alſo tranſgreſſed againſt me, and the prophets propheſied by Baal, and walked after *things that* do not profit. 9 Wherefore I will yet plead with you, ſaith the Lord, and with your children's children will I plead. 10 For paſs over the iſles of Chittim, and ſee; and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing. 11 Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory, for *that which* doth not profit. 12 Be aſtoniſhed, O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the Lord. 13 For my people have committed two evils: they have forſaken me the fountain of living waters, *and* hewed them out ciſterns, broken ciſterns that can hold no water. 14 *Is* Iſrael a ſervant? *is* he a home-born *ſlave*? why is he ſpoiled? 15 The young lions roared upon him, *and* yelled, and they made his land waſte: his cities are burnt without inhabitant. 16 Alſo the children of Noph and Tahapanes have broken the crown of thy head. 17 Haſt thou not procured this unto thyſelf, in that thou haſt forſaken the Lord thy God, when he led thee by the way? 18 And now what haſt thou to do in the way of Egypt, to drink the waters of Sihor? or what haſt thou to do in the way of Aſſyria, to drink the waters of the river? 19 Thine own wickedneſs ſhall correct thee, and thy backſidings ſhall reprove thee: know therefore and ſee that *it is* an evil *thing* and bitter, that thou haſt

forſaken the Lord thy God, and that my fear *is* not in thee, ſaith the Lord God of hoſts. 20 For of old time I have broken thy yoke, *and* burſt thy bands, and thou ſaidſt, I will not tranſgreſs; when upon every high hill, and under every green tree thou wandreſt, playing the harlot. 21 Yet I had planted thee a noble vine wholly a right ſeed: how then art thou turned into the degenerate plant of a ſtrange vine unto me? 22 For though thou waſh thee with nitre, and take thee much ſoap, *yet* thine iniquity is marked before me, ſaith the Lord God. 23 How canſt thou ſay, I am not polluted, I have not gone after Baalim? ſee thy way in the valley, know what thou haſt done: *thou art* a ſwift dromedary traverſing her ways. 24 A wild aſs uſed to the wilderneſs, *that* ſnuffeth up the wind at her pleaſure, in her occaſion who can turn her away? all they that ſeek her, will not weary themſelves, in her month they ſhall find her. 25 Withhold thy foot from being unſhod, and thy throat from thirſt: but thou ſaidſt, There is no hope. No, for I have loved ſtrangers, and after them will I go. 26 As the thief is aſhamed when he is found: ſo is the houſe of Iſrael aſhamed; they, their kings, their princes, and their prieſts, and their prophets, 27 Saying to a ſtock, Thou *art* my father; and to a ſtone, Thou haſt brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will ſay, Ariſe, and ſave us. 28 But where *are* thy gods that thou haſt made thee? let them ariſe if they can ſave thee in the time of thy trouble: for *according* to the number of thy cities, are thy gods, O Judah. 29 Wherefore will ye plead with me? ye all have tranſgreſſed againſt me, ſaith the Lord. 30 In vain have I ſmitten your children, they received no correction: your own ſword hath devoured your prophets, like a deſtroying lion. 31 O generation, ſee ye the word of the Lord: have I been a wilderneſs unto Iſrael? a land of darkneſs? wherefore ſay my people, We are lords, we will come no more unto thee? 32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number. 33 Why trimmeſt thou thy way to ſeek love? therefore haſt thou alſo taught the wicked ones thy ways. 34 Alſo in thy ſkirts is found the blood of the ſouls of the poor innocents: I have not found it by ſecret ſearch, but upon all theſe. 35 Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me: behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned. 36 Why gaddeſt thou about ſo much to change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria. 37 Yea, thou ſhalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou ſhalt not proſper in them.

remember thee, the Kindneſs of thy Youth, the Love of thine Eſpouſals] I remember my firſt Kindneſs to thee, when I deliver'd thee out of *Egypt*. Compare *Hoſ.* ii. 15. and eſpouſed thee to myſelf, to be my peculiar People. The Covenant which God made with the *Jews* at Mount *Sinai*, is commonly repreſented under the Metaphor of a *Marriage Contract*: See Ch. ii. 15. *Ezek.* xvi. 8, 60. Upon this Account Idolatry is call'd *Going a Whoring after other Gods*: becauſe it is the ſame Degree of Unfaithfulneſs to God, which an Adultereſs is guilty of in Reſpect to her Huſband.

For paſs over the Iſles of Chittim, and ſee; and ſend unto Kedar, and conſider diligently; and ſee if there be any ſuch Thing] The Iſles of *Chittim* are the Countries lying upon the *Mediterranean* Sea; ſee *Iſa.* xxiii. 1. which lay Weſt of *Judea*. *Kedar* being Part of *Arabia*, was Eaſtward from thence. For *Arabia* is commonly called the Eaſt Country in Scripture: See *Gen.* x. 30. xxv. 6. *Job* i. 3. and particularly the Inhabitants of *Kedar* are called *the Men of the Eaſt*, Ch. xlix. 28. of this Prophecy. So the Senſe of the Verſe is, If you ſearch from *Eaſt* to *Weſt*, from one End of the World to the other, you will find no Inſtance like this of the *Jews* Apoſtaſy, mentioned in the following Verſe.

And now what haſt thou to do in the Way of Egypt, to drink the Waters of Sihor? Or what haſt thou to do in the Way of Aſſyria, to drink the Waters of the River] The Kings of *Egypt* and *Aſſyria*, were the two moſt potent Monarchs in the Neighbourhood of *Judea*; and according as either of thoſe prevailed over the other, the *Jews* made their court to him who was ſtrongeſt, and deſired his Aſſiſtance. This is expreſſed by *drinking the Water of Sihor*, or *Nile*, called ſo for its Blackneſs or Muddineſs: See *Iſa.* xxxiii. 3. and of *Euphrates*, called here *the River* by Way of Eminence. Compare *Iſa.* xxvii. 12. The Expreſſions allude to Ver. 13. where human Aſſiſtances are called *broken Ciſterns*, and oppoſed to God, who by reaſon of his Allſufficiency, is ſtiled *the Fountain of living Waters*. The *Septuagint* render *Sihor* Τριβολους, as if it were the ſame with the River *Gihon*, mentioned *Gen.* ii. 13. 'Tis certain, many of the Antients underſtood *Gihon* to be the *Nile*, particularly the Author of *Eccluſ.* Ch. xxiv. 27. and *Ludolphus* obſerves, that the *Nile* is now called by that Name in the *Æthiopick* Language.

How canſt thou ſay, I am not polluted, I have not gone after Baalim?] The *Jews*, it ſeems, had found out Diſtinctions, whereby to reconcile the Worſhip of the true God, with thoſe religious Rites which they paid to the Deities of the Heathen, called here *Baalim*. Theſe they pretended were only inferior *Dæmons* or Spirits, or the Souls of Men departed, and might be worſhipped in Subordination to the Supreme Being. The Word *Baalim* anſwers in the *Hebrew* to Κύριοι πολλοὶ, 1 *Cor.* viii. 5. whom St. *Paul* mentions as the Inferior Deities of the Heathen.

All they that ſeek her, will not weary themſelves; in her Month they ſhall find her] The Hunters know the Seaſons of catching theſe Creatures (the *Dromedary* and the *wild Aſs*) and never try to take them but in a proper Time. And it is as much in vain to offer any Arguments to this People, to reclaim them from their eager Purſuit after Idolatry. The Time of Affliction is the only Seaſon when they will hearken to God's Voice; ſee Ver. 27. and *Hoſ.* v. 15.

With-hold thy Foot from being unſhod, and thy Throat from Thirſt] Do not wear out thy Shoes, or Sandals, and expoſe thyſelf to Thirſt and Wearineſs, in undertaking long Journeys, to make new Alliances with Idolaters. Some think in theſe Expreſſions, their perſiſting in Idolatry is compared to the Lewdneſs of common Harlots, and the Sottiſhneſs of an habitual Drunkard. Compare *Ezek.* xvi. 25. *Deut.* xxix. 19.

CHAP. III.

Under the Metaphor of a Woman's being falſe to her Huſband, God ſets forth the Idolatry of Iſrael *and* Judah; *earneſtly exhorts them to Repentance, and promiſes thereupon to receive them into Favour.*

Ver. 1. THEY ſay, If a man put away his wife, and ſhe go from him, and become another mans, ſhall he return unto her again? ſhall not that land be greatly polluted; but thou haſt played the harlot with many lovers;

lovers; yet return again to me, ſaith the Lord.
2 Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with: in the ways haſt thou ſat for them, as the Arabian in the wilderneſs, and thou haſt polluted the land with thy whoredoms, and with thy wickedneſs.
3 Therefore the ſhowers have been with-holden; and there hath been no latter rain, and thou hadſt a whores forehead, thou refuſedſt to be aſhamed. 4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth? 5 Will he reſerve *his anger* for ever? will he keep *it* to the end? Behold thou haſt ſpoken and done evil things as thou couldeſt.
6 The Lord ſaid alſo unto me in the days of Joſiah the king, Haſt thou ſeen *that* which backſliding Iſrael hath done? ſhe is gone up upon every high mountain, and under every green tree, and there hath played the harlot. 7 And I ſaid after ſhe had done all theſe *things*, Turn thou unto me; but ſhe returned not; and her treacherous ſiſter Judah ſaw *it*. 8 And I ſaw, when for all the cauſes whereby back-ſliding Iſrael committed adultery, I had put her away, and given her a bill of divorce: yet her treacherous ſiſter Judah feared not, but went and played the harlot alſo. 9 And it came to paſs through the lightneſs of her whoredom, that ſhe defiled the land, and committed adultery with ſtones and with ſtocks. 10 And yet for all this her treacherous ſiſter Judah hath not turned unto me with her whole heart, but feignedly, ſaith the Lord. 11 And the Lord ſaid unto me, The back-ſliding Iſrael hath juſtified herſelf more than treacherous Judah. 12 Go, and proclaim theſe words toward the north, and ſay, Return thou back-ſliding Iſrael, ſaith the Lord, *and* I will not cauſe mine anger to fall upon you: for I *am* merciful, ſaith the Lord, *and* I will not keep *anger* for ever. 13 Only acknowledge thine iniquity that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy ways to the ſtrangers under every green tree, and ye have not obeyed my voice, ſaith the Lord. 14 Turn, O backſliding children, ſaith the Lord, for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion, 15 And I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding. 16 And it ſhall come to paſs when ye be multiplied and increaſed in the land; in thoſe days ſaith the Lord, they ſhall ſay no more, The ark of the covenant of the Lord: neither ſhall it come to mind, neither ſhall they remember it, neither ſhall they viſit *it*, neither ſhall *that* be done any more. 17 At that time they ſhall call Jeruſalem the throne of the Lord, and all the nations ſhall be gathered unto it, to the name of the Lord, to Jeruſalem: neither ſhall they walk any more after the imagination of their evil heart. 18 In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers. 19 But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? and I ſaid, Thou ſhalt call me, My father, and ſhalt not turn away from me. 20 Surely *as* a wife treacherouſly departeth from her huſband, ſo have you dealt treacherouſly with me, O houſe of Iſrael, ſaith the Lord. 21 A voice was heard upon the high places, weeping *and* ſupplications of the children of Iſrael: for they have perverted their way, *and* they have forgotten the Lord their God. 22 Return ye backſliding children, *and* I will heal your backſlidings: behold, we come unto thee, for thou *art* the Lord our God. 23 Truly in vain *is ſalvation hoped for* from the hills, *and from* the multitude of mountains: truly the Lord our God *is* the ſalvation of Iſrael. 24 For ſhame hath devoured the labour of our fathers from our youth; their flocks and their herds, their ſons and their daughters. 25 We lie down in our ſhame, and our confuſion covereth us: for we have ſinned againſt the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the Lord our God.

Shall not the Land be greatly polluted] The Word allude to *Deut.* xxiv. 4. where it is ſaid, That if a M take her to Wife again, who had been divorced fr him, it is *ſuch an Abomination as cauſeth the Land ſin.* Such a Practice would give Encouragement to *Community of Wives*, which muſt produce all mann of Uncleanneſs and Confuſion.

There hath been no latter Rain] The Climate *Judea* wanted Rain at two Seaſons; the firſt was after Seed-time; ſee *Iſa.* xxx. 23. called the *fir Rain*; the other not long before Harveſt, called *latter Rain*, Joel ii. 23. compared with *Amos* iv. 7.

Go, proclaim theſe Words towards the North, and Return thou backſliding Iſrael] The Sins of the Tribes being attended with more favourable Circu ſtances than that of *Judah*, the Prophet is comman to call them to Repentance, with Promiſes of Par In order to this End, he is bid to direct his Spe northwards, *i. e.* towards *Aſſyria* and *Media*, whit the Ten Tribes were carried away captive, wh Countries lay North of *Judea*; ſee Ver. 18. and Ch 9, 41. compared with Ch. li. 11, 27. The Reſtorat of *Iſrael*, as diſtinct from *Judah*, is the Subject of veral other Prophecies.

And I will take you one of a City, and two of a mily, and bring you to Zion] The Word *Family* is equivalent to a Country or Kingdom: Compare i. 15. *Zech.* xiv. 17, 18. Some expound the Words this Senſe; Altho' there be but one of you in a C or two in a Country, I will not leave thoſe beh but will give them a Share in the great Reſtoration their Brethren: Compare *Iſa.* xxvii. 11. Others f poſe, that the Words relate to their Return from *bylon*, when the whole Congregation was but *Forty thouſand three hundred and ſixty, beſide their Servan* Ezra ii. 64. a ſmall Number in Compariſon of th that ſtaid behind. But I conceive, ſays *Lowth*, this Verſe, as well as the Context, relates to the ge ral Reſtoration of the *Jews*, yet to come; and import, that there ſhall be but a few of the *Jews* in C pariſon, to whom this Promiſe ſhall belong, viz. t who are elſewhere called the *Remnant*. See *Iſa.* iv. 2. x. 22. and compare *Ezek.* xx. 38. *Zech.* 8, 9.

A goodly Heritage of the Hoſts of Nations] Words may be rendered *a goodly Heritage of the D of Nations*, taking *Tſebaoth* [Hoſt] as the ſame in S with *Tſebi*, the foregoing Word, and as a Deriva from the *Chaldee* Word *Tſeba*, which ſignifies *to d* Dan. v. 19. vii. 19. This Senſe the *Chaldee* Paraph follows. If we take *Tſebaoth* in the uſual Senſe w our Tranſlators follow, the Phraſe will import Land which the Armies of the *Gentiles* are to poſſe the latter Times, to which this Prophecy relates: *Ezek.* xxxviii. 8. when, according to our Saviour's diction, *Jeruſalem ſhall be troden down of the Gen*

Luke xxi. 24. But after all, I am apt to think, says *Lowth*, that the *Septuagint* have hit upon the true Senſe of this Place, who render it, *The Inheritance of the Almighty God of the Nations*; taking the Word *Tſebi*, for a Title belonging to God, denoting his ſuperlative Excellence. The Word is us'd in a Senſe near a-kin to this, 2 *Sam.* i. 19. where it denotes the Royal Dignity of *Saul*. A great Regard is to be paid to the Authority of that Verſion, becauſe the Compilers of it had better Opportunities of knowing the Extent of the *Hebrew* Language, than we can have at this Diſtance, and might have very good Reaſons for rendering ſome Words in a ſingular and unuſual Signification, and ſuch a one as the latter *Rabbins* and *Lexicographers* have not obſerved. Upon theſe Grounds, Biſhop *Pearſon*, Dr. *Pocock*, and other learned Men, juſtify ſeveral Paſſages in that Tranſlation, which are cited in the *New Teſtament*, and ſhew, that the Senſe of the Original is truly expreſſed by it.

From the 21ſt and following Verſes, the Diſperſion of the *Jews* is charged upon their Idolatry, and their Converſion expreſſed by their deſerting and renouncing that Sin. From whence, and the like Paſſages, *they* conclude, that their preſent forlorn Condition is not to be aſcribed to their rejecting the true *Meſſias*, as we *Chriſtians* believe. This Objection *Lowth* thus anſwers.

1. That the Prophecies belonging to this Matter, which were uttered near the Times of the *Babyloniſh* Captivity, or before the People's Return from it, do so intermix the Promiſes relating to their firſt or ſecond Reſtoration, that it is no eaſy Matter to diſcern the Tranſition from one to the other. The like Ambiguity may be obſerved in many Prophecies, relating to the Firſt and Second Coming of the *Meſſias*. And we may aſſign a ſufficient Reaſon, why the Prophecies that treat of the firſt and ſecond Diſperſion of the *Jews* ſhould be deliver'd in ſuch doubtful Expreſſions, viz. Becauſe it would have diſcouraged the *Jews* from returning out of *Babylon* into their own Country, if any antienter Prophecies had given them a diſtinct Account of a ſecond Diſperſion of their Nation, and of the Cauſe of ſo dreadful a Calamity.

But, *Secondly*, We may obſerve that ſome Prophecies in the *Old Teſtament*, do plainly aſcribe the Deſtruction of the *Jewiſh* Church and Nation to their rejecting and putting to Death the *Meſſias*: To this Purpoſe thoſe Words of *Moſes* are remarkable, *Deut.* xviii. 19. *It ſhall come to paſs, that every Soul that will not hear that Prophet, ſhall be deſtroyed from among the People*, St. *Peter* explains the Senſe of that Prophecy, *Acts* iii. 23. *Daniel* expreſly aſſigns their Sin of *cutting off the Meſſias*, as the Cauſe of the Deſtruction of their City and Temple, *Deut.* ix. 26. And *Zechary*, who lived after the People's Return from their firſt Captivity, deſcribes the Mourning of the whole Nation for their Sin of *piercing* or crucifying, as a Preparative to their general Reſtoration, *Zech.* xii. 10. xiii. 1. which Repentance of theirs is only expreſſed in general Terms by our Prophet at the 21ſt Verſe of this Chapter, and Ch. xxxi. 9.

CHAP. IV.

Exhortation to Repentance. A Deſcription of the Miſeries of Judea, *when it ſhould be made the Seat of War.*

V. 1. IF thou wilt return, O Iſrael, ſaith the Lord, return unto me: and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove. 2 And thou ſhalt ſwear, The Lord liveth, in truth, in judgment, and in righteouſneſs; and the nations ſhall bleſs themſelves in him, and in him ſhall they glory. 3 For thus ſaith the Lord to the men of Judah and Jeruſalem, Break up your fallow-ground, and ſow not among thorns. 4 Circumciſe yourſelves to the Lord, and take away

the foreſkins of your heart, ye men of Judah, and inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench *it*, becauſe of the evil of your doings. 5 Declare ye in Judah, and publiſh in Jeruſalem, and ſay, Blow ye the trumpet in the land: cry, gather together, and ſay, Aſſemble yourſelves, and let us go into the defenced cities. 6 Set up the ſtandard towards Zion: retire, ſtay not; for I will bring evil from the north, and a great deſtruction. 7 The lion is come up from his thicket, and the deſtroyer of the Gentiles is on his way; he is gone forth from his place to make thy land deſolate, *and* thy cities ſhall be laid waſte, without an inhabitant. 8 For this gird you with ſackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us. 9 And it ſhall come to paſs at that day, ſaith the Lord, *that* the heart of the king ſhall periſh, and the heart of the princes: and the prieſts ſhall be aſtoniſhed, and the prophets ſhall wonder. 10 Then ſaid I, Ah Lord God, ſurely thou haſt greatly deceived this people, and Jeruſalem, ſaying, Ye ſhall have peace; whereas the ſword reacheth unto the ſoul. 11 At that time ſhall it be ſaid to this people, and to Jeruſalem, A dry wind of the high places in the wilderneſs toward the daughter of my people, not to fan, nor to cleanſe, 12 *Even* a full wind from thoſe *places* ſhall come unto me: now alſo will I give ſentence againſt them. 13 Behold, he ſhall come up as clouds, and his chariots *ſhall be* as a whirlwind: his horſes are ſwifter than eagles: wo unto us, for we are ſpoiled. 14 O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved: how long ſhall thy vain thoughts lodge within thee? 15 For a voice declareth from Dan, and publiſheth affliction from mount Ephraim. 16 Make ye mention to the nations, behold, publiſh againſt Jeruſalem, *that* watchers come from a far country, and give out their voice againſt the cities of Judah. 17 As keepers of a field are they againſt her round about; becauſe ſhe hath been rebellious againſt me, ſaith the Lord. 18 Thy way and thy doings have procured theſe *things* unto thee, this *is* thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart. 19 My bowels, my bowels, I am pained at my very heart, my heart maketh a noiſe in me, I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war. 20 Deſtruction upon deſtruction is cried, for the whole land is ſpoiled: ſuddenly are my tents ſpoiled, *and* my curtains in a moment. 21 How long ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet? 22 For my people *is* fooliſh, they have not known me, they *are* ſottiſh children, and they have none underſtanding: they *are* wiſe to do evil, but to do good they have no knowledge. 23 I beheld the earth, and lo, *it was* without form and void: and the heavens, and they *had* no light. 24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly. 25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled. 26 I beheld, and lo, the fruitful place *was* a wilderneſs, and all the cities thereof were broken down at the preſence of the Lord, *and* by his fierce anger. 27 For thus

hath the Lord said, The whole land shall be desolate; yet will I not make a full end. 28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it. 29 The whole city shall flee, for the noise of the horsmen and bowmen, they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein. 30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thy self with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair, *thy* lovers will despise thee, they will seek thy life. 31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion: *that* bewaileth herself, *that* spreadeth her hands, *saying*, Wo *is* me now, for my soul is wearied because of murderers.

The four first Verses should have been joined to the former Chapter, as being a Continuation of the same Subject.

Blow ye the Trumpet in the Land, &c] The Prophet here begins a new Discourse, and describes the dreadful Preparations for War, such as *blowing a Trumpet*, and *setting up a Standard*, for the assembling Men together, in order to their leaving the open Country, and retiring with their Families and Goods into the defended Cities, both for their own Safety; and that they might maintain those Garrisons against the Power of the Enemy.

A Lion is come up from his Thicket, and the Destroyer of the Gentiles is on his Way] *Nebuchadnezzar* King of *Babylon*, compare Ch. v. 6. whose Monarchy is represented by a Lion, *Dan.* vii. 4. He is called here *the Destroyer of the Gentiles*, or rather *Nations*. *Judea*, and all the neighbouring Countries being given up into his Hands by God's Decree; see Ch. xxv. 9. xxvii. 6.

A dry Wind] The same with a *destroying Wind*, Ch. li. 1. an hot pestilential Wind, as the *Arabick* translates it in that Place, which destroys great Multitudes in a Moment, as Travellers relate. The Prophet describes the *Chaldean* Armies invading *Judea*, under the Metaphor of a dry parching Wind, which blasts the Fruits of the Earth, withers the Leaves upon the Trees, and makes every Thing look naked and bare.

For a Voice declareth from Dan, and publisheth Affliction from Mount Ephraim] The Rumour of the Enemies Approach is heard first from *Dan*, which being the most northern Part of *Judea*, was first of all invaded; see Ch. viii. 16. And the evil Tidings still increase, as the Army marcheth forward toward *Jerusalem*, by the Way of Mount *Ephraim*.

That Watchers came from a far Country, and give out their Voice against the Cities of Judah] The Use of Scouts or Watchers, is to warn Men of the Approach of the Enemy: See Ch. vi. 17. But here the Prophet, by way of *Irony*, calls the *Chaldean* Army by that Name, whose Business it would be to beleaguer the Cities of *Judah*, and take Care that no Body should escape out of their Hands. And as the Watchmen use to lift up their Voice, to give Notice of approaching Danger; so these should make a great Noise, but it should be to encourage one another to fall on their Adversaries, and subdue whatever opposes them.

I beheld the Earth, and lo, it was without Form, and void, &c.] The whole Face of Nature looks dismal, the Inhabitants of the Land and their Houses, together with the Fruits of the Earth, are destroyed by the War; the Birds of the Air, and the Beasts of the Field, are consumed by the Famine: Compare C vii. 20. ix. 10. xii. 4. xiv. 2, &c. *Hos.* iv. 3. So th the Country looks as if it were reduced to its prim tive *Chaos*. Compare *Gen.* i. 2. The Heavens are c vered with Darkness, and the Mountains tremble the Wrath of the Almighty. The Prophet often d scribes God's Judgments upon a Land or Nation, if the whole Frame of Nature were in a State of D solution, because these particular Judgments are as Earnest of the General Judgment. See *Isa.* v. 25, 3 xiii. 10.

CHAP. V.

A vehement Expostulation with the Jews, *for t manifold Corruption of their Manners, and t Disorders both of their Civil and Ecclesiastic Government; for which they are threatened wi the Invasion of the* Chaldeans.

Ver. 1. RUN ye to and fro through t streets of Jerusalem, and see no and know, and seek in the broad places there if ye can find a man, if there be *any* that exec teth judgment, that seeketh the truth, and will pardon it. 2 And though they say, T Lord liveth, surely they swear falsly. 3 Lord, *are* not thine eyes upon the truth? th hast stricken them, but they have not grieved thou hast consumed them, *but* they have refus to receive correction: they have made their fac harder than a rock, they have refused to retur 4 Therefore I said, Surely these *are* poor, th are foolish: for they know not the way of t Lord, *nor* the judgment of their God. 5 I w get me unto the great men, and will speak un them; for they have known the way of the Lor *and* the judgment of their God: but these ha altogether broken the yoke, *and* burst the bond 6 Wherefore a lion out of the forest shall sl them, *and* a wolf of the evenings shall spo them, a leopard shall watch over their cities every one that goeth out thence shall be torn pieces: because their transgressions are many and their backslidings are increased. 7 How sh I pardon thee for this? thy children have for ken me, and sworn by *them that are* no gods when I had fed them to the full, they then com mitted adultery, and assembled themselves troops in the harlots houses. 8 They were fed horses in the morning: every one neighed ter his neighbours wife. 9 Shall I not visit f these *things!* saith the Lord: and shall not m soul be avenged on such a nation as this? Go ye up upon her walls, and destroy, but mak not a full end: take away her battlements, f they *are* not the Lords. 11 For the house Israel, and the house of Judah have dealt ve treacherously against me, saith the Lord. 12 Th have belied the Lord, and said, *It is* not he, ne ther shall evil come upon us, neither shall see sword nor famine: 13 And the prophe shall become wind, and the word *is* not in them thus shall it be done unto them. 14 Wherefo thus saith the Lord God of hosts, Because speak this word, behold, I will make my wor in thy mouth fire, and this people wood, and shall devour them. 15 Lo, I will bring a n tion upon you from far, O house of Israel, sa the Lord: it *is* a mighty nation, it *is* an anci nation, a nation whose language thou know not, neither understandest what they say. Th

Their quiver *is* as an open ſepulchre, they *are* all mighty men. 17 And they ſhall eat up thine harveſt, and thy bread, *which* thy ſons and thy daughters ſhould eat: they ſhall eat up thy flocks and thine herds; they ſhall eat up thy vines and thy fig-trees: they ſhall impoveriſh thy fenced cities wherein thou truſtedſt, with the ſword. 18 Nevertheleſs in thoſe days, ſaith the Lord, I will not make a full end with you. 19 And it ſhall come to paſs when ye ſhall ſay, Wherefore doth the Lord our God all theſe *things* unto us? then ſhalt thou anſwer them, Like as ye have forſaken me, and ſerved ſtrange gods in your land; ſo ſhall ye ſerve ſtrangers in a land *that is* not yours. 20 Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying, 21 Hear now this, O fooliſh people, and without underſtanding, which have eyes and ſee not, which have ears and hear not: 22 Fear ye not me? ſaith the Lord: will ye not tremble at my preſence, which have placed the ſand *for* the bound of the ſea, by a perpetual decree that it cannot paſs it; and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it? 23 But this people hath a revolting and a rebellious heart: they are revolted and gone. 24 Neither ſay they in their heart, Let us now fear the Lord our God that giveth rain, both the former and the latter in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt. 25 Your iniquities have turned away theſe *things*, and your ſins have withholden good *things* from you. 26 For among my people are found wicked *men:* they lay wait as he that ſetteth ſnares, they ſet a trap, they catch men. 27 As a cage is full of birds, ſo *are* their houſes full of deceit: therefore they are become great, and waxen rich. 28 They are waxen fat, they ſhine: yea, they overpaſs the deeds of the wicked: they judge not the cauſe, the cauſe of the fatherleſs, yet they proſper: and the right of the needy do they not judge. 29 Shall I not viſit for theſe *things?* ſaith the Lord: ſhall not my ſoul be avenged on ſuch a nation as this? 30 A wonderful and horrible thing is committed in the land. 31 The prophets prophеſy falſly, and the prieſts bear rule by their means, and my people love *to have* it ſo: and what will ye do in the end thereof?

Go ye up upon her Walls, &c.] God gives a Commiſſion to the *Chaldeans* to beſiege and take *Jeruſalem*. The Sins it hath been guilty of make him diſown the Relation he formerly did bear to it; and he now declares, that he hath now put it out of his Protection, and deliver'd it up to the Will of his Enemies.

And the Prophets ſhall become Wind, &c.] They encourage the People to deſpiſe God's Meſſages by his Prophets, telling them that the Prophets and their Words are no better than Wind and Vanity, and that their Prophecies, being nothing but their own Imaginations, ſhall return upon their own Heads, and they ſhall feel the Judgments themſelves which they threaten others.

It is an antient Nation] *Babylon* was built about an hundred Years after the Flood; and in a little Time after *Nimrod* erected a Kingdom there; whereupon that Country is called *the Land of Nimrod*, Mic. v. 6.

Their Quiver is an open Sepulchre] All their Arrows will do Execution; ſo that their Quiver may be look'd upon as a common Grave to their Enemies.

Which have Eyes and ſee not, which have Ears and hear not] Who make no Uſe of the Senſes and Underſtanding which God hath given them. See *Iſa.* vi. 9.

Which have placed Sand for a Bound to the Sea, by a perpetual Decree, &c.] The keeping the Waters within Bounds, ſo that they cannot overflow the Earth, is often mentioned in Scripture, as an immediate Effect of God's over-ruling Power and Providence: See *Job* xxxviii. 10, 11. *Pſ.* xxxiii. 7. civ. 9. *Prov.* viii. 29. For Water being ſpecifically lighter than the Earth, by the common Laws of Gravitation, it ſhould riſe above it and overflow it. And then the adjuſting the Proportion of the Tides, that they riſe no higher to the Prejudice of the lower Grounds, is another remarkable Inſtance of God's ſpecial Providence.

CHAP. VI.

The Prophet encourages the Chaldeans *to come up and beſiege* Jeruſalem, *as a Place abandoned by God for its Incorrigibleneſs, and given up to the Will of its Enemies.*

Ver. 1. O Ye children of Benjamin, gather yourſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in Tekoa: and ſet up a ſign of fire in Beth-haccerem: for evil appeareth out of the north, and great deſtruction. 2 I have likened the daughter of Zion, to a comely and delicate *woman*. 3 The ſhepherds with their flocks ſhall come unto her: they ſhall pitch *their* tents againſt her round about: they ſhall feed every one in his place. 4 Prepare ye war againſt her: ariſe and let us go up at noon: wo unto us, for the day goeth away, for the ſhadows of the evening are ſtretched out. 5 Ariſe, and let us go by night, and let us deſtroy her palaces. 6 For thus hath the Lord of hoſts ſaid, Hew ye down trees, and caſt a mount againſt Jeruſalem: this *is* the city to be viſited, ſhe *is* wholly oppreſſion in the midſt of her. 7 As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſs: violence and ſpoil is heard in her, before me continually *is* grief and wounds. 8 Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee: leſt I make thee deſolate, a land not inhabited. 9 Thus ſaith the Lord of hoſts, They ſhall throughly glean the remnant of Iſrael as a vine: turn back thine hand as a grape-gatherer into the baſkets. 10 To whom ſhall I ſpeak and give warning, that they may hear? behold their ear *is* uncircumciſed, and they cannot hearken: behold, the word of the Lord is unto them a reproach: they have no delight in it. 11 Therefore I am full of the fury of the Lord: I am weary with holding in: I will pour it out upon the children abroad, and upon the aſſembly of young men together: for even the huſband with the wife ſhall be taken, the aged with *him that is* full of days. 12 And their houſes ſhall be turned unto others, *with their* fields and wives together: for I will ſtretch out my hand upon the inhabitants of the land, ſaith the Lord. 13 For from the leaſt of them even unto the greateſt of them, every one *is* given to covetouſneſs; and from the prophet even unto the prieſt, every one dealeth falſly. 14 They have healed alſo the hurt *of the daughter* of my people ſlightly, ſaying, Peace, peace, when *there is* no peace. 15 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall fall

among

among them that fall: at the time that I visit them, they shall be cast down, saith the Lord. 16 Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls: but they said, we will not walk *therein*. 17 Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet: but they said, We will not hearken. 18 Therefore hear, ye nations and know, O congregation, what *is* among them. 19 Hear, O earth, behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. 20 To what purpose cometh there to me incense from Sheba? and the sweet cane from a far country? your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me. 21 Therefore thus saith the Lord, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them: the neighbour and his friend shall perish. 22 Thus saith the Lord, Behold, a people cometh from the north-country, and a great nation shall be raised from the sides of the earth. 23 They shall lay hold on bow and spear: they *are* cruel, and have no mercy: their voice roareth like the sea, and they ride upon horses, set in aray as men for war against thee, O daughter of Zion. 24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail. 25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side. 26 O daughter of my people, gird *thee* with sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an holy son, most bitter lamentation: for the spoiler shall suddenly come upon us. 27 I have set thee *for* a tower, *and* a fortress among my people, that thou mayest know and try their way. 28 They *are* all grievous revolters, walking with slanders: *they are* brass and iron, they are all corrupters. 29 The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain; for the wicked are not plucked away. 30 Reprobate silver shall *men* call them, because the Lord hath rejected them.

Blow the Trumpet in Tekoa, and set up a Sign of Fire in Beth-haccerem] The Design of those Signals of War is to assemble Men together, in order to their mutual Defence; but it is in vain to attempt any such Matter, and therefore the only Use that can be made of them, is to give Notice to the People, that they should disperse themselves, and fly from the approaching Enemy. *Beth-haccerem* was a Village between *Jerusalem* and *Tekoa*, as *Jerom* informs us in his *Commentary* upon this Place. The Name of this Village is mentioned *Nehem.* iii. 14.

They have healed also the Hurt of the Daughter of my People slightly, &c.] Instead of making a deep Search into the Corruptions of the People, the true Cause of all their Maladies [compare *Isa.* i. 6.] and applying corrosive Medicines, *i. e.* sharp Reproofs, which might give them a true Sense of the Danger of their Condition, they have used only Lenitives; as if a Surgeon should slightly skin over a Sore that festers underneath, by preaching such Doctrines as might sooth them up in their Sins, and their carnal Security. See Ch. iv. 10. v. 11, 31. xiv. 13. xxiii. 14, 17. xxviii. 2, 3. *Lam.* ii. 14.

To what Purpose cometh there Incense to me from Sheba?] *Sheba* was a Part of *Arabia Felix*, and famous for its Spices and Perfumes: See *Isa.* lx. 6. The Prophet reproves the Hypocrisy of the *Jews*, whereby they sought to cover their inward Corruption by the external Shews of Religion; which the Prophets often declare to be of no Value, when they do not proceed from a devout Mind: See Ch. vii. 21, 22. *Isa.* i. 11.

We may apply to the same Purpose a Story, which *Plato* relates in his *Second Alcibiades*, where he treats of Prayer, or the Worship of God: 'The *Athenians*, 'he tells us, in their Wars with the *Lacedemonians*, 'having received many Defeats, sent a Messenger to 'the Oracle of *Jupiter Hammon*, to ask the Reason 'why they who had erected so many Temples to the 'Gods, and honoured them with so many Oblations 'and Sacrifices, should be less successful than the *Lacedemonians*, who fell much short of them in the 'Particulars? The Oracle returned this Answer: 'I *am better pleased with the Prayers of the* Lacedemo-'nians, *than with all the Oblations of the* Greeks. 'Now the Prayer they made use of, was a short Pe-'tition, in which they begged the Gods to give them 'all good Things so long as they continued virtuous.

I have set thee for a Tower and a Fortress among my People] The Sense would be plainer, if the Words were translated thus, *I have set thee* (in) *a Watch-Tower, and* (in) *a Fortress*, &c. See *Noldius's Concordance*, P. 171. God tells the Prophet, that he had placed him in an high Tower or Fortress: See Ver. 1. to take an Account of the People's Behaviour, and to warn them accordingly.

The Bellows are burnt, &c.] All the Means that can be used to purge this People of their Dross, prove ineffectual; the Wicked are not separated from the Righteous. 'Therefore your City shall be as one common Furnace, wherein you shall be melted down together: See *Ezek.* xxii. 19, &c.

The Lead is consumed in the Fire] Before the Use of Quicksilver was known, they made Use of Lead for the refining their Metals.

Reprobate Silver shall Men call them, because the Lord hath rejected them] As base Money is refused by every one, because it cannot bear the Touchstone, so shall these Hypocrites and Evil-doers be rejected both by God and Man; for none of their Actions will bear the Test of God's Laws, or abide his severe Trial. The Word Ἀδόκιμος, signifies a *Reprobate* in the New *Testament*, in Allusion to this Place; and in pursuance of the same Metaphor, God's Laws and Judgments are often compared to a Refiner's Fire: See *Prov.* xvii. 3. *Isa.* i. 25. *Zech.* xiii. 9. *Mal.* iii. 2, 3. 1 *Pet.* i. 7.

CHAP. VII.

The Prophet reproves the Jews *vain Confidence in the Temple, and the external Observances of Religion, when at the same Time they rejected God's Messages by the Prophets, and defiled themselves with the worst Sorts of Idolatry.*

Ver. 1. THE word that came to Jeremiah from the Lord, saying, 2 Stand in the gate of the Lords house, and proclaim there this word, and say, Hear the word of the Lord, all *ye of* Judah, that enter in at these gates to worship the Lord. 3 Thus saith the Lord of hosts the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. 4 Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord *are* these. 5 For if ye throughly amend your ways, and your doings; if you throughly execute judgment between a man and his neighbour; 6 [illegible] not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods, to your

Then will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever. 8 Behold, ye truſt in lying words, that cannot profit. 9 Will ye ſteal, murder, and commit adultery, and ſwear falſly, and burn incenſe unto Baal, and walk after other gods whom ye know not; 10 And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations? 11 Is this houſe, which is called by my name, become a den of robbers in your eyes? behold, even I have ſeen *it*, ſaith the Lord. 12 But go ye now unto my place which *was* in Shiloh, where I ſet my name at the firſt, and ſee what I did to it, for the wickedneſs of my people Iſrael. 13 And now becauſe ye have done all theſe works, ſaith the Lord, and I ſpeak unto you, riſing up early, and ſpeaking, but ye heard not; and I called you, but ye anſwered not: 14 Therefore will I do unto *this* houſe which is called by my name, wherein ye truſt, and unto the place which I gave to you, and to your fathers, as I have done to Shiloh. 15 And I will caſt you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim. 16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercеſſion to me; for I will not hear thee. 17 Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem? 18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger. 19 Do they provoke me to anger? ſaith the Lord: *do they* not *provoke* themſelves to the confuſion of their own faces? 20 Therefore thus ſaith the Lord God, Behold, mine anger and my fury ſhall be poured out upon this place, upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched. 21 Thus ſaith the Lord of hoſts the God of Iſrael, Put your burnt-offerings unto your ſacrifices, and eat fleſh. 22 For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or ſacrifices. 23 But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. 24 But they hearkened not, nor inclined their ear, but walked in the counſels *and* in the imagination of their evil heart, and went backward and not forward. 25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even ſent unto you all my ſervants the prophets, daily riſing up early, and ſending *them*. 26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck, they did worſe than their fathers. 27 Therefore thou ſhalt ſpeak all theſe words unto them, but they will not hearken to thee: thou ſhalt alſo call unto them, but they will not anſwer thee. 28 But thou ſhalt ſay unto them, This is a nation, that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is periſhed, and is cut off from their mouth. 29 Cut off thine hair, O *Jeruſalem*, and caſt *it* away, and take up a lamentation on high places; for the Lord hath rejected and forſaken the generation of his wrath. 30 For the children of Judah have done evil in my ſight, ſaith the Lord: they have ſet their abominations in the houſe which is called by my name to pollute it. 31 And they have built the high places of Tophet, which *is* in the valley of the ſon of Hinnom, to burn their ſons and their daughters in the fire, which I commanded *them* not, neither came it into my heart. 32 Therefore behold, the days come, ſaith the Lord, that it ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter: for they ſhall bury in Tophet, till there be no place. 33 And the carcaſes of this people ſhall be meat for the fowls of the heaven, and for the beaſts of the earth, and none ſhall fray *them* away. 34 Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride: for the land ſhall be deſolate.

To make Cakes to the Queen of Heaven] As the *Gentiles* offer'd to the Moon, at the firſt Appearance of the New Moon, which Cuſtom Dr. *Spencer* proves out of *Herodotus* and *Lucian*: The Word *Melecheth* may ſignify all the Hoſt of Heaven, compare Ch. xix. 13.

Put your Burnt-offerings to your Sacrifices, and eat Fleſh] The Burnt-offerings, after they were flayed, were to be conſumed wholly upon the Altar, *Lev.* i. 9. whereas in the Sacrifices of the Peace-Offerings, only the Fat was burnt upon the Altar, the Remainder belonged partly to the Prieſt, and the reſt was ſpent in a religious Entertainment. See *Lev.* vii. 29—34. *Deut.* xii. 11, 12. Here the Prophet tells the *Jews*, they may if they pleaſe, eat the Fleſh of their Burnt-offerings, as well as of their Peace-offerings, for God will accept neither of them from their Hands: See Ch. vi. 20. and look upon them only as common Meats; compare *Hoſ.* viii. 13.

For I ſpake not to your Fathers — Burnt-offerings or Sacrifices: But this Thing commanded I them, ſaying, Obey my Voice, &c.] It is a Way of ſpeaking uſual in Scripture, to expreſs the Preference which is due to one Thing above another, in Terms which expreſs the rejecting of that which is leſs worthy; and thus, ſays *Lowth*, I conceive we are to underſtand the Text here, in Correſpondence with the parallel Place of *Hoſea*, Ch. vi. 6. *I will have Mercy and not Sacrifice.* The Words in both Places implying, That God always laid a greater Streſs upon ſincere Obedience, than on external Obſervances, and deſigned the latter as ſo many Mounds and Fences to guard and preſerve the former. And thus much *Maimonides* himſelf grants. But ſeveral of the Fathers infer from this Text, That God never gave any Command to the *Jews* about Sacrifices, till after they had defiled themſelves with Idolatry, by offering Sacrifices to the Golden Calf. See *Juſtin Martyr* and *Irenæus*.

Cut off thy Hair, O Jeruſalem] This was commonly practiſed in Times of great Sorrow and Mourning: See Ch. xlvii. 5. xlviii. 7.

Which I commanded them not, neither came it into my Heart] On the contrary, I expreſſed the greateſt Deteſtation againſt this Practice, and forbad it under the ſevereſt Penalties: Compare Ch. xxxii. 35. and *Levit.* xx. 1—5. The Words are ſpoken by the Figure called *Meiôſis*, by which a great deal more is implied than is expreſſed; a Way of ſpeaking frequent in Scripture: See *Deut.* xvii. 3. where the Text, ſpeaking of the Worſhip of Heaven, adds, *which I have not commanded*; the Meaning is, I expreſly forbad it. So God, reproving the Idolatry of the *Jews*, ſaith, *They chooſe Things wherein I delighted not*; that is, which I utterly abhorred, *Iſa.* lxv. 12. and *Jer.* ii. 8. calls Idols, *Things*

that do not profit; that is, whoſe Worſhip is not only inſignificant, but likewiſe extremely hurtful and dangerous. By the ſame Figure we are to expound theſe Expreſſions, *a falſe Ballance is not good*, Prov. xx. 23. and *To have Reſpect of Perſons is not good*, Ch. xxviii. 21. that is, is very wicked. St. *Paul* expreſſes the vileſt Sins, by calling them *Things which are not convenient*, Rom. i. 28. Therefore they put a very falſe Gloſs upon this Text, that would infer from it, that nothing is to be uſed in God's Worſhip, but what is expreſly commanded in his Word.

It ſhall no more be called Tophet —— but the Valley of Slaughter: For they ſhall bury in Tophet, 'till there be no Place] King *Joſiah* firſt of all *defiled* this Place, as the Text ſpeaks, 2 *Kings* xxiii. 10. that is, polluted, or unconſecrated it, by burying dead Bodies in it; compare Ver. 15. of that Chapter. And afterwards when great Numbers died in the Siege of *Jeruſalem*, and the Famine that follow'd upon it, it became a common Burying-place of the *Jews*: See Ch. xix. 6. whereby was fulfilled that Prophecy of *Ezekiel*, Ch. vi. 5. *I will lay the dead Carcaſſes of the Children of Iſrael before their Idols.* Compare *Levit.* xxvi. 30. *Ezek.* vi. 4, 5, 13.

CHAP. VIII.

The Prophet upbraids the Obſtinacy and Incorrigibleneſs of the People, and bewails the grievous Judgments which God had pronounced againſt them in general.

Ver. 1. AT that time, ſaith the Lord, they ſhall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem out of their graves. 2 And they ſhall ſpread them before the ſun, and the moon, and all the hoſt of heaven whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped: they ſhall not be gathered, nor be buried, they ſhall be for dung upon the face of the earth. 3 And death ſhall be choſen rather than life, by all the reſidue of them that remain of this evil family, which remain in all the places whither I have driven them, ſaith the Lord of hoſts. 4 Moreover, thou ſhalt ſay unto them, Thus ſaith the Lord, Shall they fall, and not ariſe? ſhall he turn away, and not return? 5 Why *then* is this people of Jeruſalem ſlidden back, by a perpetual backſliding? they hold faſt deceit, they refuſe to return. 6 I hearkened and heard, *but* they ſpake not aright: no man repented him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battle. 7 Yea, the ſtork in the heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming, but my people know not the judgment of the Lord. 8 How do ye ſay, We *are* wiſe, and the law of the Lord *is* with us? Lo, certainly in vain made he *it*, the pen of the ſcribes *is* in vain. 9 The wiſe *men* are aſhamed, they are diſmayed and taken; lo, they have rejected the word of the Lord, and what wiſdom *is* in them; 10 Therefore will I give their wives unto others, *and* their fields to them that ſhall inherit *them*: for every one from the leaſt even unto the greateſt is given to covetouſneſs, from the prophet even unto the prieſt, every one dealeth falſly. 11 For they have healed the hurt of the daughter of my people ſlightly, ſaying, Peace, peace, when *there is* no peace. 12 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore ſhall they fall among them that fall: in the time of their viſitation they ſhall be caſt down, ſaith the Lord. 13 I will ſurely conſume them, ſaith the Lord; *there ſhall be* no grapes on the vine, nor figs on the fig tree, and the leaf ſhall fade, and *the things that* I have given them, ſhall paſs away from them. 14 Why do we ſit ſtill? aſſemble yourſelves, and let us enter into the defenced cities, and let us be ſilent there: for the Lord our God hath put us to ſilence, and given us water of gall to drink, becauſe we have ſinned againſt the Lord. 15 We looked for peace, but no good *came*: and for a time of health, and behold trouble. 16 The ſnorting of his horſes was heard from Dan: the whole land trembled at the ſound of the neighing of his ſtrong ones, for they are come and have devoured the land, and all that is in it, the city and thoſe that dwell therein. 17 For behold, I will ſend ſerpents, cockatrices among you, which *will* not *be* charmed, and they ſhall bite you, ſaith the Lord. 18 *When* I would comfort myſelf againſt ſorrow, my heart *is* faint in me. 19 Behold, the voice of the cry of the daughter of my people, because of them that dwell in a far country: *Is* not the Lord in Zion? *is* not her king in her? why have they provoked me to anger with their graven images, *and* with ſtrange vanities? 20 The harveſt is paſt, the ſummer is ended, and we are not ſaved. 21 For the hurt of the daughter of my people am I hurt, I am black; aſtoniſhment hath taken hold on me. 22 *Is there* no balm in Gilead; *is there* no phyſician there? why then is not the health of the daughter of my people recovered?

At that Time they ſhall bring out the Bones of the Kings of Judah, &c.] When the City ſhall be taken and expos'd to the Rage of the *Chaldean* Army, they ſhall break open the Monuments of Kings, Princes and Great Men, hoping to find ſome Treaſure there; as *Joſephus* tells us, immenſe Riches were depoſited in *David*'s Sepulchre by his Son *Solomon*, which were never taken away till *Hircanus*'s Time.

The Pen of the Scribe is in vain] The Title *Scribe*, as applied to the Skill of Tranſcribing or Interpreting the Law, is firſt given to *Ezra*, Ez. vii. 6. who was not merely a Copier of the Law, but likewiſe an Explainer of the Difficulties of it: See Neh. viii. 9, 13. And 'tis likely none made it their Buſineſs to write Copies of the Law, but thoſe who were well verſed in the Study of it, which would beſt ſecure them from committing Miſtakes in their Copies; from hence the Word ſignifies in the New *Teſtament*, thoſe who were learned in explaining the Law, and anſwering the Difficulties ariſing, concerning the Senſe of it. The *Greek* Word γραμματεὺς ſignifies a *learned Man*, Ecclus. x. 5. xxxviii. 24. and is ſo tranſlated by our Interpreters in the latter of the two Places. And the *Chaldee Paraphraſt* often interprets the *Hebrew* Word *Nabi*, Prophet, by the *Chaldee Saphar*, a Scribe.

The Expreſſion in the Text may relate to the Answers which thoſe who were ſkilful in expounding the Law, gave in Writing, when they were conſulted in any difficult Caſe. Compare Chap. xviii. 18.

Let us enter into the defenced Cities, and let us be ſilent there, &c.] This ſeems to be ſpoken in the Perſon of the People, who lived in open Towns and Villages, exhorting one another to repair to *Jeruſalem*, and other fortified Places, to ſeek for Quiet and Refuge there. Where the Prophet had before, Ch. vi. 1. exhorted the Inhabitants of *Jeruſalem* to flee even from thence. To this the Prophet replies in the following Part of the Verſe. That God had indeed *put them to Silence* in another Senſe than they meant; that is, he had taken away all their Strength, and left them to be deſtroyed by their Enemies; for ſo *to put to Silence* often ſignifies: See Ch. xlvii. 5. li. 6. *Iſa.* xv. 1. *Hoſ.* x. 7. *Obad.* Ver. 5. where the Word is render'd *cut off*, in our Bibles.

For, behold, I will ſend Serpents, Cockatrices among you, which will not be charmed] Such Enemies as you ſhall not be able to ſoften by any Entreaties you can uſe. It is a received Opinion, and that atteſted by many Travellers, and other Writers, that there are Methods of charming venemous Creatures, that they ſhall not bite or hurt thoſe that come near them. The Expreſſion here alludes to that Tradition as the Words of the *Pſalmiſt* do, *Pſ.* lviii. 5.

Is there no Balm in Gilead, &c.] *Gilead* was famous for Balm or Turpentine (for that is the proper Meaning of the Word *Tſori*) and ſuch like healing Gums. See Ch. xlvi. 11. *Gen.* xxxvii. 25. This made a great many Phyſicians and Surgeons to reſort thither. The Prophet applies this metaphorically to the State of the *Jews*, which was all over corrupted: Compare *Iſa.* i. 6. and aſks, whether there have been no Methods uſed, to heal theſe mortal Wounds and Diſtempers; or if there have, how comes it to paſs they ſhould have ſo little Succeſs? Implying, that God had ſent his Prophets, as ſo many ſpiritual Phyſicians, and they had given the beſt Advice: But the Fault lay wholly in the Patients themſelves, who refuſed to ſubmit to their Preſcriptions; ſo we may apply the Words ſpoken concerning *Babylon*, Ch. li. 9. to the preſent Caſe. *We would have healed Babylon, but ſhe is not*, or rather, *ſhe would not be healed.* The Words may likewiſe be underſtood of temporal Deliverance to this Purpoſe. Is this People forſaken both of God and Men, that there is no Remedy left for their Deliverance? Ch. xxx. 12, 13, 14.

CHAP. IX.

The Prophet bewails the manifold Sins of the Jews, *and threatens God's Judgments, both againſt them, and their neighbouring Countries. He exhorts them to glory in God alone, and not in any worldly Acquiſitions, which are vain and unprofitable.*

1 OH that my head were waters, and
mine eyes a fountain of tears, that
I might weep day and night for the ſlain of the
daughter of my people. 2 Oh that I had in
the wilderneſs a lodging place of way-faring
men, that I might leave my people, and go
from them: for they be all adulterers, an aſſembly of treacherous men. 3 And they bend
their tongues *like* their bow *for* lies: but they are
not valiant for the truth upon the earth; for
they proceed from evil to evil, and they know
not me, ſaith the Lord. 4 Take ye heed every
one of his neighbour, and truſt ye not in any
brother: for every brother will utterly ſupplant,
and every neighbour will walk with ſlanders. 5
And they will deceive every one his neighbour,
and will not ſpeak the truth: they have taught
their tongue to ſpeak lies, *and* weary themſelves
to commit iniquity. 6 Thine habitation *is* in the
midſt of deceit, through deceit they refuſe to
know me, ſaith the Lord. 7 Therefore thus
ſaith the Lord of hoſts, Behold, I will melt
them, and try them; for how ſhall I do for
the daughter of my people? 8 Their tongue
is as an arrow ſhot out, it ſpeaketh deceit: *one*
ſpeaketh peaceably to his neighbour with his
mouth, but in heart he layeth his wait. 9 Shall
I not viſit them for theſe *things?* ſaith the
Lord: ſhall not my ſoul be avenged of ſuch a
nation as this? 10 For the mountains will I
take up a weeping and wailing, and for the habitations of the wilderneſs a lamentation, becauſe
they are burnt up, ſo that none can paſs through
them, neither can *men* hear the voice of the cattel,
both the fowl of the heavens and the beaſts are
fled, they are gone. 11 And I will make Jeruſalem heaps, *and* a den of dragons, and I will
make the cities of Judah deſolate, without an inhabitant. 12 Who *is* the wiſe man that may underſtand this, and *who is he* to whom the mouth
of the Lord hath ſpoken, that he may declare it,
for what the land periſheth, *and* is burnt up like
a wilderneſs that none paſſeth through? 13 And
the Lord ſaith, Becauſe they have forſaken my
law which I ſet before them, and have not
obeyed my voice, neither walked therein; 14
But have walked after the imagination of their
own heart, and after Baalim, which their fathers taught them. 15 Therefore thus ſaith the
Lord of hoſts, the God of Iſrael, Behold, I will
feed them, *even* this people, with wormwood,
and give them water of gall to drink. 16 I
will ſcatter them alſo among the heathen, whom
neither they nor their fathers have known; and
I will ſend a ſword after them, till I have conſumed them. 17 Thus ſaith the Lord of hoſts,
Conſider ye, and call for the mourning-women,
that they may come, and ſend for cunning
women, that they may come. 18 And let them
make haſte and take up a wailing for us, that
our eyes may run down with tears, and our eyelids guſh out with waters. 19 For a voice of
wailing is heard out of Zion, How are we ſpoiled! we are greatly confounded, becauſe we have
forſaken the land, becauſe our dwellings have
caſt *us* out. 20 Yet hear the word of the Lord,
O ye women, and let your ear receive the word
of his mouth, and teach your daughters wailing,
and every one her neighbour lamentation. 21
For death is come up into our windows, *and* is
entred into our palaces, to cut off the children
from without, *and* the young men from the
ſtreets. 22 Speak, Thus ſaith the Lord, Even
the carcaſes of men ſhall fall as dung upon the
open field, and as the handful after the harveſtman, and none ſhall gather *them*. 23 Thus
ſaith the Lord, Let not the wiſe *man* glory in his
wiſdom, neither let the mighty man glory in his
might, let not the rich man glory in his riches.
24 But let him that glorieth, glory in this, that
he underſtandeth and knoweth me, that I *am*
the Lord which exerciſe loving-kindneſs, judgment, and righteouſneſs in the earth: for in theſe
things I delight, ſaith the Lord. 25 Behold,
the days come, ſaith the Lord, that I will puniſh all *them which are* circumciſed with the uncircumciſed. 26 Egypt, and Judah, and Edom,
and the children of Ammon, and Moab, and all
that are in the utmoſt corners, that dwell in the
wilderneſs: for all *theſe* nations *are* uncircumciſed,

ciſed, and all the houſe of Iſrael *are* uncircumciſed in the heart.

For the Mountains I will take up a weeping and wailing, and for the Habitations of the Wilderneſs a Lamentation, &c.] The Prophet laments that general Deſolation which he ſees coming upon the whole Land, which will involve all the Parts of it, both high and low, in one common Deſtruction: Compare Ch. iv. 24, 25, 26. The Words which are tranſlated, *The Habitations of the Wilderneſs*, the Margin more properly renders, *The Paſtures of the Wilderneſs*: Compare *Joel* i. 19. ii. 22. By the Wilderneſs ſometimes is meant the plain or champain Country, and is oppoſed to the *Mountains*. See *Iſa.* lxiii. 13. *Lam.* iv. 19. *Joel* i. 19.

I will feed them, even this People, with Wormwood, and give them Water of Gall to drink] I will turn their Plenty into Scarcity of all Things. Compare this Expreſſion with that of *Pſ.* lxxx. 5. *Thou feedeſt them with the Bread of Tears, and giveſt them Plenteouſneſs of Tears to drink*: And 1 *Kings* xxii. 27. *Feed him with the Bread of Affliction, and Water of Affliction*; that is, uſe him with the moſt ſevere and rigorous Treatment. The *Hebrew* Word which we here tranſlate *Gall*, properly ſignifies an Herb growing among Corn, which is as bitter as Gall. 'Tis tranſlated *Hemlock*, Hoſ. x. 4. and both here and elſewhere joined with Wormwood: See *Lam.* iii. 19. *Deut.* xxix. 18. *Amos* vi. 12. In this laſt Text, the Word *Laanah*, commonly render'd *Wormwood*, is tranſlated *Hemlock*.

Conſider ye, and call for the mourning Women, &c.] Conſider the evil Circumſtances you are in, which call for Mourning and Lamentation: And ſince you yourſelves are not ſufficiently affected with your Dangers that threaten you, ſend for thoſe Women whoſe Buſineſs it is to make publick Lamentations at Funerals, and upon other ſorrowful Occaſions, and let their mournful Ditties excite and ſtir up true Sorrow in you. The Prophets elſewhere allude to this Practice: See Ch. xlviii. 17. *Ezek.* xxviii. 31. Particularly the Cuſtom of hiring publick Mourners to attend the Funerals of their Friends is mentioned Ch. xxii. 18. 2 *Sam.* i. 24. 2 *Chron.* xxxv. 25. *Eccleſ.* xii. 5. *Matt.* ix. 23. compared with *Mark* v. 28. Such were the *Præficæ* among the *Romans*.

As the Handful after the Harveſt-man, and none ſhall gather them] We read *Deut.* xxiv. 19. that if a Sheaf was forgot and left behind in the Field, the Owner ſhould not go back to fetch it, but leave it to be taken up by the Poor. This Law made the Harveſtman not ſo exact in gathering up the Sheaves which they happened to drop, that they might give Occaſion for this Sort of Charity. The Prophet makes Uſe of this Compariſon to illuſtrate the Number of Slain that ſhould lie about the Fields, only with this Difference, that whereas the Poor uſed to gather up the Sheaves left behind in the Fields; theſe human Bodies ſhould rot upon the Ground, without any one to take Care of their Burial. See Ch. viii. 2.

CHAP. X.

The Prophet arms the Jews *againſt the Idolatry of the* Chaldeans, *among whom they were to live during the Captivity; bewails the Calamities which were coming upon them, and beſeeches God not to deal with them according to the utmoſt Rigour of his Juſtice.*

Ver. 1. HEAR ye the word which the Lord ſpeaketh unto you, O houſe of Iſrael. 2 Thus ſaith the Lord, Learn not the way of the heathen, and be not diſmayed at the ſigns of heaven, for the heathen are diſmayed at them. 3 For the cuſtoms of the people are vain: for *one* cutteth a tree out of the foreſt (the work of the hands of the workmen) with the ax. 4 They deck it with ſilver and with gold, they faſten it with nails and with hammers that it move not. 5 They *are* upright as the palm-tree, but ſpeak not: they muſt needs be borne, becauſe they cannot go: be not afraid of them, for they cannot do evil, neither alſo *is it* in them to do good. 6 Foraſmuch as *there is* none like unto thee, O Lord, thou *art* great, and thy name *is* great in might. 7 Who would not fear thee, O king of nations? for to thee doth it appertain: foraſmuch as among all the wiſe *men* of the nations, and in all their kingdoms *there is* none like unto thee, 8 But they are altogether brutiſh and fooliſh: the ſtock is a doctrine of vanities. 9 Silver ſpread into plates is brought from Tarſhiſh, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*. 10 But the Lord *is* the true God, he *is* the living God, and an everlaſting king: at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation. 11 Thus ſhall ye ſay unto them, The gods that have not made the heavens and the earth, *even* they ſhall periſh from the earth, and from under theſe heavens. 12 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion. 13 When he uttereth his voice *there is* a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treaſures. 14 Every man is brutiſh in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them. 15 They *are* vanity, *and* the work of errors: in the time of their viſitation they ſhall periſh. 16 The portion of Jacob *is* not like them: for he is the former of all *things*, and Iſrael *is* the rod of his inheritance; the Lord of hoſts *is* his name. 17 Gather up thy wares out of the land, O inhabitant of the fortreſs. 18 For thus ſaith the Lord, Behold, I will ſling out the inhabitants of the land at this once, and will diſtreſs them, that they may find *it ſo*. 19 Wo is me for my hurt, my wound is grievous: but I ſaid, Truly this is a grief, and I muſt bear it. 20 My tabernacle is ſpoiled, and all my cords are broken: my children *are* gone forth of me, and they *are* not: *there is* none to ſtretch forth my tent any more, and to ſet up my curtains. 21 For the paſtors are become brutiſh, and have not ſought the Lord: therefore they ſhall not proſper, and all their flocks ſhall be ſcattered. 22 Behold, the noiſe of the bruit is come, and a great commotion out of the north country, to make the cities of Judah deſolate, *and* a den of dragons. 23 O Lord, I know that the way of man *is* not in himſelf: *it is* not in man that walketh to direct his ſteps. 24 O Lord correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. 25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate.

Learn not the Way of the Heathen, and be not afraid at the Signs of Heaven] Do not follow the fond Opinions of the Heathen, amongſt whom ye are to

journ during the Time of your Captivity. Both the *Chaldeans* and *Egyptians* were famous for their Skill in Astrology. The Prophet therefore warns the *Jews*, that when they were to live among those People, they should not regard the Predictions which they made from the Appearances of the heavenly Bodies, from whose different Aspects they pretend to foretel Wars, the Death of great Men, and other Calamities; whereby they terrified the People with the Apprehension of impending Evils.

When he uttereth his Voice, there is a Multitude of Waters in the Heavens, &c.] When God giveth the Word of Command, and signifies his Will and Pleasure. Compare *Job* xxxviii. 34. or when he sends his Thunder, called in Scripture *the Voice of God*, the Clouds immediately fall down in Abundance of Rain, and that Moisture coming upon the Ground that was scorched with Heat before, does not only cool and refresh it, but makes all Vegetables grow and flourish in it: And as God causes the Vapours to ascend up in Clouds from every Quarter of the Earth; so he joins two contrary Things together, ordaining great Flashes of Lightning to break forth with the Rain: The Moisture of the Rain preventing the ill Effects that might proceed from the scorching Heat of the Lightning.

CHAP. XI.

The Prophet proclaims the Tenour of God's Covenant with the Jews, *and denounces a Curse against those who break it; and threatens Evil to his Neighbours at* Anathoth, *who had conspired his Destruction.*

Ver. 1. THE word that came to Jeremiah from the Lord, saying, 2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem, 3 And say thou unto them, Thus saith the Lord God of Israel, Cursed *be* the man that obeyeth not the words of this covenant, 4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: 5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O Lord. 6 Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. 7 For I earnestly protested unto your fathers, in the day that I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice. 8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do, but they did *them* not. 9 And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. 10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. 11 Therefore thus saith the Lord, Behold, I will bring evil upon them which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. 12 Then shall the cities of Judah, and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense; but they shall not save them at all in the time of their trouble. 13 For *according* to the number of thy cities were thy gods, O Judah; and *according* to the number of the streets of Jerusalem, have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal. 14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble. 15 What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many? and the holy flesh is passed from thee: when thou doest evil, then thou rejoicest. 16 The Lord called thy name, A green olive-tree, fair *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. 17 For the Lord of hosts that planted thee, hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger, in offering incense unto Baal. 18 And the Lord hath given me knowledge *of it*, and I know *it*, then thou shewedst me their doings. 19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter, and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembred. 20 But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause. 21 Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the Lord, that thou die not by our hand: 22 Therefore thus saith the Lord of hosts, Behold, I will punish them; the young men shall die by the sword, their sons and their daughters shall die by famine. 23 And there shall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

Hear ye the Words of this Covenant, and speak unto the Men of Judah, &c.] That is, Hear, ye Men of *Judah*, and Inhabitants of *Jerusalem*, the Words of the Covenant I made with your Fathers: And do thou, *Jeremiah*, lay the Tenour of it before them. Compare Ver. 6. Dr. *Lightfoot* is of Opinion, That the Prophet puts the People in Mind of the Renewal of this Covenant lately made in the Time of *Josiah*, 2 Kings xxiii. 3.

The holy Flesh is passed from thee; when thou doest evil, then thou rejoicest] The Flesh of thy Sacrifices which thou offerest up to me, as an Atonement for thy Sins, doth not at all profit thee, being polluted and render'd unacceptable to thee, thro' those many and great Sins, in which thou continuest without Remorse, and even takest a Pride in committing them.

The LXX and *vulgar Latin* give a more easy Sense of this Verse; *Why hath my beloved committed Lewdness in my House? Can Vows or the holy Flesh take away thine Iniquities from thee?* It is probable that the *Hebrew* Copy they made Use of, instead of *Harabbim* [*with many*] read *Hanedabim*, or *Haneddarim*, *Free-will Offerings* or *Vows*.

The Lord hath called thy Name a green Olive-tree, fair and of goodly Fruit] St. *Paul* plainly alludes to this

this Verſe, *Rom.* xi. 17. where, ſpeaking of the *Gentiles* being made Members of the Church, in the Room of the *Jews* who were rejected, he ſaith, *If ſome of the Branches are broken off, and thou* [Gentile] *being a wild Olive-tree, wert grafted in among them, and with them partakeſt of the Root and Fatneſs of the Olive-tree.* The *Jewiſh* Nation in its flouriſhing State, is ſometimes compared to a Vine, ſometimes to an Olive-tree, chiefly becauſe of the Fruits of good Works which God might juſtly expect from them, after all the Care and Pains he had beſtowed upon them, to make them thrive and fructify: See *Pſal.* lii. 8.

But I was like a Lamb or an Ox that is brought to the Slaughter] A proverbial Speech expreſſing a falſe Security or Inſenſibility of Danger: See *Prov.* vii. 22. So *Agamemnon*'s Ghoſt deſcribes his own Death, treacherouſly contriv'd by *Egiſthenes* at a Feaſt — *He died as an Ox at the Stall.* That Phraſe, *He is brought as a Lamb to the Slaughter*, Iſa. liii. 7. is of a different Importance, and ſignifies, Meekly ſubmitting to the Violence of his Perſecutors, and not offering to make the leaſt Reſiſtance. *Bochart* ſuppoſes the Word *Alluph* to be an Adjective, and renders the former Part of the Sentence thus, *I was brought as a tame Sheep to the Slaughter.* But we may very well admit of the common Tranſlation; the disjunctive Particle being elſewhere underſtood, as *Pſ.* lxix. 31. *Better than an Ox* [or] *Bullock.* Iſa. xxxviii. 14. *Like a Crane* [or] *Swallow.*

But, O Lord, — let me ſee thy Vengeance on them] I have laid my Cauſe before thee, and recommend myſelf to thy Protection, who knoweſt the Sincerity and Intentions of my Thoughts: See Ch. xii. 2, 3. When Men continue implacable in their Malice, we may lawfully expect and deſire that God will plead our Cauſe, and judge us according to our Righteouſneſs. For the bringing wicked Men to condign Puniſhment, tends both to the Manifeſtation of God's Glory, and the good Government of the World. To pray againſt our Enemies in this Senſe, *viz.* Not for the ſatisfying our private Reſentments, but for the ſetting forth of God's Juſtice, is not diſagreeable to the Spirit of Chriſtianity. So St. *Paul* prays againſt *Alexander*, *The Lord reward him according to his Works*, 2 Tim. iv. 14.

CHAP. XII.

God declares, That altho' he had forſaken his People for a Seaſon, and given them up into the Hands of their Enemies, yet he would remember them, and execute Judgments on their Oppreſſors.

Ver. 1. RIghteous *art* thou, O Lord, when I plead with thee: *yet* let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked proſper? *wherefore* are all they happy that deal very treacherouſly? 2 Thou haſt planted them, yea, they have taken root: they grow, yea, they bring forth fruit; thou *art* near in their mouth, and far from their reins. 3 But thou, O Lord, knoweſt me; thou haſt ſeen me, and tried mine heart towards thee: pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter. 4 How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſs of them that dwell therein? the beaſts are conſumed, and the birds, becauſe they ſaid, He ſhall not ſee our laſt end. 5 If thou haſt run with the footmen, and they have wearied thee, then how canſt thou contend with horſes? and if in the land of peace *wherein* thou truſtedſt, *they wearied thee*, then how wilt thou do in the ſwelling of Jordan? 6 For even thy brethren, and the houſe of thy father, even they have dealt treacherouſly wit thee, yea they have called a multitude afte thee; believe them not, though they ſpeak fa words unto thee. 7 I have forſaken mine houſe I have left mine heritage, I have given the dearl beloved of my ſoul into the hands of her ene mies. 8 Mine heritage is unto me as a lion i the foreſt, it crieth out againſt me: therefor have I hated it. 9 Mine heritage *is* unto me a ſpeckled bird, the birds round about *are* again her; come ye, aſſemble all the beaſts of th field, come to devour. 10 Many paſtors hav deſtroyed my vineyard, they have troden m portion under foot, they have made my plea ſant portion a deſolate wilderneſs. 11 The have made it deſolate, *and being* deſolate mourneth unto me; the whole land is made de ſolate, becauſe no man layeth *it* to heart. 1 The ſpoilers are come upon all high place through the wilderneſs: for the ſword of th Lord ſhall devour from the *one* end of the lan even to the *other* end of the land: no fleſh ſha have peace. 13 They have ſown wheat, bu ſhall reap thorns: they have put themſelves t pain, *but* ſhall not profit: and they ſhall be ſhamed of your revenues, becauſe of the fiere anger of the Lord. 14 Thus ſaith the Lor againſt all mine evil neighbours, that touch th inheritance which I have cauſed my people Iſra to inherit, Behold, I will pluck them out their land, and pluck out the houſe of Juda from among them. 15 And it ſhall come paſs after that I have plucked them out, I wi return, and have compaſſion on them, and wi bring them again every man to his heritage, an every man to his land. 16 And it ſhall com to paſs, if they will diligently learn the ways my people, to ſwear by my name, The Lor liveth, (as they taught my people to ſwear b Baal) then ſhall they be built in the midſt of m people. 17 But if they will not obey, I wi utterly pluck up, and deſtroy that nation, ſaith the Lord.

Righteous art thou, O Lord, when I plead with thee yet let me talk with thee of thy Judgments] Tho' doubt not of thy Juſtice and Holineſs, yet ſuffer m to argue with thee concerning the Proſperity of th Wicked, and the Afflictions of the Righteous: Diſpenſation which hath in all Ages been made Objection againſt Providence, and upon that Accou been a Stumbling-block even to good Men: See *Jo* xii. 6. xxi. 7, *&c.* *Pſ.* xxxvii. and lxxiii.

Becauſe they ſaid, He ſhall not ſee our laſt En The Words of thoſe who made a Mock of *Jeremi* and his Prophecies, as if he ſhould never ſee tho Evils come to paſs which he had threatned again them, Ch. xi. 23. Some underſtand the Words this Senſe, God will never bring that Deſtruction up us, with which *Jeremiah* threatens us.

If thou haſt run with Footmen, and they have wearied thee, then how canſt thou contend with Horſes Here God anſwers the Complaints of the Prophe and applies a proverbial Expreſſion to his Caſe; Import of which is, That if Men find themſelves u able to contend with a leſs Power, it is in vain them to ſtrive with a greater. This Sentence bei applied to the Prophet's Caſe, implies, that if he co not bear with the ill Uſage of his Acquaintance Neighbours at *Anathoth*, how would he be able undergo the Hardſhips he muſt expect to meet wi from the great Men at *Jeruſalem*, who would una mouſly ſet themſelves againſt him? See Ch. xxvi. *&c.* xxxvi. 26.

Many Paſtors have deſtroyed my Vineyard] By many Paſtors are meant the Generals of the *Chaldean* Army; ſo the *Chaldee Paraphraſe* rightly explains it; ſee Ver. 12. and compare Ch. vi. 3. God calls *Judea* his *Vineyard* and *pleaſant Portion*, becauſe of the Care he took to cultivate and improve it, and the Fruit he juſtly might have expected from it. See the Note on Chap. xi. 16.

And they ſhall be aſhamed of your Revenues, becauſe of the fierce Anger of the Lord] Or, *Be ye aſhamed of your Increaſe*, &c. God's Diſpleaſure ſhall make all your Deſigns abortive, they ſhall not bring forth their expected Fruit, and you ſhall be ſeized with Shame and Confuſion to ſee yourſelves diſappointed: Compare Ch. ii. 36, 37. The Word *Revenues*, or *Increaſe*, alludes, to the *reaping of Thorns*, mentioned in the foregoing Part of the Verſe.

Thus ſaith the Lord, againſt all mine evil Neighbours — Behold I will pluck them out of their Land] This Prophecy threatens chiefly the *Idumeans*, *Moabites*, *Amorites* and *Philiſtines*, againſt whom *Jeremiah* propheſies, Ch. xlvii, xlviii, xlix, and *Ezekiel*, Chap. xxv. Theſe the Text calls *evil Neighbours*, becauſe of the Spite and Ill-will which they ſhewed to the *Jews* upon all Occaſions, at this Time eſpecially, when moſt of them joined with the *Chaldeans* and *Syrians* in oppreſſing them: See 2 *Kings* xxiv. 2. This Sin is particularly laid to their Charge by the Prophets, and they are threaten'd with Captivity chiefly upon that Account. See Ch. xlix. 1, 2. *Ezek.* xxv. 3, 6, 8, 12, 15. *Amos* i. 11. *Obad.* ver. 10. *Zeph.* ii. 8.

CHAP. XIII.

Under the Figures of a Linen Girdle, and Bottles with Wine, is ſet forth God's Rejection of the Jews, and the ſevere Judgments he would execute upon them for their manifold Sins.

Ver. 1. THUS ſaith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. 2 So I got a girdle, according to the word of the Lord, and put it on my loins. 3 And the word of the Lord came unto me the ſecond time, ſaying, 4 Take the girdle that thou haſt got, which *is* upon thy loins, and ariſe, go to Euphrates, and hide it there in a hole of the rock. 5 So I went and hid it by Euphrates, as the Lord commanded me. 6 And it came to paſs after many days, that the Lord ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. 7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing. 8 Then the word of the Lord came unto me, ſaying, 9 Thus ſaith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jeruſalem. 10 This evil people which refuſe to hear my words, which walk in the imagination of their heart, and walk after other gods to ſerve them, and to worſhip them, ſhall even be as this girdle, which is good for nothing. 11 For as the girdle cleaveth to the loins of a man; ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the Lord; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory: but they would not hear. 12 Therefore thou ſhalt ſpeak unto them this word, Thus ſaith the Lord God of Iſrael, Every bottle ſhall be filled with wine: and they ſhall ſay unto thee, Do we not certainly know, that every bottle ſhall be filled with wine? 13 Then ſhalt thou ſay unto them, Thus ſaith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that ſit upon Davids throne, and the prieſts, and the prophets, and all the inhabitants of Jeruſalem with drunkenneſs. 14 And I will daſh them one againſt another, even the fathers and the ſons together, ſaith the Lord: I will not pity, nor ſpare, nor have mercy, but deſtroy them. 15 Hear ye, and give ear, be not proud: for the Lord hath ſpoken. 16 Give glory to the Lord your God before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and while ye look for light, he turn it into the ſhadow of death, *and* make *it* groſs darkneſs. 17 But if ye will not hear it, my ſoul ſhall weep in ſecret places for *your* pride, and mine eye ſhall weep ſore, and run down with tears, becauſe the Lords flock is carried away captive. 18 Say unto the king, and to the queen, Humble yourſelves, ſit down; for your principalities ſhall come down, *even* the crown of your glory. 19 The cities of the ſouth ſhall be ſhut up, and none ſhall open *them*; Judah ſhall be carried away captive all of it, it ſhall be wholly carried away captive. 20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock? 21 What wilt thou ſay when he ſhall puniſh thee? (for thou haſt taught them *to be* captains, *and* as chief over thee) ſhall not ſorrows take thee as a woman in travail? 22 And if thou ſay in thine heart, Wherefore come theſe things upon me? for the greatneſs of thine iniquity are thy ſkirts diſcovered, *and* thy heels made bare. 23 Can the Ethiopian change his ſkin, or the leopard his ſpots? *then* may ye alſo do good, that are accuſtomed to do evil. 24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the wind of the wilderneſs. 25 This *is* thy lot, the portion of thy meaſures from me, ſaith the Lord; becauſe thou haſt forgotten me, and truſted in falſhood. 26 Therefore will I diſcover thy ſkirts upon thy face, that thy ſhame may appear. 27 I have ſeen thine adulteries, and thy neighings, the lewdneſs of thy whoredom, *and* thine abominations on the hills in the fields: wo unto thee, O Jeruſalem, wilt thou not be made clean? when *ſhall it* once *be?*

And put it not in Water] To repreſent the *Jews* in their corrupt State of Nature, when they had nothing to recommend them to God's Grace and Favour. Compare *Ezek.* xvi. 4.

Ariſe, go to Euphrates, and hide it there in the Hole of a Rock] God commanded the Prophet to hide the Girdle by the Bank of *Euphrates*, to ſignify the *Jews* being carried Captive over that River, called the *Water of Babylon*, Pſ. cxxxvii. 1. Moſt Commentators are of Opinion, That this was performed by the Prophet only in a Viſion. It not being probable that God ſhould ſend him two ſuch long Journeys as are mention'd here, and Ver. 6. merely upon this Errand. See a like Inſtance, Ch. xxv. 17. Several Things are related in Scripture as actually done, which yet were only tranſacted in a Viſion; a remarkable Inſtance of which we read, *Gen.* xv. 25. where the Text ſaith, that God brought *Abraham forth abroad*, and bid him *tell the Stars*; and yet it appears by the 12th Verſe, that the Sun

Sun was not gone down: See this Queſtion at large diſcuſſed by the learned Dr. *Pocock*, in his *Commentary* upon the Beginning of *Hoſea*.

Every Bottle ſhall be filled with Wine] God's Judgments are often repreſented under the Figure of a Cup full of intoxicating Liquor: See this Metaphor at large purſued, Ch. xxv. 15, &c. To the ſame Purpoſe God tells them here, that as they have all ſinned, ſo ſhall every one have his Share in the Puniſhment.

And they ſhall ſay unto thee, Do we not certainly know that every Bottle ſhall be filled with Wine?] God, that knew the Profaneneſs of their Hearts, foretels the Reply they will make to this Threatning, that, taking it in a literal Senſe, they will make a Jeſt of it, as if the Words were intended to encourage Intemperance; either they did not, or would not underſtand the Drift of them. See Ch. vi. 10.

Say unto the King and to the Queen, Humble yourſelves, and ſit down, &c.] By the *King* and *Queen* may probably be meant *Jehoiakim* and his *Mother*, who was carried Captive with him: See Ch. xx. 26. 2 *Kings* xxiv. 12. The Prophet tells them, they muſt both come down from their high Eſtate, and ſit down upon the Ground, or in the Duſt, *i. e.* in a Poſture of Mourning or Lamentation. See *Lam.* ii. 20. *Iſa.* iii. 26. xlvii. 1.

The Cities of the South ſhall be ſhut, and none ſhall open them] Shutting up ſignifies a State of Bondage, and opening a State of Liberty. See *Pſ.* xxxi. 8. *Job* xii. 14. The Verb *Sagar*, here render'd *ſhut up*, is ſometimes taken for delivering or giving up into the Power of another; and is render'd in the Septuagint by Παραδίδωμι: See *Deut.* xxiii. 15. xxxii. 30. 1 *Sam.* xxiii. 12. *Job* xvi. 11. *Pſ.* lxxviii. 48. Taking the Words in either Senſe, they denote that the Cities of *Judah* ſhall be given up into the Enemies Hands, and none ſhall be able to reſcue them. *Judah* is called *the South*, in Oppoſition to *Chaldea*, expreſſed by the North in the next Verſe. See Ch. i. 14.

Can the Ethiopian change his Skin?] The *Hebrew* Word *Cuſh*, which our Tranſlators render by the Word *Ethiopia*, does often ſignify *Arabia* in Scripture: *Ethiopia* being by the antient Writers diſtinguiſh'd into the *Eaſtern*, the ſame with *Arabia*, and Weſtern *Ethiopia*, as *Ludolphus* obſerves. *Bochart* indeed maintains, That the Word is never uſed for *Ethiopia*, properly ſo called. But this Text, ſays *Lowth*, is a good Proof to the contrary, which may moſt probably be underſtood of the *Africans*, or *Blackmores*, as they are commonly called. The Word is likewiſe joined with the *Lubims*, or *Lybians*, in other Places, as 2 *Chron.* xii. 3. xvi. 8. *Dan.* xi. 43. and with *Phut*, another People of *Africa*: See *Jer.* xlvi. 9. *Ezek.* xxx. 5. xxxviii. 5. *Nah.* iii. 9. In the ſame Senſe *Cuſh* muſt be underſtood, *Eſth.* i. 1. where *Ahaſuerus* is ſaid *to reign from India to Cuſh*, or *Ethiopia*; becauſe the Words relate to the Conqueſts of *Egypt* and *Ethiopia* by *Cambyſes*; by whoſe Victories, and the ſucceſsful Arms of *Darius Hyſtaſpes*, the *Perſian* Empire was enlarged from 120 to 127 Provinces. Compare the Text with *Dan.* vi. 1.

CHAP. XIV.

God viſits Judea *with a terrible Famine, which the Prophet earneſtly prays God to avert; and ſhews how the falſe Prophets had deceived the People, by foretelling nothing but Peace and Proſperity.*

Ver. 1. THE word of the Lord that came to Jeremiah concerning the dearth. 2 Judah mourneth, and the gates thereof languiſh, they are black unto the ground, and the cry of Jeruſalem is gone up. 3 And the nobles have ſent their little ones to the waters, they came to the pits, *and* found no water, they returned with their veſſels empty: they were aſhamed and confounded, and covered their heads. 4 Becauſe the ground is chapt, for there was no rain in the earth, the plow-men were aſhamed, they covered the heads. 5 Yea, the hind alſo calved in the field, and forſook *it*, becauſe there was no graſs. 6 And the wild aſſes did ſtand in the high places, they ſnuffed up the wind like dragons: their eyes did fail, becauſe *there was* no graſs. 7 O Lord, though our iniquities teſtify againſt us, do thou *it* for thy names ſake: for our backſlidings are many, we have ſinned againſt thee. 8 O the hope of Iſrael, the ſaviour thereof in time of trouble, why ſhouldeſt thou be as a ſtranger in the land, and as a way-faring man, *that* turneth aſide to tarry for a night? 9 Why ſhouldeſt thou be as a man aſtonied, as a mighty man *that* can not ſave? yet thou, O Lord, *art* in the midſt of us, and we are called by thy name, leave us not. 10 Thus ſaith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity, and viſit their ſins. 11 Then ſaid the Lord unto me, Pray not for this people for *their* good. 12 When they faſt I will not hear their cry, and when they offer burnt-offering and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence. 13 Then ſaid I, Ah Lord God, behold, the prophets ſay unto them, Ye ſhall not ſee the ſword, neither ſhall ye have famine, but I will give you aſſured peace in this place. 14 Then the Lord ſaid unto me, The prophets propheſy lies in my name, I ſent them not, neither have I commanded them, neither ſpake unto them: they propheſy unto you a falſe viſion and divination, and a thing of nought, and the deceit of their heart. 15 Therefore thus ſaith the Lord concerning the prophets that propheſy in my name, and I ſent them not, yet they ſay, Sword and famine ſhall not be in this land, by ſword and famine ſhall thoſe prophets be conſumed. 16 And the people to whom they propheſy, ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the famine, and the ſword, and they ſhall have none to bury them, them, their wives, nor their ſons, nor their daughters: for I will pour their wickedneſs upon them. 17 Therefore thou ſhalt ſay this word unto them, Let mine eyes run down with tears night and day, and let them not ceaſe: for the virgin daughter of my people is broken with a great breach, with a very grievous blow. 18 If I go forth into the field, then behold the ſlain with the ſword; and if I enter into the city, then behold them that are ſick with famine; yea, both the prophet and the prieſt go about into a land that they know not. 19 Haſt thou utterly rejected Judah? hath thy ſoul lothed Zion? why haſt thou ſmitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble. 20 We acknowledge, O Lord, our wickedneſs, *and* the iniquity of our fathers: for we have ſinned againſt thee. 21 Do not abhor *us*, for thy names ſake, do not diſgrace the throne of thy glory: remember, break not thy covenant with us. 22 Are there *any* among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers? *art* not thou he, O Lord our God? therefore we will wait upon thee

thee: for thou haſt made all theſe *things*.

The wild Aſſes did ſtand in the high Places; they ſnuffed up the Wind as Dragons] They gaped after the cool Air upon the Tops of the Mountains, and drew it in greedily with their Mouths, as Naturaliſts obſerve of Dragons and great Serpents in hot and dry Seaſons. But the Word *Tannim* likewiſe ſignifies any great Fiſh; particularly a Crocodile, as it is plainly taken, *Ezek.* xxix. 3. xxxii. 2. In which *Ludolphus* underſtands the Word here, and tells us, that the Crocodiles put their Heads above Water, to refreſh themſelves by breathing in the cool Air.

And when they offer Burnt-offerings and an Oblation, I will not accept them] See Ch. vii. 20. The Word *Mincah*, render'd *Oblation*, was the Offering of fine Flour, mentioned *Lev.* ii. 1, &c. which always accompanied their Sacrifices; and is not ſo properly tranſlated *Meat-offering* by our Interpreters; whereas it ſhould rather be render'd, a *Bread-offering*, for it anſwers to the ἀναίμακτος, and the *Mola* or *Fartum* of the *Greeks* and *Romans*.

For the Virgin Daughter of my People is broken with a great Breach] Thoſe Cities are called *Virgins*, which never came into a Conqueror's Hand; ſee *Iſa.* xxiii. 12. In the ſame Senſe the Prophet here calls *Jeruſalem* a Virgin, becauſe ſhe had been hitherto under God's immediate Protection, and preſerved by him from all the Attempts of his Enemies. Compare *Amos* v. 2. The Diſſolution of a Government or Body Politick, is called a *Breach*, by way of Alluſion to the breaking or disjointing of the Limbs of the Human Body: See Ch. viii. 21. *Lam.* ii. 13.

Do not diſgrace the Throne of thy Glory] *Jeruſalem* is called the *City of God*, Pſ. xlviii. 1. lxxxvii. 3. as he was in a peculiar Manner King of the *Jews*, and this was his Royal City, or chief Seat of his Kingdom. But the Words are chiefly to be underſtood of the Temple, and the Prophet beſeeches God not to give that up to be prophaned by Infidels, the Place which he had choſen for his peculiar Reſidence, where he ſat between the Cherubims as upon a Throne.

CHAP. XV.

God declares his irrevocable Purpoſe of bringing Deſolation and Captivity upon the Jewiſh *Nation; and comforts* Jeremiah *under the Diſcouragements he met with in the Diſcharge of his Prophetical Office.*

Ver. 1. THEN ſaid the Lord unto me, Though Moſes and Samuel ſtood before me, *yet* my mind *could* not *be* toward this people; caſt *them* out of my ſight, and let them go forth. 2 And it ſhall come to paſs, if they ſay unto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the Lord, Such as *are* for death, to death: and ſuch as *are* for the ſword, to the ſword; and ſuch as *are* for the famine, to the famine; and ſuch as *are* for the captivity, to the captivity. 3 And I will appoint over them four kinds, ſaith the Lord: the ſword to ſlay, and the dogs to tear, and the fowls of the heaven, and the beaſts of the earth, to devour and deſtroy. 4 And I will cauſe them to be removed into all kingdoms of the earth, becauſe of Manaſſeh the ſon of Hezekiah king of Judah, for *that* which he did in Jeruſalem. 5 For who ſhall have pity upon thee, O Jeruſalem? or who ſhall bemoan thee? or who ſhall go aſide to aſk how thou doeſt? 6 Thou haſt forſaken me, ſaith the Lord, thou art gone backward: therefore will I ſtretch out my hand againſt thee, and deſtroy thee; I am weary with repenting. 7 And I will fan them with a fan in the gates of the land: I will bereave *them* of children, I will deſtroy my people, *ſith* they return not from their ways. 8 Their widows are increaſed to me above the ſand of the ſeas: I have brought upon them againſt the mother of the young men, a ſpoiler at noon-day: I have cauſed him to fall upon it ſuddenly, and terrors upon the city. 9 She that hath borne ſeven languiſheth: ſhe hath given up the ghoſt, her ſun is gone down while *it was* yet day: ſhe hath been aſhamed and confounded, and the reſidue of them will I deliver to the ſword, before their enemies ſaith the Lord. 10 Wo is me, my mother, that thou haſt borne me a man of ſtrife, and a man of contention to the whole earth: I have neither lent on uſury, nor men have lent to me on uſury: *yet* every one of them doth curſe me. 11 The Lord ſaid, Verily it ſhall be well with thy remnant, verily I will cauſe the enemy to intreat thee *well* in the time of evil, and in the time of affliction. 12 Shall iron break the northern iron, and the ſteel? 13 Thy ſubſtance and thy treaſures will I give to the ſpoil without price, and *that* for all thy ſins, even in all thy borders. 14 And I will make *thee* to paſs with thine enemies into a land *which* thou knoweſt not: for a fire is kindled in mine anger, *which* ſhall burn upon you. 15 O Lord, thou knoweſt, remember me, and viſit me, and revenge me of my perſecutors, take me not away in thy long ſuffering: know that for thy ſake I have ſuffered rebuke. 16 Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord God of hoſts. 17 I ſat not in the aſſembly of the mockers, nor rejoiced: I ſat alone becauſe of thy hand: for thou haſt filled me with indignation. 18 Why is my pain perpetual? and my wound incurable, *which* refuſeth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail. 19 Therefore thus ſaith the Lord, If thou return, then will I bring thee again, *and* thou ſhalt ſtand before me: and if thou take forth the precious from the vile, thou ſhalt be as my mouth: let them return unto thee, but return not thou unto them. 20 And I will make thee unto this people a fenced braſen wall, and they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee to ſave thee, and to deliver thee, ſaith the Lord. 21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

Tho' Moſes and Samuel ſtood before me, yet my Mind could not be toward this People] As God had forbid *Jeremiah* before to intercede for them, becauſe it would be to no Purpoſe; ſo here he declares, that he would not admit the Prayers of any others, tho' eminent Favourites of God, in their Behalf. *Moſes* obtained Pardon for the People after their Sin of making the Golden Calf, *Exod.* xxxii. 34. and again, after their deſpiſing the promiſed Land, *Numb.* ix. 20. *Samuel*'s Interceſſion prevailed for their Deliverance out of the Hands of the *Philiſtines*, 1 Sam. vii. 8. And theſe two Perſons are mentioned together as remarkably prevalent by their Prayers, Pſ. xcix. 6, 8. *Thou anſwereſt them, O Lord our God, thou waſt a God that forgaveſt them, even when thou waſt juſt taking Vengeance upon their Inventions:* For ſo the Words ſhould be tranſlated. But here God ſaith, that if theſe very Perſons were alive,

live, and in that near Attendance to him, which they formerly enjoyed (for that is the Import of the Phraſe, *To ſtand before him*: See Ver. 19. Ch. xviii. 20. *Deut.* x. 8. 1 *Kings* xvii. 1.) *yet* even their Prayers ſhould not avert his Judgments from this People. Compare *Ezek.* xiv. 14.

I am weary with repenting] When God ſuſpends the Execution of his Judgments, he is ſaid to *repent* of the Evil he had threatened: See Ch. xviii. 8. This he had done ſo often, that he is repreſented like a Man whoſe Patience is at laſt quite tired out, it being to no Purpoſe to with-hold his Hand any longer from ſtriking. Compare *Iſa.* xliii. 24. *Hos.* xiii. 14. *Mal.* ii. 17.

Shall Iron break the Northern Iron, and the Steel?] The Northern Iron was the hardeſt in its Kind of any, *viz.* ſuch as the People called *Chalybes*, living near the *Euxine Sea*, prepared. The Words, if they are applied to *Jeremy*, import thus much, that as common Iron cannot contend with the Northern Iron, or with Steel; ſo the Oppoſition which the *Jews* make againſt thee ſhall be eaſily vanquiſhed and diſappointed, becauſe *I am with thee to ſave thee*, Ver. 20. If the Words relate to the *Jews*, as the following Verſes plainly do; the Senſe is, that the *Chaldeans* coming from the North, Ch. i. 15. will be as much too hard for the *Jews* to engage with, as the Northern Iron is ſuperior in Strength to the common Metal of that Kind.

Thy Words were found, and I did eat them, and thy Word was unto me Joy and rejoicing of Heart, &c.] As ſoon as I received, or underſtood thy Word, and the Meſſages thou didſt deliver to me, I treaſured them up in my Memory; I meditated upon them, and did inwardly digeſt them. It was a Pleaſure to me to think, I ſhould be an Inſtrument of conveying thy Commands to my Brethren, and that I ſhould have the Honour of being called thy Prophet or Meſſenger. The receiving God's Word, by which the Soul is nouriſhed, is elſewhere compared to corporal Food: See *Ezek.* iii. 1, 3. *Rev.* x. 9. *Iſa.* lv. 1, 2. *Am.* viii. 11. *John* vi. 27.

I ſat not in the Aſſembly of Mockers, nor rejoiced; I ſat alone] The Word *Meſhahakim*, here tranſlated *Mockers*, is elſewhere render'd, *Thoſe that make merry*: See Ch. xxx, 19. xxxi. 4. which Signification the *Chaldee Paraphraſe* follows, and, as I conceive, ſays *Lowth*, better ſuits this Place; the Senſe of which is, that *Jeremy* quickly found the Joy which he had conceived from the Honour of being a Prophet, was turned into Heavineſs; all his Prophecies containing nothing but terrible Denunciations of God's Indignation againſt a ſinful People. This makes me, ſaith he, ſit alone, renounce all chearful Converſation, and give myſelf to Solitarineſs and penſive Thoughts: Compare *Lam.* iii. 28. God's Judgments as they were repreſented to the Prophets, often raiſed ſuch dreadful Ideas in their Minds, as to affect them in an extraordinary Manner, eſpecially if their Threatenings concern'd their own Country, or the Church of God: See Ch. xxiii. 9. *Ezek.* iii. 4. *Dan.* vii. 28. *Habak.* iii. 2, 16.

CHAP. XVI.

God forbids the Prophet the Uſe of ſuch Rejoicings as were cuſtomary at Marriage-Feſtivals, and likewiſe the Solemnities practiſed at Funerals: Intimating, that in the Times of the utmoſt Diſtraction, ſuch as were coming upon the Jews, *all the ſolemn Rites both of Joy and Mourning ſhould ceaſe. Yet withal, he adds a Promiſe to them of ſuch a Reſtoration, as ſhall be more wonderful than their Deliverance out of* Egypt.

Ver. 1. THE word of the Lord came alſo unto me, ſaying, 2 Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughter in this place. 3 For thus ſaith the Lord concerning the ſons, and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; 4 They ſhall die of grievous deaths, they ſhall not be lamented, neither ſhall they be buried; *but* they ſhall be as dung upon the face of the earth, and they ſhall be conſumed by the ſword and by famine, and their carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth. 5 For thus ſaith the Lord, Enter not into the houſe of mourning, neither go to lament, nor bemoan them: for I have taken away my peace from this people, ſaith the Lord, *even* loving-kindneſs and mercies. 6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall *men* lament for them, nor cut themſelves, nor make themſelves bald for them. 7 Neither ſhall *men* tear *themſelves* for them in mourning, to comfort them for the dead, neither ſhall *men* give them the cup of conſolation to drink for their father, or for their mother. 8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink. 9 For thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride. 10 And it ſhall come to paſs, when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee, Wherefore hath the Lord pronounced all this great evil againſt us? or what *is* our iniquity? or what *is* our ſin that we have committed againſt the Lord our God? 11 Then ſhalt thou ſay unto them, Becauſe your fathers have forſaken me, ſaith the Lord, and have walked after other gods, and have ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law; 12 And ye have done worſe than your fathers; (for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me) 13 Therefore will I caſt you out of this land into a land that ye know not, *neither* ye nor your fathers, and there ſhall ye ſerve other gods day and night, where I will not ſhew you favour. 14 Therefore behold, the days come, ſaith the Lord, that it ſhall no more be ſaid, The Lord liveth, that brought up the children of Iſrael out of the land of Egypt. 15 But, the Lord liveth that brought up the children of Iſrael from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. 16 Behold, I will ſend for many fiſhers, ſaith the Lord, and they ſhall fiſh them; and after will I ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks. 17 For mine eyes *are upon* all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. 18 And firſt I will recompenſe their iniquity and their ſin double; becauſe they have defiled my land, they have filled mine inheritance with the carcaſes of their deteſtable and abominable things. 19 O Lord, my ſtrength and my fortreſs,

my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit. 20 Shall a man make gods unto himself, and they *are* no gods? 21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might, and they shall know that my name *is* the Lord.

Neither shall Men tear themselves for them in Mourning, &c.] According to this Translation, the Phrase alludes to another Expression of immoderate Grief, which consisted in taring their Flesh with their Nails. —*Unguibus ora soror fœdans*; *her Sister mangling her Face with her Nails*, as *Virgil* describes it. But according the Marginal Reading, the Sense is, *Neither shall Men break* [Bread] *for them*; alluding to the Mourning Feast, mentioned Ver. 5. See likewise *Ezek.* xxiv. 17. *Hos.* ix. 4. *Tobit* iv. 17.

And there shall ye serve other Gods Day and Night] The Opportunities of frequenting the publick Worship of the true God shall be taken from you, as a just Judgment upon you for the Neglect of his Service in your own Country; and you shall be exposed to the Peril of committing Idolatry; and being seduced by the *Chaldeans* to the Worship of their Idols: Compare *Deut.* iv. 28. xxviii. 36. 1 *Sam.* xxvi. 19.

Mr. *Mede* expounds the Words of their *serving other Gods*, in a political Sense, *i. e.* serving those Nations who worshipped other Gods. The *Chaldee Paraphrase* explains the Phrase to the same Purpose, *ye shall serve those People that worship Idols Day and Night.*

Therefore behold the Days come, saith the Lord] The Particle *laken*, translated *therefore*, sometimes signifies *nevertheless*, or yet *surely*; and so it is translated Ch. v. 2. of this Prophecy; which Sense agrees best with the Scope of this Place, and connects this Verse with the Words foregoing. So it should be render'd likewise Ch. xxx. 16. xxxii. 36.

Behold I will send for many Fishers, and they shall fish for them; and afterward I will send for many Hunters, and they shall hunt them] Enemies and Oppressors are elsewhere represented under the Metaphors of Fishers and Hunters: See *Gen.* x. 9. *Am.* iv. 2. *Habak.* i. 14, 15. because they use all the Methods of open Force and secret Wiles (frequently compared to Nets) in order to make Men their Prey: See *Ezek.* xii. 13. *Hos.* v. 1. These two Similitudes imply, that the *Chaldeans* shall make an entire Conquest and Booty of the whole Land, of its Inhabitants and their Riches; and what shall escape one Party, shall fall into the Hands of another.

O Lord my Strength and my Fortress — the Gentiles shall come unto thee from the Ends of the Earth] The more emphatically to demonstrate the Absurdity of forsaking the True God, and apostatizing to Idolatry; the Prophet foretels, that the Time will come when the Gentiles shall be ashamed of the Idolatry they and their Fore-fathers have been so long guilty of; shall humbly confess this their Sin, and address themselves to the true God in all their Wants, as their only Refuge and Protection.

Therefore behold, I will this once cause them to know — my Hand and my Might] The Phrase which our *English* renders *this once*, may be translated *at this Time*, as it is 2 *Sam.* xvii. 7. If we understand the Verse of the *Gentiles*, mentioned in the foregoing Verse, the Sense is, That God will at the Time foretold, Ver. 19. exert his Power in an extraordinary Manner for their Conversion. Compare *Isa.* lii. 10. If we apply the Words to the *Jews*, they import, That he will manifest his Power, in bringing upon them all the Evils already threatened against them, and they should know that he is the Lord, a Fulfiller of his Threatenings, as well as a Performer of his Promises. Compare *Ezek.* vi. 7. xii. 10. xxiv. 24, 27. This Sense the *Chaldee Paraphrase* expresses.

CHAP. XVII.

After having renewed his Threatenings against the Jews *for their Sins; the Prophet encourages himself, and other well-disposed Persons, to trust in God alone. A Charge to the King and People for strictly observing the Sabbath.*

Ver. 1. THE sin of Judah *is* written with a pen of iron, *and* with the point of a diamond; *it is* graven upon the table of their heart, and upon the horns of your altars: 2 Whilst their children remember their altars and their groves by the green trees upon the high hills. 3 O my mountain in the field, I will give thy substance, *and* all thy treasures to the spoil, *and* thy high places for sin; throughout all thy borders. 4 And thou, even thyself shalt discontinue from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever. 5 Thus saith the Lord, Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. 6 For he shall be like the heath in the desart, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited. 7 Blessed *is* the man that trusteth in the Lord, and whose hope the Lord is. 8 For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit. 9 The heart *is* deceitful above all *things*, and desperately wicked, who can know it? 10 I the Lord search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings. 11 *As* the partridge sitteth *on eggs*, and hatcheth *them* not: *so* he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool. 12 A glorious high throne from the beginning, *is* the place of our sanctuary. 13 O Lord the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. 14 Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou *art* my praise. 15 Behold, they say unto me, Where *is* the word of the Lord? let it come now. 16 As for me, I have not hastned from *being* a pastor to follow thee, neither have I desired the woful day, thou knowest: that which came out of my lips, was *right* before thee. 17 Be not a terror unto me, thou *art* my hope in the day of evil. 18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction. 19 Thus said the Lord unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem: 20 And say unto them, Hear ye the word of the

the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates. 21 Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath-day, nor bring *it* in by the gates of Jerusalem. 22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow the sabbath-day, as I commanded your fathers. 23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear nor receive instruction. 24 And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein: 25 Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever. 26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. 27 But if you will not hearken unto me to hallow the sabbath-day, and not to bear a burden even entring in at the gates of the city of Jerusalem on the sabbath-day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

And thou even thyself shalt discontinue me from thine Heritage] The *Hebrew* Word *Shamattah*, *discontinue*, alludes to the seventh Year of *Release* enjoined by *Moses*, Deut. xv. 1. which Laws the *Jews* had a long Time neglected out of Covetousness; and refused to observe, even after a solemn Engagement to the contrary; See Ch. xxxiv. 8, *&c.* So here the Words imply, that since they would not release their Land, nor their Servants in the Sabbatical Years, as God had enjoined them, he would release them from the Possessions he had given them; and then *the Land should enjoy her Sabbaths*, according to the Prescription of the Law. *Levit.* xxvi. 34.

As the Partridge sitteth on Eggs, and hatcheth them not: So he that getteth Riches but not by Right, shall leave them in the Midst of his Days] It is very uncertain what kind of Bird the *Hebrew* Word *Kore* denotes. *Bochart* thinks the Description of it in the *Arabick* Writers, doth by no Means agree to a Partridge: So that it is needless to enquire whether the Quality here mentioned belong to that Bird. The Sentence may be best render'd thus; *As the Bird* Kore *hatcheth Eggs which she did not lay: So he that getteth Riches*, &c. As when Eggs are hatched by a Bird of a different Species, when once the young ones are fledged they never stay with their Dam that hatched and nourished them: So he that increases an Estate which he did not come honestly by at first, shall never prosper long with it. Criticks observe, that the *Hebrew* Verb *Yalad*, translated here *hatcheth*, properly signifies *laying the Eggs*; the Hatching them being expressed by the Verbs *Bakang* and *Dagar*, the Word used in the Text, which our Translators render *setteth on Eggs*, but doth not properly signify *hatching* them.

And they that depart from me shall be written on the Earth] They that forsake my Law, saith God, and their Reliance on me, shall not be register'd among my People, nor shall their Names be written in Heaven, or in the Book of Life. Compare *Ezek.* xiii. 9. *Ps.* lxix. 28. *Luke* x. 20. *Phil.* iv. 3. The Expression alludes to the Registers that are kept of every City and Corporation, the Privileges of which Society none can pretend to, but they that have their Names enter'd in such Registers. See *Ezra* ii. 9.

Then shall there enter into the Gate of this City Kings and Princes sitting upon the Throne of David] Compare Ch. xxii. 4. From hence it appears, that the Judgments denounced against *Jerusalem* at least as far as they threatened the City with utter Destruction were not irreversible. And from *Jeremy*'s Advice to *Zedekiah*, Ch. xxxviii. 17. it may be concluded, that if the King had hearkened to that Counsel, the City would not have been destroyed, and he himself might have continued a Tributary under *Nebuchadnezzar*. 'Tis true, that in several other Chapters of this Prophecy, God, upon Foresight of the *Jews* Impenitence, pronounces a peremptory Sentence upon them. See Ch. iv. 28.

CHAP. XVIII.

Under the Figure of a Potter, the Prophet shews God's absolute Power in disposing of Kingdoms, and thereupon exhorts the Jews *to Repentance. He bewails their Obstinacy, and threatens Destruction to those that devised Evil against him.*

Ver. 1. THE word which came to Jeremy from the Lord, saying, 2 Arise, and go down to the potters house, and there I will cause thee to hear my words. 3 Then I went down to the potters house, and behold, he wrought a work on the wheels. 4 And the vessel that he made of clay, was marred in the hand of the potter, so he made it again another vessel, as seemed good to the potter to make *it*. 5 Then the word of the Lord came to me, saying, 6 O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay *is* in the potters hand, so *are* ye in mine hand, O house of Israel. 7 *At what* instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to destroy *it*. 8 If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. 9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom to build and to plant *it*: 10 If they do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said, I would benefit them. 11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. 12 And they said, There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart. 13 Therefore thus saith the Lord, Ask ye now among the heathen, who hath heard such things? the virgin of Israel hath done a very horrible thing. 14 *Will* a man leave the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken? 15 Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways *from* the antient paths, to walk in paths, *in a way* not cast up: 16 To make their land desolate, *and* a perpetual hissing: every one that passeth thereby

thereby ſhall be aſtoniſhed, and wag his head. 17 I will ſcatter them as with an eaſt wind before the enemy: I will ſhew them the back and not the face, in the day of their calamity. 18 Then ſaid they, Come, and let us deviſe devices againſt Jeremiah: for the law ſhall not periſh from the prieſt, nor counſel from the wiſe, nor the word from the prophet: come, and let us ſmite him with the tongue, and let us not give heed to any of his words. 19 Give heed to me, O Lord, and hearken to the voice of them that contend with me. 20 Shall evil be recompenſed for good? for they have digged a pit for my ſoul: remember that I ſtood before thee to ſpeak good for them, *and* to turn away thy wrath from them. 21 Therefore deliver up their children to the famine, and pour out their *blood* by the force of the ſword, and let their wives be bereaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* ſlain by the ſword in battel. 22 Let a cry be heard from their houſes, when thou ſhalt bring a troop ſuddenly upon them, for they have digged a pit to take me, and hid ſnares for my feet. 23 Yet Lord, thou knoweſt all their counſel againſt me to ſlay *me*: forgive not their iniquity, neither blot out their ſin from thy ſight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

I will repent of the Evil I thought to do unto them] we take Repentance in a ſtrict and proper Senſe, for Change of the inward Purpoſes and Reſolutions, it cannot be applied to God, according to that ſaying of Balaam; *God is not a Man that he ſhould repent*, Numb. xxiii. 19. Therefore whenever Repentance is aſcribed to God, it muſt be meant only of a Change with reſpect to the outward Adminiſtrations of his Providence, and his Dealing with Men otherwiſe than he did before. And this doth not imply a Change in God but only in ourſelves: He ſtill acts by the ſame Rules; but we, according to our different Behaviour, become the Objects either of his Favour or Diſpleaſure.

I will repent of the Good, wherewith I ſaid I will benefit them] From this and the foregoing Verſe we may infer, That Gods Promiſes in Scripture, however uttered in general Terms, are yet for the moſt part to be underſtood only conditionally, according as Men behave themſelves, eſpecially when applied to particular Perſons: See *Numb.* xiv. 34. And as God did juſtly reject thoſe *Jews*, who refuſed to embrace the Goſpel, notwithſtanding the general Promiſes he had made to that People; ſo neither can particular Chriſtians nor Churches lay any Claim to God's general Promiſe of preſerving his Church, any further than they keep cloſe to that Rule of Faith and Manners which he hath preſcribed to them in the *New Teſtament*.

Return ye now every one from his evil Ways, &c.] This and the parallel Texts ſhew, that God's Threatnings are not to be underſtood as abſolute Predictions, but ſuch as may be reverſed upon Mens Repentance, as appears in the famous Inſtance of *Nineveh*.

Will a Man leave the Snow of Lebanon, which comes from the Rock of the Field?] *Lebanon* derives its Name from the Whiteneſs of the Snow that covers the Top of it, even in Summer-time, as Travellers aſſure us. We follow the Tranſlation in the Text, the Senſe of which is as ſtrange and incredible for Men to forſake the true God for Idols, as it would be for a thirſty Traveller to forego the cold refreſhing Streams that are in his Way: See *Prov.* xxv. 25. But the Word *Sela*, which our *Engliſh* renders *from the Rock*, may likewiſe ſignify *Dew* or *Moiſture*; from whence *Mat-ſor* or *Mitſraim*, the Name of *Egypt*, is derived, becauſe of its being watered by the River *Nile*. And then the Words may be tranſlated thus: *Shall one have the Moiſture of the Field* [for] *the Snow-Water of Lebanon; or ſhall the running Waters be forſaken for the muddy Waters?*

Let us deviſe Devices againſt Jeremiah, for the Law ſhall not periſh from the Prieſt, nor Counſel from the Wiſe, nor the Word from the Prophet] Let us accuſe him for a falſe Prophet; for his Threatnings plainly contradict God's Promiſes to his People, whereby we are aſſured, that there will always be a Succeſſion of Prieſts to explain the Laws; of Scribes or learned Men, to unfold the Difficulties that may ariſe concerning the more obſcure Parts of it; and of Prophets to inſtruct the People in the Knowledge of that which is to come: Compare Ch. viii. 8. *Mat.* xxiii. 34.

They probably grounded their Confidence of a Succeſſion of Prieſts, to explain the Law, and guide Mens Conſciences, upon that Paſſage of *Moſes*, Deut. xvii. 9. where they are commanded to *conſult the Prieſts upon any emergent Difficulty*, and follow their Determination; compare Ch. vii. 4. *Baſnage* in his Hiſtory of the *Jews*, by *Wiſe Men* underſtands thoſe who were Judges of Controverſies in their Synagogues, whoſe Buſineſs it was to give *Counſel* or Determination in ſuch Caſes as wereb rought before them; in which Senſe he underſtands the *Wiſe Men* mentioned by St. *Paul*, 1 Cor. vi. 5.

CHAP. XIX.

Under the Type of breaking a Potter's Veſſel, is fore-ſhewed the Deſolation of the Jews *for their Sins.*

Ver. 1. THUS ſaith the Lord, Go and get a potters earthen bottle, and *take* of the antients of the people, and of the antients of the prieſts. 2 And go forth unto the valley of the ſon of Hinnom, which *is* by the entry of the eaſt-gate, and proclaim there the words that I ſhall tell thee: 3 And ſay, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jeruſalem, Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring evil upon this place, the which whoſoever heareth, his ears ſhall tingle. 4 Becauſe they have forſaken me, and have eſtranged this place, and have burnt incenſe in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents: 5 They have built alſo the high places of Baal, to burn their ſons with fire *for* burnt-offerings unto Baal, which I commanded not, nor ſpake *it*, neither came *it* into my mind: 6 Therefore behold, the days come, ſaith the Lord, that this place ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter. 7 And I will make void the counſel of Judah and Jeruſalem in this place, and I will cauſe them to fall by the ſword, before their enemies, and by the hands of them that ſeek their lives: and their carcaſes will I give to be meat for the fowls of the heaven, and for the beaſts of the earth. 8 And I will make this city deſolate, and an hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof. 9 And I will cauſe them to eat the fleſh of their ſons, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend, in the ſiege and ſtraitneſs, wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them. 10 Then ſhalt thou break the bottle in the ſight of the men that go with thee. 11 And ſhalt ſay unto them, Thus ſaith

the Lord of hoſts, Even ſo will I break this people, and this city, as *one* breaketh a potters veſſel that cannot be made whole again, and they ſhall bury *them* in Tophet, till *there be* no place to bury. 12 Thus will I do unto this place, ſaith the Lord, and to the inhabitants thereof, and *even* make this city as Tophet. 13 And the houſes of Jeruſalem, and the houſes of the kings of Judah ſhall be defiled as the place of Tophet, becauſe of all the houſes, upon whoſe roofs they have burnt incenſe unto all the hoſt of heaven, and have poured out drink-offerings unto other gods. 14 Then came Jeremiah from Tophet, whither the Lord had ſent him to propheſie, and he ſtood in the court of the Lords houſe, and ſaid to all the people, 15 Thus ſaith the Lord of hoſts the God of Iſrael, Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced againſt it; becauſe they have hardened their necks, that they might not hear my words.

Go, get thee a Potter's earthen Bottle] An earthen Pitcher with a narrow Neck made to drink out of; in the *Hebrew Bakbuk*, called ſo from the Noiſe that the Draught of Liquor made; ſo the *Greek* Word Βομβύλιον, and the old *Latin* Verb *Bilbire*, are derived from the like Sound. By this Emblem the Prophet ſignified, that the City and People might be as eaſily deſtroyed, if God ſo pleaſed, as an earthen Veſſel could be broken; ſee Ch. xviii. 5.

Which is by the Entry of the Eaſt-gate] By which Men entered into the Temple, from whence they have a Proſpect of the Valley of *Hinnom*, which lay South Eaſt of the Temple: See *Joſh.* xv. 8. and Dr. *Lightfoot*'s Deſcription of the *Temple*. The *Hebrew* reads, *The Gate Harſith*, which ſome interpret the *Dung-gate*, mentioned *Nehem.* ii. 13. Others the *Potter's-gate*; the Potter's Field being near the Temple. See *Zech.* xi. 13. *Matt.* xxvii. 10.

To burn their Sons with Fire for Burnt-offerings to Baal] The Idol to whom theſe inhuman Sacrifices were offered, is elſewhere called *Molech*; See *Levit.* xviii. 21. 2 *Kings* xxiii. 10. *Baal* and *Molech* were two Names promiſcuouſly given to one and the ſame Idol, as appears from Chap. xxxii. 35. of this Propheſy: *They have built the high Places of Baal, which are in the Valley of the Son of Hinnom, to cauſe their Sons and their Daughters to paſs thro' the Fire unto Molech.*

Baal and *Molech* are equivalent Words, both ſignifying *Lord* or *King*; and ſeem to have been promiſcuouſly given by each Idolatrous Nation, to that Idol they chiefly worſhipped. And as the Worſhip of *Baal* or *Belus*, prevailed in ſeveral Countries; ſo *Molech* was eſteemed a principal Idol in other Nations, as appears by the Names of *Malcam*, *Melicerta*, *Adrammelech*, *Anammelech*, and the like, all derived from the Word *Molech*: See Dr. *Spencer*, *de Leg. Hebr.* L. ii. C. 10.

Then thou ſhalt break the Bottle in the Sight of the Men] To give them a ſenſible Repreſentation of the Ruin threatened againſt them. See Ch. li. 63, 64.

Even ſo will I break this People, and this City] The breaking of an earthen Veſſel, is a proper Emblem of utter Ruin; for ſuch a one, when it is broken, can never be mended, or put to any further Uſe. See *Iſa.* xxx. 14.

CHAP. XX.

Upon Paſhur's *ill Treatment of* Jeremiah, *he falls into a grievous Complaint of the Hardſhips that attended the Diſcharge of his Prophetical Office, which made him weary of his Life.*

Ver. 1. NOW Paſhur the ſon of Immer the prieſt, who *was* alſo chief governor in the houſe of the Lord, heard that Jeremiah propheſied theſe things. 2 Then Paſhur ſmote Jeremiah the prophet, and put him in the ſtocks that *were* in the high gate of Benjamin, which *was* by the houſe of the Lord. 3 And it came to paſs on the morrow that Paſhur brought forth Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The Lord hath not called thy name Paſhur, but Magor-miſſabib. 4 For thus ſaith the Lord, Behold, I will make thee a terror to thyſelf, and to all thy friends, and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it*, and I will give all Judah into the hand of the king of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword. 5 Moreover I will deliver all the ſtrength of this city, and all the labours thereof, and all the precious things thereof, and all the treaſures of the kings of Judah will I give into the hand of their enemies which ſhall ſpoil them, and take them, and carry them to Babylon. 6 And thou, Paſhur, and all that dwell in thine houſe ſhall go into captivity, and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhalt be buried there, thou, and all thy friends, to whom thou haſt propheſied lies. 7 O Lord, thou haſt deceived me, and I was deceived: thou art ſtronger than I, and haſt prevailed: I am in deriſion daily, every one mocketh me. 8 For ſince I ſpake, I cried out, I cried violence and ſpoil; becauſe the word of the Lord was made a reproach unto me, and a deriſion daily. 9 Then I ſaid, I will not make mention of him, nor ſpeak any more in his name. But *his word* was in mine heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not *ſtay*. 10 For I heard the defaming of many, fear on every ſide: Report, *ſay they*, and we will report it: all my familiars watched for my halting, *ſaying*, Peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take our revenge on him. 11 But the Lord *is* with me as a mighty terrible one: therefore my perſecutors ſhall ſtumble, and they ſhall not prevail: they ſhall be greatly aſhamed; for they ſhall not proſper, *their* everlaſting confuſion ſhall never be forgotten. 12 But, O Lord of hoſts, that triſteſt the righteous, *and* ſeeſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I opened my cauſe. 13 Sing unto the Lord, praiſe ye the Lord; for he hath delivered the ſoul of the poor from the hand of evil doers. 14 Curſed *be* the day wherein I was born: let not the day wherein my mother bare me be bleſſed. 15 Curſed *be* the man who brought tidings to my father, ſaying, A man child is born unto thee, making him very glad. 16 And let that man be as the cities which the Lord overthrew and repented not: and let him hear the cry in the morning, and the ſhouting at noon-tide: 17 Becauſe he ſlew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great with *me*. 18 Wherefore came I forth out of the womb to ſee labour and ſorrow, that my days ſhould be conſumed with ſhame.

Now Paſhur the Son of Immer the Prieſt, alſo chief Governor in the Houſe of the Lord] The

mily of *Immer* was the ſixteenth in Order of the four and twenty Courſes of the Prieſts: See 1 *Chron.* xxiv. 14. And this *Paſhur*, by being Head of his Family, had a principal Authority in ordering Matters relating to the Temple, and keeping good Orders there: And therefore is called *Chief Governor*, or a *Chief Governor in the Houſe of the Lord*; ſee there Ver. 5. So *Hilkiah*, *Zechariah*, and *Jehiel*, are called *Chief Rulers of the Houſe of God*, 2 Chron. xxxv. 8. becauſe the firſt of them was Chief Prieſt, and the other two probably the Head of their Courſes. To the ſame Senſe we may underſtand the *Prieſts of the ſecond Order*, mentioned 2 *Kings* xxiii. 4. If we ſuppoſe *Paſhur* to have been in a ſtrict Senſe, *Chief*, or ſupreme *Governor in the Houſe of God*; he ſeems to have been the ſame Officer that is called *Captain of the Temple*, Acts iv. 1. He that was ſet over the ſeveral Watches or Guards of the Prieſts and Levites: For they kept Watch and Ward in the Temple, both Day and Night: See *Pſal.* cxxxiv. 2. and *Lightfoot* upon *Luke* xxii. 4.

And put him in the Stocks that was in the High Gate of Benjamin] The *Septuagint* underſtand the Word tranſlated *the Stocks*, of a Dungeon, or Houſe of Correction, which was in one of the outer Courts of the Temple. This the Text ſays was placed in the *high Gate of Benjamin*, which Dr. *Lightfoot* explains of the upper Gate in the Tribe of *Benjamin* that led to the Temple; the Mountain upon which the Temple ſtood, being partly in the Tribe of *Benjamin*, and partly in that of *Judah*.

The Lord hath not called thy Name Paſhur, but Magormiſſabib] The Name which I give thee, ſignifies *Fear*, or *Terror round about*; and thou thyſelf ſhalt be a dreadful Example of thoſe Calamities which are coming upon thy Friends, and all the Inhabitants of this City: Compare Ch. vi. 25. xlvi. 5. xlix. 29. *Lam.* ii. 22.

O Lord, thou haſt deceived me, &c.] The following Verſes are *Jeremy*'s doleful Reflections upon the ill Succeſs of his Prophecies, which had little good Effect upon others, and brought a good deal of Harm to himſelf. The Senſe is, Thou haſt promiſed to be my Safeguard againſt mine Enemies; but yet I find myſelf diſappointed, and left expoſed to their Malice: Compare Ch. xv. 18. Some render the Words, *Thou haſt perſuaded me, and I was perſuaded*; that is, I was over-perſuaded to undertake the Office of a Prophet. The following Words favour this Senſe.

Curſed be the Man who brought Tidings to my Father, &c.] This Lamentation is written in poetical Figures, like the antient *Næniæ*, or Funeral Songs, wherein all the Circumſtances are brought in, that are proper to raiſe the Paſſions, and therefore are not to be looked upon as ſo many Expreſſions of Indignation or Malice, but rather of Mourning and Sorrow. Juſt ſuch are thoſe Figures we read in *David*'s Funeral Song upon *Saul* and *Jonathan*. *Ye Mountains of Gilboa, let there be no Dew, neither let there be Rain upon you*, &c. 1 *Sam.* i. 21. And as in the Forms of Rejoicing upon a Birth-Day; they bleſſed every one concerned in the Birth, and ſaid, *Bleſſed be the Womb that bare thee*, and the like: And he that brought the joyful News was always rewarded; ſo in the Forms of Sorrow for the Miſerable, they uſed the quite contrary Expreſſions. *Lowth* acknowledges himſelf indebted to Biſhop *Chandler* for this Explanation.

And the ſhouting at Noon-tide] The Alarm of War, as the Word is render'd, Ch. iv. 19. or ſuch a Rejoicing as the Enemies make over the Vanquiſhed. To hear the Cry in the Morning, and ſhouting at Noon-day, ſignifies being perpetually alarmed with the Terrors of an hoſtile Invaſion: Compare Ch. vi. 4. The ſame Learned Perſon underſtands this Verſe of the Lamentations made at Funerals, which were performed, not only with mournful Voices, but likewiſe with Inſtruments of Muſick, implied in the Word here uſed, *Shouting*: See *Matt.* ix. 23. It was the Cuſtom of the *Jews* upon a Funeral-day, to begin their Lamentations early in the Morning, and continue them till the Afternoon, when the Body was carried out to be buried. So the Senſe of the Verſe will be, *Let this Man have every Day an Occaſion of Lamentation.*

CHAP. XXI.

Zedekiah *ſends to* Jeremiah *to enquire the Event of* Nebuchadnezzar's *War.* Jeremiah *foretels a hard Siege and miſerable Captivity. He counſels the People to fall to the* Chaldeans, *and upbraids the King's Houſe.*

Ver. 1. THE word which came unto Jeremiah from the Lord, when king Zedekiah ſent unto him Paſhur the ſon of Melchiah, and Zephaniah the ſon of Maaſeiah the prieſt, ſaying, 2 Enquire, I pray thee, of the Lord for us (for Nebuchadrezzar king of Babylon maketh war againſt us) if ſo be that the Lord will deal with us according to all his wondrous works, that he may go up from us. 3 Then ſaid Jeremiah unto them, Thus ſhall ye ſay to Zedekiah, 4 Thus ſaith the Lord God of Iſrael, Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight againſt the king of Babylon, and *againſt* the Chaldeans, which beſiege you without the walls, and I will aſſemble them into the midſt of this city. 5 And I myſelf will fight againſt you with an out-ſtretched hand and with a ſtrong arm, even in anger, and in fury, and in great wrath. 6 And I will ſmite the inhabitants of this city, both man and beaſt: they ſhall die of a great peſtilence. 7 And afterwards, ſaith the Lord, I will deliver Zedekiah king of Judah, and his ſervants, and the people, and *ſuch as are* left in this city from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life, and he ſhall ſmite them with the edge of the ſword: he ſhall not ſpare them, neither have pity, nor have mercy. 8 And unto this people thou ſhalt ſay, Thus ſaith the Lord, Behold, I ſet before you the way of life, and the way of death. 9 He that abideth in this city, ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out and falleth to the Chaldeans that beſiege you, he ſhall live, and his life ſhall be unto him for a prey. 10 For I have ſet my face againſt this city for evil, and not for good, ſaith the Lord; it ſhall be given into the hand of the king of Babylon, and he ſhall burn it with fire. 11 And touching the houſe of the king of Judah, *ſay*, Hear ye the word of the Lord. 12 O houſe of David, thus ſaith the Lord, Execute judgment in the morning, and deliver *him that is* ſpoiled, out of the hand of the oppreſſor, leſt my fury go out like fire, and burn that none can quench *it*, becauſe of the evil of your doings. 13 Behold, I *am* againſt thee, O inhabitant of the valley, *and* rock of the plain, ſaith the Lord, which ſay, Who ſhall come down againſt us? or who ſhall enter into our habitations? 14 But I will puniſh you according to the fruit of your doings, ſaith the Lord: and I will kindle a fire in the foreſt thereof, and it ſhall devour all things round about it.

When King Zedekiah ſent Paſhur the Son of Melchiah, and Zephaniah the Son of Maaſeiah the Prieſt] This *Paſhur* was a different Perſon from him mentioned Ch. xx. 1. See Ch. xxxviii. 1. *Zephaniah* is called the *ſecond Prieſt*, Ch. lii. 24. and 2 *Kings* xxv. 18.

that

that is, he was the High Prieſt's *Sagan*, or Deputy. Compare *Jer.* xxix. 25.

The Occaſion of *Zedekiah*'s Meſſage, mentioned at the Beginning of this Chapter, ſeems to be the *Chaldeans* raiſing the Siege of *Jeruſalem*, in order to meet the *Egyptian* Army that was come *to its Relief:* See Ch. xxxviii. 5. which gave *Zedekiah* Hopes of Deliverance from the *Chaldeans*, which were very much quaſh'd by the Return of that Army, and renewing of the Siege. Hereupon *Zedekiah* enquires by Meſſengers concerning the Event of the War: Compare Ver. 9. of this Chapter, with Ch. xxxviii. 2. The latter Part of the Chapter from Ver. 11. belongs to the ſame Subject with the xxth Chapter, and relates to the Time of *Jehoiakim*.

Behold, I will turn back the Weapons of War that are in your Hands] Compare Ch. xxxvii. 10. Inſtead of doing Execution upon your Enemies, they ſhall hurt yourſelves and be the Occaſion of your own Deſtruction. God will as viſibly appear againſt you, as if a miraculous Wind were to drive back your own Artillery, and turn it upon yourſelves; as the Story is told of the Diſcomfiture of the Tyrant *Eugenius*'s Army, that came againſt the Forces of the Emperor *Theodoſius*. See *Socrat. Hiſt. Eccleſ.* L. v. C. 25.

Execute Judgment in the Morning] The King was ſupreme Judge in all Cauſes and Controverſies: See 2 *Sam.* viii. 15. what ſome *Rabbins* affirm, as if the King were ſubject to the Judgment of the *Sanhedrim*, and might be puniſhed by them, is ſaid without any Precedent in Holy Scripture. The Courts of Judicature uſually ſet in the Morning: See *Pſ.* ci. 8. where the *Hebrew* reads, *In the Morning*, or, *every Morning, I will deſtroy the Wicked of the Land:* Compare *Job* xxxviii. 13, 14.

Behold, I am againſt thee, O Inhabitant of the Valley, and Rock of the Plain] A Deſcription of *Jeruſalem:* The former Expreſſion denoting the lower Part of the City, which was ſurrounded with Hills; ſee *Pſ.* cxxv. 2. the latter deſcribing Mount *Zion:* Compare Ch. xvii. 3.

I will kindle a Fire in the Foreſt thereof] The Word *Foreſt* is often metaphorically put for a City in the Prophetical Writings; becauſe its ſtately Buildings, or its principal Inhabitants reſemble tall Cedars ſtanding in their Ranks. See Ch. xxii. 7. *Iſa.* xxvii. 24. *Ezek.* xx. 46. *Zech.* xi. 1.

CHAP. XXII.

The Prophet's Counſel to the King of Judah *and his People; and Judgments denounced againſt them in Caſe of Refuſal.*

Ver. 1. THUS ſaith the Lord, Go down to the houſe of the king of Judah, and ſpeak there this word, 2 And ſay, Hear the word of the Lord, O king of Judah, that ſitteſt upon the throne of David, thou, and thy ſervants, and thy people that enter in by theſe gates; 3 Thus ſaith the Lord, Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor: and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent blood in this place. 4 For if ye do this thing indeed, then ſhall there enter in by the gates of this houſe, kings ſitting upon the throne of David, riding in chariots, and on horſes, he, and his ſervants, and his people. 5 But if ye will not hear theſe words, I ſware by myſelf, ſaith the Lord, that this houſe ſhall become a deſolation. 6 For thus ſaith the Lord unto the kings houſe of Judah, Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* ſurely I will make thee a wilderneſs, *and* cities *which* are not inhabited. 7 And I will prepare deſtroyers againſt thee every one with his weapons, and they ſhall cut down thy choice cedars, and caſt *them* into the fire. 8 And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour, Wherefore hath the Lord done thus unto this great city? 9 Then they ſhall anſwer, Becauſe they have forſaken the covenant of the Lord their God, and worſhipped other gods and ſerved them. 10 Weep ye not for the dead, neither bemoan him, *but* weep ſore for him that goeth away: for he ſhall return no more, nor ſee his native countrey. 11 For thus ſaith the Lord touching Shallum, the ſon of Joſiah king of Judah, which reigned in ſtead of Joſiah his father, which went forth out of this place, He ſhall not return thither any more: 12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more. 13 Wo unto him that buildeth his houſe by unrighteouſneſs, and his chambers by wrong; *that* uſeth his neighbours ſervice without wages, and giveth him not for his work: 14 That ſaith, I will build me a wide houſe, and large chambers, and cutteth him out windows, and *it is* ceiled with cedar, and painted with vermilion. 15 Shalt thou reign becauſe thou cloſeſt *thyſelf in* cedar? did not thy father eat and drink, and do judgment and juſtice, *and* then *it was* well with him? 16 He judged the cauſe of the poor and needy, then *it was* well *with him: was* not this to know me? ſaith the Lord. 17 But thine eyes and thine heart *are* not but for thy covetouſneſs, and for to ſhed innocent blood, and for oppreſſion, and for violence to do *it*. 18 Therefore thus ſaith the Lord concerning Jehoiakim the ſon of Joſiah king of Judah, They ſhall not lament for him, *ſaying*, Ah my brother, or ah ſiſter: they ſhall not lament for him, *ſaying*, Ah Lord, or ah his glory. 19 He ſhall be buried with the burial of an aſs, drawn and caſt forth beyond the gates of Jeruſalem. 20 Go up to Lebanon and cry, and lift up thy voice in Baſhan, and cry from the paſſages: for all thy lovers are deſtroyed. 21 I ſpake unto thee in thy proſperity, *but* thou ſaidſt I will not hear. *this hath been* thy manner from thy youth, that thou obeyedſt not my voice. 22 The wind ſhall eat up all thy paſtors, and thy lovers ſhall go into captivity, ſurely then ſhalt thou be aſhamed and confounded for all thy wickedneſs. 23 O inhabitant of Lebanon, that makeſt thy neſt in the cedars, how gracious ſhalt thou be when pangs come upon thee, the pain as of a woman in travail? 24 *As* I live, ſaith the Lord, though Coniah the ſon of Jehoiakim king of Judah were the ſignet upon my right hand, yet would I pluck thee thence. 25 And I will give thee into the hand of them that ſeek thy life, and into the hand *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. 26 And I will caſt thee out, and thy mother that bare thee, into another country, where ye were not born, and there ſhall ye die. 27 But to the land whereunto they deſire to return, thither ſhall they not return. 28 *Is* this man Coniah a deſpiſed broken idol? *is he* a veſſel wherein *is* no pleaſure? wherefore are they caſt out, he and his ſeed, and are caſt into a land which they know not? 29 O earth, earth, earth,

the word of the Lord. 30 Thus ſaith the Lord, Write ye this man childleſs, a man *that* ſhall not proſper in his days: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

For thus ſaith the Lord unto the King's Houſe of Judah, Thou art Gilead unto me, and the Head of Lebanon] Though thou wert never ſo precious in my Sight, wert as valuable for Riches and Plenty as the fat Paſtures of *Gilead*, and thy Buildings as beautiful for Statelineſs, as the tall Cedars of *Lebanon*, yet unleſs thy Princes and People reform, thou ſhalt become nothing but Ruin and Deſtruction.

For thus ſaith the Lord touching Shallum the Son of Joſiah King of Judah, who reigned inſtead of Joſiah his Father, &c.] It is a great Diſpute among Commentators and Chronologers, who this *Shallum* was, there being no Perſon of that Name mentioned in the Succeſſion of the *Jewiſh* Kings in ſacred Hiſtory; and the *Shallum* mentioned as *Joſiah*'s Son, 1 *Chron.* iii. 15. *is* expreſly called *his Fourth Son*, who could not probably ſucceed his Father immediately, as it is ſaid here expreſly of *Shallum* in the Text. Without entering far into the Diſpute, I ſhall, ſays *Lowth*, lay this down as moſt probable, that the *Shallum* mentioned in the Text, is the ſame with *Jehoahaz*: For the Characters here ſet down agree to none elſe. It was he that *reigned in the Room of his Father Joſiah*; he likewiſe went out of *Jeruſalem*, or was carried away Captive, and never returned more: See Ver. 11. The ſame may be proved from the Order of the Prophecies ſet down in this Chapter. The 11th and 12th Verſes are concerning *Jehoahaz*. From the 13th to the 20th, relate to *Jehoiakim*, and the remaining Part of the Chapter regards the Reign of *Jeconiah*. Why he is called *Shallum*, is not eaſy at this Diſtance to conjecture; ſome ſuppoſe that Name was given him by Way of Reproach becauſe of the Shortneſs of his Reign, in which he reſembled that King *Shallum* mentioned 2 *Kings* xv. 13. So *Jeconiah* is called *Conrah* by Way of Contempt, Ver 24. It is farther certain, that this *Shallum* cannot be the ſame with him mentioned 1 *Chron.* iii. 15. (as Archbiſhop *Uſher* ſuppoſed: See his *Annals ad A. M.* 3371.) becauſe that Perſon is ſpoken of as younger than *Zedekiah*; whereas this *Shallum* being the ſame with *Jehoahaz*, was without queſtion older: Compare 2 *Kings* xxiii. 13. with Ch. xxiv. 18.

And cutteth him out Windows] The Word *Hallonai* ſignifies literally *my Windows*; and ſo our Margin reads, but the *Affix* is elſewhere redundant: See *Zech.* xiv. 5. Mr. *Gregory* in his *Obſervations upon the Scripture*, Ch. 13. allows the Marginal Reading, and underſtands the Word of a private Oratory or Chapel, which *Jehoiakim* order'd to be made in his Palace; and that God reproves him for a vain Oſtentation of Piety, when at the ſame Time he had no Regard to common Juſtice, in making an Offering to God out of other Mens Labours.

He ſhall be buried with the Burial of an Aſs] Compare Ch. xxxvi. 30. *Jehoiakim* was advanced to the Kingdom by *Pharaoh-Necho*, King of *Egypt*, 2 Kings xxiii. 34. He followed the Fortune of the King that ſet him up, and upon the Conqueſt of *Egypt* by the *Chaldeans* (ſee *Jer.* xlvi. 2.) after three Years Reign, he was taken Priſoner by *Nebuchadnezzar*, and put into Irons: See *Dan.* i. 2. 2 *Kings* xxiv. 1. 2 *Chron.* xxxvi. 6. But afterward he releaſed him, and made him a Tributary King. After three Years Obedience, *Jehoiakim* rebelled, in Confidence of Aſſiſtance from *Egypt*. In the Tenth Year of his Reign, *Nebuchadnezzar*'s Army over-ran *Judea*: See 2 *Kings* xxiv. 2. and in the following Year they beſieged *Jeruſalem*, and probably took *Jehoiakim* Priſoner in ſome Sally that he made upon them; whereupon they killed him, and then caſt out his dead Body into the Highway, like the Carcaſe of an Aſs, denying him the common Rites of Burial; See *Joſephus Antiq.* Accordingly he is ſaid to have *ſlept with his Fathers*, 1 Kings xxiv. 6. but not to have been buried with his Fathers.

Write ye this Man childleſs] Or, *Let this Man be written childleſs*: The Perſonal being uſed for the Impersonal; ſee Ch. xx. 17. When God commands a Thing to be written, it ſignifies that ſuch a Truth is of great Importance, and deſerves to be recorded. *Quæ ſcribuntur, certa ſunt; The committing Things to Writing, denotes their Certainty*; as *Caſtellio* obſerves upon the Place. So God would have it taken Notice of as a remarkable Judgment upon *Jeconiah*, that in him the direct Line of the *Jewiſh* Kings from *Solomon* downward ſhould fail; and the next Heir to the Crown ſhould be of a collateral Branch, *viz. Salathiel* who was the Son of *Neri*, and derived his Pedigree from *Nathan* the Son of *David*, Luke ii. 27, 31. *Salathiel* is indeed the Son of *Jeconiah*, 1 Chron. iii. 17. and *Matt.* i. 12. but in both theſe Places he is called ſo, not with reſpect to his natural Extraction, but to his political Succeſſion, as being next Heir to the Crown; juſt as at the 16th Verſe of the ſame Chapter of the *Chronicles*, *Zedekiah* is called *the Son of Jeconiah*, tho' he was really his Uncle, becauſe he ſucceeded him in the Kingdom. And it is plain that St. *Matthew* did not intend to ſet down an exact Genealogy from Father to Son, but only to prove in general, that *Chriſt* was the Son both of *David* and *Abraham*, as he tells us, Ver. 1. In order to which End, he divides the whole Series of Time from *Abraham* to *David*, into three Parts, and then ſubdivides each Portion of Time into fourteen Generations; to comply with which Method he omits three Kings, *Ahaziah*, *Joaſh*, and *Amaziah*, Ver. 8.

CHAP. XXIII.

The Prophet foretels the Reſtauration of the Jewiſh *Kingdom and Government under the* Meſſias; *and he proceeds to prove the evil Arts of the falſe Prophets, and other Pretenders to Inſpiration.*

Ver. 1. WO be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture, ſaith the Lord. 2 Therefore thus ſaith the Lord God of Iſrael againſt the paſtors that feed my people, Ye have ſcattered my flock, and driven them away, and have not viſited them; behold, I will viſit upon you the evil of your doings, ſaith the Lord. 3 And I will gather the remnant of my flock, out of all countreys whither I have driven them, and will bring them again to their folds, and they ſhall be fruitful and increaſe. 4 And I will ſet up ſhepherds over them which ſhall feed them, and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the Lord. 5 Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth. 6 In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this *is* his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. 7 Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, which brought up the children of Iſrael out of the Land of Egypt: 8 But the Lord liveth, which brought up, and which led the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them, and they ſhall dwell in their own land. 9 Mine heart within me is broken, becauſe of the prophets, all my bones ſhake: I am like a drunken man, and like a man whom wine hath overcome; becauſe of the Lord, and becauſe of the words of his holineſs. 10 For the land is

full of adulterers, for becauſe of ſwearing the land mourneth: the pleaſant places of the wilderneſs are dried up, and their courſe is evil, and their force *is* not right. 11 For both prophet and prieſt are profane, yea, in my houſe have I found their wickedneſs, ſaith the Lord. 12 Wherefore their way ſhall be unto them as ſlippery *ways* in the darkneſs: they ſhall be driven on and fall therein: for I will bring evil upon them, *even* the year of their viſitation, ſaith the Lord. 13 And I have ſeen folly in the prophets of Samaria; they propheſied in Baal, and cauſed my people Iſrael to err. 14 I have ſeen alſo in the prophets of Jeruſalem an horrible thing: they commit adultery, and walk in lies: they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſs: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. 15 Therefore thus ſaith the Lord of hoſts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jeruſalem is profaneneſs gone forth into all the land. 16 Thus ſaith the Lord of hoſts, Hearken not unto the words of the prophets that propheſy unto you; they make you vain: they ſpeak a viſion of their own heart, *and* not out of the mouth of the Lord. 17 They ſay ſtill unto them that deſpiſe me, The Lord hath ſaid, Ye ſhall have peace, and they ſay unto every one that walketh after the imagination of his own heart, No evil ſhall come upon you. 18 For who hath ſtood in the counſel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard *it?* 19 Behold, a whirl-wind of the Lord is gone forth in fury, even a grievous whirl-wind, it ſhall fall grievouſly upon the head of the wicked. 20 The anger of the Lord ſhall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye ſhall conſider it perfectly. 21 I have not ſent theſe prophets, yet they ran: I have not ſpoken to them, yet they propheſied. 22 But if they had ſtood in my counſel, and had cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings. 23 *Am* I a God at hand, ſaith the Lord, and not a God afar off? 24 Can any hide himſelf in ſecret places that I ſhall not ſee him? ſaith the Lord: do not I fill heaven and earth? ſaith the Lord. 25 I have heard what the prophets ſaid, that propheſy lies in my name, ſaying, I have dreamed, I have dreamed. 26 How long ſhall *this* be in the heart of the prophets that propheſy lies? yea, *they are* prophets of the deceit of their own heart; 27 Which think to cauſe my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name, for Baal. 28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully: what *is* the chaff to the wheat? ſaith the Lord. 29 *Is* not my word like as a fire? ſaith the Lord: and like a hammer *that* breaketh the rock in pieces? 30 Therefore behold, I *am* againſt the prophets, ſaith the Lord, that ſteal my words every one from his neighbour. 31 Behold, I *am* againſt the prophets, ſaith the Lord, that uſe their tongues, and ſay, He ſaith. 32 Behold, I *am* againſt them that propheſy falſe dreams, ſaith the Lord, and do tell them, and cauſe my people to err by their lies and by their lightneſs, yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the Lord. 33 And when this people, or the prophet, or a prieſt ſhall aſk thee, ſaying, What *is* the burden of the Lord? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the Lord. 34 And *as for* the prophet, and the prieſt, and the people that ſhall ſay, the burden of the Lord, I will even puniſh that man and his houſe. 35 Thus ſhall ye ſay every one to his neighbour, and every one to his brother, What hath the Lord anſwered? and, What hath the Lord ſpoken? 36 And the burden of the Lord ſhall ye mention no more: for every mans word ſhall be his burden; for ye have perverted the words of the living God, of the Lord of hoſts our God. 37 Thus ſhalt thou ſay to the prophet, What hath the Lord anſwered thee? and what hath the Lord ſpoken? 38 But ſith ye ſay, The burden of the Lord; therefore thus ſaith the Lord, Becauſe you ſay this word, The burden of the Lord, and I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the Lord: 39 Therefore behold, I, even I will utterly forget you, and I will forſake you, and the city that I gave you and your fathers, *and caſt you* out of my preſence: 40 And I will bring an everlaſting reproach upon you, and a perpetual ſhame, which ſhall not be forgotten.

Behold, the Days come, ſaith the Lord, that I will raiſe unto David a righteous Branch] The *Meſſias* is often called the *Branch*, to denote his Deſcent from the Stock of *David*. See *Iſa.* iv. 2. *Zech.* iii. 8. vi. 12. Compare likewiſe *Iſa.* xi. 1.

In his Days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely] This Prophecy is in part fulfilled in all true Believers, the *Myſtical Iſrael*, but will receive its utmoſt Completion when the *Jewiſh* ſhall be reſtored to a Bleſſing foretold by moſt of the antient Prophets, who generally join *Judah* and *Iſrael* together, as equally Sharers in the Bleſſing, and no more two but one Kingdom.

And this is the Name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS] He ſhall really be what the Title imports. He ſhall be JEHOVAH, or the True God, and *our Righteouſneſs*, or the Means of our Juſtification: Compare *Iſa.* xlv. 24, 25. 1 *Cor.* i. 30. The Title of JEHOVAH is elſewhere given to the *Meſſias* by the Prophets. See *Iſa.* xl. 10. xlviii. 17. *Hoſ.* i. 7. *Zach.* ii. 10. 11. *Mal.* iii. 1.

For the Land is full of Adulterers, and becauſe of Swearing the Land mourneth] By *Swearing* is here chiefly meant Perjury: Compare this Verſe with *Hoſ.* iv. 2. The *Hebrew* Word ſignifies indifferently *Swearing* or *Curſing*. The *Jewiſh* Forms of Adjuration uſed in their Courts of Juſtice for the Diſcovery of the Truth, had uſually an Imprecation joined to them. So the Words import, that Men ventured to forſwear themſelves, and incur the Imprecation implied in the Oath, rather than diſcover the Truth in Caſes of Theft, and ſuch like Crimes, wherein they were called upon to be Witneſſes. Compare *Prov.* xxix. 24. The Prophet ſaith is one of the Crying Sins for which God hath viſited the Nation with ſevere Judgments. And the Sins here mentioned, which did abound ſo much among the People, were in a great Meaſure owing to the ill Example of the Prieſts and Prophets. See Ver. 11 — 14, 15.

They make you vain] Or rather, *They deceive you*, as Pſ. lxii. 10. Our Tranſlation renders the Word, *Become not vain in Robbery or Oppreſſion*; but the Senſe is, *Deceive not yourſelves in Robbery*, or Oppreſſion, as if that would be any real Advantage to you.

Who hath ſtood in the Counſel of the Lord?] The Word *Sôd* ſignifies both a *Secret*, and the *Aſſembly* to which the Secret is committed, or where it is debated. The Expreſſion here alludes to the Privy Counſellors of Princes; as if the Prophet had ſaid, Who among theſe falſe Prophets can pretend to have the ſecret Counſels of the Almighty communicated to him? So when the Apoſtle alluding to *Iſa.* xl. 13. ſaith, *Who hath known the Mind of the Lord?* 1 Cor. ii. 16. The Context ſhews, that he deſigns by that Queſtion to exclude only the Carnal or *Natural Man* from being enlightened from above; or being a competent Judge of Divine Truths.

The Prophet that hath a Dream, let him tell a Dream —What is the Chaff to the Wheat?] Let not theſe falſe Pretences to Dreams or Viſions diſcourage the true Prophets from the faithful Diſcharge of their Office; for the Difference between true Prophets and Counterfeits, is as evident as that between the Chaff and the Wheat.

Behold I am againſt the Prophets — that ſteal my Words, every Man from his Neighbour] That imitate, or rather mimick the true Prophets, ſpeaking in my Name as they do, and ſaying, *Thus ſaith the Lord*, Ver. 31. and uſing their Words, but applying them to their own Purpoſe, or, it may be, adding their own Inventions to them.

I am againſt the Prophets — that uſe their Tongues] Like thoſe that ſaid *Our Lips are our own*, Pſ. xii. 4. and we may uſe them as we pleaſe. Some ſuppoſe the *Hebrew Lokechim*, to ſignify the ſame as *Cholekim*, the Letters being only tranſpoſed; and then the Phraſe denotes ſpeaking *ſmooth Things*. See *Iſa.* xxx. 10.

What is the Burden of the Lord?] The Word *Maſſa*, or *Burden*, ſignifies a burdenſome Prophecy, big with Ruin and Deſtruction. See *Iſa.* xiii. 1. xvi. 1. and elſewhere. The falſe Prophets ſaid, *Peace, Peace*, (Ver. 17.) derided the true ones, whoſe Predictions were full of Threatenings, as if God's Meſſages were a Burden they were weary of bearing; and made a Jeſt of theſe Words, *The Burden of the Lord*, with which they prefaced their Prophecies. Upon this Account God forbad the Uſe of that Expreſſion: See the following Verſes.

CHAP. XXIV.

Under the Emblem of two Baſkets of Figs, the Prophet ſhews the different Fates of thoſe Jews *who were carried Captive with* Jechoniah; *and thoſe that remained ſtill in their own Country with* Zedekiah.

Ver. 1. THE Lord ſhewed me, and behold, two baſkets of figs *were* ſet before the temple of the Lord, after that Nebuchadrezzar king of Babylon had carried away captive Jechoniah the ſon of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and ſmiths from Jeruſalem, and had brought them to Babylon. 2 One baſket *had* very good figs, *even* like the figs *that are* firſt ripe: and the other baſket had very naughty figs, which could not be eaten, they were ſo bad. 3 Then ſaid the Lord unto me, What ſeeſt thou, Jeremiah? And I ſaid, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are ſo evil. 4 Again the word of the Lord came unto me, ſaying, 5 Thus ſaith the Lord the God of Iſrael, Like theſe good figs, ſo will I acknowledge them that are carried away captive of Judah, whom I have ſent out of this place into the land of the Chaldeans for *their* good. 6 For I will ſet mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up. 7 And I will give them an heart to know me, that I *am* the Lord, and they ſhall be my people, and I will be their God: for they ſhall return unto me with their whole heart. 8 And as the evil figs, which cannot be eaten, they are ſo evil: (ſurely thus ſaith the Lord) ſo will I give Zedekiah the king of Judah, and his princes, and the reſidue of Jeruſalem, that remain in this land, and them that dwell in the land of Egypt. 9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt *to be* a reproach and a proverb, a taunt and a curſe in all places whither I ſhall drive them. 10 And I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed from off the land that I gave unto them and to their fathers.

Like theſe good Figs, ſo will I acknowledge them that are carried away Captive of Judah] The *Jews* who were left in their own Country, thought themſelves better beloved of God, than their Brethren who were carried away Captive: To check this vain Confidence, God promiſes to ſhew the Latter particular Signs of his Favour in a ſtrange Land, and to ſhew diſtinguiſhing Marks of his Diſpleaſure upon the former.

And I will give them a Heart to know me, that I am the Lord, &c.] To theſe firſt Captives chiefly thoſe Bleſſings belong, which are promiſed to the *Jews* upon their Return from their Captivity; ſuch as were the Knowledge and Fear of God, and Grace to live in Obedience to his Commandments. Compare Ch. xxx. 22. xxxi. 33. xxxii. 38, 39. Theſe were in ſome Degree accompliſhed in the Times after the Captivity, when the *Jews* adhered conſtantly to their Religion, and were very careful of falling into Idolatry. But I conceive, ſays *Lowth*, the eminent Completion of this Prophecy, will be at the general Reſtoration of that Nation, ſo often mentioned in the Prophets.

And a Curſe] Men ſhall uſe this Phraſe as a Form of Execration, God make thee like *Zedekiah*. Compare Ch. xxix. 22. On the contrary, to make a Man a Bleſſing implies, that his Name ſhall be mentioned as a ſignal Inſtance of God's Favour. See *Gen.* xlviii. 20. *Zech.* viii. 13.

CHAP. XXV.

A Summary of Jeremiah's *Commiſſion to prophecy the Deſtruction of* Judea, *and all the neighbouring Countries, which ſhould be reduced under the Power of the Kings of* Babylon *for ſeventy Years; and then an End ſhould be put to that Monarchy by* Cyrus, *who ſet up the* Perſian *Monarchy.*

Ver. 1. THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, that *was* the firſt year of Nebuchadrezzar king of Babylon: 2 The which Jeremiah the prophet ſpake unto all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying, 3 From the thirteenth year of Joſiah the ſon of Amon king of Judah, even unto this day (that *is* the three and twentieth year) the word of the Lord hath come unto me, and I have ſpoken unto you, riſing early and ſpeaking, but ye have not hearkened. 4 And the Lord hath ſent unto you all his ſervants the prophets,

prophets, riſing early and ſending *them*, but ye have not hearkened, nor inclined your ear to hear. 5 They ſaid, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the Lord hath given unto you and to your fathers, for ever and ever: 6 And go not after other gods to ſerve them, and to worſhip them, and provoke me not to anger with the works of your hands, and I will do you no hurt. 7 Yet ye have not hearkened unto me, ſaith the Lord; that ye might provoke me to anger with the works of your hands, to your own hurt. 8 Therefore thus ſaith the Lord of hoſts, Becauſe ye have not heard my words. 9 Behold, I will ſend and take all the families of the north, ſaith the Lord, and Nebuchadrezzar the king of Babylon my ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations round about, and will utterly deſtroy them, and make them an aſtoniſhment, and an hiſſing, and perpetual deſolations. 10 Moreover, I will take from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, the ſound of the milſtones, and the light of the candle. 11 And this whole land ſhall be a deſolation, *and* an aſtoniſhment: and theſe nations ſhall ſerve the king of Babylon, ſeventy years. 12 And it ſhall come to paſs when ſeventy years are accompliſhed, *that* I will puniſh the king of Babylon, and that nation, ſaith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual deſolations. 13 And I will bring upon that land all my words which I have pronounced againſt it, *even* all *that is* written in this book, which Jeremiah hath propheſied againſt all the nations. 14 For many nations and great kings ſhall ſerve themſelves of them alſo: and I will recompenſe them according to their deeds, and according to the works of their own hands. 15 For thus ſaith the Lord God of Iſrael unto me, Take the wine-cup of this fury at my hand, and cauſe all the nations, to whom I ſend thee, to drink it. 16 And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them. 17 Then took I the cup at the Lords hand, and made all the nations to drink, unto whom the Lord had ſent me: 18 *To wit*, Jeruſalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deſolation, an aſtoniſhment and hiſſing, and a curſe, (as *it is* this day) 19 Pharaoh king of Egypt, and his ſervants, and his princes, and all his people, 20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philiſtines, and Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod. 21 Edom, and Moab, and the children of Ammon, 22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the iſles which *are* beyond the ſea, 23 Dedan, and Tema, and Buz, and all *that are* in the utmoſt corners, 24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the deſart, 25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, 26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth; and the king of Sheſhach ſhall drink after them. 27 Therefore thou ſhalt ſay unto them, Thus ſaith the Lord of hoſts the God of Iſrael, Drink ye and be drunken, and ſpue and fall, and riſe no more, becauſe of the ſword which I will ſend among you. 28 And it ſhall be, if they refuſe to take the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the Lord of hoſts, Ye ſhall certainly drink. 29 For lo, I begin to bring evil on the city which is called by my name, and ſhould ye be utterly unpuniſhed? Ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the Lord of hoſts. 30 Therefore propheſy thou againſt them all theſe words, and ſay unto them, the Lord ſhall roar from on high, and utter his voice from his holy habitation, he ſhall mightily roar upon his habitation, he ſhall give a ſhout, as they that tread *the grapes*, againſt all the inhabitants of the earth. 31 A noiſe ſhall come *even* to the ends of the earth; for the Lord hath a controverſy with the nations: he will plead with all fleſh, he will give them that are wicked to the ſword, ſaith the Lord. 32 Thus ſaith the Lord of hoſts, Behold, evil ſhall go forth from nation to nation, and a great whirlwind ſhall be raiſed up from the coaſts of the earth. 33 And the ſlain of the Lord ſhall be at that day from *one* end of the earth even unto the *other* end of the earth: they ſhall not be lamented, neither gathered nor buried, they ſhall be dung upon the ground. 34 Howl ye ſhepherds and cry, and wallow yourſelves *in the aſhes*, ye principal of the flock: for the days of your ſlaughter, and of your diſperſions are accompliſhed, and ye ſhall fall like a pleaſant veſſel. 35 And the ſhepherds ſhall have no way to flee, nor the principal of the flock to eſcape. 36 A voice of the cry of the ſhepherds, and an howling of the principal of the flock *ſhall be heard*: for the Lord hath ſpoiled their paſture. 37 And the peaceable habitations are cut down; becauſe of the fierce anger of the Lord. 38 He hath forſaken his covert, as the lion: for their land is deſolate, becauſe of the fierceneſs of the oppreſſor, and becauſe of his fierce anger.

The Word that came to Jeremiah — in the fourth Year of Jehoiakim — that is the firſt Year of Nebuchadnezzar. The firſt Year of *Nebuchadnezzar*'s Reign, according to the Scripture Account, is coincident with the and the Beginning of the 4th Year of *Jehoiakim*: Compare *Dan.* i. 1. This Reckoning anticipates the Computation of *Ptolemy*'s *Canon* by two Years, which Years *Nebuchadnezzar* reigned with his Father. cording to this Account, the Scripture reckons Reign to continue *Five and Forty* Years. Which cording to the common Computation, laſted but But *Daniel*, Ch. ii. 2. writing in *Chaldee*, follows Computation in uſe among the *Chaldeans*.

Perpetual Deſolation] It is a common Obſervation that the *Hebrew* Word *Olam*, doth not always ſignify *Eternity*, or Perpetuity in a ſtrict Senſe, but is ſometimes taken for ſuch a Duration, as had a remarkable Period to conclude it. So it is ſaid of a Servant, that *he ſhall ſerve his Maſter for ever*, Exod. xxi. 6. which the *Jews* expound to the next *Jubilee*. So here the Senſe of the Word is to be reſtrained to the Period of Seventy Years, mentioned Ver. 11.

The Sound of the Milſtones, and the Light of a Candle] There ſhall be no Marks of Trade for

carrying on the Neceſſaries of Life; ſuch as is the grinding of Bread-Corn. There will be no Uſe of Candle, where the Inhabitants are diſperſed and deſtroyed, nor will there be Occaſion for ſuch Illuminations as are uſual upon Feſtival Solemnities, in the Time of general Deſolation, Ver. 11. Compare *Rev.* xviii. 22, 23. where we may obſerve that St. *John* exactly follows the *Hebrew* Text, whereas the LXX in this Place, inſtead of *the Sound of Milſtones*, read ὀσμὴν, *the Smell of Ointment*. From which, and ſeveral other Places of the *New Teſtament*, it appears that the Apoſtles and Evangeliſts did not implicitly follow the *Greek Tranſlation*, but only when they thought it agreeable to the Original Text. See St. *Jerom*'s *Preface to the* 15*th Book of his Commentaries upon Iſaiah*, and his *Commentary upon Jer.* xxxi. 31. and *Zech.* xii. 10.

And theſe Nations ſhall ſerve the King of Babylon ſeventy Years] This Computation of ſeventy Years Captivity, is to be reckoned from the firſt Year of *Nebuchadnezzar*, which is co-incident with the 3d Ending, and the 4th Beginning of *Jehoiakim*: See Ver. 1. when the King of *Babylon* made his firſt Attempt upon *Judea*: See *Dan.* i. 1—3. from which Time to the firſt Year of *Cyrus*'s Reign over the *Aſſyrian* Monarchy, juſt ſeventy Years. Whereas the Prophet *Zechary*, who reckons the ſeventy Years Captivity compleated in the ſecond Year of *Darius* (ſee *Zech.* i. 12.) commences his Computation from the beſieging the City; and when he prolongs his Computetion to the 4th Year of *Darius*, Ch. vii. 1—5. he dates it from the Deſtruction of the City and Temple.

Even all that is written in this Book, which Jeremiah hath propheſied againſt all Nations] Particularly the 50th and 51ſt Chapters. The Book here mentioned is that Collection of Prophecies againſt the Countries round about *Judea*, which in the *Greek* Copies follows immediately after this Verſe; but in the *Hebrew* Copies are placed by themſelves at the latter End of the Book, from the 46th Chapter to the End of the 51ſt. This Verſe ſeems to juſtify the Order in which the *Septuagint* have placed theſe Prophecies.

And all the mingled People] The Word is *Ereb* in the *Hebrew*, which occurs again in the 24th Verſe. Some underſtand it of the *Arabians*, the Name of that People being written *Ereb* as well as *Arab*. See 2 *Kings* x. 15. but *Arabia* being mentioned Ver. 24. as diſtinct from theſe People, that Senſe of the Word doth not ſeem probable. So, ſays *Lowth*, I rather take the Word in the Senſe our Tranſlators underſtood it, for a Mixture of ſeveral Nations, who dwelt upon the Coaſts either of the *Mediterranean*, or elſe the *Red Sea*.

And all the Kings of the Land of Uz] There are three Perſons called by the Name of *Uz* in Scripture, who gave Appellation to three ſeveral Countries, as *Bochart* obſerves. 1. The Son of *Aram*, Gen. x. 23. from whom he ſuppoſes to have ſetled in *Syria* near *Damaſcus*. 2d. The Son of *Nahor*, Gen. xxii. 21. who ſetled in *Arabia Deſerta*; from whom *Job* deſcended. 3. The Son of *Eſau*, Gen. xxxvi. 28. from whom *Idumea* was ſo called, which is here meant; and mentioned again by our Prophet, and its Deſtruction foretold, *Lam.* iv. 21.

The Kings mentioned here, and in the following Verſes, were petty Princes of ſeveral Clans or Colonies. The Title of *King* is given in Scripture to any Ruler or Governor. See Ch. l. xli. li. 28. *Judg.* xvii. *Deut.* xxxiii. 5. *Dan.* vii. 17.

And all the Kings of the mingled People that dwell in the Deſart] A Mixture of People in that Part of *Arabia* properly called the *Deſart*, conſiſting of the *Nabathæans*, *Amalekites*, *Midianites*, and other Nations, called in Scripture by the general Name of the *Children of the Eaſt*: See *Judg.* vi. 3, vii. 12. viii. 10. So *Diodorus Siculus*; *That Part of* Arabia *is divided among ſeveral Nations.* The learned Dr. *Pocock* is of Opinion, that the Word *Arabia*, is derived from the *Hebrew Arab*, ſignifying *Mixture*; becauſe the Country is inhabited by a Medley of ſeveral Nations.

And the King of Sheſhak ſhall drink after them] By *Sheſhak* is meant *Babylon*, as appears by comparing Ch. li. 41. Some think *Sac* was the Name of an Idol worſhipped there, from whence the *Hebrew* Name *Miſael*, was changed by the *Chaldeans* into *Meſhack*. This Idol gave the Name of *Sacchæa* to a publick Feſtival celebrated at *Babylon*, and mentioned by *Athenæus*. St. *Jerom* mentions upon the Place a Sort of Cypher commonly uſed, which conſiſted in putting the laſt Letter of the Alphabet firſt, and ſo writing on; by which inverted Order of the *Hebrew* Letters, *Sheſhak* is equivalent to *Babel*. The Prophets ſometimes expreſs the Places they propheſy againſt by dark Circumlocutions: So *Babylon* is called the *Deſart of the Sea*, Iſa. xxi. 1. *Jeruſalem*, *the Valley of Viſion*, Iſa. xxi. 1. The *Roman* Empire is expreſſed by *that which withholdeth*, 2 Theſſ. ii. 6. And ſome Commentators ſuppoſe the Names mentioned *Mic.* i. 10, *&c.* to be Names of noted Places in *Judea*, diſguiſed and altered from their true Sound. *Baſnage* thinks that *Sheſhak*, the victorious King of *Egypt* (the ſame who is called *Seſoſtris* by *Herodotus*) was afterwards worſhipped over all the *Eaſtern* Countries which he ſubdued; and that *Babylon* is here repreſented by the Name of this Idol that was worſhippped there. But it is not at all probable, that the *Chaldeans* ſhould call their City or Country, by the Name of a foreign Conqueror, whoſe Yoke they had long ago ſhook off.

CHAP. XXVI.

Jeremiah, *denouncing Deſtruction to the City and Temple, is apprehended and arraigned; he makes his Apology, and is acquitted.*

Ver. 1. IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word from the Lord, ſaying, 2 Thus ſaith the Lord, ſtand in the court of the Lords houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the Lords houſe, all the words that I command thee to ſpeak unto them; diminiſh not a word: 3 If ſo be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpoſe to do unto them, becauſe of the evil of their doings. 4 And thou ſhalt ſay unto them, Thus ſaith the Lord, If ye will not hearken to me to walk in my law, which I have ſet before you; 5 To hearken to the words of my ſervants the prophets, whom I ſent unto you, both riſing up early and ſending *them* (but ye have not hearkened) 6 Then will I make this houſe like Shiloh, and will make this city a curſe to all the nations of the earth. 7 So the prieſts, and the prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the Lord. 8 Now it came to paſs, when Jeremiah had made an end of ſpeaking all that the Lord had commanded *him* to ſpeak unto all the people, that the prieſts and the prophets, and all the people took him, ſaying, Thou ſhalt ſurely die. 9 Why haſt thou propheſied in the name of the Lord, ſaying, This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? And all the people were gathered againſt Jeremiah in the houſe of the Lord. 10 When the princes of Judah heard theſe things, then they came up from the kings houſe unto the houſe of the Lord, and ſat down in the entry of the new gate of the Lords *houſe*. 11 Then ſpake the prieſts and the prophets unto the princes, and to all the people, ſaying, This man *is* worthy to die, for he hath propheſied againſt this city, as ye have heard

heard with your ears. 12 Then ſpake Jeremiah unto all the princes, and to all the people, ſaying, The Lord ſent me to propheſie againſt this houſe, and againſt this city, all the words* that ye have heard. 13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced againſt you. 14 As for me, Behold, I *am* in your hand, do with me as ſeemeth good and meet unto you. 15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon yourſelves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath ſent me unto you, to ſpeak all theſe words in your ears. 16 Then ſaid the princes, and all the people unto the prieſts, and to the prophets, This man *is* not worthy to die, for he hath ſpoken to us in the name of the Lord our God. 17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying, 18 Micah the Moraſthite propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the Lord of hoſts, Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt. 19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and beſought the Lord, and the Lord repented him of the evil which he had pronounced againſt them? Thus might we procure great evil againſt our ſouls. 20 And there was alſo a man that propheſied in the name of the Lord, Urijah the ſon of Shemaiah of Kirjath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah. 21 And when Jehoiakim the king with all his mighty men, and all the princes heard his words, the king ſought to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt. 22 And Jehoiakim the king ſent men into Egypt, *namely*, Elnathan the ſon of Achbor, and *certain* men with him into Egypt. 23 And they fetcht forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who ſlew him with the ſword, and caſt his dead body into the graves of the common people. 24 Nevertheleſs, the hand of Ahikam the ſon of Shaphan, was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death.

Stand in the Court of the Lord's Houſe] The great Court was the Place where both Men and Women did ordinarily worſhip when they brought no Sacrifice, ſaith Dr. *Lightfoot*, in his *Deſcription of the Temple*; for when they offered a Sacrifice, they were to bring it into the inner Court, otherwiſe called the Court of *Iſrael*, or of the Prieſts, as the ſame learned Author hath obſerved in his Treatiſe concerning the *Temple Service*.

In the Houſe of the Lord] That is, in the Court before the Houſe of the Lord, Ver. 2. Compare Ch. vii. 10. The outer Courts being Holy Ground, and dedicated to God's Worſhip, are called by the Name of the *Temple*. So the Treaſury where *Chriſt* preached, is called the *Temple*, John viii. 20. tho' it ſtood in the outer Court of it. St. *Paul* is ſaid to have entered *into the Temple*, that is, into the Court before the Temple, and the *Jews* to have laid hold on him there, *Acts* xxi. 26, 27.

When the Princes of Judah heard theſe Things] Theſe are the ſame who are called the *Princes of the Land*, Ver. 17. The King's Counſellors, or chief Officers of State, who were likewiſe Members of the great *Sanhedrim*. It is uncertain when the great Council, called the *Sanhedrim*, was inſtituted. *Selden*, and moſt other Writers from the *Jewiſh* Authors, date the Riſe of it from *Moſes*'s appointing the ſeventy Elders, *Numb.* xi. 16. After ſeveral Intermiſſions of this Authority, which was ſometimes laid aſide by the Calamities or Corruptions of the Times, or elſe ſuperſeded by the ſovereign Power, which was inveſted in the Judges and Kings, *Jehoſhaphat* when he ſet about a general Reformation, reſtored this antient Tribunal: See 2 *Chron.* xix. 8. This being the Supreme Court of the Nation, the Princes that ſat in it are here called the *Princes of Judah*; compare Ch. xxix. 2. xxxiv. 19. and the *Elders of the Land*, Ver. 17. of this Chapter; and the *Elders of the People*, Ch. xix. 1. and in the Evangeliſts; ſee *Matt.* xxvii. 1. *Luke* xxii. 66. and the *Senate of the Children of Iſrael*, Acts v. 21. Compare 1 *Macc.* xii. 6. *Judith* xi. 14. The ſame are probably meant by the *Seventy Men of the Antients of the House of Iſrael*, mentioned *Ezek.* viii. 11. The Word *Sanhedrim* is without doubt of *Greek* Original, derived from Συνέδριον, which often ſignifies the great Council in the *New Teſtament*; and from thence is adopted into the *Jewiſh* Language, by the Rabbinical Writers, as many other *Greek* Words are; but the Council may ſtill have been of much ancienter Date, and expreſſed in the *Old Teſtament* by *Rulers*, *Princes*, or *Elders*, or *Senate of the People*.

Zion ſhall be plowed like a Field] The *Jews* ſuppoſe this Prophecy to be fulfilled in the utter Deſtruction of the ſecond Temple by *Titus*; when *Terentius*, or as ſome of the modern *Jews* call him, *Turnus Rufus* razed the very Foundations of the City and Temple, and ſo fulfilled the Prediction of our Saviour, *That there ſhould not be left one Stone upon another*. Which Conquerors would ſignify their Purpoſe, that a City ſhou'd never be rebuilt, they uſed to break up the Ground where it ſtood: See *Judg.* ix. 45.

CHAP. XXVII.

This Prophecy foreſhews the Conqueſt of Judea and the neighbouring Countries by the King of Babylon.

Ver. 1. IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah from the Lord, ſaying, 2 Thus ſaith the Lord to me; Make thee bonds and yokes, and put them upon thy neck. 3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah; 4 And command them to ſay unto their maſters, Thus ſaith the Lord of hoſts the God of Iſrael, Thus ſhall ye ſay unto your maſters, 5 I have made the earth, the man and the beaſt that *are* upon the ground, by my great power, and by my outſtretched arm, and have given it unto whom it ſeemed meet unto me. 6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon my ſervant, and the beaſts of the field have I given him alſo to ſerve him. 7 And all nations ſhall ſerve him, and his ſon, and his ſons ſon, until the very time of his land come; and *then* many nations and great kings ſhall ſerve themſelves of him. 8 And it ſhall come to paſs, *that* the nation and kingdom which will not ſerve the ſame Nebuchadnezzar the

king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. 9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: 10 For they prophesy a lie unto you, to remove you far from your land, and that I should drive you out and ye should perish. 11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord, and they shall till it, and dwell therein. 12 I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. 13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon? 14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you. 15 For I have not sent them, saith the Lord, yet they prophesy a lie in my name, that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you. 16 Also I spake to the priests, and to all this people, saying, Thus saith the Lord, Hearken not to the words of your prophets, that prophesy unto you, saying, Behold, the vessels of the Lords house shall now shortly be brought again from Babylon; for they prophesy a lie unto you. 17 Hearken not unto them, serve the king of Babylon and live: wherefore should this city be laid waste? 18 But if they *be* prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels *which are* left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. 19 For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, 20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem: 21 Yea, thus saith the Lord of hosts the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah, and of Jerusalem, 22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord: then will I bring them up, and restore them to this place.

In the Beginning of the Reign of Jehoiakim] There is a Difficulty in the Date of this Prophecy, because it plainly relates to the Times of *Zedekiah*; See Ver. 3, 12, 16. Some suppose that *Jeremiah* might have it in Charge to declare this Decree of God's in the Reign of *Jehoiakim*, which yet he was not to execute till the Time of *Zedekiah*. Others think that the Prophet did presently execute some Part of his Orders, *viz.* that of putting on Bonds and Yokes upon his Neck, which he wore during the Reigns of *Jehoiakim* and *Jechoniah*, till the 4th Year of *Zedekiah*. There are other Ways of solving this Difficulty, which are less probable: But the Answer which seems to me, says *Lowth*, the least forced, is to say, that *Jehoiakim* is crept into the Text, by the Negligence of the Scribes (who might have their Eyes upon the Beginning of the last Chapter or Section) instead of *Zedekiah*. This Emendation is confirmed, by comparing this Verse with the 3d, 12th, and 20th Verses of this Chapter, and with the Beginning of the next. Such little verbal Mistakes must be allowed by all impartial Readers, to have sometimes happened in transcribing the holy Scriptures, as well as in other Books, and may easily be corrected, by comparing the suspected Reading with other Parts of the Sacred Text, which admit of no Difficulty or Uncertainty.

And all Nations shall serve him, and his Son, and his Son's Son] *Belshazzar* the last King of the *Babylonian* Monarchy, *Dan.* v. 30, 31. was Grand-child to *Nebuchadnezzar*, who is called his Father, *Dan.* v. 2. that is, his Grandfather, by an usual *Hebraism*: See 1 *Kings* xv. 3. compared with Ver. 10. and 2 *Kings* viii. 26. compared with Ver. 18. For the two Kings mentioned in *Ptolemy*'s *Canon*, between *Evilmerodach* and *Belshazzar* (called there *Nabonedus*) viz. *Neriglissarus* and *Laborosoarchodus*, had no Right by lineal Descent. For *Neriglissarus* was only Husband to *Evilmerodach*'s Daughter, and *Laborosoarchodus* was Son to *Neriglissarus*. Compare *Isa.* xiv. 22. where God saith, *I will cut from Babylon the Name and Remnant, Son and Nephew*, or rather *Son and Grandson*; that is, all that should lineally succeed *Nebuchadnezzar*: Compare *Job* xviii. 19.

Until the very Time of his Land come] The *Vulgar Latin* translates the Words thus, *Until the Time of his Land, and of himself come*, i. e. The Time of their Punishment or Visitation, as it is elsewhere expressed, that is, at the End of 70 Years: See Ch. xxv. 11. The Word is *Time*, and is used in the same Sense, *Ezek.* vii. 7. xxx. 3.

CHAP. XXVIII.

Hananiah's *false Prophecy, and the Judgment* Jeremiah *denounced against him upon it.*

Ver. 1. AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the Lord, in the presence of the priests, and of all the people, saying, 2 Thus speaketh the Lord of hosts the God of Israel, saying, I have broken the yoke of the king of Babylon. 3 Within two full years will I bring again into this place all the vessels of the Lords house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon. 4 And I will bring again to this place, Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord; for I will break the yoke of the king of Babylon. 5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the Lord. 6 Even the prophet Jeremiah said, Amen: the Lord do so, the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lords house, and all that is carried away captive, from Babylon into this place. 7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people. 8 The prophets that have been before me, and before thee of old, prophe-

prophefied both againſt many countries, and againſt great kingdoms, of war, and of evil, and of peſtilence. 9 The prophet which prophefieth of peace, when the word of the prophet ſhall come to paſs, *then* ſhall the prophet be known, that the Lord hath truly ſent him. 10 Then Hananiah the prophet took the yoke from off the prophet Jeremiahs neck, and brake it. 11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the Lord, Even ſo will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the ſpace of two full years. And the prophet Jeremiah went his way. 12 Then the word of the Lord came unto Jeremiah *the prophet* (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah) ſaying, 13 Go, and tell Hananiah, ſaying, Thus ſaith the Lord, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of iron. 14 For thus ſaith the Lord of hoſts, the God of Iſrael, I have put a yoke of iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babylon, and they ſhall ſerve him; and I have given him the beaſts of the field alſo. 15 Then ſaid the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The Lord hath not ſent thee, but thou makeſt this people to truſt in a lie. 16 Therefore thus ſaith the Lord, Behold, I will caſt thee from off the face of the earth: this year thou ſhalt die, becauſe thou haſt taught rebellion againſt the Lord. 17 So Hananiah the prophet died the ſame year, in the ſeventh month.

And it came to paſs in the ſame Year, in the Beginning of the Reign of Zedekiah King of Judah] This plainly refers to the Time ſpecified, at the Beginning of the laſt Chapter, and confirms the Conjecture there made, that *Jehoiakim* is put there by Miſtake of the Copies for *Zedekiah*.

In the fourth Year] There is a Difficulty in the Expreſſion, how the Prophet ſhould call that the Beginning of *Zedekiah*'s Reign, which was really in the *fourth Year* of it. Therefore *Scaliger* underſtands it of the fourth Year in Courſe, reckoning from the laſt *Sabbatical* Year, which we know was to be every ſeventh Year, from *Lev.* xxv. 3, 4. and *Kimchi* ſpeaks of it as a Tradition received among the *Rabbins*, that the Temple was deſtroyed in a *Sabbatical* Year; which falling in with the *eleventh* Year of *Zedekiah*, the firſt Year of his Reign muſt be the fourth in Courſe from the laſt *Sabbatical*.

It is probable, that the Obſervation of theſe *Sabbatical* Years had been intermitted for a great while before the Captivity, but the King and People, warned by the Prophet *Jeremiah* of their great Neglect in this Matter, had entered into a ſolemn Covenant, for the obſerving this Part of the Law: See Ch. xxxiv. 8, *&c.*

But after all, there is no Ground for this Solution of *Scaliger*'s; for it is plain, that if they had any Regard for this Computation of Time, the 9th Year of *Zedekiah* was the *Sabbatical* Year.

To avoid this Difficulty, *Noldius* tranſlates the Words in this Senſe, *When it had been ſo* (that is, when I had continued propheſying with a Yoke about my Neck for that Year) *in the Beginning of the Reign of Zedekiah, until the fourth Year.*

The LXX read this Part of the Verſe thus, *In the fourth Year of the Reign of Zedekiah, King of Judah, in the fifth Month.*

The Prophets that have been before me, and before thee of old, propheſied both againſt many Countries, &c.] *Jeremiah* offers two Reaſons in Defence of his own Prophecies, and againſt the Truth of *Hananiah*'s. *Firſt*, That many other Prophets agreed with himſelf in propheſying Evil againſt the *Jews*, and other neighbouring Countries, ſuch as *Hoſea*, *Joel*, *Amos*, *Iſaiah*, *Micah*, *Habakkuk*, *Zephaniah*, &c. Whereas *Hananiah* being ſingle in his Prophecy, nothing but the punctual anſwering the Event, could give him the Authority of a true Prophet. *Secondly*, That conſidering the general Corruption of the People's Manners, it was ſo much the more likely God ſhould inflict ſevere Puniſhments upon them, their Iniquities being now ripe for Judgment. To this the *Jews* add a third Explication of the Words, *viz.* That when a true Prophet foretels Peace, his Prophecy muſt certainly be fulfilled, and the Event would prove him to be a true Prophet; whereas when a Prophet foretold Evil, which was *Jeremiah*'s Caſe, the Event might be ſuſpended by the Repentance of the Perſons concerned.

But thou ſhalt make for them Yokes of Iron] Such as no human Strength can break: To ſignify that no human Force ſhall be able to cope with the King of *Babylon*.

CHAP. XXIX.

Jeremiah's *Meſſage to the Captives in* Babylon, *exhorting them to live quietly, and not hearken to the Prophets who deluded them with Hopes of a ſpeedy Return Home: Againſt two of which Prophecies he denounces God's Judgments; as he did afterwards againſt* Shemaiah, *who ſent a threatening Letter againſt* Jeremiah.

Ver. 1. NOW theſe *are* the words of the letter, that Jeremiah the prophet ſent from Jeruſalem unto the reſidue of the elders which were carried away captives, and to the prieſts, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jeruſalem to Babylon. 2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jeruſalem, and the carpenters, and the ſmiths were departed from Jeruſalem) 3 By the hand of Elaſah the ſon of Shaphan, and Gemariah the ſon of Hilkiah, (whom Zedekiah king of Judah ſent unto Babylon to Nebuchadnezzar king of Babylon) ſaying, 4 Thus ſaith the Lord of hoſts the God of Iſrael unto all that are carried away captives, whom I have cauſed to be carried away from Jeruſalem unto Babylon, 5 Build ye houſes, and dwell *in them*, and plant gardens, and eat the fruit of them. 6 Take ye wives, and beget ſons and daughters, and take wives for your ſons, and give your daughters to huſbands, that they may bear ſons and daughters, that ye may be increaſed there, and not diminiſhed. 7 And ſeek the peace of the city whither I have cauſed you to be carried away captives, and pray unto the Lord for it: for in the peace thereof ſhall ye have peace. 8 For thus ſaith the Lord of hoſts, the God of Iſrael, Let not your prophets and your diviners that *be* in the midſt of you, deceive you, neither hearken to your dreams which ye cauſe to be dreamed. 9 For they prophecy falſly unto you in my name; I have not ſent them, ſaith the Lord. 10 For thus ſaith the Lord, that after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place. 11 For I know the thoughts that I think towards you, ſaith the Lord, thoughts of peace, and not of evil, to give you an expected end. 12 Then ſhall ye call upon me,

nd ye ſhall go and pray unto me, and I will
earken unto you. 13 And ye ſhall ſeek me,
nd find *me*, when ye ſhall ſearch for me with
ll your heart. 14 And I will be found of you,
aith the Lord, and I will turn away your capti-
ity, and I will gather you from all the nations,
nd from all the places whither I have driven
ou, ſaith the Lord, and I will bring you again
nto the place whence I cauſed you to be car-
ied away captive. 15 Becauſe ye have ſaid,
The Lord hath raiſed us up prophets in Baby-
on: 16 *Know* that thus ſaith the Lord of the
ing that ſitteth upon the throne of David, and
f all the people that dwelleth in this city,
nd of your brethren that are not gone forth
with you into captivity: 17 Thus ſaith the
Lord of hoſts, Behold, I will ſend upon them
the ſword, the famine, and the peſtilence, and
will make them like vile figs, that cannot be
eaten, they are ſo evil. 18 And I will perſecute
them with the ſword, with the famine, and with
the peſtilence, and will deliver them to be re-
moved to all the kingdoms of the earth, to be
a curſe, and an aſtoniſhment, and an hiſſing,
and a reproach among all the nations whither I
have driven them: 19 Becauſe they have not
hearkened to my words, ſaith the Lord, which
I ſent unto them by my ſervants the prophets,
iſing up early, and ſending *them*, but ye would
ot hear, ſaith the Lord. 20 Hear ye therefore
he word of the Lord, all ye of the captivity,
whom I have ſent from Jeruſalem to Babylon:
1 Thus ſaith the Lord of hoſts the God of If-
ael, of Ahab the ſon of Kolaiah, and of Zede-
iah the ſon of Maaſeiah, which propheſie a lie
to you in my name, Behold, I will deliver
hem into the hand of Nebuchadrezzar, king of
Babylon, and he ſhall ſlay them before your eyes.
2 And of them ſhall be taken up a curſe by all the
captivity of Judah, which *are* in Babylon, ſaying,
The Lord make thee like Zedekiah, and like
Ahab, whom the king of Babylon roaſted in
the fire. 23 Becauſe they have committed
villainy in Iſrael, and have committed adul-
ery with their neighbours wives, and have
poken lying words in my name, which I have
not commanded them, even I know, and
a witneſs, ſaith the Lord. 24 *Thus* ſhalt
thou alſo ſpeak to Shemaiah the Nehelamite,
ying, 25 Thus ſpeaketh the Lord of hoſts, the
God of Iſrael, ſaying, Becauſe thou haſt ſent
letters in thy name unto all the people that *are*
at Jeruſalem, and to Zephaniah the ſon of Maa-
iah the prieſt, and to all the prieſts, ſaying.
26 The Lord hath made thee prieſt in the ſtead
of Jehoiada the prieſt, that ye ſhould be officers
in the houſe of the Lord, for every man *that is*
mad, and maketh himſelf a prophet, that thou
ſhouldeſt put him in priſon, and in the ſtocks:
27 Now therefore, why haſt thou not reproved
Jeremiah of Anathoth, which maketh himſelf a
prophet to you? 28 For therefore he ſent unto
us in Babylon, ſaying, This *captivity is* long,
build ye houſes and dwell *in them*, and plant
gardens, and eat the fruit of them. 29 And
Zephaniah the prieſt read this letter in the ears
of Jeremiah the prophet. 30 Then came the
word of the Lord unto Jeremiah, ſaying, 31
Send to all them of the captivity, ſaying, Thus
ſaith the Lord concerning Shemaiah the Nehe-
lamite, Becauſe that Shemaiah hath propheſied
unto you, and I ſent him not, and he cauſed
you to truſt in a lie: 32 Therefore thus ſaith
the Lord, Behold, I will puniſh Shemaiah the
Nehelamite, and his ſeed: he ſhall not have a
man to dwell among this people, neither ſhall
he behold the good that I will do for my people,
ſaith the Lord, becauſe he hath taught rebellion
againſt the Lord.

And to the Prophets] We do not read of any true Prophet that was carried away Captive with *Jeconiah*, beſide *Ezekiel*. So the *Septuagint* rightly underſtand the Word here of falſe Prophets, who flattered the People with Hopes of a ſpeedy Reſtoration. See Ch. xxvi. 7. xxxviii. 19. So *Hananiah* is often called the Prophet in the foregoing Chapter; and compare Ver. 8. of this Chapter.

After that Jeconiah the King, and the Queen, &c.] By the Queen is meant *Jeconiah*'s Mother: See 2 *Kings* xxiv. 12, 14, 15. wherein an Account is given of this Captivity.

The Princes of Judah and Jeruſalem] If theſe be Perſons of a diſtinct Rank, we may underſtand the Princes of *Judah* to be the ſame with the Elders, or *Sanhedrim*, Ver. 1. Compare Ch. xxvi. 10, 16, 17. xxxiv. 19. By the Princes of *Judah* are meant the Rulers of that City, called the *Leſſer Sanhedrim*, conſiſting of twenty-three.

And ſeek the Peace of the City, whither I have cauſed you to be carried away Captives; and pray unto the Lord for it] It is the Duty of all private Perſons to ſubmit to the Government that protects them, and to pray for the Proſperity of it: See *Ezra* vi. 10. 1 *Tim.* ii. 1, 2. Or if they are Perſecutors or Enemies to the Truth, they are to leave it to God to execute upon them the Judgments he has denounced againſt Tyrants and Oppreſſors: Which Judgments the *Jews* expected God would execute upon *Babylon* in due Time: See *Pſ.* cxxxvii. 8, 9.

Whom the King of Babylon roaſted in the Fire] Caſting into the Fire was a Puniſhment uſed in that Country, as appears from the Hiſtory of the Three Children, *Dan.* iii. There was likewiſe a Way of Roaſting by a gentle Fire, to make Men die by a more lingering Death, ſuch as *Antiochus* practiſed upon the Seven Brethren, 2 *Macc.* vii. 5. and was often uſed in the *Dioclefian* Perſecution, as *Lactantius* deſcribes it. The Word here properly denotes this Sort of Puniſhment.

Thou ſhalt alſo ſpeak unto Shemaiah the Nehelamite] Or, *the Dreamer*, as the Word is rendered in the Margin; ſee Ver. 8. This was done after the Meſſengers, who delivered the former Meſſage to the Captives at *Babylon*, were returned Home, who brought along with them the Letter of *Shemaiah*, mentioned in the following Verſe: See Ver. 27.

The Lord hath made thee Prieſt inſtead of Jehoiada the Prieſt] *Shemaiah* directs the Words of his Letter to *Zephaniah* in the firſt Place, as being next in order to the High Prieſt, and therefore called the *Second Prieſt*, Ch. lii. 24. and tells him, that God has appointed him to ſupply the Place of the High Prieſt, being probably abſent at that Time, who was either *Azariah*, or *Seraiah* his Son; but might be called by the Name of *Jehoiada*, a Perſon ſo remarkable for his Zeal and Courage, 2 *Chron.* xxxiii, xxxiv.

It is certain ſome of the High Prieſts had ſeveral Names, as is taken for granted frequently by *Selden*, *Lightfoot*, and other learned Men, who have endeavoured to give us an Account of their Succeſſion, out of the Hiſtories of the *Kings* and *Chronicles*.

CHAP. XXX.

This and the following Chapter contain general Promiſes of God's Mercy to the Jews, *and Aſſurances that he will never forget the Covenant that he made with their Fathers: Theſe were partly fulfilled in their Reſtoration under* Cyrus,

but more fully to be accomplished in the Times of the Messias.

Ver. 1. THE word that came to Jeremiah from the Lord, saying, 2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. 3 For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it. 4 And these *are* the words that the Lord spake concerning Israel, and concerning Judah. 5 For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. 6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 7 Alas, for that day *is* great, so that none *is* like it: it *is* even the time of Jacobs trouble, but he shall be saved out of it. 8 For it shall come to pass in that day, saith the Lord of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. 9 But they shall serve the Lord their God, and David their king, whom I will raise up unto them. 10 Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest and quiet, and none shall make *him* afraid. 11 For I *am* with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. 12 For thus saith the Lord, Thy bruise *is* incurable, *and* thy wound *is* grievous. 13 *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. 14 All thy lovers have forgotten thee: they seek thee not, for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity: *because* thy sins were increased. 15 Why criest thou for thine affliction? thy sorrow *is* incurable, for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee. 16 Therefore all they that devour thee shall be devoured, and all thine adversaries every one of them shall go into captivity: and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. 17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee an outcast, *saying*, This *is* Zion, whom no man seeketh after. 18 Thus saith the Lord, Behold, I will bring again the captivity of Jacobs tents, and have mercy on his dwelling-places: and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. 19 And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorifie them, and they shall not be small. 20 Their children also shall be as afore-time, and their congregation shall be establishe before me, and I will punish all that oppre them. 21 And their nobles shall be of them selves, and their governors shall proceed fro the midst of them, and I will cause him to dra near, and he shall approach unto me; for wh *is* this that engaged his heart to approach unt me? saith the Lord. 22 And ye shall be m people, and I will be your God. 23 Behol the whirlwind of the Lord goeth forth with fur a continuing whirlwind, it shall fall with pa upon the head of the wicked. 24 The fier anger of the Lord shall not return, until he ha done *it*, and until he have performed the inten of his heart: in the latter days ye shall consid it.

Write thee all the Words that I have spoken to th in a Book] The Words that follow contain a Prom of the *Jews* Restoration from their Captivity; compa Ver. 4. These God commands should be committ to Writing for the Use of Posterity, to be a Supp to the *Jews*, and an Encouragement for them to tr in God, and a Proof of God's Prescience, and ov ruling Providence, when the Event shall be brou to pass.

I will bring again the Captivity of my People Isr and Judah] *Israel* and *Judah* having been carried way by two distinct Captivities, into different Parts the World, several Prophecies of the *Old Testam* not only foretel the Restoration of each of them, likewise their Re-union after their Restoration. Ch. iii. 18. *Ezek.* xxxvii. 6—21, 22. *Hos.* i. Now though it be granted, that some of every Tr did return to their own Country under *Cyrus* and *taxerxes*, and are therefore called by the Name of *Israel*, Ezra ii. 73. vi. 17. vii. 13. x. 5. *Neh* xii. 47. yet the far greatest Part of these were of *Ju* and *Benjamin*, together with the *Levites*: See *Ez* i. 5. So that 'tis a great Question, what is become the main Body of the Ten Tribes, which *Salmanez* carried away into *Assyria*, and the neighbouring Cou tries: From all which we may infer, that this and like Prophecies of the *Old Testament*, refer to a furt Restoration of the *Jews* that is yet to come.

Alas for that Day! for it is great, so that ther none like it, &c.] The Word *Day* often comprehe a Succession of Time, in which a whole Series of Eve is transacted: So it here contains the whole Time the Siege and Taking of *Jerusalem*, the Destruction the City and Temple, and the carrying away of People Captive. This is described as the Time of gr Tribulation, in which it was an Earnest of the Day Judgment, called *the Great and Terrible Day of Lord*, Joel ii. 31.

And their Nobles shall be of themselves, and t Governors shall proceed from the Midst of them] *Hebrew* Word *Addiro* is in the Singular Number, literally signifies their *Mighty One*, a Title given God himself, *Ps.* xciii. 4. and to a mighty Angel, x. 34. probably the *Logos*, or Son of God. The Se is, they shall no more be governed by Strangers, shall have a Ruler of their own Nation, such as *Zorobabel*, a Figure of *Christ*.

For who is this that engaged his Heart to appro unto me, saith the Lord?] For who is there but *Messias*, that is so entirely devoted to my Servi See *Ps.* xl. 8. *John* iv. 34. xiv. 31. The W *Mihû zé, Who is this?* have an Emphasis in the O ginal, that cannot be expressed in another Langua and are spoken by way of Admiration: The very s Phrase is used, *Ps.* xxiv. 10. where the altering Phrase from that which was used in the 8th Vers designed to denote some extraordinary Person, an generally expounded of the *Messias*.

In the latter Days ye shall consider it] Or un *stand it*. The *latter Days*, or *last Days*, as the Ph is sometimes translated, may signify in gener

Time to come; and so perhaps it is to be understood, Gen. xlix. 1. *Deut.* iv. 30. xxxi. 29. but it commonly signifies the Times under the Gospel, as being the last Dispensation, and such as should continue to the End of the World. And taking the Phrase in this Sense, the Words import, that when all these Evils are come upon you, which God hath threatened against your Disobedience, and particularly for that heinous Sin of yours in rejecting the *Messias*: And you have found the Denunciations of the Prophets verified in the several Captivities you have undergone; then you will understand the Import of this and several other Prophecies, and the Event will perfectly instruct you in the Meaning. See Ch. xxiii. 20.

CHAP. XXXI.

The Argument of the foregoing Chapter continued; with a more explicit Declaration of the Nature and Terms of that New Covenant which God will reveal by Christ.

v. 1. AT the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. 2 Thus saith the Lord, The people *which were* left of the sword, found grace in the wilderness; even Israel, when I went to cause him to rest. 3 The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. 4 Again, I will build thee, and thou shalt be built, O virgin of Israel, thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. 5 Thou shalt yet plant vines upon the mountains of Samaria, the planters shall plant, and shall eat *them* as common things. 6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. 7 For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people the remnant of Israel. 8 Behold, I will bring them from the north-country, and gather them from the coasts of the earth, *and* with them the blind, and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither. 9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters, in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born. 10 Hear the word of the Lord, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. 11 For the Lord hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he. 12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oyl, and for the young of the flock and of the herd: and their soul shall be as a watered garden, and they shall not sorrow any more at all. 13 Then shall the virgin rejoyce in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoyce from their sorrow. 14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. 15 Thus saith the Lord, A voice was heard in Ramah, lamentation *and* bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they *were* not. 16 Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. 17 And there is hope in thine end, saith the Lord, that *thy* children shall come again to their own border. 18 I have surely heard Ephraim bemoaning himself *thus*, Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke*: turn thou me, and I shall be turned; for thou *art* the Lord my God. 19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. 21 Set thee up waymarks, make thee high heaps: set thine heart toward the high-way, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities. 22 How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man. 23 Thus saith the Lord of hosts the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The Lord bless thee, O habitation of justice, *and* mountain of holiness. 24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks. 25 For I have satiated the weary soul, and I have replenished every sorrowful soul. 26 Upon this I awaked and beheld; and my sleep was sweet unto me. 27 Behold, the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah with the seed of man, and with the seed of beast. 28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. 29 In those days they shall say no more, The fathers have eaten a sowre grape and the childrens teeth are set on edge. 30 But every one shall die for his own iniquity, every man that eateth the sowre grape, his teeth shall be set on edge. 31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand, to bring them out of the land of Egypt, (which my covenant they brake, although I was an husband unto them, saith the Lord:) 33 But this *shall be* the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. 34 And they shall teach no more every man his

his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. 35 Thus saith the Lord, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts *is* his name. 36 If those ordinances depart from before me, saith the Lord, *then* the seed of Israel also shall cease from being a nation before me for ever. 37 Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord. 38 Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. 39 And the measuring-line shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath. 40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, *shall be* holy unto the Lord, it shall not be plucked up, nor thrown down any more for ever.

For there shall be a Day, that the Watchmen upon Mount Ephraim shall cry, Arise ye, &c.] They that were to publish any Proclamation, used to get to the Top of some high Hill, from whence their Voice might be heard a great Way off. See *Judg.* ix. 7. 2 *Chron.* xiii. 4. *Isa.* xl. 9. Watchmen gave the same Kind of Warning if they saw an Enemy approach, which is now done more commonly by Beacons. The *Jews* took much the same Methods in proclaiming their Festivals. See Dr. *Lightfoot's Temple Service.* In Allusion to which Customs, the Prophet here saith, that the Time shall come, when there shall be a general Summons throughout all the Ten Tribes (*Ephraim* being put for the whole Kingdom of *Israel*) to repair to the Temple at *Jerusalem*, and join themselves to the true Church, from which they had made so long a Separation.

When the Prophets foretel the general Destruction of the *Jews*, they often speak of *Judah* and *Israel*, as no longer in a State of Separation, but united together under one King, the *Messias*: See Ch. iii. 18. xxx. 3. *Isa.* xi. 13. *Ezek.* xxxvi. 6—22. *Hos.* ii. 11. The Expressions *arise ye*, &c. allude to the *Jews* going in Companies to *Jerusalem*, at the three solemn Feasts of the Year; see *Isa.* ii. 3. The Prophets being stiled *Watchmen*, the Word may be applied to those Evangelical Preachers, who should be Instruments in converting the *Jews*, and bringing them into the Church. And the Word *Notzerim* may allude, as *Grotius* observes, to the Title of *Nazarene*, given to *Christ* and his Disciples, at the first Preaching of Christianity. See *Matt.* ii. 23. *Acts* xxiv. 5. We find that Names often carry some mystical Allusion in them, by several Instances of Scripture, and particularly *Jacob's* Blessings to his Sons, do for the most Part allude to their proper Names, *Gen.* xlix. 7.

A Voice was heard in Ramah — Rachel weeping for her Children] The Prophet describes the Lamentations in and about *Jerusalem*, at the Time of the several Captivities, mentioned Ch. lii. 15, 28, 29, 30. under the Resemblance of a Mother lamenting over her dead Children. The mournful Scene is laid in *Ramah*, in the Land of *Benjamin*, not far from *Jerusalem.* See *Judg.* xix. 10—13. Part of that City itself being in the Tribe of *Benjamin*; see Ch. vi. 1. And *Rachel* the Mother of *Benjamin* is introduced as chief Mourner upo so sad an Occasion.

This figurative Representation was in a great Me sure literally true, when *Herod* slew the Infants *Bethlehem*, not far from *Ramah*, and therefore S *Matthew* tells us, That this Prophecy was fulfilled that Event, Ch. ii. 17, 18. Several other Instances ma be alledged, where the mystical Sense of the Proph cies, or that which relates to the Times of the Gospe is the Interpretation that most exactly answers the n tural and genuine Import of the Words. This part cularly appears in those Prophecies concerning *Christ* Sufferings, contained in the xxii, and lxix *Psalms*. *David's* Afflictions were the Occasion of penning tho *Psalms*, yet it is plain, that the literal Sense of veral Passages of those *Psalms* was never fulfilled him.

Because they were not] An Expression denoting th who were dead, as being cut off from the Land of t Living, and excluded from any further Concern w the Things of this World. See *Gen.* xlii. 13. *Lam.* v. This was literally true, according to St. *Matthew's* terpretation of the Text, but only metaphorically so the Sense that was first intended; being spoken of th removed into a foreign Country, and for ever depri of the Conversation of their Relations, as if they been naturally dead.

Is Ephraim my dear Son? Is he a pleasant Child The interrogative Particle *He*, is in the same Se with *Halo:* And so it is plainly taken, 1 *Sam.* ii. which Place should be translated, *Did not I plainly pear to thy Father's House*, &c. and 2 *Sam.* xxiii. where our *English* Translators render it in the sa Sense, *Is not this the Blood of the Men that went jeopardy of their Lives?* Taking that Particle in Sense, the Text here should be render'd, *Is not Ephr my dear Son? Is he not a pleasant Child?* That is he not one that I have set my Affections upon, Parent does upon a Child in whom he delights?

Set thee up Way-marks, make thee high Heaps, & He bids them think of preparing for their Ret into their own Country; and in Order to that E to set up Way-marks to direct Travellers in the r Road. See *Isa.* lvii. 14. lxii. 10. The Word *Tamzun high Heaps*, is used here in a different Sense fr that from which it is taken Ver. 15. and signifies s Pillars or Obelisks as are used to be set up on the Ro Side, for the Direction of Travellers: In which Se *Schindler* understands it, *Hos.* xii. 14. and renders Place thus, *Israel provoked him to Anger by his Hea* that is, his Altars, which stood as *Heaps in the Fi* as it is said there, Ver. 11.

For the Lord hath created a new Thing in the Ea a Woman shall compass a Man] Or *doth create.* A is a new Thing, and unheard of, that a Woman sho court a Man, so God will bring as strange a Thing pass, that the *Jewish* Nation shall return to God Husband; see Ch. iii. 14. So most of the modern J and Christian Expositors understand the Words; several antient *Jews* expound the Text of the *Mess* and most Christian Interpreters understand it of the raculous Conception of the Virgin *Mary*, without Operation of Man. The *Hebrew Sabah* is used in Sense near a-kin to this, *Deut.* xxxii. 10. where it nifies *carrying in the Arms*, and cherishing, as a ther does a Child: To the same Sense it is said, *shalt embrace a Son*, 2 Kings iv. 16. *Habebis in ut* as the *Vulgar Latin* renders it; tho' the Word in Original is not the same as it is here. Taking Words in this Sense, they properly import a *Creation*, and such as is the immediate Work of That such a Prophecy concerning the Conception *Christ* may not be thought to come in here, brin it is to be here observed, that as the Coming of *Messias* is the Foundation of all the Promises, bo the First and Second Covenant; see 2 *Cor.* i. 20. contains the most powerful Arguments to persuade to Obedience. And that Covenant, of which C was to be the Mediator, is plainly foretold and scribed at the 31st, and following Verses of this C

ter. A learned Friend, says *Lowth*, *A Woman shall compass a Man*, says, is a Proverbial Speech; as much as to say, A Woman; *i. e.* the most feeble, despicable Persons, compared elsewhere to Women: See *Isa.* iii. 12. xix. 6. xxvii. 11. *Jer.* l. 37. *Nah.* iii. 11. even such a one shall turn back, or discomfit a mighty Warrior, as the Word *Geber* properly signifies. He supposes the Expression to be equivalent to those Promises, That *One should chase a Thousand*, and the like; which Promises should again be fulfilled at the general Restoration of the *Jewish* Nation: See Ver. 8. of this Chapter, *Joel* iii. 10. *Zech.* xii. 8. He farther supposes that the Word *Woman* alludes to the *Virgin of Israel*, Ver. 21. called also a *backsliding Daughter*, Ver. 22. and compared to *Rachel*, Ver. 15.

And the whole Valley of the dead Bodies, and of the Ashes, and of the Fields, unto the Brook Kidron, &c.] The Valley of *Tophet*, which was made a common Burying-place; see Ch. vii. 32. and the Receptacle of the Filth of the City, even this Place shall be cleansed, and set apart as holy unto the Lord. This may be mystically understood of the Holiness of the *New Jerusalem*, when the Church shall be throughly purged from all Corruption: Compare *Zech.* xiv. 20, 21. *Joel* iii. 17. *Isa.* lii. 1. lx. 21. *Rev.* xxi. 27.

CHAP. XXXII.

Jeremiah being put in Prison, for foretelling the taking of Jerusalem *by the* Chaldeans, *purchases a Field from his Uncle's Son, to foreshew that God would restore the* Jews *to their Country where they should again enjoy their former Possessions.*

Ver. 1. THE word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar. 2 For then the king of Babylons army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judahs house. 3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesie, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it, 4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes, 5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper. 6 And Jeremiah said, The word of the Lord came unto me, saying, 7 Behold, Hanameel the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*. 8 So Hanameel my uncles son came to me in the court of the prison, according to the word of the Lord, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thyself: then I knew that this *was* the word of the Lord. 9 And I bought the field of Hanameel my uncles son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver. 10 And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances. 11 So I took the evidence of the purchase, *both that which was* sealed *according* to the law and custom, and *that which was* open. 12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncles *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. 13 And I charged Baruch before them, saying, 14 Thus saith the Lord of hosts the God of Israel, Take these evidences, this evidence of the purchase, both *which is* sealed, and this evidence *which is* open, and put them in an earthen vessel, that they may continue many days. 15 For thus saith the Lord of hosts the God of Israel, Houses and fields, and vineyards shall be possessed again in this land. 16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, 17 Ah Lord God, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing too hard for thee. 18 Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the Lord of hosts *is* his name, 19 Great in counsel, and mighty in work, (for thine eyes *are* open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings) 20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and amongst other men, and hast made thee a name, as at this day, 21 And hast brought forth thy people Israel out of the land of Egypt, with signs and with wonders, and with a strong hand and with a stretched out arm, and with great terror, 22 And hath given them this land which thou didst swear to their fathers to give them, a land flowing with milk and honey. 23 And they came in and possessed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them. 24 Behold the mounts, they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence; and what thou hast spoken is come to pass, and behold, thou seest *it*. 25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses: for the city is given into the hand of the Chaldeans. 26 Then came the word of the Lord unto Jeremiah, saying, 27 Behold, I *am* the Lord, the God of all flesh: Is there any thing too hard for me? 28 Therefore thus saith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it. 29 And the Chaldeans that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger. 30 For the children of Israel, and the children of Judah, have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord. 31 For this

city hath been to me, *as* a provocation of mine anger and of my fury, from the day that they built it, even unto this day; that I ſhould remove it from before my face: 32 Becauſe of all the evil of the children of Iſrael, and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their prieſts, and their prophets, and the men of Judah, and the inhabitants of Jeruſalem. 33 And they have turned unto me the back, and not the face; though I taught them riſing up early, and teaching *them*, yet they have not hearkened to receive inſtruction. 34 But they ſet their abominations in the houſe (which is called by my name) to defile it. 35 And they built the high places of Baal, which *are* in the valley of the ſon of Hinnom, to cauſe their ſons and their daughters to paſs through *the fire* unto Molech, which I commanded them not, neither came it into my mind, that they ſhould do this abomination to cauſe Judah to ſin. 36 And now therefore thus ſaith the Lord the God of Iſrael concerning this city, whereof ye ſay, It ſhall be delivered into the hand of the king of Babylon, by the ſword, and by the famine, and by the peſtilence; 37 Behold, I will gather them out of all countries, whither I have driven them in mine anger and in my fury and in great wrath; and I will bring them again unto this place, and I will cauſe them to dwell ſafely. 38 And they ſhall be my people, and I will be their God. 39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. 40 And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me. 41 Yea, I will rejoice over them to do them good, and I will plant them in this land aſſuredly, with my whole heart, and with my whole ſoul. 42 For thus ſaith the Lord, Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them. 43 And fields ſhall be bought in this land, whereof ye ſay, *It is* deſolate without man or beaſt, it is given into the hand of the Chaldeans. 44 Men ſhall buy fields for money, and ſubſcribe evidences, and ſeal *them*, and take witneſſes in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth: for I will cauſe their captivity to return, ſaith the Lord.

For Zedekiah — had ſhut him up, ſaying, Wherefore doſt thou prophecy, and ſay, &c.] This refers to the Prophecy ſet down Ch. xxxiv. 2, &c. The Particulars there mentioned being in Order of Time, before the Paſſages related in this Chapter. *Jeremiah*'s Prophecies are put together without any regard to the Order of Time, as hath been before obſerved.

For the Right of Inheritance is thine, and the Poſſeſſion is thine] As being next of Kin: See *Levit.* xxv. 25. the Fields in the Suburbs of the *Levites* being unalienable: See Ver. 34. of that Chapter. This ſeems to have been a Field that came into the Family, either by Purchaſe, ſee *Deut.* xviii. 8. or by their marrying a Wife of another Tribe: For their *Rabbins* agree, that the Ordinance, mentioned *Numb.* xxxvi. 7. which forbids the Poſſeſſion of Lands *being removed from one Tribe to another*, did only take Place at their firſt Settlement in the Land of *Canaan*.

On the other Side, ſeveral good Reaſons may be alledged to prove thoſe Obligations perpetual. For this was the chief Deſign of inſtituting the Year of *Jubilee*, viz. to reſtore the Lands to their antient Owners. Out of regard to this Law, *Naboth* refuſed to alienate his Field to *Ahab* at the Peril of his Life; 1 *Kings* xxi. 3. The ſame Law is renewed *Ezek.* xlvi. 17.

And I weighed him the Money, even ſeventeen Shekels of Silver] Which in our Money is not much above forty Shillings; a ſmall Price for a Field or Piece of Ground. The Reaſon of the Lowneſs of the Price might be, becauſe it was only buying the Reverſion of the Ground, the Purchaſer or his Heirs not coming into Poſſeſſion till the ſeventy Years Captivity was expired. And the Purchaſe itſelf, like other Prophetical Signs, was rather a Declaration of what ſhould come to paſs, than the Conveyance of a preſent Benefit. But our Margin reads, *ſeven Shekels, and ten Pieces of Silver:* And the ten Pieces may ſtand for a larger Sum than a Shekel, as the *ſeventy Pieces* mentioned *Judg.* ix. 4. certainly do. The *Chaldee Paraphraſe* renders it *ſeven Mina's, and ten Shekels of Silver:* Each *Mina* according to *Ezekiel*'s Computation, Ch. xlv. 12. amounting to ſixty common Shekels, which is nine Pounds Stirling, according to Dr. *Prideaux*'s Computation; by which Reckoning the whole Sum amounts to 64*l.* of our Money.

To cauſe their Sons and their Daughters to paſs through the Fire] The Words *through the Fire* are not in the *Hebrew*; but in other Places which ſpeak of the ſame Thing, the Words are expreſſed at full Length: See *Deut.* xviii. 10. 2 *Kings* xxiii. 10. Elſewhere the ſame Thing is expreſſed by *Burning their Sons and their Daughters in the Fire*, and *offering them for Burnt-offerings*. See Ch. vii. 31. xix. 5. of this Prophecy. *Dan.* xii. 38. the idolatrous *Jews* are often upbraided with the Practice of this inhuman Rite: See *Pſ.* cvi. 37. *Iſa.* lvii. 5. and the Phraſe of *making Children paſs* through the Fire, is ordinarily taken in this Senſe, *Ezek.* xvi. 20, 21. and Ch. xxiii. 37. where it is explained by *ſlaying them, ſacrificing them, and giving them to be devoured.*

But ſome Criticks are of Opinion, that the Expoſition is taken in a milder Senſe, in other Texts, particularly 2 *Kings* xvi. 3. and denotes only holding Children over the Fire, or making them paſs through the Flame, by way of Luſtration or Dedication to ſome Idol. To confirm this Interpretation, they obſerve that the Verb *Heneker* uſed in the Text, ſignifies to *dedicate* or *conſecrate:* See *Exod.* xiii. 12.

CHAP. XXXIII.

God renews his Promiſe of reſtoring the Jewiſh *Nation; the Completion of which is to be expected under the Kingdom of the* Meſſias.

Ver. 1. MOreover, the word of the Lord came unto Jeremiah the ſecond time (while he was yet ſhut up in the court of the priſon) ſaying, 2 Thus ſaith the Lord the maker thereof, the Lord that formed it, to eſtabliſh it, the Lord *is* his name, 3 Call unto me, and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not. For thus ſaith the Lord, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the kings of Judah, *which are* thrown down by the mounts, and by the ſword, 5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men whom I have ſlain in mine anger, and in my fury, and for all whoſe wickedneſs I have hid my face from this city. 6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace

and truth. 7 And I will cauſe the captivity of Judah, and the captivity of Iſrael to return, and will build them as at the firſt. 8 And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me, and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me. 9 And it ſhall be to me a name of joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them: and they ſhall fear and tremble for all the goodneſs, and for all the proſperity that I procure unto it. 10 Thus ſaith the Lord, Again there ſhall be heard in this place (which ye ſay *ſhall be* deſolate without man and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem *that are* deſolate without man and without inhabitant, and without beaſt) 11 The voice of joy and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay, Praiſe the Lord of hoſts, for the Lord *is* good, for his mercy *endureth* for ever, *and* of them that ſhall bring the ſacrifice of praiſe into the houſe of the Lord; for I will cauſe to return the captivity of the land, as at the firſt, ſaith the Lord. 12 Thus ſaith the Lord of hoſts, Again in this place *which is* deſolate without man and without beaſt, and in all the cities thereof, ſhall be an habitation of ſhepherds cauſing *their* flocks to lie down. 13 In the cities of the mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah ſhall the flocks paſs again under the hands of him that telleth *them*, ſaith the Lord. 14 Behold, the days come, ſaith the Lord, that I will perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah. 15 In thoſe days, and at that time will I cauſe the branch of righteouſneſs to grow up unto David, and he ſhall execute judgment and righteouſneſs in the land. 16 In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely: and this *is the name* whereby ſhe ſhall be called, The Lord our righteouſneſs. 17 For thus ſaith the Lord, David ſhall never want a man to ſit upon the throne of the houſe of Iſrael. 18 Neither ſhall the prieſts the Levites, want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do ſacrifice continually. 19 And the word of the Lord came unto Jeremiah, ſaying, 20 Thus ſaith the Lord, If you can break my covenant of the day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon: 21 *Then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne, and with the Levites the prieſts, my miniſters. 22 As the hoſt of heaven cannot be numbred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me. 23 Moreover, the word of the Lord came to Jeremiah, ſaying, 24 Conſidereſt thou not what this people have ſpoken, ſaying, The two families which the Lord hath choſen, he hath even caſt them off: thus they have deſpiſed my people, that they ſhould be no more a nation before them. 25 Thus ſaith the Lord, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth: 26 Then will I caſt away the ſeed of Jacob, and David my ſervant, *ſo* that I will not take *any* of his ſeed *to be* rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have mercy on them.

They come to fight with the Chaldeans, but it is to fill them with the dead Bodies, &c.] To fill them, *i. e.* the Houſes mentioned Ver. 4. This Verſe comes in by Way of Parentheſis, between the 4th and 6th to ſhew, that at preſent God will not proſper any Efforts which are made for the Defence of the City, tho' he will reſtore it hereafter to its former Splendor. *Lud. de Dieu* renders the Words thus, *The Chaldeans come to fight and to fill*, &c. and he proves by ſeveral Inſtances, that the *Hebrew* Particle *Eth*, ſometimes goes before a *Nominative* Caſe: A plain Inſtance of which *Syntax* is to be ſeen, Ch. xxxvi. 22.

And this is the Name by which ſhe ſhall be called, The Lord our Righteouſneſs] The Name which properly belongs to the *Meſſias* (ſee Ch. xxiii. 6.) ſhall be given to *Jeruſalem*, that is, to the Church; to betoken, that it is in a peculiar Manner dedicated to him, he having choſen it for the Place of his Reſidence: Compare *Ezek.* xlviii. 35. and that all the Righteouſneſs of the Faithful, both their Juſtification and Sanctification, is derived from him. This ſeems to be the genuine Senſe of the Words, as will appear to any who will compare the original Phraſe here, *Yikkare lah*, with *Iſa.* xlii. 4, 12. where it is ſaid of *Zion*, the Perſon only being changed, *Thou ſhalt be called Hephzibah*, and *ſought out*. Nor is there any greater Impropriety in giving the Name JEHOVAH to a City, than in calling an Altar *Jehovah-niſſi*, Exod. xvii. 15. and *Jehovah-ſhalom*, Judg. vi. 24. in token that the Lord was Author of thoſe Mercies, of which the ſaid Altars were deſigned to be Monuments. So the Servants of God are deſcribed in the *Revelations*, as having their Name written upon their Forehead, *Rev.* iii. 12. xiv. 1. But ſeveral Interpreters, particularly *Huetius*, and our learned Biſhop *Pearſon*, in *the Notes upon his Expoſition of the Creed*, render the Words thus, *He that ſhall call her* (to be his peculiar People) *is the Lord our Righteouſneſs*.

Neither ſhall the Prieſts, the Levites, want a Man to ſtand before me, to offer Burnt-offerings, &c.] This as it may be applied to the Chriſtian Church, imports that there never ſhall want a Succeſſion of Men ſet apart for God's Service, to perform the publick Offices of Religion. As the Prophets often deſcribe the Chriſtian Worſhip, by Repreſentations taken from the Temple-Service, and ſpeak of the one as ſucceeding the other, ſo the Apoſtles prove the Rights and Privileges belonging to the Miniſters of the Goſpel, from the Prerogatives given to the *Jewiſh* Prieſthood. See *Rom.* xv. 16. 1 *Cor.* ix. 13, 14. The Phraſe *to ſtand before me*, is explained in the Note upon Ch. xv. 1.

As the Hoſt of Heaven cannot be numbered, neither the Sand of the Sea meaſured, ſo will I multiply the Seed of David, &c.] This relates to the Promiſe made to *Abraham*, as *multiplying his Seed as the Stars of Heaven, and as the Sand which is upon the Sea-ſhore*, Gen. xxii. 17. which Promiſe was fulfilled in his Poſterity, *Deut.* x. 22. 1 *Kings* iv. 20. And the Text here affirms, that the ſame Promiſe ſhall again be made good in After-times, and eſpecially in the *True Iſraelites*, the ſpiritual Seed of *Abraham*. See *Rom.* iv. 16, 17.

If we conſider the literal Senſe of this Promiſe as it was fulfilled, when the *Jews* firſt peopled the Land of *Canaan*; it is Matter of Wonder to reflect on the vaſt Number of Inhabitants who dwelt in *Judea*, a Country not above 160 Miles in Length, and about 120 in Breadth, if we take in all the Country on the other Side of *Jordan*, to the Borders of *Arabia*; and yet in *David*'s Time there were reckoned above 500,000 fighting Men, 1 *Chron.* xxi. 3. And afterward in *Jehoſhaphat*'s

ſhaphat's Time, it appears from the Muſter-Roll, that the Soldiers in the Kingdom of *Judah* only amounted to 1,100,000. See 2 *Chron.* xvi. 14, *&c.*

CHAP. XXXIV.

The Jews *being terrified at the Apprehenſion of the King of* Babylon*'s beſieging the City, entered into a ſolemn Covenant of ſerving God, and obeying his Laws; particularly that which enjoined them to let their Servants go free after ſix Years Service. But the King of* Egypt *coming to the Relief of* Zedekiah, *and* Nebuchadnezzar *thereupon raiſing the City of* Jeruſalem *to march againſt him; the People repented of their Reformation: For* Jeremiah *proclaims Liberty to the Sword, Famine and Peſtilence, to execute God's Vengeance.*

Ver. 1. THE word which came unto Jeremiah from the Lord, (when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people fought againſt Jeruſalem, and againſt all the cities thereof) ſaying, 2 Thus ſaith the Lord the God of Iſrael, Go, and ſpeak to Zedekiah king of Judah, and tell him, Thus ſaith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he ſhall burn it with fire. 3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and delivered into his hand, and thine eyes ſhall behold the eyes of the king of Babylon, and he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babylon. 4 Yet hear the word of the Lord, O Zedekiah king of Judah, Thus ſaith the Lord of thee, Thou ſhalt not die by the ſword; 5 *But* thou ſhalt die in peace: and with the burnings of thy fathers the former kings which were before thee, ſo ſhall they burn *odours* for thee, and they will lament thee, *ſaying*, Ah lord: for I have pronounced the word, ſaith the Lord. 6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeſalem, 7 When the king of Babylons army fought againſt Jeruſalem, and againſt all the cities of Judah *that were* left, againſt Lachiſh, and againſt Azekah: for theſe defenced cities remained of the cities of Judah. 8 *This is* the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which *were* at Jeruſalem, to proclaim liberty unto them; 9 That every man ſhould let his man-ſervant, and every man his maid-ſervant, *being* an Hebrew or an Hebrewes, go free, that none ſhould ſerve himſelf of them, *to wit*, of a Jew his brother. 10 Now when all the princes, and all the people which had entred into the covenant, heard that every one ſhould let his man-ſervant, and every one his maid-ſervant go free, that none ſhould ſerve themſelves of them any more, then they obeyed and let *them* go. 11 But afterwards they turned and cauſed the ſervants and the hand maids, whom they had let go free, to return, and brought them into ſubjection for ſervants and for hand-maids. 12 Therefore the word of the Lord came to Jeremiah from the Lord, ſaying, 13 Thus ſaith the Lord, the God of Iſrael, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the houſe of bond-men, ſaying, 14 At the end of ſeven years, let ye go every man his brother an Hebrew, which hath been ſold unto thee: and when he hath ſerved thee ſix years, thou ſhalt let him go free from thee: but your fathers hearkened not unto me: neither inclined their ear. 15 And ye were now turned and had done right in my ſight, in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the houſe which is called by my name. 16 But turned and polluted my name, and cauſed every man his ſervant, and every man his hand-maid, whom he had ſet at liberty at their pleaſure, to return, and brought them into ſubjection, to be unto you for ſervants and for hand-maids. 17 Therefore thus ſaith the Lord, Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, ſaith the Lord, to the ſword, to the peſtilence, and to the famine, and I will make you to be removed into all the kingdoms of the earth. 18 And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and paſſed between the parts thereof. 19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land which paſſed between the parts of the calf; 20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life; and their dead bodies ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth. 21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Babylons army which are gone up from you. 22 Behold, I will command, ſaith the Lord, and cauſe them to return to this city, and they ſhall fight againſt it, and take it, and burn it with fire, and I will make the cities of Judah a deſolation without an inhabitant.

When Nebuchadnezzar — fought againſt Jeruſalem] The Siege which was begun in the ninth Year of *Zedekiah*, and the tenth Month, and 10th Day of the Month, which anſwers to the latter End of our December; ſee Ch. lii. 4. A learned Friend, ſays *Lowth*, ſuppoſes that what is here recorded, did not happen till ſome Time after the Siege was begun; and concludes from Ch. xxviii. 1. and the 17th Verſe of this Chapter, that the Sabbatical Year was co-incident with the last Year of the Siege, which was the eleventh Year of *Zedekiah*.

And with the Burnings of thy Fathers, the former Kings — ſo ſhall they burn Odours for thee] It was cuſtomary among the *Jews*, at the Funeral of their Kings, eſpecially of thoſe whoſe Memory they honoured, to prepare a *Bed of Spices*, as it is called 2 *Chron.* xvi. 14, which they made a Perfume of by burning them, and therein to depoſit the Body of the deceaſed Prince. Compare the fore-mentioned Place with 2 *Chron.* xxi. 19.

After that Zedekiah had made a Covenant with all the People which were at Jeruſalem] Archbiſhop *Uſher* ſuppoſes, that this Covenant was entered into at the Beginning of the Year, which he computes to be a *Sabbatical* Year, upon the firſt News of the King of *Babylon*'s intended Invaſion: Whereas the *Chaldean* Army did not actually beſiege *Jeruſalem*, till the laſt

End of the Year; ſee Ver. 1.

To proclaim Liberty unto them] The Law for the Releaſe of Servants every ſeventh Year, we read *Deut.* xv. 12, *&c.* For the better underſtanding of which, we muſt obſerve, that there were two Periods of Time, wherein the Releaſe of *Jewiſh* Bond-ſlaves was enjoined, the *Year of Jubilee*, which was every fiftieth, and the *Sabbatical Year*, which was every ſeventh Year. The *Sabbatical* Year is what is here intended: It now happened in the *eighth* Year of *Zedekiah*'s Reign: But (as *Prideaux* in his Preface remarks) had not been obſerved for above 360 Years before; for which Reaſon the *Jews*, being now in a State of Compunction, were for reſtoring it to its primitive Inſtitution; but upon the Removal of their Fears, by the withdrawing of *Nebuchadnezzar*'s Forces, they repented of their good Intentions, and recalled their Servants to their Slavery again. Why the Obſervation of ſuch a Year in ſeven was enjoined, the Reaſons are pretty obvious: For, beſides the Commemoration of the *Iſraelites* Releaſe from the *Egyptian* Bondage, which the Text ſpecifies, the general Releaſe of Servants, and the Reſtoration of Lands and Tenements to their firſt Owners, which were to be then tranſacted, were to hinder the Rich from oppreſſing the Needy, and reducing them to perpetual Slavery; that Debts ſhould not be too much multiplied, nor the Poor, conſequently, entirely ruined; but that a Liberty of People's Perſons, an Equality of their Fortunes, and the Order and Diſtinction of their Tribes and Families (as far as it was poſſible) might be preſerved: And it was ſomething like this that *Lycurgus* eſtabliſhed among the *Lacedemonians*, in his inſtituting an Equality among Perſons, baniſhing Slavery, and preventing (as far as he could) any one's becoming too powerful, or too rich. See *Sandford*'s Scripture Chron. and *Calmet*'s Dict. under the Word *Sabbath*.

When they cut the Calf in twain, and paſſed between the Parts thereof] Implying by that Ceremony, that they wiſhed themſelves might be cut in ſunder in like Manner, if they broke their ſolemn Vow and Promiſe. The ſame Rite was uſed in antient Times, as appears from *Gen.* xv. 10. and conveyed down to Afterages, as may be ſeen in thoſe Forms recorded by *Livy*: *Ita Jupiter populum Romanum, ſic ferito, ut ego hunc porcum; Do thou, O* Jupiter, *ſo ſtrike the Roman People, as I do this Lamb. Si fallerat, Jovem cæteroſque Deos precatus, ita ſe mactarunt quemadmodum ipſe agnum mactaſſet: Beſeeching the Gods, if he proved falſe, that they would ſlay him in the ſame Manner he ſhould kill the Lamb.* So the *Greeks* in *Homer*, when they had entered into a ſolemn League or Agreement with the *Trojans*, to put an End to the War, by the ſingle Combat of *Paris* and *Menelaus*, at the pouring out the Wine upon their Sacrifice, make the like Imprecation upon thoſe who did not obſerve their Part of the Treaty, in that remarkable Paſſage in the *Iliads*; which is thus tranſlated:

Almighty Jove, *and all ye other Powers,*
Whoever firſt ſhall dare to break this Treaty,
May their warm Blood be pour'd upon the Earth,
As is this Wine. ——

CHAP. XXXV.

The Obedience of the Rechabites *to their Father's Injunctions, the* Jews *Diſobedience to God's Commands is condemned.*

1 THE word which came unto Jeremiah from the Lord, in the days of Jehoiakim the ſon of Joſiah, king of Judah, ſaying, 2 Go unto the houſe of the Rechabites, and ſpeak unto them, and bring them into the houſe of the Lord, into one of the chambers, and give them wine to drink. 3 Then I took Jaazaniah the ſon of Jeremiah, the ſon of Habaziniah, and his brethren, and all his ſons, and the whole houſe of the Rechabites. 4 And I brought *them* into the houſe of the Lord, into the chamber of the ſons of Hanan the ſon of Igdaliah a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah the ſon of Shallum, the keeper of the door. 5 And I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups, and I ſaid unto them, Drink ye wine. 6 But they ſaid, We will drink no wine: for Jonadab the ſon of Rechab our father commanded us, ſaying, Ye ſhall drink no wine, *neither* ye, nor your ſons for ever. 7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any*: but all your days ye ſhall dwell in tents, that ye may live many days in the land where ye *be* ſtrangers. 8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our ſons nor our daughters. 9 Nor to build houſes for us to dwell in: neither have we vineyard, nor field, nor ſeed. 10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. 11 But it came to paſs, when Nebuchadrezzar king of Babylon came up into the land, that we ſaid, Come, and let us go to Jeruſalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: ſo we dwell at Jeruſalem. 12 Then came the word of the Lord unto Jeremiah, ſaying, 13 Thus ſaith the Lord of hoſts, the God of Iſrael, Go and tell the men of Judah, and the inhabitants of Jeruſalem, will ye not receive inſtruction to hearken to my words? ſaith the Lord. 14 The words of Jonadab the ſon of Rechab, that he commanded his ſons not to drink wine, are performed; for unto this day they drink none, but obey their fathers commandment: notwithſtanding I have ſpoken unto you, riſing early, and ſpeaking, but ye hearkened not unto me. 15 I have ſent alſo unto you all my ſervants the prophets, riſing up early and ſending *them*, ſaying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to ſerve them, and ye ſhall dwell in the land, which I have given to you, and to your fathers: but ye have not inclined your ear, nor hearkened unto me. 16 Becauſe the ſons of Jonadab the ſon of Rechab, have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: 17 Therefore thus ſaith the Lord God of hoſts, the God of Iſrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have ſpoken unto them, but they have not heard, and I have called unto them, but they have not anſwered. 18 And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaith the Lord of hoſts, the God of Iſrael, Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you: 19 Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.

Go unto the Houſe of the Rechabites] The *Rechabites* were

were deſcended from the *Kenites*, 1 Chron. ii. 55. They never were incorporated with the *Jewiſh* Nation; ſee Ver. 7. but yet were looked upon as their Friends and Allies: See 1 *Sam.* xv. 6. and a Reſpect was paid to them for the Sake of *Hobab*, *Moſes*'s Father-in-law, who was of that Nation, *Judg.* iv. 10. They were Worſhippers of the true God, tho' they were not circumciſed: See the following Verſe, and 2 *Kings* x. 15, 16.

Which was by the Chamber of Princes] Where the *Sanhedrim*, or Great Council, uſed to aſſemble: See Ch. xxvi. 10. The *Sanhedrim* always ſat in ſome great Room adjoining to the Temple, as Dr. *Lightfoot* obſerves in his *Deſcription of the Temple.*

Above the Chamber of Maaſeiah — Keeper of the Door] That is, one of the Keepers: For there were ſeveral *Levites* appointed for that Office, both to open and ſhut the Gates of the Temple in due Time, and likewiſe to attend at them all Day, for preventing any Thing that might happen to the Prejudice of the Purity, or Safety of that holy Place: See 1 *Chron.* ix. 18, 19. xxvi. 12, 13, *&c.* 2 *Chron.* viii. 14. 2 *Kings* xii. 9. xxv. 18. Some of theſe Officers had likewiſe the Cuſtody of the holy Veſſels: See Ch. lii. 24. 1 *Chron.* ix. 26.

For Jonadab the Son of Rechab our Father, commanded us, ſaying, Ye ſhall drink no Wine, &c.] *Jonadab* was a conſiderable Man of this Family: See 2 *Kings* x. 15. his Deſign was to reduce his Family to the primitive Manner of Life, which was that of Shepherds, living in Tents, having no certain Habitation, and taking Care only for a Supply of what was barely neceſſary to ſupport Nature. Theſe Rules he might probably give them, to put them in mind, that they were Strangers in *Judea*, and had no original Right of Inheritance there; ſee the following Verſe. Such voluntary Auſterities, in After-times, came into great Repute among ſeveral Sects of the *Jews*, particularly the *Phariſees* and *Eſſenes*.

Thus have we obeyed the Voice of Jonadab the Son of Rechab our Father] We have conformed ourſelves to his Injunctions, and governed our Lives by them, during the Space of *near three Hundred Years.*

For fear of the Army of the Syrians] *Beroſus* mentions *Nebuchadnezzar*'s Conqueſts over *Syria* and *Phœnice*, as he is quoted by *Joſephus*. Out of theſe Conqueſts he probably recruited his Army.

So we dwell at Jeruſalem] Upon the *Chaldean* Invaſion, we retired to *Jeruſalem*, where during the Siege of the Place, we are forced to continue. In ſuch a Caſe they did not think themſelves obliged to a ſtrict Obſervation of the Injunctions of *Jonadab*; becauſe all human Laws admit of an equitable Conſtruction, and may be ſuperſeded in Caſes of Neceſſity; or when the Obſervance of them is attended with ſuch great Inconveniencies, as the Law-maker himſelf, if he could have foreſeen, would probably have excepted.

Jonadab the Son of Rechab ſhall not want a Man to ſtand before me] When the main Body of the *Jewiſh* Nation are diſperſed in their ſeveral Captivities, ſome of that Family ſhall remain to attend upon my Service, and enjoy the Privileges of worſhipping in my Temple at *Jeruſalem:* Compare Ch. vii. 10. Some Branches of this Family returned from the Captivity, as appears from 1 *Chron.* ii. 55.

CHAP. XXXVI.

The Prophet orders Baruch *to write all his Prophecies againſt* Iſrael *and* Judah *in one Volume: Which* Baruch *firſt read to the People on two ſolemn Faſt Days, and afterward to the chief Miniſters of State. They inform the King of the Matter, who orders* Jehudi *to read it before him; but before he had read far, he commands it to be cut to Pieces and burnt. God orders* Jeremiah *to write it over again.*

Ver. 1. AND it came to paſs in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, *that* this word came unto Jeremiah from the Lord, ſaying, 2 Take thee a roll of a book, and write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day I ſpake unto thee, from the days of Joſiah, even unto this day. 3 It may be that the houſe of Judah will hear all the evil which I purpoſe to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their ſin. 4 Then Jeremiah called Baruch the ſon of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had ſpoken unto him, upon a roll of a book. 5 And Jeremiah commanded Baruch, ſaying, I *am* ſhut up, I cannot go into the houſe of the Lord: 6 Therefore go thou and read in the roll, which thou haſt written from my mouth, the words of the Lord in the ears of the people in the Lords houſe upon the faſting day: and alſo thou ſhalt read them in the ears of all Judah, that come out of their cities. 7 It may be they will preſent their ſupplication before the Lord, and will return every one from his evil way; for great *is* the anger and fury that the Lord hath pronounced againſt this people. 8 And Baruch the ſon of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lords houſe. 9 And it came to paſs in the fifth year of Jehoiakim the ſon of Joſiah king of Judah, in the ninth month, *that* they proclaimed a faſt before the Lord to all the people in Jeruſalem, and to all the people that came from the cities of Judah unto Jeruſalem. 10 Then read Baruch in the book, the words of Jeremiah in the houſe of the Lord, in the chamber of Gemariah, the ſon of Shaphan the ſcribe, in the higher court, at the entry of the new gate of the Lords houſe in the ears of all the people. 11 When Michaiah the ſon of Gemariah the ſon of Shaphan, had heard out of the book all the words of the Lord, 12 Then he went down into the kings houſe into the ſcribes chamber and lo, all the princes ſat there, *even* Eliſhama the ſcribe, and Delaiah the ſon of Shemaiah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the princes. 13 Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people. 14 Therefore all the princes ſent Jehudi the ſon of Nethaniah, the ſon of Shelemiah, the ſon of Cuſhi, unto Baruch, ſaying, Take in thine hand the roll wherein thou haſt read in the ears of the people, and come. So Baruch the ſon of Neriah took the roll in his hand, and came unto them. 15 And they ſaid unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears. 16 Now it came to paſs when they had heard all the words, they were afraid both one and other, and ſaid unto Baruch, We will ſurely tell the king of all theſe words. 17 And they aſked Baruch, ſaying, Tell us now, How didſt thou write all theſe words at his mouth? 18 Then Baruch anſwered them, He pronounced all theſe words unto me with his mouth,

I wrote *them* with ink in the book. 19 Then
aid the princes unto Baruch, Go hide thee, thou
nd Jeremiah, and let no man know where ye
e. 20 And they went in to the king into the
ourt, but they laid up the roll in the chamber of
Elishama the scribe, and told all the words in the
ars of the king. 21 So the king sent Jehudi to
etch the roll, and he took it out of Elishama the
cribes chamber, and Jehudi read it in the ears
f the king, and in the ears of all the princes
hich stood before the king. 22 Now the
ing sat in the winter-house, in the ninth month;
nd *there was a fire* on the hearth burning before
im. 23 And it came to pass *that* when Jehudi
ad read three or four leaves, he cut it with the
en-knife, and cast *it* into the fire that *was* on
he hearth until all the roll was consumed in the
re that *was* on the hearth. 24 Yet they were
ot afraid, nor rent their garments, *neither* the
ing, nor any of his servants that heard all these
ords. 25 Nevertheless, Elnathan, and Delaiah,
nd Gemariah had made intercession to the king,
hat he would not burn the roll, but he would
ot hear them. 26 But the king commanded
erahmeel the son of Hammelech, and Seraiah
he son of Azriel, and Shelemiah the son of Ab-
eel, to take Baruch the scribe, and Jeremiah
e prophet; but the Lord hid them. 27 Then
e word of the Lord came to Jeremiah (after
hat the king had burnt the roll, and the words
hich Baruch wrote at the mouth of Jeremiah)
ying, 28 Take thee again another roll, and
rite in it all the former words that were in the
rst roll, which Jehoiakim the king of Judah
ath burnt. 29 And thou shalt say to Jehoia-
im king of Judah, Thus saith the Lord, thou
ast burnt this roll, saying, Why hast thou
ritten therein, saying, The king of Babylon
hall certainly come and destroy this land, and
hall cause to cease from thence man and beast?
0 Therefore thus saith the Lord, of Jehoiakim
ing of Judah, He shall have none to sit upon
e throne of David, and his dead body shall be
ast out in the day to the heat, and in the night
the frost. 31 And I will punish him and his
ed, and his servants, for their iniquity, and I
ill bring upon them, and upon the inhabi-
nts of Jerusalem, and upon the men of Judah
l the evil that I have pronounced against them,
t they hearkened not. 32 Then took Jere-
iah another roll, and gave it to Baruch the
cribe the son of Neriah, who wrote therein from
he mouth of Jeremiah, all the words of the
ook which Jehoiakim king of Judah had burnt
the fire, and there were added besides unto
em many like words.

And write therein all the Words that I have spoken to thee against Israel, and against Judah] How *Jeremiah* could remember all the Prophecies that he had uttered for the Space of two and twenty Years together, we can hardly conceive, unless we allow, that he had the particular Inspiration of God to bring all Things to his Remembrance, that he might neither forget, nor misrepresent them in his Recital to *Baruch*: For, without supposing *supernatural* Assistance, what Security have we that this Part of the Scriptures is the Work of the Holy Ghost? See *Calmet*'s Com.

Therefore go thou and read — in the House of the Lord upon the fasting Day] Some are of Opinion, that this was done on the great Day of *Fasting*, or solemn Expiation, which was observed at the Beginning of the *Civil* Year, on the 10th Day of the Month *Tizri*, which answers to the latter End of our *September*, and the Beginning of *October*; but the Context seems to denote, that it was on the *Fast-Day*, mentioned in the 9th Verse, to have been proclaimed in the *fifth* Year of *Jehoiakim*, which must have been a Fast *extraordinary*, and appointed upon some particular Occasion of the State, because the Law had ordained no such Observation on the *ninth Month*: But what that particular Occasion was, it is not so well known; tho' some have imagin'd, that it was in Commemoration of the Calamity which had befallen *Jerusalem* the Year before, when *Nebuchadnezzar* had sent to *Babylon* Part of the Vessels of the House of the Lord, and was upon the Point of sending away captive the King, and all his Princes: See *Calmet*'s Com.

In the fifth Year of Jehoiakim, in the ninth Month, they proclaimed a Fast] It was customary among the *Jews*, to proclaim Anniversary Fasts upon certain Days, in Memory of some great Calamities which had befallen them at that Time. Of this Kind were the Fasts of the fourth, fifth, seventh, and tenth Months, mentioned *Zech.* vii. 5. and Ch. viii. 19. The first instituted in Remembrance of the City's being taken by *Nebuchadnezzar*: The second in Memory of the Temple's being burnt in that Month: The third for the Murder of *Gedaliah*: The fourth in Memory of the Siege then begun. The first mentioned in the Text, was occasioned by the taking of the City by *Nebuchadnezzar* at that Time, in the fourth Year of *Jehoiakim*, as Archbishop *Usher* conjectures, *ad A. M.* 3398, 3399.

In the House of the Lord, in the Chamber of Gemariah the Scribe] Compare Ch. xxxv. 4. That Chamber opened into the higher Court, so that *Baruch* might read there in the Audience of all the People, Ver. 13. The Scribe is the same with the Secretary of State. See 2 *Kings* xviii. 37. Some understand the Scribe to be the same that is called the *principal Scribe of the Host*, Ch. lii. 25. or in the modern Language, the *Secretary of War*.

This *Gemariah*, says *Calmet*, was one of the Captains of the Temple, whose Apartment was near the *New Gate*, whereof he kept Guard, and had a certain Number of *Levites* under him, who constantly stood Centinel. For the Temple, we must know, was guarded like a King's Palace, and, as the *upper Court*, which is mentioned in the Text, was, in all Probability, the *Priests Court*; so the *Gate*, whereof *Gemariah* had Charge, must have been the *East Gate* of that Court, which, in the Reign of *Jehoshaphat*, 2 Chron. xx. 5. is called the *New Court*.

Then said the Princes to Baruch, Go, hide thee, thou and Jeremiah] The Advice, which the Princes of *Judah* give upon this Occasion, is very remarkable, because it reconciles their Duty to God, to Justice, and to Charity, with what they were obliged to from their Prince. Their Prince, they knew, was of an hasty, violent Temper; and yet the Contents of the Book were such, that it would not be safe for him to be ignorant of it; and therefore, being in Duty bound to acquaint him with it, they advised *Baruch* and his Master to provide for their own Security, until they should see what Effect it would have upon the King, whereof they promised, no doubt, to give them Intelligence. See *Calmet*'s Com.

Jeremiah was a Prisoner when he commanded *Baruch* to read this Roll to the People, Ver. 5. but what is there said, relates to the Year following. Compare Ver. 1. with Ver. 9.

Now the King sat in the upper House, in the ninth Month, and there was a Fire on the Hearth] The *ninth Month* answers in part to our *November*. After that the Rain began to fall in the Month of *September*, the Weather generally grew raw and cold, so that a Fire, at this Time, was not unseasonable. The Custom, however, in this Country, was not to have *Chimnies*, as among us. The Fire was made in the Middle of the Room, upon an *Hearth*, or in a Stove, and the Smoke went out, either at the Door, or Window,

dow, or ſome Opening made on Purpoſe in the Roof of the Houſe, as we ſee in ſome of our College-halls, and ſome Kitchens of antient Monaſteries, where the Chimney is in the Midſt of the Roof, in the Form of a Cupola, with ſeveral Openings, for the Smoke to fly out at. For, that there were formerly no *Chimnies*, in the Manner we make them now, is plain from the Obſervation which his *Annotator* makes upon *Vitruvius*, viz. that, in all his Book of *Architecture*, he makes no Mention of Chimnies, which he queſtionleſs would have done, had they been in Uſe in his Time. See *Calmet*'s Com. and *M. Perault* ſur *Vitriv.*

And it came to paſs, that when Jehudi had read three or four Leaves] Their Books were made in Form of a Roll; ſee Ver. 2. and therefore were not divided into Leaves or Pages, as ours are: So that by *Leaves* we are to underſtand the Columns, or ſeveral Partitions into which the Breadth of the Parchment was divided. This Senſe the *Septuagint* have expreſſed by the Word Σελίδες, which is uſed for the Columns in *Origen*'s Edition of the *Hexapla*, by *Epiphanius*.

There were added beſides unto them many like Words] From hence we may infer, that God's Spirit did not always indite the very Form of Words which the holy Writers have ſet down, but directing them in general to expreſs his Senſe in proper Words, left the Manner of Expreſſion to themſelves: From whence proceeds that Variety of Stile, which we may obſerve in the Scriptures, ſuitable to the different Genius and Education of the Writers.

CHAP. XXXVII.

Pharaoh's *Army coming to the Relief of* Zedekiah, *obliged* Nebuchadnezzar *to raiſe the Siege of* Jeruſalem. *Upon which* Zedekiah *and his People conceived Hopes of Deliverance. But the Prophet foretelling that they would certainly return, and take the City, he is impriſoned, but afterwards releaſed by* Zedekiah.

Ver. 1. AND king Zedekiah the ſon of Joſiah reigned in ſtead of Coniah the ſon of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah. 2 But neither he, nor his ſervants, nor the people of the land, did hearken unto the words of the Lord which he ſpake by the prophet Jeremiah, 3 And Zedekiah the king ſent Jehucal the ſon of Shelemiah, and Zephaniah the ſon of Maaſeiah the prieſt, to the prophet Jeremiah, ſaying, Pray now unto the Lord our God for us. 4 Now Jeremiah came in and went out among the people: for they had not put him into priſon. 5 Then Pharaohs army was come forth out of Egypt: and when the Chaldeans that beſieged Jeruſalem, heard tidings of them, they departed from Jeruſalem. 6 Then came the word of the Lord unto the prophet Jeremiah, ſaying, 7 Thus ſaith the Lord, the God of Iſrael, Thus ſhall ye ſay to the king of Judah, that ſent you unto me to enquire of me, Behold, Pharaohs army which is come forth to help you, ſhall return to Egypt into their own land. 8 And the Chaldeans ſhall come again, and fight againſt this city, and take it and burn it with fire. 9 Thus ſaith the Lord, Deceive not yourſelves, ſaying, The Chaldeans ſhall ſurely depart from us: for they ſhall not depart. 10 For though ye had ſmitten the whole army of the Chaldeans that fight againſt you, and there remained *but* wounded men among them, *yet* ſhould they riſe up every man in his tent, and burn this city with fire. 11 And it came to paſs that when the army of the Chaldeans was broken up from Jeruſalem for fear of Pharaohs army, 12 Then Jeremiah went forth out of Jeruſalem to go into the land of Benjamin, to ſeparate himſelf thence in the mids of the people. 13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whoſe name *was* Irijah the ſon of Shelemiah, the ſon of Hananiah, and he took Jeremiah the prophet, ſaying, Thou falleſt away to the Chaldeans. 14 Then ſaid Jeremiah, *It is* falſe, I fall not away to the Chaldeans: but he hearkened not to him: ſo Irijah took Jeremiah and brought him to the princes. 15 Wherefore the princes were wroth with Jeremiah, and ſmote him, and put him in priſon in the houſe of Jonathan the ſcribe: for they had made that the priſon. 16 When Jeremiah was entred into the dungeon, and into the cabins, and Jeremiah had remained there many days: 17 Then Zedekiah the king ſent and took him out; and the king aſked him ſecretly in his houſe, and ſaid, Is there *any* word from the Lord? And Jeremiah ſaid, There is: for, ſaid he, thou ſhalt be delivered into the hand of the king of Babylon. 18 Moreover Jeremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon? 19 Where *are now* your prophets which propheſied unto you, ſaying, The king of Babylon ſhall not come againſt you, nor againſt this land? 20 Therefore hear now, I pray thee, O my lord the king, let my ſupplication, I pray thee, be accepted before thee, that thou cauſe me not to return to the houſe of Jonathan the ſcribe, leſt I die there. 21 Then Zedekiah the king commanded that they ſhould commit Jeremiah into the court of the priſon, and that they ſhould give him daily a piece of bread out of the bakers ſtreet, until all the bread in the city were ſpent. Thus Jeremiah remained in the court of the priſon.

To ſeparate himſelf thence in the Midſt of his People] Or rather, *From the Midſt of his People*, or, *From among his People*: For the Prepoſition *Min*, is to be taken as belonging to the latter Part of the Sentence. And ſo the *French* Tranſlation, publiſhed for the Uſe of the *Reformed* Churches, underſtands it in this Senſe, that *Jeremiah* propoſed to leave the City, and retire into his own Country.

Irijah — the Son of Hananiah] Probably of the *Hananiah*, whoſe Death *Jeremiah* foretold, Ch. xxviii. 17. So this Nephew of his thought to have revenged his Grandfather's Quarrel.

Thou falleſt away to the Chaldeans] Compare Ch. xxxviii. 4. The Ground of this Accuſation was, becauſe the Prophet had foretold that they ſhould take the City, and had exhorted the *Jews* to ſubmit to them; ſee Ver. 10. of this Chapter, Ch. xxvii. 6, 9, xxxviii. 14. xviii. 11. xxxvi. 3.

Then they commanded that they ſhould commit Jeremiah into the Court of the Priſon] This was the Kind's firſt Order, but afterward it was reverſed by the Importunity of the Princes and Great Men, Ch. xxxviii. 6. when *Jeremiah* was again thrown into the Dungeon. Tho' after that he was releaſed from that Place, and returned to his former Confinement; *ibid.* Ver. 28.

CHAP. XXXVIII.

The Princes informing the King againſt Jeremiah, *he is thrown into the Dungeon: But afterwards releaſed upon* Ebed-melech's *Supplication to* Ki

King, whom he adviſes to ſubmit to the Chaldeans.

Ver. 1. THEN Shephatiah the ſon of Mattan, and Gedaliah the ſon of Pashur, and Jucal the ſon of Shelemiah, and Pashur the ſon of Malchiah, heard the words that Jeremiah had ſpoken unto all the people, ſaying, 2 Thus ſaith the Lord, He that remaineth in this city ſhall die by the ſword, by the famine, and by the peſtilence: but he that goeth forth to the Chaldeans, ſhall live; for he ſhall have his life for a prey, and ſhall live. 3 Thus ſaith the Lord, This city ſhall ſurely be given into the hand of the king of Babylons army, which ſhall take it. 4 Therefore the princes ſaid unto the king, We beſeech thee let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the welfare of this people, but the hurt. 5 Then Zedekiah the king ſaid, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing againſt you. 6 Then took they Jeremiah, and caſt him into the dungeon of Malchiah the ſon of Hammelech that *was* in the court of the priſon: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: ſo Jeremiah ſunk in the mire. 7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the kings houſe, heard that they had put Jeremiah in the dungeon, (the king then ſitting in the gate of Benjamin) 8 Ebed-melech went forth out of the kings houſe, and ſpake to the king, ſaying, 9 My lord the king, theſe men have done evil in all that they have done to Jeremiah the prophet, whom they have caſt into the dungeon, and he is like to die for hunger in the place where he is, for *there is* no more bread in the city. 10 Then the king king commanded Ebed-melech the Ethiopian, ſaying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. 11 So Ebed-melech took the men with him, and went into the houſe of the king under the treaſury, and took thence old caſt clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah. 12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now *theſe* old caſt clouts, and rotten rags under thine armholes, under the cords. And Jeremiah did ſo. 13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in the court of the priſon. 14 Then Zedekiah the king ſent, and took Jeremiah the prophet unto him into the third entry that *is* in the houſe of the Lord; and the king ſaid unto Jeremiah, I will aſk thee a thing: hide nothing from me. 15 Then Jeremiah ſaid unto Zedekiah, If I declare *it* unto thee, wilt thou not ſurely put me to death? and if I give thee counſel, wilt thou not hearken unto me? 16 So Zedekiah the king ſware ſecretly unto Jeremiah, ſaying, *As* the Lord liveth, that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life. 17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the Lord the God of hoſts, the God of Iſrael, If thou wilt aſſuredly go forth unto the king of Babylons princes, then thy ſoul ſhall live, and this city ſhall not be burnt with fire, and thou ſhalt live, and thine houſe. 18 But if thou wilt not go forth to the king of Babylons princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand. 19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me. 20 But Jeremiah ſaid, They ſhall not deliver *thee*: obey, I beſeech thee, the voice of the Lord, which I ſpeak unto thee: ſo it ſhall be well unto thee, and thy ſoul ſhall live. 21 But if thou refuſe to go forth, this *is* the word that the Lord hath ſhewed me: 22 And behold all the women that are left in the king of Judahs houſe, *ſhall be* brought forth to the king of Babylons princes, and thoſe *women* ſhall ſay, thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire, *and* they are turned away back. 23 So they ſhall bring out all thy wives and thy children to the Chaldeans, and thou ſhalt not eſcape out of their hand, but ſhall be taken by the hand of the king of Babylon: and thou ſhalt cauſe this city to be burnt with fire. 24 Then ſaid Zedekiah unto Jeremiah, let no man know of theſe words, and thou ſhalt not die. 25 But if the princes hear that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death; alſo what the king ſaid unto thee: 26 Then thou ſhalt ſay unto them, I preſented my ſupplication before the king, that he would not cauſe me to return to Jonathans houſe to die there. 27 Then came all the princes unto Jeremiah, and aſked him, and he told them according to all theſe words that the king had commanded: ſo they left off ſpeaking with him, for the matter was not perceived. 28 So Jeremiah abode in the court of the priſon, until the day that Jeruſalem was taken, and he was *there* when Jeruſalem was taken.

Jucal the Son of Shelemiah, and Paſhur the Son of Malkiah, &c.] Some of thoſe who were ſent by *Zedekiah* to *Jeremiah*, to enquire of the Lord concerning the Event of the Siege: See Ch. xxxvii. 3. xxi. 1—9. The Anſwer which *Jeremiah* returned by them to the King, he afterward publiſhed to all the People, which was the Occaſion of the new Troubles he fell into, recorded in this Chapter.

So Jeremiah ſunk in the Mire] Some think that when he was in this diſmal Place, he made thoſe mournful Meditations which are ſet down in the iiid Chapter of the *Lamentations*, Ver. 53, 55, 56.

Now when Ebed-melech the Ethiopian] *Huetius*, in his Treatiſe *De Navigatione Solomonis*, obſerves out of *Joſephus*, that *Solomon* in his Voyage to *Tarſhiſh*, mentioned 1 *Kings* x. 22. amongſt other Merchandiſe, brought Slaves from *Ethiopia*; which was likewiſe the Practice of the *Greeks* and *Romans* in After-times, as he there proves by ſeveral Teſtimonies: Such a Slave he ſuppoſes *Ebed-melech* to have been, called here an *Eunuch*, or Officer of the King's Houſe: Compare Ch. xxix. 2. xxxiv. 19. In the *Hebrew* he is called the *Chuſite*, which may likewiſe ſignify the *Arabian*.

And if I give thee Counſel, Wilt thou not hearken unto me?] The latter Part of the Sentence may be tranſlated

ſtated without an Interrogation, *Thou wilt not hearken unto me.* So the Prophet might well conclude from his former Behaviour; ſee Ch. xxxvii. 2. If we follow our *Engliſh* Tranſlation, the Senſe is the ſame as if the Words were rendered, *Wilt thou hearken unto me? Noldius* obſerves in his *Concordance*, P. 256. that the negative Interrogation *Halo*, is ſometimes equivalent to an Affirmative: Of which he gives this Example, 1 *Kings* i. 11. *Nathan ſpake unto Bathſheba, ſaying,* — *Haſt thou not heard that Bathſheba doth reign?* Where the Senſe is the ſame as if he had ſaid, *Haſt thou heard?* See a like Inſtance, *Zech.* iv. 13. This Obſervation will help to explain that difficult Place in *Job*, Ch. iv. 6. *Is not this thy Fear, thy Confidence, thy Hope, and the Uprightneſs of thy Ways?* So Interpreters generally render the Words: But the Senſe would be much plainer, if we tranſlate them, *Is this thy Fear*, &c. *i. e.* Are thy great Pretences to Piety, and thy Aſſurance of God's Favour of ſo little Force, that they cannot afford thee any Support in thy Troubles? To this Senſe the *vulgar Latin* tranſlates the Verſe, *Ubi eſt timor tuus, fortitudo tua*, &c.

And they mock me] When I am in the Power of the *Chaldeans*, I fear they will treat me with Scorn and Contempt, without any Regard to my Royal Character. This he ſaid as conſcious to himſelf, that he had broken that Oath of Homage and Fidelity he had before given to the King of *Babylon*, ſo that he might juſtly be treated as a Man of no Faith or Honour.

And thoſe Women ſhall ſay, Thy Friends have ſet thee on, and have prevailed againſt thee, thy Feet are ſunk in the Mire] Theſe very Women ſhall then reproach thee, for having ſuffered thyſelf to be enſnared by the ill Advice of thy Friends, and brought under inſuperable Difficulties.

And they are turned away back] Even thy Friends, who adviſed thee not to ſubmit to the *Chaldeans*, will forſake thee in thy Diſtreſs, and take the firſt Opportunity of going over to them.

CHAP. XXXIX.

Jeruſalem *is taken and burnt by the* Chaldeans, *and* Zedekiah *carried captive to* Babylon. Jeremiah *uſed well.* Ebed-melech *is promiſed God's Favour and Protection, as a Reward for his Kindneſs to the Prophet.*

Ver. 1. IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon, and all his army againſt Jeruſalem, and they beſieged it. 2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up. 3 And all the princes of the king of Babylon came in, and ſat in the middle gate, *even* Nergal-ſharezer, Samgar-nebo, Sarſechim, Rabſaris, Nergal-ſharezer, Rab-mag, with all the reſidue of the princes of the king of Babylon. 4 And it came to paſs, *that* when Zedekiah the king of Judah ſaw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the kings garden, by the gate betwixt the two walls, and he went out the way of the plain. 5 But the Chaldeans army purſued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. 6 Then the king of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes: alſo the king of Babylon ſlew all the nobles of Judah. 7 Moreover, he put out Zedekiahs eyes, and bound him with chains to carry him to Babylon. 8 And the Chaldeans burnt the kings houſe and the houſes of the people with fire, and brak down the walls of Jeruſalem. 9 Then Nebu zar-adan the captain of the guard carried awa captive into Babylon the remnant of the peopl that remained in the city, and thoſe that fe away, that fell to him, with the reſt of the peo ple that remained. 10 But Nebuzar-adan th captain of the guard left of the poor of the peo ple which had nothing, in the land of Judah and gave them vineyards and fields at the ſam time. 11 Now Nebuchadrezzar king of Bab lon gave charge concerning Jeremiah to Nebuza adan the captain of the guard, ſaying, 12 Tak him, and look well to him, and do him n harm, but do unto him even as he ſhall ſay unt thee. 13 So Nebuzar-adan the captain of th guard ſent, and Nebuſhaſban, Rab-ſaris, an Nergal-ſharezer, Rab-mag, and all the king Babylons princes: 14 Even they ſent, and took Jeremiah out of the court of the priſon, an committed him unto Gedaliah the ſon of Ah kam, the ſon of Shaphan, that he ſhould car him home: ſo he dwelt among the people. Now the word of the Lord came unto Jeremia while he was ſhut up in the court of the priſo ſaying, 16 Go and ſpeak to Ebed-melech t Ethiopian, ſaying, Thus ſaith the Lord of ho the God of Iſrael, Behold, I will bring m words upon this city for evil, and not for goo and they ſhall be *accompliſhed* in that day befo thee. 17 But I will deliver thee in that da ſaith the Lord, and thou ſhalt not be given in the hand of the men of whom thou *art* afrai 18 For I will ſurely deliver thee, and thou ſha not fall by the ſword, but thy life ſhall be for prey unto thee, becauſe thou haſt put thy truſt me, ſaith the Lord.

They fled — by the Gate between the two Walls] is a hard Matter to conceive, how the Beſieged cou make their Eſcape, ſeeing that the *Chaldeans* had beg the City round about. *Joſephus* indeed gives us th Account: — 'That, as the City was taken abo 'Midnight, the Captains, with the reſt of the Soldie 'went directly into the Temple; which King Zed 'kiah perceiving, he took his Wives, Children, Co 'manders, and Friends, and they ſlipt all away t 'gether, by a narrow Paſſage, towards the Wilderne But then, what this narrow Paſſage was, is ſtill a Qu ſtion. The *Jews* indeed think, that there was a ſu terraneous Paſſage from the *Palace* to the Plains of J *richo*; and that the King, and his Courtiers, mig endeavour to make their Eſcape that Way. *Dion*, true, tells us, that in the laſt Siege of *Jeruſalem*, t *Jews* had covert Ways, which went under the Wa of the City, to a conſiderable Diſtance in the Countr out of which they were wont to ſally, and fall upo the *Romans* that were ſtraggling from their Cam But, ſince neither *Joſephus*, nor the *ſacred Hiſtori* takes Notice of any ſuch *ſubterraneous* Conduit at t Siege, we may ſuppoſe that, the *Chaldeans* having ma a Breach in the Wall, the *Beſieged* got away private between the Wall and the Outworks, in a Paſſa which the Enemy did not ſuſpect. The Words in t Second Book of *Kings* are: — *They went by the Way the Gate, between the two Walls, which is by the King Garden*, Ch. xxv. 4. which in *Jeremiah* are thus e preſs'd: — *They went by the Way of the King's Garde by the Gate between the two Walls:* So that, as t King's Garden fac'd the Country, there was ve likely ſome very private imperceptible Gate, throu which they might attempt to eſcape, and the *Beſieg* perhaps might not keep ſo ſtrict a Watch at that P

of the Town, (especially in the Hurry of storming it) because it led to the *Plain*, and made their Escape in a Manner impracticable. *Jewish Hist. Patrick*'s, *Le Clerc*'s, and *Calmet*'s Com.

To Riblah in the Land of Hamath] *Riblah* was a City of *Syria*, in the Country of *Hamath*, which Country is nearest to *Judea*, and which City, according to St. *Jerom*, was the same with what was afterwards called *Antioch*; and it was the most pleasant Place in all *Syria*; here *Nebuchadnezzar* lay, to attend the Success of the Siege of *Jerusalem*, to send his Army proper Supplies, and to intercept any Relief, that might come to the Besieged.

He put out Zedekiah's Eyes, and bound him with Chains to carry him to Babylon] See Ch. lii. 11. where the Text adds, *That he put him in Prison till the Day of his Death.* And thus were fulfilled two Prophecies that seemed at first hearing to contradict one another; the first that of *Jeremiah*, That *Zedekiah's Eyes should behold the Eyes of the Kings of Babylon*, Jer. xxxii. 4. and the other that of *Ezekiel*, That *he should not see Babylon, though he should die there*, Ezek. xii. 14.

CHAP. XL.

Jeremiah *is directed by* Nebuzaradan, *to repair to* Gedaliah, *whom the King of* Babylon *had made Governor of the Land, and to whom the dispersed* Jews *from all Parts repair.* Johanan *informs the Governor of* Ishmael's *Conspiracy, but is not believed.*

Ver. 1. THE word which came to Jeremiah from the Lord, after that Nebuzaradan the captain of the guard, had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, *which were* carried away captive unto Babylon. 2 And the captain of the guard took Jeremiah, and said unto him, The Lord thy God hath pronounced this evil upon this place. 3 Now the Lord hath brought *it*, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. 4 And now behold, I loose thee this day from the chains which *were* upon thine hand: if it seem good unto thee to come with me into Babylon, come, and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go. 5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go whersoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. 6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people *that were* left in the land. 7 Now when all the captains of the forces which *were* in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; 8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan, and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. 9 And Gedaliah the son of Ahikam the son of Shaphan, sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land and serve the king of Babylon, and it shall be well with you. 10 As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer-fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken. 11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; 12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine, and summer-fruits, very much. 13 Moreover, Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah, 14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not. 15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews *which are* gathered unto thee should be scattered, and the remnant of Judah perish? 16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing, for thou speakest falsly of Ishmael.

Now while he was not yet gone back, he said] The Words in the Text are very perplexed, and by the different Translations of the antient Interpreters, one might guess that some *Hebrew* Copies had a different Reading from the present. The *Vulgar Latin* reads, *And come not along with me*; as if he read in the *Hebrew Imance* for *Odenu*. Some of the antient *Greek* Copies read, *Before I go away, go back thou to Gedaliah*: Understanding the Verb *Yashúb*, as if it were derived from *Yashab*, to *abide*. Words of a like Sound having often a promiscuous Signification.

Now when all the Captains of the Forces which were in the Fields, even they and their Men heard, &c.] By the taking of *Jerusalem*, the *Chaldeans* made a complete Conquest of *Judea*. Whereupon the *Jewish* Army with its Commanders fled, and dispersed themselves into several Parts of the Country. But upon the News of *Gedaliah*'s being appointed Governor over the Land, they repaired all to him.

But gather ye Wine, and Summer-fruits, and Oil] *Wine* and *Oil* are put by a *Metonymy* for *Grapes* and *Olives*. It was now about the Month of *August*; compare Ch. xli. 1. the proper Season for gathering in the Summer fruits in that Country: See *Deut.* xvi. 13.

CHAP. XLI.

Ishmael *treacherously kills* Gedaliah *and his Companions, with an Intent to carry away the* Jews *that were with him Captives, into the Country of the* Ammonites. *But* Johanan *recovers the Captives, and purposes to fly into* Egypt.

Ver.

Ver. 1. NOW it came to pass in the seventh month, *that* Ishmael the son of Nethaniah the son of Elishama of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah, and there they did eat bread together in Mizpah. 2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. 3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war. 4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*, 5 That there came certain men from Shechem, from Shiloh, and from Samaria, *even* fourscore men having their beards shaven, and clothes rent, and having cut themselves, with offerings and incense in their hands, to bring *them* to the house of the Lord. 6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass as he met them, he said unto them, Come to Gedaliah the son of Ahikam. 7 And it was *so* when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him. 8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren. 9 Now the pit wherein Ishmael had cast all the dead bodies of the men (whom he had slain because of Gedaliah) *was* it which Asa the king had made for fear of Baasha king of Israel; *and* Ishmael the son of Nethaniah filled it with *them that were* slain. 10 Then Ishmael carried away captive all the residue of the people, that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam, and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites. 11 But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done, 12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon. 13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Jonathan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad. 14 So all the people that Ishmael had carried away captive from Mizpah, cast about and returned, and went unto Johanan the son of Kareah. 15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites. 16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah (after *that* he had slain Gedaliah the son of Ahikam) *even* mighty men of war, and the women and the children, and the eunuchs whom he had brought again from Gibeon. 17 And they departed and dwelt in the habitation of Chimham, which *is* by Bethlehem, to go to enter into Egypt, 18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

Now it came to pass in the seventh Month, that Ishmael, &c.] That *Ishmael*, who was of the Blood Royal of *Judah*, should attempt to take away the Life of *Gedaliah*, is no Wonder at all. His Envy of the other's Promotion, and his Ambition to make himself King, might be strong Inducements to what he did. But why *Baalis* (as mentioned Ver. 14. of the preceding Chapter) should have any Hand in so black a Design, we can hardly imagine any other Reason, than the antient and inveterate Hatred, which the *Ammonites* always had against the *Hebrews*, and therefore the King of theirs, seeing that the *Jewish* Nation was, at this Time, in a Manner, brought to nothing, was minded to take Revenge for all the Injuries their Ancestors had received from them, to give the finishing Stroke to their Ruin, by cutting off their Governors, and so dispersing all the Remains of that unhappy People, which was now gather'd together at *Mizpah*. But, whatever their Views might be, it is certain, that they put their Design in speedy Execution; for the Murther of *Gedaliah* happen'd but two Months after the Destruction of the City and Temple of *Jerusalem*, viz. in the seventh Month, (which is *Tisri*, and answers, in Part, to our *September* and *October*) and on the 30th Day of the Month: For that Day the Jews have kept as a Fast, in Commemoration of this Calamity (which indeed was the Completion of their Ruin) ever since. See *Calmet*'s Comment. and *Prideaux*'s Connect.

Fourscore Men having their Beards shaven, and their Cloaths rent, and having cut themselves] Tho' it was an express Prohibition in the Law, *Ye shall not make any Cuttings in your Flesh for the Dead, nor print any Marks upon you*, Levit. xix. 28. yet this seems to relate only to such Practices when they became *superstitious*, and were done in Honour to false Gods; for even in Cases of ordinary Mourning for the Dead, or for any other grievous Disaster, the Words of the Prophet seem to imply, as if they had been permitted in common Use: Both the Great and the Small shall die in the Land: They shall not be buried, neither shall Men lament them; nor cut themselves, nor make themselves bald for them, neither shall Men tear themselves in Mourning to comfort them for the Dead, *Jer.* xvi. 6,

With Offerings and Increase in their Hand to bring them to the House of the Lord] Some understand this as if devout Persons brought their Oblations to the Place where the Altar formerly stood, which they looked upon as consecrated Ground: And this Custom they think countenanced by the Words of *Baruch*, Ch. i. 11. where the Exiles at *Babylon* are supposed *to send Money to buy Offerings for the Altar of the Lord*, after that *Jerusalem was taken and burnt*; compare Ver. 2. Others understand the *House of the Lord*, of an Altar or Place of Worship, erected by *Gedaliah* at *Mizpah*, in Imitation of that which was formerly set up there by *Samuel*, 1 Sam. vii. 9. which Place continued to be a *Proseucha*, or Place of Worship, in After times, as appears from 1 *Macc.* iii. 46. There were many such Sanctuaries, or Places of Worship, both in *Judea* and elsewhere, among the *Jewish* Dispersions, as Dr. *Prideaux* has shewn at large in his *Connect. of Script. Hist.*

Ishmael slew them, and cast them into the Midst of the Pit] The *Hebrew* reads, *slew them in the Midst of the Pit*. We find the very same Expression, 1 *Macc.* vii. 19. a Book translated out of *Hebrew*, as St *Jerom* tells us in *Prologo Galeato*. Of the same Kind are the

following Expreſſions, *Pſ.* lxxiv. 7. *They have defiled the Name of thy Dwelling-place unto the Ground*, as our old Tranſlation reads out of the *Hebrew*. So *Pſ.* lxxix. 39. *Thou haſt profaned his Crown* by caſting it *to the Ground*, as the new Tranſlation ſupplies the Senſe.

CHAP. XLII.

Johanan *and the other Captains, deſire* Jeremiah *to enquire of God what they ſhould do, promiſing Obedience to his Will. The Prophet aſſures them of Safety in* Judea, *and Deſtruction in* Egypt, *and reproves their Hypocriſy in promiſing what they meant not to perform.*

Ver. 1. THEN all the captains of the forces, and Johanan the ſon of Kareah, and Jezaniah the ſon of Hoſhaiah, and all the people from the leaſt even unto the greateſt came near. 2 And ſaid unto Jeremiah the prophet, Let, we beſeech thee, our ſupplication be accepted before thee, and pray for us unto the Lord thy God, *even* for all this remnant, (for we are left but a few of many, as thine eyes do behold us) 3 That the Lord thy God may ſhew us the way wherein we may walk, and the thing that we may do. 4 Then Jeremiah the prophet ſaid unto them, I have heard *you*; behold, I will pray unto the Lord your God according to your words, and it ſhall come to paſs, *that* whatſoever thing the Lord ſhall anſwer you, I will declare *it* unto you: I will keep nothing back from you. 5 Then they ſaid to Jeremiah, The Lord be a true and faithful witneſs between us, if we do not even according to all things for the which the Lord thy God ſhall ſend thee to us. 6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the Lord our God, to whom we ſend thee; that it may be well with us, when we obey the voice of the Lord our God. 7 And it came to paſs after ten days, that the word of the Lord came unto Jeremiah. 8 Then called he Johanan the ſon of Kareah, and all the captains of the forces which *were* with him, and all the people from the leaſt even to the greateſt. 9 And ſaid unto them, Thus ſaith the Lord the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him, 10 If ye will ſtill abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you. 11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him ſaith the Lord: for I *am* with you to ſave you, and to deliver you from his hand. 12 And I will ſhew mercies unto you, that he may have mercy upon you, and cauſe you to return to your own land. 13 But if ye ſay, We will not dwell in this land, neither obey the voice of the Lord your God, 14 Saying, No, but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, nor have hunger of bread, and there will we dwell: 15 And now therefore hear the word of the Lord, ye remnant of Judah, Thus ſaith the Lord of hoſts the God of Iſrael, If ye wholly ſet your faces to enter into Egypt, and go to ſojourn there) 16 Then it ſhall come to paſs, *that* the ſword which ye feared ſhall overtake you there in the land of Egypt, and the famine whereof ye were afraid, ſhall follow cloſe after you there in Egypt, and there ye ſhall die. 17 So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there, they ſhall die by the ſword, by the famine, and by the peſtilence: and none of them ſhall remain or eſcape from the evil that I will bring upon them. 18 For thus ſaith the Lord of hoſts the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye ſhall enter into Egypt: and ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach, and ye ſhall ſee this place no more. 19 The Lord hath ſaid concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly, that I have admoniſhed you this day. 20 For ye diſſembled in your hearts, when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God, and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do *it*. 21 And *now* I have this day declared *it* to you, but ye have not obeyed the voice of the Lord your God, nor any *thing* for the which he hath ſent me unto you. 22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire to go, *and* to ſojourn.

Pray for us — that the Lord may ſhew us the Way wherein we may walk] It is the conſtant Method of Hypocrites to pretend a profound Submiſſion to the Will of God, till that comes to croſs their Inclinations or Intereſt.

For I repent me of the Evil which I have done to you] God is ſaid in Scripture to repent, when he alters the outward Methods of his Providence, as hath been before obſerved. So the Expreſſion here implies a Declaration from God, that the Puniſhments the *Jews* have already undergone, have made Satisfaction to his Juſtice, as far as concerns this World, and that he will not continue the ſame Severity towards them, unleſs they give him a new Provocation.

The Lord hath ſaid concerning you, O ye Remnant of Judah, go ye not into Egypt] God commanded the *Jews* by *Moſes*, not to have any Commerce with *Egypt*: See *Deut.* xvii. 16. that they may not practiſe the idolatrous Cuſtoms of that Country: See *Levit.* xviii. 3. with whoſe Idolatries they had been defiled during their ſojourning there: See *Joſh.* xxiv. 34. *Ezek.* xx. 8. Afterwards he often reproved them by his Prophets for making Alliances with *Egypt*: See *Iſa.* xxx. 2, &c. *Ezek.* xvii. 15. There were particular Reaſons at this Time for ſo ſevere a Prohibition, as the Words here and in the Context import, *viz.* becauſe the *Jews* either learned ſeveral of their idolatrous Practices from the *Egyptians*, or at leaſt were confirmed in thoſe evil Cuſtoms by their Example. See Ch. xlix. 8, 15. *Ezek.* xxix. 16. Beſides, it was the rival Kingdom that contended for Empire with the *Babylonians*: See Ch. xxxvi. 5. xlvi. 2. So the *Jews* going into *Egypt* for Protection, was, in Effect, refuſing to ſubmit themſelves to the King of *Babylon*, to whom God had decreed the Government of *Judea*.

CHAP. XLIII.

The leading Men diſcrediting Jeremiah's *Prophecy, carry the People into* Egypt, *contrary to his Advice: Whereupon he foretels the Conqueſt of* Egypt *by* Nebuchadnezzar.

Ver. 1. AND it came to paſs, *that* when Jeremiah had made an end of ſpeaking unto all the people, all the words of the Lord their God, for which the Lord their God had ſent him to them, *even* all theſe words, 2 Then ſpake Azariah the ſon of Hoſhaiah, and Johanan the ſon of Kareah, and all the proud men, ſaying unto Jeremiah, Thou ſpeakeſt falſly: the Lord our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there. 3 But Baruch the ſon of Neriah ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. 4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah. 5 But Johanan the ſon of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah; 6 *Even* men and women, and children, and the kings daughters, and every perſon that Nebuzar-adan the captain of the guard had left with Gedaliah the ſon of Ahikam the ſon of Shaphan, and Jeremiah the prophet, and Baruch the ſon of Neriah. 7 So they came into the land of Egypt: for they obeyed not the voice of the Lord; thus came they, *even* to Tahpanhes. 8 Then came the word of the Lord unto Jeremiah in Tahpanhes, ſaying, 9 Take great ſtones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaohs houſe in Tahpanhes, in the ſight of the men of Judah: 10 And ſay unto them, Thus ſaith the Lord of hoſts the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the king of Babylon my ſervant, and will ſet his throne upon theſe ſtones that I have hid, and he ſhall ſpread his royal pavilion over them. 11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* ſuch *as are* for death, to death; and ſuch *as are* for captivity, to captivity; and ſuch *as are* for the ſword, to the ſword. 12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burn them, and carry them away captives, and he ſhall array himſelf with the land of Egypt, as a ſhepherd putteth on his garment, and he ſhall go forth from thence in peace. 13 He ſhall break alſo the images of Bethſhemeſh, that *is* in the land of Egypt; and the houſes of the gods of the Egyptians ſhall he burn with fire.

Then ſpake Azariah the Son of Hoſhaiah] Called *Jezaniah*, Ch. xlii. 1. We may obſerve many like Inſtances in the Books of *Kings* and *Chronicles*, of the ſame Perſon being called by two different Names.

But Baruch the Son of Neriah ſetteth thee on againſt us] What Foundation the People ſhould have for this their Accuſation againſt *Baruch*, it is no eaſy Matter to conceive; only we may ſuppoſe, that as *Baruch* was preſerv'd, and taken Care of by the *Chaldeans*, as well as his Maſter, and was equally againſt maintaining the Siege of *Jeruſalem*, when *Nebuchadnezzar* came before it, and that as he had been ſome Time at *Babylon* himſelf (ſee *Baruch* i. 1, 3.) and was probably not ſo virulent in his Speeches againſt the *Chaldeans*, as the other *Jews* were; this, to a blind and mutinous Mob, was Reaſon enough to ſuſpect him of being engaged in the Enemies Party. See *Calmet*'s Com.

Thus they came even to Tahpanhes] One of the principal Cities of *Egypt*, and a Place of Reſidence of their Kings. The Word is contracted to *Hanes*, Iſ. xxx. 4. and joined with *Zoan*, the chief City of the Kingdom. *Tahpanhes* gave a Name to a Queen of *Egypt*, 1 Kings xi. 19. and is ſuppoſed by many to be the ſame City which was afterward called *Daphnæ Juſtiacæ*. St. *Jerom* tells us, from an antient Tradition, that in this Place the Prophet *Jeremiah* was ſtoned to Death by the *Jews*.

This Tradition may receive ſome Confirmation, ſays *Lowth*, from that Paſſage in the Goſpels, where among other Opinions concerning *Chriſt*, it is ſaid that ſome thought him to be the Prophet *Jeremiah riſen from the Dead*. Dr. *Lightfoot* obſerves, that the *Jews* thought the Kingdom of the *Meſſias* ſhould begin with the Reſurrection from the Dead; and particularly that ſome of the antient Prophets ſhould come again, and appear as Harbingers to the *Meſſias*: See his *Horæ Hebr.* on *Matt.* xvi. 13. xxvii. 52. and *Luke* ix. 8. and then who could better pretend to this Privilege than the Prophet *Jeremiah*? Who, beſides his remarkable Zeal and Piety, ſealed the Truth with his Blood. And the *Jews* were perſuaded that the Martyrs had a Title to the Reſurrection above all others, as appears from 2 *Macc.* vii. 9, 18. An Opinion countenanced by St. *John*, Rev. xx. 4, 5. and afterwards univerſally receiv'd in the Chriſtian Church.

Hide them in the Brick-kiln, that is by Pharaoh's Houſe] Bricks were the chief Materials which the *Babylonians* uſed in their moſt ſtately Buildings: See *Gen.* xi. 3. and *Prideaux Script. Hiſt. ad An. A.* 570. So there was a conſtant Occaſion for ſuch a Brick-kiln near *Pharaoh*'s Palace, yet this might be a great Way from the Palace itſelf: The Courts of great Kings being almoſt equal to a City for Extent in antient Times; particularly the Palace in *Babylon* was four Miles in Compaſs, according to *Diodorus Siculus* L. II.

And deliver ſuch as are for Death to Death] See Ch. xv. 2. Death ſignifies here the Peſtilence, which the Prophet foretels will overſpread the Country of *Egypt*, by Reaſon of Famine, occaſioned by Sieges and other Deſolations of War.

And he ſhall array himſelf with the Land of Egypt as a Shepherd putteth on his Garment] He ſhall invade the Land of *Egypt*, and take entire Poſſeſſion of it, juſt as a Shepherd's Garment covers his Body all over. So Calamities, when they ſurround Men on every Side, are compared to a Garment, *Pſ.* cix. 19. and this Deſtruction will come upon *Egypt* ſuddenly, and as it were in a Moment; in which Senſe the Verb *Nâtâh* *Natah* is taken, 1 *Sam.* xiv. 32. xv. 19.

A learned Gentleman gives the Text another Turn. He ſuppoſes *Nebuchadnezzar*'s Army to have endured hard Service before they invaded *Egypt*. This Conjecture he grounds upon the Words of *Ezekiel*, Ch. xxix. 18, 19, 20. So the Prophet here propoſes that *Egypt* ſhould furniſh them with all Manner of Neceſſaries, and defend them from the Hardſhips they had been expoſed to, juſt as a Shepherd is ſecured from the Injuries of the Weather by a thick Garment.

CHAP. XLIV.

Jeremiah *reproves the* Jews *in* Egypt, *for their Continuance in Idolatry, notwithſtanding the exemplary Judgments of God upon their own Country and Nation for that Sin; and upon their obſtinate Refuſal to reform, he denounces utter Deſtruction to them, and the King of* Egypt.

Ver. 1. THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, ſaying, 2 Thus ſaith the Lord of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem

and upon all the cities of Judah; and behold, this day they *are* a desolation, and no man dwelleth therein. 3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods whom they knew not, *neither* they, you, nor your fathers. 4 Howbeit, I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh do not this abominable thing that I hate. 5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. 6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are wasted *and* desolate, as at this day. 7 Therefore now thus saith the Lord the God of hosts, the God of Israel, Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling out of Judah, to leave you none to remain; 8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse, and a reproach among all the nations of the earth? 9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? 10 They are not humbled *even* unto this day, neither have they feared nor walked in my law, nor in my statutes that I set before you, and before your fathers. 11 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all Judah. 12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt: they shall *even* be consumed by the sword, *and* by the famine: they shall die, from the least even unto the greatest, by the sword, and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach. 13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: 14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape. 15 Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, 16 *As for* the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. 17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil. 18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword, and by the famine. 19 And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her without our men? 20 Then Jeremiah said unto all the people, to the men and to the women, and to all the people which had given him *that* answer, saying, 21 The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the Lord remember them, and came it *not* into his mind? 22 So that the Lord could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed: therefore is your land a desolation, and an astonishment, and a curse without an inhabitant, as at this day. 23 Because you have burnt incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies: therefore this evil is happened unto you, as at this day. 24 Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah that *are* in the land of Egypt. 25 Thus saith the Lord of hosts the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows. 26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth. 27 Behold, I will watch over them for evil, and not for good, and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them. 28 Yet a small number that escape the sword, shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine or theirs. 29 And this *shall be* a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil. 30 Thus saith the Lord, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah, into the hand of Nebuchadrezzar king of Babylon his enemy, and that fought his life.

Concerning all the Jews which dwell at Migdol, Tahpanhes, at Noph, and in the Country of Pathros] *Migdol* is the same Place in *Egypt*, which *Moses* makes Mention of, *Exod.* xiv. 2. over against *Baal-zephon*, not far from the *Red-Sea*. *Tahpanhes*, is *Daphne*, not far from *Pelusium*, the first City in *Egypt*, in the Road from *Judea*, and, as it were, its Key. *Noph* is *Memphis*,

Memphis, ſituate above the Parting of the *Nile*, or where the *Delta* begins, and not a little famous for its *Pyramids*; and the Country of *Pathros* is the ſame as *Thebais*, or the *Upper-Egypt*, ſo called from the City *Thebes*, which was the firſt Capital of it.

Now of the Remnant — ſhall eſcape — that they ſhould return into the Land of Judea] *Scaliger* obſerves out of *Euſebius*, that *Artaxerxes Ochus*, making an Expedition into *Egypt*, removed a conſiderable Colony of *Jews* out of that Country, and carried them away as far as the *Caſpian* Sea, and there ſettled them. Theſe he thinks were the Remainder of thoſe *Jews* that went down into *Egypt* at this Time. They were called by the other *Jews*, the *Median* Captivity.

To burn Incenſe to the Queen of Heaven] By which is meant the *Moon*, at leaſt, if not all the Planets; for what we render *Queen*, in the *Marginal* Note is called *the Frame of Heaven*.

For then we had Plenty of Victuals, and were well, and ſaw no Evil] They compare their former Condition before the Invaſion of *Judea*, and the Siege of *Jeruſalem* to their preſent State: And argue from the fallacious Topick of worldly Proſperity, that then they muſt needs have been in the right.

That my Name ſhall no more be named in the Mouth of any Man of Judah in the Land of Egypt] Theſe *Jews* ſeem to have joined the Worſhip of the True God with that of Idols, as the *Samaritans* did before them, 2 *Kings* xvii. 33. thereupon God declares he will not receive any ſuch polluted Worſhip at their Hands, (compare *Ezek.* xx. 39.) nor ſuffer his Name to be any longer prophaned by ſuch Hypocrites, but will conſume them by a ſudden and general Deſtruction; or will deliver them up to Impenitence and utter Apoſtaſy.

I will give Pharaoh-Hophra King of Egypt into the Hand of his Enemies, and of them that ſeek his Life] *Pharaoh* was a common Name to all the Kings of *Egypt*. As the Predeceſſor of this King was called *Pharaoh-Necho*, by way of Diſtinction, 2 *Kings* xxiii. 29. So this King was called *Pharaoh-Hophra*, or *Apries*, as *Herodotus* calls him: He engaged in a Battle with *Amaſis*, by whom he was overcome and ſtrangled: See Archbiſhop's *Annals*, *ad A. M.* 3435.

CHAP. XLV.

Ver. 1. THE word that Jeremiah the prophet ſpake unto Baruch the ſon of Neriah, when he had written theſe words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, ſaying, 2 Thus ſaith the Lord the God of Iſrael unto thee, O Baruch. 3 Thou didſt ſay, Wo is me now, for the Lord hath added grief to my ſorrow, I fainted in my ſighing, and I find no reſt. 4 Thus ſhalt thou ſay unto him, The Lord ſaith thus, Behold, *that* which I have built, will I break down, and that which I have planted, I will pluck up, even this whole land. 5 And ſeekeſt thou great things for thyſelf? ſeek *them* not: for behold, I will bring evil upon all fleſh, ſaith the Lord: but thy life will I give unto thee for a prey in all places whither thou goeſt.

This Prophecy was occaſioned by the Danger *Baruch* had incurred, by copying out a Collection of all *Jeremiah*'s Prophecies by his Direction: See Ch. xxxvi. 4, 26. The Deſign of it is, to comfort *Baruch* againſt the Apprehenſion, his Fears ſuggeſted to him, by letting him know, that in theſe general Calamities which ſhould involve his own Nation, together with the neighbouring Countries, God would take him into his eſpecial Protection. The *Septuagint*, according to the *Vatican* Copy, place this Prophecy at the Concluſion of the Book, immediately before the fifſecond Chapter.

The Lord hath added Grief to my Sorrow] The Sorrow which I felt for the Threatenings denoun againſt my Country and Religion, are increaſed by own Troubles, being ſought after by the King's Co mand, in order to be put to Death: See Ch. xxx 26.

That which I have built, will I break down, & The Land and People which have ſo long flouriſh under the peculiar Care of my Providence, I ſolve now to give up to utter Deſtruction: Comp xxxi. 28.

And ſeekeſt thou great Things for thyſelf? ſeek t not] Doſt thou aſpire to Honour and Dignity i Time of common Calamity? Compare 2 *Kings* v. 2

CHAP. XLVI.

Two Prophecies againſt Egypt; *the firſt was f filled immediately after the Publication; other foretelling the entire Conqueſt of Eg by* Nebuchadnezzar, *ſix and thirty Years af wards.*

Ver. 1. THE word of the Lord, which ca to Jeremiah the prophet againſt Gentiles, 2 Againſt Egypt, againſt the ar of Pharaoh-necho king of Egypt, which by the river Euphrates in Carchemiſh, wh Nebuchadrezzar king of Babylon ſmote in fourth year of Jehoiakim the ſon of Joſiah ki of Judah. 3 Order ye the buckler and ſhie and draw near to battel. 4 Harneſs the hor and get up ye horſemen, and ſtand forth w *your* helmets, furbiſh the ſpears, *and* put on brigandines. 5 Wherefore have I ſeen th diſmayed, *and* turned away back? and th mighty ones are beaten down, and are fled apa and look not back: *for* fear *was* round abo ſaith the Lord. 6 Let not the ſwift flee aw nor the mighty man eſcape; they ſhall ſtumb and fall toward the north by the river Euphra 7 Who *is* this *that* cometh up as a flood, wh waters are moved as the rivers? 8 Egypt ri up like a flood, and *his* waters are moved l the rivers, and he ſaith, I will go up, *and* cover the earth, I will deſtroy the city, and inhabitants thereof. 9 Come up ye horſes, rage ye chariots, and let the mighty men co forth, the Ethiopians, and the Libyans t handle the ſhield, and the Lydians that han *and* bend the bow. 10 For this *is* the day the Lord God of hoſts, a day of vengeance, t he may avenge him of his adverſaries: and ſword ſhall devour, and it ſhall be ſatiate, made drunk with their blood: for the Lord G of hoſts hath a ſacrifice in the north coun by the river Euphrates. 11 Go up into Gile and take balm, O virgin, the daughter Egypt: in vain ſhalt thou uſe many medicin *for* thou ſhalt not be cured. 12 The nati have heard of thy ſhame, and thy cry h filled the land: for the mighty man hath ſtumb againſt the mighty, *and* they are fallen both gether. 13 The word that the Lord ſpake Jeremiah the prophet, how Nebuchadrez king of Babylon ſhould come *and* ſmite land of Egypt. 14 Declare ye in Egypt, a publiſh in Migdol, and publiſh in Noph, a in Tahpanhes: ſay ye, Stand faſt, and prep thee; for the ſword ſhall devour round abo th

thee. 15 Why are thy valiant *men* ſwept away? they ſtood not, becauſe the Lord did drive them. 16 He made many to fall, yea, one fell upon another, and they ſaid, Ariſe, and let us go again to our own people, and to the land of our nativity, from the oppreſſing ſword. 17 They did cry there, Pharaoh king of Egypt *is but* a noiſe, he hath paſſed the time appointed. 18 *As* I live, ſaith the king, whoſe name *is* the Lord of hoſts, Surely as Tabor *is* among the mountains, and as Carmel by the ſea, *ſo* ſhall he come. 19 Oh thou daughter dwelling in Egypt, furniſh thyſelf to go into captivity: for Noph ſhall be waſte and deſolate without an inhabitant. 20 Egypt *is like* a very fair heifer, *but* deſtruction cometh: it cometh out of the north. 21 Alſo her hired men *are* in the midſt of her, like fatted bullocks, for they alſo are turned back, *and* are fled away together; they did not ſtand, becauſe the day of their calamity was come upon them, *and* the time of their viſitation. 22 The voice thereof ſhall go like a ſerpent, for they ſhall march with an army, and come againſt her with axes, as hewers of wood. 23 They ſhall cut down her foreſt, ſaith the Lord, though it cannot be ſearched, becauſe they are more than the graſhoppers, and *are* innumerable. 24 The daughter of Egypt ſhall be confounded, ſhe ſhall be delivered into the hand of the people of the north. 25 The Lord of hoſts, the God of Iſrael ſaith, Behold, I will puniſh the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and *all* them that truſt in him. 26 And I will deliver them into the hands of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his ſervants: and afterwards it ſhall be inhabited, as in the days of old, ſaith the Lord. 27 But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael; for behold, I will ſave thee from afar off, and thy ſeed from the land of their captivity, and Jacob ſhall return, and be in reſt and at eaſe, and none ſhall make *him* afraid. 28 Fear thou not, O Jacob my ſervant, ſaith the Lord, for I *am* with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in meaſure, yet will I not leave thee wholly unpuniſhed.

The Word of the Lord which came to Jeremiah the Prophet againſt the Gentiles] The Title belongs to this and the five following Chapters: And refers to that general Denunciation of God's Judgments upon the Countries round about *Judea* contained in the xxvth Chapter of this Prophecy, from the 13th Verſe to the End of the Chapter. For which Reaſon, in the *Vatican* and *Alexandrian* Copies of the *Septuagint*, theſe xxvth Chapters follow immediately after Ch. xxv. 13. where expreſs Mention is made of the Book which *Jeremiah* had propheſied againſt the Nations: Which Book is contained in this and the following Chapters of this Prophecy.

Againſt the Army of Pharaoh-Necho King of Egypt, which was by the River Euphrates in Carchemoſh] This was the ſecond Battle which the King of *Babylon* (called the King of *Aſſyria*, 2 Kings xxiii. 29.) fought with Pharaoh-Necho near this City. In the former of thoſe Expeditions was *Joſiah* killed: See 2 *Chron.* xxxv. 20.

Which Nebuchadnezzar ſmote in the fourth Year of Jehoiakim King of Judah] This is co-incident with the firſt Year of *Nebuchadnezzar*'s Reign, according to the Scripture Account, which begins his Reign two Years before his Father's Death: See the Note on Ch. xxv. 1. For *Nebuchadnezzar* went upon this Expedition by his Father's Command: And upon his Victory, *Jehoiakim*, who had been made King of *Judea* by *Pharaoh Necho*, 2 Kings xxiii. 34. became tributary to *Nebuchadnezzar*: See 2 *Kings* xxiv. 1, 7.

Who is this that cometh up as a Flood, &c.] In order to raiſe an Expectation of ſome mighty Enterprize, the Prophet deſcribes by way of Viſion, the March of the *Egyptian* Army, coming on like a Flood, and carrying all before it: Which Expreſſions always allude to the Overflowing of the River *Nile*. Compare likewiſe Ch. xlvii. 2. *Iſa.* viii. 7, 8. *Dan.* xi. 26. *Amos* viii. 8.

Let the mighty Men come forth, the Ethiopians, the Libyans — and the Lydians, that handle and bend the Bow] Theſe Names in *Hebrew* are *Cuſh*, *Phut*, and *Lud*, who were the *Egyptians* Allies, and are mentioned together as ſuch, *Ezek.* xxx. 5. which makes it probable that they are all *Africans*. *Cuſh*, tho' it often ſignifies *Arabia*. But *Phut* and *Lubim* are ſpoken of as a diſtinct People, *Nah.* iii. 9. *Phut* may probably ſignify *Mauritania*, and *Lud*, or *Ludim*, the People of *Meroe*. Theſe were famous for the Uſe of the Bow, as it is expreſſed both here and *Iſa.* lxvi. 19.

The Word of the Lord — how Nebuchadnezzar ſhould come to ſmite the Land of Egypt] Compare Ch. xliii. 10. This is a diſtinct Prophecy from the former, as was obſerved in the Argument to that Chapter. The ſame Deſtruction of *Egypt* is at large foretold and deſcribed by *Ezekiel*, Ch. xxix, xxx, xxxi, xxxii.

Surely as Tabor is among the Mountains, and as Carmel by the Sea, ſo ſhall he come] Some think the Expreſſion compares *Nebuchadnezzar*, a lofty and aſpiring Conqueror, to *Tabor* and *Carmel*, two of the higheſt Mountains in *Judea*. Others underſtand it thus; He will as ſurely come as that Part of *Judea* which is joined to *Tabor* is incloſed with Mountains; and as *Carmel* is encompaſſed with the Sea: See 1 *Kings* xviii. 42, 43. Or, laſtly, the Verſe may be expounded thus; Tho' *Egypt* were as inacceſſible as Mount *Tabor*, and begirt with the Sea like *Carmel*, yet the Enemy ſhould come upon her, and make an entire Conqueſt of her.

Egypt is like a very fair Heifer] In the foregoing Verſe, the Prophet compared *Egypt* to a delicate young Woman: Here he reſembles her to a fat and well-favoured Heifer: Compare Ch. l. 11. In which Compariſon, as *Grotius* not improbably conjectures, there is an Alluſion to their God *Apis*, who was a Bull remarkable for his Beauty, and the fine Spots or Marks he had about him.

I will puniſh the Multitude of No] The *Hebrew* reads *Ammon Minnô*, which may be literally rendered *Ammon of No*. The ſame Place is expreſſed in *Ezekiel* by *Hamon No*, Ch. xxx. 15. as in *Nahum* it is called *No Amon*, Ch. iii. 8. The Name is generally thought to be derived from *Jupiter Hammon*, whoſe Temple was there; and is ſuppoſed to be the ſame City which is called *Thebes* by the Heathen Writers, famous for its hundred Gates in *Homer*'s Time. It is rendered Διόσπολις by the *Septuagint*, which is the *Greek* Name for *Thebes*. Which City was famous for the Worſhip of *Jupiter Hammon*, as appears by a Paſſage in *Plato*'s *Phædrus*. See Dr. *Cudworth*'s *Intellectual Syſtem*, P. 339. *Plutarch* informs us, that *Hammon* in the *Egyptian* Language, ſignifies the ſame with Ζεὺς or *Jupiter*. The *vulgar Latin* interprets it *Alexandria*; but that was a City of a later Date, and a Place of no Note in the Times the Prophets ſpeak of.

But fear not thou, O my Servant Jacob, &c.] See Ch. xxx. 10, 11. from whence theſe two Verſes are taken, containing a comfortable Promiſe to the *Jews*, that God will not make an utter Deſtruction of them, as he hath done of ſeveral other Nations, againſt whom the Prophets have denounced his Judgments: But will ſtill preſerve a Remnant of them, to whom he will perform the Promiſe made to their Fathers.

CHAP. XLVII.

The Deſtruction of the Philiſtines *foretold.*

Ver. 1. THE word of the Lord that came to Jeremiah the prophet againſt the Philiſtines, before that Pharaoh ſmote Gaza. 2 Thus ſaith the Lord, Behold, waters riſe up out of the north, and ſhall be an over-flowing flood, and ſhall over-flow the land, and all that is therein, the city, and them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howl. 3 At the noiſe of the ſtamping of the hoofs of his ſtrong *horſes*, at the ruſhing of his chariots, *and at* the rumbling of his wheels, the fathers ſhall not look back to *their* children for feebleneſs of hands: 4 Becauſe of the day that cometh to ſpoil all the Philiſtines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the Lord will ſpoil the Philiſtines, the remnant of the country of Caphtor. 5 Baldneſs is come upon Gaza, Aſhkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyſelf? 6 O thou ſword of the Lord, how long *will it be* ere thou be quiet? put up thyſelf into thy ſcabbard, reſt and be ſtill. 7 How can it be quiet, ſeeing the Lord hath given it a charge againſt Aſhkelon, and againſt the ſea-ſhore? there hath he appointed it.

Before that Pharaoh ſmote Gaza]. When the *Philiſtines* Country was in ſeeming Quiet and Security. The Deſtruction of *Gaza* might probably happen after *Pharaoh*'s Victories at *Megiddo* and *Charchemiſh*, when *Judea* became tributary to him: See 2 *Chron.* xxxv. 20. xxxvi. 3. but it is not certain, that the ſame Event was foretold by other Prophets.

To cut off from Tyrus and Zidon every Helper that remaineth] The Siege of *Tyre* by *Nebuchadnezzar*, was an Action famous in the Hiſtories of that Age, which laſted thirteen Years: See *Ezek.* xxvii. xxviii. *Zidon* was Partaker of the ſame Fate as *Tyre*, both in Proſperity and Adverſity. See *Iſa.* xxiii. 2, 4. And her Deſtruction is joined with that of *Tyre* by *Ezek.* Ch. xxviii.

The Remnant of the Country of Caphtor] Or, *the Iſle of Caphtor*: See Ver. 7. and *Iſa.* xx. 6. called *the Remnant of the Philiſtines*, Amos i. 8. and *the Remnant of the Sea-coaſt*, Ezek. xxv. 16. The Expreſſion denotes, either a Colony tranſplanted from *Caphtor*, or elſe that ſmall Remainder of the *Philiſtines*, after they had been in a Manner all deſtroyed in former Times, according to the Judgments denounced againſt them by *Amos*, Ch. i. 8. and *Iſaiah*, Ch. xiv. 19, *&c.* and we may perhaps add thoſe in *Zephaniah*, Ch. ii. 5, *&c.* Compare Ch. xxv. 20. *Caphtor*, or the *Caphtorim*, were the antient Inhabitants of *Paleſtine*: See *Deut.* ii. 23. The *Caphtorim* and *Caſſubim* were two neighbouring Nations, and nearly related to each other, being both deſcended from *Miſraim* the Father of the *Egyptians*: See *Gen.* x. 13, 14. which may be the Reaſon, why *Moſes* there derives the Pedigree of the *Philiſtines* from the latter of theſe two. The Antients generally ſuppoſe *Caphtor* to be the ſame with *Cappadocia*. Theſe two Nations might go out of *Egypt* their native Soil, and ſettle themſelves in *Cappadocia*, where they paſſed under the general Name of *Caphtorim*, and afterward return back toward their own native Country, and ſettle in *Paleſtine*. See *Amos* ix. 7. But others think it more probable, that *Caphtor* is the ſame with *Crete*, which we know is an Iſland properly ſo called. The chief Ground of this Opinion is, that the *Cherethims*, or *Cherethites*, are the ſame with the *Philiſtines*, as appears from *Ezek.* xxv. 16. *Zeph.* ii. 5. 1 *Sam.* xxx. 14. compared with Ver. 16. Now the *Cherethims* are generally ſuppoſed to be the *Cretans*, and the Sound of the Word confirms the Conjecture: See *Vitringa*'s Commentary on *Iſa.* xiv. 29.

CHAP. XLVIII.

Prophecies againſt Moab, Amon, Edom, *and the neighbouring Countries.*

Ver. 1. AGainſt Moab thus ſaith the Lord of hoſts, the God of Iſrael, Wo unto Nebo, for it is ſpoiled: Kiriathaim is confounded *and* taken, Miſgab is confounded and diſmayed. 2 *There ſhall be* no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it; come and let us cut it off from *being* a nation; alſo thou ſhalt be cut down, O Madmen, the ſword ſhall purſue thee. 3 A voice of crying *ſhall be* from Horonaim, ſpoiling and great deſtruction. 4 Moab is deſtroyed, her little ones have cauſed a cry to be heard. 5 For in the going up of Luhith, continual weeping ſhall go up; for in the going down of Horonaim the enemies have heard a cry of deſtruction. 6 Flee, ſave your lives, and be like the heath in the wilderneſs. 7 For becauſe thou haſt truſted in thy works, and in thy treaſures thou ſhalt alſo be taken, and Chemoſh ſhall go forth into captivity *with* his prieſts, and his princes together. 8 And the ſpoiler ſhall come upon every city, and no city ſhall eſcape: the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the Lord hath ſpoken. 9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate without any to dwell therein. 10 Curſed *be he* that doeth the work of the Lord deceitfully, and curſed *be* he that keepeth back his ſword from blood. 11 Moab hath been at eaſe from his youth, and he hath ſetled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity: therefore his taſte remained in him, and his ſcent is not changed. 12 Therefore behold, the days come, ſaith the Lord, that I will ſend unto him wanderers that ſhall cauſe him to wander, and ſhall empty his veſſels, and break their bottles. 13 And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of Beth-el their confidence. 14 How ſay ye, We *are* mighty and ſtrong men for the war? 15 Moab is ſpoiled, and gone up *out of* her cities, and his choſen young men are gone down to the ſlaughter, ſaith the King, whoſe name *is* the Lord of hoſts. 16 The calamity of Moab *is* near to come, and his affliction haſteth faſt. 17 All ye that are about him bemoan him, and all ye that know his name, ſay, How is the ſtrong ſtaff broken, *and* the beautiful rod! 18 Thou daughter that doſt inhabit Dibon, come down from *thy* glory, and ſit in thirſt; for the ſpoiler of Moab ſhall come upon thee, *and* he ſhall deſtroy thy ſtrong holds. 19 O inhabitant of Aroer, ſtand by the way and eſpy, aſk him that fleeth, and her that eſcaped, *and* ſay, What is done? 20 Moab is confounded, for it is broken down: howl and cry, tell ye it in Arnon, that Moab is ſpoiled, 21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, 22 And upon Dibon, and upon Nebo, and upon

Beth-diblathaim, 23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, 24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. 25 The horn of Moab is cut off, and his arm is broken, ſaith the Lord. 26 Make ye him drunken: for he magnified *himſelf* againſt the Lord: Moab alſo ſhall wallow in his vomit, and he alſo ſhall be in deriſion. 27 For was not Iſrael a deriſion unto thee? was he found among thieves? for ſince thou ſpakeſt of him, thou ſkippedſt for joy. 28 O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove *that* maketh her neſt in the ſides of the holes mouth. 29 We have heard the pride of Moab (he is exceeding proud) his loftineſs and his arrogancy, and his pride, and the haughtineſs of his heart: 30 I know his wrath, ſaith the Lord, but *it ſhall* not *be* ſo, his lies ſhall not ſo effect *it*. 31 Therefore will I howl for Moab, and I will cry out for all Moab, mine *heart* ſhall mourn for the men of Kir-heres. 32 O vine of Sibmah, I will weep for thee, with the weeping of Jazer; thy plants are gone over the ſea, they reach *even* to the ſea of Jazer, the ſpoiler is fallen upon thy ſummer-fruits, and upon thy vintage. 33 And joy and gladneſs is taken from the plentiful field, and from the land of Moab, and I have cauſed wine to fail from the wine-preſſes, none ſhall tread with ſhouting, *their* ſhouting *ſhall be* no ſhouting. 34 From the cry of Heſhbon *even* unto Elealeh, *and even* unto Jahaz have they uttered their voice, from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters alſo of Nimrim ſhall be deſolate. 35 Moreover I will cauſe to ceaſe in Moab, ſaith the Lord, him that offereth in the high places, and him that burneth incenſe to his gods. 36 Therefore mine heart ſhall ſound for Moab like pipes, and mine heart ſhall ſound like pipes for the men of Kir-heres: becauſe the riches *that* he hath gotten is periſhed. 37 For every head *ſhall be* bald, and every beard clipt, upon all the hands *ſhall be* cuttings, and upon the loins ſackcloth. 38 There *ſhall be* lamentation generally upon all the houſe-tops of Moab, and in the ſtreets thereof: for I have broken Moab like a veſſel, wherein *is* no pleaſure, ſaith the Lord. 39 They ſhall howl, *ſaying*, How is it broken down? how hath Moab turned the back with ſhame? ſo ſhall Moab be a deriſion and a diſmaying to all them about him. 40 For thus ſaith the Lord, Behold, he ſhall fly as an eagle, and ſhall ſpread his wings over Moab. 41 Kerioth is taken, and the ſtrong holds are ſurprized, and the mighty mens hearts in Moab at that day ſhall be as the heart of a woman in her pangs. 42 And Moab ſhall be deſtroyed from *being* a people, becauſe he hath magnified *himſelf* againſt the Lord. 43 Fear, and the pit, and the ſnare *ſhall be* upon thee, O inhabitant of Moab, ſaith the Lord. 44 He that fleeth from the fear, ſhall fall into the pit, and he that getteth up out of the pit, ſhall be taken in the ſnare: for I will bring upon it, *even* upon Moab, the year of their viſitation, ſaith the Lord. 45 They that fled, ſtood under the ſhadow of Heſhbon, becauſe of the force: but a fire ſhall come forth out of Heſhbon, and a flame from the midſt of Sihon, and ſhall devour the corner of Moab, and the crown of the head of the tumultuous ones. 46 Wo be unto thee, O Moab, the people of Chemoſh periſheth: for thy ſons are taken captives, and thy daughters captives. 47 Yet will I bring again the captivity of Moab in the latter days, ſaith the Lord. Thus far *is* the judgment of Moab.

Theſe Prophecies ſeem to have been fulfilled, during the long Siege of *Tyre*, mentioned in the foregoing Chapter: Compare *Ezek.* xxv. 8, *&c.* See Archbiſhop *Uſher*'s Annals of the *Old Teſtament*, *ad A. M.* 3419. and *Joſephus*'s *Antiquities*, L. x. C. 11. who places theſe Events five Years after the Deſtruction of *Jeruſalem*. The Prophet *Jeremiah*, in his Prophecy againſt *Moab*, borrows ſeveral Expreſſions out of *Iſaiah*'s Prophecy againſt the ſame People, tho' that was fulfilled ſeveral Years before.

Woe unto Nebo, for it is ſpoiled, Kiriathaim is confounded] Two Cities of *Moab*: See *Iſa.* xv. 2. *Numb.* xxxii. 37. xxxiii. 47. The latter of theſe was given to the *Reubenites*, as appears by *Joſh.* xiii. 10. but the *Moabites* afterwards recovered the Poſſeſſion of it, as they did *Dibon*, *Sibma*, and other Places: Compare thoſe Texts in *Numbers* and *Joſhua*, and *Iſa.* xv. 2. xvi. 8, 9. and the 21ſt and following Verſes of this Chapter.

In Heſhbon they have deviſed Evil againſt it, &c.] *Heſhbon* was the Capital City of the *Moabites*: See *Numb.* xxi. 26. When the *Chaldeans* made themſelves Maſters of *Heſhbon*, a Place of that Importance, they conſulted how to carry on their Conqueſts over the reſt of the Country. The Word *Heſhbon* ſignifies in *Chaldee*, a *Device*, or Conſultation: So the Prophet here alludes to the Name of the City. See the like Alluſions, Ch. l. 21. *Mic.* i. 10, 14, 25.

Her little ones have cauſed their Cry to be heard] Both ſmall and great were involved in this Calamity. But the Word *Tſeir*, ſignifies great as well as little: And ſo the *Chaldee Paraphraſt* renders it here, *Lords*. Which Senſe of the Words is at large aſſerted and proved by our learned Dr. *Pocock*, in his *Miſcellaneous Notes upon Porta Moſis*, P. 19, *&c.*

And Chemoſh ſhall go into Captivity] The Idol of the *Moabites*, Numb. xxi. 29.

Curſed be he that doth the Work of the Lord deceitfully] God executes his Judgments upon Sinners, by the Miniſtry of Men, and thoſe often-times as great Sinners as thoſe that ſuffer by them. He had declared by *Jeremiah* his Purpoſe of making the *Chaldeans* his Inſtruments in puniſhing the *Jews*, and the neighbouring Countries; ſee Ch. xxv. 9. Their Succeſs anſwered the Prediction, and *Nebuchadnezzar* ſeems to have looked upon *Jeremiah* as a Prophet, and had a particular Regard to his Character: See Ch. xxxix. 11. Being thus aſſured that he had a Commiſſion from God, he might confidently proceed in his Conqueſts, and it would have been a Fault to have ſhewn Mercy to thoſe whom he had good Reaſon to believe, that God had marked out for Deſtruction. Such an unſeaſonable Act of Mercy is highly blamed in *Saul*, 1 Sam. xv. 11. and in *Ahab*, 1 Kings xx. 42. God's Judgments are often denounced in Form of Imprecation: See *Deut.* xxvii. 15, *&c.* *Judg.* v. 23. *Gal.* i. 8. 1 *Cor.* xvi. 22. 2 *Tim.* iv. 16.

Moab has been at Eaſe from his Youth] He hath never felt any Calamity, ſince that Judgment foretold by *Iſaiah*, and inflicted by *Salmaneſer*. So that there were forty Years between that Captivity and this here ſpoken of: See Archbiſhop *Uſher*'s *Annals*, *ad A. M.* 3280. and 3419.

And he hath ſetled on his Lees] He hath flouriſhed in Peace, and grown rich, as Wine that feeds on its Lees: Compare *Zech.* i. 12. When the *Jews* during that Time have ſuffered ſeveral Captivities.

Therefore his Taſte remained in him, and his Scent is not changed] As generous Wines retain their Strength as long as they continue on the Lees; ſo he retains

his wonted Pride and Luxury, and doth not depart from any of thoſe Vices, which a long Proſperity has occaſioned: See *Iſa.* xvi. 6.

I will ſend unto him Wanderers, &c.] The *Chaldean* Soldiers that came out of a foreign Country: Theſe ſhall make a Prey of him, and ſhall carry off as much of his Wealth as they can, and ſpoil the reſt: Compare Ch. xiii. 14.

Come down from thy Glory, and ſit in Thirſt] Submit to a mean Condition, wherein thou ſhalt feel the Want of all Conveniencies of Life. The *Hebrew* Language expreſſes a barren Land, which yields no Food or Suſtenance, by a thirſty Ground. See *Pſ.* lxiii. 2. *Iſa.* xxxv. 7. *Ezek.* xix. 13.

O Inhabitant of Aroer, ſtand by the Way, and eſpy, &c.] A Town in the Borders of *Moab:* See *Deut.* ii. 36. The Prophet deſcribes the Concern and Fear that was upon them, which made them hearken to every little Report that was ſtirring.

And upon Bozra] The ſame Town that is called *Bezer*, Deut. iv. 43. *Joſh.* xxi. 36. A different Place from *Bozra* which belonged to the Land of *Edom*, Ch. xlix. 13.

The Horn of Moab is cut off, and his Arm broken] Strength is often expreſſed by the Horn, wherein the Strength of Bulls, and ſuch like Creatures conſiſts, and by the Arm wherein human Strength doth chiefly diſcover itſelf.

Make ye him drunken, &c.] God's Judgments are repreſented under this Metaphor.

Moab alſo ſhall wallow in his Vomit, and ſhall be in Deriſion] The Judgments which God ſends upon him, ſhall expoſe him to the Scorn of his Enemies: Juſt as a drunken Man is the Object of Mens Laughter and Deriſion. Compare *Hab.* ii. 16.

Was he found among Thieves? For ſince thou ſpakeſt of him thou ſkippeſt for Joy] Tho' the Sins of *Iſrael* were great in the Sight of God, yet he had done no Injury to the *Moabites*; ſo there was no Reaſon they ſhould uſe him with the ſame Deſpite and Contempt, as if he had been a common Thief taken in the very Fact, whom every one thinks they had a Right to abuſe: Compare Ch. ii. 26. The latter Part of the Verſe may be thus rendered, *For the Words thou haſt ſpoken againſt him, thou ſhalt be carried captive.* This Interpretation of the Words, the *vulgar Latin* follows, and the Verb *Thithnoded* may be very well rendered to this Senſe.

I know his Wrath — but it ſhall not be ſo, his Lies ſhall not ſo effect it] Or, *his Strength ſhall not avail* anſwerably to his Wrath; his Power ſhall not be anſwerable to his Malice. The latter Part of the Sentence may be thus rendered; *But it is not right, his Liars do not that which is right.* The Word *Baddim*, ſometimes ſignifies thoſe that pretend to the Art of Divination, or foretelling what is to come. See Ch. l. 36. If we take the Word in this Senſe, the Meaning of the Sentence is, That altho' the Soothſayers and Magicians, upon whoſe Skill *Moab* relies, promiſe him good Succeſs, and thereby encourage his Pride and Arrogance; yet in the Event it will appear, that there was nothing of Truth in what they ſaid.

O Vine of Sibma, I will bewail thee with the weeping of Jazer] The Expreſſions denote the Deſtruction of the fruitful Vineyards of *Sibma*. The Loſs of which the neighbouring Places of *Jazer* would have Reaſon to lament: Compare *Iſa.* xvi. 9.

Thy Plants are gone over the Sea: They reach even to the Sea of Jazer] The Words, purſuing the Metaphor of a Vineyard, imply, that the principal Inhabitants (compare *Nah.* ii. 2.) are carried away or forced to fly their Country, and paſs over the Sea, that is, the River of *Jazer*; a Stream that runs into the River *Arnon*, the Border of *Moab*, Numb. xxi. 13. All Lakes and Rivers are called Seas in the *Hebrew* Language.

As an Heifer of three Years old] Dr. *Lightfoot* in his *Chorographical Enquiries* before his *Horæ Hebraicæ* upon St. *John*, Ch. iii. N. 8. propoſes another Rendering of theſe Words *Eglah Sheliſhiah*, and interprets the Sentence thus, *From Zoar unto Horonaim even to the third Eglah.* He ſuppoſes that ſeveral Places might be called by the Name of *Eglah*, particularly there is one of them mentioned *Ezek.* xlvii. 10. and this in the Text might be called the *third Eglah*, by way of Diſtinction.

Therefore my Heart ſhall ſound for Moab like Pipes, &c.] My Bowels are moved within me, I groan inwardly for Trouble and Anguiſh: Compare Ch. iv. 19. *Lam.* i. 20. *Job* xxx. 27. *Iſa.* xvi. 11. The Muſick of Pipes was uſed at Funerals. See Sir *Norton Knatchbull*'s Notes on *Matt.* ix. 23.

They that fled ſtood under the Shadow of Heſhbon becauſe of the Force] They that fled for fear of the Enemy's Forces, thought to find a Shelter and Safeguard in *Heſhbon*, a ſtrong fenced City; ſee Ver. 2. But the *Hebrew Miccoah, becauſe of the Force*, may be rendered *for want of Force or Strength:* Compare Ch. xl. 14. And ſo the Prepoſition *Min* is tranſlated by our Interpreters, *Lam.* iv. 9. and *Pſ.* cx. 24. according to the old Tranſlation. And *Mic.* iii. 6. where we read in the *Hebrew*, *Therefore Night ſhall be unto you as a Viſion*, or, *becauſe of a Viſion.* Which our Tranſlators rightly render, *That ye ſhall not have a Viſion.*

But a Fire ſhall come out of Heſhbon, a Flame from the Midſt of Sihon] That is, of the City of *Sihon*, meaning *Heſhbon:* See *Numb.* xxi. 28. When the Enemies once poſſeſſed themſelves of *Heſhbon*, the principal City of *Moab*, they quickly ſpread like Fire over the reſt of the Country. So that the Prophet fitly applies to the preſent Caſe the Words of an antient Poem, or *Epinikion*, made upon *Sihon*'s Conqueſt over *Moab*, and recited by *Moſes*, Numb. xxi. 27, 28, *&c.*

And ſhall devour the Corner of Moab, and the Crown of the Head of the Tumultuous ones] By the *Corner* may be meant the Borders, or extreme Parts of the Country. So the *Hebrew* Word ſignifies, *Numb.* xxxiv. 3. *Nehem.* ix. 22. or it may mean the *Nobility*, who are the Stay and Support to the Government expreſſed likewiſe by the *Crown of the Head* in the following Sentence: Or elſe both Expreſſions may allude to the Cuſtom practiſed in thoſe Countries of polling or cutting round the Corners, or Fore-part of their Hair. By the *Tumultuous* are meant thoſe that through Pride, indulge in their State and Plenty, and inſult over their Inferiors.

Yet will I bring again the Captivity of Moab in the latter Days] The *Moabites* were afterwards reſtored to their Country, as appears from *Joſephus Antiq.* L. xiii. C. 17. But theſe and ſuch like Promiſes of Mercy after Judgment, are chiefly to be underſtood of the Converſion of the *Gentiles* under the Goſpel, called the *Latter Days* in the Prophets: Compare Ch. xii. 15, 16, 17. xlix. 6, 39. *Iſa.* xviii. 7. xix. 38, *&c.* xxiii. 18. The Converſion of Idolaters is expreſſed by *returning from their Captivity*, Ezek. xvi. 53.

CHAP. XLIX.

Prophecies againſt ſeveral of thoſe Nations, againſt which Jeremiah *had a general Commiſſion to declare Judgments*, Ch. xxv. 3.

Ver. 1. CONcerning the Ammonites, thus ſaith the Lord, Hath Iſrael no ſons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities? 2 Therefore behold, the days come, ſaith the Lord, that I will cauſe an alarm of war to be heard in Rabbah of the Ammonites, and it ſhall be a deſolate heap, and her daughters ſhall be burnt with fire: then ſhall Iſrael be heir unto them that were his heirs, ſaith the Lord. 3 Howl, O Heſhbon, for Ai is ſpoiled: cry ye, daughters of Rabbah, gird ye with ſackcloth; lament and run to and fro by the hedges, for their king ſhall go into captivity, *and* his priests and his princes together. 4 Wherefore glorieſt thou

thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying*, who shall come unto me? 5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee, and ye shall be driven out every man right forth, and none shall gather up him that wandreth. 6 And afterward I will bring again the captivity of the children of Ammon, saith the Lord. 7 Concerning Edom, thus saith the Lord of hosts, Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? 8 Flee ye, turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Esau upon him, the time *that* I will visit him. 9 If grape-gatherers come to thee, would they not leave *some* gleaning-grapes? if thieves by night, they will destroy till they have enough. 10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren and his neighbours, and he *is* not. 11 Leave thy fatherless children, I will preserve *them* alive, and let thy widows trust in me. 12 For thus saith the Lord, Behold, they whose judgment *was* not to drink of the cup, have assuredly drunken, and *art* thou he *that* shalt altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*. 13 For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse, and all the cities thereof shall be perpetual wastes. 14 I have heard a rumour from the Lord, and an ambassador is sent unto the heathen, *saying*, Gather ye together and come against her, and rise up to the battle. 15 For lo, I will make thee small among the heathen, *and* despised among men. 16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. 17 Also Edom shall be a desolation: every one that goeth by it, shall be astonished, and shall hiss at all the plagues thereof. 18 As in the overthrow of Sodom and Gomorrah, and the neighbour *cities* thereof, saith the Lord: no man shall abide there, neither shall a son of man dwell in it. 19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her, and who *is* a chosen *man that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me? 20 Therefore hear the counsel of the Lord, that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out; surely he shall make their habitations desolate with them. 21 The earth is moved at the noise of their fall: at the cry, the noise thereof was heard in the Red-sea. 22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs. 23 Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil-tidings, they are faint-hearted, *there is* sorrow on the sea, it cannot be quiet. 24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her:* anguish and sorrows have taken her as a woman in travail. 25 How is the city of praise not left, the city of my joy? 26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of hosts. 27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad. 28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord, Arise ye, go up to Kedar, and spoil the men of the east. 29 Their tents and their flocks shall they take away, they shall take to themselves their curtains and all their vessels, and their camels, and they shall cry unto them, Fear is on every side. 30 Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. 31 Arise, get you up unto the wealthy nation that dwelleth without care, saith the Lord, which have neither gates nor bars, *which* dwell alone. 32 And their camels shall be a booty, and the multitude of their cattle a spoil, and I will scatter into all winds them *that are* in the utmost corners, and I will bring their calamity from all sides thereof, saith the Lord. 33 And Hazor shall be a dwelling for dragons, *and* a desolation for ever; there shall no man abide there, nor *any* son of man dwell in it. 34 The word of the Lord that came to Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying, 35 Thus saith the Lord of hosts, Behold, I will break the bow of Elam, the chief of their might. 36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them towards all those winds, and there shall be no nation whither the out-casts of Elam shall not come. 37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the Lord, and I will send the sword after them, till I have consumed them. 38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the Lord. 39 But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the Lord.

Hath Israel no Sons? — Why then doth their King inherit Gad?] The *Septuagint* reads *Gilead*, which agrees with the Words of *Amos* in his Prophecy against the *Ammonites*, Am. i. 13. But the Sense is all one; for in *Amos* we are to understand that Part of *Gilead* which belonged to the Tribe of *Gad*. God sorely afflicted those Parts of the Kingdom of *Israel* that lay Eastward of *Jordan*, first by *Hazael*, 2 King. x. 33. afterward by *Tiglath-Pileser*, Ch. xv. 29. and then deliver'd up the whole Kingdom to be carried Captive by *Salmaneser*, Ch. xvii. after which Time it is probable the *Ammonites* took Occasion to possess themselves of *Gilead*, that lay near their Territories: But God's dispossessing the *Israelites*, gave them no Right to invade their Inheritance: See *Zeph.* ii. 8. especially when they had been so tender of the *Ammonites* Right, as not to invade their Possession in their March toward the

Land of *Canaan*: See *Deut.* iv. 19. 2 *Chron.* xx. 10.

Her Daughters ſhall be burnt with Fire] That is, the leſſer Cities, which are reckoned as ſo many Daughters to the Mother City. To the ſame Senſe the *Daughsers of Judah* are joined with *Sion*, as the Metropolis, *Pſ.* xlviii. 11. xcvii. 8. and ſee the following Verſe.

Then ſhall Iſrael be Heir to them that were his Heirs] The *Jews* made themſelves Maſters of the *Ammonites*, and the neighbouring Countries under the *Maccabees*: See *Macc.* v. 6, 7. Compare *Ezek.* xxv. 14.

The Words *Heir* and *Inheritance* in the *Hebrew*, ſignify any real and laſting Poſſeſſion: See *Pſ.* lxxxii. 8. The Expreſſion being taken from the uſual Manner of conveying Land among them, which was by Inheritance.

Howl O Heſhbon, for Ai is ſpoiled] When *Ai* (not that Place mentioned *Joſh.* viii. but) a City of the *Ammonites* is deſtroyed. Then it is Time for *Heſhbon*, the chief City of *Moab*, to lament her Danger; for her Turn comes next: See Ch. xlviii. 2.

Lament, and run to and fro by the Hedges] Try to hide yourſelves in the Thickets, and remove from one Place to another for fear of being diſcover'd: Or the Words may be expounded thus; Lament ye Inhabitants of the Leſſer Towns, and run to and fro in your Villages, as uncertain Reports ſhall prompt you to flee from your Enemies: So *Schindler* expounds the Word *Gederoth*, Pſ. lxxxix. 40. See Ch. iv. 29.

For their King ſhall go into Captivity] Or, *Melcom ſhall go into Captivity*: So the Word may likewiſe be render'd in the firſt Verſe. *Melcom* was the Idol of the *Ammonites*: See 2 *Kings* xxii. 13. The Idols always ſhared in the Proſperity or Calamities that befel their Worſhippers: Compare Ch. xlviii. 7.

Is Wiſdom no more in Teman?] The *Eaſtern* Part of the World (by which is chiefly meant *Arabia*, and the adjacent Countries: See *Iſa.* xi. 14.) was famous for the Study of Wiſdom or Philoſophy, as it was called in latter Times: See 1 *Kings* iv. 30. The *Edomites* put in their Claim to this Prerogative, as appears from the Text, and the parallel Place of *Obadiah*, Ver. 8. as alſo from the Book of *Job*, where *Eliphaz*, one of the Diſputants, is called the *Temanite*, as being deſcended from *Teman*, *Eſau*'s Grandſon, who gave Name to the City or Country of *Teman*, elſewhere mentioned: See *Amos* i. 12. *Obad.* Ver. 9. *Habak.* iii. 3. Unleſs we ſuppoſe it the ſame *Tema*, mentioned Ch. xxv. 23. *Iſa.* xxi. 14. which took its Name from *Tema*, *Iſhmael*'s Son, *Gen.* xxv. 15.

Flee, turn back, dwell deep, O Inhabitants of Dedan] The *Dedanites* were *Arabians*, of the Poſterity of *Dedan*, the Grandſon of *Abraham*, Gen. xxv. 3. They ſeem by this Place, to have been in latter Times ſubdued by the *Idumeans*, and incorporated with them: The Prophet exhorts them to flee, and turn their Backs from an Enemy they were not able to encounter; and hide themſelves in the deepeſt Caves and Dens they could find: Compare Ver. 10. and *Judg.* vi. 2.

For I have made Eſau bare, I have uncovered his ſecret Parts] Or *Treaſures*, as the Word ſignifies, *Iſa.* xlv. 3. I have taken from him every Thing that might be a Refuge and Defence to him in the Time of a general Calamity.

Leave thy fatherleſs Children, I will preſerve them alive, &c.] The *Chaldee* Paraphraſe underſtands this of the *Jews*, to whom the following Words do certainly belong, as if it contained God's Promiſe to take Care of their Families, under that diſtreſſed and forlorn State, to which the Captivity had reduced them. If we underſtand the Words of the *Edomites*, the Sentence ſeems to be Ironical (ſee a like Inſtance *Iſa.* xvi. 4.) as if the Prophet had ſaid, Thou needeſt not to be concerned for thy helpleſs Children, and thy Widows thou muſt leave to the Mercy of the Enemy, for none of them ſhall ſurvive or eſcape. This Senſe agrees very well with that Expreſſion, Ver. 10. *His Seed is ſpoiled*; and with Ver. 13, 17.

Behold, they whoſe Judgment was not to drink of the Cup, have aſſuredly drunken] The *Jews*, who in all human Appearance might have expected Mercy at God's Hands, in regard to the gracious Promiſes made to them, and to their Fathers: See Ch. xxv. 29.

I have heard a Rumour from the Lord, and an Ambaſſador is ſent unto the Heathen, &c.] The Prophets often repreſent the Lord as ſummoning Armies, and ſetting them in Array of Battle againſt thoſe People whom He has decreed to deſtroy: See Ch. l. 9—21. li. 11. *Iſa.* xiii. 2, 3. xviii. 3. God's ſtirring up Men's Spirits to invade ſuch Countries, is deſcribed here, as if he had ſent an Ambaſſador to the *Chaldeans* and their Confederates, to engage them in a War againſt the *Idumeans*, according to the Methods which earthly Princes uſe to engage their Allies. Compare Ch. l. 27, 28.

O thou that dwelleſt in the Clefts of the Rocks, &c. St. *Jerom*, who lived in the Neighbourhood, tells us that *Idumea* was a rocky, mountainous Country, and that the Inhabitants dwelt in Caves dug out of the Rocks and Hills.

Behold he ſhall come like a Lion from the Swelling of Jordan, againſt the Habitation of the ſtrong] A Deſcription of *Nebuchadnezzar* marching with his Army againſt *Idumea*, whom the Prophet compares to a Lion coming out of his Den, near the River *Jordan*. When that ſwells in the Time of Harveſt (ſee *Joſh.* iii. 15. 1 *Chron.* xii.) the Lions that lie in the Thickets on the River-ſide, are raiſed out of their Coverts, and infeſt the Country. See *Maundrell*'s *Travels*, P. 81.

Who will appoint me the Time? Or who is the Shepherd that will meet me?] Who will challenge me to meet him in the Field, as if we were upon equal Terms? Or what Leader or General can enter into the Liſts with me? The Word *Shepherd* often ſignifies a Prince or Commander. See Ch. vi. 3. xxv. 34. But here it is mentioned in Oppoſition to the Lion mentioned before; as if he had ſaid, a Shepherd may as well encounter a Lion, as the beſt appointed Warrior contend with God Almighty, or thoſe whom he makes the Inſtruments of his Vengeance.

Surely the leaſt of the Flock ſhall draw them out] The Prophet having given the Name of *Shepherd* to the Generals of the Army, in Purſuance of that Metaphor, he expreſſes the common Soldiers by *the leaſt of the Flock*, as the Commanders are called *the principal of the Flock*, Ch. xxv. 34. Theſe he ſaith ſhall have Strength and Courage enough to draw out or devour the *Idumean* Forces. The Verb *Sahab*, *to draw out*, alludes to the Cuſtom of Dogs, who draw about a Carcaſe before they devour it: So it is uſed Ch. xv. 3. where our Interpreters read, *And the Dogs to tear.*

Concerning Damaſcus] The Judgment denounced againſt *Damaſcus*, the principal City of *Syria*, is to be ſuppoſed to extend to the whole Country. *Nebuchadnezzar* had ſubdued *Syria* at the Beginning of his Reign. See Notes on Ch. xxxv. 1. But he might upon ſome new Provocation over-run that Country afterward during the Siege of *Tyre*, which laſted thirteen Years.

Hamath is confounded, and Arphad] *Hamath* and *Arphad* are elſewhere joined together. See 2 *Kings* xviii. 4. *Hamath* is ſuppoſed to be the ſame with *Riblah in the Land of Hamath*, Ch. xxxix. 5. called *Hamath the great*, Amos vi. 2. It is a Frontier Town lying upon the Borders of *Judea* towards *Syria*, thence called the *Entrance of Hamath*, 1 Kings viii. 65. *Iſ.* x. 9. *Am.* vi. 14. *Arpad*, is otherwiſe called *Arvad*, the Habitation of the *Arvadites*, Gen. x. 18. called the *Aradites* by the *Septuagint*, that is, the Inhabitants of the Iſle of *Aradus*.

The Word — that came to Jeremiah againſt Elam] The Province of *Elymais*, which together with *Suſiana*, *Nebuchadnezzar* ſubdued and took from *Aſtyages* King of *Media*, as A. B. *Uſher* gathers by comparing *Jer.* xxv. 25. with *Dan.* viii. 1, 2. where in the Reign of *Belſhazzar*, *Daniel* ſpeaks of himſelf as reſiding at *Shuſhan the Palace in the Province of Elam*: Which therefore at that Time muſt be a Province belonging to the King of *Babylon*. See his *Annals*, *ad A. M.* 3405 and 3451. *Xenophon* gives this Account of the Matter, how

how *Elam* came afterward under the Power of *Cyrus*; ‘ That *Abradates*, being Vice-roy of *Susa*, under the ‘ King of *Babylon*, his Wife *Panthea*, a very beautiful ‘ Woman, was taken Prisoner in the first War against ‘ the *Babylonians*: *Cyrus* having used her kindly, and ‘ kept her chastly for her Husband, the Sense of this ‘ Generosity drew this Prince over to *Cyrus*'s Party: ‘ Whereupon *Elam* was joined to the Empire of the ‘ *Medes* and *Persians*.' Accordingly we find the *Elamites* come with them to the Siege of *Babylon*, *Isa.* xxi. 2.

CHAP. L.

The Downfal of Babylon.

Ver. 1. THE word that the Lord spake against Babylon, *and* against the land of the Chaldeans by Jeremiah the prophet. 2 Declare ye among the nations, and publish, and set up a standard, publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces. 3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast. 4 In those days, and in that time saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. 5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the Lord, in a perpetual covenant *that* shall not be forgotten. 6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their resting-place. 7 All that found them have devoured them, and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of Justice, even the Lord the hope of their fathers. 8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. 9 For lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north-country, and they shall set themselves in aray against her, from thence she shall be taken: their arrows *shall be* as of a mighty expert man: none shall return in vain. 10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord. 11 Because ye were glad, because ye rejoyced, O ye destroyers of mine heritage, because ye are grown fat, as the heifer at grass, and bellow as bulls. 12 Your mother shall be sore confounded, she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desart. 13 Because of the wrath of the Lord, it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. 14 Put yourselves in aray against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord. 15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the Lord: take vengeance upon her: as she hath done, do unto her. 16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land. 17 Israel *is* a scattered sheep, the lions have driven *him* away: first the king of Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones. 18 Therefore thus saith the Lord of hosts the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. 19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. 20 In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve. 21 Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee. 22 A sound of battle *is* in the land, and of great destruction. 23 How is the hammer of the whole earth cut asunder and broken? how is Babylon become a desolation among the nations? 24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found and also caught, because thou hast striven against the Lord. 25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord God of hosts, in the land of the Chaldeans. 26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. 27 Slay all her bullocks: let them go down to the slaughter: wo unto them, for their day is come, the time of their visitation. 28 The voice of them that flee and escape out of the land of Babylon to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. 29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the holy One of Israel. 30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. 31 Behold, I *am* against thee, *O thou*, most proud, saith the Lord God of hosts: for thy day is come, the time *that* I will visit thee. 32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him. 33 Thus saith the Lord of hosts, The children of Israel and the children of Judah *were* oppressed together, and all that took them captives held them fast, they refused to let them go. 34 Their redeemer *is* strong, the Lord of hosts *is* his name, he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. 35 A sword *is* upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon

upon her wife *men*. 36 A ſword *is* upon the liars, and they ſhall dote: a ſword *is* upon her mighty men, and they ſhall be diſmayed. 37 A ſword *is* upon their horſes, and upon their chariots, and upon all the mingled people that *are* in the midſt of her, and they ſhall become as women: a ſword *is* upon her treaſures, and they ſhall be robbed. 38 A drought *is* upon her waters, and they ſhall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols. 39 Therefore the wild beaſts of the deſart, with the wild beaſts of the iſlands ſhall dwell *there*, and the owls ſhall dwell therein: and it ſhall be no more inhabited for ever: neither ſhall it be dwelt in from generation to generation. 40 As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, ſaith the Lord: *ſo* ſhall no man abide there, neither ſhall any ſon of man dwell therein. 41 Behold, a people ſhall come from the north, and a great nation, and many kings ſhall be raiſed up from the coaſts of the earth. 42 They ſhall hold the bow and the lance: they *are* cruel and will not ſhew mercy: their voice ſhall roar like the ſea, and they ſhall ride upon horſes, *every one* put in aray like a man to the battle, againſt thee, O daughter of Babylon. 43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguiſh took hold of him, *and* pangs as of a woman in travail. 44 Behold, he ſhall come up like a lion from the ſwelling of Jordan, unto the habitation of the ſtrong: but I will make them ſuddenly run away from her: and who *is* a choſen *man that* I may appoint over her? for who *is* like me, and who will appoint me the time? and who *is* that ſhepherd that will ſtand before me? 45 Therefore hear ye the counſel of the Lord, that he hath taken againſt Babylon, and his purpoſes that he hath purpoſed againſt the land of the Chaldeans: ſurely the leaſt of the flock ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them. 46 At the noiſe of the taking of Babylon the earth is moved, and the cry is heard among the nations.

This and the following Chapter, contain a large Deſcription of the Downfal of *Babylon*, and of that Empire of which that City was the Seat. It follows the reſt of the Prophecies of *Jeremiah* againſt the neighbouring Countries, according to the Method of God's Judgments laid down before, Ch. xxv. 12, 13. where the Prophet declares that after *Nebuchadnezzar* and his Succeſſors had fulfilled God's Purpoſes, in being Executioners of his Vengeance upon other Countries, they themſelves ſhould drink of the ſame Cup.

This Prophecy has likewiſe a further Aſpect upon that myſtical *Babylon*, mentioned in the *Revelations*, and many Expreſſions of it are applied by St. *John* to the Downfal of *Antichriſt*.

Declare ye among the Nations and publiſh] The Downfal of *Babylon* was an Event in which many Nations were concerned, the Empire having been a common Oppreſſor.

Bel is confounded, Merodach is broken in Pieces, &c.] When God puniſhes an idolatrous Nation, he aſſerts his own Authority to the Confuſion of all Idols and their Worſhippers. *Bel* is the ſame with *Baal*, a Name common to the Idols of the Eaſtern Countries, and at firſt probably given to ſome of the heavenly Bodies. Afterward, when the Worſhip of the deified Men came into Practice, *Bel* or *Belus*, the Idol of the *Aſſyrians*, is ſuppoſed to be the ſame as *Nimrod*: And when *Daniel* ſaith that *Nebuchadnezzar* carried the Veſſels of the Temple of *Jeruſalem into the Houſe of his God*, Dan. 1. 2. he is generally ſuppoſed to mean the Idol *Bel*, who was worſhipped as the *Tutelar Deity* of that Country. *Merodach* might be the Name of one of their Kings, that was afterwards deified by his Subjects: See *Iſa.* xxxix. 1.

In thoſe Days — the Children of Iſrael ſhall come they and the Children of Judah together, going and weeping, &c.] This may in ſome Senſe be meant of the *Jews* Return from the Captivity, upon the Deſtruction of the *Babyloniſh* Monarchy. But, ſays *Lowth*, I conceive this Verſe, among many others, is a Proof that this Prophecy has a farther Aſpect upon that general Reſtoration of the *Jews*, which ſhould be the Conſequence of the Downfal of *Antichriſt*. For firſt, here *Iſrael* and *Judah* are ſpoken of as Partakers of the ſame Reſtoration, and re-united in the Worſhip of the true God: A Bleſſing not yet brought to paſs, but reſerved for After-times; compare Ver. 20. and In the ſecond Place they are deſcribed as Weeping, and troubled with a true Compunction of their former Sins.

Let us join ourſelves to the Lord in a perpetual Covenant] The Goſpel is ſtiled an *Everlaſting Covenant*, Ch. xxxii. 40. The *Hebrew* Phraſe [illegible] ſome in both Places. The Words may allude to that Covenant *Joſiah* and the People entered into after the general Corruption of Religion and Morality had over ſpread the Nation under the Reign of *Manaſſeh*. See 2 *Kings* xxiii. 2.

Remove out of the Midſt of Babylon] An Exhortation often uſed by the Prophets upon this Subject: See Ch. li. 6, 45. *Iſa.* xlviii. 20. lii. 11. and renewed by St. *John*, Rev. xviii. 4.

This Exhortation Dr. *Prideaux* ſuppoſes to relate to the Siege of *Babylon*, carried on by *Darius Hyſtaſpes* in the fifth and ſixth Years of his Reign. Before which Time God had warned the *Jews* by their Prophet *Zechariah*, Ch. ii. 6, 7. to *flee out of Babylon*, and to deliver themſelves from the Miſeries that ſhould befal that City during the Siege. See his *Connect. of Script. Hiſt.* P. 188.

Cut off the Sower from Babylon, &c.] *Babylon* was more like a Country walled in than a City: Her Walls being ſixty Miles in Compaſs, as *Herodotus* teſtifies; forty eight Miles according to *Strabo*, L. xvi. P. 738. Within this large Circuit, a great deal of Ground was taken up in Corn-fields. So that they had Corn ſufficient growing within the Walls to maintain a Siege, as *Q. Curtius* affirms, L. v. C. 1. Whereupon the Huſbandmen ſuffered as well as others, in a general Deſtruction of the Inhabitants: Which our learned Dr. *Prideaux* refers to the taking of *Babylon* by *Darius Hyſtaſpes* after a Siege of twenty Months: See his *Connect. Script. Hiſt.* P. 187, &c. where he applies ſeveral Parts of this Prophecy, relating to the Overthrow of *Babylon*, to this Reduction of it: For there is no Neceſſity of ſuppoſing that the Deſtruction of *Babylon* here foretold, ſhould come to paſs altogether. The Prophet only foretelling what ſhould be the Concluſion of God's Judgments upon the Place.

The ſame learned Writer obſerves, That the Puniſhment of *Babylon* kept pace with the Reſtauration of the *Jews*. And as there are two Ways of computing the ſeventy Years of the *Jewiſh* Captivity, one uſed by *Jeremiah*, the other by *Zechariah*; ſee Ch. xxvii. ſo if we reckon theſe ſeventy Years ended in the fourth Year of *Darius*, as *Zechariah* does, the Deſolation of *Babylon* was in a great Meaſure completed about the ſame Time.

I have puniſhed the King of Aſſyria] This may more probably be underſtood of the Deſtruction of *Nineveh*, the chief Seat of the *Aſſyrian* Empire, by *Nebuchadnezzar* and *Aſſuerus*, or *Aſtyages*, as it is related in *Tobit*, Ch. xiv. 5. At the taking of this great City, foretold by *Jonah*, *Nahum*, and *Zephaniah*, *Chynaladanus*, the laſt King of the *Aſſyrian* Race was killed, and the Seat and Title of the Empire removed to *Babylon*, which was no longer called the *Aſſyrian*, but the *Babylonian* Monarchy: See Dr. *Prideaux*, P. 47, 48.

I will pardon them whom I reſerve] In all the Judgments God brings upon his People, he ſtill promiſes to preſerve a *Remnant*. St. *Paul* calls it a *Remnant according to the Election of Grace*, Rom. xi. 5. This Place is chiefly to be underſtood of that *Remnant* of the *Jews*, which ſhould be converted in the latter Times of the World, when the Unbelievers and the Incorrigible ſhall be deſtroyed: Compare Ch. li. 50. *Iſa.* xlv. 20. *Am.* ix. 9, 10.

Go up againſt the Land of Merathaim] Or, of *Rebels*, as the Margin expounds the Word. Others underſtand by it that Part of the *Babylonian* Dominions called *Mardi* by the Heathen Writers. This Command is directed to *Cyrus* and his Confederates.

And againſt the Inhabitants of Pekod] This was a Country belonging to the *Babylonian* Empire: See *Ezek.* xxiii. 23. It is mentioned here, becauſe the Word ſignifies *Viſitation:* This being the Time when God will viſit *Babylon:* See Ver. 27—31.

How is the Hammer of the whole Earth cut aſunder and broken?] That oppreſſive Empire which *ſmote the Nations with a continual Stroke*, as it is deſcribed *Iſa.* xiv. 6.

Caſt her up as Heaps] The Word *Naremim* properly ſignifies Heaps of Corn; taking it in this Senſe, the Marginal Reading is to be preferred, *Tread her as Heaps*, that is, as the Corn is trodden down when it is threſhed. The Phraſe alludes to the Way of Threſhing uſed in the Eaſtern Parts of the World, which was to beat the Wheat out of the Huſk, by drawing heavy Dreys or Planks over it.

The Voice of them that flee and eſcape out of the Land of Babylon, &c.] Some of thoſe that were more than ordinary zealous for the Welfare of God's Church and People, were ready upon the firſt News of the taking of *Babylon*, to bring the glad Tidings thereof into *Judea*, How God had avenged the Cauſe of his People, and executed his Judgments on thoſe who deſtroyed his Temple, and prophaned the holy Veſſels of it that were dedicated to his Service. See *Dan.* v. 1, 2, 3, 5, 30.

I will kindle a Fire in his Cities] This may be meant of the Deſtruction made in the *Babylonian* Territories in the ſeveral Expeditions *Cyrus* undertook againſt that Monarchy, during the Space of twenty Years before the taking of *Babylon:* See Dr. *Prideaux*, from the Year before *Chriſt*, 559, to the Year, 539.

For it is the Land of graven Images, &c.] This Vengeance comes upon them, becauſe they have been the great Encouragers and Supporters of Idolatry: See Ver. 2. and Ch. li. 44, 47, 52. And the Executioners of the Divine Judgments were the *Perſians*, who in Oppoſition to the *Sabians*, whoſe Notions the *Chaldeans* embraced, followed the antient Diſcipline of the *Magi*, or wiſe Men among them, and had neither Altars nor Images: As *Strabo* teſtifies, L. xv. The ſame Thing is affirmed by *Herodotus* alſo, whoſe Words are quoted in *Origen*'s 7th *Book againſt Celſus*, P. 373. See likewiſe Dr. *Prideaux*.

As God overthrew Sodom and Gomorrah, &c.] Upon the *Perſians* removing the Seat of the Empire from *Babylon*, the Glory of it was much diminiſhed. And when *Alexander* purpoſed to reſtore it to its antient Greatneſs, he was prevented by Death, before he could make any Progreſs in that Work. Under its Succeſſors it ſtill decayed more and more, firſt by the Neighbourhood of *Seleucia*, built upon the *Tygris*, by *Seleucus Nicator:* Afterward by the building of *Cteſiphon* on the other Side of that River: So that at laſt it was reduced to utter Solitude, and continued ſo in *Strabo* and *Pliny*'s Time.

They are cruel and will ſhew no Mercy] See *Iſa.* xiii. 17, 18. It is a common Obſervation, that in thoſe extraordinary Commendations *Xenophon* gives of *Cyrus*'s Clemency and other Virtues, he rather wrote an exact Character of a perfect Prince, than a Narrative of Matter of Fact. However, in the taking of Cities, ſeveral Outrages are uſually committed contrary to the Will and Intent of the chief Commanders.

CHAP. LI.

The Argument of the foregoing Chapter continued.

Ver. 1. THUS ſaith the Lord, Behold, I will raiſe up againſt Babylon, and againſt them that dwell in the midſt of them that riſe up againſt me, a deſtroying wind; 2 And will ſend unto Babylon fanners, that ſhall fan her, and ſhall empty her land: for in the day of trouble they ſhall be againſt her round about. 3 Againſt *him that* bendeth let the archer bend his bow, and againſt *him that* lifteth himſelf up in his brigandine; and ſpare ye not her young men, deſtroy ye utterly all her hoſt. 4 Thus the ſlain ſhall fall in the land of the Chaldeans, and *they that are* thruſt through in her ſtreets. 5 For Iſrael *hath* not *been* forſaken, nor Judah of his God, of the Lord of hoſts; though their land was filled with ſin againſt the holy One of Iſrael. 6 Flee out of the midſt of Babylon, and deliver every man his ſoul: be not cut off in her iniquity: for this *is* the time of the Lords vengeance: he will render unto her a recompenſe. 7 Babylon *hath been* a golden cup in the Lords hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad. 8 Babylon is ſuddenly fallen and deſtroyed: howl for her, take balm for her pain, if ſo be ſhe may be healed. 9 We would have healed Babylon, but ſhe is not healed: forſake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the ſkies. 10 The Lord hath brought forth our righteouſneſs: come and let us declare in Zion the work of the Lord our God. 11 Make bright the arrows: gather the ſhields: the Lord hath raiſed up the ſpirit of the kings of the Medes: for his device *is* againſt Babylon, to deſtroy it; becauſe it *is* the vengeance of the Lord, the vengeance of his temple. 12 Set up the ſtandard upon the walls of Babylon, make the watch ſtrong, ſet up the watch-men, prepare the ambuſhes: for the Lord hath both deviſed and done that which he ſpake againſt the inhabitants of Babylon. 13 O thou that dwelleſt upon many waters, abundant in treaſures, thine end is come *and* the meaſure of thy covetouſneſs. 14 The Lord of hoſts hath ſworn by himſelf, *ſaying*, Surely I will fill thee with men, as with caterpillars; and they ſhall liſt up a ſhout againſt thee. 15 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heaven by his underſtanding. 16 When he uttereth *his* voice *there is* a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treaſures. 17 Every man is brutiſh by *his* knowledge, every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them. 18 They *are* vanity, the work of errors: in the time of their viſitation they ſhall periſh. 19 The portion of Jacob *is* not like them, for he *is* the former of all things, and *Iſrael is* the rod of his inheritance: the Lord of hoſts *is* his name. 20 Thou *art* my battle ax

and weapons of war: for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms: 21 And with thee will I break in pieces the horſe and his rider, and with thee will I break in pieces the chariot and his rider: 22 With thee alſo will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man and the maid: 23 I will alſo break in pieces with thee, the ſhepherd and his flock, and with thee will I break in pieces the huſbandman and his yoke of oxen, and with thee will I break in pieces captains and rulers. 24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your ſight, ſaith the Lord. 25 Behold, I *am* againſt thee, O deſtroying mountain, ſaith the Lord, which deſtroyeſt all the earth, and I will ſtretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. 26 And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be deſolate for ever, ſaith the Lord. 27 Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations againſt her, call together againſt her the kingdoms of Ararat, Minni, and Aſhchenaz, appoint a captain againſt her, cauſe the horſes to come up as the rough caterpillars. 28 Prepare againſt her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. 29 And the land ſhall tremble and ſorrow: for every purpoſe of the Lord ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant. 30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds, their might hath failed, they became as women: they have burnt her dwelling-places, her bars are broken. 31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that his city is taken at *one* end, 32 And that the paſſages are ſtopped, and the reeds they have burnt with fire, and the men of war are affrighted. 33 For thus ſaith the Lord of hoſts, the God of Iſrael, the daughter of Babylon *is* like a threſhing-floor, *it is* time to threſh her: yet a little while, and the time of her harveſt ſhall come. 34 Nebuchadrezzar the king of Babylon hath devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out. 35 The violence done to me and to my fleſh, *be* upon Babylon, ſhall the inhabitant of Zion ſay; and my blood upon the inhabitants of Chaldea, ſhall Jeruſalem ſay. 36 Therefore thus ſaith the Lord, Behold, I will plead thy cauſe, and take vengeance for thee, and I will dry up her ſea, and make her ſprings dry. 37 And Babylon ſhall become heaps, a dwelling-place for dragons, an aſtoniſhment and an hiſſing without an inhabitant. 38 They ſhall roar together like lions: they ſhall yell as lions whelps. 39 In their heat I will make their feaſts, and I will make them drunken, that they may rejoice, and ſleep a perpetual ſleep, and not wake, ſaith the Lord. 40 I will bring them down like lambs to the ſlaughter, like rams with he-goats 41 How is Sheſhach taken? and how is th praiſe of the whole earth ſurpriſed? how is Babylon become an aſtoniſhment among the nations? 42 The ſea is come up upon Babylon ſhe is covered with the multitude of the wave thereof. 43 Her cities are a deſolation, a dr land and a wilderneſs, a land wherein no ma dwelleth, neither doth *any* ſon of man pa thereby. 44 And I will puniſh Bel in Babylon and I will bring forth out of his mouth tha which he hath ſwallowed up, and the nation ſhall not flow together any more unto him, ye the wall of Babylon ſhall fall. 45 My people go ye out of the midſt of her, and deliver y every man his ſoul from the fierce anger of th Lord. 46 And leſt your heart faint, and y fear for the rumour that ſhall be heard in th land: a rumour ſhall both come *one* year, an after that in *another* year *ſhall come* a rumour and violence in the land, ruler againſt ruler. 4 Therefore behold, the days come, that I will d judgment upon the graven images of Babylon and her whole land ſhall be confounded, and a her ſlain ſhall fall in the midſt of her. 48 The the heaven and the earth, and all that *is* therein ſhall ſing for Babylon: for the ſpoilers ſhall com unto her from the north, ſaith the Lord. 4 As Babylon *hath cauſed* the ſlain of Iſrael to fall ſo at Babylon ſhall fall the ſlain of all the earth 50 Ye that have eſcaped the ſword, go away ſtand not ſtill: remember the Lord afar off and let Jeruſalem come into your mind. 5 We are confounded, becauſe we have heard re proach, ſhame hath covered our faces: fo ſtrangers are come into the ſanctuaries of th Lords houſe. 52 Wherefore behold, the day come, ſaith the Lord, that I will do judgmen upon her graven images, and through all he land the wounded ſhall groan. 53 Though Ba bylon ſhould mount up to heaven, and though ſhe ſhould fortify the height of her ſtrength, ye from me ſhall ſpoilers come unto her, ſaith th Lord. 54 A ſound of a cry *cometh* from Baby lon, and great deſtruction from the land of the Chaldeans. 55 Becauſe the Lord hath ſpoiled Babylon, and deſtroyed out of her the grea voice when her waves do roar like great waters a noiſe of their voice is uttered. 56 Becauſe the ſpoiler is come upon her, *even* upon Ba bylon, and her mighty men are taken, every one of their bows is broken, for the Lord God of recompenſes ſhall ſurely requite. 57 And I will make drunk her princes and her wiſe *men*, her captains and her rulers, and her mighty men: and they ſhall ſleep a perpetual ſleep, and not wake, ſaith the King, whoſe name *is* the Lord of hoſts. 58 Thus ſaith the Lord of hoſts, The broad walls of Babylon ſhall be utterly broken, and her high gates ſhall be burnt with fire, and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary. 59 The word which Jeremiah the prophet commanded Seraiah the ſon of Neriah, the ſon of Maaſeiah, when he went with Zedekiah the king of Judah into Babylon, in the fourth year of his reign; and *this* Seraiah *was* a quiet prince. 60 So Jeremiah wrote in a book all the evil that ſhould come upon Babylon, *even* all theſe words *that are* written againſt Babylon. 61 And Jere-
miah

miah said to Seraiah, When thou comeſt to Babylon, and ſhalt ſee, and ſhalt read all theſe words, 62 Then ſhalt thou ſay, O Lord, thou haſt ſpoken againſt this place, to cut it off, that none ſhall remain in it, neither man nor beaſt, but that it ſhall be deſolate for ever. 63 And it ſhall be when thou haſt made an end of reading this book, *that* thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates. 64 And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not riſe from the evil that I will bring upon her: and they ſhall be weary. Thus far are the words of Jeremiah.

And I will ſend unto Babylon Fanners that ſhall fan her] As the Wind drives and ſcatters Chaff in a Threſhing-floor, ſo ſhall the *Perſian* Armies make a perfect Riddance of every Thing that is valuable.

Babylon hath been a golden Cup in the Lord's Hand, that hath made all the Earth drunken] She hath recommended her Idolatries to the World by ſeveral ſpecious Pretences, as well as by her Authority and Example. So that they have been like Poiſon ſet off by a golden Cup, which hath enticed Men to drink without being aware of the Danger; and all this by God's Permiſſion, in order to the accompliſhing ſome great Ends of his Providence. The Expreſſions allude to the Practice of Harlots, in giving Love-potions to their Gallants, which were made up of ſuch Ingredients as diſturbed their Brains, and made them run mad. The Senſe of this Verſe is plainly applied by St. *John* to *ſpiritual Babylon*, which has uſed the moſt Methods to diſguiſe her idolatrous Practices: See *Revel.* xiv. 8. xvii. 4.

We would have healed Babylon, but ſhe is not healed, &c.] This is ſpoken in the Name of God's Prophets, and the other Witneſſes of his Truth, importing that they had ſufficiently teſtified againſt her Errors and Idolatries, but ſhe was irreclaimable: And therefore it was Time for all the Lovers of Truth to depart out of her, leſt they be involved in her Puniſhments: See Ver. 6.

The Lord hath raiſed up the Spirit of the King of the Medes] *Nerigliſſorus* King of *Babylon* having formed an Alliance againſt the *Medes*, *Cambyſes* ſent his Son *Cyrus* with an Army of 30,000 *Perſians* to join the *Medes* commanded by *Cyaxeres*: See *Xenophon Cyropæd.* L. i. This *Cyaxeres* King of *Media*, called *Darius the Mede* in Scripture, was *Cyrus*'s Uncle; and it was properly his Army that made the Expedition againſt the *Babylonians*, he employing *Cyrus* as his General. *Perſia* was then a ſmall Part of the Empire of *Media*, and was but of little Account till *Cyrus* made a Figure in the World: And even then it was called the Kingdom of the *Medes* and *Perſians*, the *Medes* having ſtill the Preference. And in After-times the *Greek* Hiſtorians ſtile thoſe Wars in which their Country encountered with *Xerxes*, by the Name of the *Median* Wars, Τὰ Μηδικὰ, becauſe the *Medes* were the Founders of that Empire.

Thou art my Battle-axe and Weapons of War, &c.] God ſpeaks here to *Cyrus*, and tells him, that he will make uſe of him as an Inſtrument of Providence, for deſtroying the whole Power of the *Babylonian* Empire, and of all Orders and Degrees of Men in it; as he had formerly made that Empire the Executioner of his Judgments upon other Countries: See Ch. l. 23. or elſe the Words may be underſtood of the Church, and ſimply, that God will deſtroy all thoſe earthly Powers and Kingdoms, which are Adverſaries to God's Truth and People, in order to eſtabliſh and advance his Church. This will be fulfilled at the Fall of *Myſtical Babylon*, when God's Kingdom ſhall *break in Pieces all the Kingdoms of the Earth*, in the Deſtruction of the Remnant of the fourth *Monarchy*, according to Daniel's Prophecy, Ch. ii. 44. Compare *Obadiah* Ver. 18. *Mic.* v. 10, &c. *Hag.* ii. 21, 22, 23. *Zech.* ii. 3—6.

In your Sight] This Expreſſion confirms the latter Interpretation given in the foregoing Note; the ſame Perſons being ſpoken of here in the Plural Number, which are there mentioned in the Singular, that is, God's Church or faithful Servants. The *Enallage*, or Change of Numbers, is frequent in Scripture: See *Pſ.* xii. 7. and indeed of all Writers when they ſpeak of Collective Bodies.

Behold, I am againſt thee, O deſtroying Mountain — that deſtroyeſt the whole Earth] Or, as the Words may be more fitly rendered, *O corrupting Mountain, that corrupteſt the whole Earth*. *Babylon* was ſituate in a Plain; ſee Ver. 13. and *Gen.* xi. 2. but is called a *Mountain* here, by Reaſon of its lofty Edifices, Walls and Towers: Compare *Iſa.* xiii. 2. *Zech.* iv. 7. It is here called *the Mountain of Corruption*, a Name given by Way of Reproach to the Mount of *Olives*, after it was defiled by Idolatry, 2 *Kings* xxiii. 13. by a ſlight changing of the *Hebrew* Name *Har Miſcah*, into *Har Maſchith*. The ſame Appellation is here given to *Babylon*, becauſe it was the Seat of Idolatry; from whence it was derived into other Countries under its Government and Juriſdiction. Which is remarkably true of myſtical *Babylon*; ſee *Rev.* xvii. 5.

I will — roll thee down from the Rocks, and make thee a burnt Mountain] I will diſmantle all thy Walls and Forts, and then deſtroy thee with Fire. Compare Ver. 58, 59. that thou ſhalt appear like a great Mountain covered with Fire and Smoak: Compare *Rev.* viii. 8. we do not find that ever *Babylon* was deſtroyed by Fire, but that *myſtical Babylon* ſhall be ſo deſtroyed, is plain from *Rev.* xvii. 16. xviii. 8, 9.

Call together the Kingdoms of Ararat, Minni, and Aſhchenaz] Theſe were Countries under the Dominion of the *Medes*. The two former are probably the ſame with the *greater* and *leſſer Armenia*. *Cyrus*'s firſt Expedition in this War, was for reducing the *Armenians*, who had revolted from the Government of the *Medes*, who upon this Conqueſt were obliged to ſend their Quota of *Auxiliaries*, to the carrying on the War againſt the *Babylonians*. See *Xenophon Cyropæd.* L. iii. *Ararat* was noted for reſting of the Ark after the Deluge, which is commonly ſuppoſed to be the ſame with the *Gordyean* Mountains. *Minni* is the Country called *Mynias*, by *Nic. Damaſcenus*, in *Joſephus*, L. i. C. 4. and *Mylias* by *Strabo* and *Pliny*: And deſcribed by *Damaſcenus* as ſituate under the Mountain *Baris*: That Word ſignifies a Ship in the *Perſian* Language, and was a Name given to Mount *Ararat*, from the Ark's reſting there, as *Huetius* obſerves. By *Aſhchenaz*, *Bochart* underſtands *Phrygia* and *Troas*, where there were Footſteps of the Name remaining in After-times; Part of that Country being called *Aſcania* by *Homer*, and a Lake and a Haven of the ſame Name are mentioned by *Pliny* and *Strabo*. And ſince *Cyrus* had conquered *Cræſus*, and ſubdued ſeveral Nations from the *Ægean* Sea to *Euphrates*, before he marched againſt *Babylon*, as both *Herodotus* and *Xenophon* teſtify, it is very probable that a great Part of his Army might conſiſt of ſuch Troops as followed him out of *Aſia*. *Xenophon* informs us, that there were both *Phrygians* and *Cappadocians* in his Army.

The mighty Men of Babylon have forborn to fight, they have remained in their Holds, their Might hath failed] The Year before the Siege of *Babylon*, *Cyrus* overthrew *Belſhazzar* in Battle, whereupon his Army retreated within the Walls, where they were ſhut up by him and beſieged. Afterward when *Cyrus* entered the City, he ordered publick Proclamation to be made, that all Perſons ſhould keep within their Houſes, and whoever was found abroad ſhould be put to Death; and threatened to ſet their Houſes on Fire, if they offered to hurt the Soldiers from the Tops of the Houſes.

One Poſt ſhall run to meet another, &c.] *Babylon* was taken by Surprize, by an unexpectedly draining the River *Euphrates*, and entering thro' the Channel into the City, as *Herodotus* and *Xenophon* relates. For the carrying on this Stratagem, *Cyrus* took the Opportunity of a publick Feſtival, when the Night was uſually ſpent in Revellings and all Manner of Diſorders;

ders; see Ver. 39. In this Time of Riot, the Gates leading down to the River, that used to be shut every Night, were left open, and gave a Passage to *Cyrus* and his Army into the City: Which he became Master of, while they thought themselves in the utmost Security, both from the Height and Strength of their Walls, and Depth of the River; *Cyrus* having as yet made little Progress in the Siege, tho' he had invested the City two Years before. This Surprize caused so many Messengers to run one after the other, to acquaint the King with this unexpected News. The vast Compass of this City has been observed in the Notes upon Ch. l. 16. *Herodotus* observes, that the extreme Parts of the City were taken before they who liv'd in the Middle of it were sensible of the Danger. *Aristotle* mentions it as a common Report, that one Part of the City had been taken three Days before the other End knew it; which may probably be understood of this Surprize by *Cyrus*.

The Reeds they have burnt with Fire] The Word *Agammim*, translated *Reeds*, properly signifies Marshes or Lakes: And the Phrase here imports, that the Enemies have burnt up all the Outworks belonging to the marshy Grounds about the River *Euphrates*.

And I will dry up her Sea, and make her Springs dry] I will exhaust her Multitudes and their Wealth; see Ver. 13. Compare *Isa.* xix. 5. This was likewise literally fulfilled in *Cyrus*'s draining the River, and thereby gaining an Entrance into the City. All great Waters are called Seas in the *Hebrew* Language.

How is Sheshak taken!] Some Commentators suppose *Babylon* to be called here by the Name of *Sheshak*, because the City was taken at the Time of a Festival, called *Sacchæa*. See the Note on Ch. xxv. 26.

The Sea is come up upon Babylon, &c.] Multitudes are resembled to Waters; see Ver. 13. of this Chapter; especially an Army is fitly represented by an Inundation which carries all before it: See *Isa.* viii. 7. *Dan.* ix. 26. *Ps.* xviii. 16. cxliv. 7. There is likewise an Opposition elegantly implied in the Words between the Inundation of *Cyrus*'s Army, and the draining the River *Euphrates*, which was one of the chief Defences of the City. The Words may be taken in a more literal Sense.

And I will bring forth out of his Mouth that which he hath swallowed up] The Heathen ascribed the Honour of all their Successes to their Idols, and upon any great Victory offered the best Part of their Spoils to their Gods, and deposited them in their Temples, as a grateful Acknowledgment that the Success was owing to their Assistance. So *Nebuchadnezzar*, upon every Victory over the *Jews*, carried away Part of the Furniture of the Sanctuary, and put it into the Temple of his Idol: See 2 *Chron.* xxxvi. 7. *Dan.* i. 3. 2 *Kings* xxv. 13, *&c.* The restoring the holy Vessels to their right Owner, and their former Use, is what is here particularly foretold; which was done by *Cyrus* upon his Proclamation for rebuilding the Temple, *Ezra* i. 7. Compare Ver. 11, 31. of this Chapter, and Ch. l. 28.

The further Accomplishment of this Prophecy, Dr. *Prideaux* places in *Xerxes*'s demolishing the Temple of *Belus*, and plundering it of its vast Wealth; which from *Diodorus Siculus*'s Account of it, he computes to amount to Twenty-one Millions of our Money.

The Words may be explained from the Apocryphal History of *Bel and the Dragon*, where the Idol is supposed to have been daily fed with the choicest Provisions; which his Priests pretended were devoured by him; Ver. 6, 11, *&c.* Here the Prophet saith, there shall be no more such Provision made for him, and the Idol itself shall be broken in Pieces, to make him restore, if it were possible, what he has consumed. See *Lowth*'s Com.

A Rumour shall both come one Year, and after that a Rumour shall come another Year] The Prophet gives these Tokens whereby they may know the Time of the Dissolution of that Empire drawing near, *viz.* That the first Rumour of War denounced against the Head of that Empire, shall be the Year before the Siege, when *Cyrus* and *Nabonnidus* (or *Belshazzar*) shall engage in Battle, and the latter shall be overcome; upon which Defeat the Conqueror would the following Year lay Siege to the City itself. See Archbishop *Usher*'s *Annals*, ad A. M. 3464.

I will do Justice on the graven Images of Babylon] Dr. *Prideaux* supposes this Prophecy fulfilled, when *Xerxes* pillaged and destroyed the *Babylonish* Temple. Taking this Prophecy in its full Extent, it comprizes the Fall of *mystical Babylon*, which is represented here and in the parallel Places of *Isaiah*, and the *Revelation*, as a decisive Stroke, which should vindicate the Cause of oppressed Truth and Innocence, and put a final Period to Idolatry, and to all the Oppressions of God's People.

The broad Walls of Babylon shall be utterly broken, and her high Gates shall be burnt with Fire] The Walls were 87 Feet in Breadth, according to *Herodotus*. *Ctesias* saith, they were so wide, that six Chariots might meet upon them. Their Height was 350 Feet. On each Square of the Walls were 25 Gates of Brass, mentioned *Isa.* xlv. 2. These were taken away by *Darius* when he took the City (see the Note on Ch. l. 16.) who likewise brought down the Walls to the Height of fifty Cubits only. *Berosus* affirms that *Cyrus* ordered the outward Walls of the City to be pulled down; tho' *Herodotus* and *Xenophon* take no Notice of this Circumstance.

And the People shall labour in vain, and the Folks in the Fire, and they shall be weary] If the *Chaldeans* take never so much Pains to quench the Fire, it shall be to no purpose; see Ver. 64. and all their Efforts to preserve their Empire and City shall be as insignificant as if Men wrought in the Fire, which immediately destroys all the Fruits of their Labour. The Words may be better translated, *And the People shall labour for very Thing of Nought, and the Folks shall weary themselves for that which shall be Fuel for the Fire*: That is, the Works which have been erected with such incredible Labour and Expence, shall at last fall to Ruin, and be a Prey to the Flames.

Thou shalt bind a Stone to it, and cast it into the River Euphrates, &c.] The Prophets sometimes gave sensible Representations of the Judgments they foretold. See Ch. xix. 10. This was a significant Emblem of *Babylon*'s sinking irrecoverably under the Judgments denounced against her: Compare *Rev.* xviii. 21. This Threatening was in a literal Sense fulfilled, by *Cyrus* breaking down the Head or Dam of the great Lake that was on the West Side of the City, in order to turn the Course of the River that Way: For no Care being afterward taken to repair that Breach, the whole Country about it was overflown and drowned: And that Prophecy of *Isaiah*, Ch. xiv. 23. of making the Country of *Babylon a Possession for the Bittern and Pools of Water*, was literally fulfilled.

Thus far are the Words of Jeremiah] This is added to shew, that the next Chapter was added by *Ezra* or *Baruch*, or whoever collected this Prophecy into one Volume.

CHAP. LII.

Zedekiah *rebels.* Jerusalem *is besieged and taken.* Zedekiah's *Eyes are put out, and his Sons killed.* Nebuzaradan *burns and spoils the City, and carries away the Inhabitants captive.* Evil-merodach *advances* Jehoiakin.

Ver. 1. ZEdekiah *was* one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem; and his mothers name *was* Hamutal the daughter of Jeremiah of Libnah. 2 And he did *that which* was evil in the eyes of the Lord, according to all that Jehoiakim had done. 3 For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from

his presence, that Zedekiah rebelled against the king of Babylon. 4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army against Jerusalem, and pitched against it, and built forts against it round about. 5 So the city was besieged unto the eleventh year of king Zedekiah. 6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land. 7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which *was* by the kings garden, (now the Chaldeans *were* by the city round about) and they went by the way of the plain. 8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him. 9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. 10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. 11 Then he put out the eyes of Zedekiah, and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. 12 Now in the fifth month, in the tenth *day* of the month (which was the nineteenth year of Nebuchadrezzar king of Babylon) came Nebuzar-adan captain of the guard, *which* served the king of Babylon, into Jerusalem, 13 And burnt the house of the Lord, and the kings house; and all the houses of Jerusalem, and all the houses of the great *men* burnt he with fire. 14 And all the army of the Chaldeans that *were* with the captain of the guard, brake down all the walls of Jerusalem round about. 15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. 16 But Nebuzar-adan the captain of the guard, left *certain* of the poor of the land for vine-dressers, and for husbandmen. 17 Also the pillars of brass that *were* in the house of the Lord, and the bases, and the brasen sea that *was* in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon. 18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministred, took they away. 19 And the basons, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away. 20 The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the Lord: the brass of all these vessels was without weight. 21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits, and a fillet of twelve cubits did compass it, and the thickness thereof *was* four fingers: *it was* hollow. 22 And a chapiter of brass *was* upon it, and the height of one chapiter *was* five cubits, with net-work and pomegranates upon the chapiters round about, all *of* brass: the second pillar also and the pomegranates *were* like unto these. 23 And there were ninety and six pomegranates on a side, *and* all the pomegranates upon the net-work *were* an hundred round about. 24 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door. 25 He took also out of the city an eunuch, which had the charge of the men of war, and seven men of them that were near the kings person which were found in the city, and the principal scribe of the host, who mustered the people of the land, and threescore men of the people of the land *that were* found in the midst of the city. 26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. 27 And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land. 28 This *is* the people whom Nebuchadrezzar carried away captive; in the seventh year, three thousand Jews and three and twenty: 29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: 30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred. 31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, 32 And spake kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon, 33 And changed his prison garments: and he did continually eat bread before him all the days of his life. 34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

Grotius judiciously observes that this Chapter could not be added by *Jeremiah*, because a great Part of it was a Repetition of what he himself had related in the 39th and 40th Chapter of his Prophecy. Therefore it is much more probable, that this Chapter was added by *Ezra*, who is commonly supposed to have collected the Holy Writings into one Body after the Captivity. Who designed this brief History of the Desolations of the *Jewish* Nation, as an Introduction to the Book of *Lamentations* that follows, and was antiently joined to the Prophecy of *Jeremiah*, as appears from St. *Jerom*'s Epistle to *Paulinus*.

This Chapter is chiefly taken out of the latter Part of the second Book of *Kings*, with some few Additions, which *Ezra* might supply out of the publick Records, from whence the Books of *Kings* are compiled: Which Books were written, either in, or after the Captivity, as may be collected from the *Chaldee* Names, which are given to the Months in those Books, which were never used by the *Jews* till after the Captivity.

The first three Verses are the same Word for Word with 2 *Kings* xxiv. 18, 19, 20.

And burnt the House of the Lord] After it had stood, saith *Josephus*, 470 Years, Archbishop *Usher*

eckons it 424 Years, from the laying the laſt Foundation by *Solomon*.

And there were ninety-ſix Pomegranates on a Side, and all the Pomegranates were an hundred round about] That is, there were four and twenty on each Side or Quarter, and one in each Angle: Compare 2 *Chron.* iii. 16. We read 1 *Kings* vii. 20. that there were two hundred Pomegranates to each Chapiter, and the Text in 2 *Chron.* iv. 13. agrees with that Account: Which Texts are reconciled, by ſuppoſing that there were two Rows of Pomegranates one above another, and each Row conſiſted of an hundred, and the Words in 1 *Kings* vii. 20. intimate as much. Dr. *Lightfoot* underſtands the Words in *Jeremiah* in this Senſe. When the Pillars were ſet to the Wall, only ninety-ſix Pomegranates could be ſeen, the other four being laid behind the Pillar, as it ſtood up cloſe to the Wall: So he tranſlates the former Part of the Verſe thus: *And there were ninety-ſix Pomegranates on the open Sides*, or, *towards the open Air:* Which Senſe he conceives the Word *Ruchab* to import.

This is the People whom Nebuchadnezzar carried away captive] Archbiſhop *Uſher*, in his *Chronology* ſuppoſes, that this and the two following Verſes, give an Account of the leſſer Captivities which the *Jews* ſuffered under *Nebuchadnezzar*; whereas there were three others, in which many more Perſons were carried away, *viz.* in the firſt Year of his Reign, *Dan.* i. 3. in the eighth Year mentioned 2 *Kings* xxiv. 12. and in the nineteenth, when the City was deſtroyed, an entire Riddance was made of the Inhabitants which were left after the former Captivities.

In the ſeventh Year, three thouſand Jews and three and twenty] Upon *Jehoiakim*'s rebelling againſt *Nebuchadnezzar*, he ordered the Governors of the neighbouring Provinces to make War upon him, who invaded his Kingdom from every Quarter. The *Ammonites*, *Moabites*, and other Subjects to the *Babyloniſh* Empire, infeſting *Judea* with frequent Incurſions: See 2 *Kings* xxiv. 2, 3. and in the laſt Year of *Jehoiakim*'s Reign, which is co-incident with the ſeventh Year of *Nebuchadnezzar:* See *Jer.* xxv. 1. the Captivity here mentioned happened.

In the eighteenth Year of Nebuchadnezzar, &c.] This was when *Nebuchadnezzar* raiſed the Siege of *Jeruſalem*, to march againſt the King of *Egypt*, who came with a great Army to the Relief of the Place: See Ch. xxxvii. 5. At which Time he ſent all the Captive *Jews* who were in his Camp to *Babylon*. See Archbiſhop *Uſher*'s Chronology.

In the three and twentieth Year of Nebuchadnezzar, &c.] When *Nebuchadnezzar* had laid Siege to *Tyre*, which was in the Borders of *Judea*, *Nebuzaradan* made this Expedition into the Country, and carried with him the Captives here mentioned; who ſeem to be no others than the poor People that he himſelf had left to manure the Ground, Ver. 1. And this he probably did by way of Revenge for the Murder of *Gedaliah*.

In the ſeven and thirtieth Year of the Reign of Jehoiachin, &c.] This Note of Time confirms the Obſervation already made upon Ch. xxv. 1. *viz.* that the Scripture Computation of the Beginning of *Nebuchadnezzar*'s Reign anticipates that of *Ptolemy*'s Canon by two Years, which two Years he reigned with his Father. For if we add the thirty-ſeven Years of his Reign here mentioned, to the eight Years which preceded *Jehoiakim*'s Captivity (ſee 2 *Kings* xxiv. 12.) the Sum will amount to five and forty Years: Whereas according to the common Account, he reigned but three and forty.

In the five and twentieth Day of the Month] It is the twenty-ſeventh Day in 2 *Kings* xxv. 27. This Advancement might be reſolved upon the 25th Day, but not brought to paſs till the 27th.

Evil-Merodach] His Name was *Merodach*, a Name common among the Kings of *Babylon:* See *Iſa.* xxxix. 1. But he had this Mark of Diſtinction given him by way of Reproach; for the Word implies as much as *fooliſh Merodach*, becauſe he was a profligate and vicious Prince.

Lifted up the Head of Jehoiachin, and brought him out of Priſon] St. *Jerom* in his Commentaries upon *Iſa.* xiv. reports from an antient Tradition of the *Jews*, that *Evil-Merodach* having had the Government of the *Babyloniſh* Empire during his Father's Diſtraction, uſed his Power ſo ill, that as ſoon as the old King came to himſelf, he put him in Priſon for it, where he contracted a particular Acquaintance with *Jehoiachin* who was his Fellow-Priſoner, and that this was the Cauſe of the great Kindneſs which he expreſſed towards him.

A

AN EXPOSITION OF The Lamentations of *JEREMIAH.*

The ARGUMENT.

In our *Obſervations on the fifty-ſecond Chapter of* Jeremiah, *it was remarked, that that Chapter was added at the End of his Prophecy, as a Prologue or Introduction to his Book of* Lamentations: *Which was originally joined to the former, but is now divided from it in the modern* Jews *Copies, which place this Book among other ſmall Tracts, ſuch as the* Canticles, Ruth, *&c. at the End of the* Pentateuch. *This is a plain Proof, that the Order of the Books of the* Old Teſtament, *in which the* Jewiſh *Copies at preſent place them, is but of later Date, and differs from that Order in which* Ezra *placed the Holy Writings, when he collected them into one Body. In which Collection,* Daniel *had a Place among the Prophets: Tho' the* Jews, *ſince the Time of* Chriſt, *have thruſt him down among the* Hagiographa, *contrary to the Character their Forefathers gave of him, as appears from* Joſephus, *who calls him a* Prophet, *nay* one of the greateſt of the Prophets, *Antiq.* L. x. C. 12. *in Agreement with which Opinion our Saviour gives him the ſame Title,* Matt. xxiv. 15.

Inſtead *of that antient Preface to the* Lamentations *the* Greek *and* Latin *Copies have a ſhort Introduction, briefly ſetting forth the Subject of the Book, which may be thus tranſlated:* It came to paſs, that after *Iſrael* was carried Captive, and *Jeruſalem* deſolate, the Prophet *Jeremiah* ſat weeping, and bewailed *Jeruſalem* with this Lamentation, and bitterly weeping and mourning, ſaid as follows. *This Argument was occaſioned, as* Huetius *probably conjectures, by removing the fifty-ſecond Chapter from the Place where it firſt ſtood, and placing it as a Concluſion to the Prophecy of* Jeremiah.

Archbiſhop Uſher, *in his* Annals, ad A.M. 3394, *and ſome other learned Men, following the Opinion of* Joſephus, *and St.* Jerom, *have ſuppoſed the* Lamentations *to have been written on Occaſion of* Joſiah's *Death: See* Lam. iv. 20. *which was an Introduction to the fatal Cataſtrophe of their Church and Nation. But whoever carefully reads this pathetical Deſcription of the Miſeries of* Judah *and* Jeruſalem, *may be eaſily convinced, that this is not ſo much a Prediction of Evils to come, as a lively Repreſentation of a preſent Calamity.*

In *which Kind of Writing the Prophet* Jeremiah *was a great Maſter, according to the Character* Grotius *gives of him,* Mirus in affectibus concitandis Jeremias: *That he had a wonderful Talent in exciting the Paſſions.*

CHAP. I.

The Prophet's mournful Complaint of the various Miſeries of Jeruſalem.

Ver. 1. HOW doth the city ſit ſolitary, *that was* full of people? *how* is ſhe become as a widow? ſhe *that was* great among the nations, *and* princeſs among the provinces, *how* is ſhe become tributary? 2 She weepeth ſore in the night, and her tears *are* on her cheeks: among all her lovers ſhe hath none to comfort *her*, all her friends have dealt treacherouſly with her, they are become her enemies. 3 Judah is gone into captivity, becauſe of affliction, and becauſe of great ſervitude: ſhe dwelleth among the heathen, ſhe findeth no reſt: all her perſecutors overtook her between the ſtraits. 4 The ways of Zion do mourn, becauſe none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and ſhe *is* in bitterneſs. 5 Her adverſaries are the chief, her enemies proſper: for the Lord hath afflicted her; for the multitude of her tranſgreſſions, her children are gone into captivity before the enemy. 6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no paſture, and they are gone without ſtrength before the purſuer. 7 Jeruſalem remembred in the days of her affliction, and of her miſeries, all her pleaſant things that ſhe had in the days of old, when her people fell into the hand of the enemy, and none did help her, the adverſaries ſaw her, *and* did mock at her ſabbaths. 8 Jeruſalem hath grievouſly ſinned: therefore ſhe is removed: all that honoured her, deſpiſe her, becauſe they have ſeen her nakedneſs: yea, ſhe ſigheth, and turneth backward. 9 Her filthineſs *is* in her ſkirts, ſhe remembreth not her laſt end, therefore ſhe came down wonderfully:

ſhe

ſhe had no comforter: O Lord, behold my affliction; for the enemy hath magnified *himſelf*. 10 The adverſary hath ſpread out his hand upon all her pleaſant things: for ſhe hath ſeen *that* the heathen entred into her ſanctuary, whom thou didſt command *that* they ſhould not enter into thy congregation. 11 All her people ſigh, they ſeek bread, they have given their pleaſant things for meat to relieve the ſoul: ſee, O Lord, and conſider, for I am become vile. 12 *Is it* nothing to you, all ye that paſs by? behold and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted *me* in the day of his fierce anger. 13 From above hath he ſent fire into my bones, and it prevaileth againſt them: he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate, *and* faint all the day. 14 The yoke of my tranſgreſſions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my ſtrength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to riſe up. 15 The Lord hath troden under foot all my mighty *men* in the midſt of me: he hath called an aſſembly againſt me, to cruſh my young men: the Lord hath troden the virgin, the daughter of Judah, *as* in a wine preſs. 16 For theſe *things* I weep, mine eye, mine eye runneth down with water, becauſe the comforter that ſhould relieve my ſoul, is far from me: my children are deſolate, becauſe the enemy prevailed. 17 Zion ſpreadeth forth her hands, *and there is* none to comfort her: the Lord hath commanded concerning Jacob: *that* his adverſaries *ſhould be* round about him: Jeruſalem is as a menſtruous woman among them. 18 The Lord is righteous, for I have rebelled againſt his commandment: hear, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivity. 19 I called for my lovers, *but* they deceived me: my prieſts, and mine elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſouls. 20 Behold, O Lord, for I *am* in diſtreſs; my bowels are troubled: mine heart is turned within me, for I have grievouſly rebelled: abroad the ſword bereaveth, at home *there is* as death. 21 They have heard that I ſigh, *there is* none to comfort me; all mine enemies have heard of my trouble, they are glad that thou haſt done *it*: thou wilt bring the day *that* thou haſt called, and they ſhall be like unto me. 22 Let all their wickedneſs come before thee: and do unto them, as thou haſt done unto me for all my tranſgreſſions: for my ſighs *are* many, and my heart *is* faint.

How doth the City ſit ſolitary that was full of People! How is ſhe become a Widow!] Cities are commonly deſcribed as the Mothers of their Inhabitants, and their Kings and Princes as their Huſhands. So when they were bereaved of theſe, they are ſaid to be Widows and Childleſs: Compare *Iſa.* ii. 26. xlvii. 8. *Jeruſalem* under theſe Circumſtances is deſcribed as ſitting alone (the Multitude of her Inhabitants being diſperſed and deſtroyed) and in a penſive Condition. Compare Ch. iii. 28.

Among all her Lovers ſhe hath none to comfort her, &c.] All her Allies, whoſe Friendſhip ſhe courted by ſinful Compliances (See *Jer.* iv. 30. xxii. 20,—22) have forſaken her in her Affliction, and join with h Enemies in inſulting over her.

All her Perſecutors overtook her between the Straight &c.] A Metaphor from thoſe that hunt a Pre which they commonly drive into ſome ſtreight a narrow Paſſage, from whence there is no making a Eſcape.

Her Adverſaries are the chief] They have got th Advantage over her, and ſhe is become their Vaſſal And thus the Judgment that *Moſes* threatened th *Jews* upon their Diſobedience is fulfilled, *Deut.* xxvi 43, 44. *That their Enemies ſhould be their Head, a they ſhould be the Tail.*

Her Adverſaries ſaw her, and did mock at her Sa baths] The Heathen Writers commonly ridicule th *Jewiſh* Sabbaths, as a Mark of their Sloth and Idl neſs; without conſidering the excellent Uſes that Da was deſigned for, *viz.* to give Men Leiſure to atten upon the Service of God, and learn the Duties of R ligion.

Her Filthineſs is in her Skirts] She carries t Marks of her Sins in the Greatneſs of her Puniſhment The Phraſe alludes to a Woman in the State of her S paration: See Ver. 17.

The Yoke of my Tranſgreſſion is bound by his Han &c.] He has laid upon me the Burden of mine In quities, and inflicted ſuch heavy Puniſhments on m that I muſt ſink under them. The *Septuagint* and th *Vulgar Latin*, with very little Variation, read, *A watcheth over my Tranſgreſſions.* To the ſame Sen *Daniel* ſaith, *the Lord hath watched over the Evil*, Da ix. 14. and *Job* xiv. 16. *Thou watcheſt over my Si* that is, Thou diligently markeſt every Sin I commi that thou mayeſt in due Time requite it with a pr per Puniſhment.

Abroad the Sword bereaveth, at Home there is Deat Compare *Deut.* xxxii. 25. The latter Part of the Se tence may better be render'd, *At Home there is certa Death*; for the Particle of Similitude doth ſometim ſtrongly affirm, as Commentators have obſerved upo thoſe Words of St. *John*, Ch. i. 14. *We beheld h Glory, the Glory as of the only begotten of the Fathe* Such a Glory as could belong to none but the Son God.

CHAP. II.

The ſame Argument continued.

Ver. 1. HOW hath the Lord covered th daughter of Zion with a cloud i his anger, *and* caſt down from heaven unt the earth, the beauty of Iſrael, and remembre not his footſtool in the day of his anger! 2 Th Lord hath ſwallowed up all the habitations Jacob, and hath not pitied: he hath throw down in his wrath the ſtrong holds of th daughter of Judah: he hath brought *them* dow to the ground: he hath polluted the kingdo and the princes thereof. 3 He hath cut off *his* fierce anger all the horn of Iſrael: he ha drawn back his right hand from before th enemy, and he burned againſt Jacob like a flamin fire *which* devoureth round about. 4 He ha bent his bow like an enemy: he ſtood with h right hand as an adverſary, and ſlew all *th were* pleaſant to the eye, in the tabernacle of t daughter of Zion: he poured out his fury lik fire. 5 The Lord was as an enemy: he ha ſwallowed up Iſrael, he hath ſwallowed up her palaces, he hath deſtroyed his ſtrong hold and hath increaſed in the daughter of Juda mourning and lamentation. 6 And he ha violently taken away his tabernacle, as *if were of* a garden, he hath deſtroyed his Pla of the aſſembly: the Lord hath cauſed the

lemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. 7 The Lord hath cast off his altar: he hath abhorred his sanctuary: he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast. 8 The Lord hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. 9 Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes *are* among the Gentiles; the law *is* no more, her prophets also find no vision from the Lord. 10 The elders of the daughter of Zion sit upon the ground *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground. 11 Mine eyes do fail with tears; my bowels are troubled; my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the sucklings swoon in the streets of the city. 12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers bosom. 13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea; who can heal thee? 14 Thy prophets have seen vain and foolish things for thee, and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment. 15 All that pass by, clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, *Is* this the city that *men* call the perfection of beauty, the joy of the whole earth? 16 All thine enemies have opened their mouth against thee: they hiss and gnash their teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for: we have found, we have seen *it*. 17 The Lord hath done *that* which he hath devised: he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries. 18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest, let not the apple of thine eyes cease. 19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands towards him, for the life of the young children, that faint for hunger in the top of every street. 20 Behold, O Lord, and consider to whom thou hast done this: shall the women eat their fruit, *and* children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord? 21 The young and the old lie on the ground in the streets, my virgins and my young men are fallen by the sword: thou hast slain *them* in the day of thy anger, thou hast killed *and* not pitied. 22 Thou hast called as in a solemn day my terrors round about, so that in the day of the Lords anger none escaped nor remained: those that I have swaddled and brought up, hath mine enemy consumed.

He hath violently taken away his Tabernacle, as if it were of a Garden, &c.] He hath destroyed the Temple, the Place of his Residence, and of our religious Assemblies, as if it had been no better than a Tabernacle or Cottage, set up in a Garden or Vineyard, just while the Fruit is gathering, and then to be taken down again: Compare *Isa.* i. 8. The Margin reads, *He hath taken away his Hedge of a Garden*, that is, he hath withdrawn his Protection, and left us exposed to the Fury of our Enemies: Compare *Isa.* v. 5.

They have made a Noise in the House of the Lord, as in the Day of a solemn Feast] Instead of the joyful Sound of Praises and Thanksgivings to God, such as used to be solemnly performed in the Temple at the publick Festivals; there was nothing to be heard there, but the Noise of Soldiers, and Rudeness of Infidels profaning that sacred Place, and insulting over the God that was worshipped there: Compare *Ps.* lxxiv. 4.

He hath stretched out a Line] The Instruments designed for building, are in some Places applied to destroying, because sometimes Men mark out those Buildings they intend to pull down: So 2 *Kings* xxi. 13. God saith, *I will stretch over Jerusalem the Line of Samaria*; and *the Line of Confusion* is mentioned *Isa.* xxxiv. 11. See likewise *Am.* vii. 7, 8.

The Prophets also find no Vision from the Lord] The Prophets are either dead, or those that are alive in Captivity, as *Ezekiel*, *Daniel*, and *Jeremiah* himself; they are not favoured with divine Revelations as they used to be, and so can't resolve the Doubts of those that come to them for Advice. Compare *Ezek.* vii. 26.

My Liver is poured out upon the Earth] My Vitals seem to be dissolved, and have lost all their Strength. Compare *Job* xvi. 13. *Ps.* xx. 14.

What Thing shall I take to witness for me?] What Instance can I bring of any Calamity like thine, that such an Example may be some Mitigation of thy Complaint?

He hath fulfilled his Word which he commanded in the Days of old] He hath fulfilled those Threatnings which he denounced against our Disobedience to the Law of *Moses*: See *Levit.* xxvi. 31, *&c.* Deut. xxvii. 25, 26, 49, *&c.* The Word *Command* is sometimes used for any Part of the Covenant which God engaged himself to perform. See *Ps.* cv. 8. cxi. 9.

Their Heart cried unto the Lord, O Wall of the Daughter of Sion, &c.] As the Wall and Rampart are said to lament, Ver. 8. because their Ruins are Objects of Lamentation; so here devout Persons, upon the Destruction of the City, direct their Prayers to God, as if the Ruins themselves did entreat him to take Compassion on the Miseries of that Place, which he had chosen for his peculiar Residence. See the like *Prosopopœia*, Hab. ii. 11. To this Purpose the *vulgar Latin* expresses the Sense, *Clamavit cor meum super muros filiæ Sion: My Heart cried unto the Lord concerning the Walls of the Daughter of Sion.*

Shall Women eat their Fruit, and Children of a Span long?] The Margin reads, *Swadled with their Hands:* In which Sense the Word is used Ver. 22. We find by comparing this Verse with Ch. iv. 10. that God brought upon them that terrible Judgment, which he had denounced against them, if they continued to provoke him, *viz.* That they should *eat the Flesh of their own Sons and Daughters*, Levit. xxvi. 29. *Deut.* xxviii. 53. *Jer.* xiv. 13.

CHAP. III.

Penitential Meditations upon the Prophet's own Calamities, as well as those of the Publick.

Ver. 1. I *Am* the man *that* hath ſeen affliction by the rod of his wrath. 2 He hath led me and brought *me into* darkneſs, but not *into* light. 3 Surely againſt me is he turned, he turneth his hand *againſt me* all the day. 4 My fleſh and my ſkin hath he made old, he hath broken my bones. 5 He hath builded againſt me, and compaſſed *me* with gall and travel. 6 He hath ſet me in dark places, as *they that be* dead of old. 7 He hath hedged me about, that I cannot get out: he hath made my chain heavy. 8 Alſo when I cry and ſhout, he ſhutteth out my prayer. 9 He hath incloſed my ways with hewen ſtone: he hath made my paths crooked. 10 He *was* unto me *as* a bear lying in wait, *and as* a lion in ſecret places. 11 He hath turned aſide my ways, and pulled me in pieces: he hath made me deſolate. 12 He hath bent his bow, and ſet me as a mark for the arrow. 13 He hath cauſed the arrows of his quiver to enter into my reins. 14 I was a deriſion to all my people, *and* their ſong all the day. 15 He hath filled me with bitterneſs, he hath made me drunken with wormwood. 16 He hath alſo broken my teeth with gravel ſtones, he hath covered me with aſhes. 17 And thou haſt removed my ſoul far off from peace: I forgat proſperity. 18 And I ſaid, My ſtrength and my hope is periſhed from the Lord, 19 Remembring mine affliction and my miſery, the wormwood and the gall. 20 My ſoul hath *them* ſtill in remembrance, and is humbled in me. 21 This I recall to my mind, therefore have I hope. 22 *It is of* the Lords mercies that we are not conſumed, becauſe his compaſſions fail not. 23 *They are* new every morning: great *is* thy faithfulneſs. 24 The Lord *is* my portion, ſaith my ſoul, therefore will I hope in him. 25 The Lord *is* good unto them that wait for him, to the ſoul *that* ſeeketh him. 26 *It is* good that *a man* ſhould both hope and quietly wait for the ſalvation of the Lord. 27 *It is* good for a man that he bear the yoke in his youth. 28 He ſitteth alone and keepeth ſilence, becauſe he hath borne *it* upon him. 29 He putteth his mouth in the duſt, if ſo be there may be hope. 30 He giveth *his* cheek to him that ſmiteth him, he is filled full with reproach. 31 For the Lord will not caſt off for ever. 32 But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies. 33 For he doth not afflict willingly, nor grieve the children of men. 34 To cruſh under his feet all the priſoners of the earth, 35 To turn aſide the right of a man before the face of the moſt High, 36 To ſubvert a man in his cauſe, the Lord approveth not. 37 Who *is* he *that* ſaith, and it cometh to paſs, *when* the Lord commandeth *it* not? 38 Out of the mouth of the moſt High proceedeth not evil and good? 39 Wherefore doth a living man complain, a man for the puniſhment of his ſins? 40 Let us ſearch and try our ways, and turn again to the Lord. 41 Let us lift up our heart with *our* hands unto God in the heavens. 42 We have tranſgreſſed and have rebelled, thou haſt not pardoned. 43 Thou haſt covered with anger and perſecuted us: thou haſt ſlain, thou haſt not pitied. 44 Thou haſt covered thyſelf with a cloud, that *our* prayer ſhall not paſs through. 45 Thou haſt made us *as* the offſcouring and refuſe in the midſt of the people. 46 All our enemies have opened their mouths againſt us. 47 Fear and a ſnare is come upon us, deſolation and deſtruction. 48 Mine eye runneth down with rivers of water, for the deſtruction of the daughter of my people. 49 Mine eye trickleth down, and ceaſeth not, without any intermiſſion: 50 Till the Lord look down, and behold from heaven. 51 Mine eye affecteth mine heart, becauſe of all the daughters of my city. 52 Mine enemies chaſed me ſore like a bird without cauſe. 53 They have cut off my life in the dungeon, and caſt a ſtone upon me. 54 Waters flowed over mine head, *then* I ſaid, I am cut off. 55 I called upon thy name, O Lord, out of the low dungeon. 56 Thou haſt heard my voice, hide not thine ear at my breathing, at my cry. 57 Thou dreweſt near in the day *that* I called upon thee: thou ſaidſt, Fear not. 58 O Lord, thou haſt pleaded the cauſes of my ſoul, thou haſt redeemed my life. 59 O Lord, thou haſt ſeen my wrong, judge thou my cauſe. 60 Thou haſt ſeen all their vengeance, *and* all their imaginations againſt me. 61 Thou haſt heard their reproach, O Lord, *and* all their imaginations againſt me; 62 The lips of thoſe that roſe up againſt me, and their device againſt me all the day. 63 Behold their ſitting down, and their riſing up, I *am* their muſick. 64 Render unto them a recompenſe, O Lord, according to the work of their hands, 65 Give them ſorrow of heart, thy curſe unto them. 66 Perſecute and deſtroy them in anger, from under the heavens of the Lord.

This Chapter is writ in a different Manner from the two former, and that which follows, as St. *Jerom* has obſerved in his Preface to the Lamentations: And whereas in thoſe the firſt Letter of every Verſe follows the Order of the Alphabet, here the ſame initial Letter is continued for three Verſes together.

The Arrows of his Quiver] Called here in the *Hebrew*, the *Sons of his Quiver*, by an elegant Metaphor, as they are called the *Sons of the Bow*, Job xli. 28. the ſame Metaphor, Sparks are called *the Sons of Coal*, Job v. 7.

I was a Deriſion of all my People] This may be underſtood of *Jeremiah* himſelf: See *Jer.* xx. 7. But ſome Criticks ſuppoſe the Word *Ammi*, rendered *my People*, to ſtand for *Ammim*, *the People*, as the Word is uſed in ſome Places: See *Mic.* vi. 26. 2 *Sam.* xxii. 44. compared with *Pſ.* xviii. 44. and then this Sentence is to be underſtood of the *Jewiſh* Nation, and imports that their Miſeries expoſed them to the Scorn and Reproach of all the neighbouring Countries: See Ch. ii. 15.

He hath broken my Teeth with gravel Stones, he hath covered me with Aſhes] In this and the foregoing Verſe, the Prophet aggravates the Calamities of his People, by ſuch Expreſſions as imply, That inſtead of any Support or Comfort, they find nothing but Miſeries and Afflictions. The *Septuagint* render the latter Part of the Verſe, *He hath fed me with Aſhes*, i. e. we fare as hard as thoſe who feed upon Bread baked in Aſhes, whoſe Teeth are in Danger of being broke with Grits and Stones: Compare *Pſ.* cii. 9. *Job* vi. 7.

It is good for a Man that he bear the Yoke in his Youth] It is good to be inured betimes, to bear thoſe uſeful Reſtraints which ariſe from a Senſe of the Duty we owe to God, and the Obedience we ought to pay to his Laws.

To cruſh under his Feet all the Priſoners of the Earth — the Lord approveth not] As God takes no Pleaſure in oppreſſing the Poor and Helpleſs, ſo neither will he

suffer any Men to escape unpunished, that are guilty of such Acts of Injustice and Cruelty, who never consider that all the Wrongs they do are committed in the Sight of the Supreme Judge of the World; and tho' at present he thinks fit to prosper such Oppressors, the *Chaldeans* in particular, yet in due Time he will call them to a severe Account for their Wickedness.

Who is he that saith, and it comes to pass, when the Lord commandeth it not?] The King of *Babylon*, and such haughty Tyrants, may boast of their Power, as if it were equal to Omnipotence itself: But still It's God's Prerogative to bring to pass whatever he pleases, without any Let or Impediment, only by speaking or declaring his Purpose that the Thing should be done, as he did at the Beginning of the Creation: See *Ps.* xxxiii. 7. and ever since nothing is brought to pass, but according to his *determinate Counsel and Foreknowledge*: Who as he makes Man the Instrument of his Vengeance, so he can restrain their Cruelty whenever he thinks fit.

Wherefore doth a Man complain, a living Man for the Punishment of his Sins?] If we consider God's Afflictions as a just Reward of our evil Deeds, this will prevent all Murmuring or Repining against Providence; especially as long as Men are on this Side the Grave, they ought to be thankful for having an Opportunity given them for Repentance.

They have cut off my Life in the Dungeon, and cast a Stone upon me] I was not only sequestered from all human Society like a dead Man, see Ver. 6. but in apparent Danger of losing my Life in the Dungeon: See *Jer.* xxxvii. 24. xxxviii. 9, 10. And their laying a Stone upon the Entrance of that dark Cavern, resembled the burying me alive: Compare *Dan.* vi. 17. *Matt.* xxvii. 60.

CHAP. IV.

The Prophet treats of the same Subject as in the two first Chapters, and uses the same Metre.

Ver. 1. HOW is the gold become dim? *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. 2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! 3 Even the sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness. 4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them. 5 They that did feed delicately, are desolate in the streets: *they that were* brought up in scarlet, embrace dunghills. 6 For the punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom, *that was* overthrown as in a moment, and no hands stayed on her. 7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire. 8 Their visage is blacker than a coal: they are not known in the streets; their skin cleaveth to their bones: it is withered, it is become like a stick. 9 *They that be* slain with the sword, are better than *they that be* slain with hunger: for these pine away, stricken through for *want of* the fruits of the field. 10 The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people. 11 The Lord hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. 12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entred into the gates of Jerusalem. 13 For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her; 14 They have wandred *as* blind *men* in the streets, they have polluted themselves with blood, so that men could not touch their garments. 15 They cried unto them, Depart ye, *it is* unclean, depart, depart, touch not, when they fled away and wandred: they said among the heathen, They shall no more sojourn there. 16 The anger of the Lord hath divided them, he will no more regard them: they respected not the persons of the priests, they favoured not the elders. 17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*. 18 They hunt our steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come. 19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness. 20 The breath of our nostrils, the anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the heathen. 21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked. 22 The punishment of thine iniquity is accomplished, O daughter of Zion, he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom, he will discover thy sins.

How is the Gold become dim, &c.] How is the Glory of the Temple obscured! The Sanctuary which was overlaid with Gold (see 2 *Chron.* iii. 8.) now lies in Ruins; and the Stones of it are not distinguished from common Rubbish! In like Manner the Priests and Levites who attended upon God's Service, and the Elders of the People, the Members of the great *Sanhedrim*, who kept their Court within the Precincts of the Temple, see *Jer.* xxxv. 4. These Persons that might be resembled to the Pillars or Corner Stones of that sacred Building, are now involved in that common Destruction with the meanest of the People: See Ver. 16. and Ch. ii. 20.

Even the Sea-monsters draw out the Breasts, &c.] Dr. *Pocock* translates the Word *Tannin*, *Jackals*, *Sea-monsters* having no Breasts. See *Mic.* i. 8. The Word *Tannin*, says *Lowth*, signifies any great Fish, as a Whale or a Crocodile: See *Isa.* xxvii. and is here very fitly rendered *Sea-monsters*. These, says the Prophet, are not so unnatural as to neglect the Care of their young ones: Whereas the Women of *Jerusalem* have been reduced to that miserable Necessity, as not only to disregard their Children, not having wherewithal to provide for themselves, but likewise to feed upon them, Ver. 4, 10.

They were more ruddy in Body than Rubies] Or, *Their Skin was clearer than Rubies*, or Pearls, as *Bochart* translates the Words. The Word *Adam*, signifies *clear*, or *transparent*, and is so to be understood, *Cant.* v. 10. where our Translation renders it *ruddy*, as it does here. Thus the *Latin* Word *purpureus* is used by *Virgil*, when he saith, *Lumenque juventæ purpureum*. *Ludolphus* renders the Words, *They were more beautiful than Pearls*; from the Sense which the Word *Adam* still retains in the *Ethiopick* Language, where it signifies

fies *beautiful*: From which Signification he ſuppoſes that the firſt Man had the Name of *Adam*.

They have wandered as blind Men in the Streets, they have polluted themſelves with Blood] When they fled for their Lives, they were like blind Men, not knowing which way to go, becauſe of the many Carcaſes which lay in the Way: Whereby they became ſtained with Blood, and ſo legally polluted: See *Numb*. xix. 16. They carried the Marks of their Sin in their Puniſhment.

They cried, Depart, depart, it is unclean, [or ye are polluted] *depart,* &c.] When they fled to ſave their Lives, they could find no ſafe Retreat, but every Body ſhunned and avoided them: And uſed the ſame Words to expreſs their Abhorrence of this Defilement of ſuch Perſons, whoſe Office it was to cleanſe and purify others, as the Lepers were obliged by the Law to cleanſe and purify themſelves, and cry *Unclean, unclean*, Levit. xiii. 45. The filthy Garments of the Prieſts were an Emblem of their filthy Minds. See *Zech*. iii. 4, 5. and called to Mind the innocent Blood which had been ſhed by their Means; ſee Ver. 13. when People ſaw their Sins thus retaliated upon them.

The Breath of our Noſtrils, the anointed of the Lord, was taken in our Pits, &c.] This Verſe ſome Expoſitors underſtand of King *Joſiah*, and thereupon ground their Opinion, that the *Lamentations* were written upon the Occaſion of his Death. But I rather conceive, ſays *Lowth*, that *Zedekiah* is here meant, of whom the Prophet ſaith, that he was taken in thoſe Toils his Enemies had laid to catch him: See *Jer*. lii. As long as he was ſafe, we had Hopes of preſerving ſome Face of Government, altho' we were carried into a foreign Country.

And ſhall make thyſelf naked] God's aſtoniſhing Judgments, often compared to Drunkenneſs, ſhall have the uſual Effect of Drunkenneſs upon thee, *viz.* That thy Nakedneſs ſhall be thereby diſcovered. The Word may be tranſlated, *Thou ſhalt be naked*: For the Conjunction *Hith-pael*, is ſometimes taken in a paſſive Senſe; as *Glaſſius* hath obſerved in his *Philologia Sacra*, P. 840. Some render the Word, *And ſhall empty thyſelf* [by Vomiting.] To this Effect of Drunkenneſs God's Judgments are compared, *Hab*. ii. 16. *Iſa*. xix. 14. eſpecially as that reſembles Men's diſgorging their Wealth and Treaſures when an Enemy overpowers them, and leaves them empty and exhauſted.

CHAP. V.

A pathetical Complaint to God of the miſerable Condition of the Jews, *with reſpect both to their temporal and ſpiritual State.*

Ver. 1. REmember, O Lord, what is come upon us: conſider and behold our reproach. 2 Our inheritance is turned to ſtrangers, our houſes to aliens. 3 We are orphans and fatherleſs, our mothers *are* as widows. 4 We have drunken our water for money, our wood is ſold unto us. 5 Our necks *are* under perſecution: we labour, *and* have no reſt. 6 We have given the hand to the Egyptians, *and* to the Aſſyrians, to be ſatisfied with bread. 7 Our fathers have ſinned and *are* not, and we have borne their iniquities. 8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand. 9 We gat our bread with *the peril* of our lives, becauſe of the ſword of the wilderneſ 10 Our ſkin was black like an oven, becauſe o the terrible famine. 11 They raviſhed the wo men in Zion, *and* the maids in the cities of J dah. 12 Princes are hanged up by their hand the faces of elders were not honoured. 13 The took the young men to grind, and the childre fell under the wood. 14 The elders have ceaſe from the gate, the young men from their muſic 15 The joy of our heart is ceaſed, our dance turned into mourning. 16 The crown is falle *from* our head: wo unto us that we have ſinne 17 For this our heart is faint, for theſe *things* o eyes are dim. 18 Becauſe of the mountain Zion, which is deſolate, the foxes walk upon i 19 Thou, O Lord, remaineſt for ever: th throne from generation to generation. 20 Whe fore doſt thou forget us for ever, *and* forſake ſo long time? 21 Turn thou us unto thee, Lord, and we ſhall be turned: renew our da as of old. 22 But thou haſt utterly rejected u thou art very wroth againſt us.

The Title of this Chapter in the *vulgar Latin Oratio Jeremiæ*, the Prayer of *Jeremiah*; but is writ in Metre as the foregoing Chapters.

We have drunken our Water for Money, our Wood ſold unto us] When our Country was in our own Poſſeſſion, we had free Uſe of Water and Wood, whi now we are forced to buy.

We have given the Hand to the Egyptians, and the Aſſyrians, &c.] We have made ourſelves Tribu ries to thoſe People: Which was done by the Ce mony of *giving the Hand*, a Form uſed when an Oa or Covenant was entered into: See *Ezek*. xvii. *Gen*. xxiv. 2. The *Jews* are often upbraided for t Alliances they made with *Egypt* and *Aſſyria*, for whi they are threatened with being forced to live there Exiles: See *Hoſ*. vii. 11. ix. 3. xii. 1. Theſe two Cou tries being the Places whither many *Jews* fled for R fuge from the Calamities which threatened them Home; the Prophecies which mention their Retu from their ſeveral Diſperſions, ſpeak of *Aſſyria* a *Egypt*, as the principal Places from whence they ſhou return. See *Iſa*. xi. 16.

Servants have ruled over us] Servants to the gr Men among the *Chaldeans*, and other Strangers, become our Maſters. See *Nehem*. v. 15.

They took our young Men to grind] To grind at Mill was the common Employment of Slaves. *Exod*. xi. 5. Such was the *Piſtrinum* among the *mans*.

The Children fell under the Wood] They made Ch dren turn the Handle of the Mill, till they fell dow for Wearineſs: So ſome explain it, with relation the former Part of the Verſe. But it may be unde ſtood of making them carry ſuch heavy Burdens Wood, that they fainted under the Load.

The Crown is fallen from our Head] All our Glo is at an End, together with the Advantages of bei thy People, and enjoying thy Preſence amongſt us, which we were diſtinguiſhed from the reſt of World. Compare *Job* xix. 9. The Crown may ſi nify both the Kingdom and Prieſthood; the *Mitre* ing ſometimes called the *Crown*. See *Zech*. vi. 11.

AN EXPOSITION OF The Prophecy of *EZEKIEL.*

The ARGUMENT.

Ezekiel *was a Prophet of the Prieſtly Order, carried away into* Babylon *with ſeveral other* Jews *in* Jehoiachin's *Captivity.* Clemens Alexandrinus *tells us, ſome thought him Contemporary with* Pythagoras, *and that they had converſed together in* Babylon. *This Opinion he rejects as inconſiſtent with the Age of* Pythagoras, *whom he ſuppoſes to have flouriſhed about the ſixty-ſecond* Olympiad, *which was near ſixty Years after* Ezekiel *was carried into* Babylon. *The late learned Biſhop of* Worceſter, *in his* Chronological Account *of* Pythagoras's *Life, ſuppoſes him born about nine Years after* Ezekiel's *coming to* Babylon, *and* Pythagoras *himſelf came to* Babylon *at eighteen Years of Age; but there is no Proof that he ever converſed with* Ezekiel. *Tho' it appears by the Teſtimony of* Hermippus, *in* Joſephus *L.* i. contra Appion, N. 22. *that he had Converſation with ſome* Jews; *and learned Men have obſerved, that there is great Reſemblance between ſeveral of his* Symbols, *and ſome of the Precepts of the* Jewiſh *Law.*

Whatever became of Pythagoras, *the Accounts of whoſe Life are very uncertain, it is certain that* Ezekiel, *being at* Babylon, *directed many of his Prophecies to his Fellow-Exiles there, who, as St.* Jerom *obſerves in his* Preface *to* Ezekiel, *repined at their Ill Fortune, and thought their Countrymen, who remained in* Judea, *in a much better Condition than themſelves. The Prophet, with regard to thoſe Circumſtances, ſets before their Eyes that terrible Scene of Calamities which God would bring upon* Judea *and* Jeruſalem, *which ſhould end in the utter Deſtruction of the City and Temple. He recounts the heinous Provocations of the* Jews, *which brought down theſe heavy Judgments upon them, in ſtrong and lively Colours; his Stile exactly anſwering the Character the* Greek Rhetoricians *give of that Part of Oratory they call* Δείνωσις; *which* Quintilian *defines to be* Oratio quæ rebus aſperis, indignis & invidioſis vim addit, *L.* vi. *C.* 3. *its Property being to aggravate Things in themſelves monſtrous and odious, and repreſent them with great Force and Efficacy of Expreſſion. For the ſame Reaſon* Rapin, *in his Treatiſe of* Eloquence, *calls* Ezekiel's *Stile* le Terrible, *as having ſomething in it that ſtrikes the Reader with an holy Dread and Aſtoniſhment.*

Joſephus *divides this Prophecy into two Books; but it is generally ſuppoſed, that he took that Part of the Prophecy which contains a Deſcription of the Temple, beginning at the* xlth *Chapter, for a diſtinct Book from the reſt, as treating altogether of a different Subject.*

St. Jerom *hath more than once obſerved, that the Beginning and latter Part of this Prophecy is more than ordinary difficult and obſcure, and may juſtly be reckoned among the* Δυσνοητὰ, *or Things in Scripture which are* hard to be underſtood. *To contribute what I could to the clearing of theſe Difficulties, I have, with the Aſſiſtance of Mr.* Lowth, *introduced into the following* Expoſition, *whatever is for the Purpoſe of that elaborate Work of* Villalpandus, *a Book which is in very few Hands; and in the later Obſervations of* Bernardus L'Amy, *in his learned Book* de Tabernaculo Fœderis.

CHAP. I.

God's glorious Appearance to Ezekiel, *upon giving him his Commiſſion for executing the Prophetical Office.*

Ver. 1. NOW it came to paſs in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, (as I *was* among the captives by the river of Chebar) *that* the heavens were opened, and I ſaw viſions of God. 2 In the fifth *day* of the month, (which *was* the fifth year of king Jehoiachins captivity) 3 The word of the Lord came expreſly unto Ezekiel the prieſt, the ſon of Buzi, in the land of the Chaldeans, by the river Chebar, and the hand of the Lord was there upon him. 4 And I looked, and behold, a whirl-wind came out of the north, a great cloud, and a fire infolding itſelf, and a brightneſs *was* about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire. 5 Alſo out of the midſt thereof *came* the likeneſs of four living creatures. And this *was* their appearance, They had the likeneſs of a man. 6 And every one had four faces, and every one had four wings. 7 And their feet *were* ſtraight feet, and the ſole of their feet *was* like the ſole of a calves foot, and they ſparkled like the colour of burniſhed braſs. 8 And *they had* the hands of a man under their wings on their four ſides, and they four had their

faces and their wings. 9 Their wings *were* joyned one to another; they turned not when they went, they went every one ſtraight forward. 10 As for the likeneſs of their faces, they four had the face of a man, and the face of a lion on the right ſide, and they four had the face of an ox on the left ſide: they four alſo had the face of an eagle. 11 Thus *were* their faces: and their wings *were* ſtretched upward, two *wings* of every one *were* joyned one to another, and two covered their bodies, 12 And they went every one ſtraight forward: whither the ſpirit was to go, they went: *and* they turned not when they went. 13 As for the likeneſs of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps; it went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning. 14 And the living creatures ran, and returned as the appearance of a flaſh of lightning. 15 Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces, 16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeneſs, and their appearance and their work *was* as it were a wheel in the middle of a wheel. 17 When they went they went upon their four ſides: *and* they returned not when they went. 18 As for their rings, they were ſo high that they were dreadful, and their rings *were* full of eyes round about them four. 19 And when the living creatures went, the wheels went by them: and when the living creatures were lift up from the earth, the wheels were lift up. 20 Whitherſoever the ſpirit *was* to go, they went, thither *was their* ſpirit to go, and the wheels were lifted up over againſt them: for the ſpirit of the living creature *was* in the wheels. 21 When *thoſe* went, *theſe* went; and when thoſe ſtood, *theſe* ſtood; and when thoſe were lifted up from the earth, the wheels were lifted up over againſt them: for the ſpirit of the living creatures *was* in the wheels. 22 And the likeneſs of the firmament upon the heads of the living creature, *was* as the colour of the terrible cryſtal, ſtretched forth over their heads above. 23 And under the firmament *were* their wings ſtraight, the one toward the other; every one had two, which covered on this ſide, and every one had two, which covered on that ſide their bodies. 24 And when they went, I heard the noiſe of their wings, like the noiſe of great waters, as the voice of the Almighty, the voice of ſpeech as the noiſe of an hoſt: when they ſtood, they let down their wings. 25 And there was a voice from the firmament, that *was* over their heads, when they ſtood, *and* had let down their wings, 26 And above the firmament, that *was* over their heads, *was* the likeneſs of a throne, as the appearance of a ſapphire-ſtone, and upon the likeneſs of the throne *was* the likeneſs as the appearance of a man above upon it. 27 And I ſaw as the colour of amber, as the appearance of fire round about within it: from the appearance of his loyns even upward, and from the appearance of his loyns even downward, I ſaw as it were the appearance of fire, and it *had* brightneſs round about. 28 As the appearance of the bow that is in the cloud in the day of rain, ſo *was* the appearance of the brightneſs round about. This *was* the appearance of the likeneſs of the glory of the Lord, and when I ſaw *it*, I fell upon my face, and I heard a voice of one that ſpake.

In the thirtieth Year] It is a great Queſtion from whence this Computation of Time commences. The moſt probable Anſwers are; firſt, that of *Scaliger*, who ſuppoſes this *thirtieth Year* to be meant of the Years of *Nebupolaſſar*'s Reign; who, as he tells us from *Beroſus*, reigned twenty nine Years compleat. So the Thirtieth Year, here mentioned, was the 1ſt Year of his Reign and Life: And is likewiſe the thirteenth Year current of his Son *Nebuchadnezzar*'s Reign, who reigned ſo many Years together with his Father.

But there is one conſiderable Objection againſt this Opinion of *Scaliger*, that according to *Beroſus*'s Account, *Nebupolaſſar* reigned only Twenty-one Years. Which is the ſame Number of Years aſſigned *Nebupolaſſar* in the *Æra Nabonaſſari*, and agrees better with *Beroſus*'s own Story, *viz.* that when he had committed the Command of his Army to his Son, and ſent him on an Expedition to *Syria* and *Phœnicia* he died a ſhort Time after.

Villalpandus in like Manner, makes his Computation to commence from the Beginning of *Nabopolaſſar*'s Reign. He allows the nineteen Years for his Reign diſtinct from that of his Son, and ſuppoſes *Nebuchadnezzar* to reign two Years with his Father; which indeed agrees with the Scripture Computation: See Note on *Jer.* xxv. 1. But, according to that very Account, the fifth Year of *Jehoiachin*'s Captivity will be co-incident with the thirteenth Year of *Nebuchadnezzar*'s Reign; for the nineteenth Year of the ſame Reign is aſſigned for the Deſtruction of *Jeruſalem*, *Jer.* lii. 12. which was about ſix Years afterwards. So this Computation will make *Jehoiachin*'s Captivity to have happened not in the thirtieth, but in the third or ſecond Year, reckoning from the Beginning of *Nebupolaſſar*'s Reign.

A probable Anſwer to this Difficulty, is that which the *Chaldee Paraphraſt*, Archbiſhop *Uſher*, *A. M.* 34[illegible] Dr. *Prideaux*, and other learned Men follow, *viz.* that theſe thirty Years are to be reckoned from the Time when *Joſiah* and all the People of *Judah* enter'd into that ſolemn Covenant mentioned 2 *Kings* xxii. 3. which was in the 18th Year of *Joſiah*; from which Time the ſame learned Writers compute the ſeventy Years of *Judah*'s Tranſgreſſion, mentioned Ch. iv. 6.

Which was in the fifth Year of Jehoiachin's Captivity] This was co-incident with the thirteenth Year of *Nebuchadnezzar*'s Reign: For *Jehoiachin* was carried Captive in the eighth Year of his Reign. See 2 *Kings* xxiv. 12. The *Hebrew* Writers uſe ſeveral Computations of the Beginning of the *Babyloniſh* Captivity. See *Jer.* xxv. 11. That under *Jehoiachin* where *Ezekiel* was made a Captive, is the Computation always follows in the ſucceeding Parts of his Prophecy. See Ch. viii. 1. xx. 1. xxix. 1, 17. xxxi. 1. xxxiii. 1. xl. 1.

And I looked, and behold a Whirlwind came out of the North] God's Anger and Judgments are often compared to a Whirlwind. See *Iſa.* xxi. 1. *Jer.* xxiii. 19. xxv. 32. *Pſ.* lviii. 9. It is deſcribed here as coming out of the North, becauſe of the Northerly Situation of *Babylon* with reſpect to *Judea*. Compare *Jer.* i. 13. iv. 6. vi. 1. and Ch. xlvi. 3. of *this* Prophecy.

A great Cloud, and a great Fire infolding itſelf, and a Brightneſs was about it] The Divine Preſence is uſually deſcribed in Scripture, as a bright Light, or a flaming Fire breaking out of a thick Cloud. See *Pſ.* xviii. 2. l. 3. xcviii. 2, 3. God alſo is deſcribed as a *conſuming Fire*, when he comes to execute his Judgment upon Sinners, *Deut.* iv. 24. Compare Ver. 1. of this Chapter. Fire infolding itſelf, is the ſame as appearing in Folds, like one Wreath within another.

And out of the midſt thereof as the Colour of Amber] Compare Ch. viii. 2. Fire reſembles the Colour of Amber

ber, especially the lower Parts of it. So in that Vision of Christ, described *Rev.* i. 13, *&c.* 'tis said Ver. 15. that *his Feet*, or lower Parts, *were like unto fine Brass*, or rather unto *Amber*, as Dr. *Hammond* rightly explains the Word Χαλκολίβανον.

Also out of the Midst thereof came the Likeness of four living Creatures] Compare *Rev.* iv. 6. where our *English* Translation improperly renders the Word Ζῶα *Beasts*; whereas it should be render'd *living Creatures*, the better to distinguish them from the *Antichristian Beast*, always expressed in that Book by Θηρίον. These living Creatures were four Cherubims, that carried or supported God's Throne in the following Vision: It may be in Allusion to the Triumphant Chariots of the Eastern Kings, which were drawn by several Sorts of Beasts; the Cherubims as they are placed in the Temple, being called God's *Chariot*, 1 Chron. xxviii. 18.

And every one had four Faces] Of a Man, of a Lion, of an Ox, and of an Eagle, Ver. 10. each of them resembled the Cherubims which over-shadowed the Mercy-Seat in the Temple: See Ch. x. 20. The *Jewish* Tabernacle was a *Pattern* of heavenly Things, *Heb.* viii. 5. *Wisd.* ix. 8. and the Encampment of the Twelve Tribes about the Tabernacle in the Wilderness, was a Representation of the Angelical Ministry about the Throne of God in Heaven. So there is an Analogy between the Cherubims, as they attended the Divine Presence in the Holiest of all, and as here described in a Figure of their Heavenly Ministry, and the Body of the *Jewish* Nation placed round about the Tabernacle, and divided into four Standards, and a several Ensign allotted to each Standard, as you may read *Numb.* ii. 3, 10, 18, 25. What those Ensigns were, that Text does not express; but the *Jewish* Writers unanimously maintain, that they were a Lion for the Tribe of *Judah*, an Ox for the Tribe of *Ephraim*, a Man for the Tribe of *Reuben*, and an Eagle for the Tribe of *Dan*; under which Variety each of these four Cherubims is here represented: Compare *Rev.* iv. 6. in that Text the *four living Creatures* denote some Part of the Christian Church, as appears by comparing that Place with *Rev.* v. 8, 9. Here likewise may be an Allusion to the four Cherubims in *Solomon*'s Temple; for he places two others of larger Dimensions; one on each Side of the Ark, and of the two Cherubims, which *Moses* had placed in the Tabernacle: Compare 1 *Kings* vi. 24. with *Exod.* xxv. 17, 20.

And their Feet were straight Feet] Like a Man's, without such a middle Joint as Beasts have, the Use of which is to secure them against Weariness, to denote their Steadiness and Resolution in executing all God's Commands.

The Sole of their Feet were like the Sole of a Calf's Foot] A Creature remarkable for its treading firm and sure. These living Creatures are a Sort of Hieroglyphicks made up of several Shapes, but yet they resembled most that of an Ox or a Calf; and therefore were called *Cherubims*, that Word signifying an Ox; in which Sense it is taken, Ch. x. 14. of this Prophecy, where the *Face of a Cherub* is equivalent to the *Face of an Ox*; at the 10th Verse of this Chapter.

And sparkled like the Colour of burnished Brass] Compare *Dan.* x. 6. *Rev.* i. 15. The Appearance of their Feet was bright and flaming. See Ver. 13. and *Ps.* civ. 4. The *Seraphims* have that Name from their bright burning Colour.

They had the Hands of a Man under their Wings] Compare Ch. x. 8. *Isa.* vi. 6. This denotes the Prudence and Dexterity of their Management: The Hand being peculiar to Mankind among all living Creatures, and the chief Instrument of all Artificial Operations.

They turned not when they went] They needed not to turn their Bodies, that their Faces might stand the Way they were to go; for go which they would, they had a Face that looked that Way. This signifies that nothing ever diverted them from fulfilling God's Commands. See Ch. x. 11. where these living Creatures are represented as coming near to a square Figure, which is equal on all Sides, the Emblem of Firmness and Constancy.

They four had the Face of a Man, and of a Lion on the right Side, &c.] *Grotius* and *Villalpandus* by the Word *Face* understand the Shape and Appearance, and explain the Words to this Sense: That these living Creatures were like a Man with respect to their Visage, or their Upper Parts; they resembled a Lion with respect to their back Parts; their Wings were like the Wings of an Eagle, and their Feet like those of an Ox. But this Exposition does not well agree with what is here said, that the Face of the Lion was on the Right Side, and that of the Ox on the Left; or, as *Castellio* translates it, and I think, says *Lowth*, to a better and clearer Sense, *That the Face of the Man and the Lion were on the Right Side, and the Face of the Ox and the Eagle on the Left.* And by comparing the several Parts of this Description, their Figure may rather be concluded to be Quadruple; and as the Wheels were made to turn every Way, so the living Creatures could move toward any Point without turning about: To signify the Stedfastness of their Motions and Purposes. Compare Ver. 15, 19, 20. of this Chapter, with Ch. x. 11, *&c.*

Their Wings were stretched upwards] In a Posture of flying, to shew their Readiness to execute God's Commands: Compare Ver. 24. with Ch. x. 16. or they were stretched to cover their Faces, as the *Seraphims* are represented, *Isa.* vi. 2. Compare Ver. 23. of this Chapter. Some translate the former Part of the Verse thus: *Their Face and their Wings were stretched upward*, to denote a Posture of Attention, and as if *they were hearkening to the Voice of God's Word*, as the Angels are represented, *Ps.* ciii. 20.

But to avoid too great a Prolixity in the minute Explanation of the several Particulars in this Vision, I shall give a summary Exposition of the Whole in the Words of Mr. *Stackhouse*. The *Rabbins*, says he, calls this Chapter *a Description of the Chariot*; which is so very intricate and abstruse, that they would not permit it to be read by any, until they were arrived at the Age of thirty. The Design of the Prophet is, to represent the great and glorious Appearance of God, coming to give him Instructions in the Management of his prophetick Office; and to this Purpose he makes use of *Images*, foreign indeed to our Manner of Writing, but what are all significant, and full of Majesty. He seats himself on a radiant Throne, supported by *Cherubims*, moved by *Wheels* of an uncommon Make, covered with the Canopy of Heaven, and encircled with the Rainbow; and, tho' in the Description of the *Cherubims* and *Wheels*, there may be something not so agreeable to our Way of Thinking, yet we are not to suppose, but that, in the Whole, it was adapted to the Age wherein the Prophet wrote, and in each Part perhaps did include an excellent *Moral.* Angels, of what Rank or Denomination soever, are all *ministring Spirits*, and the Instruments of God's Providence in the Government of the World; and therefore are represented here as *supporting his Throne*, and, in Allusion very likely to the *Triumphal* Chariots of *Eastern* Princes, which are drawn by several Sorts of Beasts, they are said *every one to have four Faces.* Their Wings denote their Readiness and Alacrity; their Eyes, their Sagacity and Vigilance; their Hands, their Prudence and Dexterity; their Feet, their Steadiness and Resolution in performing the Divine Commands; and *the Noise of their Wings, when they went*, expressed the Terribleness of the Judgments, which they were to execute upon *Jerusalem*, and all the *Jewish* Nation.

And, in like Manner, *the Make* and *Fashion* of the *Wheels*, which these *Cherubims* actuate, shews, that all the Ways of Providence are uniform, and subservient to each other; as their *going perpetually forward* intimates, that Providence does nothing in vain, but always accomplishes its Designs. The Largeness of the Rings, or Circumference of the Wheels, denotes the vast Compass of Providence, *which reacheth from one End to another mightily*, Wisd. viii. 1, 18. Their being *full of Eyes* implies, that the Motions of Providence are directed

directed by unerring Wisdom; and their *moving*, when the *Cherubims moved*, seems to demonstrate, with what Readiness and Alacrity all the Instruments of Providence do concur in carrying on his great Designs. Thus full of Instruction is every little *Symbol* in this Description! And therefore it is doing Injustice to the Character of the Prophet, to find Fault with his *Images*, because they agree not with the present *Mode*, or to censure his Writings, before we understand them.

CHAP. II.

Ezekiel's Commission for executing his Prophetical Office, and the Instructions given him for the Discharge of it.

Ver. 1. AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. 2 And the Spirit entred into me, when he spake unto me, and set me upon my feet, that I heard him that spake unto me. 3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, *even* unto this very day. 4 For *they are* impudent children and stiff-hearted: I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God. 5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house) yet shall know that there hath been a prophet among them. 6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. 7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they *are* most rebellious. 8 But thou, son of man, hear what I say unto thee, Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. 9 And when I looked, Behold, an hand *was* sent unto me, and lo, a roll of a book *was* therein. 10 And he spread it before me, and it *was* written within and without, and *there was* written therein lamentations, and mourning, and wo.

And he said unto me, Son of Man] This Expression is commonly understood to signify the same with a common and ordinary Man, as it is usually expounded in that Text, *Ps.* viii. 4. *What is Man that thou art mindful of him, or the Son of Man that thou visitest him?* So here most Commentators understand it as applied to the Prophet, to put him in Mind of his Frailty and Mortality, and of the infinite Distance between God and Man. In which Sense it is supposed to be taken when spoken of *Christ* in the *New Testament*, implying his great Humility in assuming our Nature, and appearing no otherwise than an ordinary Man: And so the *Hebrew* Phrase *Ben Adam* is plainly used, when it is opposed to *Ben Ish*; and is rightly translated *Men of low Degree*, or *mean Men*, Ps. lxix. 2. *Isa.* ii. 9.

But some Criticks have observed, that the Phrase *Son of Man*, is likewise taken for a Man of Dignity or Character, as in *Ps.* lxxx. 17. *The Man of thy Right Hand, and the Son of Man whom thou madest so strong for thyself.* And *Ps.* cxlvi. 3. *Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help.* And there is no Incongruity in supposing that *Christ* himself may be called the *Son of Man*, by way of Eminence, as a Title denoting him to be that Great Person whom God promised to raise up to be *a Prince and a Saviour* of his People. And so the Title of the *Son of Man* may be given to the Prophet in the Text as one set a Part for the Prophetical Office. In like Manner as *Daniel* is called *Son of Man*, Ch. viii. 17. who in the next Chapters hath the Title of a *Man greatly beloved*, Ch. ix. 23. x. 11.

Though Briars and Thorns be with thee] Such a study to vex and torment thee: Compare *Mic.* vii. 4. The Prophets often denote the Wicked by Briars and Thorns. See *Isa.* ix. 18.

Open thy Mouth, and eat what I give thee] The Knowledge of Divine Truths is often expressed by the Metaphors of bodily Food and Nourishment: See *Isa.* lv. 1, 2. *Josh.* vi. 27. So to eat the Words of this Prophecy, signifies to commit them to Memory, to meditate upon and digest them, *Rev.* x. 10.

Behold, an Hand was sent unto me, &c.] I saw the Hand stretched out toward me as from that Divine Person who appeared to me in the Shape of a Man, Ch. i. 26. Compare Ch. viii. 3. *Jer.* i. 9. *Dan.* x. 16.

CHAP. III.

The Prophet hath more particular Instructions given him for the Discharge of his Office; and is encouraged to undertake it by a Promise of God's especial Assistance.

Ver. 1. MOreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. 2 So I opened my mouth, and he caused me to eat that roll. 3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*, and it was in my mouth as honey for sweetness. 4 And he said unto me, Son of man, go get thee unto the house of Israel, and speak with my words unto them. 5 For thou *art* not sent to a people of a strange speech, and of an hard language, *but* to the house of Israel: 6 Not to many people of a strange speech, and of an hard language, whose words thou canst not understand: surely, had I sent thee to them, they would have hearkened unto thee. 7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hard-hearted. 8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. 9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house. 10 Moreover, he said unto me, Son of man, all my words that I shall speak unto thee, receive in thine heart, and hear with thine ears. 11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God, whether they will hear, or whether they will forbear. 12 Then the Spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the Lord from his place. 13 *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. 14 So the Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me. 15 Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. 16 And it came

pass at the end of seven days, that the word of the Lord came unto me, saying, 17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. 18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life: the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. 20 Again, when a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembred; but his blood will I require at thine hand. 21 Nevertheless, if thou warn the righteous *man*, that the righteous sin not and he doth not sin; he shall surely live, because he is warned: also thou hast delivered thy soul. 22 And the hand of the Lord was there upon me, and he said unto me, Arise, go forth into the plain, and I will there talk with thee. 23 Then I arose, and went forth into the plain, and behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar; and I fell on my face. 24 Then the Spirit entred into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. 25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them. 26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they *are* a rebellious house. 27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

Eat this Roll — so I opened my Mouth] I readily complied with God's Command, which this Vision figuratively expressed: Compare *Jer.* xxv. 17.

Cause thy Belly to swell, and fill thy Bowels with this Roll] The Belly often signifies in Scripture the *Mind*, or secret Thoughts: See *Job* xxii. 18. *Prov.* xviii. 8. xx. 27. *John* vii. 38. So here the Expressions denote the laying up this Prophecy in his Memory: See Ver. 10. and the Note on Ch. ii. 8.

It was in my Mouth as Honey for Sweetness] I took Delight in having God's secret Counsels communicated to me, and in delivering his Commands to my Brethren; and was pleased with the Hopes of being an Instrument of their Conversion, and the Amendment of some of them: But yet this Pleasure was afterwards very much allayed by the heavy Tidings I was to be the Messenger of, and the ill Treatment I was to expect. See Ver. 14. Compare *Jer.* xv. 16, 17. *Rev.* x. 10.

Then I came to them of the Captivity of Telabib, that dwelt by the River of Chebar] These seem to be a distinct Colony of Captives from those that are mentioned Ch. i. 3. See Ver. 23. of this Chapter. The King of *Babylon* carried away the *Jews* by several Captivities; some in the first Year of his Reign, *Dan.* i. 1. some in the seventh, *Jer.* lii. 28. Then followed *Jehoiachin*'s Captivity in the eighth Year of *Nebuchadnezzar*, 2 Kings xxiv. 12. when *Ezekiel* himself was carried Captive.

And thou givest him not Warning, &c.] We are to distinguish a Prophet's immediate Commission to go to any particular Person in God's Name, from such a general Charge to inform others of their Duty, which is incumbent upon all Pastors and Teachers. These latter can only give Men general Warnings, unless where they have received such Informations as are a sufficient Ground for a particular Reproof.

As the Glory which I saw by the River Chebar] This part of the River seems distant from that Place where the former Vision was shewed him; compare Ver. 15. with Ch. i. 3. *Then the Spirit entered into me, and set me upon my Feet, and spake with me.* The Words are literally to be translated thus: *Then the Spirit entred into me, and set me upon my Feet; and he spake unto me.* For the last Verb is in the *Masculine* Gender, and in the two former in the *Feminine*. In like Manner the 5th Verse of the xith Chapter should be read, *And the Spirit of the Lord fell upon me, and he said unto me.* The Spirit or Power of God which the Prophet felt within him, (called likewise *the Hand of the Lord*, Ver. 14. and 22 of this Chapter, and Ch. viii. 1.) being distinguished here from the Divine Glory or *Shechinah*, which the Prophet saw, as it is very plainly Ch. ii. 2. *And the Spirit entred into me, when HE spake unto me.*

Thou shalt be dumb, and shalt not be to them a Reprover] *Ezekiel*'s Dumbness might proceed from two Causes: Excess of Grief, as we read Ver. 15. of this Chapter, that he *remained astonished seven Days*: Wherein he was a Type or Figure of the Condition of the *Jews*, when they were to be *astonied one with another*: Ch. iv. 17. Another Cause of his Silence might be by way of Reproof to them for disbelieving what he had before delivered by the Commands of God. And because they regarded not the Words which God commanded him to speak to them, he was directed to instruct them only by Signs, such as are those Emblems of the Siege contained in the next Chapter.

CHAP. IV.

Under the Emblem of a Siege, is shewed the Miseries the Jews *shall suffer when the City is besieged: And by the Prophet's lying on his right and left Side a certain Number of Days, is declared of how long Continuance those Sins were which God did visit upon that People.*

Ver. 1. THOU also son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem; 2 And lay siege against it, and build a fort against it, and cast a mount against it: set the camp also against it, and set *battering* rams against it round about. 3 Moreover, take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city, and set thy face against it, and it shall be besieged, and thou shalt lay siege against it: this *shall be* a sign to the house of Israel. 4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. 5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. 6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. 7 Therefore thou shalt set thy face toward the siege of Jerusalem,

and thine arm *ſhall be* uncovered, and thou ſhalt prophecy againſt it. 8 And behold, I will lay hands upon thee, and thou ſhalt not turn thee from one ſide to another, till thou haſt ended the days of thy ſiege. 9 Take thou alſo unto thee, wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of the days that thou ſhalt lie upon thy ſide: three hundred and ninety days ſhalt thou eat thereof. 10 And thy meat which thou ſhalt eat, *ſhall be* by weight twenty ſhekels a day: from time to time ſhalt thou eat it. 11 Thou ſhalt drink alſo water by meaſure, the ſixth part of an hin: from time to time ſhalt thou drink. 12 And thou ſhalt eat it *as* barley cakes, and thou ſhalt bake it with dung that cometh out of man in their ſight. 13 And the Lord ſaid, Even thus ſhall the children of Iſrael eat their defiled bread among the Gentiles, whither I will drive them. 14 Then ſaid I, Ah Lord God, behold, my ſoul hath not been polluted: for from my youth up even till now, have I not eaten of that which dieth of itſelf, or is torn in pieces, neither came there abominable fleſh into my mouth. 15 Then he ſaid unto me, Lo, I have given thee cows dung for mans dung, and thou ſhalt prepare thy bread therewith. 16 Moreover, he ſaid unto me, Son of man, behold, I will break the ſtaff of bread in Jeruſalem, and they ſhall eat bread by weight, and with care, and they ſhall drink water by meaſure, and with aſtoniſhment. 17 That they may want bread and water, and be aſtonied one with another, and conſume away for their iniquity.

Take thee a Tile and lay it before thee] The Prophets often foreſhew impending Judgments by ſignificative Emblems, being of greater Force and Efficacy than Words. Thus the Pourtraiture of the *Fort*, the *Mount*, the *battering Rams* againſt it, are ſo very like to what happen'd at the Siege, that we can hardly forbear preſuming, that the whole Narration is literal, or that the Prophet did really draw a Sketch of the Siege of the City, as God commanded him. For ſince it was a Practice ſometimes among the beſt of *Orators* to repreſent, in a Picture, the particular Thing they were to ſpeak to, thereby to gain the readier Attention of their Hearers, why ſhould it be thought inconſiſtent with the Character of a Prophet, or any Diminution of his Diſcretion or Gravity, to do the ſame Thing, in order to gain the ſame End? And they that ſuppoſe the Emblem here made uſe of to be below the Dignity of the Prophetical Office, may as well accuſe *Archimedes* of Folly, for making Lines in the Duſt.

Lie alſo on thy left Side] Mr. *Stackhouſe* obſerves, that ſeveral Things which the Prophets ſet down as *Matters of Fact*, might not be actually done, but only repreſented as done, to make the more lively Impreſſion upon their Readers and Hearers. Nay, there are ſeveral Commands, which God gives *Ezekiel* in particular, ſuch as *lying for* 390 *Days on one Side*, (which was next to a Thing impoſſible) *his baking his Bread with Man's Dung* (which was a Thing unſeemly) and his *ſhaving his Head and Beard* (which, as he was a Prieſt, was a Thing expreſsly forbidden him) that the Prophet is never once ſaid to have perform'd, nor were they indeed given him with an Intent that he ſhould perform them, but only relate them to the People, and ſo make them *Signs unto the Houſe of Iſrael*, i. e. either *Reſemblances* of Things paſt, or *Prognoſtications* of Things to come.

St. *Peter*, we may obſerve, was commanded, in his Viſion, to do what he never did; *Riſe, Peter, kill and eat*: Nay, by his Reply it appears, that himſe did not think that he was any Ways bound to obe the Command; *Not ſo, Lord; for I have never eat any Thing that is common or unclean.* And yet the U which he made of this *Viſion*, was, to report to th Church as a Sign, or emblematical Indication of God having accepted the *Gentiles* into the *Goſpel-Terms* Salvation. And, in like Manner, when *Ezekiel*, his Viſion, receiv'd the Command of *ſhaving his He and his Face*, his Anſwer might have been in St. P ter's ſtrain, *Not ſo, Lord*, for, by the Law I am fo bidden *to make Baldneſs upon my Head, or to ſhave the Corner of my Beard*; and yet he might relate th Viſion to the People, the better to enforce the Threat which God had authoriz'd him to denounce agai *Jeruſalem. Therefore thus ſaith the Lord God, beh I, even I am againſt thee, and will execute Judgmen in the Midſt of thee, in the Sight of the Nations; a I will do in thee, that which I have not done, a whereunto I will not do any more the like, becauſe of thy Abominations*, Ezek. v. 8, 9.

Three hundred aud ninety Days] That is, accordi to the Prophetick Account, three hundred and nine Years. The moſt probable Computation of this Tim ſays *Lowth*, is, to date its Beginning from *Jeroboa* firſt ſetting up the idolatrous Worſhip of the gold Calves, the laſt Captivity of the *Jews*, in the twent third Year of *Nebuchadnezzar*'s Reign: See *Jer.* 30. This ſeems to have made an entire Riddance the Natives of the Land, and conſequently to be finiſhing Stroke of the *Jewiſh* Captivity. Both *Jud* and *Iſrael* being both now entirely carried away, whe as before that Time many of the ten Tribes lived their own Habitations. See 2 *Chron.* xxix. 14. xxxi. 18. xxxii. 33. *Ezra* vi. 17.

Thou ſhalt bear the Iniquity of the Houſe of Jud forty Days] That is, forty Years: This Series of Ti may probably be computed from the eighteenth Ye of *Joſiah*, at which Time the King and People ente into a ſolemn Covenant to ſerve and worſhip God; that the Idolatry they were afterward Guilty of, ceived a new Aggravation, as being a Breach of t ſolemn Covenant, the greater Part of the People ing ſtill idolatrous in their Hearts: See *Jer.* iii. 6— The *thirtieth Year*, mentioned in the Beginning this Prophecy, is ſuppoſed to take its Date from t eighteenth Year of *Joſiah*; which makes it probab that the Prophet refers to the ſame *Æra* in this Place.

Scaliger and ſome others begin theſe forty Years fro *Jeremiah*'s Miſſion as a Prophet, which was in t 13th Year of *Joſiah*, from which Time till the E Year of *Zedekiah*, when the City and Temple we deſtroyed, is juſt forty Years. The Biſhop of *Lic field* and *Coventry*, in his *Defence of Chriſtianity*, e plains the *forty Days of Judah's Tranſgreſſion*, of t Years wherein *Judah* had exceeded *Iſrael* in Idolat under the Reign of *Manaſſes*. The Sins committed that Time filled up the Meaſure of *Judah*'s Tranſgre ſions. See 2 *Kings* xxi. 11, 12, 13. xxiii. 26. xxiv. *Jer.* xv. 4.

Till thou haſt ended the Days of thy Siege] The thr hundred and ninety Days mentioned Ver. 5. and were deſigned not only to ſignify the Years of *Iſrae* Sin, but the Continuance of the Siege of *Jeruſale* That Siege laſted, from the Beginning to the Endi of it, ſeventeen Months, as appears from 2 *Kings* x 1—4. But the King of *Egypt* coming to relieve t City was the Occaſion of raiſing the Siege for ſo Time, as appears from *Jer.* xxxvii. 3. So that it m reaſonably be gathered from the Authority of the T joined to the Circumſtances of the Story, that Siege laſted about thirteen Months, or 390 Days: A. B. *Uſher*'s *Annals*, *ad A. M.* 3415.

And the Meat which thou ſhalt eat ſhall be by Weig twenty Shekels a Day] In Sieges 'tis common to fi every one to a certain Allowance, by which Mea they can gueſs how long their Proviſions will l Twenty Shekels is but ten Ounces, a ſhort Allowa for a Day's Suſtenance: See Ver. 16. and *Jerem* xxxvii. 21.

upon them, and I will be comforted: and they ſhall know that I the Lord have ſpoken *it* in my zeal, when I have accompliſhed my fury in them. 14 Moreover, I will make thee waſte, and a reproach among the nations that *are* round about thee, in the ſight of all that paſs by. 15 So it ſhall be a reproach and a taunt, an inſtruction and aſtoniſhment to the nations that *are* round about thee, when I ſhall execute judgments in thee in anger and in fury, and in furious rebukes: I the Lord have ſpoken *it*. 16 When I ſhall ſend upon them, the evil arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and will break your ſtaff of bread. 17 So will I ſend upon you famine and evil beaſts, and they ſhall bereave thee; and peſtilence and blood ſhall paſs through thee, and I will bring the ſword upon thee: I the Lord have ſpoken *it*.

The Sixth Part of an Hin] Which is ſomething more than a Pint and a half of our Meaſure. See Biſhop *Cumberland*'s Account of *Jewiſh Weights and Meaſures*.

Even thus ſhall the Children of Iſrael eat their defiled Bread among the Gentiles] Their Circumſtances in their Captivity ſhall not permit them to obſerve the Rules of their Law relating to unclean Meats, and they ſhall be conſtrained to partake of Meats, Part of which hath been offered to Idols. Compare *Hoſ.* ix. 1. Bread is often uſed in the *Hebrew* for all Sorts of Food: See *Gen.* xliii. 31.

CHAP. V.

The Prophet is commanded to ſhave his Hair, and then conſume it, to ſignify thereby God's Judgment upon Jeruſalem *for her repeated Provocations, by Famine, Sword and Diſperſion.*

Ver. 1. AND thou, ſon of man, take thee a ſharp knife, take thee a barbers raſor, and cauſe *it* to paſs upon thine head, and upon thy beard; then take thee balances to weigh, and divide the hair. 2 Thou ſhalt burn with fire a third part in the midſt of the city, when the days of the ſiege are fulfilled; and thou ſhalt take a third part, *and* ſmite about it with a knife; and a third part thou ſhalt ſcatter in the wind, and I will draw out a ſword after them. 3 Thou ſhalt alſo take thereof a few in number, and bind them in thy ſkirts. 4 Then take of them again, and caſt them into the midſt of the fire, and burn them in the fire; for thereof ſhall a fire come forth into all the houſe of Iſrael. 5 Thus ſaith the Lord God, This *is* Jeruſalem: I have ſet it in the midſt of the nations and countries *that are* round about her. 6 And ſhe hath changed my judgments into wickedneſs more than the nations, and my ſtatutes more than the countries that *are* round about her: for they have refuſed my judgments, and my ſtatutes, they have not walked in them. 7 Therefore thus ſaith the Lord God, Becauſe ye multiplied more than the nations that *are* round about you, *and* have not walked in my ſtatutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you. 8 Therefore thus ſaith the Lord God, Behold I, even I *am* againſt thee, and will execute judgments in the midſt of thee, in the ſight of the nations. 9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; becauſe of all thine abominations. 10 Therefore the fathers ſhall eat the ſons in the midſt of thee, and the ſons ſhall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ſcatter into all the winds. 11 Wherefore, *as* I live, ſaith the Lord God, Surely becauſe thou haſt defiled my ſanctuary with all thy deteſtable things, and with all thine abominations, therefore will I alſo diminiſh *thee*, neither ſhall mine eye ſpare, neither will I have any pity. 12 A third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed, in the midſt of thee; and a third part ſhall fall by the ſword round about thee; and I will ſcatter a third part into all the winds, and I will draw out a ſword after them. 13 Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt

Take thee a ſharp Knife, take thee a Barber's Razor, and make it to paſs upon thy Head, and upon thy Beard] See Note upon Ver. 1. of the foregoing Chapter.

And thou ſhalt burn a third Part in the Midſt of the City] Of that Portraiture of the City which the Prophet was commanded to make, Ch. iv. 1. This ſignifies the Deſtruction of the Inhabitants within the City by Famine and Peſtilence. See Ver. 12. and Ch. vii. 12.

And thou ſhalt take a third Part, and ſmite it about with a Knife] To ſhew that a third Part of the Inhabitants ſhall be ſlain with the Sword, juſt after they have eſcaped out of the City: See Ver. 12. This was remarkably fulfilled in the Slaughter of *Zedekiah*'s Sons, and the reſt of his Retinue, *Jer.* lii. 10.

And a third Part ſhalt thou ſcatter in the Wind, and I will draw out a third Part after them] The reſt ſhall be diſperſed to all the four Winds: See Ch. vi. 8. And even my Vengeance ſhall purſue many of them in their Diſperſions, ſee Ver. 12. and compare *Lev.* xxvi. 33. *Jer.* xxiv. 10. xliv. 12. *Amos* ix. 4.

And bind them in thy Skirts] The *Hebrew* reads *in thy Wings*; to ſignify that they ſhould be placed under the Divine Protection. See *Pſ.* xci. 4. This denotes thoſe that ſhould be left in the Land under *Gedaliah*. *Jer.* xl. 5, 6.

Then take of them again, and caſt them into the Midſt of the Fire] This denotes the Conſpiracy which *Iſhmael* formed againſt *Gedaliah*, and the Calamities that followed thereupon.

For thereof ſhall come a Fire forth into all the Houſe of Iſrael] This was the Occaſion of the utter Ruin of that poor Remainder of the *Jews* that were left in their native Country. Thereupon ſome of them went down into *Egypt*, where they were all conſumed, according to *Jeremiah*'s Prophecy againſt them: See Ch. xliv. 11, *&c.* and the reſt that remained in the Land were entirely carried away Captive by *Nebuzaradan*: See *Jer.* lii. 30.

Neither have done according to the Judgments of the Nations round about you] Or rather, *According to the Manner of the Nations round about you*; as the very ſame Phraſe is tranſlated, Ch. xi. 12. You have not been ſo conſtant and zealous for the true Religion as they are in a falſe one: Compare Ch. xvi. 47. *Jer.* ii. 10, 11. *Mic.* iv. 5.

And I will draw out a Sword after them] And thereby fulfil that Threatening denounced againſt them, *Lev.* xxvi. 33. Compare likewiſe *Deut.* xxviii. 65. *Am.* ix. 4. All which Places import, that God's Anger ſhould ſtill purſue them even into the Countries whither they were baniſhed and carried Captive. This was particularly fulfilled in thoſe that went into *Egypt*: See *Jer.* xliv. 7. And it was remarkably verified in the ſeveral Perſecutions and Maſſacres they have undergone at different Times, in moſt of the Countries

of

of *Europe*, in latter Ages. Of which ſee an Account in *Baſnage's Continuation of Joſephus*.

And I will be comforted] This and the foregoing Expreſſion, (*I will cauſe my Fury to reſt upon them*, or, as the Words may be rendered, *I will cauſe my Fury toward them to reſt*) is borrowed from Men's Paſſions, who find ſome Eaſe and Reſt in their Minds upon their venting them, and bringing Offenders to condign Puniſhment. So God is deſcribed here as feeling Eaſe and Satisfaction in executing his Juſtice upon obſtinate and incorrigible Sinners. Compare Ch. xvi. 42. xxi. 17. *Iſa.* i. 24.

CHAP. VI.

The Prophet continues to denounce God's Judgments upon the Jews *for their Idolatry: But tells them that a Remnant ſhall be ſaved, and by their Afflictions ſhall be brought to a Senſe of their evil Doings.*

Ver. 1. AND the word of the Lord came unto me, ſaying, 2 Son of man, ſet thy face towards the mountains of Iſrael, and propheſy againſt them. 3 And ſay, Ye mountains of Iſrael, hear the word of the Lord God, Thus ſaith the Lord God to the mountains and to the hills, to the rivers and to the valleys, Behold, I, *even* I will bring a ſword upon you, and I will deſtroy your high places. 4 And your altars ſhall be deſolate, and your images ſhall be broken: and I will caſt down your ſlain *men* before your idols. 5 And I will lay the dead carcaſes of the children of Iſrael, before their idols, and I will ſcatter your bones round about your altars. 6 In all your dwelling places the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and your works may be aboliſhed. 7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I *am* the Lord. 8 Yet will I leave a remnant, that ye may have *ſome* that ſhall eſcape the ſword among the nations, when ye ſhall be ſcattered through the countrys. 9 And they that eſcape of you ſhall remember me among the nations, whither they ſhall be carried captives, becauſe I am broken with their whoriſh heart which hath departed from me, and with their eyes which go a whoring after their idols: and they ſhall loath themſelves for the evils which they have committed in all their abominations. 10 And they ſhall know that I *am* the Lord, *and that* I have not ſaid in vain that I would do this evil unto them. 11 Thus ſaith the Lord God, Smite with thine hand, and ſtamp with thy foot, and ſay, Alas, for all the evil abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence. 12 He that is far off ſhall die of the peſtilence, and he that is near ſhall fall by the ſword, and he that remaineth and is beſieged ſhall die by the famine: thus will I accompliſh my fury upon them. 13 Then ſhall ye know that I *am* the Lord, when their ſlain *men* ſhall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer ſweet ſavour to all their idols. 14 So will I ſtretch out my hand upon them, and make the land deſolate; yea, more deſolate than the wilderneſs *towards* Diblath, in all their habitations, and they ſhall know that I *am* the Lord.

Thus ſaith the Lord God to the Mountains and to the Hills, to the Rivers and to the Valleys] Every Part of the Country had been defiled with Idolatry. The Altars built for Idol-Worſhip were commonly placed upon Mountains and Hills: See Ch. xvi. 16, 24. *Jer.* ii. 20. iii. 6. The ſhady Valleys and River Side were likewiſe made uſe of for the ſame Purpoſe; particularly in the ſacrificing of Children. So the Prophet denounces a general Judgment againſt the whole Country.

Your Altars ſhall be deſolate, and your Images ſhall be broken] The Verſe is plainly taken from *Levit.* xxvi. 30. where *Moſes* denounces the ſame Judgments againſt the *Jews* upon their Provocations. The Word *Hammannim*, *Images*, are generally ſuppoſed to ſignify ſuch as were erected to the Honour of the Sun, and is accordingly *Sun Images* in the Margin. Compare *Chron.* xxiv. *Iſa.* xvii.

Becauſe I am broken with their whoriſh Heart] My Patience is tired out with this People's Idolatries, called in Scripture ſpiritual Whoredom. God is here introduced as ſpeaking after the Manner of Men.

Smite with thy Hand, and ſtamp with thy Foot, &c.] Join to thy Words the Geſtures which are proper to expreſs Grief and Concern at the Wickedneſs of thy People, and for their Calamities which will enſue. Compare Ch. xxi. 14. *Numb.* xxiv. 10.

CHAP. VII.

The Prophet denounces the irrevocable Judgment of Captivity, and final Deſolation upon the Jews *for their Idolatry and other heinous Sins.*

Ver. 1. MOreover the word of the Lord came unto me, ſaying, 2 Alſo thou ſon of man, thus ſaith the Lord God unto the land of Iſrael, An end, the end is come upon the four corners of the land. 3 Now *is* the end *come* upon thee, and I will ſend mine anger upon thee, and will judge thee according to thy ways, and will recompenſe upon thee all thine abominations. 4 And mine eye ſhall not ſpare thee, neither will I have pity: but I will recompenſe thy ways upon thee, and thine abominations ſhall be in the midſt of thee, and ye ſhall know that I *am* the Lord. 5 Thus ſaith the Lord God, An evil, an only evil, behold, is come. 6 An end is come, the end is come, it watcheth for thee, behold, it is come. 7 The morning is come upon thee, O thou that dwelleſt in the land: the time is come, the day of trouble *is* near, and not the ſounding again of the mountains. 8 Now will I ſhortly pour out my fury upon thee, and accompliſh mine anger upon thee: and I will judge thee according to thy ways, and will recompenſe thee for all thine abominations. 9 And mine eye ſhall not ſpare, neither will I have pity: I will recompenſe thee according to thy ways, and thine abominations *that* are in the midſt of thee, and ye ſhall know that I *am* the Lord that ſmiteth. 10 Behold the day, behold, it is come, the morning is gone forth, the rod hath bloſſomed, pride hath budded. 11 Violence is riſen up into a rod of wickedneſs: none of them *ſhall remain*, nor of their multitude, nor of any of theirs, neither *ſhall there be* wailing for them. 12 The time is come, the day draweth near, let not the buyer rejoice, nor the ſeller mourn: for wrath *is* upon all the multitude thereof. 13 For the ſeller

shall not return to that which is sold, although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return: neither shall any strengthen himself in the iniquity of his life. 14 They have blown the trumpet, even to make all ready, but none goeth to the battel: for my wrath *is* upon all the multitude thereof. 15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him. 16 But they that escape of them, shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. 17 All hands shall be feeble and all knees shall be weak as water. 18 They shall also gird *themselves* with sackcloth, and horror shall cover them, and shame *shall be* upon all faces, and baldness upon all their heads. 19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity. 20 As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations, *and* of their detestable things therein: therefore have I set it far from them. 21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil, and they shall pollute it. 22 My face will I turn also from them, and they shall pollute my secret *place*: for the robbers shall enter into it and defile it. 23 Make a chain: for the land is full of bloody crimes, and the city is full of violence. 24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease, and their holy places shall be defiled. 25 Destruction cometh, and they shall seek peace, and *there shall be* none. 26 Mischief shall come upon mischief, and rumour shall be upon rumour, then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the antients. 27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them, and they shall know that I *am* the Lord.

The Morning is come upon thee] God's Judgments shall overtake thee speedily and unexpectedly; compare *Ps.* xlvi. 9. The Expression alludes to the Time when the Magistrates used to give Sentence on the Offenders, which was in the Morning.

And not the Sounding again of the Mountains] The Sound of War and Tumults; not such a joyful Sound as useth to echo from the Mountains, by which the Treaders of Grapes used to express their Satisfaction at the Time of the Vintage; which the *Hebrew* Word *Hed* or *Heidad*, properly signifies: See *Isa.* xvi. 9. *Jer.* xxv. 30. xlviii. 33.

For the Seller shall not return to that which is sold, altho' they were yet alive] The Year of Jubilee shall be no Advantage to the Sellers, when once they are gone into Captivity: For tho' they should live so long, yet they shall not enjoy the Benefit of the Law, *Levit.* xxv. 13. nor return any more to their Possessions.

But they that are escaped of them, shall escape] Some few of them shall have the Favour of escaping the common Calamity, called elsewhere the *Escaped* or the *Remnant*, from whence is derived the Phrase οἱ Σωζόμενοι in the *New Testament*, *such as are or should be saved.*

And shall be upon the Mountains like Doves in the Valleys, &c.] When they flee from the Enemy to the Mountains, and are escaped out of the imminent Danger that threatened them, they will then reflect upon their former Provocations, and bemoan themselves and their Calamities the Effects of them. See Ch. vi. 9. and compare *Isa.* xxxviii. 14. lix. 11.

As for the Beauty of his Ornament, he set it in Majesty] The Expression may most properly be understood of the Glory and Magnificence of the Temple, called elsewhere *the Beauty of Holiness*; compare Ver. 22. This very Place they have defiled with Idolatry. See Ch. v. 11. therefore I have given it into the Hands of the *Gentiles* to profane and pollute it: For to that Sense the marginal Reading rightly translates the following Words. The Preterperfect Tense is often used by the Prophets for the Future; who, to denote the Certainty of the Event, speak of what is to come, as if it were already done. See *Isa.* xxi. 9. The same Sense is expressed in that following, *I will give it into the Hand of Strangers.*

And Counsel from the Antients] Or, *the Elders*, as the Word is elsewhere translated; Ch. viii. 1. xiv. 1. xx. 1. Men of Authority and famous for Wisdom, whose Advice they asked in all Cases of Difficulty: See *Ps.* cxix. 100. *Isa.* iii. 2. In like Manner, the *Prophet*, the *Priest*, and the *wise Men* are joined together, *Jer.* xviii. 18.

CHAP. VIII.

The Prophet is carried in Vision to Jerusalem, *and there shewed the Idolatries committed by the* Jews *within the Precincts of the Temple.*

Ver. 1. AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. 2 Then I beheld, and lo, a likeness as the appearance of fire: from the appearance of his loins even downward, fire: and from his loins even upward, as the appearance of brightness, as the colour of amber. 3 And he put forth the form of an hand, and took me by a lock of mine head, and the Spirit lift me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate, that looketh toward the north, where *was* the seat of the image of jealousy, which provoketh to jealousy. 4 And behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain. 5 Then said he unto me, Son of man, lift up thine eyes now the way towards the north: so I lift up mine eyes the way toward the north, and behold, northward at the gate of the altar, this image of jealousy in the entry. 6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations. 7 And he brought me to the door of the court; and when I looked, behold, a hole in the wall. 8 Then said he unto me, Son of man, dig now in the wall: And when I had digged in the wall, behold a door. 9 And he said unto me, Go in, and behold the wicked abominations that they

do here. 10 So I went in and ſaw, and behold, every form of creeping things, and abominable beaſts, and all the idols of the houſe of Iſrael pourtrayed upon the wall round about. 11 And there ſtood before them ſeventy men of the antients of the houſe of Iſrael, and in the midſt of them ſtood Jaazaniah the ſon of Shaphan, with every man his cenſer in his hand, and a thick cloud of incenſe went up. 12 Then ſaid he unto me, Son of man, haſt thou ſeen what the antients of the houſe of Iſrael do in the dark, every man in the chambers of his imagery? for they ſay, The Lord ſeeth us not, the Lord hath forſaken the earth. 13 He ſaid alſo unto me, Turn thee yet again, *and* thou ſhalt ſee greater abominations that they do. 14 Then he brought me to the door of the gate of the Lords houſe, which *was* towards the north; and behold, there ſat women weeping for Tammuz. 15 Then ſaid he unto me, Haſt thou ſeen *this*, O ſon of man? turn thee yet again, *and* thou ſhalt ſee greater abominations than theſe. 16 And he brought me into the inner court of the Lords houſe, and behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the eaſt, and they worſhipped the ſun toward the eaſt. 17 Then he ſaid unto me, Haſt thou ſeen *this*, O ſon of man? Is it a light thing to the houſe of Judah, that they commit the abominations which they commit here; for they have filled the land with violence, and have returned to provoke me to anger; and lo, they put the branch to their noſe. 18 Therefore will I alſo deal in fury: mine eye ſhall not ſpare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

I beheld] A Divine of great Learning thinks the Words ſhould be underſtood of the Time paſt, and tranſlated *I had beheld*; and that we are not to ſuppoſe the Prophet began to ſee this Viſion while the Elders were before him, but related to them by God's Direction what he had formerly ſeen in the fourth Month, the Seaſon ſet apart for the Worſhip of the Idol *Thammuz*. See Note on Ver. 14. This Senſe is confirmed by comparing the Place with Ch. xi. 25. *Then*, or *Thus I ſpake to them of the Captivity all the Things that the Lord had ſhewed me.*

And the Spirit of God lifted me up, and brought me in the Viſions of God to Jeruſalem] This Expreſſion, *in the Viſions of God*, (which is likewiſe uſed again at the End of the Recital of this Prophecy, Ch. xi. 24. and Ch. xl. 2.) may import, that all this Repreſentation was performed only in Viſion, that is, by a lively Repreſentation to the Mind, as if the Prophet had been perſonally preſent at *Jeruſalem*. In the ſame Manner *Eliſha* was preſent with *Gehazi* when he took *Naaman*'s Preſent, 2 *Kings* v. 26. and heard the Words that were ſpoken in the King of *Syria*'s Bedchamber, Ch. vi. 12. And St. *Paul*, tho' he was *abſent in Body*, yet was *preſent in the Spirit* in the Church of the *Coloſſians*, beholding their Order, *Col.* ii. 5, &c. But the Words may alſo ſignify a Local Tranſlation of the Prophet from *Chaldea* to *Jeruſalem*; compare Ch. iii. 14. xl. 1. This latter Interpretation is confirmed *by the Spirit's lifting him up between Heaven and Earth, and bringing him to Jeruſalem*, and afterward *carrying him back into Chaldea*, Ch. xi. 24.

And behold there ſat Women weeping for Tammuz] St. *Jerom* by *Tammuz* underſtands *Adonis*, which learned Men ſuppoſe the ſame with *Oſyris*. By *Oſyris* is generally underſtood the Sun. But, ſays *Lowth*, we may rather underſtand by *Oſyris*, the God of the *Egyptians*, ſuppoſed to preſide over the Fruits of the Earth which were then cut and gathered in: This being called the Death of *Oſyris*, was celebrated with Mourning and Lamentation. This gives a plain Account why this Solemnity was kept in the Month of *Tamuz* anſwering to Part of our *June* and *July*, becauſe the Harveſt was finiſhed in thoſe hot Countries by or before that Time.

This Idolatry was derived from the *Egyptians*, and afterwards the *Greeks* and *Phœnicians* improved it by the Addition of a new Fable, *viz.* of *Venus*'s mourning for the Death of *Adonis*.

The fourth Month of the *Jews* was called *Tamuz* from a Feaſt dedicated to this Idol in that Month. The *Egyptian* Year conſiſted but of 365 Days, without any *Biſſextile*, which was afterwards added in the *Julian* Year. By this Means they loſt a Day every four Years, which in Proceſs of Time made a great Change in the Beginning of their Year, and a Variation in their Feſtivals, which conſequently muſt remove from one Seaſon of the Year to another. It is therefore probable that under the idolatrous Kings of *Judah* who brought in the Worſhip of *Tamuz*, this Feſtival fell in the Month that anſwered the fourth Month of the *Jews*, and gave that Month this Name; in which Month *Ezekiel* probably ſaw this Viſion.

And lo they put the Branch to their Noſe] Thoſe that tranſlate the Words to this Senſe, ſuppoſe them to relate to ſome Cuſtom among the Idolaters, of dedicating a Branch of Laurel, or ſome other Tree, to the Honour of the Sun, and carrying it in their Hands in the Time of their Worſhip. But this Text is one of thoſe which the *Rabbins* reckon among the *Tikkum Sopherim*, or ſuch as have been corrected by their Scribes or learned Men; and the original Reading, ſay they, was *Appi*, *to my Noſe*, or *Face*, inſtead of the preſent Reading *Appam*. According to which Reading the Senſe will be, *And they put a Stink in my Noſe*, that is, they put an open Affront upon me, by turning their back Parts to me in the Place dedicated to my Worſhip.

CHAP. IX.

This Part of the Viſion repreſents the Deſtruction of the Inhabitants of Jeruſalem, *beginning with thoſe that were neareſt the Temple.*

Ver. 1. HE cried alſo in mine ears with a loud voice, ſaying, Cauſe them that have charge over the city, to draw near, even every man *with* his deſtroying weapon in his hand. 2 And behold, ſix men came from the way of the higher gate, which lieth toward the north, and every man a ſlaughter-weapon in his hand: and one man among them *was* clothed with linen, with a writers inkhorn by his ſide: and they went in and ſtood beſide the braſen altar. 3 And the glory of the God of Iſrael was gone up from the cherub, whereupon he was, to the threſhold of the houſe, and he called to the man clothed with linen, which *had* the writers inkhorn by his ſide; 4 And the Lord ſaid unto him, Go through the midſt of the city, through the midſt of Jeruſalem, and ſet a mark upon the foreheads of the men that ſigh, and that cry for all the abominations *that be* done in the midſt thereof. 5 And to the others he ſaid in mine hearing, Go ye after him through the city, and ſmite: let not your eye ſpare, neither have ye pity. 6 Slay utterly old *and* young, both maids and little children, and women; but come not near any man upon whom *is* the mark; and begin at my ſanctuary: then they began

began at the antient men which *were* before the house. 7 And he said unto them, Defile the house, and fill the courts with the slain, go ye forth: and they went forth and slew in the city. 8 And it came to pass while they where slaying them, and I was left, that I fell upon my face, and cried, and said, Ah, Lord God, wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem? 9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. 10 And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head. 11 And behold the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Cause them who have a Charge over the City to come near] The Angels who had the Charge of executing God's Judgment upon the City. Compare 2 *Kings* x. 24.

Six Men came from the Way of the upper Gate, which lieth toward the North] This is supposed to be on the North Side of the Temple and Altar, because there the Sacrifices were ordered to be slain: See *Levit.* i. 11. Six Slaughtermen came like so many *Levites*, expecting an Order from the chief Sacrificing Priests, which Beast to slay, and at what Time.

And one Man among them was clothed with Linen] That is, an Angel; see Ver. 4. and compare Ch. xl. 3. xliii. 6. who was to supply the Place of the chief Sacrificing Priest. Angels, as ministring Spirits, always attending upon God's Service, are sometimes described in the Habit of Priests: See *Rev.* xv. 5, 6. As God's Ministers for the same Reason have the Title of Angels given them, *Rev.* i. 20.

With a Writer's Inkhorn by his Side] To set a Mark on those who were to be saved from the common Destruction. But the LXX translate the Words, *With a Girdle of Sapphire, or Embroidery upon his Loins*; which agrees better with what goes before, as being Part of the Priest's Habit, *Exod.* xxviii. 8. and the above-cited Place in the *Revelations*.

And they went and stood by the brazen Altar] To denote that the Men order'd to Destruction were offered up as so many Sacrifices, to make an Atonement to God's Justice. The Destruction of the Wicked is elsewhere expressed, by the Name of a Sacrifice. See Ch. xxxix. 17. *Isa.* xxix. 2. xxxiv. 6.

And the Glory of the God of Israel was gone up from the Cherub whereupon he was, to the Threshold of the House] *Ezekiel* saw the Glory of God depart out of the inner Sanctuary to the Threshold, or Door of the Temple; to shew that God would shortly forsake this Temple. Compare Ch. x. 4, 18, 19. xi. 23. The Word *Cherub* stands for *Cherubims*, as Ch. x. 2. We are to distinguish this Apparition of the Divine Glory, which had its constant Residence in the Temple, from that which was shewed particularly to *Ezekiel* Ch. i. 26. iii. 23. viii. 24. x. 1.

And he called to the Man, &c.] The *Logos*, or Second Person of the Blessed Trinity, gave his Command to the Angel mentioned Ver. 3.

Set a Mark upon their Foreheads] Compare *Rev.* vii. 3. The Expression alludes to the Custom of the Eastern Nations to mark their Servants in the Forehead. The *Vulgar Latin* renders the Words, *Mark with the Letter* Thau *the Foreheads*; and it is very probable the antient Reading in the LXX τὰυ Σημεῖον, tho' the present Copies read τὸ Σημεῖον.

It was the general Opinion of the Fathers, that the antient *Samaritan* Letter *Thau* was made in the Form of a Cross; and St. *Jerom* (a very competent Judge in this Matter) does attest the same in his *Commentary* on this Place.

Defile the House, and fill the Courts with the Slain] God declares he will own the Temple no longer for the Place of his Residence; see Ver. 3. as having been polluted with Idolatry, Ch. viii. 10, *&c.* and therefore delivers up both the inner and outer Courts belonging to it (Compare Ch. x. 3, 5.) to be polluted by Blood and Slaughter.

And I was left] The Prophet thought himself preserved alone out of the common Destruction, the Slaughter was so great; altho' those who had a Mark set upon them were certainly preserved as well as he.

CHAP. X.

The Vision of the Cherubims, *Ch.* i. *renewed; from whence Coals are scattered over the City to denote its Destruction by Fire. The* Divine Glory *described as still removing farther from the Temple.*

Ver. 1. THEN I looked, and behold, in the firmament that *was* above the head of the cherubims, there appeared over them, as it were a sapphire stone, as the appearance of the likeness of a throne. 2 And he spake unto the man cloathed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in, in my sight. 3 Now the cherubims stood on the right side of the house, when the man went in, and the cloud filled the inner court. 4 Then the glory of the Lord went up from the cherub, *and stood* over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the Lords glory. 5 And the sound of the cherubims wings was heard *even* to the utter court, as the voice of the Almighty God when he speaketh. 6 And it came to pass, *that* when he had commanded the man cloathed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. 7 And *one* cherub stretched forth his hand from between the cherubims, unto the fire that *was* between the cherubims; and took *thereof*, and put *it* into the hands of *him that was* cloathed with linen: who took *it*, and went out. 8 And there appeared in the cherubims, the form of a mans hand under their wings. 9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl-stone. 10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. 11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked, they followed it; they turned not as they went. 12 And their whole body, and their backs, and their hands, and their wings, and the wheels *were* full of eyes round about, *even* the wheels that they four had. 13 As for the wheels, it was cried unto them in my hearing, O wheel. 14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle. 15 And the cherubims were lifted

lifted up: this *is* the living creature that I ſaw by the river of Chebar. 16 And when the cherubims went, the wheels went by them: and when the cherubims lift up their wings, to mount up from the earth, the ſame wheels alſo turned not from beſide them. 17 When they ſtood, *theſe* ſtood; and when they were lifted up, *theſe* lift up themſelves *alſo*: for the ſpirit of the living creature *was* in them. 18 Then the glory of the Lord departed from off the threſhold of the houſe, and ſtood over the cherubims. 19 And the cherubims lift up their wings, and mounted up from the earth in my ſight: when they went out, the wheels alſo *were* beſides them, and *every one* ſtood at the door of the eaſt-gate of the Lords houſe, and the glory of the God of Iſrael *was* over them above. 20 This *is* the living creature that I ſaw under the God of Iſrael, by the river of Chebar, and I knew that they *were* the cherubims. 21 Every one had four faces apiece, and every one four wings, and the likeneſs of the hands of a man *was* under their wings. 22 And the likeneſs of their faces *was* the ſame faces which I ſaw by the river of Chebar, their appearances and themſelves: they went every one ſtraight forward.

And fill thine Hand with Coals of Fire from between the Cherubims, and ſcatter them over the City] For the Coals of Fire ſparkled and ran up and down between the living Creatures: See Ch. i. 13. This Part of the Viſion was to repreſent the burning of the City. Coals of Fire do elſewhere denote the Divine Vengeance: See *Pſ.* cxx. 4. cxl. 10. *Rev.* viii. 5.

And the Houſe was filled with the Cloud, and the Court was full of the Brightneſs of the Lord's Glory] A bright Cloud was the Sign of God's Preſence which firſt filled the Tabernacle, *Exod.* xl. 35. afterward the Temple, 1 *Kings* viii. 10. where it fixed itſelf upon the Mercy-Seat, *Levit.* xvi. 2.

From whence God is ſaid ſo often to *dwell between the Cherubims*. This Glory now removed from that its Reſidence in the inner Sanctuary, and came down towards the Porch of the Temple, and fixed itſelf partly in the Temple, and partly in the inner Court adjoining to it, to denote God's being juſt about to leave the Temple and diſown any Relation to it. See Note on Ch. viii. 3. The *Shekinah*, or divine Glory, is repreſented as a bright Flame breaking out of a thick Cloud: See *Iſa.* vi. 1. So both together make up the Deſcription of it.

It was cried to them in my Hearing, O Wheel] Or, *Move round*, as ſome render the Word. They are put in Mind of continually attending upon their Duty; for the Wheels and living Creatures were animated with the ſame Principle of Underſtanding and Motion: See Ch. i. 6, 10.

The firſt had the Face of a Cherub] That is, of an Ox, as appears by comparing this Verſe with Ch. i. 10. The Word *Cherub* does originally ſignify an Ox, as Dr. *Spencer* obſerves. The ſeveral Faces are here repreſented in a different Order from the Deſcription given of them Ch. i. 10. of which Difference this Reaſon may be aſſigned. In the firſt Chapter the Prophet ſaw this Viſion *coming out of the North*, and advancing Southward, Ver. 4. where the Face of a Man being placed on the South Side, was firſt in View. The Lion being on the Eaſt Part was towards his Right Hand; the Ox being placed toward the Weſt, was on his Left; and the Eagle was toward the North. This Interpretation is juſtified from the Situation of the *Standards* of the ſeveral Tribes. *Numb.* ii. 10, 18, 25. Where *Judah*, whoſe Standard was a *Lion*, was placed in the Eaſt Side: *Reuben*, whoſe Standard was a *Man*, was placed on the South Side: *Ephraim*, whoſe Standard was an *Ox*, was placed on the Weſt Side; and *Dan*, whoſe Standard was an *Eagle*, was placed on the North Side. See Note on Ch. i. 6. Here the Prophe is ſuppoſed to ſtand by the Porch of the Temple, ſe Ch. viii. 16. Weſtward of the *Shekinah*, as that wa moving out of the inner Court *Eaſtward*, ſee Ver. 18 19. ſo the Ox was firſt in his View, as being neareſt t him.

And the Cherubims were lifted up] To attend upo the Divine Glory wherever it went, and particularly its Removal from the Temple.

Then the Glory of the Lord departed from off t Threſhold of the Houſe, and ſtood over the Cherubim The Divine Preſence here makes a farther Remo from the Temple: See Ver. 4. It now quite leav the Houſe itſelf, and ſettles upon the Cherubims whi ſtood in the Court adjoining to it; Ver. 3.

And every one of them ſtood at the Door of the E Gate of the Lord's Houſe] This is ſtill a farther R move of God's Preſence from the Temple; for t Eaſt Gate was juſt at the Entrance into the inn Court before the Temple.

CHAP. XI.

God denounces his Judgments upon thoſe wick Men who remained in the City; promiſes F vour to thoſe in Captivity; and intimates a g neral Reſtoration of the Nation in After-tim Then the Divine Glory leaves the City.

Ver. 1. MOreover, the Spirit lift me up, a brought me unto the eaſt gate the Lords houſe, which looketh eaſt-ward: a behold, at the door of the gate five and twen men; among whom I ſaw Jaazaniah the ſon Azur, and Pelatiah the ſon of Benaiah, prin of the people. 2 Then ſaid he unto me, Son man, theſe *are* the men that deviſe miſchief, a give wicked counſel in this city: 3 Which ſa *It is* not near, let us build houſes: this *city* the caldron, and we *be* the fleſh. 4 Therefo propheſy againſt them, propheſy, O ſon of ma 5 And the Spirit of the Lord fell upon me, a ſaid unto me, Speak, Thus ſaith the Lo Thus have ye ſaid, O houſe of Iſrael: for know the things that come into your min every one of them. 6 Ye have multiplied yo ſlain in this city, and ye have filled the ſtre thereof with the ſlain. 7 Therefore thus ſa the Lord God, Your ſlain whom ye have laid the midſt of it, they *are* the fleſh, and this *is* the caldron: but I will bring you forth out the midſt of it. 8 Ye have feared the ſwo and I will bring a ſword upon you, ſaith t Lord God. 9 And I will bring you out of t midſt thereof, and deliver you into the hands ſtrangers, and will execute judgments amo you. 10 Ye ſhall fall by the ſword, I will jud you in the border of Iſrael, and ye ſhall kn that I *am* the Lord. 11 This *city* ſhall not your caldron, neither ſhall ye be the fleſh in t midſt thereof; *but* I will judge you in the bord of Iſrael. 12 And ye ſhall know that I *am* t Lord: for ye have not walked in my ſtatut neither executed my judgments, but have do after the manners of the heathen that *are* rou about you. 13 And it came to paſs when propheſied, that Pelatiah the ſon of Benaiah die then fell I down upon my face, and cried wi a loud voice, and ſaid, Ah Lord God, wilt th make a full end of the remnant of Iſrael? Again the word of the Lord came unto me, ſa ing, 15 Son of man, thy brethren, *even* t brethren, the men of thy kindred, and all t houſe of Iſrael wholly *are* they, unto whom th inh

inhabitants of Jeruſalem have ſaid, Get ye far from the Lord: unto us is this land given in poſſeſſion. 16 Therefore ſay, Thus ſaith the Lord God, Although I have caſt them far off among the heathen, and although I have ſcattered them among the countrys, yet will I be to them as a little ſanctuary in the countrys whether they ſhall come. 17 Therefore ſay, Thus ſaith the Lord God, I will even gather you from the people, and aſſemble you out of the countrys where ye have been ſcattered, and I will give you the land of Iſrael. 18 And they ſhall come thither, and they ſhall take away all the deteſtable things thereof, and all the abominations thereof from thence. 19 And I will give them one heart, and I will put a new Spirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh: 20 That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God. 21 But *as for them* whoſe heart walketh after the heart of their deteſtable things, and their abominations, I will recompenſe their way upon their own heads, ſaith the Lord God. 22 Then did the cherubims lift up their wings, and the wheels beſides them; and the glory of the God of Iſrael *was* over them above. 23 And the glory of the Lord went up from the midſt of the city, and ſtood upon the mountain, which is on the eaſt-ſide of the city. 24 Afterwards the Spirit took me up, and brought me in viſion by the Spirit of God into Chaldea, to them of the captivity: ſo the viſion that I had ſeen went up from me. 25 Then I ſpake unto them of the captivity, all the things that the Lord had ſhewed me.

This City is the Caldron, and we are the Fleſh] Jeremiah hath foretold the Deſtruction of *Jeruſalem*, under the Figure of a *ſeething Caldron*, Jer. i. 13. And *Ezekiel* himſelf uſes the ſame Metaphor, Ch. xxiv. 3, 4, &c. So theſe Infidels made uſe of the very Expreſſion on Purpoſe to deride the Menaces of the Prophets; as if they had ſaid, If this City be a Caldron, we had rather take our Chance of being confined in it, than leave our fine Houſes and other Accommodations, and run the Riſque of War or Captivity. Compare Ver. 7, 8, 11.

To whom the Inhabitants of Jeruſalem have ſaid, Get far from the Lord, &c.] The *Jews* were under God's immediate Protection, expreſſed in Scripture by *dwelling under the Shadow of his Wings*. The Phraſe alluding to the Wings of the *Cherubims* covering the Mercy-ſeat, and ſignifying God's Preſence among them and Protection over the People. Therefore to comfort thoſe who were under a State of Exile and Captivity, God tells them, that altho' they were deprived of the benefit of attending upon the Sanctuary, and being placed under that Protection his Preſence did there immediately, yet he would ſupply that by being a conſtant Refuge and Defence to them in the Countries where they were ſcattered. Compare *Pſ.* xxxi. 20. xci. 1. Ezek. viii. 14.

I will put a new Spirit within them, &c.] Theſe Promiſes chiefly relate to the general Converſion of the Jews; when God ſhall pour out upon them the *Spirit of Grace*, in order to their Converſion, *Zech.* xii. 10. Compare Ch. xxxvi. 26, 27. and *Jer.* xxiv. 7. xxxiii. 8. 34. xxxii. 39. Converſion is commonly ſpoken of in Scripture as if it were a new Creation, becauſe of the new Diſpoſitions and Powers which accompany it. See Pſ. li. 10. 2 *Cor.* v. 17. *Gal.* vi. 15. and xvii. 31.

But as for them whoſe Heart goeth after the Heart of their deteſtable Things, &c.] The Prophet ſpeaketh of Idols, called here their *deteſtable Things*, as Ver. 18. the Prophet mentions the *Heart of their deteſtable Things*, as if their Idols had Underſtanding and Appetites, becauſe their Worſhippers applied to them as ſuch, and becauſe evil Spirits who were worſhipped in and by them, were pleaſed with the Devotions in that Manner paid to them.

And the Glory of the Lord went up from the Midſt of the City] God's Preſence was before departed from the Temple, Ch. x. 19. and now it quite left the City, to ſignify that he would acknowledge no longer his Relation to either, but deliver them up to be profaned by *Heathens*.

And ſtood upon the Mountain which is on the Eaſt Side of the City] That is, the Mount of *Olives*: From whence it is deſcribed returning, when God ſhall again make the City and Temple the Seat of his Preſence. See Ch. xliii. 2. *Zech.* xiv. 4.

CHAP. XII.

Ezekiel *being commanded to remove his Houſhold-ſtuff, and to take his Suſtenance with Quaking and Trembling, is a Type of the Captivity both of the King and People, and of the Conſternation which their Calamities will bring upon them; he afterwards reproves the Infidelity of thoſe who diſbelieved his Prophecies.*

Ver. 1. THE word of the Lord alſo came unto me, ſaying, 2 Son of man thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and ſee not; they have ears to hear, and hear not: for they *are* a rebellious houſe. 3 Therefore thou ſon of man, prepare thee ſtuff for removing, and remove by day in their ſight, and thou ſhalt remove from thy place to another place in their ſight; it may be they will conſider, though they *be* a rebellious houſe. 4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as ſtuff for removing: and thou ſhalt go forth at even in their ſight, as they that go forth into captivity. 5 Dig thou through the wall in their ſight, and carry out thereby. 6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulders, *and* carry *it* forth in the twilight: thou ſhalt cover thy face that thou ſee not the ground: for I have ſet thee *for* a ſign unto the houſe of Iſrael. 7 And I did ſo as I was commanded: I brought forth my ſtuff by day, as ſtuff for captivity, and in the even I digged through the wall with mine hand, I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in their ſight. 8 And in the morning came the word of the Lord unto me, ſaying, 9 Son of man, hath not the houſe of Iſrael, the rebellious houſe, ſaid unto thee, What doeſt thou? 10 Say thou unto them, Thus ſaith the Lord God, This burden *concerneth* the prince in Jeruſalem, and all the houſe of Iſrael that *are* among them. 11 Say, I *am* your ſign: like as I have done, ſo ſhall it be done unto them: they ſhall remove *and* go into captivity. 12 And the prince that *is* among them ſhall bear upon *his* ſhoulder in the twilight, and ſhall go forth: they ſhall dig through the wall to carry out thereby: he ſhall cover his face that he ſee not the ground with *his* eyes. 13 My net alſo will I ſpread upon him, and he ſhall be taken in my ſnare; and I will bring him to Babylon *to* the land of the Chaldeans, yet ſhall he not ſee it, though he ſhall die there. 14 And I will

will ſcatter toward every wind all that *are* about him to help him, and all his bands, and I will draw out the ſword after them. 15 And they ſhall know that I *am* the Lord, when I ſhall ſcatter them among the nations, and diſperſe them in the countrys. 16 But I will leave a few men of them from the ſword, from the famine, and from the peſtilence, that they may declare all their abominations among the heathen whither they come, and they ſhall know that I *am* the Lord. 17 Moreover, the word of the Lord came to me, ſaying, 18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulneſs. 19 And ſay unto the people of the land, Thus ſaith the Lord God, of the inhabitants of Jeruſalem, *and* of the land of Iſrael, They ſhall eat their bread with carefulneſs, and drink their water with aſtoniſhment, that her land may be deſolate from all that is therein, becauſe of the violence of all them that dwell therein. 20 And the cities *that are* inhabited, ſhall be laid waſte, and the land ſhall be deſolate, and ye ſhall know that I am the Lord. 21 And the word of the Lord came unto me, ſaying, 22 Son of man, what *is* that proverb, *that* ye have in the land of Iſrael, ſaying, The days are prolonged and every viſion faileth? 23 Tell them therefore, Thus ſaith the Lord God, I will make this proverb to ceaſe, and they ſhall no more uſe it as a proverb in Iſrael: but ſay unto them, The days are at hand, and the effect of every viſion. 24 For there ſhall be no more any vain viſion, nor flattering divination within the houſe of Iſrael. 25 For I *am* the Lord: I will ſpeak, and the word that I ſhall ſpeak ſhall come to paſs: it ſhall be no more prolonged: for in your days, O rebellious houſe, will I ſay the word, and will perform it, ſaith the Lord God. 26 Again the word of the Lord came to me, ſaying, 27 Son of man, behold, *they of* the houſe of Iſrael ſay, The viſion that he ſeeth *is* for many days *to come*, and he propheſieth of the times *that are* afar off. 28 Therefore ſay unto them, Thus ſaith the Lord God, There ſhall none of my words be prolonged any more, but the word which I have ſpoken ſhall be done, ſaith the Lord God.

Prepare thee Stuff for removing, &c.] Get all thy Goods together, and pack them up as thoſe do that remove from one Houſe to another. Do this openly and at Noon-day, that they may all ſee and take Notice of it. The Prophets often propheſied by Signs, as being of greater Force and Efficacy than Words. See Ch. iv. 1, 4.

Thou ſhalt go forth at Even in their Sight, as they that go forth into Captivity] As Men do that would go off by Stealth; to ſignify alſo, that *Zedekiah* and his Retinue ſhould eſcape out of the City by Night, 2 *Kings* xxv. 4.

Dig thou through the Wall in their Sight] To ſhew that the King ſhall make his Eſcape by the ſame Means; ſee Ver. 12.

And the Prince that is among them ſhall bear upon his Shoulder in the Twilight] He ſhall be glad to carry what he can with him in the Duſk of the Evening, and his Retinue ſhall make a private Way for him to get out of the City that they may not be diſcovered. See *Jer.* xxxix. 4.

My Net alſo will I ſpread upon him, &c.] Tho' he thinks to eſcape, yet I will bring his Enemies upon him, who ſhall encompaſs him, and ſtop his Flight, as when a wild Beaſt is entangled in a Net, 2 *Kings* xx 5, 6, 7. and compare Ch. xvii. 20. xxxii. 3. of th Prophecy.

Yet he ſhall not ſee it, tho' he ſhall die there] Havi his Eyes put out before he came thither. *Joſephus* te us, that *Zedekiah* thought this Prophecy inconſiſte with that of *Jeremiah*, Ch. xxxiv. 3. *That Zedekia Eyes ſhould ſee the Eyes of the King of Babylon*; a therefore believed neither: But they both actually ca to paſs as the ſacred Story aſſures us: The King of B *bylon* paſſing Sentence upon him at *Riblah*, as one th had broke the Oath and Covenant he had made w him, and then putting out his Eyes and carrying h to *Babylon*.

The Days are prolonged, and every Viſion faile Words of the ſame Import with thoſe at Ver. 27. a Ch. xi. 3. Both of them are the Words of Infide who turn the Grace of God into Wantonneſs and ta Encouragement from his Patience and Long-ſufferi to deſpiſe his Threatnings, as if they would never fulfilled. Compare *Iſa.* v. 19. *Amos* vi. 18. 2 P iii. 3, 4.

CHAP. XIII.

The Prophet denounces God's Judgments aga falſe Prophets, who made a Gain of their P feſſion, and encouraged Men to go on in th Sins, by giving them falſe Viſions of Peace a Security; and at the ſame Time diſheartened truly pious, and diſcouraged them from conti ing in the Ways of Holineſs.

Ver. 1. AND the word of the Lord ca unto me, ſaying, 2 Son of m prophefy againſt the prophets of Iſrael that p phefy, and ſay thou unto them that proph out of their own hearts, Hear ye the word of t Lord: 3 Thus ſaith the Lord God, Wo u the fooliſh prophets, that follow their own ſ rit, and have ſeen nothing. 4 O Iſrael, t prophets are like the foxes in the deſarts. 5 have not gone up into the gaps, neither ma up the hedge for the houſe of Iſrael to ſtand the battel in the day of the Lord. 6 They ha ſeen vanity, and lying divination, ſaying, T Lord ſaith; and the Lord hath not ſent the and they have made *others* to hope that th would confirm the word. 7 Have ye not ſee vain viſion, and have ye not ſpoken a lyi divination, whereas ye ſay, The Lord ſaith albeit I have not ſpoken? 8 Therefore th ſaith the Lord God, Becauſe ye have ſpoken nity, and ſeen lies, therefore behold, I *am* agai you ſaith the Lord God. 9 And mine ha ſhall be upon the prophets that ſee vanity, a that divine lies: they ſhall not be in the aſſemb of my people, neither ſhall they be written the writing of the houſe of Iſrael, neither ſh they enter into the land of Iſrael, and ye ſh know that I *am* the Lord God. 10 Becau even becauſe they have ſeduced my people, ſa ing, Peace, and *there was* no peace; and o built up a wall, and lo, others daubed it w untempered *mortar*: 11 Say unto them which da *it* with untempered *mortar*, that it ſhall fa there ſhall be an overflowing ſhower, and ye, great hailſtones, ſhall fall, and a ſtormy wi ſhall rent *it*. 12 Lo, when the wall is falle ſhall it not be ſaid unto you, Where *is* t daubing wherewith ye have daubed it? 13 The fore thus ſaith the Lord God, I will even rent with a ſtormy wind in my fury: and there ſh

be an overflowing ſhower in mine anger, and great hailſtones in *my* fury to conſume *it*. 14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, ſo that the foundation thereof ſhall be diſcovered, and it ſhall fall, and ye ſhall be conſumed in the midſt thereof: and ye ſhall know that I *am* the Lord. 15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will ſay unto you, The wall is no *more*, neither they that daubed *it*; 16 *To wit*, the prophets of Iſrael which propheſy concerning Jeruſalem, and which ſee viſions of peace for her, and *there is* no peace, ſaith the Lord God. 17 Likewiſe thou ſon of man, ſet thy face againſt the daughters of thy people, which propheſy out of their own heart; and propheſy thou againſt them. 18 And ſay, Thus ſaith the Lord God, Wo to the *women* that ſow pillows to all arm-holes, and make kerchiefs upon the head of every ſtature to hunt ſouls: Will ye hunt the ſouls of my people? and will ye ſave the ſouls alive *that come* unto you? 19 And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to ſlay the ſouls that ſhould not die, and to ſave the ſouls alive that ſhould not live, by your lying to my people that hear *your* lies? 20 Wherefore thus ſaith the Lord God, Behold, I *am* againſt your pillows wherewith ye there hunt the ſouls, to make *them* flie, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make *them* flie. 21 Your kerchiefs alſo will I tear; and deliver my people out of your hand, and they ſhall be no more in your hand to be hunted, and ye ſhall know that I *am* the Lord. 22 Becauſe with lies ye have made the heart of the righteous ſad, whom I have not made ſad; and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life: 23 Therefore ye ſhall ſee no more vanity, nor divine divinations, for I will deliver my people out of your hand, and ye ſhall know that I *am* the Lord.

Say thou unto them that propheſy out of their own Hearts] The Prophets often denounce God's Judgments againſt the falſe ones; laying to their Charge many Miſdemeanors in their private Converſation, and upbraiding them for Unfaithfulneſs in the Office they undertook of guiding and directing Men's Conſciences. See Ch. xxii. 25, 28. *Jer.* vi. 14. xxiii. 11, *&c.*

Ye have not gone up into the Gaps] Or, *ſtood in the Gap*, or *Breach*, as it is expreſſed Ch. xxii. 30. *Pſ.* cvi. 23. Which Place alludes to the Interceſſion which *Moſes* made for the *Iſraelites*, whereby he with-held God's Hand, as it were, when it was juſt ſtretched out to take Vengeance upon the People for their heinous Sin, in making the Golden Calf. See *Exod.* xxxii. 11, 12.

They ſhall not be in the Aſſembly of my People] They ſhall not be Members of the Church here, nor partake of the Communion of Saints in Heaven. The *Hebrew* Word *Sod*, ſignifies a ſecret Aſſembly or privy Counſil; ſuch as are acquainted with the moſt inward Thoughts and ſecret Intent of a Prince; and from thence it is applied to God's choſen People, thoſe that are acquainted with the *whole Counſel of God*, and whom he inſtructs by the ſecret Directions of his Holy Spirit. See *Pſ.* xxv. 14. *Jer.* xxiii. 18. So the Prophet tells theſe Men that they pretended to know ſo much of the Secrets of the Almighty, that they ſhould never be of the Number of thoſe Favourites of Heaven, to whom God will reveal himſelf and his Counſels.

Neither ſhall they be written in the Writing of the Houſe of Iſrael] The Senſe is much the ſame with that of the foregoing Sentence; the Expreſſions being an Alluſion to the Regiſters that uſed to be kept of the Members of any City or Corporation, the Privileges of which none can pretend to, but they whoſe Names are entered into ſuch Regiſters. See *Ezra* ii. 62. *Pſ.* xlix. 28. It may be theſe falſe Prophets foretold a ſpeedy Return to the Exiles; whereupon God tells them that they ſhall never live to ſee it, nor ſhall their Names be ever entered into the Regiſter of thoſe that return Home. See *Neh.* vii. 5.

And one built a Wall, and lo others daubed it with untempered Mortar] Inſtead of providing ſuch a Fence and Bulwark, as might ſecure the People againſt the Judgments that threaten them, ſee Ver. 5. they have made a ſlight Wall without any Mortar, or Cement to bind and ſtrengthen it; that is, they have applied ſlight and palliating Remedies to publick Calamities, which will never give true Peace to Men's Conſciences, nor ſtand them in any ſtead when God viſits for their Iniquities. Juſt as if an unſkilful Builder ſhould undertake to ſet up a Wall, and his Fellow Workmen ſhould daub it wirh untempered Mortar.

There ſhall be an overflowing Shower, and ye, O great Hailſtones, &c.] God's Judgments are often compared to Storms and Tempeſts, the Artillery of Heaven: See Ch. xxxviii. 22. *Job* xxvii. 20. *Pſ.* xi. 6. xviii. 13, 14. eſpecially when he executes his Judgments by a victorious Army. See *Iſa.* xxxviii. 2.

I will rent it with a ſtormy Wind in my Fury] Under theſe Metaphors is probably foretold the Deſtruction of *Jeruſalem* by the *Chaldean* Army. Thus the *Chaldee Paraphraſe* expounds it: *I will bring a mighty King with the Force of a Whirlwind, and deſtroying People as it were an overflowing Storm, and powerful Princes like great Hailſtones.*

So will I break down the Wall, and bring it down to the Ground, &c.] The *Chaldee* explains this Verſe to the ſame Senſe, *I will deſtroy the City wherein ye have uttered theſe falſe Prophecies:* Which Expoſition is confirmed by the following Words, *And ye ſhall be conſumed in the Midſt thereof*, that is, ye ſhall be deſtroyed in the ſame common Calamity.

Wo to the Women that ſow Pillows to all Arm-holes, &c.] The learned *Gataker* in his *Cinnus*, thinks the Words may be properly rendered, *That put* (or faſten) *Pillows to all Arm-holes*; ſo he underſtands the ſame Word, *Job* xvi. 15. *I have put Sackcloth upon my Skin.* As the Prophet compares the deceitful Practices of the falſe Prophets to the Daubing of a Wall, ſo he repreſents the Artifices of thoſe Female Seducers, by ſowing Pillows under their Hearers Elbows, that they might reſt ſecurely in their evil Ways; and by covering their Faces with Veils, or Kerchiefs, Ornaments proper to Women, thereby to keep them in Blindneſs and Ignorance.

To ſlay the Souls that ſhould not die] Thus they threatened Death to thoſe that yielded themſelves to the *Chaldeans* in *Jeconiah*'s Captivity; and yet God preſerved them alive. See *Jer.* xxix. 5, 6. And they have encouraged thoſe that remain at *Jeruſalem* with Promiſes of Peace and Safety, who ſhall all be deſtroyed. See Ch. v. 12. or the Words may be meant in general of diſcouraging the Godly, and confirming the Wicked in their evil Ways; ſee Ver. 22. and compare *Jer.* xxiii. 14, 17.

To *ſlay* and to *make alive*, ſignify here to promiſe Men Life, or threaten them with Death; ſee Ver. 22. So the Prophet ſaith, he *came to deſtroy the City*, Ch. xliii. 3. that is, to pronounce the Sentence of Deſtruction upon it. And the Prieſt is ſaid to have *made the Leper unclean*, Levit. xiii. 3. that is, to *pronounce him unclean*, as our Tranſlation rightly expreſſes the Senſe.

CHAP.

CHAP. XIV.

The Prophet denounces God's Judgments againſt thoſe Hypocrites who pretended to be his Worſhippers, yet ſecretly practiſed Idolatry. God's Mercy toward the Jews *in ſparing a few of that ſinful Nation, when in Juſtice he might have involved them all in one common Deſtruction.*

Ver. 1. THEN came certain of the elders of Iſrael unto me, and ſat before me. 2 And the word of the Lord came unto me, ſaying, 3 Son of man, theſe men have ſet up their idols in their heart, and put the ſtumbling-block of their iniquity before their face: ſhould I be enquired of at all by them? 4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord God, Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will anſwer him that cometh, according to the multitude of his idols. 5 That I may take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols. 6 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Repent and turn *yourſelves* from your idols, and turn away your faces from all your abominations. 7 For every one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will anſwer him by myſelf. 8 And I will ſet my face againſt that man, and will make him a ſign and a proverb, and I will cut him off from the midſt of my people, and ye ſhall know that I *am* the Lord. 9 And if the prophet be deceived when he hath ſpoken a thing, I the Lord have deceived that prophet, and I will ſtretch out my hand upon him, and will deſtroy him from the midſt of my people Iſrael. 10 And they ſhall bear the puniſhment of their iniquity: the puniſhment of the prophet ſhall be even as the puniſhment of him that ſeeketh *unto him:* 11 That the houſe of Iſrael may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions: but that they may be my people, and I may be their God, ſaith the Lord God. 12 The word of the Lord came again to me, ſaying, 13 Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the ſtaff of the bread thereof and will ſend famine upon it, and will cut off man and beaſt from it. 14 Though theſe three men, Noah, Daniel, and Job were in it, they ſhould deliver *but* their own ſouls by their righteouſneſs, ſaith the Lord God. 15 If I cauſe noiſom beaſts to paſs through the land, and they ſpoil it, ſo that it be deſolate, that no man may paſs through becauſe of the beaſts: 16 *Though* theſe three men *were* in it, *as* I live, ſaith the Lord God, they ſhall deliver neither ſons nor daughters; they only ſhall be delivered, but the land ſhall be deſolate. 17 Or *if* I bring a ſword upon that land, and ſay, Sword, go through the land; ſo that I cut off man and beaſt from 18 Though theſe three men *were* in it, *as* I liv ſaith the Lord God, they ſhall deliver neith ſons nor daughters, but they only ſhall be de vered themſelves. 19 Or *if* I ſend a peſtilen into that land, and pour out my fury upon it blood, to cut off from it man and beaſt: Though Noah, Daniel, and Job *were* in it, *a* live, ſaith the Lord God, they ſhall deliver n ther ſon nor daughter; they ſhall *but* deliver th own ſouls by their righteouſneſs. 21 For th ſaith the Lord God, How much more when ſend my four ſore judgments upon Jeruſalem, t ſword, and the famine, and the noiſom bea and the peſtilence, to cut off from it man a beaſt? 22 Yet behold, therein ſhall be left remnant that ſhall be brought forth, *both* ſo and daughters: behold, they ſhall come for unto you, and ye ſhall ſee their way, and th doings: and ye ſhall be comforted concerni the evil that I have brought upon Jeruſale *even* concerning all that I have brought upon 23 And they ſhall comfort you when ye ſee th ways and their doings: and ye ſhall know tha have not done without cauſe, all that I ha done in it, ſaith the Lord God.

That I may take the Houſe of Iſrael in their o Hearts] That I may deal with them according to th Deſerts, and thereby convince them that I am Searcher of Hearts, and know the inward and ſec Wickedneſs of their Thoughts.

And if a Prophet be deceived] This is to be und ſtood of the falſe Prophets, whoſe Practices are reprov throughout the whole foregoing Chapter.

I the Lord have deceived that Prophet] I have ſ fered him to be deceived: See *Iſa.* xliii. 17. I ha given him up to *ſtrong Deluſions*, as a juſt Judgm upon him for going after Idols, and ſetting up falſe P tences to Inſpiration. See Ch. xiii. 2, 7, 23. *Jer.* iv. 1 *Kings* xxii. 23. and compare 2 *Theſſ.* ii. 11, Or the Words may be explained to this Senſe: I w diſappoint the Hopes and Expectations of thoſe Proph who ſeduce my People by ſpeaking *Peace* to them, C xiii. 10. For I will bring upon them thoſe Evils, wh they with great Aſſurance have declared ſhall ne come to paſs. To this Purpoſe it follows, *I w ſtretch out my Hand upon him*, &c. *i. e.* I will ſend ſu a Judgment upon him, as I inflicted on *Hananiah* falſe Prophet, *Jer.* xxviii. 16, 17.

When the Land treſpaſſeth grievouſly, &c.] C *when a Land* — The Deſign of this and the followi Verſes is to ſhew, that when the Inhabitants of a La have filled up the Meaſure of their Iniquities, and G ariſeth to execute Judgment upon them, the few Rig teous that are left among them, ſhall not be able their Prayers and Interceſſions, to deliver the Nati from the Judgments decreed againſt it: *They ſhall deliver their own Souls*; as we ſee in the Caſe of *dom*, where there was none Righteous but *Lot* and Family; thoſe juſt Perſons ſaved themſelves, but Interceſſion could avail to ſave the City.

Tho' theſe three Men, Noah, Daniel, and Job w *in it*] All of them Perſons eminent for their Piet *Noah* and his Family were ſaved out of the univer Deluge, and obtained a Promiſe from God, that would never deſtroy the World again, *Gen.* viii. *Daniel* interceded with God for the whole Nation the *Jews*, and obtained a Promiſe of their Reſtorati *Dan.* ix. *Job* was appointed by God to make Interc ſion for his three Friends, *Job* xlii. 8. But when Go irreverſible Decree is gone out againſt a Nation, e the Prayers of ſuch Men would be ineffectual tow their Deliverance. Compare *Jer.* xv. 1.

We may obſerve how early the Fame of *Dani* Piety was ſpread over *Chaldea*, who was at this Ti

t above thirty Years of Age; it being but thirteen ears ago, ſince he was carried Captive to *Babylon*, hen he was very young, *Dan.* i. 1—4, *&c.*

CHAP. XV.

nder the Parable of a Vine, which when it is barren, is unfit for any Uſe, is ſhewed the utter Rejection of Jeruſalem.

v. 1. AND the word of the Lord came unto me, ſaying, 2 Son of man, What is the vine-tree more than any tree, *or* hen a branch which is among the trees of the reſt? 3 Shall wood be taken thereof to do any ork? or will *men* take a pin of it to hang any eſſel thereon? 4 Behold, it is caſt into the fire or fewel; the fire devoureth both the ends of , and the midſt of it is burnt: is it meet for y work? 5 Behold, when it was whole it was eet for no work: how much leſs ſhall it be eet yet for *any* work, when the fire hath deoured it, and it is burned? 6 Therefore thus ith the Lord God, As the vine-tree among the ees of the foreſt, which I have given to the re for fewel, ſo will I give the inhabitants of eruſalem. 7 And I will ſet my face againſt em, they ſhall go out from *one* fire, and *ano*er fire ſhall devour them: and ye ſhall know at I *am* the Lord, when I ſet my face againſt em. 8 And I will make the land deſolate, ecauſe they have committed a treſpaſs, ſaith e Lord God.

Shall Wood be taken thereof to do any Work, &c.] he Wood of a Vine is of no Uſe for building, or aking any Utenſils. The Works of that Kind that ey takes Notice of, are rather to be looked on as rities, than as Things of common Uſe.

The Fire devoureth both the Ends of it, and the Midſt f it is burnt] A fit Repreſentation of the preſent ate of *Judea*, when both the Ends of it were conumed by the Ravages of a foreign Enemy, and the idſt of it, where the Capital City ſtood, is ready be deſtroyed: Juſt as the Fire ſpreads towards the iddle Part of a Stick, when once both Ends are hted.

And they ſhall go out from one Fire, and another Fire all devour them] Flying from one Evil, another all overtake them. Fire ſometimes ſignifies any dgment or Calamity inflicted by God. See *Am.* i. &c. and *Jer.* vii. 20.

CHAP. XVI.

d ſets forth his free Love toward the Church and Nation of the Jews *under the Emblem of a Perſon taking up an expoſed Infant; upbraids their monſtrous Ingratitude in departing from his Worſhip; yet promiſes in the End to ſhew them Mercy.*

v. 1. AGain the word of the Lord came unto me, ſaying, 2 Son of man, uſe Jeruſalem to know her abominations. 3 nd ſay, Thus ſaith the Lord God unto Jeruſalem, thy birth, and thy nativity *is* of the land Canaan, thy father *was* an Amorite, and thy other an Hittite. 4 And *as for* thy nativity the day thou waſt born, thy navel was not t, neither waſt thou waſhed in water to ſupple e: thou waſt not ſalted at all, nor ſwaddled at 5 None eye pitied thee, to do any of theſe to thee, to have compaſſion upon thee; but thou waſt caſt out in the open field, to the lothing of thy perſon, in the day that thou waſt born. 6 And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee *when thou waſt* in thy blood, Live: yea, I ſaid unto thee *when thou waſt* in thy blood, Live. 7 I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to excellent ornaments: *thy* breaſts are faſhioned, and thine hair is grown, whereas thou *waſt* naked and bare. 8 Now when I paſſed by thee, and looked upon thee, behold thy time *was* the time of love, and I ſpread my ſkirts over thee, and covered thy nakedneſs: yea, I ſware unto thee, and entred into a covenant with thee, ſaith the Lord God, and thou becameſt mine. 9 Then waſhed I thee with water: yea, I throughly waſhed away thy blood from thee, and I anointed thee with oil. 10 I clothed thee alſo with broidered work, and ſhod thee with badgers ſkin, and I girded thee about with fine linen, and I covered thee with ſilk. 11 I decked thee alſo with ornaments, and I put bracelets upon thine hands, and a chain on thy neck. 12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head. 13 Thus waſt thou decked with gold and ſilver, and thy raiment *was of* fine linen, and ſilk, and broidered work; thou didſt eat fine flour, and honey, and oil: and thou waſt exceeding beautiful, and thou didſt proſper into a kingdom. 14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comelineſs which I had put upon thee, ſaith the Lord God. 15 But thou didſt truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy fornications on every one that paſſed by; his it was. 16 And of thy garments thou didſt take, and deckedſt thy high places with divers colours, and playedſt the harlot thereupon: *the like things* ſhall not come, neither ſhall it be *ſo*. 17 Thou haſt alſo taken thy fair jewels of my gold and of my ſilver, which I had given thee, and madeſt to thyſelf images of men, and didſt commit whoredom with them, 18 And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet mine oil and mine incenſe before them. 19 My meat alſo which I gave thee, fine flour, and oil, and honey *wherewith* I fed thee, thou haſt even ſet it before them for a ſweet ſavour: and *thus* it was, ſaith the Lord God. 20 Moreover, thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them to be devoured: *is this* of thy whoredoms a ſmall matter, 21 That thou haſt ſlain my children, and delivered them to cauſe them to paſs through *the fire* for them? 22 And in all thine abominations and thy whoredoms thou haſt not remembred the days of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood. 23 And it came to paſs after all thy wickedneſs (wo, wo unto thee, ſaith the Lord God) 24 *That* thou haſt alſo built unto thee an eminent place, and haſt made thee an high place in every ſtreet. 25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy

feet to every one that paſſed by, and multiplied thy whoredoms. 26 Thou haſt alſo committed fornication with the Egyptians thy neighbours, great of fleſh, and haſt increaſed thy whoredoms, to provoke me to anger. 27 Behold therefore, I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philiſtines, *which are* aſhamed of thy lewd way. 28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied. 29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Chaldea, and yet thou waſt not ſatisfied herewith. 30 How weak is thine heart, ſaith the Lord God, ſeeing thou doeſt all theſe *things*, the work of an imperious whoriſh woman? 31 In that thou buildeſt thine eminent place in the head of every way, and makeſt thine high place in every ſtreet, and haſt not been as an harlot in that thou ſcorneſt hire. 32 *But as* a wife that committeth adultery, *which* taketh ſtrangers in ſtead of her huſband. 33 They give gifts to all whores, but thou giveſt thy gifts to all thy lovers, and hireſt them, that they may come unto thee on every ſide for thy whoredom. 34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou giveſt a reward, and no reward is given unto thee; therefore thou art contrary. 35 Wherefore, O harlot, hear the word of the Lord. 36 Thus ſaith the Lord God, Becauſe thy filthineſs was poured out, and thy nakedneſs diſcovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didſt give unto them; 37 Behold therefore, I will gather all thy lovers, with whom thou haſt taken pleaſure, and all *them* that thou haſt loved, with all *them* that thou haſt hated: I will even gather them round about againſt thee, and will diſcover thy nakedneſs unto them, that they may ſee all thy nakedneſs. 38 And I will judge thee, as women that break wedlock, and ſhed blood, are judged, and I will give thee blood in fury and jealouſy. 39 And I will alſo give thee into their hand, and they ſhall throw down thine eminent place, and ſhall break down thine high places: they ſhall ſtrip thee alſo of thy clothes, and ſhall take thy fair jewels, and leave thee naked and bare. 40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords. 41 And they ſhall burn thine houſes with fire, and execute judgments upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more. 42 So will I make my fury towards thee to reſt, and my jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry. 43 Becauſe thou haſt not remembred the days of thy youth, but haſt fretted me in all theſe *things*; behold therefore, I alſo will recompenſe thy way upon *thine* head, ſaith the Lord God, and thou ſhalt not commit this lewdneſs, above all thine abominations. 44 Behold, every one that uſeth proverbs, ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, *ſo is* her daughter. 45 Thou *art* thy mothers daughter, that lotheth her huſband and her children, and thou *art* the ſiſter of thy ſiſters which lothed their huſbands, and their children: your mother *was* an Hittite, and your father an Amorite. 46 And thine elder ſiſter *is* Samaria, ſhe and her daughters that dwell at thy left hand: and thy younger ſiſter that dwelleth at thy right hand *is* Sodom and her daughters. 47 Yet haſt thou not walked after their ways, nor done after their abominations: but as *if that were* a very little *thing*, thou waſt corrupted more than they in all thy ways. 48 *As* I live, ſaith the Lord God, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters. 49 Behold, this was the iniquity of thy ſiſter Sodom, Pride, fulneſs of bread, and abundance of idleneſs was in her, and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy. 50 And they were haughty, and committed abomination before me: therefore I took them away as I ſaw *good*. 51 Neither hath Samaria committed half of thy ſins; but thou haſt multiplied thine abominations more than they, and haſt juſtified thy ſiſters in all thine abominations which thou haſt done. 52 Thou alſo which haſt judged thy ſiſters, bear thine own ſhame for thy ſins that thou haſt committed more abominable than they: they are more righteous than thou: yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters. 53 When I ſhall bring again their captivity, the captivity of Sodom, and her daughters, and the captivity of Samaria, and her daughters, then *will I bring again* the captivity of thy captives in the midſt of them: 54 That thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done, in that thou art a comfort unto them. 55 When thy ſiſters, Sodom and her daughters, ſhall return to their former eſtate, and Samaria and her daughters ſhall return to their former eſtate, then thou and thy daughters ſhall return to your former eſtate. 56 For thy ſiſter Sodom was not mentioned by thy mouth in the day of thy pride: 57 Before thy wickedneſs was diſcovered, as at the time of *thy* reproach of the daughters of Syria, and all *they that are* round about her, the daughters of the Philiſtines, which deſpiſe thee round about. 58 Thou haſt borne thy lewdneſs, and thine abominations, ſaith the Lord. 59 For thus ſaith the Lord God, I will even deal with thee as thou haſt done, which haſt deſpiſed the oath in breaking the covenant. 60 Nevertheleſs, I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant. 61 Then thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. 62 And I will eſtabliſh my covenant with thee, and thou ſhalt know that I *am* the Lord: 63 That thou mayeſt remember and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord God.

Thy Father was an Hittite, and thy Mother an Amorite] Thoſe are ſaid to be our Parents in the Scripture Dialect, whoſe Manners we reſemble. See Ver. 45. of this Chapter, *John* viii. 44. *Matt.* iii. 7. There is an Expreſſion of the ſame Import in the *Hiſtory of Sufannah*, Ver. 56. *O thou Seed of Canaan, and not of Judah, Beauty hath deceived thee, and Luſt hath perverted thy Heart.*

In the Day when thou waſt born, &c.] The Prophet deſcribes the forlorn Condition of the *Iſraelites* in *Egypt*, under the Similitude of a new-born Infant expoſed in his native Filthineſs, without any Friend to pity his Condition, or take the leaſt Care of him.

I ſhod thee with Badger's Skin, &c.] Or, *with Sandals of a purple Colour*, as *Bochart* expounds the Word *Tahaſh*. This and the following Verſes allude to that Part of Women's Attire, which ſerve not only for Uſe, but for Ornament too, and import that God did not only provide the *Jews* with Neceſſaries, but likewiſe with Superfluities.

And a beautiful Crown upon thy Head] Crowns or Garlands were uſed in Times of publick Rejoicing; from whence is derived that Expreſſion of St. *Paul*, *A Crown of Rejoicing*, 1 Theſſ. ii. 19. Compare *Iſa.* xxv. 10. Virgins were ſometimes adorned with Crowns. See *Baruch* vi. 9. and they were commonly put upon the Heads of Perſons newly married. See *Cant.* iii. 11.

But thou didſt truſt in thy own Beauty, and playedſt the Harlot, becauſe of thy Renown] Women that are proud of their Beauty, are eaſily tempted to Lewdneſs, if they have not a ſtrict Guard upon themſelves: So you abuſed thoſe Honours and Advantages which I had beſtowed upon you, and made them an Occaſion of forſaking me your Benefactor, and ſerving Idols. You preſumed upon that very Favour which I had ſhewed to *Jeruſalem*, in chuſing it for the Place of my Reſidence; as if that would ſecure you from my Vengeance, let your Idolatries and other Wickedneſs be never ſo great. See *Jer.* vii. 4. *Mic.* iii. 11.

And delivered thee into the Will of them that hate thee, the Daughters of the Philiſtines] As a Puniſhment of the Idolatries which King *Ahaz* introduced among them; See Ver. 57. and 2 *Chron.* xxviii. 18, 19. The Daughters of the *Philiſtines* are here put for the *Philiſtines*, as the Daughters of *Samaria*, *Sodom*, and the *Syrians*, ſtand for the People of thoſe Places, Ver. 46, 47, 57. to carry on the Allegory and Compariſon between them and *Jeruſalem*, being all of them deſcribed as ſo many lewd Women proſtituting themſelves to Idols; ſee Ver. 41. By the ſame Metaphor *Samaria* and *Sodom* are called Siſters to *Jeruſalem*, Ver. 46.

Which are aſhamed of thy lewd Way] Thoſe have not forſaken the Religion of their Country as you *Jews* have done, nor have been ſo fond of foreign Idolatries: Compare Ch. v. 7. and *Jer.* ii. 11. The *Chaldee Paraphraſe* explains the Words in this Senſe: *If I had ſent my Prophets to them, they would have been aſhamed*; *but thou art not converted*: See Ver. 47, 48.

And I will give thee Blood in Fury and Jealouſy] I will make an utter Deſtruction of thine Inhabitants: See Ch. xiv. 19. Or, *I will pour out the Blood* of thy Slain *like Water*, Pſ. lxxix. 3. Jealouſy is the *Rage of a Man*, Prov. vi. 34. Such Indignation will God ſhew againſt the Idolatry of his own People, who hath declared himſelf a *jealous God*, and very tender of his Honour, which is highly injured by the Worſhip of Idols, ſet up as his Rivals.

And they ſhall bring a Company againſt thee, and they ſhall ſtone thee with Stones] The *Chaldean* Army ſhall beat down thy Walls and Houſes with Stones flung out of battering Engines: See *Jer.* xxxiii. 4. The Expreſſion alludes to the Puniſhment inflicted on Adultereſſes, which was ſtoning: See *John* viii. 5. The particular Sort of Death which they were to ſuffer is not expreſſed in the Law; ſo the Conjecture of *Grotius* upon that Place of St. *John* is not improbable; that in the latter Times, as Wickedneſs increaſed, the *Sanhedrim* exchanged the milder Puniſhment of Strangling uſed before, for the ſeverer Death of ſtoning.

Behold every one that uſeth Proverbs, ſhall uſe this Proverb againſt thee, &c.] They that love to apply the memorable Sayings of former Ages to the preſent Times, ſhall apply that common Saying to thee, that the Daughter follows her Mother's Steps, and *Jeruſalem* is no better than the *Amorites*, whoſe Land they inhabit, and whoſe Manners they imitate: See Ver. 3.

Thou art thy Mother's Daughter, that loatheth her Huſband and her Children] Both theſe Qualities are the Property of an Harlot, and were verified in the *Jews*, who abhorred God their Huſband, Ver. 8. and caſt off all natural Affection to their Children, ſacrificing them in the Fire to the Honour of their Idols; Ver. 20.

And thou art the Siſter of thy Siſters] *Samaria* and *Sodom*; Ver. 46. The Worſhip of *Moloch* was generally practiſed by the Ten Tribes, whoſe Metropolis was *Samaria*; 2 *Kings* xvii. 17. as it was by the *Ammonites*, who derived their Original from *Lot*, an Inhabitant of *Sodom*. See 1 *Kings* xi. 7. Great and crying Sins are compared to thoſe of *Sodom*; ſee *Iſa.* i. 9. iii. 9. *Matt.* xi. 23. *Rev.* xi. 8.

And thine elder Siſter is Samaria, ſhe and her Daughters that dwell at thy left Hand] *Samaria* is called the elder Siſter to *Jeruſalem*, as being the Capital City of the Kingdom of *Iſrael*, a more large and potent Kingdom than that of *Judah*, of which *Jeruſalem* was the Metropolis. She likewiſe led the Way to that Idolatry which afterward infected the whole Nation, forſaking the Worſhip which God had appointed in his Temple, and ſetting up the Idolatry of the Golden Calves. *Samaria* lay Northward of *Jeruſalem* and *Sodom* Southward, which two Quarters of the World are expreſſed by the Right and Left, in the *Hebrew* Language, being placed in ſuch a Poſition to thoſe that ſet their Faces Eaſtward. So the Phraſe is to be underſtood, *Gen.* xiii. 9. *If thou wilt go to the Left Hand, I will go to the Right*; where the *Targum* expounds the Words, *If thou wilt go to the North, I will go to the South.* The ſame Way of ſpeaking is ſtill uſed in the antient *Britiſh* or *Welſh* Language, as Archbiſhop *Uſher* obſerves in his *Primord. Eccl. Britan.* P. 306. *Fol. Edit.*

Samaria and *Sodom* are deſcribed as *Metropoles* or Mother Cities: So their Daughters may be expounded not only of the Inhabitants of each City, but likewiſe of the leſſer Towns which were antiently under the Juriſdiction of the greater. Compare Ch. xxvi. 4, 6. *Jer.* xlix. 2.

When I ſhall bring again their Captivity, the Captivity of Sodom, and her Daughters, &c.] When the *Fulneſs of the Gentiles* ſhall come into the Church, ſome of whom may be compared to *Sodom* for Wickedneſs (ſee *Iſa.* i. 9.) then will I alſo remember you, who are my antient People. St. *Paul* tells us, that the *Jews* will be provoked to Emulation by the *Gentiles* coming into the Church, and thereby be induced to acknowledge the Truth. *Rom.* xi. 11, 12, 15, 25, 31. The Converſion of the *Gentiles* is expreſſed by *Jeremy* by returning the Captivity of *Moab*, *Ammon*, and *Edom*, Ch. xlviii. 47. xlix. 6, 39. and by the *Egyptians*, *Aſſyrians*, and *Ethiopians* and *Syrians bringing Preſents to God*, and acknowledging themſelves his Servants, in the Prophecy of *Iſaiah*, Ch. xviii. 7. And by the ſame Analogy we are to underſtand the *returning the Captivity of Sodom* here, of the *Gentiles* coming into the Church.

For thy Siſter Sodom was not mentioned by thy Mouth in the Day of thy Pride, before thy Wickedneſs was diſcovered] Theſe Words ſhould be joined together in the ſame Words or Sentence: God ſaith to *Jeruſalem*, that in the Height of her Proſperity before her Wickedneſs appeared to the Eyes of the World, by the extraordinary Judgments brought upon her, ſhe did not reflect upon the terrible Things which befel *Sodom*, and was deſigned for an Example or *warning to thoſe that ſhould afterward live ungodly*, 2 Pet. ii. 6.

As at the Time of thy Reproach of the Daughters of Syria, &c.] The Words being a new Sentence, which may be tranſlated more perſpicuouſly thus: *But when it was the Time of thy becoming the Reproach of the Daughters of Syria*, &c. The Particle *Kemo* ſometimes

times ſignifies *when.* The Words, with regard to what goes before, import thus much: In thy Proſperity thou didſt deſpiſe thoſe who are no worſe than thyſelf; but ſince thou haſt been inſulted and invaded by thy Neighbours, both *Syrians* and *Philiſtines*, whom God hath made uſe of as Executioners of his Judgments upon thee, thou haſt been a remarkable Inſtance of his Vengeance, and God's Hand hath been heavy upon thee, for all thine Idolatries and Abominations. The Words relate to the frequent Inroads the *Syrians* and *Philiſtines* made into *Judea* in the Time of King *Ahaz.* See 2 *Kings* xvi. 5. 2 *Chron.* xxviii. 18.

And I will give them to thee for Daughters] *Jeruſalem* thus reſtored ſhall be a Type of that heavenly *Jeruſalem, which is the Mother of us all*, Gal. iv. 26. And even in the Times of the Apoſtles, there was a particular Deference paid to the Church of *Jeruſalem*, as the Mother Church of the Chriſtian World: See *Rom.* xv. 26, 27. Accordingly ſhe is ſtiled the *Mother of all Churches*, by the *Second General Council, in their Synodical Epiſtle.* See *Theodoret's Hiſt. Eccleſ.* L. v. C. 9. a Title which the Church of *Rome* now aſſumes.

But not by thy Covenant] Not by Virtue of that Covenant mentioned Ver. 60. you having forfeited all your Title to its Privileges, Ver. 89. but by Virtue of that New Covenant which I will make with you, thro' the *Meſſias*: See *Jer.* xxxi. 31.

CHAP. XVII.

Under the Parable of two Eagles *and* two Vine-branches, *the Prophet figuratively expreſſes the carrying away* Jehoiakim *into Captivity by the King of* Babylon, *who made* Zedekiah *King in his Stead.*

Ver. 1. AND the word of the Lord came unto me, ſaying, 2 Son of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael; 3 And ſay, Thus ſaith the Lord God, A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the higheſt branch of the cedar: 4 He cropt off the top of his young twigs, and carried it into a land of traffick; he ſet it in a city of merchants. 5 He took alſo of the ſeed of the land, and planted it in a fruitful field, he placed *it* by great waters, *and* ſet it *as* a willow-tree. 6 And it grew, and became a ſpreading vine of low ſtature, whoſe branches turned toward him, and the roots thereof were under him: ſo it became a vine, and brought forth branches, and ſhot forth ſprigs. 7 There was alſo another great eagle with great wings and many feathers; and behold, this vine did bend her roots towards him, and ſhot forth her branches toward him, that he might water it by the furrows of her plantation. 8 It was planted in a good ſoil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. 9 Say thou, Thus ſaith the Lord God, Shall it proſper? ſhall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it ſhall wither in all the leaves of her ſpring, even without great power, or many people to pluck it up by the roots thereof. 10 Yea, behold, *being* planted, ſhall it proſper? ſhall it not utterly wither, when the eaſt-wind toucheth it? it ſhall wither in the furrows where it grew. 11 Moreover, the word of the Lord came unto me, ſaying, 12 Say now to the rebellious houſe, Know ye not what theſe *things mean?* tell *them*, Behold, the king of Babylon is come to Jeruſalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; 13 And hath taken of the kings ſeed, and made a covenant with him, and hath taken an oath of him: he hath alſo taken the mighty of the land: 14 That the kingdom might be baſe, that it might not lift itſelf up, *but* that by keeping of his covenant it might ſtand. 15 But he rebelled againſt him in ſending his ambaſſadors into Egypt, that they might give him horſes and much people: ſhall he proſper? ſhall he eſcape that doeth ſuch *things?* or ſhall he break the covenant, and be delivered? 16 *As* I live, ſaith the Lord God, ſurely in the place *where* the king *dwelleth* that made him king, whoſe oath he deſpiſed, and whoſe covenant he brake, *even* with him, in the midſt of Babylon he ſhall die. 17 Neither ſhall Pharaoh with *his* mighty army and great company make for him in the war by caſting up mounts, and building forts, to cut off many perſons. 18 Seeing he deſpiſed the oath, by breaking the covenant (when lo, he had given his hand) and hath done all theſe *things*, he ſhall not eſcape. 19 Therefore thus ſaith the Lord God, *As* I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompence upon his own head. 20 And I will ſpread *my net* upon him, and he ſhall be taken in *my* ſnare, and I will bring him to Babylon, and will plead with him there for his treſpaſs that he hath treſpaſſed againſt me. 21 And all his fugitives with all his bands ſhall fall by the ſword, and they that remain ſhall be ſcattered towards all winds: and ye ſhall know that I the Lord have ſpoken *it*. 22 Thus ſaith the Lord God, I will alſo take of the higheſt branch of the high cedar, and will ſet *it*, I will crop off from the top of his young twigs a tender one, and will plant *it* upon a high mountain and eminent. 23 In the mountain of the height of Iſrael will I plant it: and it ſhall bring forth boughs, and bear fruit, and be a goodly cedar: and under it ſhall dwell all fowl of every wing, in the ſhadow of the branches thereof ſhall they dwell. 24 And all the trees of the field ſhall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh: I the Lord have ſpoken and have done *it*.

Put forth a Riddle] That is, a continued *Metaphor* or figurative Speech, ſtill purſuing the Allegory of the Eagle and Vine in the ſeveral Parts of the Parable. This perhaps may make the Hearers more attentive to what thou ſpeakeſt.

An Eagle with great Wings] That is, the King of *Babylon*; Ver. 12. Conquerors are elſewhere repreſented by Eagles, which are Birds of Prey, and remarkable for their Swiftneſs. See *Deut.* xxviii. 49. *Jer.* iv. 13. *Hoſ.* viii.

Came to Lebanon, and cropt off the higheſt Branch of the Cedar] That is, invaded *Judea*, or inveſted *Jeruſalem*, and took *Jehoiakim* Captive; ſee Ver. 12.

And carried it into a Land of Traffick] *Babylon* and the Country about it, being the Seat of an Univerſal Monarchy, muſt needs have been a Place of great Trading. *Strabo* takes Notice, that the Merchants who travelled by Land to *Babylon*, went thro' the Country of the *Arabians* called *Scenitæ*; and Veſſels of great Burden came up to the Walls of it from the Per-

than Gulph up the River *Euphrates*. See *Pliny's Nat. Hiſt.* L. vi. C. 26.

He took alſo of the Seed of the Land] Of the King's Seed, as it is explained Ver. 13. *i. e. Zedekiah's*.

And it grew and became a ſpreading Vine of low Stature, whoſe Branches turned toward him, and the Roots thereof were under him] Tho' he flouriſhed, yet he enjoyed but a Tributary Kingdom under the King of *Babylon*, and acknowledged him as his lawful Sovereign; ſee Ver. 14.

There was alſo another great Eagle] *Pharaoh* King of *Egypt*, with whom *Zedekiah* made an Alliance; whereupon that King ſent an Army to raiſe the Siege of *Jeruſalem*: See 2 *Chron.* xxxvi. 13. *Jer.* xxxvii. 5.

This Vine did bend her Roots toward him, and ſhot forth her Branches toward him] *Zedekiah* deſired the King of *Egypt's* Aſſiſtance and Protection. Some render the Words thus. *Shot forth her Branches under him from the Furrows where ſhe was planted, that he might water it.*

It was planted in a good Soil] The Words are to the ſame Purpoſe with Ver. 5. to ſhew that *Zedekiah's* Condition was ſo good under the King of *Babylon*, that he needed not to have broke his Oath out of a Deſire to better it; whereby he involved himſelf and his Country in Ruin: See 2 *Kings* xxiv. 20. and *Jer.* xvii. 25.

Shall he not pull up the Roots thereof?] *Nebuchadnezzar*, in Return for this Perfidiouſneſs ſhall deſtroy him and his Family. 2 *Kings* xxv. 7.

Even without great Power] God will appear viſibly on the *Chaldeans* Side, ſo there will be no need of great Force to ſubdue their Enemies. See *Jer.* xxi. 4. xxvii. 10.

Shall it not utterly wither when the Eaſt Wind toucheth it?] The Prophet compares the *Chaldean* Army to parching Wind that blaſts the Fruits of the Earth, withers the Leaves of the Trees, and makes every Thing look naked and bare. See Ch. xix. 12. *Iſa.* xvii. 8. *Jer.* iv. 11. *Hoſ.* xiii. 15.

I will alſo take of the higheſt Branch of the higheſt Cedar, and will ſet it] The Prophet purſuing the ſame Metaphor, foretels the Reſtoration of the Royal Family of *David*, in ſuch Terms as might in ſome Degree be fulfilled at the Return from the Captivity when *Zorobabel*, of the Lineage of *David*, had a Shadow of Kingly Authority among the *Jews*, and by his Means their Church and Conſtitution were again reſtored. But the Words do more properly belong to *Chriſt* and his Kingdom, which ſhall be extended over all the World.

I will crop off from the young Twigs a tender one] This Deſcription may fitly be applied to our Saviour, in reſpect to the low Eſtate to which the Family of *David* was then reduced, with great Humility acknowledged by his Mother, *Luke* i. 48. The Meanneſs of his outward Condition and Appearance is repreſented by the Prophet *Iſaiah*, under the ſame Expreſſion, Ch. liii. 2.

CHAP. XVIII.

The Jews not puniſhed ſo much for the Sins of their Anceſtors, as their own.

Ver. 1. THE word of the Lord came unto me again, ſaying, 2 What mean ye that ye uſe this proverb concerning the land of Iſrael, ſaying, The fathers have eaten ſoure grapes, and the childrens teeth are ſet on edge? 3 *As* I live, ſaith the Lord God, ye ſhall not have *occaſion* any more to uſe this proverb in Iſrael. 4 Behold, all ſouls are mine, as the ſoul of the father, ſo alſo the ſoul of the ſon is mine: the ſoul that ſinneth, it ſhall die. 5 But if a man be juſt, and do that which is lawful and right, 6 *And* hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the houſe of Iſrael, neither hath defiled his neighbours wife, neither hath come near to a menſtruous woman, 7 And hath not oppreſſed any, *but* hath reſtored to the debtor his pledge, hath ſpoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment. 8 He *that* hath not given forth upon uſury, neither hath taken any increaſe, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man. 9 Hath walked in my ſtatutes, and hath kept my judgments to deal truly; he *is* juſt, he ſhall ſurely live, ſaith the Lord God. 10 If he beget a ſon *that is* a robber, a ſhedder of blood, and *that* doeth the like to *any* one of theſe *things*. 11 And that doeth not any of thoſe *duties*, but even hath eaten upon the mountains, and defiled his neighbours wife, 12 Hath oppreſſed the poor and needy, hath ſpoiled by violence, hath not reſtored the pledge, and hath lift up his eyes to the idols, hath committed abomination, 13 Hath given forth upon uſury, and hath taken increaſe: ſhall he then live? he ſhall not live: he hath done all theſe abominations, he ſhall ſurely die, his blood ſhall be upon him. 14 Now lo, *if* he beget a ſon that ſeeth all his fathers ſins which he hath done, and conſidereth, and doeth not ſuch like, 15 *That* hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the houſe of Iſrael, hath not defiled his neighbours wife, 16 Neither hath oppreſſed any, hath not withholden the pledge, neither hath ſpoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment; 17 *That* hath taken off his hand from the poor, *that* hath not received uſury nor increaſe, hath executed my judgments, hath walked in my ſtatutes; he ſhall not die for the iniquity of his father, he ſhall ſurely live. 18 *As for* his father, becauſe he cruelly oppreſſed, ſpoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he ſhall die in his iniquity. 19 Yet ſay ye, Why? doth not the ſon bear the iniquity of the father? when the ſon hath done that which is lawful and right, *and* hath kept all my ſtatutes, and hath done them, he ſhall ſurely live. 20 The ſoul that ſinneth, it ſhall die: the ſon ſhall not bear the iniquity of his father, neither ſhall the father bear the iniquity of the ſon; the righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him. 21 But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die. 22 All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him: in his righteouſneſs that he hath done, he ſhall live. 23 Have I any pleaſure at all that the wicked ſhould die? ſaith the Lord God; *and* not that he ſhould return from his ways and live? 24 But when the righteous turneth away from his righteouſneſs, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, ſhall he live? all his righteouſneſs that he hath done ſhall not be mentioned: in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he

he die. 25 Yet ye ſay, The way of the Lord is not equal. Hear now, O houſe of Iſrael, Is not my way equal? are not your ways unequal? 26 When a righteous *man* turneth away from his righteouſneſs, and committeth iniquity, and dieth in them; for his iniquity that he hath done, ſhall he die. 27 Again, when the wicked *man* turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. 28 Becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die. 29 Yet ſaith the houſe of Iſrael, the way of the Lord is not equal. O houſe of Iſrael, are not my ways equal? are not your ways unequal? 30 Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord God: repent and turn *your ſelves* from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. 31 Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit; for why will ye die, O houſe of Iſrael? 32 For I have no pleaſure in the death of him that dieth, ſaith the Lord God; wherefore turn *your ſelves*, and live ye.

The Fathers have eaten ſour Grapes, and the Children's Teeth are ſet on Edge] That is, the preſent Generation is puniſhed for the Offences committed by their Forefathers, particularly for the Sins committed in the Time of *Manaſſeh* King of *Judah*: See *Jer.* xv. 4. xxxi. 29. *Lam.* v. 7. 2 *Kings* xxiii. 26. This Proverb had likewiſe a profane Senſe implied in it, and inſinuated that the preſent Age was not remarkably worſe than thoſe that had gone before it, and ſo did not deſerve to be made an extraordinary Example of God's Vengeance.

As I live, ſaith the Lord, ye ſhall not have Occaſion to uſe this Proverb any more in Iſrael] I will make ſuch a viſible Diſcrimination between the Righteous and the Wicked, between thoſe that tread in the Steps of their Fore-fathers, and thoſe who take Warning by their Examples, that you ſhall not have any farther Occaſion to uſe this Proverb among you. God expreſly threatens to *viſit the Sins of the Fathers upon the Children* both in the *Old* and *New Teſtament*; ſee *Exod.* xx. 5. *Matthew* xxiii. 35. But this is to be underſtood only with reſpect to the temporal Puniſhments of this World, (and theſe he doth not always inflict in an exact Proportion to the Demerits of thoſe that ſuffer) not with reſpect to the eternal Puniſhments of the next. See Biſhop *Saunderſon's third Sermon upon* 1 *Kings* xxi. 29. 'The Scripture takes Notice of a certain *Meaſure* 'of *Iniquity*, which is filling up from one Generation 'to another, till at laſt it makes a Nation or Family 'ripe for Deſtruction. And altho' thoſe Perſons on 'whom this Vengeance falls, ſuffer no more than 'their own perſonal Sins deſerved, yet becauſe the 'Sins of former Generations which they equal or out-'do, make it Time for God utterly to deſtroy them, 'the Puniſhments due to the Sins of many Ages and 'Generations are ſaid to fall upon them.'

The Soul that ſinneth it ſhall die] *Death is the Wages of Sin*, and all Men being Sinners, the Sentence of Temporal Death paſſes equally upon them all. But as *Life* ſignifies in general all that Happineſs which attends God's Favour, ſo *Death* denotes all theſe Puniſhments which are the Effects of the Divine Diſpleaſure. See 2 *Sam.* xii. 13. under which are comprehended the Miſeries of the next World; and theſe ſhall be allotted to Men according to their Deſerts, without any Regard to the Faults of their Anceſtors, which ſhall not then be laid to their Charge, or taken into Account to aggravate their Guilt. The Word *Dying*, and *Death*, are often uſed in the *New Teſtament* for the Puniſhments of the next World. See *Rom.* viii. 1 and they are expreſſed by the *ſecond Death*, Rev. xx. 1 an Expreſſion uſed among the *Jews* and found in th *Targum* upon *Deut.* xxxiii. 6.

As the Prophets inſtruct Men in the Practice of In ward and Evangelical Holineſs, and in order to ſpeak ſlightingly of the meer external Duties of Religion (ſee *Iſa.* i. 11, *&c. Jer.* vii. 22, 23.) So they rai Mens Minds to look beyond the temporal Promiſes an Threatnings of the Law, to the eternal Rewards an Puniſhments of another Life; ſee *Iſa.* lxvi. 24. *Da* xii. 2. In both which Reſpects they prepared Men Minds for the Reception of the Goſpel when it ſhou be revealed.

When a righteous Man turneth away from his Rig teouſneſs, &c.] It is an Opinion that prevails amon the *Jews* even till this Day, that at the Day of Judg ment a conſiderable Number of good Actions ſha overbalance Mens evil ones: See Ch. xxxiii. 13. they thought it a hard Caſe for a Man, who had be righteous the far greateſt Part of his Life, if he at la did commit Iniquity, that his former Righteouſne ſhould avail him nothing. In Oppoſition to th Doctrine, God here declares, that a righteous Ma ſinning, and not repenting, ſhould die in his Sin and that a wicked Man, upon his Repentance ſhou ſave his Soul alive.

CHAP. XIX.

Under the Parable of a Lion's Whelps, the Pr phet deſcribes the ſad Cataſtrophe of the la Kings of Judah, Jehoahaz *and* Jehoiakin; *a under the Figure of a Vine he repreſents the D ſolation and Captivity of the whole People.*

Ver. 1. MOreover, take thou up a lament tion for the princes of Iſrael. And ſay, What *is* thy mother? a lioneſs: ſh lay down among lions, ſhe nouriſhed her whel among young lions. 3 And ſhe brought u one of her whelps: it became a young lio and it learned to catch the prey, it devour men. 4 The nations alſo heard of him, h was taken in their pit, and they brought hi with chains unto the land of Egypt. 5 No when ſhe ſaw that ſhe had waited, *and* her hop was loſt, then ſhe took another of her whelp *and* made him a young lion. 6 And he wen up and down among the lions, he became young lion, and learned to catch the prey, an devoured men. 7 And he knew their deſola palaces, and he laid waſte their cities, and th land was deſolate, and the fulneſs thereof by th noiſe of his roaring. 8 Then the nations ſe againſt him on every ſide from the provinces and ſpread their net over him: he was taken i their pit. 9 And they put him in ward i chains, and brought him to the king of Babylon they brought him into holds, that his voic ſhould no more be heard upon the mountains Iſrael. 10 Thy mother *is* like a vine in th blood, planted by the waters, ſhe was fruitfu and full of branches by reaſon of many water 11 And ſhe had ſtrong rods for the ſcepters them that bear rule, and her ſtature was exalte among the thick branches, and ſhe appeared i her height with the multitude of her branche 12 But ſhe was plucked up in fury, ſhe was ca down to the ground, and the eaſt wind dried u her fruit: her ſtrong rods were broken and w thered, the fire conſumed them. 13 And no ſhe *is* planted in the wilderneſs, in a dry an thirſty ground. 14 And fire is gone out of

d of her branches, *which* hath devoured her uit, ſo that ſhe hath no ſtrong rod *to be* a ſcep- e to rule: this *is* a lamentation, and ſhall be r a lamentation.

What is thy Mother?] The Prophet propoſes a Queſtion that may be applied to each Prince diſtinctly.

A Lioneſs, &c.] The Land of *Judea* thy native Country, ſee Ver. 10. is become cruel and bloody: Compare *Pſ.* xxxiv. 10. *Nahum* ii. 11, 12. and hath aught her Princes and Rulers to govern by Cruelty d Oppreſſion. See Ch. vii. 23. xxii. 27. *Jer.* xxii. 7. *Zeph.* iii. 3.

She brought up one of her Whelps, it became a young Lion] Compare Ver. 6. This is meant of *Jehoahaz* ho followed not the good Example of his Father *oſiah*, but the evil Practices of the wicked Kings his redeceſſors: See 2 *Kings* xxiii. 32.

Then ſhe took another of her Whelps] *Jehoiakim* was t up King in his Brother's Stead by the King of *gypt*, who by his Victory over *Joſiah* had made him- lf Maſter of *Judea*, 2 *Kings* xxiii. 33, 34. But yet *haraoh* ſeems to have done this by the joint Conſent f the People, who had before ſet up *Jehoiakim*'s ounger Brother, without aſking the King of *Egypt*'s Conſent.

He went up and down among the Lions] He learned d practiſed all the Methods of Tyranny and Oppreſ- on. See *Jer.* xx. 13—17. xxxvii. 2.

Thy Mother is like a Vine in thy Blood] The Coun- y of *Judea*, from whence the Royal Family have eir Original, was like a fruitful Vine in a flouriſhing Condition. See Ch. xvii. 5, 6.

And ſhe had ſtrong Rods for the Scepters of them that ar Rule] From her ſprung ſovereign Princes, who ere themſeves very powerful, and made their People onſiderable among their Neighbours. A Rod or Scep- r is an Emblem of Authority. See *Iſa.* ix. 4. x. 5. *er.* xlviii. 17.

And now ſhe is planted in the Wilderneſs, in a dry nd thirſty Land] A great Part of her People are car- ed Captive, where their Condition is as much dif- erent from what it was formerly, as the Condition of Tree is when it is removed out of a rich Soil into dry and barren Ground: The *Jews* ſuffered ſeveral Captivities before that final one which ended in the Deſtruction of their Temple and Government. See *Dan.* i. 3. 2 *Kings* xxiv. 12. *Jer.* lii. 28.

And Fire is gone out of a Rod of her Branches which ath devoured her Fruit] *Zedekiah*'s breaking his Oath f Fealty to the King of *Babylon* hath been the Occa- on of the utter Deſtruction of the Royal Family, and e entire Ruin of the Government. See Ch. xvii. 18, 9. 2 *Kings* xxiv. 20.

CHAP. XX.

A Rehearſal of the Rebellions and Idolatries of the Jews, *from their going out of* Egypt *to that very Day. Their Converſion and Reſtoration foretold. A Prophecy againſt* Jeruſalem.

Ver. 1. AND it came to paſs in the ſeventh year, in the fifth *month*, the tenth ay of the month, *that* certain of the elders of Iſ- ael came to enquire of the Lord, and ſat before me. 2 Then came the word of the Lord unto me, ſaying, 3 Son of man, ſpeak unto the lders of Iſrael, and ſay unto them, Thus ſaith he Lord God, Are ye come to enquire of me? s I live, ſaith the Lord God, I will not be nquired of by you. 4 Wilt thou judge them, on of man, wilt thou judge *them?* cauſe them o know the abominations of their fathers: 5 nd ſay unto them, Thus ſaith the Lord God, n the day when I choſe Iſrael, and lifted up ine hand unto the ſeed of the houſe of Jacob, and made myſelf known unto them in the land of Egypt, when I lifted up mine hand unto them, ſaying, I *am* the Lord your God. 6 In the *day* that I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had eſpied for them, flowing with milk and honey, which *is* the glory of all lands: 7 Then ſaid I unto them, Caſt ye away every man the abominations of his eyes, and defile not yourſelves with the idols of Egypt: I *am* the Lord your God. 8 But they rebelled againſt me, and would not hearken unto me: they did not every man caſt away the abominations of their eyes, neither did they forſake the idols of Egypt: then I ſaid, I will pour out my fury upon them, to accompliſh my anger againſt them in the midſt of the land of Egypt. 9 But I wrought for my names ſake, that it ſhould not be polluted before the heathen, among whom they *were*, in whoſe ſight I made myſelf known unto them, in bringing them forth out of the land of Egypt. 10 Wherefore I cauſed them to go forth out of the land of Egypt, and brought them into the wilderneſs. 11 And I gave them my ſtatutes, and ſhewed them my judgments, which *if* a man do, he ſhall even live in them. 12 Moreover alſo, I gave them my ſabbaths, to be a ſign between me and them, that they might know that I *am* the Lord that ſanctifie them. 13 But the houſe of Iſrael rebelled againſt me in the wilderneſs: they walked not in my ſtatutes, and they deſpiſed my judgments, which *if* a man do, he ſhall even live in them; and my ſabbaths they greatly polluted: then I ſaid, I would pour out my fury upon them in the wilderneſs to conſume them. 14 But I wrought for my nameſake, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them out. 15 Yet alſo I lifted up my hand unto them in the wilderneſs, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands: 16 Becauſe they deſpiſed my judgments, and walked not in my ſtatutes, but polluted my ſabbaths; for their heart went after their idols. 17 Nevertheleſs, mine eyes ſpared them from deſtroying them, neither did I make an end of them in the wilderneſs. 18 But I ſaid unto their children in the wilderneſs, Walk ye not in the ſtatutes of your fathers, neither obſerve their judgments, nor defile yourſelves with their idols. 19 I *am* the Lord your God; walk in my ſtatutes, and keep my judgments and do them: 20 And hallow my ſabbaths; and they ſhall be a ſign between me and you, that ye may know that I *am* the Lord your God. 21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, neither kept my judgments to do them, which *if* a man do, he ſhall even live in them; they polluted my ſabbaths: then I ſaid I would pour out my fury upon them, to accompliſh my anger againſt them in the wilderneſs. 22 Nevertheleſs I withdrew mine hand, and wrought for my names ſake, that it ſhould not be polluted in the ſight of the heathen, in whoſe ſight I brought them forth. 23 I lifted up mine hand unto them alſo in the wilderneſs, that I would ſcatter them among the heathen, and diſperſe them through the

the countries; 24 Becauſe they had not executed my judgments, but had deſpiſed my ſtatutes, and had polluted my ſabbaths, and their eyes were after their fathers idols. 25 Wherefore I gave them alſo ſtatutes *that were* not good, and judgments whereby they ſhould not live. 26 And I polluted them in their own gifts, in that they cauſed to paſs through *the fire* all that openeth the womb, that I might make them deſolate, to the end, that they might know that I *am* the Lord. 27 Therefore ſon of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord God, Yet in this your fathers have blaſphemed me, in that they have committed a treſpaſs againſt me. 28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented the provocation of their offering: there alſo they made their ſweet ſavour, and poured out there their drink-offerings. 29 Then I ſaid unto them, What *is* the high place whereunto you go? and the name thereof is called Bamah unto this day. 30 Wherefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? 31 For when ye offer your gifts, when ye make your ſons to paſs through the fire, ye pollute yourſelves with all your idols even unto this day: and ſhall I be enquired of by you, O houſe of Iſrael? *As* I live, ſaith the Lord God, I will not be enquired of by you. 32 And that which cometh into your mind, ſhall not be at all; that ye ſay, We will be as the heathen, as the families of the countries, to ſerve wood and ſtone. 33 *As* I live, ſaith the Lord God, ſurely with a mighty hand, and with a ſtretched out arm, and with fury poured out, will I rule over you. 34 And I will bring you out from the people, and will gather you out of the countries wherein ye are ſcattered, with a mighty hand, and with a ſtretched out arm, and with fury poured out. 35 And I will bring you into the wilderneſs of the people, and there will I plead with you face to face. 36 Like as I pleaded with your fathers in the wilderneſs of the land of Egypt, ſo will I plead with you, ſaith the Lord God. 37 And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant. 38 And I will purge out from among you the rebels, and them that tranſgreſs againſt me: I will bring them forth out of the country where they ſojourn, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I *am* the Lord. 39 As for you, O houſe of Iſrael, thus ſaith the Lord God, Go ye, ſerve ye every one his idols, and hereafter *alſo*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. 40 For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, all of them in the land ſerve me; there will I accept them, and there will I require your offerings, and the firſt-fruits of your oblations, with all your holy things. 41 I will accept you with your ſweet ſavour, when I bring you out from the people, and gather you out of the countries wherein ye have been ſcattered, and will be ſanctified in you before the heathen. And ye ſhall know that I *am* the Lord, when ſhall bring you into the land of Iſrael, into t country, *for* the which I lifted up mine hand give it to your fathers. 43 And there ſhall remember your ways, and all your doing wherein ye have been defiled, and ye ſhall loa yourſelves in your own ſight, for all your ev that ye have committed. 44 And ye ſh know that I *am* the Lord, when I have wroug with you for my names ſake, not according your wicked ways, nor according to your co rupt doings, O ye houſe of Iſrael, ſaith the Lo God. 45 Moreover, the word of the Lo came unto me ſaying, 46 Son of man, ſet thy fa toward the ſouth, and drop *thy word* toward t ſouth, and propheſie againſt the foreſt of t ſouth field; 47 And ſay to the foreſt of t ſouth, Hear the word of the Lord, Thus ſai the Lord God, Behold I will kindle a fire thee, and it ſhall devour every green tree in th and every dry tree: the flaming flame ſhall not quenched, and all faces from the ſouth to t north ſhall be burnt therein. 48 And all fleſh ſh ſee that I the Lord have kindled it: it ſhall n be quenched. 49 Then ſaid I, Ah Lord Go they ſay of me, Doth he not ſpeak parables?

Wilt thou judge them?] *Wilt thou plead for the* as our Margin reads it, or defend their Cauſe? But Words may perhaps be more ſignificantly tranſlat *Wilt thou not judge them?* i. e. wilt thou not repr or condemn them? *Noldius* obſerves, that *He*, Particle of Interrogation, which anſwers the *Latin* P ticle *An*, is often equivalent to the Negative *Num* and is to be tranſlated, *Is it not?* See Ver. 30. of t Chapter, and Ch. xxxviii. 17. In which Senſe it underſtood by our Tranſlators, 2 *Sam.* xxiii. 17. a ſo it ſhould be render'd 1 *Sam.* ii. 27. *Did I not plai appear to the Houſe of thy Father?*

Which if a Man do, he ſhall even live in them] *Life* is meant in the *Old Teſtament* all that Happin which is contained in the Literal Senſe of the Pr miſes belonging to that Covenant: Compare Ver. 2 and *Deut.* xxx. 15, *&c.* *Pſ.* lxix. 32. *Am.* v. 4. U der theſe were myſtically comprehended the Promi of a better Life, wherein God will beſtow upon Servants the peculiar Marks of his Favour. See *H* xvi. 11. Theſe Promiſes were made over to the *Je* upon Condition of their punctual Obedience to t whole Law, *Levit.* xviii. 5. xxvi. 3, &c. *Deut.* xxv 26. And ſeveral Perſons under that Diſpenſation a ſtiled blameleſs, by reaſon of the Sincerity of their O bedience, though it was not perfect or unſinning: S *Luke* i. 6. *Phil.* iii. 6. But if we underſtand the for mentioned Condition in its rigorous Senſe, as an exa and unſinning Obedience, and as the Word *Life* co tains the Promiſe of eternal Life under it; which Pr miſe the *Jews* expected and hoped to obtain: S *Matt.* xix. 16, 17. *Acts* xxvi. 6, 7. I ſay, the Co dition of the old Covenant thus expounded, as it w impoſſible to be performed, ſo no Perſon could l Claim to eternal Life by virtue of any Promiſe there contained. From whence St. *Paul* infers the Nece ſity of ſeeking to *Chriſt*, and laying hold of the Pr miſes of his Goſpel, for the obtaining Juſtification an eternal Life. *Gal.* iii. 12, 21.

Wherefore I gave them alſo Statutes that were n good, &c.] This ſome underſtand of the Ceremoni Law, as if it was given purely to be a Check and R ſtraint to that perverſe People, conſiſting of numero Rites and Obſervances, many of which had no intrin ſick Goodneſs in them. But, ſays *Lowth*, I conce the Statutes here ſpoken of, to be of a different Natu from thoſe mentioned Ver. 11. becauſe they have qui

quite contrary Character given them; therefore I take the Words to import, that God, in a juſt Judgment for their Diſobedience to his own Laws, gave them up to a reprobate Mind, and ſuffered them to walk after the idolatrous and impious Cuſtoms of the *Heathens* round about them. And whereas by obeying the Laws and Ordinances which he had given them they might have lived happily, Ver. 11. they became Slaves to the vile and cruel Practices of the *Heathen* Idolatries, ſo as to offer up their very Children in Sacrifice to Idols, to the utter Deſtruction of them and their Poſterity, Ver. 26. This will appear to be the Senſe of the Text, if we compare it with Ver. 39. and with *Deut.* iv. 28. xxviii. 36. *Jer.* xvi. 13. in which Texts God threatens them, as a Puniſhment for the Neglect of his Worſhip, to diſperſe them into *Heathen* Countries, and thereby deprive them of an Opportunity of ſerving him in Publick, and expoſe them to the Peril of being ſeduced to Idols. Juſt as *David* complains to *Saul* of the Hardſhip of his Exile, that it did lay him open to the Temptation of ſerving the *Heathen* Gods, 1 *Sam.* xxvi. 19.

What is the high Place whereunto ye go?] The Word *Bamah* ſignifies an Altar as well as an high Place; ſee Ch. xvi. 16. So the Senſe ſeems to be, What Name is this Altar called by which you frequent? meaning, it is likely, the very Altar belonging to the Temple; is it not called *Bamah* at this very Time? Which Word properly denotes an high Place. An evident Token that Idolatry is ſo much practiſed among you, that it hath occaſioned the changing the very Names of the Places and Things dedicated to God's Worſhip. So that inſtead of the Word *Mizbeach*, the Name which God appropriated to his own Altar, the Place is uſually called *Bamah*, a Name taken from an idolatrous Cuſtom. Or the Words may be expounded of ſome noted high Place, which the *Jews* frequented to perform their idolatrous Worſhip; and then the Senſe will be to this Purpoſe: What is this high Place, or *Bamah*, which you frequent? Who bid you call it ſo? I named my Altar *Mizbeach*; but this Place had its Name from the Heathen Idolatry, and it ſtill retains it.

And I will cauſe you to paſs under the Rod] I will take an exact Account of you, as a Shepherd does of his Flock, and will ſever between the Good and the Bad, between the Sheep and the Goats; ſee Ch. xxxiv. 17. The Expreſſion alludes to the Cuſtom of the Shepherds who number their Cattle by ſtriking every one of them with a Rod: See *Levit.* xxvii. 32. *Jer.* xxxiii. 13.

And I will bring you into the Bond of the Covenant] I will make you ſenſible that I have not forgotten my Promiſe to your Fathers, tho' you have forgotten your Obligations to me, and the Engagements implied in your entering in Covenant with me. The Words may be rendred, *I will bring you into the Diſcipline of the Covenant*; the *Hebrew* Words *Taſar* and *Aſar* being of promiſcuous Signification; and then the Senſe will be, I will revenge upon you the *Quarrel of the Covenant*, Levit. xxvi. 25. and aſſert my Authority over you, by bringing you under Chaſtiſement in order to your Correction. See *Am.* iii. 2.

There will I accept them, and there will I require your Offerings, and the Firſt-fruits of your Oblations] Requiring ſignifies the ſame with *Accepting*, by a *Metonymy* of the Cauſe for the Effect; juſt as *Seeking* is ſometimes uſed for *Finding*: See *Iſa.* lxv. 1. In the ſame Senſe God is ſaid not to *require* ſuch Inſtances of Worſhip in which he takes no Delight, *Iſa.* i. 11. Offerings ſignify in general every Thing devoted to God's Service, ſo as to comprehend Tithes under it, *Numb.* xviii. 21, 26. The Firſt-fruits were offered out of the Fruits of the Earth which were firſt ripe: Of this Kind was a Sheaf of the Corn which was firſt reaped. *Levit.* xxiii. 10. Part of the Dough which was firſt baked, *Numb.* xv. 20. and in general, the firſt of all the ripe Fruits. *Numb.* xviii. 11, 13. Compare Ch. xiv. 30. with this Text. This was computed to amount to the ſixtieth Part of the whole Produce; ſee *Ezek.* xlv. 13. The Prophet here expreſſes the Chriſtian Worſhip by thoſe religious Oblations which were proper to his own Time; as the other Prophets frequently deſcribe the State of the Chriſtian Church by Repreſentations taken from the *Jewiſh* Temple and Service. See *Iſa.* xix. 19. lvi. 7. lx. 7. lxvi. 23. And even the Primitive Chriſtians brought Oblations out of the Firſt-fruits of their Increaſe, for the Support of God's Miniſters and Service, out of which the Elements of the Euchariſts, and the Love-Feaſt which followed, were provided; as appears from ſeveral Teſtimonies of the antient Fathers, particularly of *Irenæus*, L. iv. C. 32, 34. who generally interpret thoſe Words of *Chriſt*, Mat. v. 23. *If thou bring thy Gift to the Altar*, &c. of the Sacrament of the Lord's Supper.

Drop thy Word toward the South] The Gift of Prophecy is compar'd to Rain, or the Dew of Heaven, which makes every Thing fruitful: See *Deut.* xxxii. 2. Such is the Benefit of ſound Doctrine wherever it is received. Compare *Mic.* ii. 6. *Job* xxix. 22, 23.

CHAP. XXI.

Under the Emblem of a ſharp Sword is foretold the Deſtruction of Judea, *and particularly of* Jeruſalem, *and the Country of the* Ammonites, *by the Armies of* Nebuchadnezzar.

Ver. 1. AND the word of the Lord came unto me, ſaying, 2 Son of man, ſet thy face toward Jeruſalem, and drop *thy word* toward the holy places, and propheſie againſt the land of Iſrael, 3 And ſay to the land of Iſrael, Thus ſaith the Lord, behold, I *am* againſt thee, and will draw forth my ſword out of his ſheath, and will cut off from thee the righteous and the wicked. 4 Seeing then that I will cut off from thee the righteous and the wicked, therefore ſhall my ſword go forth out of his ſheath againſt all fleſh from the ſouth to the north: 5 That all fleſh may know that I the Lord have drawn forth my ſword out of his ſheath: it ſhall not return any more. 6 Sigh therefore, thou ſon of man, with the breaking of *thy* loyns; and with bitterneſs ſigh before their eyes. 7 And it ſhall be when they ſay unto thee, Wherefore ſigheſt thou? that thou ſhalt anſwer, For the tidings, becauſe it cometh: and every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall faint, and all knees ſhall be weak *as* water: behold, it cometh, and ſhall be brought to paſs, ſaith the Lord God. 8 Again, the word of the Lord came unto me, ſaying, 9 Son of man, propheſie and ſay, Thus ſaith the Lord, Say, A ſword, a ſword is ſharpened, and alſo furbiſhed. 10 It is ſharpened to make a ſore ſlaughter, it is furbiſhed that it may glitter: ſhould we then make mirth? it contemneth the rod of my ſon, *as* every tree. 11 And he hath given it to be furbiſhed, that it may be handled: the ſword is ſharpened, and it is furbiſhed to give it into the hand of the ſlayer. 12 Cry and howl, ſon of man, for it ſhall be upon my people, it *ſhall be* upon all the princes of Iſrael: terrors, by reaſon of the ſword, ſhall be upon my people: ſmite therefore upon *thy* thigh. 13 Becauſe *it is* a trial, and what if *the ſword* contemn even the rod? it ſhall be no *more*, ſaith the Lord God. 14 Thou therefore, ſon of man, propheſie, and ſmite *thine* hands together, and let the ſword be doubled the third time, the ſword of the ſlain, it *is* the ſword of the great *men that are* ſlain, which entereth into their privy cham-

ber. 15 I have ſet the point of the ſword againſt all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah, *it is* made bright, *it is* wrapt up for the ſlaughter. 16 Go thee one way or other, *either* on the right hand, or on the left, whitherſoever thy face *is* ſet. 17 I will alſo ſmite mine hands together, and I will cauſe my fury to reſt: I the Lord have ſaid *it*. 18 The word of the Lord came unto me again, ſaying, 19 Alſo thou ſon of man, appoint thee two ways, that the ſword of the king of Babylon may come: both twain ſhall come forth out of one land, and chooſe thou a place, chooſe *it* at the head of the way to the city. 20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and to Judah in Jeruſalem the defenced. 21 For the king of Babylon ſtood at the parting of the way, at the head of the two ways, to uſe divination: he made *his* arrows bright, he conſulted with images, he looked in the liver. 22 At his right hand was the divination for Jeruſalem to appoint captains, to open the mouth in the ſlaughter, to liſt up the voice with ſhouting, to appoint *battering* rams againſt the gates, to caſt a mount *and* to build a fort. 23 And it ſhall be unto them as a falſe divination in their ſight, to them that have ſworn oaths: but he will call to remembrance the iniquity, that they may be taken. 24 Therefore thus ſaith the Lord God, Becauſe ye have made your iniquity to be remembred, in that your tranſgreſſions are diſcovered, ſo that in all your doings your ſins do appear: becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand. 25 And thou profane wicked prince of Iſrael, whoſe day is come, when iniquity *ſhall have* an end. 26 Thus ſaith the Lord God, Remove the diadem, and take off the crown: this *ſhall* not *be* the ſame, exalt *him that is* low, and abaſe *him that is* high. 27 I will overturn, overturn, overturn it, and it ſhall be no *more* until he comes whoſe right it is, and I will give it *him*. 28 And thou ſon of man, propheſie and ſay, Thus ſaith the Lord God concerning the Ammonites, and concerning their reproach: even ſay thou, The ſword, The ſword *is* drawn: for the ſlaughter *it is* furbiſhed, to conſume becauſe of the glittering; 29 Whiles they ſee vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* ſlain, of the wicked whoſe day is come, when their iniquity *ſhall have* an end. 30 Shall I cauſe *it* to return into his ſheath? I will judge thee in the place where thou waſt created, in the land of thy nativity. 31 And I will pour out mine indignation upon thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of brutiſh men, *and* ſkilful to deſtroy. 32 Thou ſhalt be for fewel to the fire: thy blood ſhall be in the midſt of the land, thou ſhalt be no *more* remembred: for I the Lord have ſpoken *it*.

And will cut off from the Righteous and the Wicked] The Command given by God, Ch. ix. 6. is to *ſlay Young and Old, both Maids, little Children and Women*; *i. e.* thoſe that have not been guilty of Idolatry and the other national Sins, as well as thoſe that have. Only the few Mourners mentioned Ch. ix. 4. have a Promiſe to eſcape, God's abſolute Dominion will juſtify any temporal Calamity he thinks fit to bring upon Men; and every Man is ſo much a Sinner, that no Evil which befalls him in this World can be thought unjuſt with reſpect to God who inflicts it. But yet when God puniſhes Men immediately by himſelf, as he did in the Deſtruction of the *Old World*, and of *Sodom*, it may be expected he ſhould put a Difference between the Righteous and the Wicked; as *Abraham* argues with him upon this Subject, *Gen.* xviii. 23, 25.

It contemneth the Rod of my Son, as every Tree] It makes no Difference between the Scepter and common Wood; between the Branches of the Royal Family, deſcended from *David* and *Solomon* whom I honour'd with the Title of being my Sons, *Pſ.* lxxxix. 26. 2 *Sam.* vii. 14. and the meaneſt of the People: See Ver. 12, 25, 26, 27. and Chap. xix. 11—14.

And let the Sword be doubled the third Time] The Expreſſion may import, firſt the Slaughter made at the Siege, then thoſe that were ſlain at the taking of the City, in which Number may be reckoned the Sons of *Zedekiah*, as alſo the chief Prieſts and principal Officers of State, who where taken and put to Death immediately afterwards; ſee Ver. 14. and 2 *Kings* xxv. 7, 18, 19, 20, 21. To theſe may be added in the third Place, thoſe who were ſlain with *Gedaliah*, *Jeremiah* xli. 2, 3. But perhaps the Expreſſion, *Let the Sword be doubled a third Time*, may mean no more than if the Prophet had ſaid, *Let the Stroke be repeated twice and thrice*, i. e. oftentimes. So that Phraſe is uſed *Job* xxxiii. 29. *All theſe Things worketh God twice and thrice with Man*, where our Tranſlation very fitly expreſſes the Senſe *Oftentimes*. A Form of Speech much like thoſe elſewhere uſed. *For three Tranſgreſſions and for four*, Am. i. 3. *Give a Portion to ſeven, yea alſo to eight*, Eccleſ. xi. 2.

Appoint thee two Ways that the Sword of the King of Babylon may come] God foreſhews his Prophet that the King of *Babylon* was coming with his Army into *Syria*, and finding that the *Ammonites* had entred into a Confederacy with the King of *Egypt*, as well as *Zedekiah*, he was in doubt againſt which of the two People he ſhould firſt make War, and committed the Deciſion of this Matter to his Arts of Divination, deſcribed Ver. 21.

For the King of Babylon ſtood at the parting of the Way — to uſe Divination; he made his Arrows bright] This Way of Divining by Arrows, is thus deſcribed by St. *Jerom* in his Commentary upon this Place: 'They wrote on ſeveral Arrows the Names of the Cities they intended to aſſault, and then putting them all together promiſcuouſly in a Quiver, they drew them out thence as Lots are drawn; and that City whoſe Name was writ on the Arrow firſt drawn, was the City firſt made War upon.' Perhaps from this Cuſtom the Verb *Hatſah* or *Hatſats*, from whence *Hets*, an *Arrow*, is derived, comes to ſignify the parting or dividing any Thing by Lot, in which Senſe it is uſed *Job* xli. 6. *Prov.* xxx. 27.

And it ſhall be unto them as a falſe Divination in their Sight, to them that have ſworn Oaths] The King of *Judea* and his Courtiers will deſpiſe all theſe Preparations of War, tho' directed againſt them, as if they were grounded upon the falſe Arts of Divination; whereas it is indeed God himſelf that directs the March of the *Chaldean* Army, to revenge the Perjury which *Zedekiah* and his Counſellors were guilty of, in breaking that ſolemn Oath of Fealty which he made to the King of *Babylon*. See Ch. xvii. 13, 15.

I will overturn — it, and it ſhall be no more, until he come, whoſe Right it is, and I will give it him] After that *Zedekiah* is deprived of his Regal Authority, there ſhall be no more Kings of that Family till *Chriſt* come, the King ſo often foretold and promiſed, who in due Time ſhall *reign upon the Throne of his Father David, and of whoſe Kingdom there ſhall be no End*, Luke i. 32, 33. After the Captivity, ſome of the Prieſts of the *Aſmonean* Race did aſſume the Stile and

and Title of Kings; but they not being of the Tribe of *Judah*, could have no juſt Right to that Honour.

CHAP. XXII.

A Catalogue of the Sins of Jeruſalem, *and of all Orders and Degrees of Men in it; for which God threatens to inflict his ſevereſt Judgments upon it.*

Ver. 1. MOreover, the word of the Lord came unto me, ſaying, 2 Now thou ſon of man, wilt thou judge, wilt thou judge the bloody city? yea thou ſhalt ſhew her all her abominations. 3 Then ſay thou, Thus ſaith the Lord God, The city ſheddeth blood in the midſt of it, that her time may come, and maketh idols againſt herſelf, to defile herſelf. 4 Thou art become guilty in thy blood that thou haſt ſhed, and haſt defiled thyſelf in thine idols, which thou haſt made, and thou haſt cauſed thy days to draw near, and art come *even* unto thy years; therefore have I made thee a reproach unto the heathen, and a mocking to all countries. 5 *Thoſe that be* near, and *thoſe that be* far from thee, ſhall mock thee, *which art* infamous, and much vexed. 6 Behold, the princes of Iſrael, every one were in thee to their power to ſhed blood. 7 In thee have they ſet light by father and mother: in the midſt of thee have they dealt by oppreſſion with the ſtranger: in thee have they vexed the fatherleſs and the widow. 8 Thou haſt deſpiſed mine holy things, and haſt profaned my ſabbaths. 9 In thee are men that carry tales to ſhed blood: and in thee they eat upon the mountains; in the midſt of thee they commit lewdneſs. 10 In thee have they diſcovered their fathers nakedneſs: in thee have they humbled her that was ſet apart for pollution. 11 And one hath committed abomination with his neighbours wife, and another hath lewdly defiled his daughter-in-law, and another in thee hath humbled his ſiſter, his fathers daughter. 12 In thee have they taken gifts to ſhed blood: thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord God. 13 Behold therefore I have ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy blood which hath been in the midſt of thee. 14 Can thine heart endure, or can thine hands be ſtrong in the days that I ſhall deal with thee? I the Lord have ſpoken *it*, and will do *it*. 15 And I will ſcatter thee among the heathen, and diſperſe thee in the countries, and will conſume thy filthineſs out of thee. 16 And thou ſhalt take thine inheritance in thyſelf in the ſight of the heathen, and thou ſhalt know that I am the Lord. 17 And the word of the Lord came unto me, ſaying, 18 Son of man, the houſe of Iſrael is to me become droſs, all they are braſs, and tin, and iron, and lead, in the midſt of the furnace, they are *even* the droſs of ſilver. 19 Therefore thus ſaith the Lord God, becauſe ye are all become droſs; behold therefore I will gather you into the midſt of Jeruſalem. 20 *As* they gather ſilver, and braſs, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it, to melt *it*; ſo will I gather *you* in mine anger, and in my fury, and I will leave *you there*, and melt you. 21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye ſhall be melted in the midſt thereof. 22 As ſilver is melted in the midſt of the furnace, ſo ſhall ye be melted in the midſt thereof; and ye ſhall know that I the Lord have poured out my fury upon you. 23 And the word of the Lord came unto me, ſaying, 24 Son of man, ſay unto her, Thou art the land *that* is not cleanſed, nor rained upon in the day of indignation. 25 *There is* a conſpiracy of her prophets in the midſt thereof like a roaring lion ravening the prey: they have devoured ſouls: they have taken the treaſure and precious things: they have made her many widows in the midſt thereof. 26 Her prieſts have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed *difference* between the unclean and the clean, and have hid their eyes from my ſabbaths, and I am profaned among them. 27 Her princes in the midſt thereof *are* like wolves ravening the prey, to ſhed blood, *and* to deſtroy ſouls, to get diſhoneſt gain. 28 And her prophets have daubed them with untempered *mortar*, ſeeing vanity, and divining lies unto them, ſaying, Thus ſaith the Lord God, when the Lord hath not ſpoken. 29 The people of the land have uſed oppreſſion, and exerciſed robbery, and have vexed the poor and needy: yea, they have oppreſſed the ſtranger wrongfully. 30 And I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gap before me for the land that I ſhould not deſtroy it: but I found none. 31 Therefore have I poured out mine indignation upon them, I have conſumed them with the fire of my wrath: their own way have I recompenſed upon their heads, ſaith the Lord God.

In thee have they diſcovered their Fathers Nakedneſs] Took their Mother-in-law to Wife, which St. *Paul* calls ſuch *Fornication as is not named among the Gentiles*, 1 Cor. v. 1.

And thou ſhalt take thine Inheritance to thyſelf in the Sight of the Heathen] Inſtead of being mine Inheritance, and under my peculiar Care and Protection, thou ſhalt be caſt out among the *Heathen*, and there eat the Fruit of thine own Ways, and receive the juſt Reward of thy Wickedneſs. The Margin of our Bibles reads, *Thou ſhalt be prophaned in thyſelf*, &c. Which I think, ſays *Lowth*, expreſſes the Senſe much better; taking the Verb *Nihal* in the ſame Senſe wherein it is uſed Ch. vii. 24. of this Prophecy, *i. e.* Thou ſhalt no longer enjoy the Privileges of a City called by my Name, and ſet apart for my Reſidence, but ſhalt be laid open as common Ground, to be profaned by Infidels.

Thou art the Land that is not cleanſed nor rained upon, in the Day of Indignation] God had in the foregoing Verſes compared his Anger to Fire; in purſuance of which Metaphor he adds, That if the wholeſome Advice, and Admonition of the Prophets, (compared to the Dew or Rain coming from Heaven, Ch. xx. 46.) had been but duly received, they would have ſupplied the Place of Rain, and waſhed away the Filth of the Land: So that it needed not to have been purged or cleanſed by Fire. The *Chaldee Paraphraſe* expounds the Senſe, Thou art the Land in which there have been no good Works done, to protect it in the Day of God's Curſe or Indignation.

And I ſought for a Man among them that ſhould make up the Hedge — but I found none] This general Complaint may be expounded with ſome Reſtriction, ſuch as is commonly underſtood in unlimited Expreſſions. For

For we read Ch. x. 4. that there were ſome that did *ſigh* and *cry to God*, by way of deprecating his Wrath, *for the Abominations done in Jeruſalem.*

CHAP. XXIII.

The Idolatries of Samaria *and* Jeruſalem *are repreſented under the Metaphor of the lewd Practices of two common Harlots: For which Crimes God denounces ſevere Judgments againſt them both.*

Ver. 1. THE word of the Lord came again unto me, ſaying, 2 Son of man, there were two women the daughters of one mother. 3 And they committed whoredoms in Egypt, they committed whoredoms in their youth: there were their breaſts preſſed, and there they bruiſed the teats of their virginity. 4 And the names of them *were*, Aholah the elder, and Aholibah her ſiſter: and they were mine, and they bare ſons and daughters: thus *were* their names, Samaria *is* Aholah, and Jeruſalem Aholibah. 5 And Aholah played the harlot when ſhe was mine, and ſhe doated on her lovers, on the Aſſyrians *her* neighbours. 6 *Which were* clothed with blue, captains and rulers, all of them deſirable young men, horſemen riding upon horſes. 7 Thus ſhe committed her whoredoms with them, with all them *that were* the choſen men of Aſſyria, and with all on whom ſhe doated, with all their idols ſhe defiled herſelf. 8 Neither left ſhe her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruiſed the breaſts of her virginity, and poured their whoredom upon her. 9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Aſſyrians, upon whom ſhe doated. 10 Theſe diſcovered her nakedneſs, they took her ſons and her daughters, and ſlew her with the ſword: and ſhe became famous among women, for they had executed judgment upon her. 11 And when her ſiſter Aholibah ſaw *this*, ſhe was more corrupt in her inordinate love than ſhe, and in her whoredoms more than her ſiſter in *her* whoredoms. 12 She doated upon the Aſſyrians *her* neighbours, captains and rulers, clothed moſt gorgeouſly, horſemen riding upon horſes, all of them deſireable young men. 13 Then I ſaw that ſhe was defiled, *that* they *took* both one way, 14 And *that* ſhe increaſed her whoredoms: for when ſhe ſaw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion, 15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: 16 And aſſoon as ſhe ſaw them with her eyes, ſhe doated upon them, and ſent meſſengers unto them into Chaldea. 17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom: and ſhe was polluted with them, and her mind was alienated from them. 18 So ſhe diſcovered her whoredoms, and diſcovered her nakedneſs: then my mind was alienated from her, like as my mind was alienated from her ſiſter. 19 Yet ſhe multiplied her whoredoms, in calling to remembrance the days of her youth, wherein ſhe had played the harlot in the land of Egypt. 20 For ſhe doated upon their paramours, whoſe fleſh *is as* the fleſh of aſſes, and whoſe iſſue *is like* the iſſue of horſes. 21 Thus thou calledſt to remembrance the lewdneſs of thy youth, in bruiſing thy teats by the Egyptians, for the paps of thy youth. 22 Therefore, O Aholibah, thus ſaith the Lord God, Behold, I will raiſe up thy lovers againſt thee, from whom thy mind is alienated, and I will bring them againſt thee on every ſide; 23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Aſſyrians with them: all of them deſirable young men, captains and rulers, great lords and renowned, all of them riding upon horſes. 24 And they ſhall come againſt thee with chariots, wagons, and wheels, and with an aſſembly of people, *which* ſhall ſet againſt thee buckler, and ſhield, and helmet round about: and I will ſet judgment before them, and they ſhall judge thee according to their judgments. 25 And I will ſet my jealouſy againſt thee, and they ſhall deal furiouſly with thee: they ſhall take away thy noſe, and thine ears, and thy remnant ſhall fall by the ſword: they ſhall take thy ſons and thy daughters, and thy reſidue ſhall be devoured by the fire. 26 They ſhall alſo ſtrip thee out of thy clothes, and take away thy fair jewels. 27 Thus will I make thy lewdneſs to ceaſe from thee, and thy whoredom *brought* from the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more. 28 For thus ſaith the Lord God, Behold, I will deliver thee into the hand *of them* whom thou hateſt, into the hand *of them* from whom thy mind is alienated. 29 And they ſhall deal with thee hatefully, and ſhall take away all thy labour, and ſhall leave thee naked and bare, and the nakedneſs of thy whoredoms ſhall be diſcovered, both thy lewdneſs and thy whoredoms. 30 I will do theſe *things* unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idols. 31 Thou haſt walked in the way of thy ſiſter, therefore will I give her cup into thine hand. 32 Thus ſaith the Lord God, Thou ſhalt drink of thy ſiſters cup deep and large: thou ſhalt be laughed to ſcorn, and had in deriſion; it containeth much. 33 Thou ſhalt be filled with drunkenneſs and ſorrow, with the cup of aſtoniſhment and deſolation, with the cup of thy ſiſter Samaria. 34 Thou ſhalt even drink it and ſuck *it* out, and thou ſhalt break the ſherds thereof, and pluck off thine own breaſts, for I have ſpoken *it*, ſaith the Lord God. 35 Therefore thus ſaith the Lord God, Becauſe thou haſt forgotten me, and caſt me behind thy back, therefore bear thou alſo thy lewdneſs, and thy whoredoms. 36 The Lord ſaid moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; 37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have alſo caſued their ſons whom they bare unto me, to paſs for them through *the fire* to devour *them*. 38 Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths. 39 For when they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to pro-

fane it; and lo, thus have they done in the midſt of mine houſe. 40 And furthermore, that ye have ſent for men to come from far, unto whom a meſſenger *was* ſent, and lo, they came, for whom thou didſt waſh thyſelf, paintedſt thy eyes, and deckedſt thyſelf with ornaments, 41 And ſatteſt upon a ſtately bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oil. 42 And a voice of a multitude being at eaſe *was* with her, and with the men of the common ſort *were* brought Sabeans from the wilderneſs, which put bracelets upon their hands, and beautiful crowns upon their heads. 43 Then ſaid I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and ſhe *with them?* 44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: ſo went they in unto Aholah and unto Aholibah the lewd women. 45 And the righteous men, they ſhall judge them after the manner of adultereſſes, and after the manner of women that ſhed blood; becauſe they *are* adultereſſes, and blood *is* in their hands. 46 For thus ſaith the Lord God, I will bring up a company upon them, and will give them to be removed and ſpoiled. 47 And the company ſhall ſtone them with ſtones, and diſpatch them with their ſwords; they ſhall ſlay their ſons and their daughters, and burn up their houſes with fire. 48 Thus will I cauſe lewdneſs to ceaſe out of the land, that all women may be taught not to do after your lewdneſs. 49 And they ſhall recompenſe your lewdneſs upon you, and ye ſhall bear the ſins of your idols: and ye ſhall know that I *am* the Lord God.

There were two Women, the Daughters of one Mother] Countries are commonly repreſented as Mothers of their People, and the Inhabitants as their Children: So the *Daughters of Syria* ſignify the Inhabitants of that Country, Ch. xvi. 57. Thus *Samaria* and *Jeruſalem* are deſcribed in this Chapter as Siſters, the Offſpring of the ſame Land or Country. Compare Ch. xvi. 46. *Jer.* iii. 7, 8, 10.

They committed Whoredoms in their Youth] The Time when the *Iſraelites* were in *Egypt*, or when they were lately departed out of it, is called their *Youth* in the Prophets, becauſe that is the Time when God firſt owned them for his People. See Ver. 8, 19. Ch. xvi. 8, 22, 60. *Jer.* ii. 11. *Hoſ.* ii. 15.

There were their Breaſts preſſed] *There they ſerved Idols, and there they corrupted their Ways*, as the *Chaldee Paraphraſe* expreſſes the Senſe. The Scripture commonly calls idolatrous Churches and Nations by the Name of *Harlots*; and in like manner honours thoſe who preſerve their Allegiance to God pure and undefiled, with the Title of *Chaſte Wives*, or *Virgins*. See 2 Cor. xi. 2. *Rev.* xix. 7. xxi. 2. xiv. 4.

And the Names of them were Aholah the Elder, and Aholibah her Siſter — Samaria is Aholah, and Jeruſalem Aholibah] The Word *Aholah*, ſignifies, *Her Tent*, or *Tabernacle*; *Aholibah My Tent*, or *Tabernacle is in her*. Theſe two different Appellations imply, that *Samaria* had indeed a Tabernacle or Place for publick Worſhip, but of her own Deviſing, *viz.* the Cities of *Dan* and *Bethel*, where the Golden Calves were ſet up, whereas God's Tabernacle firſt, and afterwards his Temple was placed in *Jeruſalem*. *He placed his Name there*, i. e. choſe it for the Place of his peculiar Reſidence, 1 *Kings* viii. 29. Why *Aholah* is called her elder Siſter, ſee Note on Ch. xvi. 46.

And ſhe doated on her Lovers] That is, her foreign Allies, whoſe Idolatries ſhe was fond of, and hoped by that Means to procure their Friendſhip and Aſſiſtance. See Ch. xvi. 33, 37.

And her Mind was alienated from them] She quickly grew weary of theſe too, as lewd Women are of their former Gallants, and look out for new ones. She broke her League and Covenant with them, as St. *Jerom* very well expreſſes the Senſe; meaning the Covenant which *Jehoiakim* made with *Nebuchadnezzar* to be his Tributary. Compare Ver. 16, 22, 28. and was afterward renewed by *Zedekiah*: See Ch. xvii. 15.

For ſhe doated upon her Paramours] Upon the Idols of *Egypt*, and the impure Rites which accompany their idolatrous Worſhip: See Ch. xvi. 26. This may relate to the Time when *Zedekiah* enter'd into a new Confederacy with *Egypt*, ſee Ver. 21. and Ch. xvii. 15. which made the People fond of admitting the *Egyptian* Idolatries.

The Babylonians and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Aſſyrians with them] The Inhabitants of the ſeveral Provinces of the *Babyloniſh* Monarchy. *Pekod* is mentioned as a Province of *Babylon*, Jer. l. 21. St. *Jerom* upon the Place underſtands theſe three Words, *Pekod*, *Shoa*, and *Koa*, in an *Appellative* Senſe, to denote ſo many Titles or Degrees of Honour, as much as to ſay, Governors, Princes, and great Men. In which Senſe the two former Words *Pekod*, (or *Pekud*) and *Shoa*, are confeſſedly taken in Scripture; and *Koa* is ſuppoſed to be derived from the Verb *Kaâng*, which ſignifies printing Marks in the Fleſh, *Levit.* xix. 28. And it was the Cuſtom of great Men to diſtinguiſh themſelves from their Inferiors by ſuch Marks or Prints.

And they ſhall take away thy Noſe and thy Ears, &c.] As Huſbands in that Caſe render thoſe Women deformed, whoſe Beauty hath been too pleaſing to Strangers; ſo ſhall the *Chaldeans* deface all the Glories and Ornaments of *Jeruſalem*, and after they have ſlain and carried Captive its Inhabitants, ſhall ſet the City on Fire, and reduce it to an Heap of Aſhes. Compare Ch. xvi. 41.

Thou ſhalt even drink it, and ſuck it out] The ſoreſt and heavieſt of God's Judgments ſhall fall to thy Share; like thoſe that drink a Potion off to the Bottom, where the moſt nauſeous Part of it is ſetled. See *Pſ.* lxxv. 8. *Jer.* li. 17.

And ſatteſt upon a ſtately Bed, and a Table prepared before it] The Expreſſions denote their ſitting down with Idolaters, and partaking of their Sacrifices: The Words *Altar* and *Table* are uſed promiſcuouſly in the Prophets: See *Mal.* i. 7. becauſe all Sacrifices were Feaſts made of Offerings dedicated to God's Service; ſo that he was properly the Entertainer, and thoſe that did partake of the Sacrifices were his Gueſts that did eat at his Table, in Token of being in Covenant and Friendſhip with him. What was conſumed upon the Altar, was God's Meſs or Portion, and is therefore called *the Bread of God* (ſee Ch. xliv. 7. *Levit.* xxi. 6.) and *the Food of the Lord*, ibid. Ch. iii. 11. The Remainder of the Sacrifices his Gueſts were entertained with, either by themſelves, as in Peace-offerings, or elſe by their Proxies the Prieſts, as in Sin-offerings. The *Jews* as well as the *Romans* lying upon Beds or Couches at their Meals. See *Iſa.* lvii. 7. So did other Eaſtern Nations. See *Eſth.* i. 6.

And the righteous Men they ſhall judge them] By *righteous* or juſt *Men* ſome underſtand the *Babylonians*, who, tho' a wicked and idolatrous People, were the Executioners of God's Juſtice upon a Nation that had ſinned againſt a clearer Light and greater Convictions. So *Nebuchadnezzar* and other *Heathen* Princes are called *God's Servants*, as being Inſtruments of his Providence. But the Expreſſion may in a more proper Senſe be underſtood of the Prophets who foretold the Judgments God would inflict upon *Samaria* and *Jeruſalem*; ſuch as *Hoſea*, *Amos*, *Jeremiah*, &c. The Prophets are ſaid to execute thoſe Judgments which they foretel: So *Ezekiel* ſaith of himſelf, that *he was ſent to deſtroy the City*; Ch. xliii. 3. *i. e.* to propheſy its Deſtruction. To the ſame Senſe we read *Hoſ.* vi. 5. *I have hewed them by my Prophets, I have ſlain them by the Words of my Mouth.*

CHAP. XXIV.

By the Figure of a boiling Pot *is ſhewed the Deſtruction of* Jeruſalem *and its Inhabitants; and by* Ezekiel's *being forbidden to mourn for his Wife, is ſignified that the Calamities of the* Jews *ſhould be ſo aſtoniſhing as to be beyond all Expreſſions of Sorrow.*

Ver. 1. AGain in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the Lord came unto me, ſaying, 2 Son of man, Write thee the name of the day, *even* of this ſame day: the king of Babylon ſet himſelf againſt Jeruſalem this ſame day. 3 And utter a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord God, Set on a pot, ſet *it* on, and alſo pour water into it. 4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the ſhoulder, fill *it* with the choice bones. 5 Take the choice of the flock, and burn alſo the bones under it, *and* make it boil well, and let them ſeethe the bones of it therein. 6 Wherefore thus ſaith the Lord God, Wo to the bloody city, to the pot whoſe ſcum *is* therein, and whoſe ſcum is not gone out of it; bring it out piece by piece, let no lot fall upon it. 7 For her blood is in the midſt of her, ſhe ſet it upon the top of a rock, ſhe poured it not upon the ground to cover it with duſt: 8 That it might cauſe fury to come up to take vengeance: I have ſet her blood upon the top of a rock, that it ſhould not be covered. 9 Therefore thus ſaith the Lord God, Wo to the bloody city, I will even make the pile for fire great. 10 Heap on wood, kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burnt. 11 Then ſet it empty upon the coals thereof, that the braſs of it may be hot, and may burn, and *that* the filthineſs of it may be molten in it, *that* the ſcum of it may be conſumed. 12 She hath wearied *herſelf* with lies, and her great ſcum went not forth out of her: her ſcum *ſhall be* in the fire. 13 In thy filthineſs *is* lewdneſs: becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee. 14 I the Lord have ſpoken *it*, it ſhall come to paſs, and I will do *it*, I will not go back, neither will I ſpare, neither will I repent; according to thy ways, and according to thy doings ſhall they judge thee, ſaith the Lord God. 15 Alſo the word of the Lord came unto me, ſaying, 16 Son of man, behold, I take away from thee the deſire of thine eyes with a ſtroke: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears run down. 17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy ſhoes upon thy feet, and cover not *thy* lips, and eat not the bread of men. 18 So I ſpake unto the people in the morning, and at even my wife died; and I did in the morning as I was commanded. 19 And the people ſaid unto me, Wilt thou not tell us what theſe *things are* to us, that thou doeſt *ſo?* 20 Then I anſwered them, The word of the Lord came unto me, ſaying, 21 Speak unto the houſe of Iſrael, Thus ſaith the Lord God, Behold, I will profane my ſanctuary, the excellency of your ſtrength, the deſire of your eyes, and that which your ſoul pitieth; and your ſons and your daughters whom ye have left ſhall fall by the ſword. 22 And ye ſhall do as I have done: ye ſhall not cover *your* lips, nor eat the bread of men. 23 And your tires *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep, but ye ſhall pine away for your iniquities, and mourn one towards another. 24 Thus Ezekiel is unto you a ſign: according to all that he hath done ſhall ye do: and when this cometh, ye ſhall know that I *am* the Lord God. 25 Alſo thou ſon of man, *ſhall it* not *be* in the day when I take from them their ſtrength, the joy of their glory, the deſire of their eyes, and that whereupon they ſet their minds, their ſons and their daughters; 26 that he that eſcapeth in that day, ſhall come unto thee, to cauſe *thee* to hear *it* with *thine* ears? 27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeak and be no more dumb, and thou ſhalt be a ſign unto them, and they ſhall know that I *am* the Lord.

Set on a Pot, ſet it on, &c.] The Deſtruction of *Jeruſalem* is repreſented by a boiling Pot or Caldron both by *Jeremiah*, Ch. i. 13. and by *Ezekiel*, Ch. xi. 3.

Gather the Pieces into it, even every good Piece, &c.] Meaning the chief of the Citizens, who ſhould be deſtroyed together with the City. See Ch. xi. 3.

Take the Choice of the Flock] This belongs in Senſe to the former Verſe; to this Senſe the LXX tranſlate the Words, joining them with the foregoing Sentence, *With the choice Bones taken out of the Flock.*

Burn alſo the Bones under it] The Bones of thoſe who have been unjuſtly ſlain in the Midſt of the City. See Ch. xi. 7. whoſe Blood cries for Vengeance againſt it, and kindles God's Anger like Fire.

Bring it out Piece by Piece] The principal Men of the City (ſee Ver. 4.) ſhall be carried out of the City by the *Chaldeans*, and afterwards ſlain: See Ch. xi. 7, 9.

Let no Lot fall upon it] Conquerors uſed to caſt Lots what Share of the Vanquiſhed they would have. See 2 *Sam.* viii. 2. *Joel* iii. 3. *Nah.* iii. 10. Here there will be no Uſe of Lots, for all the principal Inhabitants ſhall be ſlain: See *Jer.* xxxix. 6.

She ſet it upon the Top of a Rock] In a preſumptuous Manner, and with a high Hand ſhe ſhed it, as the *Chaldee* Paraphraſe expreſſes the Senſe: She was impudent and barefaced in her Cruelties. She did not ſeek to cover or excuſe them.

She poured it not upon the Ground, to cover it with Duſt] The Words allude to the Command of the Law, *Levit.* xvii. 13. that they cover the Blood of any Beaſt, or other living Creature which was ſlain, with Duſt; which Precept was intended not only to prevent their eating of Blood, but alſo to give Men a Sort of Horror or Averſion to the Sight of Bloodſhed.

Spice it well] The Expreſſion imports, that the *Chaldeans* ſhall be as much ſet upon deſtroying the City and Inhabitants, as hungry People are greedy of devouring Meat well ſpiced and dreſſed.

And let the Bones be burnt] The Words denote an utter Deſtruction, that the Fire ſhall be ſo fierce as to conſume the very Bones as well as the Fleſh put into the Caldron.

Then ſet it empty upon the Coals thereof, &c.] After an entire Riddance of the Inhabitants, the City itſelf ſhall be ſet on Fire, and the Place and its Wickedneſs be conſumed together in the Flames.

And her great Scum went not forth out of her, &c.] All the Admonitions I gave her by my Prophets availed nothing to the purging her from her Idolatries and other Wickedneſs; ſo that the Fire muſt now conſume her and her Sins.

Bi

Bind the Tire of thine Head upon thee] Uſe the ordinary Dreſs upon thine Head; whereas in the Time of Mourning it was cuſtomary ſometimes to ſhave the Head. See *Levit.* xiii. 45. *Jer.* vii. 29. xvi. 6. Sometimes to caſt Duſt upon it: See *Joſh.* vii. 6. 1 *Sam.* iv. 12. The Prieſts were particularly forbid to caſt Duſt upon their Heads in the Time of Mourning: See *Lev.* x. 6.

And eat not the Bread of Men] Partake not of the Mourning Feaſts that Relations uſed to prepare for the Funerals of their Friends. Such were the Περίδειπνα, and *Parentalia* among the *Greeks* and *Romans*.

Ye ſhall not mourn nor weep] Theſe terrible Judgments ſhall ſtrike you with Aſtoniſhment, and ſuch a Grief as is not to be expreſſed by Words or Actions; according to the Verſe of the Poet,

Curæ leves loquuntur, ingentes ſtupent.

Small Evils make us complain, the greater ſtrike us dumb.

CHAP. XXV.

The Prophet pronounces God's Judgments againſt the Ammonites, Edomites, *and* Philiſtines, *for their Hatred againſt the* Jews, *and inſulting over them in the Time of their Diſtreſs.*

Ver. 1. THE word of the Lord came again unto me, ſaying, 2 Son of man, ſet thy face againſt the Ammonites, and prophеſy againſt them; 3 And ſay unto the Ammonites, Hear the word of the Lord God, Thus ſaith the Lord God, Becauſe thou ſaidſt, Aha, againſt my ſanctuary, when it was profaned, and againſt the land of Iſrael, when it was deſolate, and againſt the houſe of Judah, when they went into captivity; 4 Behold therefore, I will deliver thee to the men of the eaſt for a poſſeſſion, and they ſhall ſet their palaces in thee, and make their dwellings in thee: they ſhall eat thy fruit, and they ſhall drink thy milk. 5 And I will make Rabbah a ſtable for camels, and the Ammonites a couching-place for flocks: and ye ſhall know that I *am* the Lord. 6 For thus ſaith the Lord God, Becauſe thou haſt clapped *thine* hands, and ſtamped with the feet, and rejoiced in heart with all thy deſpite againſt the land of Iſrael: 7 Behold therefore I will ſtretch out mine hand upon thee, and will deliver thee for a ſpoil to the heathen, and I will cut thee off from the people, and I will cauſe thee to periſh out of the countries: I will deſtroy thee, and thou ſhalt know that I *am* the Lord. 8 Thus ſaith the Lord God, Becauſe that Moab and Seir do ſay, Behold, the houſe of Judah *is* like unto all the heathen: 9 Therefore behold, I will open the ſide of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country Bethjeſhimoth, Baal-meon, and Kiriathaim, 10 Unto the men of the eaſt with the Ammonites, and will give them in poſſeſſion, that the Ammonites may not be remembred among the nations. 11 And I will execute judgments upon Moab, and they ſhall know that I *am* the Lord. 12 Thus ſaith the Lord God, Becauſe that Edom hath dealt againſt the houſe of Judah, by taking vengeance, and hath greatly offended, and revenged himſelf upon them: 13 Therefore thus ſaith the Lord God, I will alſo ſtretch out mine hand upon Edom, and will cut off man and beaſt from it, and I will make it deſolate from Teman, and they of Dedan ſhall fall by the ſword. 14 And I will lay my vengeance upon Edom by the hand of my people Iſrael, and they ſhall do in Edom according to mine anger, and according to my fury, and they ſhall know my vengeance, ſaith the Lord God. 15 Thus ſaith the Lord God, Becauſe the Philiſtines have dealt by revenge, and have taken vengeance with a deſpiteful heart, to deſtroy *it* for the old hatred; 16 Therefore thus ſaith the Lord God, Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the Cherethims, and deſtroy the remnant of the ſea-coaſt. 17 And I will execute great vengeance upon them with furious rebukes; and they ſhall know that I *am* the Lord, when I ſhall lay my vengeance upon them.

I will deliver thee to the Men of the Eaſt for a Poſſeſſion] By the Men of the Eaſt muſt be meant the *Chaldeans:* See Ch. xxi. 19, 20. *Ammon* is likewiſe reckoned among theſe Countries, which God foretold by *Jeremy* ſhould be delivered into the Hands of the King of *Babylon*, Jer. xxv. 21. By the Eaſt Country is commonly meant *Arabia* in Scripture; ſee *Iſa.* xi. 14. But *Syria* and *Chaldea*, and the Countries beyond it, are likewiſe called the *Eaſt:* See *Numb.* xxiii. 7. *Iſa.* ii. 6. *Gen.* xi. 2. *Chaldea* indeed lay Northward of *Judea* and the adjacent Countries; ſee Ch. l. 4. but withal lying with a Point towards the Eaſt, the *Chaldeans* and their Confederates may not improperly be reckoned among the Men of the Eaſt; juſt as *Cyrus* is ſometimes deſcribed as coming from the Eaſt, and ſometimes from the North, *Iſa.* xli. 25. with reſpect to his Forces, that conſiſted both of *Medes* that lay Northward, and *Perſians* that lay Eaſtward of *Babylon*.

And I will lay my Vengeance upon Edom by the Hand of my People Iſrael] The *Jews* themſelves, whom the *Edomites* have ſo often inſulted, ſhall be the Inſtruments of my Vengeance upon *Edom*, and ſhall requite the Wrongs they have received by ſubduing *Idumea*, which they did under the Conduct of *Judas Maccabeus:* See 1 *Macc.* v. 3. 2 *Macc.* x. 16, 17. Compare *Jer.* xlix. 2. And afterward the High Prieſt *Hircanus*, made an entire Conqueſt of the Country.

CHAP. XXVI.

The Prophet foretels the Deſtruction of Tyre *by* Nebuchadnezzar.

Ver. 1. AND it came to paſs in the eleventh year, in the firſt *day* of the month, *that* the word of the Lord came unto me, ſaying, 2 Son of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken *that was* the gates of the people: ſhe is turned unto me, I ſhall be repleniſhed, *now* ſhe is laid waſte: 3 Therefore thus ſaith the Lord God, Behold, I am againſt thee, O Tyrus, and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up. 4 And they ſhall deſtroy the walls of Tyrus, and break down her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rock. 5 It ſhall be *a place for* the ſpreading of nets in the midſt of the ſea: for I have ſpoken *it*, ſaith the Lord God, and it ſhall become a ſpoil to the nations. 6 And her daughters which *are* in the field ſhall be ſlain by the ſword, and they ſhall know that I *am* the Lord. 7 For thus ſaith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horſes, and with chariots, and with horſemen, and companies, and much people. 8 He ſhall ſlay with the ſword thy daugh-

daughters in the field, and he ſhall make a fort againſt thee, and caſt a mount againſt thee, and lift up the buckler againſt thee. 9 And he ſhall ſet engines of war againſt thy walls, and with his axes he ſhall break down thy towers. 10 By reaſon of the abundance of his horſes, their duſt ſhall cover thee, thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots, when he ſhall enter into thy gates, as men enter into a city wherein is made a breach. 11 With the hoofs of his horſes ſhall he tread down all thy ſtreets; he ſhall ſlay thy people by the ſword, and thy ſtrong gariſons ſhall go down to the ground. 12 And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe, and they ſhall break down thy walls, and deſtroy thy pleaſant houſes, and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water. 13 And I will cauſe the noiſe of thy ſongs to ceaſe, and the ſound of thy harps ſhall be no more heard. 14 And I will make thee like the top of a rock: thou ſhalt be *a place* to ſpread nets upon: thou ſhalt be built no more: for I the Lord have ſpoken *it*, ſaith the Lord God. 15 Thus ſaith the Lord God to Tyrus, Shall not the iſles ſhake at the ſound of thy fall, when the wounded cry, when the ſlaughter is made in the midſt of thee? 16 Then all the princes of the ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments: they ſhall cloath themſelves with trembling, they ſhall ſit upon the ground, and ſhall tremble at *every* moment, and be aſtoniſhed at thee. 17 And they ſhall take up a lamentation for thee, and ſay to thee, How art thou deſtroyed *that waſt* inhabited of ſea-faring men, the renowned city which waſt ſtrong in the ſea, ſhe and her inhabitants, which cauſe their terror *to be* on all that haunt it? 18 Now ſhall the iſles tremble in the day of thy fall, yea, the iſles that *are* in the ſea ſhall be troubled at thy departure. 19 For thus ſaith the Lord God, When I ſhall make thee a deſolate city, like the cities that are not inhabited, when I ſhall bring up the deep upon thee, and great waters ſhall cover thee; 20 When I ſhall bring thee down, with them that deſcend into the pit, with the people of old time, and ſhall ſet thee in the low parts of the earth, in places deſolate of old, with them that go down to the pit, that thou be not inhabited, and I ſhall ſet glory in the land of the living: 21 I will make thee a terror, and thou *ſhalt be* no *more:* though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord God.

In the eleventh Year, on the firſt Day of the Month] The particular Month not being named, ſome ſupply the Word *fifth* (as the Word *fourth* is ſupplied, 2 *Kings* xxv. 3.) and underſtand it of the Month following the taking of *Jeruſalem*, at whoſe Deſolation *Tyre* rejoiced, Ver. 2. But as Archbiſhop *Uſher* obſerves, *ad A. M.* 3416. the fifth Month belongs to the twelfth Year of *Jehoiakim*'s Captivity. So we may more probably underſtand the Expreſſion of the *firſt* Month of the Year: As the *Year of Evil-Merodach's Reign*, 2 Kings xxv. 27. is rightly underſtood by our Interpreters to be the Year *when he began to reign*; ſo *the tenth Day of the Month* is neceſſarily to be underſtood of the firſt Month, Ch. xl. 1. of this Propheſy. And the Inhabitants of *Tyre* may very well be ſuppoſed to inſult over *Jeruſalem* at any Part of the Time of her Siege, which they ſaw muſt inevitably end in the taking of that City.

I ſhall be repleniſhed now ſhe is laid waſte] *Tyre* was a noted Market for all Sorts of Trade: So when *Jeruſalem* was taken and ſacked, the Spoil of the City was carried thither for Sale, and probably ſeveral of the Inhabitants being made Captives, were ſold there for Slaves, a Traffick the *Tyrians* dealt in very much, Ch. xxvii. 13. This Interpretation may be confirmed by comparing it with *Joel* iii. 4, 5, 6, where the Prophet upbraids the *Tyrians* for making Merchandize both of the Perſons and Subſtance of the Jews when they came into their Hands. To the ſame Purpoſe we read *Mace.* iii. 41. that when *Lyſias* came with great *Forces to ſubdue the Jews, the Merchants of the Country took Silver and Gold, and came into the Camp, to buy the Children of Iſrael for Slaves.*

I will ſcrape her Duſt from her, and make her like the Top of a Rock. It ſhall be a Place for the ſpreading of Nets in the Midſt of the Sea] I will make an entire Riddance of her Buildings, ſo that not ſo much as any Duſt or Rubbiſh of them ſhall be left; (compare Ver. 12.) and nothing ſhall be ſeen but the Rock upon the Sea-ſhore, in the Place where the City formerly ſtood. *Nebuchadnezzar* quite demoliſhed *Old Tyre*, and the Stones and Rubbiſh were afterwards made uſe by *Alexander* to carry on a Cauſey from the Continent to the Iſland where *New Tyre* ſtood, by which Means he took that. This latter City is ſince ſo decayed, that there are no Remains of it left, but a few Huts for Fiſhermen to hang out their Nets a drying upon the Rocks, as is related by Travellers that have been upon the Place.

I will make thee like the Top of a Rock, thou ſhalt be built no more] This Part of the Propheſy was fulfilled upon *New Tyre*, whoſe Inhabitants were quite deſtroyed by *Alexander* when he took the City, and afterward the City itſelf became deſolate; ſee Ver. 5.

When I ſhall ſet Glory in the Land of the Living] Compare this and the following Verſe with Ch. xxxv. 14. When I ſhall reſtore other Cities conquered by the King of *Babylon*, to that flouriſhing Condition they formerly enjoyed among the Inhabitants of this World; ſo the *Land of the Living* ſignifies Ch. xxxii. 23, 24, 27, 32. The Word *Tſebi* is in many Places appropriated to *Judea*, as being in ſeveral Reſpects the Glory of all Lands, Ch. xx. 6. but is ſometimes applied to other Countries: See Ch. xxv. 9. Some Expoſitors underſtand it here of *Judea*, to this Senſe; that when God ſhould return the Captivity of the *Jews*, and reſtore them to thoſe Marks of his Grace and Favour, which diſtinguiſhed them from all other Nations, and made them the neareſt Reſemblance of Heaven that could be found upon Earth; yet even then, as it follows,—

I will make thee a Terror, and thou ſhalt be no more] Thou ſhalt be left in utter Ruins and Deſolation, and a terrible Example of my Vengeance. The Word *Balaloth*, which our Tranſlators tranſlate *Terror*, is generally joined with Words importing utter Deſtruction, and ſo the LXX underſtand it here, and in other Places of this Propheſy: See Ch. xxviii. 36. and compare *Iſa.* xvii. 14. *Pſ.* lxxiii. 19.

In the eleventh Year, on the firſt Day of the Month] The particular Month not being named, ſome ſupply the Word *fifth* (as the Word *fourth* is ſupplied, 2 *Kings* xxv. 3.) and underſtand it of the Month following the taking of *Jeruſalem*, at whoſe Deſolation *Tyre* rejoiced, Ver. 2. But as Archbiſhop *Uſher* obſerves, *ad A. M.* 3416. the fifth Month belongs to the twelfth Year of *Jehoiakim*'s Captivity. So we may more probably underſtand the Expreſſion of the *firſt* Month of the Year: As the *Year of Evil-Merodach's Reign*, 2 Kings xxv. 27. is rightly underſtood by our Interpreters to be the Year *when he began to reign*; ſo *the tenth Day of the Month* is neceſſarily to be underſtood of the firſt Month, Ch. xl. 1. of this Propheſy. And the Inhabi-

CHAP. XXVII.

The ſame Subject continued.

Ver. 1. THE word of the Lord came again unto me, ſaying, 2 Now thou ſon of man take up a lamentation for Tyrus; And ſay unto Tyrus, O thou that art ſituate at the entry of the ſea, *which art* a merchant of the people for many iſles, Thus ſaith the Lord God, O Tyrus, thou haſt ſaid, I *am* of perfect beauty. 4 Thy borders *are* in the midſt of the ſeas, thy builders have perfected thy beauty.

The

They have made all thy *ſhip*-boards of fir-trees of Senir: they have taken cedars from Lebanon, to make maſts for thee. 6 *Of* the oaks of Baſhan have they made thine oars: the company of the Aſhurites have made thy benches *of* ivory, *brought* out of the iſles of Chittim. 7 Fine linen with broidered work from Egypt, was that which thou ſpreadeſt forth to be thy ſail; blue and purple from the iſles of Eliſhah, was that which covered thee. 8 The inhabitants of Zidon and Arvad were thy mariners: thy wiſe men, O Tyrus, *that* were in thee, were thy pilots. 9 The antients of Gebal, and the wiſe men thereof were in thee thy calkers, all the ſhips of the ſea with their mariners were in thee to occupy thy merchandiſe. 10 They of Perſia and of Lud, and of Phut were in thine army, thy men of war: they hanged the ſhield and helmet in thee, they ſet forth thy comelineſs. 11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers; they hanged their ſhields upon thy walls round about: they have made thy beauty perfect. 12 Tarſhiſh *was* thy merchant by reaſon of the multitude of all *kind of* riches; with ſilver, iron, tin, and lead they traded in thy fairs. 13 Javan, Tubal, and Meſhech, they *were* thy merchants: they traded the perſons of men, and veſſels of braſs in thy market. 14 They of the houſe of Togarmah traded in thy fairs with horſes, and horſemen, and mules. 15 The men of Dedan *were* thy merchants, many iſles *were* the merchandiſe of thine hand: they brought thee *for* a preſent, horns of ivory and ebony. 16 Syria *was* thy merchant by reaſon of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. 17 Judah and the land of Iſrael they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. 18 Damaſcus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches: in the wine of Helbon, and white wool. 19 Dan alſo and Javan going to and fro, occupied in thy fairs: bright iron, caſſia, and calamus were in thy market. 20 Dedan *was* thy merchant in precious clothes for chariots. 21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in theſe *were they* thy merchants. 22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all ſpices, and with all precious ſtones and gold. 23 Haran, and Canneh, and Eden, the merchants of Sheba, Aſhur, *and* Chilmad *were* thy merchants. 24 Theſe *were* thy merchants in all ſorts *of things*, in blue clothes, and broidered work, and in cheſts of rich apparel, bound with cords, and made of cedar among thy merchandiſe. 25 The ſhips of Tarſhiſh did ſing of thee in thy market, and thou waſt repleniſhed, and made very glorious in the midſt of the ſeas. 26 Thy rowers have brought thee into great waters: the eaſtwind hath broken thee in the midſt of the ſeas. 27 Thy riches and thy fairs, thy merchandiſe, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandiſe, and all thy men of war that *are* in thee, and in all thy company, which *is* in the midſt of thee, ſhall fall into the midſt of the ſeas, in the day of thy ruin. 28 The ſuburbs ſhall ſhake at the ſound of the cry of thy pilots. 29 And all that handle the oar, the mariners, *and* all the pilots of the ſea, ſhall come down from their ſhips, they ſhall ſtand upon the land; 30 And ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up duſt upon their heads, they ſhall wallow themſelves in the aſhes. 31 And they ſhall make themſelves utterly bald for thee, and gird them with ſackcloth, and they ſhall weep for thee with bitterneſs of heart, *and* bitter wailing. 32 And in their wailing they ſhall take up a lamentation for thee, and lament over thee, *ſaying*, What *city is* like Tyrus, like the deſtroyed in the midſt of the ſea? 33 When thy wares went forth out of the ſeas, thou filleddſt many people, thou didſt enrich the kings of the earth, with the multitude of thy riches, and of thy merchandiſe. 34 In the time *when* thou ſhalt be broken by the ſeas in the depths of the waters, thy merchandiſe and all thy company in the midſt of thee ſhall fall. 35 All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid, they ſhall be troubled in *their* countenance. 36 The merchants among the people ſhall hiſs at thee, thou ſhalt be a terror, and never *ſhall be* any more.

Thy Borders are in the Midſt of the Seas] Taking the Words in a ſtrict Senſe, they are a Deſcription of *New Tyre*, which ſtood in an Iſland: Compare Ch. xxvi. 5. The *Tyrians* are called the Inhabiters of the Iſle, *Iſa.* xxiii. 2. But in the *Hebrew* Phraſe all Places are called Iſlands which lie upon the Sea-coaſt. See *Iſa.* xi. 11.

Thy Builders have perfected thy Beauty] The following Verſes ſhew, that the Words are chiefly to be underſtood of the Builders of their Ships, wherein the chief Strength and Glory of the *Tyrians* was placed.

They have made all thy Ship-boards of Fir-trees from Shenir] The Decks of thy Ships were made of Fir fetched from Mount *Hermon*, called antiently *Shenir*: See *Deut.* iii. 9.

Brought out of the Iſles of Chittim] The *Iſles of Chittim* are the Countries lying upon the Coaſts of the *Mediterranean Sea*: See *Jer.* ii. 10.

The Antients of Gebal were thy Calkers] Thou employeſt the Inhabitants of *Gebal* for calking thy Ships, as being remarkably ſkilful in that Trade. *Gebal* was a Province of *Phœnicia* near *Tyre*. See *Pſ.* lxxxiii. 8. 1 *Kings* v. 18. The LXX ſuppoſe it to be the ſame with the City of *Byblos*, with whom agree *Euſebius* and St. *Jerom*. So the *Septuagint* render the Word in the forementioned Text, 1 *Kings* v. 18.

The Gammadims were in thy Towers] It is very uncertain what People are here meant by this Name. Our learned *Fuller* ſuppoſes them People of *Phœnicia*. *Ludolphus* conjectures they were *Africans*. The *Chaldee Paraphraſe* takes them to be *Cappadocians*. The *vulgar Latin* renders the Word *Pygmies*; but if we ſhould grant that there were ſuch a People, as *Ludolphus* takes a great deal of Pains to prove there were, yet they would not be fit to make uſe of for Soldiers. Dr. *Spencer* thinks theſe *Gammadims* were Images of the Tutelar Gods, like the *Lares* among the *Romans*; and were not above a Cubit in Length.

Tarſhiſh was thy Merchant] *Tarſhiſh* probably ſignifies a Port of *Spain*, called by the *Greek* and *Latin* Authors *Tarteſſus*, ſituate not far from the Place where *Cadiz* now ſtands; famous of old for *Hercules Pillars*, being the utmoſt Boundary of antient Navigation. It comes from thence to ſignify any Merchant Adven-

turers, who traded in the *Mediterranean Sea.* See *Isa.* ii. 16. The Commodities here mentioned, which these Merchants traded in, being the Product of *Spain*, confirm this Exposition.

Javan, Tubal and Meshech were thy Merchants] By *Javan* is to be understood *Greece*, Dan. viii. 21. So the LXX translate it here, and in that Place of *Daniel.* And all *Greece*, except *Peloponnesus*, was antiently called *Ionia*. *Tubal* and *Meshech* are Names usually joined together in Scripture. *Bochart* supposes them to be the same with those People afterward called *Moschi* and *Tibareni*, whose Habitation was near the *Euxine* Sea.

They of the House of Togarmah traded in thy Fairs] By *Togarmah*, *Bochart* understands *Cappadocia.* The LXX read the Word Θοργαμὰ, *Gen.* x. 14. which comes near in Sound to *Trogma*, or *Trocma*, a Part of *Cappadocia.*

The Men of Dedan were thy Merchants] The same learned Person distinguisheth this *Dedan* from that mentioned Ver. 20. This latter was of *Abraham*'s Posterity, whereas *Dedan* here spoken of, was derived from that *Dedan* mentioned *Gen.* x. 7. the Son of *Raama*, or *Regma.* The Posterity of this *Dedan* is probably placed near the *Persian* Gulph, where there was afterwards a City called *Rhegma*; and so is fitly joined with many Islands or Countries lying upon the Sea Coast, which are usually called *Islands* in the *Hebrew* Phrase. See *Isa.* xi. 11.

Wheat of Minith] This was a Place belonging to the *Ammonites*, (see *Judg.* xi. 33.) noted for excellent Wheat, great Quantities of which the *Jews* brought to *Tyre.*

With Pannag] A Word never elsewhere to be found; supposed by some to be the Name of a Place, by others more probably taken for some rich Ointment or Gum.

In the Wine of Helbon] *Helbon* is supposed to be the same Part of *Syria* which is called *Chalybonitis* by *Ptolemy.* The same Place which is now called *Aleppo.*

Dedan was thy Merchant] This is probably to be understood of that *Dedan* who was *Abraham*'s Grandson: See Ver. 15. and Ch. xxv. 13.

The Merchants of Sheba and Raamah] These were People of *Arabia Felix*, dwelling near the *Persian* Gulph: See Ver. 15. and Ch. xxiii. 42. They traded in the rich Products of their own Country, which were Spices, precious Stones, and Gold. Compare 1 *Kings* x. 2, 11. *Ps.* lxxii. 15. *Isa.* lx. 6. *Bochart* places *Ophir*, so famous for Gold, in *Arabia Felix.*

Haran, and Canneh, and Eden] *Haran* is the Place where *Abraham* dwelt when he came out from *Ur* of the *Chaldees*, Gen. xi. 31. called *Charræ* by the *Romans*, and noted for the Defeat of *Crassus.* *Canneh* some suppose to be the same Place that is called *Calneh*, Am. vi. 2. or *Calno*, Isa. x. 9. a City near *Euphrates.* Other take it for *Ctesiphon*, a noted River situated upon the River *Tygris.* Is joined with *Haran*, 2 Kings xix. 12. as it is here. *Huetius* supposes *Paradise* was called the Garden of *Eden*, from the Name of the Country where it was placed, which was where the *Tigris* and *Euphrates* met.

The Merchants of Sheba] There were two *Sheba*'s, as there were two *Dedans*, one descended from *Raamah*, Gen. x. 7. the other from *Jocksham*, *Abraham*'s Son, *Gen.* xxv. 3. As the 22d Verse is explained of the former, so the latter may be understood here: They were both Inhabitants of *Arabia.*

Chilmad] Both the *Chaldee* and LXX explain this by *Carmania.*

The Rowers have brought thee into great Waters] The Prophet compares the Condition of *Tyre*, besieged by the Enemy, to a Ship overset by the Winds, and just ready to sink under Water. See the like Comparison *Isa.* xxxiii. 23. Great Numbers are sometimes signified by great Waters: See *Ps.* xviii. 16. cxliv. 7. *Jer.* li. 42.

The East Wind hath broken thee in the Midst of the Seas] As the Violence of the East Wind occasions many Shipwrecks in the Sea; (see *Ps.* xlviii. 7.) so the *Chaldean* Army, compared elsewhere to an East Wind, shall ruin thy Strength and Glory, and leave thee like a Wreck cast upon the Shore. Compare Ch. xxvii. 10. xix. 12.

CHAP. XXVIII.

The Prophet denounces God's Judgments against the King of Tyre, *and foretels the Destruction of* Sidon; *all which shall turn to the Benefit of God's People.*

Ver. 1. THE word of the Lord came again unto me, saying, 2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart *is* lifted up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man and not God, though thou set thine heart as the heart of God: 3 Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee: 4 With thy wisdom, and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: 5 By thy great wisdom, *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: 6 Therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God: 7 Behold, therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. 8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas. 9 Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be* a man, and no God in the hand of him that slayeth thee. 10 Thou shalt die the deaths of the uncircumcised, by the hand of strangers: for I have spoken *it*, saith the Lord God. 11 Moreover, the word of the Lord came unto me, saying, 12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee, in the day that thou wast created. 14 Thou *art* the anointed cherub that covereth: and I have set thee *so*; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18 Thou hast defiled thy sanctuaries, by the

titude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midſt of thee, it ſhall devour thee, and I will bring thee to aſhes upon the earth, in the ſight of all them that behold thee. 19 All they that know thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be a terror, and never *ſhalt* thou *be* any more. 20 Again the word of the Lord came unto me, ſaying, 21 Son of man, ſet thy face againſt Zidon, and propheſy againſt it, 22 And ſay, Thus ſaith the Lord God, Behold, I *am* againſt thee, O Zidon, and I will be glorified in the midſt of thee: and they ſhall know that I *am* the Lord, when I ſhall have executed judgments in her, and ſhall be ſanctified in her. 23 For I will ſend into her, peſtilence, and blood into her ſtreets, and the wounded ſhall be judged in the midſt of her by the ſword upon her on every ſide; and they ſhall know that I *am* the Lord. 24 And there ſhall be no more a pricking briar unto the houſe of Iſrael, nor *any* grieving thorn of all *that are* round about them that deſpiſed them, and they ſhall know that I *am* the Lord God. 25 Thus ſaith the Lord God, When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land, that I have given to my ſervant Jacob. 26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards: yea, they ſhall dwell with confidence when I have executed judgments upon all thoſe that deſpiſe them round about them, and they ſhall know that I *am* the Lord their God.

Say to the Prince of Tyrus] Whoſe Name was *Ithobalus*, according to the *Phœnician Annals*, Extracts out of which may be ſeen in *Joſephus*, *L.* 1. *contra Appion.*

I am a God, I ſit in the Seat of God, in the Midſt of the Seas] Some Princes have been ſo extravagant as to affect Divine Honours: This ſeems to have been the Temper of this vain Man. The Words are an inſolent Boaſt of Self ſufficiency, as if he had ſaid, I fear none, nor ſtand in need of any: I am ſeated in a Place of impregnable Strength; the Seas ſurround me, that no Enemy can aſſault me. So they repreſent the exceſſive Pride, and carnal Security of this Prince, who truſted in his own Strength, and forgot his Dependance upon God. The ſame Crime was in like Manner puniſhed in the King of *Egypt*, Ch. xxix. 3. and afterward in *Nebuchadnezzar* himſelf, *Dan.* iv. 30, 31. So *Babylon* is repreſented as aſcribing Self-ſufficiency to herſelf, and ſaying in her Heart, *I am, and there is none elſe beſides me*, Iſa. xlvii. 10.

Behold, thou art wiſer than Daniel] The Prophet in an Ironical Manner upbraids the vain Boaſts which the Prince of *Tyre* made of his Wiſdom, and the Poetry of thoſe about him, as if it exceeded the Endowments of *Daniel* ſo famous, tho' a young Man, for his Skill in the ſeveral Parts of Knowledge, and the Arts of Government. The *Phœnicians*, of whom the *Tyrians* were a Colony, (ſee *Iſa.* xxiii. 12.) valued themſelves for their Wiſdom and Ingenuity, as being the Inventors of Navigation, of Letters and Sciences. Compare Zech. ix. 2.

Thou ſealeſt up the full Sum of Wiſdom and perfect Beauty] In thine own Opinion thou art the perfect Pattern of Wiſdom, and all other Excellencies; compare Ver. 7. The Expreſſion is taken from Veſſels and other Repoſitories, which when they are full, uſed to be ſealed up in order to their preſerving what is contained in them. The LXX and *vulgar Latin* render the former Part of the Verſe, *Thou art the Seal of Likeneſs*, i. e. Thou art the Image of God, or an exact Impreſſion taken from that great Copy. The following Verſe ſhews that the Expreſſion alludes to *Adam*, when he was firſt created, and came pure out of the Hands of his Maker. And then the following Words in this Verſe are to be tranſlated, *Full of Wiſdom, and perfect in Beauty*; an exact Deſcription of the State of Innocence. The Word *Taenith* is tranſlated *Pattern*, Ch. xliii. 10. of this Prophecy; and ſo it ſignifies, *Exod.* xxx. 32. to which Senſe the *Targum* there explains it; but our Tranſlation renders it *Compoſition*.

In this and the three or four following Verſes, is deſcribed the Pride and Grandeur of this King, in Expreſſions which ſhew, that he thought there was not his Equal upon Earth.

I will lay thee before Kings, that they may behold thee] I will make thee a Spectacle to other Princes, and expoſe thee as a miſerable Object before their Eyes, that thou may'ſt be an Example to them to deter them from the like Practices. See Ch. xvi. 41. xxiii. 48, xxxi. 14.

Thou haſt defiled thy Sanctuaries by the Multitude of thine Iniquities, &c.] The Word *Mikdaſh* does ſometimes ſignify a Palace, in which Senſe it is probably taken *Am.* viii. 13. where our Tranſlation renders it *the King's Chapel*. Thus Biſhop *Patrick* underſtands it, *Exod.* xxv. 8. where the *Engliſh* reads, *Let them make me a Sanctuary*, but it may probably mean a Palace: For God commanded himſelf to be ſerved and attended upon in the Tabernacle, as a King is in his Court. The *Cherubims* were his Throne, the Ark his Footſtool, the Altar his Table, and therefore called by that Name, Ch. xli. 22 *Mal.* i. 7. the Prieſts his Attendants, and the Shewbread and Sacrifices his Proviſions. Thus the Word may moſt probably be taken here to this Senſe: That ſince their Palaces and ſtately Buildings are filled with the Iniquity and Injuſtice which they have practiſed in their Trade and Commerce, therefore God will utterly deſtroy them by *Nebuchadnezzar*, who reduced the whole City to an Heap of Aſhes and Rubbiſh. If we follow the common Tranſlation, it imports a Denunciation of God's Judgments for filling their idolatrous Temples with Riches and Preſents gotten by Injuſtice. So God often puniſhes the Contempt of Religion in general, in thoſe who are miſtaken in their own Way of Worſhip.

Set thy Face againſt Zidon, &c.] *Tyre* and *Zidon*, or *Sidon*, were Neighbours, and Partakers of the ſame Fate both in Proſperity and Adverſity. *Zidon* was afterwards utterly deſtroyed by *Ochus* King of *Perſia*.

And there ſhall be no more a pricking Briar unto the Houſe of Iſrael, &c.] My People ſhall dwell in their Land quietly and ſecurely, when the reſt of their ill Neighbours are deſtroyed who were a continual Vexation to them, and as ſo many Thorns in their Sides. The following Verſe ſhews, that this Promiſe chiefly relates to the general Reſtoration of the *Jews*, when all the Enemies of God's Church and Truth are vanquiſhed and ſubdued, often denoted in the prophetical Writings, by the Names of *Edom*, *Moab*, and other neighbouring Countries, who upon all Occaſions ſhewed their Spite and ill Will againſt the *Jews*.

CHAP. XXIX.

In this and the three following Chapters is foretold the Conqueſt of Egypt *by* Nebuchadnezzar.

Ver. 1. IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the Lord came unto me, ſaying, 2 Son of man, ſet thy face againſt Pharaoh king of Egypt, and propheſy againſt him, and againſt all Egypt. 3 Speak and ſay, Thus ſaith the Lord God, Behold, I *am* againſt thee, Pharaoh king of Egypt, the great dragon that lieth in the midſt of his rivers, which hath ſaid, My river *is* mine own, and I have made *it* for myſelf. 4 But I will put hooks in thy chaws, and I

will

will cauſe the fiſh of thy rivers to ſtick unto thy ſcales, and I will bring thee up out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales. 5 And I will leave thee *thrown* into the wilderneſs, thee and all the fiſh of thy rivers: thou ſhalt fall upon the open fields, thou ſhalt not be brought together, nor gathered: I have given thee for meat to the beaſts of the field, and to the fowls of the heaven. 6 And all the inhabitants of Egypt, ſhall know that I *am* the Lord, becauſe they have been a ſtaff of reed to the houſe of Iſrael. 7 When they took hold of thee by thy hand, thou didſt break, and rent all their ſhoulder: and when they leaned upon thee, thou brakeſt, and madeſt all their loins to be at a ſtand. 8 Therefore thus ſaith the Lord God, Behold, I will bring a ſword upon thee, and cut off man and beaſt out of thee. 9 And the land of Egypt ſhall be deſolate and waſte, *and* they ſhall know that I *am* the Lord; becauſe he hath ſaid, The river *is* mine, and I have made *it*. 10 Behold therefore, I *am* againſt thee, and againſt thy rivers, and I will make the land of Egypt utterly waſte *and* deſolate, from the tower of Syene even unto the border of Ethiopia. 11 No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it, neither ſhall it be inhabited forty years. 12 And I will make the land of Egypt deſolate in the midſt of the countries *that are* deſolate, and her cities among the cities *that are* laid waſte, ſhall be deſolate forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries. 13 Yet thus ſaith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were ſcattered. 14 And I will bring again the captivity of Egypt, and will cauſe them to return *into* the land of Pathros, into the land of their habitation, and they ſhall be there a baſe kingdom. 15 It ſhall be the baſeſt of the kingdoms, neither ſhall it exalt itſelf any more above the nations: for I will diminiſh them, that they ſhall no more rule over the nations. 16 And it ſhall be no more the confidence of the houſe of Iſrael, which bringeth *their* iniquity to remembrance, when they ſhall look after them: but they ſhall know that I *am* the Lord God. 17 And it came to paſs in the ſeven and twentieth year, in the firſt *month*, in the firſt *day* of the month, the word of the Lord came unto me, ſaying, 18 Son of man, Nebuchadrezzar king of Babylon cauſed his army to ſerve a great ſervice againſt Tyrus: every head *was* made bald, and every ſhoulder *was* peeled: yet had he no wages, nor his army for Tyrus, for the ſervice that he had ſerved againſt it. 19 Therefore thus ſaith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he ſhall take her multitude, and take her ſpoil, and take her prey, and it ſhall be the wages for his army. 20 I have given him the land of Egypt *for* his labour wherewith he ſerved againſt it, becauſe they wrought for me, ſaith the Lord God. 21 In that day will I cauſe the horn of the houſe of Iſrael to bud forth, and I will give thee the opening of the mouth in the midſt of them, and they ſhall know that I *am* the Lord.

Set thy Face againſt Pharaoh King of Egypt] This Prince was called *Pharaoh Hophra*, by way of Diſtinction by *Jeremiah*, Ch. xlvi. 30. and *Apries* by *Herodotus*.

The great Dragon that lies in the Midſt of his Rivers] The Word *Tannim* ſignifies any great Fiſh, ſuch as a Whale, as it is tranſlated Ch. xxxii. 2. where it is applied to the ſame Subject as here. *Bochart* not improbably underſtands it here of the *Crocodile*, a Fiſh in a Manner peculiar to the River *Nile*, to which he likens the King of *Egypt*, becauſe he valued himſelf ſo much upon his Dominion over that River. The ſame learned Author obſerves, that the Word *Pharaoh* ſignifies a *Crocodile* in the *Arabick* Tongue. The Kings of *Egypt* are elſewhere compared to Whales, or ſome ſuch great Fiſhes, ſporting themſelves in the Waters, and exerciſing a Sort of Dominion over the leſſer Fry: See *Pſ.* lxxiv. 13, 14. *Iſa.* li. 9.

I will cauſe the Fiſh of thy River to ſtick to thy Scales, and I will bring thee out of the Midſt of thy Rivers, &c.] Thou ſhalt ſend a great Number of thy Subjects upon an Expedition into *Libya*, againſt the *Cyrenians*, where his Army having ill Succeſs, the *Egyptians* entertaining an Opinion that the Army was ſent upon this Expedition on Purpoſe to be deſtroyed, thereupon mutinied againſt him, and ſet up *Amaſis* to be their King.

And I will leave thee thrown into the Wilderneſs, thee and all the Fiſh of thy Rivers] Thy Army ſhall be diſcomfited, and fall in the Deſarts of *Libya* and *Cyrene*: *Apries* himſelf did not periſh there; but the King and People being like the Head and Body, whatever Calamity befals either Part, is common to both. So the King of *Aſſyria* is ſaid to be involved in that Deſtruction which conſumed his Army, *Iſa.* xxx. 33. *Apries* himſelf was afterwards ſtrangled in his Palace at *Sais*, by *Amaſis* that overcame him.

Becauſe they have been a Staff of Reed to the Houſe of Iſrael] The Expreſſion alludes to the Canes or Reeds that grow on the Bank of the River *Nile*; on which if a Man leaned, they brake, and the Splinters ran into his Hand.

From the Tower of Syene unto the Border of Ethiopia] If we follow this Tranſlation, we muſt underſtand the Word *Cuſh*, rendered here *Ethiopia*, of *Arabia*, as it is often taken: See *Jer.* xiii. 23. For *Syene* was the Border of *Egypt* toward *Ethiopia*, which lay Weſtward of *Egypt*, as *Arabia* did Eaſtward. But the Words may be tranſlated thus; *From Migdol to Syene, even to the Borders of Ethiopia*. Compare Ch xxx. 5, 6. *Migdol* was a Town near the *Red Sea*, mentioned *Exod.* xiv. 2. *Jer.* xliv. 1. xlvi. 14. So it lay at the Entrance of *Egypt* from *Paleſtine*; whereas *Syene* was at the other End of the Country upon the Borders of *Libya* and *Ethiopia*. The parallel Text, Ch. xxx. 6. confirms this Interpretation, where our Tranſlation reads, *From the Tower of Syene, they ſhall fall in it by the Sword*; but the Senſe would be much more perfect, if we tranſlated it, *From Migdol to Syene*, &c.

I will ſcatter the Egyptians among the Nations] Some of them ſhall flee for Refuge into foreign Countries, and ſome ſhall be carried captive by the *Babylonians*. Compare *Jer.* xlvi. 19. This Captivity of the *Egyptians*, tho' not taken Notice of by *Herodotus*, is mentioned by *Beroſus* in one of the Fragments of his Hiſtory, quoted by *Joſephus*, *Antiq.* L. x. C. 11. and publiſhed with Notes by *Scaliger* at the End of his Book *de Emendatione Temporum*, whoſe Remark upon this Place is very obſervable, *viz.* 'The Calamities that befel the *Egyptians* are paſſed over by *Herodotus*, becauſe the *Egyptian* Prieſts would not inform him of any Thing that tended to the Diſgrace of their Nation.'

It ſhall be the baſeſt of Kingdoms, &c.] Notwithſtanding *Amaſis*'s ſhaking off the *Perſian* Yoke, *Egypt* was not able to keep up its former Grandeur, and was entirely conquered by *Cambyſes*, *Cyrus*'s Son, who made it a Province to the *Perſian* Empire; and for its revolting from under that Government, it was finally ſubdued by *Ochus* the *Perſian* Emperor, and has been governed by Strangers ever ſince.

‹ *Prideaux* obſerves, on the Failure of the *Perſian* ‹ Empire, it became ſubject to the *Macedonians*, after ‹ them to the *Romans*, after the *Romans* to the *Sara-* ‹ *cens*, then to the *Mammalukes*, and is now a Province ‹ of the *Turkiſh* Empire.

In the ſeven and twentieth Year, in the firſt Month] The following Prophecy is related here, not with reſpect to the Order of Time, (for there is near ſeventeen Years Diſtance between the Date of the foregoing Prophecy, and this) but becauſe both Prophecies relate to the ſame Subject, *viz.* the Conqueſt of *Egypt* by *Nebuchadnezzar*, which fell out this Year: The City *Tyre* having been taken by him the Year before, after thirteen Years Siege. Concerning which Event Dr. *Prideaux* hath obſerved, that the Chronology of the *Phœnician Annals* (the Extracts of which may be ſeen in *Joſephus*, *L.* 1. *contra Appion.*) exactly agrees with the Time the Prophet *Ezekiel* aſſigns for the taking of *Tyre*.

Yet had he no Wages, nor his Army for Tyrus] Before the Town came to be cloſely beſieged, the Inhabitants had removed their Effects into an Iſland about half a Mile diſtant from the Shore, and there built another City, called *New Tyre*, which was afterwards beſieged and taken by *Alexander the Great*: So that there was no Body left there when *Nebuchadnezzar*'s Army took the City.

In that Day] This Phraſe frequently denotes in the Prophets, not the ſame Time that was laſt mentioned, but an extraordinary Seaſon, remarkable for ſome ſignal Events of Providence: In this Senſe it is to be underſtood here.

CHAP. XXX.

The ſame Argument continued.

Ver. 1. THE word of the Lord came again unto me, ſaying, 2 Son of man, propheſy and ſay, Thus ſaith the Lord God, Howl ye, wo worth the day. 3 For the day *is* near, even the day of the Lord *is* near, a cloudy day, it ſhall be the time of the heathen. 4 And the ſword ſhall come upon Egypt, and great pain ſhall be in Ethiopia, when the ſlain ſhall fall in Egypt, and they ſhall take away her multitude, and her foundations ſhall be broken down. 5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, ſhall fall with them by the ſword. 6 Thus ſaith the Lord, They alſo that uphold Egypt ſhall fall, and the pride of her power ſhall come down: from the tower of Syene ſhall they fall in it by the ſword, ſaith the Lord God. 7 And they ſhall be deſolate in the midſt of the countries *that are* deſolate, and her cities ſhall be in the midſt of the cities *that are* waſted. 8 And they ſhall know that I *am* the Lord, when I have ſet a fire in Egypt, and *when* all her helpers ſhall be deſtroyed. 9 In that day ſhall meſſengers go forth from me in ſhips, to make the careleſs Ethiopians afraid, and great pain ſhall come upon them, as in the day of Egypt: for lo, it cometh. 10 Thus ſaith the Lord God, I will alſo make the multitude of Egypt to ceaſe by the hand of Nebuchadrezzar king of Babylon. 11 He and his people with him, the terrible of the nations ſhall be brought to deſtroy the land: and they ſhall draw their ſwords againſt Egypt, and fill the land with the ſlain. 12 And I will make the rivers dry, and ſell the land into the hand of the wicked, and I will make the land waſte, and all that is therein, by the hand of ſtrangers: I the Lord have ſpoken *it*. 13 Thus ſaith the Lord God, I will alſo deſtroy the idols, and I will cauſe their images to ceaſe out of Noph: and there ſhall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt. 14 And I will make Pathros deſolate, and will ſet fire in Zoan, and will execute judgment in No. 15 And I will pour my fury upon Sin, the ſtrength of Egypt, and I will cut off the multitude of No. 16 And I will ſet fire in Egypt, Sin ſhall have great pain, and No ſhall be rent aſunder, and Noph *ſhall have* diſtreſſes daily. 17 The young men of Aven and of Phi-beſeth, ſhall fall by the ſword: and theſe *cities* ſhall go into captivity. 18 At Tehaphnehes alſo the day ſhall be darkened, when I ſhall break there the yokes of Egypt: and the pomp of her ſtrength ſhall ceaſe in her: as for her, a cloud ſhall cover her, and her daughters ſhall go into captivity. 19 Thus will I execute judgments in Egypt: and they ſhall know that I *am* the Lord. 20 And it came to paſs in the eleventh year, in the firſt *month*, in the ſeventh *day* of the month, *that* the word of the Lord came unto me, ſaying, 21 Son of man, I have broken the arm of Pharaoh king of Egypt; and lo, it ſhall not be bound up to be healed, to put a roller to bind it, to make it ſtrong to hold the ſword. 22 Therefore thus ſaith the Lord God, Behold, I *am* againſt Pharaoh king of Egypt, and will break his arms, the ſtrong, and *that which was* broken; and I will cauſe the ſword to fall out of his hand. 23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries. 24 And I will ſtrengthen the arms of the king of Babylon, and put my ſword in his hand: but I will break Pharaohs arms, and he ſhall groan before him with the groanings of a deadly wounded *man*. 25 But I will ſtrengthen the arms of the king of Babylon, and the arms of Pharaoh ſhall fall down; and they ſhall know that I *am* the Lord, when I ſhall put my ſword into the hand of the king of Babylon, and he ſhall ſtretch it out upon the land of Egypt. 26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries, and they ſhall know that I *am* the Lord.

It ſhall be the Time of the Heathen] Of the Puniſhment of the *Egyptians* and their Allies: See Ver. 4, 5. Ch. vii. 7, 12. God's Judgments upon particular Places and Nations, are an Earneſt of that general Judgment, when he ſhall execute Judgment upon all the Ungodly.

And all the mingled People] All their Auxiliaries: Compare *Jer.* l. 37. If we diſtinguiſh theſe from the *Men of the League* which follow, they may mean the Mixture of the *Carians*, *Ionians*, and other Nations lying upon the *Mediterranean Sea*, which *Apries* got together to encounter *Amaſis*, who, together with him, were deſtroyed.

And Chub] The *Cubii* are mentioned in *Ptolemy* as a People of *Marcotis*, a Province of *Egypt*.

The Men of the Land that is in League] The LXX tranſlate it, *The Men of my League*, or Covenant; *i. e.* the *Jews*; many of whom flying into *Egypt*, were deſtroyed there with the *Egyptians*.

They alſo that uphold Egypt ſhall fall] The Governors of the ſeveral Provinces, thoſe who were called *the Stay of the Tribes thereof*, Iſa. xix. 13. *i. e.* of the ſeveral *Nomi*, or Diviſions of *Egypt*.

In that Day ſhall Meſſengers go from me in Ships, to

make the careleſs Ethiopians afraid] The *Ethiopians* were the Confederates of the *Egyptians* in former Times, and Sharers with them in their good or ill Fortune: See *Iſa.* xviii. 1, 2. xx. 3, 4. The Verſe may likewiſe be thus rendered: *In that Day ſhall Meſſengers go from me to the People in the Wilderneſs, to make the careleſs Ethiopian afraid.* The Word *Tziim* is tranſlated *the People in the Wilderneſs*, Iſa. xxiii. 13. and that Appellation is particularly given to the *Ethiopians*, Pſ. lxxii. 9. and lxxiv. 14. as the LXX tranſlate the Word.

And I will cauſe their Images to ceaſe out of Noph] *Noph*, or *Memphis*, was one of the principal Cities of *Egypt*, a Seat of their Kings, where their Sepulchres ſtood; one of which is ſtill remaining. Upon which it is often mentioned in Scripture: See *Iſa.* xix. 3. *Jer.* ii. 16. xliv. 1. xlvi. 14. In *Hoſea* it is called *Moph*, Ch. xi. 6. which comes near in Sound to *Memphis*. This Place was famous for the Worſhip of *Apis* and *Oſiris*; whereupon the Prophet in a particular Manner denounces Deſtruction to the Idolatry of that Place.

And there ſhall be no more a Prince in the Land of Egypt] It ſhall no more have a natural Prince of the *Egyptian* Race to rule over it, as formerly, but ſhall be ſubject to Foreigners: See Ch. xxix. 15.

And I will ſet Fire in Zoan] *Zoan* or *Tanis*, was one of the antient Cities in *Egypt*: See *Numb.* xiii. 20. and the Metropolis of the Kingdom in *Moſes*'s Time. See *Pſ.* lxxviii. 12, 43.

And I will pour out my Fury upon Sin, the Strength of Egypt] It is generally agreed that *Sin* is the ſame with *Peluſium*, one of the ſeven Mouths of *Nile*, which was commonly called the Key of *Egypt*, as *Suidas* obſerves; and therefore was ſtrongly fortified that no Enemy might gain Admittance.

And I will cut off the Multitude of No] Or, *Hamon No*, as the Original reads. The Original is generally ſuppoſed to be derived from *Haman*, who was the *Egyptian Jupiter*. *Mizraim*, the Son of *Ham*, was the Founder of *Egypt*, which is called the *Land of Ham*, Pſ. cvi. 22. And this *Hamon* was probably either *Ham* himſelf, or one of his Poſterity advanced to Divine Honours. *Plutarch* informs us, that *Ammon*, in the *Egyptian* Language, is equivalent to Ζεὺς, *Jupiter*, in *Greek*.

The young Men of Aven and of Pibeſeth, ſhall fall by the Sword] *Aven* is the ſame with *On*, mentioned *Gen.* xli. 45. in after-times called *Heliopolis*, as our Margin explains it here, becauſe of a Temple or Image there dedicated to the Sun. Compare *Iſa.* xix. 18. *Jer.* xliii. 13. The Word is ſo tranſlated by the LXX Interpreters, both here and *Gen.* xli. 45. who were very well acquainted with *Egypt* and the principal Parts of it. *Pibeſeth* was afterwards, with very little Variation, called *Bubaſtum*; and ſo tranſlated here by the LXX.

At Tehaphnehes the Day ſhall be darkened] *Tehaphnehes*, elſewhere writ *Tahpanhes*, is ſuppoſed to be the ſame Place which was afterwards called *Daphne Peluſiacæ*: See *Jer.* xliii. 7.

And I will break his Arms, the Strong, and that which was broken] The King of *Babylon* had before diſpoſſeſſed the King of *Egypt* of all his new Conqueſts, from the River of *Egypt* to the River *Euphrates*, 2 *Kings* xxiv. 7. So that this Part of his Strength was already taken away, and never to be recovered; and now God threatens to deſtroy the Remainder of his Power, the Kingdom of *Egypt* itſelf.

CHAP. XXXI.

A Continuation of the Judgments denounced againſt Pharaoh *and his Kingdom.*

Ver. 1. AND it came to paſs in the eleventh year, in the third *month*, in the firſt *day* of the month, *that* the word of the Lord came unto me, ſaying, 2 Son of man, Speak unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatneſs? 3 Behold, the Aſſyrian *was* a cedar in Lebanon with fair branches, and with a ſhadowi ſhroud, and of an high ſtature, and his top w among the thick boughs. 4 The waters ma him great, the deep ſet him up on high w her rivers running round about his plants, a ſent out her little rivers unto all the trees the field. 5 Therefore his height was exalt above all the trees of the field, and his boug were multiplied, and his branches became lo becauſe of the multitude of waters, when ſhot forth. 6 All the fowls of heaven ma their neſts in his boughs, and under branches did all the beaſts of the field bri forth their young, and under his ſhadow dw all great nations. 7 Thus was he fair in greatneſs, in the length of his branches: his root was by great waters. 8 The cedars the garden of God could not hide him: the trees were not like his boughs, and the chest trees were not like his branches; nor any tree the garden of God was like unto him in beauty. 9 I have made him fair by the multitude of his branches: ſo that all the trees of den, that *were* in the garden of God, envi him. 10 Therefore thus ſaith the Lord Go Becauſe thou haſt lifted up thyſelf in heigh and he hath ſhot up his top among the thi boughs, and his heart is lifted up in his heigh 11 I have therefore delivered him into the ha of the mighty one of the heathen; he ſh ſurely deal with him, I have driven him out f his wickedneſs. 12 And ſtrangers, the terrib of the nations, have cut him off, and have le him: upon the mountains and in all the vale his branches are fallen, and his boughs are br ken by all the rivers of the land, and all t people of the earth are gone down from his sh dow, and have left him. 13 Upon his ru ſhall all the fowls of the heaven remain, and the beaſts of the field ſhall be upon his branche 14 To the end that none of all the trees by t waters exalt themſelves for their height, neith ſhoot up their top among the thick bough neither their trees ſtand up in their height, that drink water: for they are all delivered un death to the nether parts of the earth in th midſt of the children of men, with them that g down to the pit. 15 Thus ſaith the Lord Go In the day when he went down to the grav I cauſed a mourning, I covered the deep fo him, and I reſtrained the floods thereof, an the great waters were ſtayed; and I cauſed L banon to mourn for him, and all the trees of th field fainted for him. 16 I made the nations ſhake at the ſound of his fall, when I caſt hi down to hell with them that deſcend into th pit: and all the trees of Eden, the choice an beſt of Lebanon, all that drink water, ſhall b comforted in the nether parts of the earth. 1 They alſo went down into hell with him unt *them that be* ſlain with the ſword, and *they th were* his arm *that* dwelt under his ſhadow in th midſt of the heathen. 18 To whom art tho thus like in glory and in greatneſs among th trees of Eden? yet ſhalt thou be brought dow with the trees of Eden unto the nether parts o the earth: thou ſhalt lie in the midſt of the un circumciſed, with *them that be* ſlain by th ſword: this *is* Pharaoh and all his multitude ſaith the Lord God.

B

Behold, the Assyrian was a Cedar in Lebanon] By the *Assyrian*, Archbishop *Usher*, *ad A. M.* 3478. and Dr. *Prideaux* do most probably understand that King of *Assyria*, whom some call *Chylinadanus*, others *Saracus*. 'Tis of this King of *Assyria* the Words of the Prophet *Nahum* are to be understood, Ch. iii. 18. In like Manner *Zephaniah* joins the Destruction of *Assyria*, and the Desolation of *Nineveh* together, Ch. ii. 13. *Nabupolassor*, the King of *Babylon*, and *Cyaxares* the King of *Media*, called by the Names *Nebuchodonosor* and *Assueras* in *Tobit*, Ch. xiv. 15. joining their Forces together against him, besieged *Nineveh*, took it, and after having slain the King, utterly destroyed that great and famous City, and put an End to that Part of the *Assyrian* Empire. *Nabupolassar* having before possessed himself of the other Part, which was properly called the *Babylonian* Empire. In this remarkable Catastrophe, the Prophecies of *Jonah*, *Nahum*, and *Zephaniah*, foretelling the Destruction of *Nineveh*, were fulfilled.

The King of *Nineveh* is compared to a fair and tall Cedar, such as grow in Mount *Lebanon*. See the like Comparison *Isa.* x. 34. xxxvii. 24. *Zech.* xi. 2. The Greatness of *Nebuchadnezzar*'s Power and Kingdom is set forth under the same Resemblance, *Dan.* iv. 10, &c.

The Waters made him great, &c.] As Trees flourish by the Water-Side, (compare Ch. xvii. 5.) so the Traffick of the several Branches of the River *Tigris*, upon which *Nineveh* was situate, made that City and Kingdom rich and populous, and she imparted her Wealth and Stores among the neighbouring Provinces. Compare *Nah.* ii. 6.

I have therefore delivered him into the Hand of the mighty one of the Heathen] Or, *The mighty one of the Nations*, as the Word *Gojim* is rendered in the next Verse. The Word *El*, tho' commonly spoken of God, yet is sometimes applied to Heroes, see Ch. xxxii. 21. sometimes to Angels, as being mighty in Strength, as *Ps.* lxxxix. 6. So God here saith, he delivered the *Assyrian* into the Hands of *Nabupolassar* King of *Babylon*, who joining his Forces with *Cyaxares* King of *Media*, his Confederate, made themselves Masters of *Nineveh*, and the King of *Assyria*, whose Seat it was.

To the End that none of the Trees by the Waters exalt themselves] Thy Destruction shall be a Warning to other Kings and Potentates, to deter them from priding themselves in the Time of their Prosperity. See Ch. xxviii. 17.

In the Day when they went down to the Grave] This and the following Verse are an elegant Description of that Consternation that seized the King of *Assyria*'s Allies at the Suddenness of his Fall: The same Metaphor being still pursued.

To whom art thou thus like in Glory and Greatness among the Trees of Eden?] The Prophet now applies himself to the King of *Egypt*; as if he had said, Wilt thou still boast thyself, as if no Prince were thine Equal? (See Ver. 2.) yet thou shalt undergo the same Fate with this fair flourishing Cedar, the King of *Assyria*. See Ver. 14. and compare Ch. xxxii. 19.

CHAP. XXXII.

A Continuation of the same Subject.

Ver. 1. AND it came to pass in the twelfth year, in the twelfth month, in the first day of the month, *that* the word of the Lord came unto me, saying, 2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. 3 Thus saith the Lord God, I will therefore spread out my net over thee, with a company of many people, and they shall bring thee up in my net. 4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. 5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height. 6 I will also water with thy blood the land where thou swimmest, *even* to the mountains; and the rivers shall be full of thee. 7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. 8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. 9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. 10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them, and they shall tremble at *every* moment; every man for his own life, in the day of thy fall. 11 For thus saith the Lord God, The sword of the king of Babylon shall come upon thee. 12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. 13 I will destroy also all the beasts thereof from beside the great waters, neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. 14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God. 15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the Lord. 16 This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt and for all her multitude, saith the Lord God. 17 It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the Lord came unto me, saying, 18 Son of man, wail for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. 19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. 20 They shall fall in the midst of *them that are* slain by the sword: she is delivered to the sword; draw her and all her multitudes. 21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. 22 Ashur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword. 23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. 24 There *is* Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether

ther parts of the earth, which cauſed their terror in the land of the living, yet have they borne their ſhame with them that go down to the pit. 25 They have ſet her a bed in the midſt of the ſlain with all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword: though their terror was cauſed in the land of the living, yet have they borne their ſhame with them that go down to the pit: he is put in the midſt of *them that be* ſlain. 26 There *is* Meſhech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword, though they cauſed their terror in the land of the living. 27 And they ſhall not lie with the mighty, *that are* fallen of the uncircumciſed, which are gone down to hell with their weapons of war: and they have laid their ſwords under their heads, but their iniquities ſhall be upon their bones, though *they were* the terror of the mighty in the land of the living. 28 Yea, thou ſhalt be broken in the midſt of the uncircumciſed, and ſhalt lie with *them that are* ſlain with the ſword. 29 There *is* Edom, her kings and all her princes, which with their might are laid by *them that were* ſlain by the ſword: they ſhall lie with the uncircumciſed, and with them that go down to the pit. 30 There *be* the princes of the north all of them, and all the Zidonians, which are gone down with the ſlain, with their terror they are aſhamed of their might, and they lie uncircumciſed with *them that be* ſlain by the ſword, and bear their ſhame with them that go down to the pit. 31 Pharaoh ſhall ſee them, and ſhall be comforted over all his multitude, *even* Pharaoh and all his army ſlain by the ſword, ſaith the Lord God. 32 For I have cauſed my terror in the land of the living: and he ſhall be laid in the midſt of the uncircumciſed with *them that are* ſlain with the ſword, *even* Pharaoh and all his multitude, ſaith the Lord God.

Thou art as a Whale in the Seas] By the Word *Tannim* we may fitly underſtand a Crocodile, as was obſerved upon Ch. xxix. 3. and the Deſcription that follows of this Creature agrees very well to a Crocodile, but cannot be applied to a Whale.

I will lay thy Fleſh upon the Mountains, and fill the Valleys with thy Height] The vaſt Bulk of thine Armies when they are ſlain, ſhall fill both Mountains and Valleys. See Ch. xxxi. 12.

I will cover the Heavens, and make the Stars thereof dark] Theſe Metaphors denote the Downfal of States and Governments, Kings and Rulers being figuratively expreſſed by the Sun, Moon, and Stars. Compare *Iſa.* xiii. 10. xxxiv. 4. *Joel* ii. 31. *Rev.* vi. 12, 13, 14. God's Judgments upon particular Countries being Earneſts of a general Judgment, they are deſcribed as if the whole Frame of Nature were diſſolved.

Neither ſhall the Foot of Man trouble them any more, nor the Hoofs of Beaſts, &c.] Here is a Tranſition from a proper Senſe to a metaphorical one. The Prophet in the ſecond Verſe, compared the Diſturbances the *Egyptians* gave their Neighbours to troubling and fouling of Waters; in Alluſion to which Metaphor he ſaith here, that when *Egypt* is made deſolate, and the Number both of Men and Beaſts diminiſhed by their Wars and Confuſions, then their Neighbours will enjoy ſuch Quietneſs as a River does that ſmoothly glides along, and never hath its Streams fouled or diſturbed.

Unto the nether Parts of the Earth, with them that go down to the Pit] The Expreſſions denote utter Deſtruction, and are parallel to thoſe elſewhere uſed of being brought down to Hell, to the Grave, or into Silence. Compare Ch. xxxi. 14. *Iſa.* xiv. 15.

The Strong among the Mighty ſhall ſpeak to him out of the Midſt of Hell, with them that help him] Here follows a poetical Deſcription of the Infernal Regions, where the Ghoſts of deceaſed Tyrants, with their Subjects, are repreſented as coming to meet the King of *Egypt* and his Auxiliaries: See Ch. xxx. 8. upon their Arrival to the ſame Place. *Hell* ſignifies here the State of the Dead. Compare Ch. xxxi. 16, 17. *Iſa.* xiv, 9, &c.

They have ſet her a Bed in the Midſt of the Slain] *Elam* and her People have a Place among the deceaſed Princes and Potentates. The Word *Bed* is uſed for the Grave, *Iſa.* lvii. 2. and may perhaps in both Places allude to the coſtly Monuments or Sepulchres, which uſed to be erected for Perſons of great Quality. *Mittah*, a Word of the ſame Senſe is uſed for a Bier or Coffin, 2 *Sam.* iii. 31.

There is Meſhech, and Tubal, and all her Multitude] Who are threatened by God with a terrible Deſtruction. See Ch. xxxviii. 2, 3, &c. But they ſeem to be mentioned here by way of *Prolepſis* or Anticipation, as the Criticks call it; for the Deſtruction threatened to *Meſhech* and *Tubal*, was not to come to paſs till ſeveral Ages after this Prophecy againſt *Egypt* was fulfilled, as may be gathered from ſeveral Expreſſions in that Prophecy. It is uſual in the Prophets to ſpeak of what is to come, as if it were already paſt. So the Country of *Goſhen* is called *the Land of Rameſes*, Gen. xlvii. 11. which yet had that Name from the City *Rameſes*, built in After-times by the *Iſraelites*. See Exod. i. 11. By the ſame Figure *Horeb* is called the *Mountain of God*, Exod. iii. 1. concerning *Meſhech* and *Tubal*, ſee Ch. xxvii. 13.

Which are gone to Hell with their Weapons of War, &c.] The Prophet may poſſibly repreſent the future State of theſe Tyrants and Warriors, according to the popular Notions received in the World, and deſcribe their Condition in the other Life ſuitably to the Characters they bore in this. So *Virgil* deſcribes his Heroes in the *Elyſian* Fields, *Æneid.* L. 6.

Quæ gratia currûm
Armorumque fuit vivis — ſequitur tellure repoſtos.

And they have laid their Swords under their Heads] Who were carried to their Graves in State, and had their Atchievements and other Enſigns of Honour affixed to their Monuments for perpetuating their Memory. It has been the Cuſtom of all Ages to adorn the Sepulchres of Heroes with their Swords and other Trophies of War. See 1 *Macc.* xiii. 19.

There be the Princes of the North all of them, and the Zidonians] By the *Princes of the North*, may probably be underſtood the *Tyrians* and their Allies (ſee Ch. xxvi. 16.) joined here with the *Sidonians* their near Neighbours, as they are put together in this Prophecy Ch. xxviii. as Sharers in the ſame Deſtruction. Some by the *Princes of the North*, underſtand *Meſhech*, *Tubal*, and other Nations, (ſee Ch. xxxviii. 6, 15. xxxix. 2.) whoſe Deſtruction is foretold in thoſe Chapters.

CHAP. XXXIII.

The Duty of a Prophet. An earneſt Exhortation to Repentance. Upon the News that Jeruſalem was deſtroyed, the Prophet foretels the utter Deſtruction of Judea, *and reproves the Hypocriſy of thoſe* Jews *who were of the Captivity.*

Ver. 1. AGain the word of the Lord came unto me, ſaying, 2 Son of man, ſpeak to the children of thy people, and ſay unto them, When I bring the ſword upon a land, if the people of the land take a man of their coaſts, and ſet him for their watchman:

If when he ſeeth the ſword come upon the land, he blow the trumpet, and warn the people; 4 Then whoſoever heareth the ſound of the trumpet, and taketh not warning; if the ſword come, and take him away, his blood ſhall be upon his own head. 5 He heard the ſound of the trumpet, and took not warning, his blood ſhall be upon him: but he that taketh warning, ſhall deliver his ſoul. 6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come and take *any* perſon from among them, he is taken away in his iniquity, but his blood will I require at the watchmans hand. 7 So thou, O ſon of man, I have ſet thee a watchman unto the houſe of Iſrael: therefore thou ſhalt hear the word at my mouth, and warn them from me. 8 When I ſay unto the wicked, O wicked *man*, thou ſhalt ſurely die; if thou doſt not ſpeak to warn the wicked from his way, that wicked *man* ſhall die in his iniquity, but his blood will I require at thine hand. 9 Nevertheleſs, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he ſhall die in his iniquity, but thou haſt delivered thy ſoul. 10 Therefore, O thou ſon of man, ſpeak unto the houſe of Iſrael, Thus ye ſpeak, ſaying, If our tranſgreſſions and our ſins *be* upon us, and we pine away in them, how ſhould we then live? 11 Say unto them, *As* I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael? 12 Therefore, thou ſon of man, ſay unto the children of thy people, The righteouſneſs of the righteous ſhall not deliver him in the day of his tranſgreſſion: as for the wickedneſs of the wicked, he ſhall not fall thereby in the day that he turneth from his wickedneſs; neither ſhall the righteous be able to live for *his righteouſneſs* in the day that he ſinneth. 13 When I ſhall ſay to the righteous, *that* he ſhall ſurely live: if he truſt to his own righteouſneſs, and commit iniquity; all his righteouſneſs ſhall not be remembred, but for his iniquity that he hath committed he ſhall die for it. 14 Again, when I ſay unto the wicked, Thou ſhalt ſurely die: if he turn from his ſin, and do that which is lawful and right; 15 *If* the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquity; he ſhall ſurely live, he ſhall not die. 16 None of his ſins that he hath committed ſhall be mentioned unto him: he hath done that which is lawful and right; he ſhall ſurely live. 17 Yet the children of thy people ſay, the way of the Lord is not equal: but as for them, their way is not equal. 18 When the righteous turneth from his righteouſneſs, and committeth iniquity, he ſhall even die thereby. 19 But if the wicked turn from his wickedneſs, and do that which is lawful and right, he ſhall live thereby. 20 Yet ye ſay, The way of the Lord is not equal: O ye houſe of Iſrael, I will judge you every one after his ways. 21 And it came to paſs in the twelfth year of our captivity, in the tenth *month*, in the fifth day of the month, *that* one that had eſcaped out of Jeruſalem, came unto me, ſaying, The city is ſmitten. 22 Now the hand of the Lord was upon me in the evening, afore he that was eſcaped came; and had opened my mouth until he came to me in the morning, and my mouth was opened, and I was no more dumb. 23 Then the word of the Lord came unto me, ſaying, 24 Son of man, they that inhabit thoſe waſtes of the land of Iſrael, ſpeak, ſaying, Abraham was one, and he inherited the land: but we *are* many, the land is given us for inheritance. 25 Wherefore ſay unto them, Thus ſaith the Lord God, Ye eat with the blood, and lift up your eyes toward your idols, and ſhed blood; and ſhall ye poſſeſs the land? 26 Ye ſtand upon your ſword, ye work abomination, and ye defile every one his neighbours wife; and ſhall ye poſſeſs the land? 27 Say thou thus unto them, Thus ſaith the Lord God. *As* I live, ſurely they that are in the waſtes ſhall fall by the ſword, and him that is in the open field will I give to the beaſts to be devoured; and they that *be* in the forts, and in the caves, ſhall die of the peſtilence. 28 For I will lay the land moſt deſolate, and the pomp of her ſtrength ſhall ceaſe: and the mountains of Iſrael ſhall be deſolate, that none ſhall paſs through. 29 Then ſhall they know that I *am* the Lord, when I have laid the land moſt deſolate, becauſe of all their abominations which they have committed. 30 Alſo thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls, and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the Lord. 31 And they come unto thee as the people cometh, and they ſit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they ſhew much love, *but* their heart goeth after their covetouſneſs. 32 And lo, thou *art* unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words but they do them not. 33 And when this cometh to paſs (lo it will come) then ſhall they know that a prophet hath been among them.

If our Tranſgreſſions be upon us, and we pine away in them, how ſhall we then live?] Thou haſt threatned that we ſhall *pine away in our Sins*, Ch. xxiv. 23. How then can the Promiſes of Life belong to us? The Words of Perſons deſpairing of God's Mercy, and from hence taking Encouragement to go on in their Sins. See a like Inſtance, *Jer.* ii. 25.

And had opened my Mouth until he came to me in the Morning, &c.] God has given me Commiſſion to ſpeak in his Name unto the People, which I had not done before near the Space of three Years. Compare Ch. xxiv. 1. And the Deſtruction of the City, which I had ſo often foretold, being now brought to paſs, (which at that Time you would not believe; ſee Ch. xi. 3. xii. 22.) gave an indiſputable Authority and Credit to my Words.

Abraham was one, and he inherited the Land] If *Abraham* being but a ſingle Perſon, with his Family, had the whole Country of *Judea* given to him, ſee *Gen.* xiii. 15. there is much greater Reaſon to conclude that God will preſerve the Poſſeſſion of it to us, who are a numerous Part of *Abraham*'s Poſterity. Theſe Men ſpake after the vain Manner of the *Jews*, who fondly preſume that they have a Right to all the Promiſes made to *Abraham*: See *Matt.* iii. 8. *John* viii. 33. *Rom.* ix. 7. The Title of *One* is elſewhere given to *Abraham*,

braham, as being fingled out from the reſt of his Family, to be the Original or Head of the *Jewiſh* Nation: See *Iſa.* li. 2. *Mal.* ii. 15. *Heb.* xi. 12.

Ye eat with the Blood] Which was forbidden ſeveral Times in the Law, as being a Rite the Heathens uſed in the Sacrifices they offered to their Idols (whoſe Worſhip is reproved in the very next Words) as Dr. *Spencer* proves, *Lib.* ii. *de Leg. Hebraic. C.* 11. who brings many Arguments to ſhew that the *Hebrew* Phraſe *Nal Hadam*, ſhould be tranſlated *near the Blood*; in Alluſion to the idolatrous Rite of pouring the Blood of the ſlain Beaſt into a Veſſel or Pit, and the eating Part of the Sacrifice juſt by it.

Ye ſtand upon your Sword] You make your *Strength the Law of Juſtice*, according to *Wiſd.* ii. 11. Dr. *Spencer*, in the fore-cited Place, thinks, that the Expreſſion alludes to a Cuſtom of the Heathens, who put the Blood of their Sacrifices into a Veſſel or Pit, in order to call up and conſult Evil Spirits, and then ſtood with their Swords drawn to keep the *Demons* off from doing them any Harm.

For with their Mouth they ſhew how much they love] *They make Loves*, or *Jeſts*, as our Margin reads out of the *Hebrew*; which ſome Interpreters underſtand, as if they ridiculed the Prophet's Words, or turned them into Burleſque; ſo the *vulgar Latin* renders it, *In canticum oris ſui vertunt.* But by comparing this with the following Verſe, where the ſame Word *Negabim* is ſpoken of a Song or Muſical Tune, we may rather underſtand the Phraſe to this Senſe, that they were delighted with the Prophet's harmonious Voice, or taking Eloquence, but would not make the proper Uſe of what he ſaid for the correcting their evil Manners.

CHAP. XXXIV.

God reproves the Conduct of the Jewiſh *Governors; and promiſes a general Reſtoration of his People, and their happy Condition under the Government of the* Meſſiah *their King.*

Ver. 1. AND the word of the Lord came unto me, ſaying, 2 Son of man, propheſy againſt the ſhepherds of Iſrael, propheſy and ſay unto them, Thus ſaith the Lord God unto the ſhepherds, Wo *be* to the ſhepherds of Iſrael that do feed themſelves: ſhould not the ſhepherds feed the flocks? 3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock. 4 The diſeaſed have ye not ſtrengthened, neither have ye healed *that which was* ſick, neither have ye bound up *that which was* broken, neither have ye brought again *that which was* driven away, neither have ye ſought *that which was* loſt; but with force and with cruelty have ye ruled them. 5 And they were ſcattered becauſe *there is* no ſhepherd: and they became meat to all the beaſts of the field, when they were ſcattered. 6 My ſheep wandred through all the mountains, and upon every high hill: yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek *after them.* 7 Therefore, ye ſhepherds, hear the word of the Lord; 8 *As* I live, ſaith the Lord God, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe *there was* no ſhepherd, neither did my ſhepherds ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock: 9 Therefore, O ye ſhepherds, hear the word of the Lord; 10 Thus ſaith the Lord God, Behold, I *am* againſt the ſhepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall th ſhepherds feed themſelves any more; for I wi deliver my flock from their mouth, that the may not be meat for them. 11 For thus ſait the Lord God, Behold, I, *even* I will bot ſearch my ſheep, and ſeek them out. 12 As ſhepherd ſeeketh out his flock in the day tha he is among his ſheep *that are* ſcattered; ſo wi I ſeek out my ſheep, and will deliver them ou of all places, where they have been ſcattered i the cloudy and dark day. 13 And I will brin them out from the people, and gather the from the countries, and will bring them to the own land, and feed them upon the mountain Iſrael by the rivers, and in all the inhabite places of the country. 14 I will feed them in good paſture, and upon the high mountains Iſrael ſhall their fold be: there ſhall they le a good fold, and *in* a fat paſture ſhall they fe upon the mountains of Iſrael. 15 I will fe my flock, and I will cauſe them to lie dow ſaith the Lord God. 16 I will ſeek *that* whi *was* loſt, and bring again *that which was* drive away, and will bind up *that which was* broke and will ſtrengthen *that which was* ſick: but will deſtroy the fat and the ſtrong, I will fe them with judgment. 17 And *as for* thou O my flock, thus ſaith the Lord God, B hold, I judge between cattel and cattel, betwee the rams and the he-goats. 18 *Seem* it ſmall thing unto you, to have eaten up the goo paſture, but ye muſt tread down with your fe the reſidue of your paſtures? and to have drun of the deep waters, but ye muſt foul the reſidu with your feet? 19 And *as for* my flock, the eat that which ye have troden with your feet and they drink that which ye have fouled wit your feet. 20 Therefore thus ſaith the Lor God unto them, Behold, I, *even* I will judg between the fat cattel, and between the lean ca tel. 21 Becauſe ye have thruſt with ſide an with ſhoulder, and puſht all the diſeaſed wit your horns, till ye have ſcattered them abroad 22 Therefore will I ſave my flock, and the ſhall no more be a prey, and I will judge be tween cattel and cattel. 23 And I will ſet u one ſhepherd over them, and he ſhall feed them *even* my ſervant David; he ſhall feed them, an he ſhall be their ſhepherd. 24 And I the Lor will be their God, and my ſervant David prince among them, I the Lord have ſpoken i 25 And I will make with them a covenant o peace, and will cauſe the evil beaſts to ceaſe ou of the land: and they ſhall dwell ſafely in th wilderneſs, and ſleep in the woods. 26 And will make them and the places round about m hill, a bleſſing; and I will cauſe the ſhower t come down in his ſeaſon: there ſhall be ſhower of bleſſing. 27 And the tree of the field ſha yield her fruit, and the earth ſhall yield her i creaſe, and they ſhall be ſafe in their land, an ſhall know that I *am* the Lord, when I ha broken the bands of their yoke, and delivere them out of the hand of thoſe that ſerved the ſelves of them. 28 And they ſhall no more b a prey to the heathen, neither ſhall the beas of the land devour them: but they ſhall dwe ſafely, and none ſhall make *them* afraid. 29 And I will raiſe up for them a plant of renown And they ſhall be no more conſumed with hu

ger in the land, neither bear the ſhame of the heathen any more. 30 Thus ſhall they know that I the Lord their God *am* with them, and *that* they, *even* the houſe of Iſrael, *are* my people, ſaith the Lord God. 31 And ye my flock the flock of my paſture, *are* men, *and* I *am* your God, ſaith the Lord God.

Wo to the Shepherds of Iſrael that feed themſelves] The Word *Shepherd*, in the prophetical Writings, comprehends both Civil and Eccleſiaſtical Governors. Wo to ſuch that regard their own Profit and Advantage, not the Good of the People committed to their Charge. *Plato*, in his firſt Book of *Commonwealth*, deſcribing the Office of a Magiſtrate, ſaith, 'He 'ſhould look upon himſelf as ſuſtaining the Office of a 'Shepherd, that makes it his Buſineſs to take Care of 'his Flock; not as if *he were going to a Feaſt* to fill 'himſelf and ſatiate his Appetite, or to a Market to 'make what Gain he can to himſelf.'

I will ſeek that which was loſt, &c.] The *Meſſias*, whom I will ſet over them, ſhall faithfully diſcharge all the Offices of a Shepherd toward them, which their former Paſtors neglected, Ver. 4. Compare *Iſa.* xl. 11. lxi. 1. *Matt.* xv. 24. xviii. 11. *John* x. 11.

And I will ſet up one Shepherd over them, — even my Servant David] The *Meſſias* is often deſcribed under the Character of a Shepherd, both in the *Old* and *New Teſtament*. And the Title may be applied to him with reſpect to his Office of King, as well as of that of Prieſt and Prophet. He is elſewhere ſtiled by the Name of *David*, as being the Perſon in whom all the Promiſes made to *David* were fulfilled. See *Iſa.* lv. 3, 4. *Jer.* xxx. 9. *Hoſ.* iii. 5. The Expreſſion may likewiſe allude to *David*'s firſt Employment, which was that of a Shepherd.

And will cauſe the evil Beaſts to ceaſe out of the Land] This may be meant of Freedom from Perſecution by Infidels and Strangers. Compare Ver. 28. Such Security is elſewhere expreſſed by *making a Covenant for them with the Beaſts of the Field*: See *Hoſ.* ii. 18. *Job* v. 23. *Iſa.* xxxv. 9. *Lev.* xxvi. 6. The Words will likewiſe bear a literal Interpretation, importing, that as God had threatned that after the Deſolation of the Land, wild Beaſts ſhould over-run it, and devour the few Inhabitants that were left, (ſee Ch. v. 17.) ſo upon repeopling of the Country, thoſe Ravagers ſhould forſake it,

And ye, my Flock, the Flock of my Paſture are Men] Theſe Words at the Concluſion of the Chapter, explain the Metaphor which runs through the Whole: That what was ſaid of a Flock and its Shepherds, is to be underſtood of Men and their Governors; and eſpecially of God's People, whom he takes Care of as a Shepherd does of his Flock.

CHAP. XXXV.

The Prophet renews his former Denunciations of Judgments againſt the Edomites, *as a juſt Puniſhment for their inſulting over the Calamities of the* Jews.

Ver. 1. MOreover, the word of the Lord came unto me, ſaying, 2 Son of man, ſet thy face againſt mount Seir, and prophеſy againſt it, 3 And ſay unto it, Thus ſaith the Lord God, Behold, O mount Seir, I *am* againſt thee, and I will ſtretch out mine hand againſt thee, and I will make thee moſt deſolate. 4 I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I *am* the Lord. 5 Becauſe thou haſt had a perpetual hatred, and haſt ſhed *the blood of* the children of Iſrael by the force of the ſword, in the time of their calamity, in the time *that their* iniquity *had* an end: 6 Therefore, *as* I live, ſaith the Lord God, I will prepare thee unto blood, and blood ſhall purſue thee: ſith thou haſt not hated blood, even blood ſhall purſue thee. 7 Thus will I make mount Seir moſt deſolate, and cut off from it him that paſſeth out, and him that returneth. 8 And I will fill his mountains with his ſlain *men*: in thy hills, and in thy valleys, and in all thy rivers ſhall they fall that are ſlain with the ſword. 9 I will make thee perpetual deſolations, and thy cities ſhall not return, and ye ſhall know that I *am* the Lord. 10 Becauſe thou haſt ſaid, Theſe two nations, and theſe two countries ſhall be mine, and we will poſſeſs it, whereas the Lord was there: 11 Therefore, *as* I live, ſaith the Lord God, I will even do according to thine anger, and according to thine envy which thou haſt uſed out of thy hatred againſt them: and I will make myſelf known amongſt them, when I have judged thee. 12 And thou ſhalt know that I *am* the Lord, *and that* I have heard all thy blaſphemies which thou haſt ſpoken againſt the mountains of Iſrael, ſaying, They are laid deſolate, they are given us to conſume, 13 Thus with your mouth have ye boaſted againſt me, and have multiplied your words againſt me: I have heard *them*. 14 Thus ſaith the Lord God, When the whole earth rejoiceth, I will make thee deſolate. 15 As thou didſt rejoice at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I do unto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea, *even* all of it, and they ſhall know that I *am* the Lord.

And I will make thee perpetual Deſolations, &c.] See Ch. xxv. 13. *Jer.* xlix. 17, 18. *Mal.* i. 3. Dr. *Prideaux* informs us, that the *Nabatheans* having driven the *Edomites* out of their antient Habitations, in the Time of the *Babyloniſh* Captivity, they ſetled themſelves in the Southern Parts of *Judea*, where they were afterward conquered by *Hyrcanus*, and obliged to embrace the *Jewiſh* Religion, and ſo it became at length incorporated with that Nation.

When the whole Earth rejoiceth, I will make thee deſolate] When I ſhall reſtore other Countries, conquered by the Kings of *Babylon*, to their Poſterity, thou ſhalt ſtill lie waſte and deſolate. The *Edomites* never recovered their Country, after the *Nabatheans* had expelled them out of it. See Dr. *Prideaux*, Part II. P. 299.

CHAP. XXXVI.

A Prediction of the general Reſtoration both of Iſrael *and* Judah.

Ver. 1. ALSO thou ſon of man, prophеſy unto the mountains of Iſrael, and ſay, Ye mountains of Iſrael, hear the word of the Lord. 2 Thus ſaith the Lord God, Becauſe the enemy had ſaid againſt you, Aha, even the antient high places are ours in poſſeſſion: 3 Therefore prophеſy and ſay, Thus ſaith the Lord God, Becauſe they have made *you* deſolate, and ſwallowed you up on every ſide, that ye might be a poſſeſſion unto the reſidue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people: 4 Therefore ye mountains of Iſrael, hear the word of the Lord God, Thus ſaith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the deſolate waſtes, and to the cities *that are* forſaken, which became a prey and

and deriſion to the reſidue of the heathen that *are* round about: 5 Therefore thus ſaith the Lord God, Surely in the fire of my jealouſy have I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which have appointed my land into their poſſeſſion, with the joy of all *their* heart, with deſpiteful minds to caſt it out for a prey. 6 Propheſy therefore concerning the land of Iſrael, and ſay unto the mountains and to the hills, to the rivers and to the valleys, Thus ſaith the Lord God, Behold, I have ſpoken in my jealouſy and in my fury, becauſe ye have borne the ſhame of the heathen. 7 Therefore thus ſaith the Lord God, I have lifted up mine hand, Surely the heathen that *are* about you, they ſhall bear their ſhame. 8 But ye, O mountains of Iſrael, ye ſhall ſhoot forth your branches, and yield your fruit to my people of Iſrael, for they are at hand to come. 9 For behold, I *am* for you, and I will turn unto you, and ye ſhall be tilled and ſown. 10 And I will multiply men upon you, all the houſe of Iſrael, *even* all of it, and the cities ſhall be inhabited, and the waſtes ſhall be builded. 11 And I will multiply upon you man and beaſt, and they ſhall increaſe and bring fruit, and I will ſettle you after your old eſtates, and will do better *unto you* than at your beginnings, and ye ſhall know that I *am* the Lord. 12 Yea, I will cauſe men to walk upon you, *even* my people Iſrael, and they ſhall poſſeſs thee, and thou ſhalt be their inheritance, and thou ſhalt no more henceforth bereave them *of men*. 13 Thus ſaith the Lord God, Becauſe they ſay unto you, Thou *land* devoureſt up men, and haſt bereaved thy nations; 14 Therefore thou ſhalt devour men no more, neither bereave thy nations any more, ſaith the Lord God. 15 Neither will I cauſe *men* to hear in thee the ſhame of the heathen any more, neither ſhalt thou bear the reproach of the people any more, neither ſhalt thou cauſe thy nations to fall any more, ſaith the Lord God. 16 Moreover, the word of the Lord came unto me, ſaying, 17 Son of man, when the houſe of Iſrael dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanneſs of a removed woman. 18 Wherefore I poured my fury upon them for the blood that they had ſhed upon the land, and for their idols *wherewith* they had polluted it. 19 And I ſcattered them among the heathen, and they were diſperſed through the countries: according to their way, and according to their doings I judged them. 20 And when they entred unto the heathen whither they went, they profaned my holy name, when they ſaid to them, Theſe *are* the people of the Lord, and are gone forth out of his land. 21 But I had pity for mine holy name, which the houſe of Iſrael had profaned among the heathen whither they went. 22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, I do not *this* for your ſakes, O houſe of Iſrael, but for mine holy name's ſake, which ye have profaned among the heathen, whither ye went. 23 And I will ſanctify my great name, *which was* profaned among the heathen, which ye have profaned in the midſt of them, and the heathen ſhall know that I *am* the Lord, ſaith the Lord God, when I ſhall be ſanctified in you, before their eyes. 24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 25 Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols will I cleanſe you. 26 A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. 27 And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them*. 28 And ye ſhall dwell in the land that I gave to your fathers, and ye ſhall be my people, and I will be your God. 29 I will alſo ſave you from all your uncleanneſſes, and I will call for the corn, and increaſe it, and lay no famine upon you. 30 And I will multiply the fruit of the tree, and the increaſe of the field, that ye ſhall receive no more reproach of famine among the heathen. 31 Then ſhall ye remember your own evil ways, and your doings that *were* not good, and ſhall loath yourſelves in your own ſight, for your iniquities, and for your abominations. 32 Not for your ſakes do I *this*, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael. 33 Thus ſaith the Lord God, In the day *that I ſhall have* cleanſed you from all your iniquities, I will alſo cauſe *you* to dwell in the cities, and the waſtes ſhall be builded. 34 And the deſolate land ſhall be tilled, whereas it lay deſolate in the ſight of all that paſſed by. 35 And they ſhall ſay, This land *that was* deſolate is become like the garden of Eden; and the waſte, and deſolate, and ruined cities *are become* fenced, *and* are inhabited. 36 Then the heathen that are left round about you, ſhall know that I the Lord build the ruined places, *and* plant *that that was* deſolate: I the Lord have ſpoken *it*, and I will do *it*. 37 Thus ſaith the Lord God, I will yet *for* this be inquired of by the houſe of Iſrael, to do *it* for them, I will increaſe them with men like a flock. 38 As the holy flock, as the flock of Jeruſalem in her ſolemn feaſts; ſo ſhall the waſte cities be filled with flocks of men, and they ſhall know that I *am* the Lord.

Becauſe the Enemy hath ſaid againſt you, even the antient high Places are ours in Poſſeſſion] The Enemies mæans have made their Boaſts (ſee Ver. 5. and Ch. xxxv. 10.) that they ſhould become Maſters of the mountainous Parts of *Judea*, where the antient Fortreſſes were placed which commanded all the reſt of the Country. To the ſame Senſe we are to underſtand the Expreſſion of *Treading upon the high Places of the Earth*, Deut. xxxii. 13. *i. e.* taking Poſſeſſion of the Fortreſſes or Paſſes which command the reſt of the Country.

And ye are taken up in the Lips of Talkers, and the Infamy of the Heathen] Your Calamities have made you become a Proverb, a By-word and a Reproach among the Heathen round about you, according to the Threatnings of the Prophets denounced againſt you. See *Deut.* xxviii. 37. 1 *Kings* ix. 7, 8. *Jer.* xviii. 16. *Lam.* ii. 15. *Dan.* ix. 16. *Pſ.* lxxix. 4.

Yield your Fruit to my People of Iſrael, for they are at hand to come] This may have an immediate Aſpect upon the *Jews* Return from *Babylon*, when they were reſtored to the Poſſeſſion of their own Country. If we ſuppoſe the Words to relate to the general Reſtoration of the Nation, the longeſt Diſtance of Time

that the Things of this World can extend to, is but a Moment in respect of Eternity. Compare *Heb.* x. 37. *Phil.* iv. 5.

Thou Land devourest up Men, and hast bereaved thy Nations] The neighbouring People raised this ill Character upon the Land of *Judea*, because of the severe Judgments of the Sword, Famine, and Pestilence, which had destroyed the greatest Part of the Inhabitants. The Expression alludes to that evil Report which the Spies brought upon it, *Numb.* xiii. 32. that it was *a Land that did eat up its Inhabitants*; as if the Air had been unwholsome, or the Country always afflicted by some Judgment from Heaven.

And when they entred unto the Heathen — they profaned my holy Name, when they said unto them, &c.] Or, *When it was said unto them:* Verbs of the Third Person being often taken impersonally. By their evil Practices they brought a Scandal upon my Name, and gave Occasion to the Heathen to say, See what profligate Wretches these are, who call themselves by the Name of God's People, whom he hath justly expelled out of their Country which he had given them. The *Chaldee Paraphrast* understands the Words to this Sense: 'If these are God's People, why does 'he suffer them to be turned out of the Land which 'he made the Place of his own especial Residence? 'Why does he not continue to protect them?' But the former Sense agrees better with the Scope of the Text, and with St. *Paul*'s Application of it to the Jews of his own Time, *Rom.* ii. 24. and with what follows, Ver. 31.

And I will sprinkle clean Water upon you, and ye shall be clean] The Expression alludes to those Legal Purifications which were made by sprinkling Water upon the unclean Person: See *Numb.* viii. 7. xix. 13. and denotes the Sacrament of Baptism, by which true Believers are cleansed from their former Sins, and inwardly sanctified: See *Acts* ii. 38. xxii. 16. *Tit.* iii. 5. and compare *Jer.* xxxiii. 8. St. *Paul* may probably allude to this Text, when he exhorts the *Hebrew* Converts to *draw nigh to God, having their Hearts sprinkled from an evil Conscience, and their Bodies washed with pure Water*, Heb. x. 22.

I will yet for this be enquired of by the House of Israel, to do it for them] God in his Anger tells the Jews, that he *will not be enquired of by them*; Ch. xiv. 3. xx. 3, 31. intimating, that during their Continuance in Idolatry and other Wickedness, they ought not to address themselves to him, nor expect any favourable Answer to their Requests: But now, upon their Repentance and Reconciliation, he tells them, that he *will be enquired of by them*; i. e. he will dispose their Hearts to apply themselves to him by Prayer, and will answer the Petitions they make to him for the fulfilling these his Promises: See *Ps.* x. 17. and compare *Jer.* xxix. 13.

As the holy Flock, as the Flock of Jerusalem in her solemn Feasts] The Sheep and Lambs, designed for the Sacrifices which were offered at the three solemn Feasts, were both very numerous, and likewise of the best in their Kind. The Epithet of *Holy*, and *most Holy*, is often applied to the Sacrifices in the *Levitical Law*, as being wholly dedicated to God, and set apart for his Worship. See *Levit.* vi. 25, 29. *Numb.* xviii. 9.

CHAP. XXXVII.

Under the Figure of the Resurrection of dry Bones, is foretold the general Restoration of the Jews *from their several Dispersions; and by the joining of two Sticks, the uniting of* Israel *and* Judah *into one Kingdom.*

Ver. 1. THE hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which *was* full of bones, 2 And caused me to pass by them round about, and behold, *there were* very many in the open valley, and lo, *they were* very dry. 3 And he said unto me, Son of man, can these bones live? and I answered O Lord God, thou knowest. 4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. 5 Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live. 6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall live, and ye shall know that I *am* the Lord. 7 So I prophesied as I was commanded: and as I prophesied there was a noise, and behold a shaking, and the bones came together bone to his bone. 8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but *there was* no breath in them. 9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. 10 So I prophesied as he commanded me, and the breath came into them, and they lived and stood up upon their feet, an exceeding great army. 11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts. 12 Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13 And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves, 14 And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord. 15 The word of the Lord came again unto me, saying, 16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph the stick of Ephraim, and *for* all the house of Israel his companions. 17 And join them one to another into one stick, and they shall become one in thine hand. 18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? 19 Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. 20 And the sticks whereon thou writest, shall be in thine hand before their eyes. 21 And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. 22 And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: 23 Neither shall they

they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24 And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, *even* they and their children, and their childrens children for ever, and my servant David *shall be* their prince for ever. 26 Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

O ye dry Bones, hear ye the Word of the Lord] A prophetical and lively Representation of that Voice of the Son of God, which *all that are in their Graves shall hear* at the last Day, *and shall come forth out of them*, John v. 28, 29.

And as I prophesied there was a Noise, and behold a Shaking] Such a Noise, or Commotion, as we may suppose the Bones of a human Body would make upon their meeting together again, after having been severed one from another.

Prophesy unto the Wind] Or rather, *To the Breath*, meaning that vital Principle which unites Soul and Body together, and is mentioned as distinct from the four Winds, in the following Words.

Come from the four Winds, O Breath] The Words figuratively represent the Restoration of the *Jewish* Nation, from the several Countries whither they were dispersed over the World, expressed by their being *scattered toward all Winds*, Ch. v. 10. xxvii. 12, 13.

I will open your Graves, and cause you to come out of your Graves] I will reunite you into one Body or Nation, who now lie scattered and dispersed as the Bones in a Charnel House; compare Ver. 21. In their State of Dispersion and Captivity they are called *the dead Israelites* in *Baruch*, Ch. iii. 4. And their Restoration is described as a *Resurrection* by *Isaiah*, Ch. xxvi. 19. at which Time *their Bones* are said to *flourish*, or to be restored to their former Strength and Vigour in the same Prophet, Ch. lxvi. 14. In like manner St. *Paul* expresses the Conversion, and the general Restoration which shall accompany it, by *Life from the Dead*, Rom. xi. 15.

And shall put my Spirit in you, and ye shall live] That Principle of Life expressed by *Breath* or Spirit, Ver. 9. not excluding that new Spirit of Grace, which God will at that Time plentifully bestow upon them. See Ch. xi. 19. xxxvi. 26, 27. The Principle of Grace is often spoken of as a higher Principle of Life, and the Earnest of our heavenly Happiness. See *Rom.* viii. 11. 1 *Cor.* vi. 17. xv. 45.

Take thee one Stick] That is, one Rod; the Expression alludes to *Numb.* xvii. 2. where *Moses* is commanded to take twelve Rods, one for each Tribe, and to write the Name of the Tribe upon the Rod.

For Joseph the Stick of Ephraim, and for all the House of Israel his Companions] Upon *Reuben*'s forfeiting his Birthright, that Privilege was conferred upon the Sons of *Joseph*, of whom *Ephraim* had the Precedence. See 1 *Chron.* v. 1. *Gen.* xlviii. 20. which made him the Head of Ten Tribes: *Samaria*, the Seat of that Kingdom, being likewise seated in the Tribe of *Ephraim*: Upon these Accounts the Name of *Ephraim* signifies in the Prophets the whole Kingdom of *Israel*, as distinct from that of *Judah*; and particularly in the Prophet *Hosea*, Ch. v. 3, 5, &c. Jer. xxxi. 6, 18.

And join them one to another into one Stick] A Rod or Sceptre is an Emblem of Power; see *Ps.* cx. 2. So the joining these two Rods or Sticks together, denotes the uniting of the two Kingdoms under one Prince or Governor; see Ver. 22.

And one King shall be King to them all] The *Messias*, who is that one Shepherd and Prince that shall rule over them all, as one Nation: See Ch. xxxiv. 23, 24. compared with *Luke* i. 32, 33. The *Messias* is described as the King of the *Jews*, in most of the Prophecies of the *Old Testament*, beginning with that of *Gen.* xlix. 10. concerning *Shiloh*. From *David*'s Time he is commonly spoken of as the Person in whom the Promises relating to the Perpetuity of *David*'s Kingdom were to be accomplished. This was a Truth unanimously owned by the *Jews*; see *John* i. 49. to which our Saviour bore Testimony before *Pontius Pilate*, when the Question being put to him, *Art thou a King?* he made Answer, *Thou sayest* (the Truth) *for I am a King*. Thus those Words should be translated: For St. *Paul*, alluding to them, calls them a *good Confession*, 1 Tim. vi. 13. The same Truth *Pontius Pilate* himself asserted in that Inscription which he providentially ordered to be written upon the Cross. See *John* xix. 19—22. So that the chief Priests impiously renounced their own avowed Principles, when they told *Pilate*, That *they had no King but Cæsar*, ib. Ver. 15.

CHAP. XXXVIII.

A Prophesy of Israel's *Victory over* Gog *and* Magog.

Ver. 1. AND the word of the Lord came unto me, saying, 2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, 3 And say, Thus saith the Lord God, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal. 4 And I will turn thee back and put hooks into thy chaws, and I will bring thee forth, and all thine army, horses and horsmen, all of them clothed with all sorts *of armour*, *even* a great company with bucklers and shields, all of them handling swords. 5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet: 6 Gomer, and all his bands, the house of Togarmah of the north-quarters, and all his bands, *and* many people with thee. 7 Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them. 8 After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. 9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. 10 Thus saith the Lord God, It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought. 11 And thou shalt say, I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither

neither bars nor gates, 12 To take a ſpoil, and to take a prey, to turn thine hand upon the deſolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattel and goods, that dwell in the midſt of the land. 13 Sheba and Dedan, and the merchants of Tarſhiſh, with all the young lions thereof, ſhall ſay unto thee, Art thou come to take a ſpoil? haſt thou gathered thy company to take a prey? to carry away ſilver and gold, to take away cattel and goods, to take a great ſpoil? 14 Therefore, ſon of man, propheſy and ſay unto Gog, Thus ſaith the Lord God, In that day when my people of Iſrael dwelleth ſafely, ſhalt thou not know *it?* 15 And thou ſhalt come from thy place out of the north-parts, thou and many people with thee, all of them riding upon horſes, a great company and a mighty army. 16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land, it ſhall be in the latter days, and I will bring thee againſt my land, that the heathen may know me, when I ſhall be ſanctified in thee, O Gog, before their eyes. 17 Thus ſaith the Lord God, *Art* thou he of whom I have ſpoken in old time by my ſervants the prophets of Iſrael, which propheſied in thoſe days *many* years, that I would bring thee againſt them? 18 And it ſhall come to paſs at the ſame time, when Gog ſhall come againſt the land of Iſrael, ſaith the Lord God, *that* my fury ſhall come up in my face. 19 For in my jealouſy, *and* in the fire of my wrath have I ſpoken: ſurely in that day there ſhall be a great ſhaking in the land of Iſrael: 20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, ſhall ſhake at my preſence, and the mountains ſhall be thrown down, and the ſteep places ſhall fall, and every wall ſhall fall to the ground. 21 And I will call for a ſword againſt him throughout all my mountains, ſaith the Lord God: every mans ſword ſhall be againſt his brother. 22 And I will plead againſt him with peſtilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailſtones, fire and brimſtone. 23 Thus will I magnify myſelf, and ſanctify myſelf, and I will be known in the eyes of many nations, and they ſhall know that I *am* the Lord.

Set thy Face againſt Gog, the Land of Magog] Or, *of the Land of Magog*. *Magog* was the Son of *Japhet*, Gen. x. 2. from whence the *Scythians* are generally ſuppoſed to be derived. The *Mogul Tartars*, a People of the *Scythian* Race, are ſtill called ſo by the *Arabian* Writers, as Dr. *Hyde* informs us in his Epiſtle *De Menſuris Synenſibus*. By *Gog* and *Magog* may moſt probably here be meant the *Turks*, who were originally Natives of *Tartary*, called *Turcheſton* by the Eaſtern Writers; and whoſe Language is derived from that of the *Tartars*. The Land of *Canaan* hath been, for ſeveral Years, in the Hands of the *Turks*. Several Texts in *Ezekiel* foretel the *Jews* Settlement in that Country again; and ſome of the Expreſſions in this and the following Chapter intimate, that the People here called by the Name of *Gog*, and their Allies, will attempt to recover it again out of the Hands of the *Jews*, its rightful Owners: This may probably occaſion the War and Victory here ſpoken of. But this is what cannot poſitively be affirmed; only thus much one may venture to ſay, That ſince the whole Strength of *Europe* was unſucceſsful in their Attempts to recover that Land out of the Hands of the Infidels in the Holy War, it looks as if God had reſerved that Work to ſome farther Time of his own Appointment, when that Country ſhould be the Scene of ſome extraordinary Event of Providence. We may farther obſerve, That the *ſecond Woe*, mentioned *Rev.* ix. 12. xi. 14. is by many learned Men underſtood of the *Turkiſh* Empire; and in Conſequence of that Interpretation, the putting an End to that Tyranny will be an Introduction to ſome extraordinary Changes in the Chriſtian Part of the World.

The chief Prince of Meſhech and Tubal] The King or Head of all thoſe Northern Nations which lie upon the *Euxine* Sea: See Note on Ch. xxvii. 13. The *Turk* is called *the King of the North* in *Daniel*, Ch. xi. 40. as ſeveral Commentators interpret that Place. The LXX take the Word *Roſh*, commonly tranſlated *Chief*, for a proper Name; ſo they render the Sentence thus, *The Prince of Roſh, Meſhech, and Tubal. Roſh*, taken as a proper Name, ſignifies thoſe Inhabitants of *Scythia*, from whence the *Ruſſians* derive their Name and Original.

Gomer and all his Bands, the Houſe of Togarmah of the North Quarters] *Gomer* is joined with *Magog*, Gen. x. 2. and probably ſignifies *Galatia*, *Phrygia*, and *Bithynia*, which with *Cappadocia*, denoted by *Togarmah*, comprehends all the Northern Parts of *Aſia Minor*, which border upon the *Euxine* Sea: See the Meaning of *Togarmah* explained in the Note upon Ch. xxvii. 14.

After many Days thou ſhalt be viſited] This Judgment ſhall be inflicted by God upon thee, (compare *Iſa.* xxix. 6.) after a Succeſſion of many Generations: *In the latter Years*, or *Days*, as it follows here, and Ver. 16.) *i. e.* towards the End of the World; compare *Dan.* viii. 26. particularly the Expreſſion of *latter Days*, or Years, is uſed to denote the Times of the general Reſtoration of the *Jewiſh* Nation: See *Deut.* iv. 30. *Jer.* xxx. 24. *Hoſ.* iii. 5.

But it is brought forth out of the Nations, and they ſhall dwell ſafely all of them] Or, *And they have dwelt ſafely all of them*; the *Future Tenſe* being put for the *Præterperfect*. The Senſe is, that after the Return of the People of *Iſrael* into their own Country, and their having lived there for ſome Time in Peace and Safety, this Enemy will think to take Advantage of their Security, and fall upon them unexpectedly. Compare Ver. 11.

With all the young Lions thereof] The *Targum* underſtands it of their Kings, *i. e.* their chief Merchants, who are deſcribed as ſo many Princes, *Iſa.* xxiii. 8. and are called *Lions*, becauſe of the Injuſtice and Oppreſſion they too commonly practiſed in their Commerce: See Ch. xxviii. 16. But the LXX tranſlate the Word *Kephirim*, *Towns* or *Villages*; in which Senſe it is taken *Neh.* vi. 2. and in other Places.

Of whom I have ſpoken in old Time by my Servants the Prophets, who have propheſied in thoſe Days many Years] Or, *and Years*. The Prophet is ſpeaking here of ſome terrible Enemy to God's People, who ſhall be ſubdued by the immediate Hand of Heaven, which Victory ſhould make way for glorious Times of Peace and Proſperity. This Enemy is ſaid to be foretold *of old by the Prophets*; and is therefore probably deſcribed under the Names of ſuch Nations as were the chief Enemies to the *Jews*, in the particular Times of each Prophet. Such we may ſuppoſe the *Aſſyrians* to be, ſpoken of by *Iſaiah*, Ch. xiv. 24, 25. and by *Micah*, Ch. v. 5. The ſame Enemy may probably be intended under the Figure of *Tyre*; ſee Ch. xxviii. 24. Of *Egypt*; ſee Ch. xxix. 21. and compare *Iſa.* xi. 15. with *Zech.* x. 11. Of *Moab*; ſee *Iſa.* xxv. 10. Of *Edom*; ſee *Iſa.* xxxiv. 6. xliii. 1. *Joel* iii. 20. *Obad.* Ver. 18, 19. and under the Name of *Leviathan*, Iſa. xxvii. 1. To theſe Prophecies we may add thoſe Prophecies which ſpeak of ſome great and general Deſtruction

ſtruction of God's Enemies before the Day of Judgment, or Conſummation of all Things. Such are *Pſ.* cx. 5, 6. *Iſa.* xxvi. 20, 21. xxiv. 1, *&c.* lxvi. 16. *Jer.* xxx. 7, 10. *Joel* iii. 9, 14. *Obad.* Ver. 15, *&c. Zech.* xii. 1. xiv. 1, *&c. Zechariah* lived indeed after *Ezekiel*'s Time, but a great while before the fulfilling of this Propheſy. The Expreſſions here uſed, *of old Time*, and which *propheſied in thoſe Days* (and) *Years*, plainly imply, that there was to be a Succeſſion of many Ages between the publiſhing thoſe Prophecies and this Event foretold by them; and therefore ſeem to look beyond the Times of *Antiochus Epiphanes*, to which ſome Expoſitors apply this Place of *Ezekiel*.

CHAP. XXXIX.

The Argument of the foregoing Chapter continued.

Ver. 1. THerefore, thou ſon of man, propheſy againſt Gog, and ſay, Thus ſaith the Lord God, Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal. 2 And I will turn thee back, and leave but the ſixth part of thee, and will cauſe thee to come up from the north-parts, and will bring thee upon the mountains of Iſrael. 3 And I will ſmite thy bow out of thy left hand, and will cauſe thine arrows to fall out of thy right hand. 4 Thou ſhalt fall upon the mountains of Iſrael, thou and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every ſort, and *to* the beaſts of the field to be devoured. 5 Thou ſhalt fall upon the open field, for I have ſpoken *it*, ſaith the Lord God. 6 And I will ſend a fire on Magog, and among them that dwell careleſly in the iſles, and they ſhall know that I *am* the Lord. 7 So will I make my holy name known in the midſt of my people Iſrael, and I will not let *them* pollute my holy name any more; and the heathen ſhall know that I *am* the Lord, the holy One in Iſrael. 8 Behold, it is come, and it is done, ſaith the Lord God; this *is* the day whereof I have ſpoken. 9 And they that dwell in the cities of Iſrael ſhall go forth, and ſhall ſet on fire and burn the weapons, both the ſhields and the bucklers, the bows and the arrows, and the hand-ſtaves and the ſpears, and they ſhall burn them with fire ſeven years: 10 So that they ſhall take no wood out of the field, neither cut down *any* out of the foreſts: for they ſhall burn the weapons with fire, and they ſhall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them, ſaith the Lord God. 11 And it ſhall come to paſs in that day, *that* I will give unto Gog a place there of graves in Iſrael, the valley of the paſſengers on the eaſt of the ſea; and it ſhall ſtop the *noſes* of the paſſengers: and there ſhall they bury Gog, and all his multitude, and they ſhall call *it*, the valley of Hamon-gog. 12 And ſeven months ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land. 13 Yea, all the people of the land ſhall bury *them*, and it ſhall be to them a renown the day that I ſhall be glorified, ſaith the Lord God. 14 And they ſhall ſever out men of continual employment, paſſing through the land to bury with the paſſengers thoſe that remain upon the face of the earth to cleanſe it: after the end of ſeven months ſhall they ſearch. 15 And the paſſengers *that* paſs through the land, when *any* ſeeth a mans bone, then ſhall he ſet up a ſign by it, till the buriers have buried it in the valley of Hamon-gog. 16 And alſo the name of the city *ſhall be* Hamonah: thus ſhall they cleanſe the land. 17 And thou ſon of man, Thus ſaith the Lord God, Speak unto every feathered fowl, and to every beaſt of the field, Aſſemble yourſelves, and come, gather yourſelves on every ſide to my ſacrifice that I do ſacrifice for you, *even* a great ſacrifice upon the mountains of Iſrael, that ye may eat fleſh, and drink blood. 18 Ye ſhall eat the fleſh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Baſhan. 19 And ye ſhall eat fat till ye be full, and drink blood till ye be drunken, of my ſacrifice which I have ſacrificed for you. 20 Thus ye ſhall be filled at my table with horſes and chariots, with mighty men, and with all men of war, ſaith the Lord God. 21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgment that I have executed, and my hand that I have laid upon them. 22 So the houſe of Iſrael ſhall know that I *am* the Lord their God from that day and forward. 23 And the heathen ſhall know that the houſe of Iſrael went into captivity for their iniquity: becauſe they treſpaſſed againſt me, therefore hid I my face from them, and gave them into the hand of their enemies; ſo fell they all by the ſword. 24 According to their uncleanneſs, and according to their tranſgreſſions have I done unto them, and hid my face from them. 25 Therefore thus ſaith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole houſe of Iſrael, and will be jealous for my holy name; 26 After that they have borne their ſhame, and all their treſpaſſes whereby they have treſpaſſed againſt me, when they dwelt ſafely in their land, and none made *them* afraid. 27 When I have brought them again from the people, and gathered them out of their enemies lands, and am ſanctified in them in the ſight of many nations; 28 Then ſhall they know that I *am* the Lord their God, which cauſed them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. 29 Neither will I hide my face any more from them: for I have poured out my Spirit upon the houſe of Iſrael, ſaith the Lord God.

And they that dwell in the Cities of Iſrael ſhall go forth, and ſhall ſet on Fire and burn the Weapons] In Token of an entire Conqueſt, and that ſuch a laſting Peace ſhall ſoon enſue, that there ſhould be no more need of warlike Preparations. Compare *Pſalm* xlvi. 9.

Seven Years] The Burning the Weapons of War muſt be the Conſequent of a complete Victory: So that the *ſeven Years* here mentioned cannot be meant, as ſome would underſtand them, of the terrible Conflicts which the *Jews* had with *Antiochus Epiphanes* from 143d or 145th Year of the *Æra Selucidarum* (according to the different Computation of the Beginning of that Perſecution; ſee 1 *Macc.* i. 20, 29.) to the 151ſt Year of the ſame *Æra*, when *Nicanor* was ſlain: *ib.* Ch. vii. 1, 43. Nor is that true which this Opinion ſuppoſes, *viz.* that *Nicanor*'s Death put an End to the Troubles of the *Jews*; for after that *there was great Affliction in Iſrael, the like whereof had not been ſince the Time that a Prophet had not been ſeen among them*

as the ſame Writer informs us, 1 *Macc.* ix. 27. So that this Paſſage of *Ezekiel*'s Prophecy muſt neceſſarily be expounded of ſome other Event.

The Valley of the Paſſengers on the Eaſt Side of the Sea] That is, the Sea of *Genneſareth*, as the *Chaldee Paraphraſt* explains it. In the *Hebrew* Language all Lakes are called by the Name of *Seas*. The ſame is called the *Eaſtern Sea*, Ch. xlvii. 18. to diſtinguiſh it from the *Mediterranean*, called the *Great Sea Weſtward*, Joſh. xxiii. 1. The Valley near this Sea or Lake is called *the Valley of the Paſſengers*, becauſe it was a great Road by which the Merchants and Traders from *Syria* and other Eaſtern Countries, went into *Egypt*.

And they ſhall ſever out Men of continual Employment paſſing through the Land, to bury with the Paſſengers thoſe that remain upon the Face of the Earth] The latter Part of the Sentence may more clearly be tranſlated thus; *even Buriers with the Paſſengers*, [to bury] *thoſe that remain*, &c. For the Paſſengers or Searchers are diſtinguiſhed from thoſe whoſe Office it is to bury the Dead, in the following Verſe.

After the End of ſeven Months ſhall they ſearch] All the People ſhall be employed ſeven Months in burying the Dead, Ver. 13. and after they are ended, particular Perſons appointed for that Purpoſe ſhall make a clear Riddance.

Then he ſhall ſet up a Sign by it] A Stone, or ſome other Mark of Diſtinction, that Men may avoid paſſing over them.

And alſo the Name of the City ſhall be Hamonah] This is probably meant of a City that ſhould afterward be built near this Valley, and called *Hamonah*, ſignifying a *Multitude*, to perpetuate the Memory of ſuch a Tranſaction.

CHAP. XL.

A Deſcription of the two outward Courts with their Chambers, and the Porch of the Temple.

Ver. 1. IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was ſmitten, in the ſelf-ſame day the hand of the Lord was upon me, and brought me thither. 2 In the viſions of God brought he me into the land of Iſrael, and ſet me upon a very high mountain, by which *was* as the frame of a city on the ſouth. 3 And he brought me thither, and behold, *there was* a man, whoſe appearance *was* like the appearance of braſs, with a line of flax in his hand, and a meaſuring reed; and he ſtood in the gate. 4 And the man ſaid unto me, Son of man, behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhall ſhew thee; for to the intent that I might ſhew *them* unto thee, *art* thou brought hither: declare all that thou ſeeſt, to the houſe of Iſrael. 5 And behold a wall on the outſide of the houſe round about, and in the mans hand a meaſuring-reed of ſix cubits *long*, by the cubit, and an handbreadth: ſo he meaſured the breadth of the building, one reed, and the height one reed. 6 Then came he unto the gate which looked toward the eaſt, and went up the ſtairs thereof, and meaſured the threſhold of the gate *which* was one reed broad, and the other threſhold of the gate, *which was* one reed broad. 7 And every little chamber *was* one reed long, and one reed broad, and between the little chambers were five cubits, and the threſhold of the gate, by the porch of the gate within *was* one reed. 8 He meaſured alſo the porch of the gate within, one reed. 9 Then meaſured he the porch of the gate, eight cubits, and the poſts thereof two cubits, and the porch of the gate *was* inward. 10 And the little chambers of the gate eaſtward, *were* three on this ſide, and three on that ſide, they three *were* of one meaſure, and the poſts had one meaſure on this ſide and on that ſide. 11 And he meaſured the breadth of the entry of the gate ten cubits, *and* the length of the gate thirteen cubits. 12 The ſpace alſo before the little chambers *was* one cubit *on this ſide*, and the ſpace *was* one cubit on that ſide, and the little chambers *were* ſix cubits on this ſide, and ſix cubits on that ſide. 13 He meaſured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door againſt door. 14 He made alſo poſts, of threeſcore cubits, even unto the poſt of the court round about the gate. 15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits. 16 And *there were* narrow windows to the little chambers, and to their poſts within the gate round about, and likewiſe to the arches: and windows *were* round about inward: and upon *each* poſt *were* palm-trees. 17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement. 18 And the pavement by the ſide of the gates over againſt the length of the gates, *was* the lower pavement. 19 Then he meaſured the breadth from the forefront of the lower gate, unto the forefront of the inner court without, an hundred cubits eaſtward and north-ward. 20 And the gate of the outward court that looked toward the north, he meaſured the length thereof and the breadth thereof. 21 And the little chambers thereof *were* three on this ſide, and three on that ſide, and the poſts thereof, and the arches thereof were after the meaſure of the firſt gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits. 22 And their windows, and their arches, and their palm-trees, *were* after the meaſure of the gate that looketh towards the eaſt, and they went up unto it by ſeven ſteps, and the arches thereof *were* before them. 23 And the gate of the inner court *was* over againſt the gate toward the north, and toward the eaſt, and he meaſured from gate to gate an hundred cubits. 24 After that he brought me toward the ſouth, and behold, a gate toward the ſouth, and he meaſured the poſts thereof, and the arches thereof according to theſe meaſures. 25 And *there were* windows in it, and in the arches thereof round about, like thoſe windows; the length *was* fifty cubits, and the breadth five and twenty cubits. 26 And *there were* ſeven ſteps to go up to it, and the arches thereof *were* before them, and it had palm trees, one on this ſide, and another on that ſide upon the poſts thereof. 27 And *there was* a gate in the inner court toward the ſouth, and he meaſured from gate to gate toward the ſouth an hundred cubits. 28 And he brought me to the inner court by the ſouth-gate, and he meaſured the ſouth-gate according to theſe meaſures: 29 And the little chambers thereof, and the poſts thereof, and the arches thereof accord-

ing to these measures, and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad. 30 And the arches round about *were* five and twenty cubits long, and five cubits broad. 31 And the arches thereof *were* toward the utter court, and palm-trees *were* upon the posts thereof; and the going up to it *had* eight steps. 32 And he brought me into the inner court toward the east, and he measured the gate according to these measures. 33 And the little chambers thereof, and the posts thereof, and the arches thereof *were* according to these measures, and *there were* windows therein, and in the arches thereof round about; *it was* fifty cubits long, and five and twenty cubits broad. 34 And the arches thereof *were* toward the outward court, and palm-trees *were* upon the posts thereof on this side, and on that side, and the going up to it *had* eight steps. 35 And he brought me to the north-gate, and measured *it* according to these measures: 36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits. 37 And the posts thereof *were* toward the utter court, and palm-trees *were* upon the posts thereof on this side, and on that side, and the going up to it *had* eight steps. 38 And the chambers, and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering. 39 And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering. 40 And at the side without, as one goeth up to the entry of the north-gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables. 41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices.* 42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice. 43 And within *were* hooks, an hand broad, fastened round about; and upon the tables *was* the flesh of the offering. 44 And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north-gate: and their prospect *was* toward the south, one at the side of the east-gate, *having* the prospect toward the north. 45 And he said unto me, This chamber whose prospect *is* toward the south, *is* for the priests the keepers of the charge of the house. 46 And the chamber whose prospect *is* toward the north, *is* for the priests the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, which come near to the Lord, to minister unto him. 47 So he measured the court, an hundred cubits long, and an hundred cubits broad, four-square, and the altar *that was* before the house. 48 And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side. 49 The length of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the steps whereby they went up to it; and *there were* pillars by the posts, one on this side, and another on that side.

In the fourteenth Year after that the City was smitten] *Zedekiah*'s Reign commenced from *Jehoiachin*'s Captivity, in the eleventh Year of whose Reign the City was destroyed, *Jer.* lii. 5, 6. So the fourteenth Year after the Destruction of the City must be coincident with the 25th of *Jehoiachin*'s Captivity.

By which was a Frame of a City on the South] Mount *Moriah* lay Southward of the Hill of *Sion*, or the City of *David*, tho' both of them lay Northward in respect of the lower Part of the City, which from the Times of *Solomon* was most commonly called by the Name of *Jerusalem*: See *Ps.* xlviii. 2. *Isa.* xiv. 13. So the Words describe the Situation of the Temple on the South Side of Mount *Sion*; which with all its Courts, Buildings, and Walls encompassing the Courts, and the whole Area, or holy Mountain, see Ch. xli. 22. resembled a City for Bigness. So *Tacitus* describes the Temple as built like a Citadel for Strength and Largeness.

Or we may suppose that the Prophet being brought by the Spirit from *Chaldea* into the Land of *Israel*, which lay Southward of *Babylon*, (see Ch. i. 4.) might see placed just before his Eyes a Representation of the City and Temple, standing upon an Eminence, both in respect of their natural Situation, and that the Prophet might take a better View of them: For it appears from Ch. xlviii. 15, *&c.* that he had a View of the Holy City, which was to be restored, as well as the Temple.

With a Line of Flax in his Hand, and a measuring Reed] The Use of the Line was to measure the Land of *Israel*, and of the Reed, to take the Dimensions of the Buildings in and about the Temple; as also to set out several Portions of Land belonging to the Sanctuary and City, to the Prince and People. See Ch. xlv. 1, *&c.* xlvii. 3, *&c.*

Behold with thine Eyes — declare all thou seest to the House of Israel] Compare Ch. xliii. 10. xliv. 5. The Temple now represented, was partly designed to assure the People that their Temple should be restored, and to serve them partly as a Model, by which they should rebuild it at their Return from Captivity. The *Jewish* Writers do confirm this Opinion, when they tell us, 'That the Children of the Captivity, who returned from *Babylon*, followed the Platform of that 'Temple which *Ezekiel* described, as far as their Circumstances would allow.' See Dr. *Lightfoot's Description of the Temple*, Ch. x.

And in the Man's Hand a measuring Reed of six Cubits long, by the Cubit, and a Hand-breadth] The Prophet explains what Sort of Cubit he means in the following Delineation of the Temple, viz. such a one as consists of six Hand-breadths, or one Hand-breadth over the Cubit used in *Chaldea*, where he now was. Compare Ch. xli. 8. xliii. 13. This is the Measure of a Scripture Cubit, generally agreed to be equivalent to eighteen Inches, or a Foot and a Half of our Measure. See Bishop *Cumberland* of *Scripture Weights and Measures.*

These are the Sons of Zadok among the Sons of Levi] To the eldest House of the Sons of *Aaron* the High-priesthood belonged; so that Office of Right belonged to *Zadok*, tho' the Family usurped it for some Time from *Eli*, who was High-Priest in *Samuel*'s Time, to *Abiathar*, whom *Solomon* dispossessed, and restored the High Priesthood to the right Line, by placing *Zadok* in his Room, 1 *Kings* ii. 27, 35. The Family of *Zadok* is only taken Notice of in this Vision, it may be for this Reason, because they kept close to the Worship of God, when the Priests of *Ithamar*'s Line forsook it and fell into Idolatry: See Ch. xliv. 15. And the eldest Son of *Zadok*'s Family having an unquestionable Title to the High Priesthood (see *Numb.* xxv. 13.

upon that Account was an eminent Type of the *Meſſias*, the eternal Prieſt. See *Numb.* xxxv. 25, 28.

CHAP. XLI.

A Deſcription of the Meaſures, Parts, Chambers and Ornaments of the Temple itſelf.

Ver. 1. AFterward he brought me to the temple, and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle. 2 And the breadth of the door *was* ten cubits, and the ſides of the door *were* five cubits on the one ſide, and five cubits on the other ſide: and he meaſured the length thereof forty cubits, and the breadth twenty cubits. 3 Then went he inward, and meaſured the poſt of the door two cubits, and the door ſix cubits, and the breadth of the door ſeven cubits. 4 So he meaſured the length thereof twenty cubits, and the breadth twenty cubits before the temple; and he ſaid unto me, This *is* the moſt holy *place*. 5 After he meaſured the wall of the houſe ſix cubits, and the breadth of *every* ſide-chamber four cubits round about the houſe on every ſide. 6 And the ſide-chambers *were* three, one over another, and thirty in order, and they entred into the wall which *was* of the houſe for the ſide-chambers round about, that they might have hold, but they had not hold in the wall of the houſe. 7 And *there was* an enlarging and a winding about ſtill upward to the ſide-chambers, for the winding about of the houſe went ſtill upward round about the houſe: therefore the breadth of the houſe *was ſtill* upward, and ſo increaſed *from* the loweſt *chamber* to the higheſt by the midſt. 8 I ſaw alſo the height of the houſe round about: the foundations of the ſide-chambers *were* a full reed of ſix great cubits. 9 The thickneſs of the wall which *was* for the ſide-chamber without, *was* five cubits, and *that* which *was* left, *was* the place of the ſide-chambers that *were* within. 10 And between the chambers *was* the wideneſs of twenty cubits round about the houſe on every ſide. 11 And the doors of the ſide-chambers *were* toward the *place that was* left, one door toward the north, and another door toward the ſouth, and the breadth of the place *that was* left, *was* five cubits round about. 12 Now the building that *was* before the ſeparate place, at the end toward the weſt, *was* ſeventy cubits broad, and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits. 13 So he meaſured the houſe, an hundred cubits long, and the ſeparate place, and the building, with the walls thereof, an hundred cubits long. 14 Alſo the breadth of the face of the houſe, and of the ſeparate place toward the eaſt, an hundred cubits. 15 And he meaſured the length of the building over againſt the ſeparate place which *was* behind it, and the galleries thereof on the one ſide, and on the other ſide an hundred cubits with the inner temple, and the porches of the court. 16 The door poſts, and the narrow windows, and the galleries round about on their three ſtories, over againſt the door ceiled with wood round about, and from the ground up to the windows, and the windows *were* covered. 17 To that above the door, even unto the inner houſe and without, and by all the wall round about within and without, by meaſure. 18 And *it was* made with cherubims and palm-trees, ſo that a palm-tree *was* between a cherub and a cherub, and *every* cherub had two faces: 19 So that the face of a man *was* toward the palm-tree on the one ſide, and the face of a young lion, toward the palm tree on the other ſide: *it was* made through all the houſe round about. 20 From the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple. 21 The poſts of the temple *were* ſquared, *and* the face of the ſanctuary: the appearance *of the one* as the appearance *of the other*. 22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof *were* of wood: and he ſaid unto me, This *is* the table that *is* before the Lord. 23 And the temple and the ſanctuary had two doors. 24 And the doors had two leaves *a piece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*. 25 And *there were* made on them, on the doors of the temple cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without. 26 And *there were* narrow windows and palm trees on the one ſide and on the other ſide, on the ſides of the porch, and *upon* the ſide-chambers of the houſe, and thick planks.

To give a particular Explanation of the ſeveral Dimenſions of the Temple, its Courts, Buildings, &c. as here deſcribed by *Ezekiel*, would take up too much of our Room, and afford nothing very curious, and therefore we muſt refer our Readers to Dr. *Lightfoot*'s *Deſcription of the Temple*; *Villalpandus*'s *Delineation of the Temple*; and others who have treated of that Subject.

CHAP. XLII.

A Deſcription of the Prieſts Chambers, and their Uſe, and the Dimenſions of the Holy Mountain whereon the Temple ſtood.

Ver. 1. THEN he brought me forth into the utter court, the way toward the north, and he brought me into the chamber that *was* over againſt the ſeparate place, and which *was* before the building toward the north. 2 Before the length of an hundred cubits *was* the north-door, and the breadth *was* fifty cubits. 3 Over againſt the twenty *cubits*, which *were* for the inner court, and over againſt the pavement which *was* for the utter court, *was* gallery againſt gallery in three *ſtories*. 4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit, and their doors toward the north. 5 Now the upper chambers *were* ſhorter: for the galleries were higher than theſe, then the lower and then the middlemoſt of the building. 6 For they *were* in three *ſtories*, but had not pillars as the pillars of the courts: therefore *the building* was ſtraitned more than the loweſt, and the middlemoſt from the ground. 7 And the wall that *was* without over againſt the chambers, towards the utter court on the forepart of the chambers, the length thereof *was* fifty cubits. 8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and lo,

lo, before the temple *were* an hundred cubits. 9 And from under theſe chambers *was* the entry on the eaſt-ſide as one goeth into them from the utter court. 10 The chambers *were* in the thickneſs of the wall of the court toward the eaſt, over againſt the ſeparate place, and over againſt the building. 11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they, and all their goings out *were* both according to their faſhions, and according to their doors. 12 And according to the doors of the chambers that *were* toward the ſouth, *was* a door in the head of the way, *even* the way directly before the wall toward the eaſt, as one entreth into them. 13 Then ſaid he unto me, The north-chambers *and* the ſouth-chambers, which *are* before the ſeparate place, they *be* holy chambers, where the prieſts that approach unto the Lord ſhall eat the moſt holy things: there ſhall they lay the moſt holy things, and the meat-offering, and the ſin-offering, and the treſpaſs-offering; for the place *is* holy. 14 When the prieſts enter therein, then ſhall they not go out of the holy *place* into the utter court, but there they ſhall lay their garments, wherein they miniſter; for they *are* holy: and ſhall put on other garments, and ſhall approach to *thoſe things*, which *are* for the people. 15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate whoſe proſpect *is* toward the eaſt, and meaſured it round about. 16 He meaſured the eaſt-ſide with the meaſuring-reed, five hundred reeds, with the meaſuring-reed round about. 17 He meaſured the north-ſide five hundred reeds, with the meaſuring-reed round about. 18 He meaſured the ſouth-ſide five hundred reeds, with the meaſuring-reed. 19 He turned about to the weſt-ſide, *and* meaſured five hundred reeds, with the meaſuring-reed. 20 He meaſured it by the four ſides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary and the profane place.

We ſhall make the ſame Apology for not entering into the Deſcription of the Dimenſions of the Chambers, &c. as we did in the laſt Chapter.

They ſhall not go out of the Holy Place into the outward Court; but there they ſhall lay their Garments wherein they miniſter] They ſhall not go into the Court of the People in their Prieſtly Veſtments, but ſhall lay them up in ſome of theſe Chambers. The Prieſtly Garments were only to be uſed in the Time of their Miniſtration; ſee Ch. xliv. 19. *Joſephus* aſſerts the ſame.

The Chriſtian Church followed the Practice of the *Jewiſh*, in this as well as in many other Cuſtoms. The Teſtimony of St. *Jerom* in his *Commentary* upon Ch. xliv. 19. of this Prophecy, plainly proves, that the Clergy of that Age wore a diſtinct Habit from the Laity, at the Time of their performing the publick Offices of Religion: *Religio Divina alterum habitum habet in miniſterio, alterum in uſu vitâque communi.* And that this was the Practice of the earlier Ages of the Church, may probably be concluded from the Teſtimony of *Polycrates*, a Writer in the next Age to the Apoſtles, who tells us, That St. *John* wore an Ornament upon his Head, reſembling the *Mitre*, with a Plate upon it, which was worn by the *Jewiſh* High-Prieſt. And in the next Age *Pontius*, the Writer of St. *Cyprian*'s Life and Martyrdom, acquaints us, that the Biſhop's Seat in the Church uſed to be covered with *White*; and it can hardly be imagined there ſhould be a peculiar Dreſs for the Biſhop's Seat, and none for the Biſhop himſelf.

He meaſured the Eaſt Side with the meaſuring Reed five hundred Reeds, &c.] This and the following Verſes contain the Meaſures of the Holy Mountain or Area upon which the Temple ſtood, which is deſcribed to be an exact Square, conſiſting of 500 Reeds in Meaſure on each Side of it. We may obſerve that the *Heavenly Jeruſalem*, repreſented to St. *John*, Rev. xxi. 16. is likewiſe deſcribed as four-ſquare, that Figure being an Emblem of Solidity. And *Ezekiel*'s Viſion, as well as St. *John*'s, is deſigned, in its myſtical Senſe, to repreſent the Regularity and Strength of *Chriſt*'s Church and Kingdom. Compare with this Verſe Ch. xl. 47. xli. 13, 14. xlv. 2. xlviii. 20.

Capellus is of Opinion, that inſtead of *five Hundred Reeds*, we ought to read *five Hundred Cubits*. He ſuppoſes the Word *Ammoth*, *Cubits*, wanting in the preſent Reading of the Text, to have been rejected as ſpurious by the Correctors of the *Hebrew* Copies, by reaſon of its Affinity with *Meoth*, *an Hundred*; and the Word *Kanim*, *Reeds*, ſubſtituted in its Place. This Emendation he juſtifies from the Authority of the *Septuagint*, who read *Cubits* both in the 17th and 20th Verſes: Which Reading St. *Jerome* acknowledges to have been in the *Greek* Copies in his Time. He confirms it likewiſe from the parallel Text, Ch. xlv. 2. which he thinks, according to the Rules of Grammar, ſhould be expounded of Cubits. And he farther argues, that the *Jews* themſelves formerly underſtood *this* Text of Cubits; becauſe they are generally of Opinion, that the Temple ſtood in *Area* or Square, containing 500 Cubits on every Side: Whereas according to the preſent Reading, the whole Compaſs of the *Area* will amount to three Miles and a half; which is more than half the Circuit of the whole City of *Jeruſalem* in its moſt flouriſhing Condition.

To make a Separation between the Sanctuary and the profane Place] By the *Sanctuary* is here meant the whole Compaſs of Ground which was the Precincts of the Temple, elſewhere called the *Holy Mountain*; ſee Ch. xliii. 12. In Compariſon of which, *Jeruſalem* itſelf, tho' upon ſeveral Accounts ſtiled *the Holy City*, was eſteemed but as profane Ground. See Chap. xlviii. 15.

CHAP. XLIII.

The Glory of the Lord returns to the Temple, where God promiſes to fix his Reſidence. The Meaſures of the Altar, and the Ordinances relating to it.

Ver. 1. AFterward he brought me to the gate, *even* the gate that looketh toward the eaſt. 2 And behold, the glory of the God of Iſrael came from the way of the eaſt: and his voice was like a noiſe of many waters, and the earth ſhined with his glory. 3 And *it was* according to the appearance of the viſion which I ſaw, *even* according to the viſion that I ſaw when I came to deſtroy the city: and the viſions *were* like the viſion that I ſaw by the river Chebar: and I fell upon my face. 4 And the glory of the Lord came into the houſe by the way of the gate whoſe proſpect *is* toward the eaſt. 5 So the Spirit took me up, and brought me into the inner court, and behold, the glory of the Lord filled the houſe. 6 And I heard *him* ſpeaking unto me out of the houſe, and the man ſtood by me. 7 And he ſaid unto me, Son of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever, and my holy name ſhall the houſe of Iſrael no more

more defile, *neither* they, nor their kings, by their whoredom, nor by the carcaſes of their kings in their high places. 8 In their ſetting of their threſhold by my threſholds, and their poſt by my poſts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have conſumed them in mine anger. 9 Now let them put away their whoredom, and the carcaſes of their kings far from me, and I will dwell in the midſt of them for ever. 10 Thou ſon of man ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities, and let them meaſure the pattern. 11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their ſight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. 12 This *is* the law of the houſe; Upon the top of the mountain, the whole limit thereof round about *ſhall be* moſt holy: behold, this *is* the law of the houſe. 13 And theſe *are* the meaſures of the altar after the cubits; the cubit *is* a cubit and an hand-breadth, even the bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *ſhall be* a ſpan, and this *ſhall be* the higher place of the altar. 14 And from the bottom *upon* the ground, *even* to the lower ſettle, *ſhall be* two cubits, and the breadth one cubit; and from the leſſer ſettle *even* to the greater ſettle *ſhall be* four cubits, and the breadth *one* cubit. 15 So the altar *ſhall be* four cubits, and from the altar and upward *ſhall be* four horns. 16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the four ſquares thereof. 17 And the ſettle *ſhall be* fourteen *cubits* long, and fourteen broad in the four ſquares thereof, and the border about it *ſhall be* half a cubit, and the bottom thereof *ſhall be* a cubit about, and his ſtairs ſhall look toward the eaſt. 18 And he ſaid unto me, Son of man, thus ſaith the Lord God, Theſe *are* the ordinances of the altar, in the day when they ſhall make it to offer burnt-offerings thereon, and to ſprinkle blood thereon, 19 And thou ſhalt give to the prieſts the Levites which be of the ſeed of Zadok which approach unto me, to miniſter unto me, ſaith the Lord God, a young bullock for a ſin-offering. 20 And thou ſhalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the ſettle, and upon the border round about: thus ſhalt thou cleanſe and purge it. 21 Thou ſhalt take the bullock alſo of the ſin-offering, and he ſhall burn it in the appointed place of the houſe without the ſanctuary. 22 And on the ſecond day thou ſhalt offer a kid of the goats without blemiſh for a ſin-offering, and they ſhall cleanſe the altar, as they did cleanſe it with the bullock. 23 When thou haſt made an end of cleanſing *it*, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock, without blemiſh. 24 And thou ſhalt offer them before the Lord, and the prieſt ſhall caſt ſalt upon them, and they ſhall offer them up *for* a burnt-offering unto the Lord. 25 Seven days ſhalt thou prepare every day a goat *for* a ſin-offering: they ſhall alſo prepare a young bullock, and a ram out of the flock without blemiſh. 26 Seven days ſhall they purge the altar and purify it, and they ſhall conſecrate themſelves. 27 And when theſe days are expired, it ſhall be *that* upon the eighth day and *ſo* forward, the prieſts ſhall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, ſaith the Lord God.

And behold, the Glory of the Lord God of Iſrael came from the Way of the Eaſt] The Word *Behold* is an Expreſſion of Joy and Admiration; as if the Prophet had ſaid, *Behold a wonderful and joyful Sight!* The Glory of that God who calls himſelf *the God of Iſrael*, as chuſing to dwell among them, and to give evident Tokens of his Preſence among them, and Protection over them. This Glory which had departed from this Place for ſo long a Time, now returned to it, and fixed its Reſidence there. The Glory of the Lord, when it forſook the Temple, is deſcribed as departing from the Eaſtern Gate of it, Ch. x. 19. Afterward it is repreſented as quite forſaking the City, Ch. xi. 23. and now it returns by the ſame Way it departed.

Where I will dwell in the Midſt of the Children of Iſrael for ever] He means the Promiſe formerly made with relation to the Tabernacle and Temple: See *Pſ.* lxviii. 16. cxxxii. 14. which is to be underſtood as thoſe were, under the Condition of their Obedience; (ſee Ver. 9.) and to be eminently fulfilled in *Chriſt*, in whom all the Promiſes of the *Old Teſtament* are to have their final Accompliſhment. *Zechary* propheſies of the *Meſſias*, Ch. vi. 13. that he ſhould build *the Temple of the Lord*, and *bear the Glory*; i. e. as the ſpiritual Senſe of theſe Prophecies is explained in the *New Teſtament*, He ſhall build the *Chriſtian Church*; in him ſhall *all the Fulneſs of the Godhead dwell bodily*; and really, not in Types and Figures. See *Heb.* iii. 3. *Matt.* xvi. 18. *John* i. 14. *Col.* ii. 9. To the ſame Senſe we may explain the Prophecy of *Haggai*, Ch. ii. 7. *The Glory of the latter Houſe ſhall be greater than that of the former.* There was no viſible *Schechinah*, or Glory, appeared in the ſecond Temple, till the Lord, *whom they expected, came to his Temple*, Mal. iii. 1. *i. e.* till the *Meſſias*, who was *the Brightneſs of his Father's Glory*, appeared there, and made it an illuſtrious Figure of that true Church, or Temple of Believers, where he would continue his Preſence for ever. See 2 *Cor.* vi. 16.

Nor by the Carcaſſes of their Kings in their high Places] Idols are called *Carcaſſes*, becauſe they are without Life and Motion, and likewiſe upon the Account of their being hateful and loathſome in the Sight of God. See *Levit.* xxvi. 30. *Jer.* xvi. 18. They are called *the Carcaſſes of Kings*, becauſe they were ſet up, and the Worſhip of them encouraged by the idolatrous Kings of *Judah*, who erected High Places for that Purpoſe near *Jeruſalem*, in the very Sight and View of the Temple; ſee 2 *Kings* xxiii. 13. By this Means the Temple itſelf was profaned by thoſe that came directly from the Worſhip of Idols to attend upon God's Service in the Temple; ſee Ch. xxiii. 38, 39. of this Propheſy.

And from the Bottom of the Ground even to the lower Settle ſhall be two Cubits] The Altar was made narrower as it came nearer the Top; theſe Narrowings or In-benchings are called here Settles: The Word is *Azarah* in the *Hebrew*, which is elſewhere uſed for a Court; becauſe the Prieſts trod upon theſe Settles, as they and the People did in the Courts before the Temple. From the Foundation to the lower of the two Settles here mentioned, the Text ſaith, was to be two Cubits; which ſeems to contradict the Words in the Verſe before, *The Bottom ſhall be a Cubit.* This Difference in Expreſſion Dr. *Lightfoot* thus reconciles, that the Foundation, as it lay flat upon the Ground, was but a Cubit high; but then there aroſe a Slope of another Cubit's Height, which was thicker than the

Compaſs of the Altar, juſt above it; ſo that from the Ground, to the Top of the Riſing was two Cubits: And thus he reconciles the Deſcription here given with that of the *Talmud*, which reckons five Cubits from the lower Settle to the higher; whereas the Prophet counts but four in the following Words.

And his Stairs ſhall look toward the Eaſt] God forbad his Prieſts to go up by Steps to his Altar, *Exod.* xx. 26. which is uſually expounded, that he would not have his Altar ſet upon a great Aſcent, in Imitation of the Heathen High Places; yet *Solomon*'s Altar was ten Cubits high, 2 *Chron.* iv. 1. Which neceſſarily required ſome Aſcent for the Prieſts to go, that they might officiate on the Top of it. And in this Place there is expreſs Mention of Stairs to go up to the Altar here deſcribed, being of the ſame Height with *Solomon*'s. The *Jews* tell us, that ſince the Law prohibited Stairs or Steps, the Aſcent to the Altar was by a gentle Riſing, which they called *Kibbeſh*, of thirty two Cubits in Length, and ſixteen in Breadth; the Landing Place being upon the upper Bench or Walk, next the Hearth or Top.

The Aſcent is directed to be placed at the Eaſt Side of the Altar, that they who went up, ſhould look toward the Weſt, and upon the Temple, and ſhould turn their Backs to the Riſing Sun, in Oppoſition to the Rites of the Idolaters who worſhipped the Riſing Sun.

CHAP. XLIV.

A Deſcription of the Glory of God returned into the Temple. The People reproved for ſuffering idolatrous Prieſts to profane the Temple. Ordinances relating to the Deportment and Maintenance of God's Prieſts.

Ver. 1. THEN he brought me back the way of the gate of the outward ſanctuary which looketh toward the eaſt, and it *was* ſhut. 2 Then ſaid the Lord unto me, This gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it; becauſe the Lord the God of Iſrael hath entred in by it, therefore it ſhall be ſhut. 3 *It is* for the prince; the prince, he ſhall ſit in it to eat bread before the Lord; he ſhall enter by the way of the porch of *that* gate, and ſhall go out by the way of the ſame. 4 Then brought he me the way of the north-gate before the houſe; and I looked, and behold, the glory of the Lord filled the houſe of the Lord; and I fell upon my face. 5 And the Lord ſaid unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I ſay unto thee concerning all the ordinances of the houſe of the Lord, and all the laws thereof, and mark well the entring in of the houſe, with every going forth of the ſanctuary. 6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord God, O ye houſe of Iſrael, let it ſuffice you of all your abominations, 7 In that ye have brought *into my ſanctuary* ſtrangers uncircumciſed in heart, and uncircumciſed in fleſh, to be in my ſanctuary to pollute it, *even* my houſe, when ye offer my bread, the fat and the blood, and they have broken my covenant, becauſe of all your abominations. 8 And ye have not kept the charge of mine holy things: but ye have ſet keepers of my charge in my ſanctuary for yourſelves. 9 Thus ſaith the Lord God, No ſtranger uncircumciſed in heart, nor uncircumciſed in fleſh ſhall enter into my ſanctuary, of any ſtranger that *is* among the children of Iſrael. 10 And the Levites that are gone away far from me, when Iſrael went aſtray which went aſtray away from me after their idols, they ſhall even bear their iniquity. 11 Yet they ſhall be miniſters in my ſanctuary, *having* charge at the gates of the houſe, and miniſtring to the houſe: they ſhall ſlay the burnt offering, and the ſacrifice for the people, and they ſhall ſtand before them to miniſter unto them: 12 Becauſe they miniſtred unto them before their idols, and cauſed the houſe of Iſrael to fall into iniquity: therefore have I lift up mine hand againſt them, ſaith the Lord God, and they ſhall bear their iniquity. 13 And they ſhall not come near unto me to do the office of a prieſt unto me, nor to come near to any of my holy things, in the moſt holy *place*: but they ſhall bear their ſhame, and their abominations which they have committed. 14 But I will make them keepers of the charge of the houſe for all the ſervice thereof, and for all that ſhall be done therein. 15 But the prieſts the Levites the ſons of Zadok, that kept the charge of my ſanctuary, when the children of Iſrael went aſtray from me, they ſhall come near to me to miniſter unto me, and they ſhall ſtand before me to offer unto me the fat and the blood, ſaith the Lord God. 16 They ſhall enter into my ſanctuary, and they ſhall come near to my table to miniſter unto me, and they *ſhall* keep my charge. 17 And it ſhall come to paſs, *that* when they enter in at the gates of the inner court, they ſhall be clothed with linen garments, and no wooll ſhall come upon them, whiles they miniſter in the gates of the inner court, and within. 18 They ſhall have linen bonnets upon their heads, and ſhall have linen breeches upon their loins: they ſhall not gird *themſelves* with any thing that cauſeth ſweat. 19 And when they go forth into the utter court, *even* into the utter court to the people, they ſhall put off their garments wherein they miniſtred, and lay them in the holy chambers, and they ſhall put on other garments, and they ſhall not ſanctify the people with their garments. 20 Neither ſhall they ſhave their heads, nor ſuffer their locks to grow long, they ſhall only poll their heads. 21 Neither ſhall any prieſt drink wine, when they enter into the inner court. 22 Neither ſhall they take for their wives a widow, or her that is put away: but they ſhall take maidens of the ſeed of the houſe of Iſrael, or a widow that had a prieſt before. 23 And they ſhall teach my people *the difference* between the holy and profane, and cauſe them to diſcern between the unclean and the clean. 24 And in controverſy they ſhall ſtand in judgment, *and* they ſhall judge it according to my judgments: and they ſhall keep my laws and my ſtatutes in all mine aſſemblies, and they ſhall hallow my ſabbaths. 25 And they ſhall come at no dead perſon to defile themſelves: but for father or for mother, or for ſon or for daughter, for brother, or for ſiſter that hath had no huſband, they may defile themſelves. 26 And after he is cleanſed, they ſhall reckon unto him ſeven days. 27 And in the day that he goeth into the ſanctuary unto the inner court to miniſter in the ſanctuary, he ſhall offer his ſin-offering, ſaith the Lord God. 28 And it ſhall be unto them for an inheritance: I *am* their inheritance: and ye ſhall give them no poſſe-

poſſeſſion in Iſrael; I *am* their poſſeſſion. 29 They ſhall eat the meat-offering, and the ſin-offering, and the treſpaſs-offering; and every dedicate thing in Iſrael ſhall be theirs. 30 And the firſt of all the firſt-fruits of all *things*, and every oblation of all of every ſort of your oblations ſhall be the prieſts; ye ſhall alſo give unto the prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe. 31 The prieſts ſhall not eat of any thing that is dead of itſelf or torn, whether it be fowl or beaſt.

And it was ſhut] After that the Glory of the Lord had entered that Way; Ch. xliii. 4. to ſignify that the Divine Preſence would never forſake the Temple any more.

They ſhall not gird themſelves with any Thing that cauſeth Sweat] With a woollen Girdle, which may make them ſweat, during their laborious Services about the Altar, and make their Garments ſmell offenſively. But the *Chaldee Paraphraſe* renders it thus: *They ſhall not be girt about their Loins, but be girt upon* (or about) *their Hearts*; i. e. They ſhall not wear Girdles about their Middle, or under their Armpits, either of which may cauſe them to ſweat, but ſhall wear them about their Breaſts. So St. *John* deſcribes the Lord appearing in the Habit of a High Prieſt, and *girt about the Paps with a Golden Girdle*, Rev. i. 13.

And they ſhall not ſanctify the People with their Garments] By the Rules of the Law, Things immediately dedicated to God's Service, did convey ſome Degree of Holineſs to common Things that touched them: So the Altar *ſanctified the Gift* that was laid upon it: See *Levit.* vi. 27. *Matt.* xxiii. 13. Thus ſome Sort of Holineſs might be derived to the Garments of the People by touching thoſe of a Prieſt, which God would have prevented, to keep up an exact Difference between the Holy and Profane, Ver. 23.

Neither ſhall they ſhave their Heads] This Preſcription is implied in thoſe Words of the Law, *Levit.* xxi. 5. eſpecially according to the Tranſlation of the *Septuagint*, who render the Sentence, *Thou ſhalt not ſhave thyſelf with Baldneſs* [to make Baldneſs] *upon thy Head for the Dead.* They indeed underſtand it as an Expreſſion of Mourning for the Dead, which agrees with the Senſe of the parallel Texts, *Levit.* xix. 27, 28. *Deut.* xiv. 1. But the Words in the Original contain a general Prohibition, and conſequently include the Times of Mourning as well as other Seaſons. St. *Jerome* upon the Place, does with great Probability ſuppoſe, that the *Jewiſh* Prieſts were forbid to ſhave their Heads, thereby to diſtinguiſh them from ſeveral of the Heathen Prieſts, particularly the *Egyptian* Prieſts of *Iſis* and *Serapis*, who had their Heads ſhaved and uncovered, which were Funeral Rites, and therefore proper to be uſed in the Worſhip of the Heathen Gods, who were no better than dead Men: See *Baruch* vi. 31. Learned Men have obſerved, That many other *Jewiſh* Laws were made, in Oppoſition to the Funeral Rites obſerved in the Heathen Worſhip.

Nor ſuffer their Locks to grow long] It is the Opinion of Dr. *Spencer* and *Schindler*, that this Law is likewiſe taken out of the ſame Chapter of *Leviticus* at the 10th Verſe; Where our Tranſlation renders the Original, *He ſhall not uncover his Head.* But the *Chaldee Paraphraſe* tranſlates the Words, *He ſhall not nourish the Hair of his Head*; which Senſe ſeveral Interpreters follow: Letting the Hair grow long and neglected being a Sign of Mourning, as well as ſhaving it cloſe to the Head.

And in Controverſy they ſhall ſtand in Judgment, &c.] The Prieſts were to determine all Controverſies relating to the Law, as well the Judicial as Ceremonial Part of it, which was brought before them: See *Deut.* xvii. 8, 9. and *the People were to ſeek the Law at their Mouths*, Mal. ii. 7. *i. e.* To enquire of them what was the Purport and Meaning of it, and to ſtand to their Determination. And when the ſupreme Judicial Power was placed in the *Sanhedrim*, the Majority of that Court conſiſted chiefly of ſuch as had the chief Stations among the Prieſts: See *Acts* iv. 5, 6.

And the firſt of all Firſt-fruits of all Things, and every Oblation of every Sort of your Oblations ſhall be the Prieſts] The Words tranſlated *Firſt-fruits* and *Oblations*, are in the *Hebrew Biccurim* and *Trumah*. The former imports the firſt ripe, or beſt of the Fruits, while they were growing in the Field. Compare *Exod.* xxiii. 19. with *Numb.* xviii. 12. The latter denotes an Oblation out of the Product of the Ground, after it was made fit for Uſe: As out of Corn after it is threſhed and laid in Heaps in the Floor or Granary: And ſo of Oil and Wine, after they were preſſed and fit for ſpending. Theſe Oblations are by ſome Authors, particularly by Mr. *Selden* in his Treatiſe of Tithes, Ch. ii. eſteemed to amount to the ſixtieth Part of the whole Produce. *Schindler* rates the *Biccurim* at the loweſt Proportion to be the ſixtieth Part, and computes the *Trumah* at the fiftieth. Dr. *Comber* ſuppoſes the *Biccurim* to an hundredth Part, and the *Trumah*, at a Medium, to be the fiftieth.

CHAP. XLV.

The ſeveral Portions of Land appointed for the Sanctuary, the City, and the Prince; and Ordinances concerning the Proviſions for ordinary and extraordinary Sacrifices.

Ver. 1. MOreover, when ye ſhall divide by lot the land for inheritance, ye ſhall offer an oblation unto the Lord, an holy portion of the land: the length *ſhall be* the length of five and twenty thouſand *reeds*, and the breadth *ſhall be* ten thouſand: this *ſhall be* holy in all the borders thereof round about. 2 Of this there ſhall be for the ſanctuary five hundred *in length*, five hundred *in breadth*, ſquare round about; and fifty cubits round about, for the ſuburbs thereof. 3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand: and in it ſhall be the ſanctuary, *and* the moſt holy *place*. 4 The holy *portion* of the land ſhall be for the prieſts the miniſters of the ſanctuary, which ſhall come near to miniſter unto the Lord, and it ſhall be a place for their houſes, and an holy place for the ſanctuary. 5 And the five and twenty thouſand of length, and the ten thouſand of breadth ſhall alſo the Levites the miniſters of the houſe have for themſelves, for a poſſeſſion for twenty chambers. 6 And ye ſhall appoint the poſſeſſion of the city five thouſand broad, and five and twenty thouſand long over againſt the oblation of the holy *portion:* it ſhall be for the whole houſe of Iſrael. 7 And *a portion ſhall be* for the prince on the one ſide and on the other ſide of the oblation of the holy *portion*, and of the poſſeſſion of the city, before the oblation of the holy *portion*, and before the poſſeſſion of the city, from the weſt-ſide weſt-ward and from the eaſt-ſide eaſt-ward; and the length *ſhall be* over againſt one of the portions, from the weſt-border unto the eaſt-border. 8 In the land ſhall be his poſſeſſion in Iſrael, and my princes ſhall no more oppreſs my people, and *the* reſt of the land ſhall they give to the houſe of Iſrael according to their tribes. 9 Thus ſaith the Lord God, Let it ſuffice you, O princes of Iſrael: remove violence and ſpoil, and execute judgment and juſtice, take away your exactions from my people, ſaith the Lord God. 10 Ye ſhall

shall have just balances, and a just ephah, and a just bath. 11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. 12 And the shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels shall be your maneh. 13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley. 14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer: 15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, saith the Lord God. 16 All the people of the land shall *give* this oblation for the prince in Israel. 17 And it shall be the princes part *to give* burnt-offerings, and meat offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel. 18 Thus saith the Lord God, In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary. 19 And the priest shall take of the blood of the sin-offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. 20 And so thou shalt do the seventh *day* of the month, for every one that erreth, and for *him that is* simple: so shall ye reconcile the house. 21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days, unleavened bread shall be eaten. 22 And upon that day shall the prince prepare for himself, and for all the people of the land, a bullock *for* a sin-offering. 23 And seven days of the feast he shall prepare a burnt-offering to the Lord, seven bullocks, and seven rams without blemish, daily the seven days, and a kid of the goats daily *for* a sin-offering. 24 And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. 25 In the seventh *month*, in the fifteenth day of the month shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt offering, and according to the meat-offering, and according to the oil.

The Length shall be five and twenty thousand Reeds, and the Breadth shall be ten thousand] The *Hebrew* doth not express either *Reeds* or *Cubits*: Our Translation supplies the Word *Reeds*, but many Interpreters expound the Place of *Cubits*, which Sense they think is plainly determined by Ver. 3. where it is said, *Of this Measure* (viz. the Cubit Measure, mentioned Ver. 2.) *shalt thou measure the Length of five and twenty thousand*, &c. According to this Measure, the Portion here set apart will be almost seven Miles square; whereas if we measure by Reeds, it will arise to six Times as much, and can only be understood in a mystical Sense.

Of this there shall be for the Sanctuary five hundred in Length, *with five hundred* in Breadth, *square round about*] If we understand these Dimensions of Cubits, it exactly agrees with the Opinion of the *Jews*, that the Temple stood in an *Area* of 500 Cubits square.

And it shall be a Place for their Houses] The Priests were divided into four and twenty Courses, 1 *Chron.* xxiv. who performed the publick Worship by Turns; so the Houses were for them to live in, who were not in their Course of waiting.

And the five and twenty thousand of Length, and ten thousand of Breadth, shall also the Levites have for themselves] The *French* Translation renders the Sense plainer thus, *There shall be* other *five and twenty thousand*, &c. See Ch. xlviii. 13. This appears to be the true Sense of the Place, because else there will be wanting 10,000 in Breadth, to make an exact Square of 25,000; see the Verse. The *Levites* being very numerous (they were reckoned 38,000 in *David*'s Time, 1 *Chron.* xxiii. 3.) had as large a Piece of Ground allotted to them, as belonged to the Temple, and the whole priestly Order. The Word *other* is, upon a like Occasion, supplied by our Interpreters Ch. xlviii. 8.

The Ephah and the Bath shall be of one Measure] The Ephah was the Measure of Dry Things, as the Bath was of Liquid. The Homer was about ten Bushels, which amounts to about eighty Gallons in Liquid Things.

The Epha the tenth Part of an Homer] We must distinguish the Word *Homer* or *Chomer*, writ with a *Cheth* in the *Hebrew*, and *Omer* writ with an *Ain*. The Ephah is here said to be the tenth Part of an Homer, whereas the *Omer is but the tenth Part of an Ephah*, Exod. xvi. 36.

And the Shekel shall be twenty Gerahs] This is made the Standard of the Shekel, *Exod.* xxx. 13. which confutes the common Opinion, that the Weights of the Sanctuary were double to those of common Use. Bp. *Cumberland* computes a *Gerah* to be equivalent to an *Attic Obolus*, consisting of almost eleven Grains of Silver. The Shekel is usually valued at 2*s* 6*d* of our Money; but the same learned Author supposes it to be in Value but 2*s* 4*d* $\frac{1}{4}$ of our Money, and a little over.

Twenty Shekels, five and twenty Shekels, and fifteen Shekels shall be your Maneh] *Maneh* is the same with the *Greek* μνᾶ, and the *Latin Mina*, being both derived from it. A *Maneh*, or *Mina*, consists of sixty Shekels, *i. e.* thirty Ounces of Silver; which reckoning every Shekel at 2*s* 6*d* amounts to 7*l* 10*s*. The dividing the *Maneh* into twenty, five and twenty, and fifteen Shekels, supposes there were Coins of these several Values, which, taken all together, are to be of the same Weight with the *Mina*.

Concerning the Ordinance of Oil, a Bath of Oil, &c.] Or, *Concerning the Ordinance of Oil, even the Bath of Oil.* The *Cor*, and the *Homer*, are mentioned as containing the same Quantity; for a *Bath* is the tenth Part of a *Cor*, as an *Ephah* is the tenth Part of an *Homer*; and the tenth Part of a Bath of Oil is the hundredth Part of a *Cor*, which amounts to about six Pints of our Measure, according to Bp. *Cumberland*.

CHAP. XLVI.

More Ordinances relating to the Worship of Prince and People, &c. *A Description of the Courts appointed for boiling and baking any Part of the Holy Oblations.*

Ver. 1. THUS saith the Lord God, The gate of the inner court that looketh toward the east, shall be shut the six working days: but on the sabbath it shall be opened, and in the day of the new-moon it shall be opened. 2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth, but the gate

gate ſhall not be ſhut until the evening. 3 Likewiſe the people of the land ſhall worſhip at the door of this gate before the Lord, in the ſabbaths, and in the new-moons. 4 And the burnt-offering that the prince ſhall offer unto the Lord in the ſabbath-day, *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh. 5 And the meat-offering *ſhall be* an ephah for a ram, and the meat-offering for the lambs as he ſhall be able to give, and an hin of oil to an ephah. 6 And in the day of the new-moon *it ſhall be* a young bullock without blemiſh, and ſix lambs, and a ram: they ſhall be without blemiſh. 7 And he ſhall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram: and for the lambs according as his hand ſhall attain unto, and an hin of oil to an ephah. 8 And when the prince ſhall enter, he ſhall go in by the way of the porch of *that* gate, and he ſhall go forth by the way thereof. 9 But when the people of the land ſhall come before the Lord, in the ſolemn feaſts, he that entreth in by the way of the north-gate to worſhip, ſhall go out by the way of the ſouth-gate: and he that entreth by the way of the ſouth gate, ſhall go forth by the way of the north-gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over againſt it. 10 And the prince in the midſt of them, when they go in, ſhall go in; and when they go forth, ſhall go forth. 11 And in the feaſts, and in the ſolemnities, the meat-offering ſhall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. 12 Now when the prince ſhall prepare a voluntary burnt-offering or peace-offerings, voluntarily unto the Lord, *one* ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt-offering, and his peace-offerings, as he did on the ſabbath-day: then he ſhall go forth, and after his going forth, *one* ſhall ſhut the gate. 13 Thou ſhalt daily prepare a burnt-offering unto the Lord, *of* a lamb of the firſt year without blemiſh; thou ſhalt prepare it every morning. 14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance unto the Lord. 15 Thus ſhall they prepare the lamb, and the meat-offering, and the oil, every morning, *for* a continual burnt-offering. 16 Thus ſaith the Lord God, If the prince give a gift unto any of his ſons, the inheritance thereof ſhall be his ſons, it *ſhall be* their poſſeſſion by inheritance. 17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the year of liberty; after, it ſhall return to the prince: but his inheritance ſhall be his ſons for them. 18 Moreover the prince ſhall not take of the people's inheritance, by oppreſſion to thruſt them out of their poſſeſſion; *but* he ſhall give his ſons inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion. 19 After, he brought me through the entry, which *was* at the ſide of the gate, into the holy chambers of the prieſts, which looked toward the north: and behold, there *was* a place on the two ſides weſt-ward. 20 Then ſaid he unto me, This *is* the place where the prieſts ſhall boil the treſpaſs-offering and the ſin-offering, where they ſhall bake the meat-offering: that they bear *them* not out into the utter court, to ſanctify the people. 21 Then he brought me forth into the utter court, and cauſed me to paſs by the four corners of the court, and behold, in every corner of the court *there was* a court. 22 In the four corners of the court *there were* courts joined of forty *cubits* long, and thirty broad: theſe four corners *were* of one meaſure. 23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about. 24 Then ſaid he unto me, Theſe *are* the places of them that boil, where the miniſters of the houſe ſhall boil the ſacrifice of the people.

And the Burnt-offering that the Prince ſhall offer in the Sabbath Day, &c.] It was the Prince's Part to provide Sacrifices for the Sabbaths and other Feſtivals; ſee Ch. xlv. 17. This was a new Ordinance, whereupon the Number of the Beaſts that were to be offered, and the Proportions of the Meat and Drink-offerings, are different here from thoſe preſcribed in the Law: As will appear by comparing the 4th, 6th, 7th, and 14th Verſes of this Chapter, with *Numb.* xxviii. 9, 11, 12, 15.

He that entereth in by the North Gate to worſhip, ſhall go out by the Way of the South Gate] The Words imply the Reaſon why the People were not to come in at the Eaſt Gate, becauſe there being no Paſſage or Thorowfare out of the Temple Weſtward; if they had entered in at the Eaſt Gate, they muſt have returned the ſame Way they came in, which would have been turning their Back upon God, and the Place of his Reſidence. Dr. *Spencer* mentions this as a Rule in the *Talmud*, that *they who came within the Holy Mount, ſhould enter in by the Way of the Right Hand, and go out by the Left*; underſtanding the Right Hand of the Northern Part of the Temple, and the Left Hand of the Southern: So he is of Opinion, that God deſigned to take away that ſuperſtitious Diſtinction between the ſeveral Gates of the Temple, by commanding that every one ſhould go out the oppoſite Way to that by which he came in, whether it were toward the North or South.

CHAP. XLVII.

The Viſion of the Holy Waters; with a Deſcription of the ſeveral Bounds of the Holy Land.

Ver. 1. AFterward he brought me again unto the door of the houſe, and behold, waters iſſued out from under the threſhold of the houſe eaſt-ward: for the fore-front of the houſe *ſtood* toward the eaſt, and the waters came down from under from the right ſide of the houſe, at the ſouth ſide of the altar. 2 Then brought he me out of the way of the gate north-ward, and led me about the way without unto the utter gate by the way that looketh eaſt-ward, and behold, there ran out waters on the right ſide. 3 And when the man that had the line in his hand, went forth eaſt-ward, he meaſured a thouſand cubits, and he brought me through the waters: the waters *were* to the ancles. 4 Again he meaſured a thouſand, and brought me through the waters; the waters *were* to the knees: again he meaſured a thouſand, and brought me through; the waters *were* to the loins. 5 Afterward he meaſured a thouſand, *and it was* a river that I could not paſs over: for the waters

were riſen, waters to ſwim in, a river that could not be paſſed over. 6 And he ſaid unto me, Son of man, haſt thou ſeen *this?* then he brought me and cauſed me to return to the brink of the river. 7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one ſide and on the other. 8 Then ſaid he unto me, Theſe waters iſſue out toward the eaſt-country, and go down into the deſart, and go into the ſea: *which being* brought forth into the ſea, the waters ſhall be healed. 9 And it ſhall come to paſs, *that* every thing that liveth, which moveth, whitherſoever the rivers ſhall come, ſhall live: and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither: for they ſhall be healed, and every thing ſhall live whither the river cometh. 10 And it ſhall come to paſs, *that* the fiſhers ſhall ſtand upon it, from En-gedi even unto En-eglaim; they ſhall be a *place* to ſpread forth nets, their fiſh ſhall be according to their kinds, as the fiſh of the great ſea, exceeding many. 11 But the miry places thereof, and the mariſhes thereof, ſhall not be healed, they ſhall be given to ſalt. 12 And by the river upon the bank thereof on this ſide and on that ſide, ſhall grow all trees for meat, whoſe leaf ſhall not fade, neither ſhall the fruit thereof be conſumed: it ſhall bring forth new fruit according to his months, becauſe their waters they iſſued out of the ſanctuary, and the fruit thereof ſhall be for meat, and the leaf thereof for medicine. 13 Thus ſaith the Lord God, This *ſhall be* the border, whereby ye ſhall inherit the land according to the twelve tribes of Iſrael: Joſeph *ſhall have two* portions. 14 And ye ſhall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers, and this land ſhall fall unto you for inheritance. 15 And this *ſhall be* the border of the land toward the north-ſide, from the great ſea, the way of Hethlon, as men go to Zedad: 16 Hamath, Berothah, Sibraim, which *is* between the border of Damaſcus, and the border of Hamath; Hazor-hatticon, which *is* by the coaſt of Hauran. 17 And the border from the ſea, ſhall be Hazar-enan, the border of Damaſcus, and the north north-ward, and the border of Hamath: and *this is* the north-ſide. 18 And the eaſt-ſide ye ſhall meaſure from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael *by* Jordan, from the border unto the eaſt-ſea: and *this is* the eaſt-ſide. 19 And the ſouth-ſide ſouth-ward from Tamar, *even* to the waters of ſtrife *in* Kadeſh, the river, to the great ſea: and *this is* the ſouth-ſide ſouth-ward. 20 The weſt-ſide alſo *ſhall be* the great ſea from the border, till a man come over againſt Hamath: this *is* the weſt-ſide. 21 So ſhall ye divide this land unto you, according to the tribes of Iſrael. 22 And it ſhall come to paſs, *that* ye ſhall divide it by lot for an inheritance unto you, and to the ſtrangers that ſojourn among you, which ſhall beget children among you: and they ſhall be unto you as born in the country among the children of Iſrael, they ſhall have inheritance with you among the tribes of Iſrael. 23 And it ſhall come to paſs, *that* in what tribe the ſtranger ſojourneth there ſhall ye give him his inheritance, ſaith the Lord God.

And behold Waters iſſued out from under the Threſh Eaſtward] There was a great Quantity of Wat neceſſary for the Uſes of the Temple, for the waſhi the Bodies of thoſe that officiated, as well as the Sac fices which they offered. This was conveyed in Pip under-ground from the Fountain *Etam*, as Dr. *Ligh foot* obſerves from the *Rabbins*, and from *Ariſteus*, Eye-witneſs. Theſe Waters gave Occaſion to the V ſion here related.

And behold there run Waters out on the Right Sid On the South Side; ſee Ver. 1. Theſe were the ſpa Waters not uſed in the Service of the Temple, whic were conveyed away by the Eaſt Part of the Mou tain, and by Degrees increaſed its Stream, till it b came a River, and fell at laſt into the *Dead Sea*: S Ver. 8, 10. and *Joel* iii. 18.

He meaſured a thouſand Cubits, and he brought through the Waters, and the Waters were to the ancle &c.] The gradual Riſe of the Waters, repreſented this Viſion, denotes the large Effuſion of the Spir which was very remarkable at the firſt Publication the Goſpel, and its wonderful Increaſe from ſmall B ginnings; and will be ſo again, when God *ſhall po the Spirit of Grace* upon the *Jews*, in order to the Converſion; *Zech.* xii. 10. *Iſa.* liv. 13. The Suppli of Grace are often repreſented in the Holy Writer under the Metaphor of a River, and Streams watering the dry and thirſty Earth, both cleanſing and makin fruitful the Ground where they paſs. The Metapho is probably taken from the River that watered Par diſe: See *Rev.* xxii. 1. and compare *Zech.* xiii. 1. xi 8. *Iſa.* xliv. 3.

Which being brought forth into the Sea, the Wate ſhall be healed] This is the Obſervation of all Write who deſcribe this Lake, that nothing can live in it And the Text here tells us, that theſe living Stream ſhall, by mixing with theſe Salt and brackiſh Water make them wholſome and fit for Uſe: Myſtically de noting the healing Virtue of God's Grace to cure th Corruptions and Vices of wicked Men. In the ſam myſtical Senſe muſt be explained the next Verſe.

And it ſhall come to paſs, that the Fiſhers ſhall ſtan upon it, from En-gaddi to En-eglaim] *En-gaddi* was Town that lay South-Weſt of the Lake of *Sodom*, the *Dead Sea*, called *Hazezon-tamar*, Gen. xiv. compared with 2 *Chron.* xx. 2. *En-eglaim*, or *Engallim* as St. *Jerome* reads the Word, is another on the Eaſt Si of the ſame Lake, where *Jordan* falls into it; upon th Confines of *Moab*, as may be conjectured from *Iſa.* x 8. which is confirmed by the parallel Text in *Joel* i 18. where it is ſaid, that *a Fountain ſhall come forth the Houſe of the Lord, and ſhall water the Valley of Shi tim*; which we know was in the Country of *Moab* ſee *Numb.* xxv. 1. So theſe two Places denote th whole Extent of that Lake, which the Prophet ſaith ſhall be full of Fiſh, ſtill proſecuting the Allegory begu in the foregoing Verſes.

But the miry Places ſhall not be healed, they ſhall given to Salt] By thoſe unſound and rotten Place may be underſtood Hypocrites; who ſhall receive n Benefit by theſe healing Waters, no more than ſom Sorts of Marſh-Land can be made fruitful: But after a the Care or Culture that can be beſtowed upon i continues barren and unprofitable, which the *Hebre* Language expreſſes by *given to Salt*. Saltneſs is equi valent to Barrenneſs in that Language: See *Pſ.* cvii. 3 *Deut.* xxix. 23. *Jer.* xvii. 6. ſo we read *Judg.* ix. 4 when *Abimelech* deſtroyed *Sichem*, he *ſowed* the Grou whereon it ſtood *with Salt*, to denote that it ſhould ne ver be cultivated or inhabited again.

This ſhall be the Border, &c.] The Borders d ſcribed in the following Part of this Chapter, ſhall b the Limits or Boundaries of your Country. By the ſe veral Captivities both of *Iſrael* and *Judah*, the ſeven Limits or Borders belonging to the Inheritance of e Tribe, were obliterated and forgotten: Whereupo here is a new Boundary or Diviſion made of the Hol Land, a full Poſſeſſion of which they have expected enjoy, if their Sins had not prevented ſuch a Bleſſin This may perhaps be the literal Senſe of the followi

Part of the Prophecy; tho' there is, without Queſtion, a myſtical Senſe implied under the literal Deſcription.

And to the Strangers that ſojourn among you] Foreigners never before had the Privilege of purchaſing or poſſeſſing any Inheritance among the *Jews*; ſo this myſtically denotes the incorporating the *Gentiles* into the ſame Church with the *Jews*; making them *Fellow-Heirs, and of the ſame Body with them by the Goſpel*, Epheſ. iii. 6.

CHAP. XLVIII.

A Deſcription of the ſeveral Portions of Land belonging to each Tribe; with the Portions allotted to the Sanctuary, City, Suburbs, and Prince; alſo the Meaſure and Gates of the New City.

Ver. 1. NOW theſe *are* the names of the tribes, from the north-end to the coaſt of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damaſcus north-ward, to the coaſt of Hamath (for theſe are his ſides eaſt *and* weſt) a *portion* for Dan. 2 And by the border of Dan, from the eaſt-ſide unto the weſt-ſide, a *portion* for Aſher. 3 And by the border of Aſher, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Naphtali. 4 And by the border of Naphtali, from the eaſt-ſide unto the weſt-ſide, a *portion* for Manaſſeh. 5 And by the border of Manaſſeh, from the eaſt-ſide unto the weſt-ſide, a *portion* for Ephraim. 6 And by the border of Ephraim, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Reuben. 7 And by the border of Reuben, from the eaſt-ſide unto the weſt-ſide, a *portion* for Judah. 8 And by the border of Judah, from the eaſt-ſide unto the weſt-ſide, *ſhall be* the offering which ye ſhall offer of five and twenty thouſand *reeds in* breadth, and *in* length as one of the *other* parts, from the eaſt-ſide unto the weſt-ſide, and the ſanctuary ſhall be in the midſt of it. 9 The oblation that ye ſhall offer unto the Lord, *ſhall be* of five and twenty thouſand in length, and of ten thouſand in breadth. 10 And for them, *even* for the prieſts ſhall be *this* holy oblation, toward the north, five and twenty thouſand *in length*, and toward the weſt ten thouſand in breadth, and toward the eaſt ten thouſand in breadth, and toward the ſouth five and twenty thouſand in length, and the ſanctuary of the Lord ſhall be in the midſt thereof. 11 *It ſhall be* for the prieſts *that are* ſanctified, of the ſons of Zadok, which have kept my charge, which went not aſtray when the children of Iſrael went aſtray as the Levites went aſtray. 12 And *this* oblation of the land that is offered, ſhall be unto them a thing moſt holy by the border of the Levites. 13 And over againſt the border of the prieſts, the Levites *ſhall have* five and twenty thouſand in length, and ten thouſand in breadth: all the length *ſhall be* five and twenty thouſand, and the breadth ten thouſand. 14 And they ſhall not ſell of it, neither exchange, nor alienate the firſt-fruits of the land: for *it is* holy unto the Lord. 15 And the five thouſand *that are* left in the breadth over againſt the five and twenty thouſand, ſhall be a profane *place* for the city, for dwelling and for ſuburbs, and the city ſhall be in the midſt thereof. 16 And theſe *ſhall be* the meaſures thereof, the north-ſide four thouſand and five hundred, and the ſouth-ſide four thouſand and five hundred, and on the eaſt-ſide four thouſand and five hundred, and the weſt-ſide four thouſand and five hundred. 17 And the ſuburbs of the city ſhall be toward the north two hundred and fifty, and toward the ſouth two hundred and fifty, and toward the eaſt two hundred and fifty, and toward the weſt two hundred and fifty. 18 And the reſidue in length over againſt the oblation of the holy *portion*, *ſhall be* ten thouſand eaſt-ward, and ten thouſand weſt-ward: and it ſhall be over againſt the oblation of the holy *portion*, and the increaſe thereof ſhall be for food unto them that ſerve the city. 19 And they that ſerve the city, ſhall ſerve it out of all the tribes of Iſrael. 20 All the oblation *ſhall be* five and twenty thouſand, by five and twenty thouſand: ye ſhall offer the holy oblation four-ſquare, with the poſſeſſion of the city. 21 And the reſidue *ſhall be* for the prince on the one ſide and on the other of the holy oblation, and of the poſſeſſion of the city over againſt the five and twenty thouſand, of the oblation toward the eaſt-border, and weſt-ward over againſt the five and twenty thouſand toward the weſt-border, over againſt the portions for the prince, and it ſhall be the holy oblation, and the ſanctuary of the houſe *ſhall be* in the midſt thereof. 22 Moreover, from the poſſeſſion of the Levites, and from the poſſeſſion of the city, *being* in the midſt *of that* which is the princes, between the border of Judah and the border of Benjamin, ſhall be for the prince. 23 As for the reſt of the tribes, from the eaſt-ſide unto the weſt-ſide, Benjamin *ſhall have* a *portion*. 24 And by the border of Benjamin, from the eaſt-ſide unto the weſt-ſide, Simeon *ſhall have* a *portion*. 25 And by the border of Simeon, from the eaſt-ſide unto the weſt ſide, Iſſachar a *portion*. 26 And by the border of Iſſachar, from the eaſt-ſide unto the weſt-ſide, Zebulun a *portion*. 27 And by the border of Zebulun, from the eaſt-ſide unto the weſt-ſide, Gad a *portion*. 28 And by the border of Gad, at the ſouth-ſide, ſouth-ward, the border ſhall be even from Tamar *unto* the waters of ſtrife *in* Kadeſh, *and* to the river toward the great ſea. 29 This *is* the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance, and theſe *are* their portions, ſaith the Lord God. 30 And theſe *are* the goings out of the city on the north-ſide, four thouſand and five hundred meaſures. 31 And the gates of the city *ſhall be* after the names of the tribes of Iſrael, three gates north-ward; one gate of Reuben, one gate of Judah, one gate of Levi. 32 And at the eaſt-ſide four thouſand and five hundred: and three gates; and one gate of Joſeph, one gate of Benjamin, one gate of Dan. 33 And at the ſouth-ſide four thouſand and five hundred meaſures: and three gates; one gate of Simeon, one gate of Iſſachar, one gate of Zebulun. 34 At the weſt-ſide four thouſand and five hundred, *with* their three gates; one gate of Gad, one gate of Aſher, one gate of Naphtali. 35 *It was* round about eighteen thouſand *meaſures*: and the name of the city from that day *ſhall be*, The Lord *is* there.

And by the Border of Reuben — a Portion for Judah] From the *firſt* Verſe to the *ſeventh*, the Situation of ſeven

ven of the twelve Tribes is deſcribed, which were placed on the North Side of the Holy Portion, the Length of *Judea*, from North to South, being divided into twelve equal Parts; ſee Ch. xlvii. 14. beſide the Allotment for the Holy Portion, and for the Prince; and the City and Temple being placed where they ſtood formerly, there muſt be *ſeven* Shares on the North Side of that Allotment, and but *five* on the South Side; for *Jeruſalem* did not ſtand in the Middle of the Holy Land, but more toward the South, as may appear to any one who conſults the Map of *Judea*.

But for the fuller explaining this Difficulty, we may reaſonably conclude, that *Judah*'s Portion lay neareſt to that which was allotted for the Prieſts and Sanctuary, to be a Barrier and Defence to them againſt the Invaſion of *Gog* and *Magog*, or any other Enemies.

It is the Opinion of ſome learned Men, that ſo particular a Deſcription of the ſeveral Portions allotted to each Tribe, relates to the *Jews* Settlement in their own Country after their Converſion; ſeveral Paſſages in the Prophets looking that Way: See the xxxvith and xxxviith Chapters of this Prophecy. But without laying too great a Streſs upon this Opinion, we may fairly ſuppoſe ſome myſtical Senſe contained under this Deſcription. The twelve Tribes denote the pure Chriſtian Church in the *New Teſtament*: See *Luke* xxii. 30. *Rev.* vii. 4. *Twelve* is an Hieroglyphical Number in the ſame Book, denoting the true Church, built upon the Doctrine of the twelve Apoſtles: See *Rev.* xii. 1. xxi. 14. By the ſame Analogy the Number of an *hundred and forty and four thouſand*, Rev. vii. 4. xiv. 1. ſignifies the Church of pure Chriſtians, who continue ſtedfaſt in the Apoſtolical Doctrine, *Twelve* being the *Square Root*, out of which that Number ariſeth: So this Diviſion of the Land, among the twelve Tribes, may imply, that all true Chriſtians ſhall be equally Sharers in the Privileges of the Goſpel.

Ye ſhall offer the Oblation four-ſquare] So the *Heavenly Jeruſalem* is deſcribed as lying *four-ſquare*, Rev. xxi. 16. a ſquare Figure being the Emblem of Perpetuity, Strength, and Solidity. See Ch. xlii. 16—20.

A great Part of the Wiſdom of the *Eaſtern* Nations was wrapped up in *Hieroglyphical* Emblems and Numbers. The *Symbols* of *Pythagoras* are a remarkable Inſtance of this Sort of antient Learning. This Method God has thought fit to make uſe of to diſcover ſome myſterious Truth in his Word; ſuch as perhaps he thinks not convenient to be clearly revealed till its proper Time and Seaſon: Intending by ſuch obſcure Hints to encourage Men's ſearching into the more abſtruſe Parts of the Scriptures, and to ſhew that all human Knowledge may be made ſubſervient to Divine.

The Text before us, compared with its Parallel in the xliid Chapter of this Prophecy, and in the *Revelations*, plainly ſhews, that a Square is an Emblematical Figure. In like Manner the Number of *Twelve* is a ſacred Number. And the learned Mr. *Potter*, (ſon to *Lowth*) in his Book of the *Number* 666, hath with great Acuteneſs reconciled the 12,000 Furlongs, the Meaſure of the *New Jeruſalem* in the *Revelation*, with the Meaſures of *Ezekiel* here, by interpreting them of ſolid Meaſures, and extracting the Root of each of them.

And the Name of that City from that Day ſhall be The Lord is there] *Jeruſalem* was formerly called *the City of God*, Pſ. lxxxvii. 3. and the *City of the great King*, Pſ. xlviii. 2. But in this *New Jeruſalem*, God ſhall dwell in a more glorious Manner, and make it the Place of his perpetual Reſidence. So that every Part of that City ſhall be honoured with evident Tokens of the Divine Preſence; and every Member of it being dedicated to God's Service, and becoming an *Habitation of God through his Spirit*, ſhall have ſome Degree of the Holineſs of the Temple, where God *had placed his Name*, 1 Kings viii. 29. compare with *Rev.* xxi. 22. This is in a lower Degree fulfilled in all good Chriſtians, who are called *the Temples of the living God*, 2 Cor. vi. 16. 1 *Pet.* ii. 5. and *an Habitation of God through the Spirit*, Epheſ. ii. 22.



A N

AN EXPOSITION OF The Prophet *DANIEL.*

The ARGUMENT.

The Prophet Daniel *was descended of the Royal Family of the Kings of* Judah; *so that in the Captivity of himself and his Companions, was fulfilled that Prophecy of* Isaiah, *that the* King's Issue should be Eunuchs *(or Officers)* to the King of Babylon, *Isa.* xxxix. 7. *The later* Jews *do not reckon* Daniel *among the Prophets; but herein they contradict the Sense of the more antient ones, and particularly of* Josephus, *who calls him* one of the greatest of the Prophets, *and saith,* that he did not only foretel future Things, which was common to him with other Prophets, but also prefixed a Time for their coming to pass: *Antiq.* L. x. C. 12. *Our Saviour's Authority is decisive in this Matter, who calls* Daniel *a* Prophet, *Matt.* xxiv. 15. *wherein he likewise spake the Sense of the* Jews *at that Time. And if we consider the important Subject of some of his Prophecies, wherein he plainly points out the Time of* Christ's Coming *and* Sufferings; *and the large Extent of others of them, giving an Account of the Succession of the* Four Monarchies *unto the End of the World, he may be justly reckoned among the first of that Order.* Daniel *and St.* John *had both of them the Honour of being Persons greatly beloved by God and* Christ, (*compare* Dan. x. 11. *with* John xiii. 3.) *so the latter, in his* Revelation, *doth more distinctly unfold those Events, which the former foretels in general Terms, as Mr.* Mede *has observed.*

This Prophecy is writ partly in Hebrew, *and partly in* Chaldee; *for which this Reason may be assigned; that those Parts of it, in which the* Babylonian *Empire was concerned, were writ in their Language, viz. from* Ch. i. 4. *to the End of the seventh Chapter, a great Part of which was probably entered into their publick Registers. See a like Instance* Esth. ii. 23.

St. Jerome *tells us in the Preface to his* Commentary *on this Prophecy, that* Porphyry *had the Boldness to affirm, that the Prophecies of* Daniel *relating to the Kings of* Syria *and* Egypt, *Ch.* xi. *were written after the Times of* Antiochus Epiphanes: *This was plainly granting the Truth of the Matters of Fact therein contained, as St.* Jerome *observes; and the Falsity of his Assertion clearly appears from hence, that this Prophecy was translated into* Greek *an hundred Years before* Antiochus's *Time, and that Translation was in the Hands of the* Egyptians, *who had no Kindness either for the* Jews *or their Religion. Nay farther, the Prophecies of* Daniel, *foretelling the great Successes of* Alexander, *Ch.* viii. 5. xi. 3. *were shewed to* Alexander *himself by the* Jews, *who thereupon obtained several Privileges from him, as* Josephus *informs us,* Antiq. xi. C. 2.

Daniel lived in great Favour with Nebuchadnezzar *and his Successors in the* Babylonian *Monarchy; his extraordinary Merits continued him in the same Degree of Favour under* Darius *and* Cyrus, *the two first* Persian *Monarchs; and as* Josephus *observes,* ' *he was the only Prophet that enjoyed a great* ' *Share of worldly Prosperity.*' *He must needs have lived to a great Age, it being near seventy Years from the Date of his first Prophecy, Ch.* ii. 1. *to that of his last, Ch.* x. 1: *our learned Chronologer, Bp.* Loyd, *supposes him to have been carried into Captivity when he was but twenty Years old; about ten Years after we find him famed for his Piety and Wisdom, as appears from* Ezek. xiv. 14. xxviii. 3. *His last Vision was in the third Year of* Cyrus, *Dan.* x. 1. *at which Time he was about ninety-four Years of Age, and it is not likely he lived much longer.*

CHAP. I.

An Account of the Captivity of Daniel *and his Companions, with the Manner of their Education at* Babylon.

1 IN the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon, unto Jerusalem, and besieged it. 2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god, and he brought the vessels into the treasure-house of his god. 3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the kings seed, and of the princes; 4 Children in whom *was* no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability

lity in them to ſtand in the kings palace, and whom they might teach the learning and the tongue of the Chaldeans. 5 And the king appointed them a daily proviſion of the kings meat, and of the wine which he drank: ſo nouriſhing them three years, that at the end thereof they might ſtand before the king. 6 Now among theſe were of the children of Judah, Daniel, Hananiah, Miſhael, and Azariah. 7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteſhazzar; and to Hananiah, of Shadrach; and to Miſhael, of Meſhach; and to Azariah, of Abed-nego. 8 But Daniel purpoſed in his heart, that he would not defile himſelf with the portion of the kings meat, nor with the wine which he drank: therefore he requeſted of the prince of the eunuchs, that he might not defile himſelf. 9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs. 10 And the prince of the eunuchs ſaid unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why ſhould he ſee your faces, worſe liking than the children which *are* of your ſort? then ſhall ye make *me* endanger my head to the king. 11 Then ſaid Daniel to Melzar, whom the prince of the eunuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah, 12 Prove thy ſervants, I beſeech thee, ten days, and let them give us pulſe to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the kings meat: and as thou ſeeſt, deal with thy ſervants. 14 So he conſented to them in this matter, and proved them ten days. 15 And at the end of ten days, their countenances appeared fairer, and fatter in fleſh than all the children which did eat the portion of the kings meat. 16 Thus Melzar took away the portion of their meat, and the wine that they ſhould drink; and gave them pulſe. 17 As for theſe four children, God gave them knowledge and ſkill in all learning and wiſdom: and Daniel had underſtanding in all viſions and dreams. 18 Now at the end of the days that the king had ſaid he ſhould bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. 19 And the king communed with them, and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtood they before the king. 20 And in all matter of wiſdom *and* underſtanding that the king enquired of them, he found them ten times better than all the magicians *and* aſtrologers that *were* in all his realm. 21 And Daniel continued *even* unto the firſt year of king Cyrus.

In the third Year of the Reign of Jehoiakim King of Judah, came Nebuchadnezzar King of Babylon to Jeruſalem] The Prophet *Jeremiah* makes the firſt Year of *Nebuchadnezzar* coincident with the fourth Year of *Jehoiakim*, and from thence begins the Date of the ſeventy Years Captivity. See *Jer.* xxv. 1. i. 11. But here *Daniel* ſpeaks of *Nebuchadnezzar* as King of *Babylon* in the third Year of *Jehoiakim*. To this Objection Dr. *Prideaux* gives an eaſy Anſwer, That *Daniel* begins his Computation from the Time that *Nebuchadnezzar* was ſent by his Father on the Expedition again *Pharaoh Necho* King of *Egypt*, which was toward the latter End of the third Year of *Jehoiakim*. In the Beginning of the following Year he conquered the *Egyptians*, which was the fourth Year of *Jehoiakim*. See *Jer.* xlvi. 2. And in the latter End of the ſame Year he came and beſieged *Jeruſalem* in the ninth Month, according to the *Jews* Account, who to this Day keep a Faſt on the 18th of that Month, in Memory of this Taking of *Jeruſalem*. At which Time *Jehoiakim* became tributary to the King of *Babylon*, and conſequently the ſeventy Years of Captivity and Vaſſalage to *Babylon* began.

Whom they might teach the Learning and Tongue of the Chaldeans] Beſides the Study of Politicks and the Art of War, the Learning chiefly valued among them was Aſtrology, or the Knowledge of the Heavenly Motions, the Interpretation of Dreams, and Architecture.

He gave unto Daniel the Name of Belteſhazzar] *According to the Name of his God*, as *Nebuchadnezzar* himſelf derives the Word, Ch. iv. 7. So the Name was derived from *Bel*, the chief Idol of *Babylon*, as *Nebuchadnezzar* had his own Name from *Nebo*, another of their Idols, mentioned *Iſa.* xlvi. 1. And *Evil-merodach* his Succeſſor, was named from their Idol *Merodach*, Jer. l. 2. It is probable, that the other Names impoſed upon *Daniel*'s Companions, *Shadrach*, *Meſhach*, and *Abednego*, were derived from ſome of their Idols. *Miſael*, a Word derived from *El*, the Name of the true God, may probably have been changed into *Meſhach*, becauſe *Sac* was an Idol worſhipped by the *Chaldeans*.

But Daniel purpoſed in his Heart, that he would not defile himſelf with the Portion of the King's Meat] It was the Cuſtom of moſt Nations, before their Meals, to make an Oblation of ſome Part of what they eat and drank to their Gods, as a thankful Acknowledgment that every Thing they enjoyed was their Gift. Theſe Oblations were called *Proſiciæ* and *Libamina* among the *Romans*; ſo that every Entertainment had ſomething in it of the Nature of a Sacrifice. This Practice generally prevailing, made *Daniel* and his Friends look upon the Proviſions coming from the King's Table, as no better than Meats offered to Idols, and by being ſo offered, to be accounted unclean or polluted. See *Ezek.* iv. 13. compared with *Acts* xv. 20.

The Portion of the King's Meat. The Word in the *Hebrew* is *Path-bag*; from whence *Scaliger* derives the Word Ποτίδασις, mentioned in *Athenæus*, as a Diſh ſerved up to the Table of the *Perſian* Kings, being a Mixture of Corn and Wine together.

And Daniel had Underſtanding in all Viſions and Dreams] It was an Opinion generally received in the early Ages of the World, that Dreams, when they were attended with unuſual Circumſtances, did portend or ſignify ſome future Event. This Subject Cicero handles at large in the firſt Book *De Divinatione*, and alledges ſome remarkable Inſtances of that Kind. Homer ſpeaks the general Senſe of his own Age, when he ſaith, *Even a Dream comes from God.* The Authority of *Joſeph* is ſtill more antient, who ſaith, *Do not Interpretations* [of Dreams] *come from God?* Gen. xl. 8. The next Evidence in Point of Antiquity is the Book of *Job*, where *Eliphaz* relates a Night-Viſion he himſelf had, which inſtructed him in a Truth of great Importance, *Job* iv. 12, &c. and xxxiii. 13, 14, 15. *Elihu* affirms, that *God ſpeaks once, yea twice, tho' Man perceive it not, in a Dream, in a Viſion of the Night*; which indeed was the common Way by which God revealed his Will to the Patriarchs of old, and afterward to the Prophets. See *Gen.* xxviii. 12, &c. xxxi. 11. *Numb.* xii. 6. To deſcend to later Times, the Son of *Sirach*, when he diſcourſes of the Vanity of Dreams, yet makes this Exception, *Unleſs they be ſent from the moſt High*, Eccluſ. xxxiv. 1—6.

He found them ten Times better than all the Magicians and Aſtrologers that were in all his Realm] These Words may be underſtood of thoſe that employed themſelves in the *Lawful* Search of natural Cauſes and Effects, and of the regular Motions of the Heavenly Bodies. For when *Daniel* made Interceſſion to the Captain of the Guard, that *the Wiſe Men of Babylon*

ight not be ſlain, Ch. ii. 24. we cannot ſuppoſe all of em were ſuch as ſtudied unlawful Arts and Sciences, nce he himſelf was afterward made Maſter or Head er them; *ib.* Ver. 48. And if no Part of the *Chal-an* Learning might be lawfully ſtudied, they that *ould not defile themſelves with the King's Meat*, would ave refuſed to be inſtructed in that Way of Educa-on which he had appointed, as St. *Jerome* obſerves pon Ver. 8. In like Manner, the Wiſe Men men-oned *Matt.* ii. 1. called Μάγοι in the Original, may be ppoſed ſuch as employed themſelves in obſerving the lotions of the Heavenly Bodies, and might reaſonably ppoſe that the new Star they had ſeen, in that Re-ion of the Heavens which the Aſtrologers appropriated *Judæa*, did portend the Birth of that *Prince* whom e *Jews* expected ſhould be born about this Time, nd had ſpread ſuch an Expectation over a great Part f the World.

CHAP. II.

Nebuchadnezzar's *Dream, revealed to, and interpreted by* Daniel.

Ver. 1. AND in the ſecond year of the reign of Nebuchadnezzar, Nebuchadnezzar reamed dreams, wherewith his ſpirit was trou-bled, and his ſleep brake from him. 2 Then he king commanded to call the magicians, and he aſtrologers, and the ſorcerers, and the Chal-eans, for to ſhew the king his dreams: ſo they ame and ſtood before the king. 3 And the ing ſaid unto them, I have dreamed a dream, nd my ſpirit was troubled to know the dream. 4 Then ſpake the Chaldeans to the king in Sy-iack, O king, live for ever: tell thy ſervants he dream, and we will ſhew the interpretation. 5 The king anſwered and ſaid to the Chaldeans, The thing is gone from me: if ye will not make nown unto me the dream, with the interpreta-ion thereof, ye ſhall be cut in pieces, and your houſes ſhall be made a dunghill. 6 But if ye hew the dream, and the interpretation thereof, e ſhall receive of me gifts and rewards, and reat honour: therefore ſhew me the dream, and he interpretation thereof. 7 They anſwered gain and ſaid, Let the king tell his ſervants the ream, and we will ſhew the interpretation of . 8 The king anſwered and ſaid, I know of ertainty that ye would gain the time, becauſe e ſee the thing is gone from me. 9 But if ye ill not make known unto me the dream, *there s but* one decree for you: for ye have prepared ying and corrupt words to ſpeak before me, till he time be changed: therefore tell me the ream, and I ſhall know that ye can ſhew me he interpretation thereof. 10 The Chaldeans nſwered before the king, and ſaid, There is ot a man upon the earth that can ſhew the ings matter: therefore *there is* no king, lord, or ruler *that* aſked ſuch things at any magician, r aſtrologer, or Chaldean. 11 And *it is* a rare hing that the king requireth, and there is none ther that can ſhew it before the king, except he gods, whoſe dwelling is not with fleſh. 12 or this cauſe the king was angry and very fu-ious, and commanded to deſtroy all the wiſe-*en* of Babylon. 13 And the decree went forth hat the wiſe-*men* ſhould be ſlain; and they ought Daniel and his fellows to be ſlain. 14 Then Daniel anſwered with counſel and wiſdom o Arioch the captain of the kings guard, which was gone forth to ſlay the wiſe-*men* of Babylon: 15 He anſwered and ſaid to Arioch the kings captain, Why *is* the decree *ſo* haſty from the king? Then Arioch made the thing known to Daniel. 16 Then Daniel went in, and deſired of the king that he would give him time, and that he would ſhew the king the interpretation. 17 Then Daniel went to his houſe, and made the thing known to Hananiah, Miſhael, and Azariah his companions: 18 That they would deſire mercies of the God of heaven concerning this ſecret; that Daniel and his fellows ſhould not periſh with the reſt of the wiſe-*men* of Babylon. 19 Then was the ſecret revealed unto Daniel in a night-viſion: then Daniel bleſſed the God of heaven. 20 Daniel anſwered and ſaid, Bleſſed be the name of God for ever and ever: for wiſdom and might are his. 21 And he changeth the times and the ſeaſons: he removeth kings, and ſetteth up kings: he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding. 22 He revealeth the deep and ſecret things: he knoweth what *is* in the darkneſs, and the light dwelleth with him. 23 I thank thee, and praiſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known unto me now what we deſired of thee: for thou haſt *now* made known unto us the kings matter. 24 Therefore Daniel went in unto Arioch whom the king had ordained to deſtroy the wiſe *men* of Babylon: he went and ſaid thus unto him, Deſtroy not the wiſe-*men* of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation. 25 Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. 26 The king anſwered and ſaid to Daniel, whoſe name *was* Belteſhazzar, Art thou able to make known unto me the dream which I have ſeen, and the interpretation thereof? 27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded, cannot the wiſe-*men*, the aſtrologers, the magicians, the ſoothſayers ſhew unto the king; 28 But there is a God in heaven that revealeth ſecrets, and maketh known to the king Nebuchadnezzar, what ſhall be in the latter days. Thy dream, and the viſions of thy head upon thy bed, are theſe; 29 As for thee, O king, thy thoughts came into *thy mind*, upon thy bed, what ſhould come to paſs hereafter, and he that revealeth ſecrets maketh known unto thee what ſhall come to paſs. 30 But as for me, this ſecret is not revealed to me, for *any* wiſdom that I have more than any living, but for *their* ſakes that ſhall make known the interpretation to the king, and that thou mighteſt know the thoughts of thy heart. 31 Thou, O king, ſaweſt, and behold, a great image: this great image whoſe brightneſs *was* excellent, ſtood before thee, and the form thereof *was* terrible. 32 This images head *was* of fine gold, his breaſt and his arms of ſilver, his belly and his thighs of braſs, 33 His legs of iron, his feet part of iron and part of clay. 34 Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet *that were* of iron and of clay, and bake them to pieces. 35 Then was the iron, the clay, the braſs, the ſilver and the gold broken

to

to pieces together, and became like the chaff of the ſummer threſhing-floors, and the wind carried them away, that no place was found for them; and the ſtone that ſmote the image became a great mountain, and filled the whole earth. 36 This *is* the dream; and we will tell the interpretation thereof before the king. 37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory. 38 And whereſoever the children of men dwell, the beaſts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou *art* this head of gold. 39 And after thee ſhall ariſe another kingdom inferior to thee, and another third kingdom of braſs, which ſhall bear rule over all the earth. 40 And the fourth kingdom ſhall be ſtrong as iron: foraſmuch as iron breaketh in pieces, and ſubdueth all *things*: and as iron that breaketh all theſe, ſhall it break in pieces, and bruiſe. 41 And whereas thou ſaweſt the feet and toes, part of potters clay, and part of iron: the kingdom ſhall be divided, but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with miry clay. 42 And *as* the toes of the feet *were* part of iron, and part of clay; *ſo* the kingdom ſhall be partly ſtrong, and partly broken. 43 And whereas thou ſaweſt iron mixt with miry clay, they ſhall mingle themſelves with the ſeed of men: but they ſhall not cleave one to another, even as iron is not mixed with clay. 44 And in the days of theſe kings ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed: and the kingdom ſhall not be left to other people, *but* it ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever. 45 Foraſmuch as thou ſaweſt that the ſtone was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold; the great God hath made known to the king what ſhall come to paſs hereafter: and the dream *is* certain, and the interpretation thereof ſure. 46 Then the king Nebuchadnezzar fell upon his face, and worſhipped Daniel, and commanded that they ſhould offer an oblation and ſweet odours unto him. 47 The king anſwered unto Daniel, and ſaid, Of a truth *it is*, that your God is a God of gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret. 48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wiſe-*men* of Babylon. 49 Then Daniel requeſted of the king, and he ſet Shadrach, Meſhach, and Abed-nego over the affairs of the province of Bābylon: but Daniel *ſat* in the gate of the king.

And in the ſecond Year of the Reign of King Nebuchadnezzar] This was the *fourth* Year of his Reign, according to the Scripture Computation, (ſee Note on Ch. i. 1.) For above three Years muſt have been expired ſince the Time of *Daniel*'s Captivity: See Ch. i. 5, 8. But *Daniel* writing the following Hiſtory in *Chaldee*, for the Uſe of the *Chaldeans*, follows that Computation of Time which was in Uſe among them.

And the Sorcerers, and the Chaldeans] The Word *Sorcerers* is always taken in an ill Senſe by the ſacred Writers, for thoſe that conſult with evil Spirits. The *Chaldeans* were ſo much addicted to the Study of the Heavenly Motions, and to make Prognoſtications from thence, that the Word *Chaldean* is uſed both in *Greek* and *Latin* Writers for an Aſtrologer.

Then ſpake the Chaldeans to the King in Syriack] The antient *Chaldee* and the *Syrian* Language were the ſame: See *Gen.* xxxi. 47. *Ezra* iv. 7. This Language is found in its greateſt Purity, in the Books of *Daniel* and *Ezra*. The *Jews* in the Time of their Captivity mixed ſeveral *Hebrew* Words with the *Chaldean* Language, and this is the *Chaldee* in which the *Targums* upon the Law and the Prophets are writ, and is called the *Hebrew* in the *New Teſtament*. The Language ſpoken in *Antioch*, and other Parts of *Syria*, differing as a Dialect from the two former, and being written in a different Character, is what we now call the *Syriack*.

Then Daniel anſwered with Counſel and Wiſdom to Arioch the Captain of the King's Guard] With whom he was in Favour: See Ch. i. 9. The *vulgar Latin* tranſlates the former Part of the Sentence thus, *Tunc Daniel requiſivit de Lege & Sententiâ, Daniel enquired concerning the Law and Decree*, which the King had made for deſtroying the Wiſe Men. The Word *Taam*, tranſlated here *Wiſdom*, uſually ſignifies an Edict or publick Decree ſet forth by Authority.

The Soothſayers] This Word is not met with before among the ſeveral Sorts of Pretenders to Wiſdom among the *Chaldeans*, mentioned Ver. 2. The *Chaldee* Word is *Gazerin*, which ſome think anſwers the *Latin Aruſpices*; who pretended to foretel Events by Tokens found in the Entrails of the living Creatures which they ſacrificed.

This Image's Head was of fine Gold] The *Babylonian* Monarchy was arrived to the Height of Glory under *Nebuchadnezzar*; ſee Ver. 37, 38. who likewiſe improved and adorned the City of *Babylon* to ſuch a Degree, as to make it one of the Wonders of the World; as Dr. *Prideaux* ſhews at large in his *Connect.* So this Empire might juſtly be compared to a golden Head.

His Breaſts and his Arms of Silver] The ſecond Monarchy of the *Medes* and *Perſians*, will be inferior to the Firſt; ſee Ver. 39. Probably in reſpect of its Continuance; the *Babylonian* Monarchy, if we date its Beginning from *Ninus*, having laſted above 700 Years.

And his Thighs of Braſs, his Legs of Iron] The Emblems denote the Strength of the *Third* and *Fourth* Monarchies, and the irreſiſtable Force with which they ſubdued their Adverſaries. *Iron* and *Braſs* are the Emblems of Strength in the prophetical Writings; ſee Ver. 39, 40. Ch. iv. 15. vii. 19. *Iſa.* xlv. 2. xlviii. 4.

Thou ſaweſt till that a Stone was cut out without Hands, which ſmote the Image upon his Feet — and brake them to Pieces] A very proper Repreſentation how the whole Image was deſtroyed; *viz.* by a great Stone's falling upon the Feet of the Image, and breaking them to Pieces. In like Manner the Kingdom of *Chriſt*, a Kingdom of God's own erecting (ſee Ver. 45.) ſhall break to pieces the *fourth* and laſt Monarchy, in which the Remainders of the other three will be comprehended; and ſhall at length put an End to all earthly *Rule, Authority, and Power*, 1 Cor. xv. 24.

The *Jews* unanimouſly agree that by the *Stone* is meant the *Meſſiah*: See their Authorities collected by the Biſhop of *Coventry* and *Litchfield*'s learned Defence of Chriſtianity, P. 122.

And the Stone that ſmote the Image, became a great Mountain, and filled the whole Earth] This denotes the Advancement and Increaſe of *Chriſt*'s Kingdom, that it ſhould from ſmall Beginnings proceed to be the whole Earth; as if a Stone by Degrees ſhould grow into a Mountain. Thus *Chriſt* is deſcribed as going forth *conquering and to conquer*, Rev. vi. 2. Mr. *Daniel* very judiciouſly obſerved, that this Kingdom is deſcribed here under two States or Forms; the one to be called by way of Diſtinction, the *Kingdom of*

Stone, the other the *Kingdom of the Mountain.* The first commenced upon the Erection of the fourth Kingdom, while the Statue continued on its Feet; the other was to be manifeſt under its laſt and weakeſt State. *Chriſt*, the Foundation of the Church, is often deſcribed as a *Stone*; ſee *Iſa.* xxviii. 16. *Zech.* iii. 9. and the Church in its flouriſhing Eſtate is repreſented as a Mountain, *Iſa.* ii. 2. *Ezek.* xx. 40. *Rev.* xxi. 10.

And another third Kingdom of Braſs which ſhall reign over all the Earth] The *Grecian* Monarchy ſhall extend its Conqueſts beyond the Bounds of the preceding Empires, even to thoſe Parts of the Eaſt, which none of the *Perſian* Monarchs had ever attempted to ſubdue.

And the fourth Kingdom ſhall be ſtrong as Iron] So it is repreſented as having *great iron Teeth*, Ch. vii. 7, 19. This fourth Kingdom can be no other than the *Roman* Empire. Some Commentators indeed have reckoned the Empire continued in *Alexander*'s Succeſſors, as a diſtinct Kingdom from that which was ſet up by himſelf. But no Writer of the Hiſtory of theſe Times ſpeaks of it as ſuch: And this Notion plainly contradicts the Deſcription which *Daniel* gives of that Kingdom, Ch. viii. There the Prophet repreſents the third Kingdom as it were ſet up by *Alexander*, and continued under his Succeſſors, under the Figure of a *Goat having one great Horn*, and afterward, *four others which ſtood up in his Stead*, Ver. 8. And afterwards expreſly calls *Alexander* the *firſt King*, Ver. 21. and farther tells us, Ch. xi. 4. that his Kingdom ſhall be *broken and divided toward the four Winds of Heaven.* They that want farther Satisfaction, may ſee more Proofs of this Point in Mr. *Mede*'s Diſſertation upon this Subject.

The Reaſon why the Spirit of God takes Notice of theſe Monarchies rather than any others, is, becauſe People were Subjects to theſe Monarchies as they ſucceeded one another; and in their Succeſſion, a Line of Time is carried on to the Coming of *Chriſt*, who was to appear in the Times of the *fourth* Monarchy, and the Countries belonging to it were to be the chief Seat of *Chriſt*'s Kingdom.

And whereas thou ſaweſt Iron mixed with miry Clay, they ſhall mingle themſelves with the Seed of Men, but they ſhall not cleave one to another] Theſe ten Kingdoms (ſignified by the *ten Toes*, Ver. 4.) ſhall be a Medly of People, of different Nations, Laws, and Cuſtoms; and altho' the Kings of the ſeveral Nations ſhall try to ſtrengthen themſelves by Marriage-Alliances into one another's Families, yet the different Intereſts which they purſue, will often make them engage in Wars with each other, and thereby weaken the common Strength.

Then the King Nebuchadnezzar fell on his Face and worſhipped Daniel, and commanded that they ſhould offer an Oblation and ſweet Odours unto him] Doing Reverence by Proſtration is not only an Act of Worſhip paid to God, but often given to Kings and great Men in the *Old Teſtament*, according to the Cuſtom of the Eaſtern Countries. See 2 *Sam.* ix. 6. xiv. 33. It was likewiſe an Expreſſion of Reverence paid to Prophets, on Account of the Sanctity of their Office, and not refuſed by them: See 1 *Kings* xviii. 7. Of this Kind was probably the Worſhip paid by the Leper to *Chriſt*, Matt. viii. 2. whom he took for a Prophet. But when other Circumſtances were added to it, which made it look like Divine Worſhip, then it was refuſed to be accepted, as in the Caſe of St. *Peter*, Acts x. 25. and of the *Angel*, Rev. xix. 10. The Adoration here deſcribed, ſeems to have been of the latter Kind, being joined with offering Incenſe, an Act of Worſhip peculiar to God alone: See *Ezra* vi. 10. For this Reaſon it is highly probable that *Daniel* refuſed the Honours offered to him, and put the King in Mind that he ſhould give God the Glory, as we find he does in the following Verſe. *Nebuchadnezzar* ſeems in a ſudden Tranſport to have looked upon *Daniel* as having ſomething more than Human in him: See Ch. iv. 8. juſt as the *Barbarians* thought of St. *Paul*, Acts xxviii. 6.

CHAP. III.

Nebuchadnezzar *ſets up a golden Image, and commands all to worſhip it; which* Daniel's *three Friends refuſing, are thrown into the fiery Furnace, but are miraculouſly delivered.*

Ver. 1. NEbuchadnezzar the king made an image of gold, whoſe height *was* threeſcore cubits, *and* the breadth thereof ſix cubits: he ſet it up in the plain of Dura, in the province of Babylon. 2 Then Nebuchadnezzar the king ſent to gather together the princes, the governors, and the captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had ſet up. 3 Then the princes, the governors, and captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had ſet up; and they ſtood before the image that Nebuchadnezzar had ſet up. 4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages, 5 *That* at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſick, ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up. 6 And whoſo falleth not down and worſhippeth, ſhall the ſame hour be caſt into the midſt of a burning fiery furnace. 7 Therefore at that time, when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſick, all the people, the nations, and the languages fell down *and* worſhipped the golden image, that Nebuchadnezzar the king had ſet up. 8 Wherefore at that time certain Chaldeans came near and accuſed the Jews. 9 They ſpake and ſaid to the king Nebuchadnezzar, O king live for ever. 10 Thou, O king, haſt made a decree, that every man that ſhall hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ſhall fall down and worſhip the golden image: 11 And whoſo falleth not down and worſhippeth, *that* he ſhould be caſt into the midſt of a burning fiery furnace. 12 There are certain Jews whom thou haſt ſet over the affairs of the province of Babylon, Shadrach, Meſhach, and Abed-nego: theſe men, O king, have not regarded thee, they ſerve not thy gods nor worſhip the golden image which thou haſt ſet up. 13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meſhach, and Abed-nego: then they brought theſe men before the king. 14 Nebuchadnezzar ſpake and ſaid unto them, *Is it* true, O Shadrach, Meſhach, and Abed-nego? do not ye ſerve my gods, nor worſhip the golden image which I have ſet up? 15 Now if ye be ready that at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ye fall down and worſhip the image which I have made, *well:* but if ye worſhip not, ye ſhall be caſt the ſame hour into the midſt of a burning fiery furnace; and who *is* that God that ſhall deliver you out of my hands? 16 Shadrach, Meſhach, and Abed-nego

anſwered and ſaid to the king, O Nebuchadnezzar, we *are* not careful to anſwer thee in this matter. 17 If it be *ſo*, our God whom we ſerve, is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. 18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up. 19 Then was Nebuchadnezzar full of fury, and the form of his viſage was changed againſt Shadrach, Meſhach, and Abed-nego: *therefore* he ſpake and commanded, that they ſhould heat the furnace one ſeven times more than it was wont to be heat. 20 And he commanded the moſt mighty men that *were* in his army, to bind Shadrach, Meſhach, and Abed-nego, *and* to caſt *them* into the burning fiery furnace. 21 Then theſe men were bound in their coats, their hoſen, and their hats, and their *other* garments, and were caſt into the midſt of the burning fiery furnace. 22 Therefore becauſe the kings commandment was urgent, and the furnace exceeding hot, the flame of the fire ſlew thoſe men that took up Shadrach, Meſhach, and Abed-nego. 23 And theſe three men Shadrach, Meſhach, and Abed-nego, fell down bound into the midſt of the burning fiery furnace. 24 Then Nebuchadnezzar the king was aſtonied, and roſe up in haſte, *and* ſpake and ſaid unto his counſellors, Did we not caſt three men bound into the midſt of the fire? They anſwered and ſaid unto the king, True, O king. 25 He anſwered and ſaid, Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt; and the form of the fourth is like the ſon of God. 26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* ſpake and ſaid, Shadrach, Meſhach, and Abed-nego, ye ſervants of the moſt high God, come forth, and come *hither*. Then Shadrach, Meſhach, and Abed-nego came forth of the midſt of the fire. 27 And the princes, governors and captains, and the kings counſellors being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them. 28 *Then* Nebuchadnezzar ſpake, and ſaid, Bleſſed *be* the God of Shadrach, Meſhach, and Abed-nego, who hath ſent his angel, and delivered his ſervants that truſted in him, and have changed the kings word, and yielded their bodies, that they might not ſerve nor worſhip any god, except their own God. 29 Therefore I make a decree, That every people, nation, and language, which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be cut in pieces, and their houſes ſhall be made a dunghill; becauſe there is no other god that can deliver after this ſort. 30 Then the king promoted Shadrach, Meſhech, and Abednego in the province of Babylon.

Nebuchadnezzar made an Image of Gold, the Height thereof was threeſcore Cubits, and the Breadth thereof ſix Cubits] The Image was probably ſet up in Honour of *Bel*, whom *Nebuchadnezzar* worſhipped as his Tutelar Deity; and called *Daniel* after his Name.

The Proportion of this Image ſhews it to have been a very irregular Figure, no Man's Height being above ſix Times his Thickneſs. This makes Interpreters generally underſtand theſe *ſixty Cubits* of the Height of the Image and Pedeſtal taken together; and ſuppoſe the Image to have been thirty ſix Cubits, and the Pedeſtal twenty four. *Diodorus Siculus* giving an Account of the Plunder *Xerxes* had taken out of the Temple of *Belus*, mentions a Statue of Maſſy Gold which was forty Foot high, which Dr. *Prideaux* conjectures to have been this Statue; and then the Body of the Image would have been twenty ſeven Cubits high. The *Greek* Interpreter ſuppoſes this remarkable Story to have happened in the 18th Year of *Nebuchadnezzar*'s Reign.

That at what Time ye hear the Sound of the Cornet, Harp, &c.] Some of the Names of theſe muſical Inſtruments have a great Affinity with the *Greek* Words of the ſame Signification; as the Word *Karna*, the *Cornet*, with Κέρας; *Kithros* the *Harp*, with Κίθαρις; *Peſanterin, Pſaltery*, with Ψαλτηριον; and *Symphonia* tranſlated *Dulcimer*, with Συμφωνία. This ſome account for, by ſuppoſing that the Traffick managed by the *Phœnicians* with *Greece*, ſee *Ezek.* xxvii. 13. and the transplanting the *Eolian* and *Ionian* Colonies into *Aſia*, which happened about an Age after the Deſtruction of *Troy*, brought theſe and other *Greek* Words into the *Eaſtern* Part of the World.

But, ſays *Lowth*, it is more probable that the Names were transferred from the *Eaſtern* Language into *Greece*. This is taken for granted in the Word *Sambuca*, derived from the *Chaldee Subca*, mentioned in the Text. In like Manner *Kithros*, from whence *Cithara* is derived, is probably taken from *Citrus*, i. e. the Citron Wood, of which the Inſtrument is made, the beſt of which Kind grew in *Media*. This Opinion is confirmed by the Teſtimony of *Strabo*, L. x. P. 471. who ſaith, 'That the Names of Muſical Inſtruments, ſuch as *Noblia*, *Sambuca*, and *Barbitos*, were 'derived from barbarous Languages,' by which the *Greeks* denote the *Eaſtern* Tongues. The Words of *Athenæus* are to the ſame Purpoſe, L. iv. C. 22. where he ſaith, 'That the *Phrygian* and *Lydian* Harmony 'came from the *Barbarians*; i. e. the *Eaſtern* Nations to the *Greeks*.'

There is but one Objection againſt this Opinion, which is, That the Word *Symphonia*, here mentioned, is a *Greek* Compound. But *Iſidore* in his *Origins* deſcribes that Inſtrument to be hollow, ſomething like our Drum, and covered with Leather, which the played upon with a Stick or a Quill; from whence we may conclude, that the Affinity between this and the *Greek* Word is purely accidental.

Shall the ſame Hour] This is the firſt Place in the *Old Teſtament*, where we meet with the Diviſion of Time into Hours. The *Greeks* aſcribe the Invention of Hours to *Anaximander*, or *Anaximenes*; who probably learned it from the *Chaldeans*. See *Herodot.* L. ii. C. 109.

Our God whom we ſerve, is able to deliver us — and he will deliver us out of thine Hand] As we are firmly perſuaded of his Power to deliver us, ſo we truſt in his Mercy and Goodneſs that he will deliver us out of this imminent Danger. This they ſpake out of a well-grounded Hope, not from a certain Foreſight of being delivered; for ſuch an Aſſurance would have defeated the Worth of their Courage and Conſtancy in deſpiſing the Danger which threatened them.

CHAP. IV.

Nebuchadnezzar's *Dream, foretelling the Loſs of his Kingly Power, as explained by* Daniel, *and fulfilled in the Event.*

Ver. 1. NEbuchadnezzar the king unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto you. 2 I thought it good to ſhew the ſigns and wonders, that the high God hath wrought toward me. 3 How great *are* his ſigns? and how mighty *are* his wonders? his kingdom

kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation. 4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: 5 I saw a dream which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me. 6 Therefore made I a decree, to bring in all the wise-*men* of Babylon before me, that they might make known unto me the interpretation of the dream. 7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. 8 But at the last Daniel came in before me (whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods) and before him I told the dream, *saying*, 9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. 10 Thus *were* the visions of mine head in my bed; I saw, and behold, a tree in the midst of the earth, and the height thereof *was* great. 11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. 12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. 13 I saw in the visions of my head upon my bed, and behold, a watcher, and an holy one came down from heaven. 14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches. 15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion *be* with the beasts in the grass of the earth. 16 Let his heart be changed from mans, and let a beasts heart be given unto him, and let seven times pass over him. 17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know, that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. 18 This dream I king Nebuchadnezzar have seen: now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise-men of my kingdom are not able to make known unto me the interpretation: but thou art able, for the spirit of the holy gods *is* in thee. 19 Then Daniel (whose name *was* Belteshazzar) was astonied for one hour, and his thoughts troubled him: the king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies. 20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: 22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth. 23 And whereas the king saw a watcher, and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass in the tender grass of the field, and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him; 24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king: 25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 26 And whereas they commanded to leave the stump of the tree-roots: thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. 27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. 28 All *this* came upon the king Nebuchadnezzar. 29 At the end of twelve months he walked in the palace of the kingdom of Babylon. 30 The king spake, and said, Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty? 31 While the word *was* in the kings mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee. 32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 33 The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws*. 34 And at the end of the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation. 35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? 36 At the same time my reason returned unto me, and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty

was

was added unto me. 37 Now I Nebuchadnezzar praiſe and extol and honour the King of heaven, all whoſe works *are* truth, and his ways judgment, and thoſe that walk in pride he is able to abaſe.

Behold a Watcher, and an holy One came from Heaven] The Word *Watcher* is underſtood of ſome principal Angel; the Angelical Orders being deſcribed as always attending upon God's Throne, to receive and execute his Commands: See *Pſ.* ciii. 20. *Matt.* xviii. 10. and *Ezek.* i. 11, 24. For the ſame Reaſon they are called *the Eyes of the Lord*, Zech. iv. 10. In the Fragments of that antient Book, called *the Prophecy of Enoch*, quoted in the Epiſtle of St. *Jude*, the Angels are called Εγρήγοροι, the *Greek* Word which anſwers to *Eir* in the Text; and ſome Criticks derive the *Iris* of the Poets, whom they deſcribe as the Meſſenger of the Gods, from the Word *Eir*; tho' others take the Word *Eir* to differ only in the *Chaldee* Dialect from the *Hebrew Tſeir*, a *Meſſenger*. The Word *Holy One*, denotes ſuch of the Angels who kept their Station, and were not ſeduced from their Obedience, when the Evil Angels fell. See Ch. viii. 13. In the ſame Senſe the Word is taken *Jude* Ver. 14. *The Lord cometh with ten thouſands of his Saints*, or Holy Ones. Compare *Deut.* xxxiii. 2. *Zech.* xiv. 5. 1 *Theſſ.* iii. 13.

Let his Heart be changed from Man's, and let a Beaſt's Heart be given unto him] Let him loſe the Uſe of his Reaſon; ſee Ver. 34, 36. *Scaliger* thinks this Madneſs of *Nebuchadnezzar* is obſcurely hinted in a Fragment of *Abydeneus*, produced by *Euſebius*, *Præp. Evang.* L. ix. C. 41. where having repreſented the King from the *Chaldean* Writers to have faln into an Extaſy, and to have foretold the Deſtruction of that Empire by the *Medes* and *Perſians*; the Author adds, that *immediately after uttering this Prophecy, he diſappeared*, which *Scaliger* expounds of his being driven from his kingly State, and the Society of Men.

And let ſeven Times paſs over him] That is, ſeven Years; ſo the Expreſſion is taken, Ch. xi. 13. where the *Hebrew* reads, *the King of the North ſhall come at the End of Times*, that is, *Years*. So the *Time*, *Times*, and *an Half*, mentioned Ch. vii. 25. xii. 7. ſignify three Years and an half; and are accordingly explained by *forty two Months*, Rev. xi. 2. and by 1260 Days, Rev. xii. 7. both which Reckonings of Time are equivalent to *three Years and an half*.

This Matter is by Decree of the Watchers, and the Demand by the Word of the Holy Ones] It is called *the Decree of the moſt High*, Ver. 24. So the Expreſſion of the Text is an Alluſion to the Proceedings of earthly Princes, who publiſh their Decrees with the Advice of their chief Miniſters. Thus God is deſcribed as ſummoning all the Hoſt of Angels, and taking Reſolutions according to their Advice, 1 *Kings* xxii. 19. And *Chriſt* is repreſented as attended with Saints and Angels as his Aſſeſſors at the Day of Judgment. See Ch. vii. 22. of this Prophecy. 1 *Cor.* vi. 2, 3. 1 *Tim.* v. 11. *Rev.* xx. 4. The Words are capable of another Senſe, *viz.* That this Sentence was pronounced at the Requeſt of thoſe Angels whom God had appointed to preſide over the Affairs of the *Babyloniſh* Empire. *Watchers* and *holy Ones* are here ſpoken of in the *Plural* Number, whereas the Words are in the *Singular*, Ver. 13. which Difference may be thus accounted for; that the Sentence was pronounced at the joint Requeſt of many, but was to be put in Execution by one ſingle Angel.

CHAP. V.

A Judgment is denounced againſt Belſhazzar *for his Sacrilege, by an Hand writing upon the Wall; which* Daniel *reads and interprets; and is fulfilled the ſame Night.* 1

Ver. 1. BElſhazzar the king made a great feaſt to a thouſand of his lords, and dránk wine before the thouſand. 2 Belſhazza whiles he taſted the wine, commanded to brin the golden and ſilver veſſels, which his fath Nebuchadnezzar had taken out of the temp which *was* in Jeruſalem, that the king and h princes, his wives and his concubines mig drink therein. 3 Then they brought the gold veſſels that were taken out of the temple of t houſe of God, which *was* at Jeruſalem; and t king and his princes, his wives and his conc bines drank in them. 4 They drunk wine, an praiſed the gods of gold, and of ſilver, of bra of iron, of wood, and of ſtone. 5 In the ſame ho came forth fingers of a mans hand, and wro over againſt the candleſtick upon the plaiſter the wall of the kings palace; and the king ſa the part of the hand that wrote. 6 Then t kings countenance was changed, and his thoughts troubled him, ſo that the joints of his loins we looſed, and his knees ſmote one againſt anoth 7 The king cried aloud to bring in the aſtro gers, the Chaldeans, and the ſooth-ſayers: a the king ſpake and ſaid to the wiſe *men* of Ba lon, whoſoever ſhall read this writing, and ſh me the interpretation thereof, ſhall be cloth with ſcarlet, and *have* a chain of gold about neck, and ſhall be the third ruler in the kin dom. 8 Then came in all the kings wiſe *m* but they could not read the writing, nor ma known to the king the interpretation there 9 Then was king Belſhazzar greatly troubl and his countenance was changed in him, a his lords were aſtonied. 10 *Now* the queen reaſon of the words of the king and his lor came into the banquet-houſe; *and* the que ſpake and ſaid, O king, live for ever: let n thy thoughts trouble thee, nor let thy coun nance be changed. 11 There is a man in t kingdom, in whom *is* the ſpirit of the ho gods, and in the days of thy father light a underſtanding and wiſdom like the wiſdom the gods, was found in him; whom the ki Nebuchadnezzar thy father, the king, *I ſay*, t father made maſter of the magicians, aſtrologe Chaldeans, *and* ſooth ſayers; 12 Foraſmuch an excellent ſpirit, and knowledge, and und ſtanding, interpreting of dreams, and ſhewing hard ſentences, and diſſolving of doubts we found in the ſame Daniel, whom the king n med Belteſhazzar: now let Daniel be called, a he will ſhew the interpretation. 13 Then w Daniel brought in before the king; *and* the ki ſpake and ſaid unto Daniel, *Art* thou that D niel, which *art* of the children of the captivity Judah, whom the king my father brought o of Jewry? 14 I have even heard of thee, th the ſpirit of the gods *is* in thee, and *that* lig and underſtanding, and excellent wiſdom is fou in thee. 15 And now the wiſe *men*, the aſtr logers have been brought in before me, th they ſhould read this writing, and make kno unto me the interpretation thereof: but th could not ſhew the interpretation of the thi 16 And I have heard of thee, that thou ca make interpretations, and diſſolve doubts: no if thou canſt read the writing, and make kno to me the interpretation thereof, thou ſhalt clothed with ſcarlet, and have a chain of g about thy neck, and ſhalt be the third ruler the kingdom. 17 Then Daniel anſwered a

and before the king, Let thy gifts be to thyſelf, and give thy rewards to another, yet I will read the writing unto the king, and make known to him the interpretation. 18 O thou king, the moſt high God gave Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour. 19 And for the majeſty that he gave him, all people, nations and languages trembled and feared before him: whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down. 20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. 21 And he was driven from the ſons of men, and his heart was made like the beaſts, and his dwelling *was* with the wild aſſes: they fed him with graſs like oxen, and his body was wet with the dew of heaven, till he knew that the moſt high God ruled in the kingdom of men, and *that* he appointeth over it whomſoever he will. 22 And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this: 23 But haſt lifted up thyſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſs, iron, wood, and ſtone, which ſee not, nor hear, nor know: and the God in whoſe hand thy breath *is*, and whoſe *are* all thy ways, haſt thou not glorified. 24 Then was the part of the hand ſent from him, and this writing was written. 25 And this *is* the writing that was written, MENE MENE, TEKEL UPHARSIN. 26 This *is* the interpretation of the thing; MENE, God hath numbred thy kingdom, and finiſhed it. 27 TEKEL, thou art weighed in the balances, and art found wanting. 28 PERES, thy kingdom is divided, and given to the Medes and Perſians. 29 Then commanded Belſhazzar, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom. 30 In that night was Belſhazzar the king of the Chaldeans ſlain. 31 And Darius the Median took the kingdom, *being* about threeſcore and two year old.

Belſhazzar the King] This was the laſt King of the *Babyloniſh* Race, and therefore muſt be the ſame with *Nabonnedus*, ſo called by *Beroſus*, and *Naboandelus* by *Jo-ſephus*. See this clearly proved by Dr. *Prideaux*'s *Script. Connect.* Part. i. P. 114.

Belſhazzar commanded to bring the Gold and Silver Veſſels which his Father Nebuchadnezzar had taken out of the Temple which was at Jeruſalem] Theſe Veſſels were carried by *Nebuchadnezzar* into the Temple of his own God, Ch. i. 2. and ſet apart, as it ſeems, for Religious Uſes. So this farther Profanation of them was contrary to the Rules of their own Religion, and may be ſuppoſed to have been done out of a drunken Frolick by *Belſhazzar*.

Without queſtion the Veſſels and other Furniture, with which *Solomon* adorned the Temple, were extraordinary magnificent; ſince *Nebuchadnezzar* thought them worth carrying to *Babylon*, to furniſh the Temple he had built there for his God *Belus*, a Structure that might be eſteemed one of the Wonders of the World. Some of theſe Veſſels were afterwards carried in Triumph to *Rome* by *Titus*, after he had conquered *Jeruſalem*, as *Joſephus* an Eye-witneſs aſſerts. Afterward, when *Giſericus* ſacked *Rome*, he carried them away with the reſt of his Booty; but when *Juſtinian* conquered *Africk*, he recovered them again, and ſent them for a Preſent to the Church of *Jeruſalem*. See *Evagrius*, L. iv. C. 17.

Which his Father Nebuchadnezzar had taken] *Nebuchadnezzar* was in truth his Grandfather; for he was the Son of *Evil-Merodach* by *Nitocris* his Queen; ſo he was the Grandſon of *Nebuchadnezzar*: And thus the Prophecy of *Jeremy* was fulfilled, That *all Nations ſhould ſerve Nebuchadnezzar and his Son, and his Son's Son*, Jer. xxvii. 7. It is uſual in Scripture to call the Grandfather by the Name of the Father; ſee 2 *Sam.* ix. 7. 2 *Kings* viii. 26. compared with Ver. 18. 2 *Chron.* xv. 16. compared with Ch. xi. 20. *Zech.* i. 1. with *Ezra* vi. 14.

In the ſame Hour came forth Fingers of a Man's Hand] Next to Murder, no Sin is ſo remarkably puniſhed in this World, as that of Sacrilege, as appears by innumerable Inſtances taken out of the Hiſtories of all Ages, of Heathens and Infidels, as well as *Jews* and Chriſtians. For, to profeſs a Religion to be true, and yet to offer Violence to the Places and Utenſils dedicated to the Service of that Religion, is downright Impiety, and argues a Contempt of all Religion. Remarkable Examples of this kind in the Heathen Story are, the miſerable End of the *Phoceans*, who robbed the Temple of *Delphos*, and were the Occaſion of that War, which was called from thence the *Holy War*, an Account of which may be ſeen in *Petavius*; the Deſtruction of the *Gauls* in their Attempt upon the ſame Temple; and of *Craſſus*, who plundered the Temple of *Jeruſalem*, and that of the *Syrian* Goddeſs: Theſe two laſt Stories are very particularly related by Dr. *Prideaux*, Par. ii. P. 26, and 202.

Grotius's Note upon this Place is worth obſerving, 'The Heathens thought it a great Impiety to convert 'ſacred Things to common Uſes; but now-a-days 'neither Princes nor People think there is any Harm 'in it: And can we expect that God ſhould *not viſit* '*for theſe Things?*

Then came in all the King's wiſe Men, but they could not read the Writing] It was probably writ in the old *Hebrew* Characters, now called the *Samaritan* Character, which the *Chaldeans* were ignorant of.

Now the Queen, by reaſon of the Words of the King and his Lords, came into the Banquet-Houſe] The King's *Wives and Concubines ſat* with him at the Feaſt, Ver. 2. So the Perſon here mentioned muſt be the Queen-Mother *Nitocris*; a Lady famous for her Wiſdom, who had the chief Management of the publick Affairs, and ſo is called the Queen by Way of Eminence.

Art thou that Daniel? &c.] Tho' his Grandfather had advanced *Daniel* to conſiderable Places of Honour, Ver. 11. yet *Belſhazzar* knew nothing of him; which argues him to be a weak and vicious Prince, according to the Character Hiſtorians give of him, and that he left the Care of publick Affairs to his Mother, minding nothing but his Pleaſures.

MENE, *God hath numbred thy Kingdom and finiſhed it*] The determinate Number of Years which God hath appointed for the Continuance of thy Reign, and the *Babyloniſh* Monarchy is finiſhed. So God is ſaid to *number the Months* of Man's Life, and *to appoint him Bounds which he cannot paſs*, Job xiv. 5. The Word MENE is doubled in another Verſe, to ſhew that the *Thing* is certain, and *eſtabliſhed by God*, as *Joſeph* tells *Pharaoh* in like Caſe, *Gen.* xli. 32.

TEKEL, *thou art weighed in the Balances, and found wanting*] Wicked Men are often compared to Silver adulterated, and allayed with baſer Metals, which makes it too light when weighed in the Balances. See *Jer.* vi. 30. *Ezek.* xxii. 18. Such was *Belſhazzar* when weighed in the Scales of Divine Juſtice. Compare *Job* xxi. 6. *Pſ.* xlii. 10. The ſame Compariſon is uſed by *Homer*, when *Hector*'s fatal Day approaches; and by *Virgil* at the Death of *Turnus*; and we may add,

add, of *Milton*, when he introduces *Satan* preparing to fight with the Angels who guarded *Paradiſe*, to convince him of his Inequality for ſuch a Combat.

PERES, *thy Kingdom is divided and given to the Medes and Perſians*] The Verb *Paras*, from whence *Peres* is derived, as an *Appellative*, ſignifies to divide or break. It is likewiſe the proper Name of the *Perſians*, who were to be Sharers in the Diviſion of the *Babyloniſh* Empire. UPHARSIN in the 25th Verſe, is a Particle of the Verb *Pharas*; it literally ſignifies, *And they divide it.*

In that Night was Belſhazzar King of the Chaldeans ſlain] He and all his Nobles were ſlain together in the Midſt of their Feaſting and Revelling, as *Herodotus* and *Xenophon* informs us. The latter relates the Story thus: 'That two Deſerters, *Gadata* and *Gobryas*, having aſſiſted ſome of the *Perſian* Army to kill the 'Guards, and ſeize upon the Palace, they entered into 'the Room where the King was, whom they found 'ſtanding up in a Poſture of Defence; but they ſoon 'diſpatched him, and thoſe that were with him.' Thus the Prophecy of *Jeremy* was accompliſhed, that *Babylon* ſhould be taken at the Time of a publick Feaſt, while *her Princes and great Men, her Captains, her Rulers and mighty Men ſhould be drunken, and ſhould ſleep a perpetual Sleep, and not awaken*; Ch. li. 39, 57.

And Darius the Median took the Kingdom] This *Darius* is ſaid to be of the *Seed of the Medes*, Ch. ix. 1. and is ſuppoſed by the moſt judicious Chronologers to be the ſame with *Cyaxeres*, the Son of *Aſtyages*. Him *Cyrus* made King of the *Chaldeans*, as being his Uncle by the Mother's Side, and his Partner in carrying on the War againſt the *Babylonians*, and left him the Palace of the King of *Babylon* to live there whenever he pleaſed, as *Xenophon* relates. *Darius* ſucceeded in the Empire, being *Cyrus*'s Gift. *Ptolemy*'s *Canon* ſuppoſes *Cyrus* to be the immediate Succeſſor of *Nabonnedus*, or *Belſhazzar*, and allots nine Years to his Reign; whereas *Xenophon* reckons two of theſe Years to *Darius*, and ſeven to *Cyrus*. The *Chaldee* Phraſe rendred here, *Took the Kingdom*, is tranſlated *poſſeſſed the Kingdom*, Ch. vii. 18. and means the ſame with ſucceeding in the Kingdom.

CHAP. VI.

Daniel *being envied for his Advancement, is maliciouſly accuſed, and caſt into the Lion's Den, but miraculouſly delivered.*

Ver. 1. IT pleaſed Darius to ſet over the kingdom an hundred and twenty princes, which ſhould be over the whole kingdom. 2 And over theſe, three preſidents (of whom Daniel *was* firſt) that the princes might give accounts unto them, and the king ſhould have no damage. 3 Then this Daniel was preferred above the preſidents and princes, becauſe an excellent ſpirit was in him; and the king thought to ſet him over the whole realm. 4 Then the preſidents and princes ſought to find occaſion againſt Daniel concerning the kingdom, but they could find none occaſion nor fault: foraſmuch as he *was* faithful, neither was there any error or fault found in him. 5 Then ſaid theſe men, We ſhall not find any occaſion againſt this Daniel, except we find *it* againſt him concerning the law of his God. 6 Then theſe preſidents and princes aſſembled together to the king, and ſaid thus unto him, King Darius, live for ever. 7 All the preſidents of the kingdom, the governors, and the princes, the counſellors and the captains have conſulted together to eſtabliſh a royal ſtatute, and to make a firm decree, that whoſoever ſhall aſk a petition of any God or man for thirty days, ſave of thee, O king, he ſhall be caſt into the den of lions. 8 Now O king, eſtabliſh the decree, and ſign the writing; that it be not changed, according to the law of the Medes and Perſians, which altereth not. 9 Wherefore king Darius ſigned the writing and the decree. 10 Now when Daniel knew that the writing was ſigned, he went into his houſe; and his windows being open in his chamber toward Jeruſalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. 11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication before his God. 12 Then they came near, and ſpake before the king concerning the kings decree, Haſt thou not ſigned a decree, that every man that ſhall aſk *a petition* of any God or man, within thirty days, ſave of thee, O king, ſhall be caſt into the den of lions? The king anſwered and ſaid, The thing *is* true, according to the law of the Medes and Perſians, which altereth not. 13 Then anſwered they and ſaid before the king, That Daniel which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou haſt ſigned, but maketh his petition three times a day. 14 Then the king when he heard *theſe* words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him: and he laboured till the going down of the ſun, to deliver him. 15 Then theſe men aſſembled unto the king, and ſaid unto the king, Know, O king, that the law of the Medes and Perſians *is*, that no decree nor ſtatute which the king eſtabliſheth, may be changed. 16 Then the king commanded, and they brought Daniel, and caſt *him* into the den of lions; *now* the king ſpake and ſaid unto Daniel, Thy God whom thou ſerveſt continually, he will deliver thee. 17 And a ſtone was brought, and laid upon the mouth of the den, and the king ſealed it with his own ſignet, and with the ſignet of his lords; that the purpoſe might not be changed concerning Daniel. 18 Then the king went to his palace, and paſſed the night faſting: neither were inſtruments of muſick brought before him, and his ſleep went from him. 19 Then the king aroſe very early in the morning, and went in haſte unto the den of lions. 20 And when he came to the den, he cried with a lamentable voice unto Daniel, and the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God, is thy God whom thou ſerveſt continually, able to deliver thee from the lions? 21 Then ſaid Daniel unto the king, O king, live for ever. 22 My God hath ſent his angel, and hath ſhut the lions mouths that they have not hurt me: foraſmuch as before him innocency was found in me; and alſo before thee, O king, have I done no hurt. 23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den: ſo Daniel was taken up out of the den: and no manner of hurt was found upon him, becauſe he believed in his God. 24 And the king commanded, and they brought those men which had accuſed Daniel, and they caſt *them* into the den of lions, them, their children, and their wives; and the lions had the maſtery of them, and brake all their bones in pieces or ever

ever they came at the bottom of the den. 25 Then king Darius wrote unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you. 26 I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel: for he *is* the living God, and ſtedfaſt for ever, and his kingdom *that* which ſhall not be deſtroyed, and his dominion *ſhall be* even unto the end. 27 He delivereth and reſcueth, and he worketh ſigns and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. 28 So this Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.

It pleaſed Darius to ſet over the Kingdom an hundred and twenty Princes] According to the Number of the Provinces which were ſubject to the *Medo-Perſian* Empire. Theſe were afterwards enlarged to an *hundred and twenty ſeven* by the Victories of *Cambyſes* and *Darius Hyſtaſpes*. See *Eſth.* i. 1.

And over theſe three Preſidents, of whom Daniel was firſt] He had been appointed one of the principal Officers of State by *Belſhazzar*, Ch. v. 29. *Darius* came not to *Babylon*, but tarried at *Ecbatane* in *Media*, whither he ſent for *Daniel*, that he might be always near him, where it is likely he received this new Advancement. *Joſephus* informs us, that *Daniel* built an admirable Structure at *Ecbatane*, probably by *Darius*'s Direction, which was afterwards made the Burial-place of the Kings of *Media* and *Perſia*, the Care of which Place was always committed to a *Jewiſh* Prieſt.

According to the Law of the Medes and Perſians that altereth not] After it be once enacted by the King, with the Conſent of his Counſellors. So *Diodorus Siculus* tells us, L. iv. of *Darius* the laſt King of *Perſia*, that he would have pardoned *Charidemus* after he was condemned to Death, but could not reverſe the Law that had paſſed againſt him. We may obſerve the Difference of Stile between this Text and that of *Eſth.* i. 19. Here the Words are, *The Law of the Medes and Perſians*, out of Regard to the King, who was a *Mede*; there it is ſtiled *the Law of the Perſians and Medes*, the King being a *Perſian* at that Time.

Them, their Children, and their Wives] According to the cruel Laws and Cuſtoms which prevailed in ſome Countries, of involving whole Families in the Puniſhment due to particular Perſons: In Oppoſition to which, that equitable Law was ordained by *Moſes*, that *the Fathers ſhould not be put to Death for their Children, nor the Children for the Fathers*, Deut. xxiv. 16.

In the Reign of Cyrus the Perſian] Who upon the Death of *Darius* took Poſſeſſion of the whole Monarchy of the *Medes* and *Perſians*, called from him the *Perſian* Monarchy. *Ezra* i. 2.

CHAP. VII.

Daniel's *Viſion concerning the four Beaſts.*

Ver. 1. IN the firſt year of Belſhazzar king of Babylon, Daniel had a dream, and viſions of his head upon his bed: then he wrote the dream, *and* told the ſum of the matters. 2 Daniel ſpake, and ſaid, I ſaw in my viſion by night, and behold, the four winds of the heaven ſtrove upon the great ſea. 3 And four great beaſts came up from the ſea, diverſe one from another. 4 The firſt *was* like a lion, and had eagles wings: *and* I beheld till the wings thereof were pluckt, and it was lifted up from the earth, and made ſtand upon the feet as a man, and a man's heart was given to it. 5 And behold, another beaſt, a ſecond like to a bear, and it raiſed up itſelf on one ſide, and *it had* three ribs in the mouth of it between the teeth of it: and they ſaid thus unto it, Ariſe, devour much fleſh. 6 After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl, the beaſt had alſo four heads; and dominion was given to it. 7 After this I ſaw in the night-viſions, and behold, a fourth beaſt, dreadful and terrible, and ſtrong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and ſtamped the reſidue with the feet of it, and it *was* diverſe from all the beaſts that *were* before it, and it had ten horns. 8 I conſidered the horns, and behold, there came up among them another little horn, before whom there were three of the firſt horns pluckt up by the roots: and behold, in this horn *were* eyes like the eyes of man, and a mouth ſpeaking great things. 9 I beheld, till the thrones were caſt down, and the Antient of days did ſit, whoſe garment *was* white as ſnow, and the hair of his head like the pure wooll: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. 10 A fiery ſtream iſſued, and came forth from before him: thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him: the judgment was ſet, and the books were opened. 11 I beheld then, becauſe of the voice of the great words which the horn ſpake: I beheld *even* till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame. 12 As concerning the reſt of the beaſts, they had their dominion taken away: yet their lives were prolonged for a ſeaſon and time. 13 I ſaw in the night-viſions, and behold, *one* like the Son of man, came with the clouds of heaven, and came to the Antient of days, and they brought him near before him. 14 And there was given him dominion and glory, and a kingdom, that all people, nations, and languages ſhould ſerve him: his dominion *is* an everlaſting dominion, which ſhall not paſs away, and his kingdom *that* which ſhall not be deſtroyed. 15 I Daniel was grieved in my ſpirit in the midſt of my body, and the viſions of my head troubled me. 16 I came near unto one of them that ſtood by, and aſked him the truth of all this: ſo he told me, and made me know the interpretation of the things. 17 Theſe great beaſts, which are four, *are* four kings, *which* ſhall ariſe out of the earth. 18 But the ſaints of the moſt High ſhall take the kingdom, and poſſeſs the kingdom for ever, even for ever and ever. 19 Then would I know the truth of the fourth beaſt, which was diverſe from all the others, exceeding dreadful, whoſe teeth *were of* iron, and his nails *of* braſs, *which* devoured, brake in pieces, and ſtamped the reſidue with his feet, 20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell, even *of* that horn that had eyes, and a mouth that ſpake very great things, whoſe look *was* more ſtout than his fellows. 21 I beheld, and the ſame horn made war with the ſaints, and prevailed againſt them; 22 Until the Antient of days came, and judgment was given to the ſaints of the moſt High; and the time came that the ſaints poſſeſſed the kingdom. 23 Thus he ſaid, The fourth beaſt ſhall be the fourth kingdom upon earth, which

which ſhall be diverſe from all kingdoms, and ſhall devour the whole earth, and ſhall tread it down, and break it in pieces. 24 And the ten horns out of this kingdom *are* ten kings *that* ſhall ariſe: and another ſhall riſe after them, and he ſhall be diverſe from the firſt, and he ſhall ſubdue three kings. 25 And he ſhall ſpeak *great* words againſt the moſt High, and ſhall wear out the ſaints of the moſt High, and think to change times and laws: and they ſhall be given into his hand, until a time and times and the dividing of time. 26 But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume, and to deſtroy *it* unto the end. 27 And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High, whoſe kingdom *is* an everlaſting kingdom, and all dominions ſhall ſerve and obey him. 28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Behold the four Winds of Heaven ſtrove upon the great Sea] Denoting thoſe Commotions of the World, and the troubleſome State of Affairs, out of which Empires and Kingdoms commonly take their Riſe.

And four great Beaſts came up from the Sea] They took their Riſe from Wars and Commotions, which end in ſetting up the Conqueror to be a great Monarch over thoſe whom he hath ſubdued. Compare *Rev.* xiii. 1. The Reaſon why theſe Monarchies are repreſented by fierce and ſavage Beaſts, ſee in the Note upon Ch. ii. 31.

I beheld till the Wings thereof were plucked, and it was lifted up from the Earth] Or rather, *wherewith it was lifted up from the Earth*, as the Margin reads. There was a Stop put to the Progreſs of its Victories, by the frequent Irruptions of the Armies led by *Cyrus* and *Darius*, or *Cyaxeres*, againſt the *Babylonians*, for twenty Years together, before the final Overthrow of that Empire.

And behold another Beaſt, a ſecond like to a Bear, and it raiſed up itſelf on one Side] This Beaſt denotes the *Perſian* Empire, and its firſt beginning to advance itſelf, and arrive at Dominion. The Margin reads, *And it raiſed up one Dominion*; i. e. it made up one Empire out of the joint Powers of *Media* and *Perſia*.

And it had three Ribs in the Mouth of it] The learned Biſhop of *Coventry and Litchfield* explains theſe three Ribs to be *Babylon*, *Lydia*, and *Egypt*. It is certain that *Lydia* was conquered by *Cyrus*, from the famous Story of *Cræſus* the King thereof, whom he condemned to the Fire; and as *Egypt* had been conquered by *Nebuchadnezzar*, Ezek. xix. 19. ſo it ſtill continued tributary to *Cyrus* under the Government of *Amaſis*.

After this I beheld, and lo another like a Leopard, which had on the Back of it four Wings like a Fowl; the Beaſt had alſo four Heads] This third Beaſt denotes the *Grecian* Empire, begun by *Alexander*, and continued in his four Succeſſors: See Ch. viii. 8, 22. The four Wings ſignify the Swiftneſs of its Progreſs and Victories. See Ver. 5. of that Chapter. A Leopard is a Creature of extraordinary Swiftneſs, and jumps upon its Prey, as Naturaliſts obſerve.

Behold a fourth Beaſt dreadful and terrible, and ſtrong exceedingly] And for that Reaſon compared to Iron, Ch. ii. 40. This muſt mean the *Roman* Empire; ſee the Note upon that Place.

And it was diverſe from all the reſt of the Beaſts that were before it, and it had ten Horns] In this it was different from all the Beaſts or Empires that went before it; that its Dominion was to be divided into ten Kingdoms or Principalities, ſignified here by ten Horns, and by the ten Toes of the Image, Ch. ii. 41.

I beheld till the Thrones were caſt down] Or rather, *pitched down*, or *placed*. So the *Greek* Interpreter underſtands it, and the Verb in the Text is uſed in the ſame Senſe in the *Chaldee Paraphraſe* upon *Jer.* i. 15. where our Tranſlation reads, *They ſhall ſet every one his Throne*. The following Words, *And the Antient of Days did ſit*, juſtify this Tranſlation.

The Thrones here mentioned import, firſt of all, the Thrones of God and Chriſt; ſee Ver. 13, 14. and then thoſe of the Saints, who ſhall be Aſſeſſors with God and Chriſt at the Day of Judgment. See Ver. 22. *Rev.* xx. 4.

The *fourth* Monarchy being to continue till the Conſummation of all Things, the general Judgment is deſcribed in this and the following Verſes, wherein Sentence was to paſs upon this fourth Beaſt, and an End put to its Dominion.

And the Antient of Days did ſit, whoſe Garment was as white as Snow, and the Hair of his Head like pure Wool] The eternal Judge of the World: See *Isa.* xvi. 5. *He that was from the Beginning*, 1 John ii. 13. who is elſewhere deſcribed *covering himſelf with Light as with a Garment*, Pſ. civ. 2. and as a clear unſpotted Brightneſs, 1 *John* i. 5.

In this divine Repreſentation, there is Mention made of the *Hair of the Head*, as there is in that vouchſafed to *Moſes* and the Elders of *Iſrael*, of the *Feet*, Exod. xxiv. 10. yet we are not to ſuppoſe, that in either Place any determinate Shape or Figure like that of a Man was repreſented. See *Deut.* iv. 15. The Expreſſions only import, that both the upper and lower Part of this Divine *Schechinah*, was of an amazing inexpreſſible Brightneſs.

And the Books were opened] Both of God's Laws and Men's Actions. The Phraſe is an Alluſion to the Rolls and Records belonging to Courts of Judicature.

And concerning the reſt of the Beaſts, they had their Dominion taken away, yet their Lives were prolonged for a Seaſon and Time] As to the three firſt Monarchies, tho' the ſucceeding Monarchy took away the Dominion of that which went before, yet it was not done all at once, but by Degrees; and the Nations where thoſe Monarchies were ſeated, ſtill had a Being, tho' they changed their Maſters: Whereas the Deſtruction of the laſt Monarchy implied the putting an End to that Empire, and to all other earthly Governments; the Kingdom of *Chriſt* being then immediately to take Place. See Ver. 13, 14. Ch. ii. 34.

Behold, one like the Son of Man came in the Clouds of Heaven] One in the Shape and Likeneſs of a Man, but cloathed with ſuch Enſigns of Majeſty, as ſhewed him to be an extraordinary Perſon. See Ver. 14. Compare *Rev.* i. 13. xiv. 14. indeed no leſs than the *Meſſias*, as the Deſcription of him that follows does declare. The two foregoing Verſes having explained why the fourth Beaſt was deſtroyed, this Part of the Viſion declares by whom it was done, repreſents Chriſt in his Judicial Capacity, and deſcribes him by that Title he often gives himſelf, *the Son of Man*, in Alluſion to this Place; particularly he alludes to this Text, *Matt.* xxvi. 64. where he ſpeaks of *his coming in the Clouds of Heaven*; by which Expreſſion he acknowledges himſelf to be the *Meſſias*, here deſcribed, and gave a direct Anſwer to the Queſtion there propoſed to him, *Art thou the Chriſt, the Son of the Bleſſed?* Compare *Mark* xiv. 61, 62. *Rev.* i. 7. Whereupon they condemned him as guilty of Blaſphemy. A learned Prelate, in his *Defence of Chriſtianity from the Old Prophecies*, P. 131. obſerves, that *Adam*, the *Son of Man*, was a known Name of the *Meſſias* among the Jewiſh Writers, which ſhews that they underſtood this Text as ſpoken of him.

But the Saints of the moſt High ſhall take the Kingdom] *Thoſe earthly Kingdoms being taken away*, or deſtroyed, as the *Greek* adds by Way of Explication, the ſucceeding Kingdom ſhall be that of *Chriſt* and his Saints; ſee Ver. 22. Inſtead of the *moſt High*, the Margin reads *High ones*, from the *Chaldee*. Sometimes the one true God is ſpoken of in the Plural Number by Way of Eminence: See *Eccleſ.* v. 8. *Job.* xxiv. 13. with

where it is in the *Hebrew — He is Holy Gods.*

And the fourth Beaſt ſhall be diverſe from all Kingdoms] As being managed under different Forms of Government: Having the Form of a Commonwealth at the Beginning of its Greatneſs, and afterwards governed by Kings and Emperors; and in Proceſs of Time being divided into Ten Kingdoms or Principalities, and all of them under the Direction of one ſpiritual Head. See *Rev.* xvii. 13. and compare Ver. 7. of this Chapter.

And the ten Horns out of this Kingdom are ten Kings that ſhall ariſe] An Horn is an Emblem of Strength, ſo it comes to ſignify Power and Authority. See *Deut.* xxxiii. 17. *Pſ.* lxxxix. 17. and from hence it is applied to denote Sovereignty or Dominion. See Ch. viii. 21, 22. *Rev.* xvii. 12. Theſe ten Horns or Kingdoms ariſe out of the Diſſolution of the *Roman* Empire, which came to paſs about the Year of *Chriſt* 476. And it was divided into the following Principalities or Kingdoms, according to Mr. *Mede*. 1. *Britons*. 2. *Saxons*. 3. *Franks*. 4. *Burgundians*. 5. *Viſigoths*. 6. *Suevians* and *Alans*. 7. *Vandals*. 8. *Almons*. 9. *Oſtrogoths*; ſucceeded by the *Longobards*, firſt in *Pannonia*, and then in *Italy*. 10. *Greeks*.

The late learned Biſhop *Lloyd* hath given the following Liſts of the *ten Kingdoms* which aroſe out of the Diſſolution of the *Roman* Empire, and the Times of their Riſe.

I. *Hunns*, erected their Kingdom in that Part of *Pannonia* and *Dacia*, which from them was called *Hungary*, about *A. D.* 356. II. *Oſtrogoths* ſetled themſelves in the Countries that reach from *Rhetia* to *Mæſia*, even to *Thrace*, about 377. and afterward came into *Italy* under *Alaricus* in 410. III. *Viſigoths* ſetled in the South Parts of *France*, and in *Catalonia*, about 378. IV. *Franks* ſeized upon Part of *Germany* and *Gaul*, *A. D.* 410. V. *Vandals* ſetled in *Spain*, afterward ſet up their Kingdom in *Africa*, *A. D.* 407. Their King *Genſericus* ſacked *Rome* 455. VI. *Suevians* and *Alans* ſeized the Weſtern Parts of *Spain*, *A. D.* 407. and invaded *Italy* 457. VII. *Burgundians* came out of *Germany* into that Part of *Gaul*, called from them *Burgundy* 407. VIII. *Herules*, *Rugians*, and *Thoringians*, ſetled in *Italy* under *Doacer*, about *A. D.* 476. IX. *Saxons* made themſelves Maſters of *Great Britain* about the ſame Time, 476. X. *Longobards*, called likewiſe *Gepidæ*, ſetled in *Germany* about *Madgburgh*, *A. D.* 383. and afterward ſucceeded the *Heruli* and *Thuringi* in *Hungary*, about the Year 826.

And another ſhall riſe after them] The *Papacy* took its Riſe from the ſame Cauſe, but did not arrive at direct Supremacy till the Year 606, when Pope *Boniface* uſurped the Title of *univerſal Biſhop*. Mr. *Mede* tranſlates the Words, *Another ſhall ariſe behind him*; i. e. in an unperceived Manner, ſo as the other Kings were not aware of his growing Greatneſs, till he overtopped them.

And he ſhall be diverſe from the reſt] His Authority will be Eccleſiaſtical, yet ſo as to lay Claim to Temporal Power too, and to aſſert a Right of diſpoſing of ſecular Affairs.

And he ſhall ſubdue three Kings] Or, Kingdoms, ſee Ver. 17. Mr. *Mede* explains theſe three Kingdoms to be, 1. The Exarchate of *Ravenna*, which *Charles the Great* recovered from the *Lombards*, and gave to the *Pope*. 2. The Kingdoms of the *Greeks* in *Italy*, of which the Emperor *Leo Iſaurus* was deprived by the Popes *Gregory* 2d and 3d: And, 3dly, The Kingdom of the *Franks*, or *German* Emperors: From whom the Popes wreſted the Election and Inveſtiture of themſelves and other Biſhops, and by Degrees took from them all the Juriſdiction they had in *Italy*; which was the Occaſion of grievous Wars for ſeveral Ages, between the Popes and the Emperors *Henry* IV. and his Succeſſors.

And ſhall think to change Times and Laws] To alter Governments and their Conſtitutions, compare Ch. ii. 21. 1 *Chron.* xxix. 30. This the *Papacy* hath done, by claiming a Power to depoſe Kings, and ſet up others in their Stead; and not only to abrogate Human Laws, but likewiſe to diſpenſe with Divine ones.

And they were given into his Hand until a Time, and Times, and the dividing of Time] Or, *Half a Time*, as the *Hebrew* expreſſeth it, Ch. xii. 7. from whence the Expreſſions are taken by St. *John*, Rev. xii. 14. *i. e.* for three Years and a half of prophetical Time: See Ch. iv. 16. The ſame Space of Time is expreſſed in other Places of the *Revelation* by *two and forty Months*, and by *twelve hundred and threeſcore Days*, Ch. xi. 2, 3.

Theſe Times of *Antichriſt*, ſome learned Men think to be typically repreſented in the Perſecution which *Antiochus Epiphanes* raiſed againſt the *Jewiſh* Church, and his Interdict of the publick Worſhip in the Temple, which *Joſephus* reckons to have laſted *three Years and an half*. Altho' computing from the Time that the Idol-Altar was ſet up, that Deſolation continued but three Years preciſely; as appears from *Macc.* i. 54. compared with Ch. iv. 52.

And the Greatneſs of the Kingdom under the whole Heaven ſhall be given to the Saints of the moſt High, &c.] This denotes the Reign of *Chriſt* on Earth, where the Saints are deſcribed as reigning with him. See Ver. 18, 22. compared with *Rev.* v. 10. xx. 4.

CHAP. VIII.

A Viſion of the Succeſſion of the Perſian *and* Grecian *Monarchies*; *the Perſecution of the* Jews, *and the Profanation of the Temple.*

Ver. 1. IN the third year of the reign of king Belſhazzar, a viſion appeared unto me, *even unto* me Daniel, after that which appeared unto me at the firſt. 2 And I ſaw in a viſion (and it came to paſs when I ſaw, that I *was* at Shuſhan *in* the palace, which *is* in the province of Elam) and I ſaw in a viſion, and I was by the river of Ulai. 3 Then I lifted up mine eyes, and ſaw, and behold, there ſtood before the river, a ram which had two horns and the two horns *were* high: but one *was* higher than the other, and the higher came up laſt. 4 I ſaw the ram puſhing weſt ward, and north-ward, and ſouth-ward: ſo that no beaſts might ſtand before him, neither *was there any* that could deliver out of his hand, but he did according to his will, and became great. 5 And as I was conſidering, behold, an he-goat came from the weſt on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes. 6 And he came to the ram that had two horns, which I had ſeen ſtanding before the river, and ran unto him in the fury of his power. 7 And I ſaw him come cloſe unto the ram, and he was moved with choler againſt him, and ſmote the ram, and brake his two horns, and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him: and there was none that could deliver the ram out of his hand. 8 Therefore the he-goat waxed very great, and when he was ſtrong, the great horn was broken: and for it came up four notable ones, toward the four winds of heaven. 9 And out of one of them came forth a little horn, which waxed exceeding great, toward the ſouth, and toward the eaſt, and toward the pleaſant *land*. 10 And it waxed great, *even* to the hoſt of heaven, and it caſt down *ſome* of the hoſt, and of the ſtars to the ground, and ſtamped upon them. 11 Yea, he magnified *himſelf* even to the prince of the hoſt, and by him

him the daily *ſacrifice* was taken away, and the place of his ſanctuary was caſt down. 12 And an hoſt was given *him* againſt the daily *ſacrifice* by reaſon of tranſgreſſion, and it caſt down the truth to the ground, and it practiſed, and proſpered. 13 Then I heard one ſaint ſpeaking, and another ſaint ſaid unto that certain *ſaint* which ſpake, How long *ſhall be* the viſion *concerning* the daily *ſacrifice*, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be troden under foot? 14 And he ſaid unto me, Unto two thouſand and three hundred days; then ſhall the ſanctuary be cleanſed. 15 And it came to paſs when I, *even* I Daniel had ſeen the viſion, and ſought for the meaning, then, behold, there ſtood before me as the appearance of a man. 16 And I heard a mans voice between *the banks of* Ulai, which called, and ſaid, Gabriel, make this *man* to underſtand the viſion. 17 So he came near where I ſtood: and when he came, I was afraid, and fell upon my face: but he ſaid unto me, Underſtand, O ſon of man; for at the time of the end *ſhall be* the viſion. 18 Now as he was ſpeaking with me, I was in a deep ſleep on my face toward the ground: but he touched me, and ſet me upright. 19 And he ſaid, Behold, I will make thee know what ſhall be in the laſt end of the indignation: for at the time appointed the end *ſhall be*. 20 The ram which thou ſaweſt having two horns, *are* the kings of Media and Perſia. 21 And the rough goat *is* the king of Grecia, and the great horn that *is* between his eyes, is the firſt king. 22 Now that being broken, whereas four ſtood up for it, four kingdoms ſhall ſtand up out of the nation, but not in his power. 23 And in the latter time of their kingdom, when the tranſgreſſors are come to the full, a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up. 24 And his power ſhall be mighty, but not by his own power: and he ſhall deſtroy wonderfully, and ſhall proſper, and practice, and ſhall deſtroy the mighty, and the holy people. 25 And through his policy alſo he ſhall cauſe craft to proſper in his hand, and he ſhall magnify *himſelf* in his heart, and by peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the prince of princes, but he ſhall be broken without hand. 26 And the viſion of the evening and the morning which was told, is true: wherefore ſhut thou up the viſion, for it *ſhall be* for many days. 27 And I Daniel fainted and was ſick *certain* days; afterward I roſe up and did the kings buſineſs, and I was aſtoniſhed at the viſion, but none underſtood *it*.

In the third Year of the Reign of King Belſhazzar] The foregoing Prophecy was writ in *Chaldee*, being a farther Explication of *Nebuchadnezzar*'s Dream, interpreted Ch. ii. This Viſion that follows is writ in *Hebrew*, becauſe that Part of it which relates to *Antiochus Epiphanes* did chiefly concern the *Jews*.

I was at Shuſhan the Palace, which is in the Province of Elam] The Province of *Elam*, or *Perſia*, properly ſo called, was taken from *Aſtyages* King of *Media* by *Nebuchadnezzar*, according to the Prophecy of *Jeremiah* againſt *Elam*, Ch. xlix. 34. So it was ſubject to the King of *Babylon* when *Daniel* ſaw this Viſion; tho' afterwards the Viceroy of that Country revolted to *Cyrus*, and joined with him in taking *Babylon*. *Daniel*'s reſiding in *Shuſhan* ſhews, that he ſtill continued in thoſe Poſts of Honour to which *Nebuchadnezzar* had advanced him.

And I was by the River Ulai] This River divides *Suſiana*, from the Province properly ſo called. See *Pliny*, L. vi. C. 27. tho' *Elam* is often taken in a larger Senſe, ſo as to comprehend *Suſiana* under it. It was uſual for Prophets to ſee Viſions by Rivers Sides; ſee Ch. x. 4. *Ezek.* i. 3. Such Places being proper for Retirement and Contemplation.

Behold there ſtood before the River a Ram which had two Horns, and the Horns were high] Horns are an Emblem of Power and Dominion. See Ch. vii. 24. So this Ram with two Horns denotes the Kingdoms of *Media* and *Perſia* united into one Government. The *Hebrew* reads *one Ram*, but the Adjective *one* means no more, than an *Article* prefixed to a *Noun Subſtantive*; and ſo it is uſed Ch. x. 5. 1 *Sam.* i. 1. The Ram was the Royal Enſign of the *Perſians*, and the Rams Head with Horns, the one higher, and the other lower, are ſtill to be ſeen among the Remains of the Ruins of *Perſepolis*, as Sir *John Chardin* takes Notice in his *Travels*.

But one was higher than the other, and the higher came up laſt] To denote that the *Perſian* King tho' it was of a later Date, ſhould over-top that of the *Medes*, and make a greater Figure in the World, as it did from the Times of *Cyrus*. See *Jer.* li. 11.

I ſaw the Ram puſhing Weſtward] *Perſia* lay Eaſtward of *Babylon*; ſo all the Conqueſts of *Cyrus* over *Syria*, and the adjacent Countries, enlarged his Dominions Weſtward: But we may probably include under this Head *Cyrus*'s Conqueſts in the *Leſſer Aſia*, particularly over *Cræſus*, whereby he carried his Victories as far as the *Ægean* Sea. And his Succeſſors were for ſome Time Maſters of a great Part of *Greece*, called the *Weſt* in the following Verſe.

And Northward] In the Conqueſts over the *Iberians*, *Albanians*, thoſe of *Colchos* and *Armenia*, and the adjacent Countries.

And Southward] This chiefly relates to *Cambyſes* Conqueſts over *Egypt* and *Ethiopia*, together with thoſe of *Darius Hyſtaſpes* over *India*, whence *Ahaſuerus* King of *Perſia* is ſaid to *have reigned from India to Ethiopia*, Eſth. i. 1.

And as I was conſidering, behold an He-Goat came from the Weſt on the Face of the whole Earth] An He-Goat was antiently the Emblem of Princes or Great Commanders: See *Prov.* xxx. 31. *Zech.* x. 3. *Iſa.* xiv. 9. where the Word tranſlated *Chief ones*, ſignifies in the *Hebrew*, *Great Goats*.

The Goat is deſcribed here as coming from the Weſt, that is, from *Greece*, on the Face of the whole Earth; *i. e.* carrying all before him as he went; denoting thereby the uninterrupted Succeſs of *Alexander the Great*. A Goat was the Emblem or Arms of *Macedon*, as we now-a-days expreſs it, ever ſince the time of King *Caranus*. See *Juſtin*'s Hiſt. L. viii.

And touched not the Ground] Hereby is ſignified the Swiftneſs of his Conqueſts; for which he is here deſcribed as *having four Wings of a Fowl*, Ch. vii. 6. having in eight Years Time conquered all the Countries that lay between the *Ægean* Sea and the River *Hyphaſis* in *India*.

And I ſaw him come cloſe unto the Ram, and was moved with Choler againſt him, and ſmote the Ram, and brake his two Horns] He made a quick and furious Onſet upon the *Medo-Perſian* Empire, and utterly broke it in two Engagements, the firſt at *Iſſus*, the ſecond at *Arbela*.

He caſt him down to the Ground and ſtamped upon him] See Ch. vii. 7. This Prophecy of *Jaddus* the High Prieſt ſhewed to him when Succeſs, he came to *Jeruſalem*, and thereby encouraged him to go on in his Expedition.

And when he was ſtrong the great Horn was broken] *Alexander* died in the Height of his Triumphs and Proſperity; ſee Ver. 21, 22.

And for it came up four notable ones toward the four Winds of Heaven] This the Angel explains by *four Kingdoms ſtanding up* inſtead of it, Ver. 22. Dr. *Prideaux* ſhews

shews, that this Prophecy had its exact Completion upon the Partition of the *Grecian* Empire after the Battle of *Ipsus*, where *Antigonus* was killed. There were indeed Partitions of it under the Brother and Son of *Alexander*; but this was a Partition of it into Kingdoms, among so many Kings or independant Governors, represented here by *Horns* and by *Heads*, Ch. vii. 6. And these four Kings were, 1. *Ptolemy*, King of *Egypt*, *Libya*, *Palestine*, *Arabia*, and *Cælo-Syria*, which may be called the Southern Part of the Empire. 2. *Cassander* of *Macedonia* and *Greece*, which was the Western Part of it. 3. *Lysimachus* of *Thrace* and *Asia*, which was the Northern Part of it. 4. *Seleucus* of *Syria* and the Eastern Countries.

From the Description here given of the Empire of *Alexander*, and his four Successors, it is plain that the Prophet represents it as one and the same Empire; and the *third* in order of the *four* great Monarchies. For it is represented under the Emblem of one and the same He-Goat, having first one notable Horn in its Forehead, which is expresly called the *first King*, Ver. 21. and afterwards four growing up in the Room of it. This is a Confirmation of what was observed before upon Ch. ii. 40. that the *fourth* Kingdom must be the *Roman* Empire.

And out of one of them came forth a little Horn] From one of these four Successors of *Alexander* came forth *Antiochus*, afterwards called *Epiphanes*, or *Illustrious*, by his Flatterers, but indeed was a *vile Person*, *to whom the Honour of the Kingdom did not belong*, as the Angel gives his Character, Ch. xi. 21. *Demetrius* his elder Brother's Son being the rightful Heir.

This *little Horn* belonging to the *third* Head, or Monarchy, must not be confounded with the *little Horn* belonging to the *fourth*, mentioned Ch. vii. 8, 20. altho' this here spoken of may be allowed to be a Type or Figure of the latter.

Which waxed exceeding great toward the South] He took Advantage of *Ptolemy Philometor*: See 1 *Macc.* i. 16—19. and made himself Master of *Egypt*, called *the South* in several Places of the eleventh Chapter of this Prophecy.

And towards the East] Towards *Armenia* and *Persia*. See Ch. xi. 44.

And it cast down some of the Host, and of the Stars to the Ground] Persons of principal Dignity in the Church are called *Stars*, Rev. i. 20. In like Manner the *Host of Heaven*, in the preceding Words of this Verse, means the *Jewish* Church, and particularly the Priests and Levites, who are called the *Host of Israel*, a Title proper to Angels, from their continual Attendance on God's Service in the Temple, in Imitation of the Angelical Office. So here the Words signify, either that *Antiochus* should put an End to the Priests Ministration in the Service of God, by *taking away the daily Sacrifice*, Ver. 12. or else that he should cause some of them by Threats and Flatteries to turn Apostates. See Ch. xi. 32. and compare *Rev.* xi. 1.

Yea, he magnified himself even to the Prince of the Host] This some understand of the High Priest *Onias*, whom *Antiochus* deprived of his Office, and put in his Room *Jason*, an ungodly Wretch, who set up Heathen Rites in the Place of God's Worship, 2 *Macc.* iv. 13—17. But it may more probably be understood of God himself, the Lord whom the *Jews* served, compare Ver. 25. or else of *Christ the High Priest over the House of God*, whose *Sanctuary* this Temple is called in the following Words.

And an Host was given him against the daily Sacrifice by reason of Transgression] *Antiochus* prospered so far in his Attempts against the *Jews* and their Religion, that he built a Citadel in the City of *David*, and placed a Garrison of Soldiers there, to disturb those that should come to worship God at the Temple: See 1 *Macc.* i. 33—36. This God permitted as a just Punishment for the Sins of the People; and particularly of those who professed a Willingness to forsake the Worship of God, and to join with the Heathens in their Idolatry: See 1 *Macc.* i. 11, *&c.* 2 *Macc.* iv. 13—17. Some translate the Words, *And a set Time was appointed against the daily Sacrifice*; for the Word *Tsaba*, *Host*, signifies likewise a set Time. See Ch. x. 1.

And another Saint said to that certain Saint which spake] By *Saint* understand *Angel*, several of whom are introduced in *Daniel*'s Visions. The Word here rendered *certain Saint*, is translated in the Margin, *The Numberer of Secrets*, or the *wonderful Numberer*; and must mean a Person of extraordinary Rank, as being able to unfold those Secrets which were hid from other Angels; and is therefore justly supposed to mean the Son of God, called the *wonderful Counsellor*, Isa. ix. 6. as being acquainted with all God's Purposes and Designs. Compare 1 *John* i. 18. The Participle *Medabbor*, *speaking*, used here twice with relation to this Person, may denote him to be the *Logos*, or *Word of God*.

And he said unto me, Unto two thousand and three hundred Days; then shall the Sanctuary be cleansed] This Computation of Time, in its obvious Sense, contains something more than *six Years and four Months*, reckoning *three hundred and sixty Days* to a Year: And if we explain it with relation to the Persecution set on foot by *Antiochus*, we must date it not from the Height of that Persecution, when the *daily Sacrifice* was actually taken away, for that continued but just three Years. Compare 1 *Macc.* i. 54. with Ch. iv. 52. But we must date the Rise of it from those Transgressions which occasioned the Desolation. See 1 *Macc.* i. 11, *&c.* And so we may reasonably suppose the 2300 Days to commence some Time before *Antiochus*'s *Invasion of Judea*, and his pillaging the Sanctuary, mentioned *ib.* Ver. 20, 21, 22. which Invasion was above two Years before the entire abolishing of God's Worship in the Temple, as appears from the 29th Verse of the same Chapter.

But since it is generally agreed, that the Persecution of *Antiochus* was a Type, or an imperfect Representation of a greater Desolation which *Antichrist* should make in the Church of God, (compare Ver. 13. here with Ch. xii. 11.) it is the Opinion of some learned Men, that these 2300 Days are a Line of Time that is to be extended to the End of the Times of *Antichrist*; taking each *Day* for a *Year*, according to the Genius of the Prophetical Writings: See *Numb.* xiv. 34. *Ezek.* iv. 6. according to which Sense the *three Years and an half*, mentioned Ch. vii. 25. and the *seventy Weeks* in the ninth Chapter, are explained by most Interpreters. According to this Opinion, these 2300 Days will be commensurate to the 1290, or 1335 Prophetical Days, or Years, mentioned Ch. xii. 11, 12. and *then the Sanctuary will be* thoroughly *cleansed*, and God's *Indignation will come* perfectly *to an End*, as it is expressed Ver. 9.

The Phrase here translated *two thousand three hundred Days*, is in the Original *two thousand three hundred Mornings and Evenings*; which is the *Hebrew* Way of expressing a natural Day, see *Gen.* 15. According to this Way of speaking, *Christ* is said to be *three Days and three Nights in the Heart of the Earth*, Matt. xii. 40. *i. e.* Part of three natural Days. And perhaps the Phrase may be here used, in Allusion to the daily Sacrifice, which was to be offered every Morning and Evening; the Taking away of which is here foretold.

Four Kingdoms shall stand up out of the Nation, but not in his Power] Four Kingdoms shall be set up by *Alexander*'s Generals, who shall be of the same Nation with him, altho' not of his Posterity; nor shall they have that Power or Extent of Dominion which he possessed; See Ch. xi. 4.

And in the latter End of their Kingdom] *Greece* was the chief Province of this Empire, from whence it had its Original and its Name. The bringing this Country into Subjection to the *Roman* Power, was a manifest Indication of the Declension of the *Third* Monarchy, and the Advancement of the *Fourth*: This was remarkably brought to pass when *Æmilius* the *Roman* Consul vanquished *Perseus* King of *Macedon*, and thereby brought all *Greece* under the Power of the *Romans*; and this happened much about the Time when *Antiochus*

Antiochus ſet up the *Abomination of Deſolations* in the Temple of *Jeruſalem*.

A King of a fierce Countenance, and underſtanding dark Sentences, ſhall ſtand up] One of a fierce and untractable Temper, without Pity or Compaſſion; compare *Deut.* xxviii. 50. One practiſed in Craft and Policy; ſee Ver. 25. eſpecially in the Arts of inveigling Men, and ſeducing them from their Religion. This Character may be juſtly applied to *Antiochus Epiphanes*; tho' in other Reſpects he behaved ſo unaccountably, that he might more properly be called *Epimanes* the *Madman*, than *Epiphanes* the *Illuſtrious*, as *Polybius* obſerves. This makes ſome Interpreters think, that the Character here given to *Antiochus* more properly belongs to *Antichriſt*, whoſe Type he was; an Obſervation that may be applied to ſome other Expreſſions in the following Verſes.

And his Power ſhall be mighty, but not by his own Power] He ſhall ſubdue *Judea*, *Egypt*, and ſeveral other Countries: See Ver. 9. and Ch. xi. 41, 42, 43. It is added here, that he ſhall not effect this *by his own Power*; which they that apply to *Antiochus*, underſtand either, 1ſt, of the Aſſiſtance which *Eumenes*, King of *Pergamus*, and his Brother *Attalus* gave him in keeping the Kingly Power he had uſurped; ſee Ch. xi. 21, 22. Or, 2dly, we may underſtand the Words of the Wickedneſs of *Jaſon* and *Menelaus* the High Prieſts, who joined with an irreligious Party among the *Jews*, and forwarded *Antiochus*'s Deſigns to eſtabliſh Gentiliſm among them; 1 *Macc.* i. 11, *&c.* 2 *Macc.* iv. 7, *&c.* Or, 3dly, the Place may be underſtood of God's proſpering his Attempts, as a Puniſhment for the Tranſgreſſions of his People, Ver. 23. But the Expreſſion may be more fitly applied to *Antichriſt*, of whom *Antiochus* was the Type, who grew great, and carried on his Deſigns, not ſo much by his own Strength, as by the Power of the *ten Kings*, who afforded him their Arms and Aſſiſtance. See *Rev.* xvii. 13, 17.

But he ſhall be broken without Hand] By an immediate Judgment of God: Compare *Job.* xxxiv. 20. and Ch. ii. 45. God ſtruck him with a noiſome Diſeaſe, attended with horrible Torments both of Body and Mind: See 1 *Macc.* vi. 8—13. 2 *Macc.* ix. from the 5th Verſe to the End. The Hiſtory there given of his Death, agrees in many Particulars with *Polybius*'s Account of it.

CHAP. IX.

The Prophet being ſatisfied from Jeremy's *Prophecies, that the ſeventy Years Captivity was near expiring, prays for the Reſtoration of* Jeruſalem. *In Anſwer,* Gabriel *informs him that the City ſhould be rebuilt and repeopled, but after* LXX Weeks of Years *ſhould be utterly deſtroy'd for putting the* MESSIAS *to Death.*

Ver. 1. IN the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes, which was made king over the realm of the Chaldeans: 2 In the firſt year of his reign, I Daniel underſtood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accompliſh ſeventy years in the deſolations of Jeruſalem. 3 And I ſet my face unto the Lord God, to ſeek by prayer and ſupplications, with faſting and ſackcloth, and aſhes. 4 And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments: 5 We have ſinned and have committed iniquity, and have done wickedly, and have rebelled even by departing from thy precepts, and from thy judgments. 6 Neither have we hearkned unto thy ſervants the prophets, which ſpake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 7 O Lord, righteouſneſs *belongeth* unto thee, but unto us, confuſion of faces, as at this day: to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael *that are* near, and *that are* far off, through all the countries whither thou haſt driven them, becauſe of their treſpaſs that they have treſpaſſed againſt thee. 8 O Lord, to us *belongeth* confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee. 9 To the Lord our God *belong* mercies and forgivenneſſes, though we have rebelled againſt him. 10 Neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us by his ſervants the prophets. 11 Yea, all Iſrael have tranſgreſſed thy law, even by departing that they might not obey thy voice, therefore the curſe is poured upon us, and the oath *that is* written in the law of Moſes the ſervant of God, becauſe we have ſinned againſt him. 12 And he hath confirmed his words which he ſpake againſt us, and againſt our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done, as hath been done upon Jeruſalem. 13 As *it is* written in the law of Moſes, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and underſtand thy truth. 14 Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. 15 And now O Lord our God, that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt gotten thee renown as at this day: we have ſinned, we have done wickedly. 16 O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem, thy holy mountain: becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem and thy people *are become* a reproach to all *that are* about us. 17 Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary *that is* deſolate, for the Lords ſake. 18 O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city, which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies. 19 O Lord hear, O Lord forgive, O Lord hearken and do, defer not, for thine own ſake, O my God: for thy city, and thy people are called by thy name. 20 And whiles I was ſpeaking, and praying, and confeſſing my ſin, and the ſin of my people Iſrael, and preſenting my ſupplication before the Lord my God, for the holy mountain of my God: 21 Yea, whiles I *was* ſpeaking in prayer, even the man Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to fly ſwiftly, touched me about the time of the evening oblation. 22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth to give thee ſkill and underſtanding. 23 At the beginning of the ſupplications the com

commandment came forth, and I am come to ſhew *thee*; for thou *art* greatly beloved: therefore underſtand the matter, and conſider the viſion. 24 Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt holy. 25 Know therefore and underſtand, *that* from the going forth of the commandment to reſtore and to build Jeruſalem, unto the Meſſiah the prince, *ſhall be* ſeven weeks; and threeſcore and two weeks the ſtreet ſhall be built again, and the wall, even in troublous times. 26 And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf: and the people of the prince that ſhall come, ſhall deſtroy the city, and the ſanctuary, and the end thereof *ſhall be* with a flood, and unto the end of the war deſolations are determined. 27 And he ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe, and for the overſpreading of abominations, he ſhall make *it* deſolate, even until the conſummation, and that determined ſhall be poured upon the deſolate.

In the firſt Year of Darius, the Son of Ahaſuerus, of the Seed of the Medes] See Ch. v. 31. This is the ſame Perſon who is called *Cyaxeres*, the Son of *Aſtyages*, by the Heathen Hiſtorians, with whom *Joſephus* agrees. His Father *Aſtyages* had the Name of *Ahaſuerus* among the *Jews*, as appears by a Paſſage in *Tobit*, Ch. xiv. 15. where the taking of *Nineveh* is aſcribed to *Nebuchadonoſor* and *Aſſuerus*, who were the ſame as *Nabupolaſſar*, *Nebuchadnezzar*'s Father, and *Aſtyages*; *Nebuchadnezzar* being a Name common to all the *Babylonian* Kings, as *Pharaoh* was to the Kings of *Egypt*.

I underſtood by Books] The ſeveral Prophecies of *Jeremiah* are called ſo many Books: See *Jer.* xxv. 13. xxix. 1. we may obſerve from hence, that the Prophets ſtudied the Writings of thoſe Prophets who were before them, for the more perfect underſtanding the Times when their Prophecies were to be fulfilled. The ſame they did by ſeveral of their own Prophecies: See 2 *Pet.* i. 11, 12.

Seventy Weeks are determined upon thy People and upon thy Holy City] To recite all the different Methods Chronologers have taken of computing theſe lxx Weeks, would be too large a Work for a Commentary. I ſhall therefore, with Mr. *Lowth*, only take Notice of three Opinions, which ſeem moſt agreeable to the Text. The *firſt* is that of *Petavius Rationar. Tem.* Par. 2. *P.* 154. and Archbiſhop *Uſher*, *Annal. V. T. ad An.* P. J. 4260. Theſe two learned Authors date the Beginning of this Prophecy from the 20th Year of *Artaxerxes Logimanus*, when he gave his Commiſſion to *Nehemiah* to rebuild *Jeruſalem*, Nehem. ii. 1. from which Time they reckon *half of the Week* here ſpecified, Ver. 27. to be completed at the Death of *Chriſt*. But then theſe Authors ſuppoſe *Artaxerxes* to have begun his Reign nine Years ſooner than the Hiſtorians commonly date it.

The *ſecond* Opinion is that of Dr. *Prideaux*, who fixes the Date of this Prophecy to the ſeventh Year of *Artaxerxes*, when he gave a Commiſſion to *Ezra*; to reſtore the State of the *Jews* at *Jeruſalem*, to which Senſe he underſtands the *Commandment to reſtore and build* Jeruſalem; from which Time he computes 490 Years to the Death of *Chriſt*.

The *third* Opinion is that of the late learned Biſhop Lloyd, which may be ſeen in the *Chronological Tables* publiſhed by his Direction, Numb. 3d and 4th. He ſuppoſes the Years here ſpecified to conſiſt of 360 Days:

Such Years he affirms the Scripture always makes uſe of in the Computation of Time; as appears in the Years of *Noah*'s Flood, *Gen.* vii. 11. compared with Ver. 24. and Ch. viii. 4. and from *Rev.* xii. 6. compared with Ver. 14. where 1260 *Days* are reckoned equivalent to *three Years and an half*, and to *forty and two Months*. The ſame Computation of Years was generally made uſe of in antient Times by all Nations, particularly by the *Chaldeans*, where *Daniel* now lived. The Reaſons of this Opinion are at large ſet forth by Mr. *Marſhall*, in his *Treatiſe upon the* lxx *Weeks*. The Biſhop proceeding upon this *Hypotheſis*, computes the Date of this Prophecy from the 20th Year of *Artaxerxes*, and reckons 69 Weeks of Years, or 483 *Chaldean* Years, from thence to the Year before *Chriſt*'s Death. But then the laſt or *ſingle Week* that remains to make up the Number of *ſeventy*, he ſeparates from the reſt, and begins it from the Year of *Chriſt* 63, in the latter Half of which the *Sacrifice and Oblation* were *to ceaſe*, and the *City and Sanctuary to be deſtroyed by the Romans*; all which was fulfilled in the Year after *Chriſt*.

The Difference of theſe *three* Opinions, as to the main Point, the Completion of this Prophecy, is not very great; for as Biſhop *Chandler* hath judiciouſly obſerved, 'The Commencement of the Weeks muſt be 'either from the ſeventh of *Artaxerxes*, which falls 'upon the 457th Year before *An. Domini*, or from 'the 20th of *Artaxerxes*. Add to 457 Years before '*Chriſt*, 26 Years after *Chriſt*, (which is the Number 'that 483 Years, or ſixty nine Weeks exceeds 457 'Years) and you are brought to the Beginning of '*John the Baptiſt*'s Preaching up the Advent of the '*Meſſias*; add ſeven Years, or one Week to the former, 'and you come to the 33d Year of *An. Domini*, which 'was the Year of *Jeſus Chriſt*'s Death. Or elſe compute 490 Years, the whole lxx Weeks, from the '7th of *Artaxerxes*; by ſubſtracting 457 Years (the 'Space of Time between that Year and the Beginning 'of *Anno Domini*) from 490, and there remains 33, 'the Year of our Lord's Death. Let the 20th of *Artaxerxes* be the Date of the lxx Weeks, which is the '445th Year before *A. D.* and reckon 69 Weeks of '*Chaldean* Years; 70 *Chaldee* Years being equal to 69 '*Julian*; and ſo 478 *Julian* Years making 483 *Chaldee* Years, and they end in the 33d Year after *Chriſt*, 'or the Paſſover following. Any of theſe Reckonings 'are ſufficient for our Purpoſe. It is rather to be 'wondered, how at this Diſtance of Time, learned 'Men have been able to come to any Exactneſs in 'theſe Matters.'

By *ſeventy Weeks* are to be underſtood ſeventy Weeks *of Years*, or ſeventy times ſeven, *i. e.* 490 Years; each Day being accounted for a Year, according to the prophetical Way of reckoning: See *Numb.* xiv. 34. *Ezek.* iv. 6. *Daniel* diſtinguiſhed between theſe Weeks and the Weeks after the common reckoning, by calling the latter *Weeks of Days*, Ch. x. 2. according to the Senſe of the *Hebrew* expreſſed in the Margin. And *Iſaiah* diſtinguiſhed a *Natural* Year from a *Prophetical* one, by calling it *the Year of an Hireling*, Iſa. xvi. 14. xxi. 16.

The *Jews* numbered their Time by Sevens of Years; every ſeventh Year was a Year of Releaſe, and after ſeven Times ſeven Years, *i. e.* 49 Years, came the Year of *Jubilee*. So the Computation of Time here made uſe of, alludes to *Levit.* xxv. 8. *Thou ſhalt number ſeven Sabbaths* (or rather *Weeks*) *of Years, ſeven Times ſeven Years.* The *Hebrew* Word *Sabbath* ſignifying the Number ſeven, as it is rendered Ἑβδομὰς by the LXX, in the latter Part of the Verſe; and ſo the *Greek* Word Σάββατον is uſed *Luke* xviii. 12. xxiv. 1. *Daniel*, by examining the Prophecy of *Jeremiah*, had diſcovered how the *ſeventy Years* of the Captivity were near expiring; and here the Angel diſcovers to him another Line of Time, importing, that after the Reſtoration of *Jeruſalem*, it ſhould continue for a Period of Time conſiſting of *ſeventy Times ſeven Years*; which being expired, it ſhould be finally deſtroyed. Seventy Weeks contain ten *Jubilees*, and Ten being the Num-

ber of Perfection, thoſe ſeventy Weeks denote the bringing in the moſt complete *Jubilee*, or *Remiſſion*, as the LXX render that Word; when all former Treſpaſſes ſhould be cancelled, and Men ſhould be reſtored to that heavenly Inheritance they had forfeited, by the Death of the *Meſſias*.

To finiſh the Tranſgreſſion, and to make an End of Sin, and to make Reconciliation for Iniquity, and to bring in everlaſting Righteouſneſs] This the *Meſſiah* did by making Atonement for Sin, and abſolving Men from the Guilt of it; by giving Men the beſt Rules and Aſſiſtances for the promoting true and inward Righteouſneſs; called here *everlaſting Righteouſneſs*, in Oppoſition to the Righteouſneſs of the Law, a great Part of which conſiſted in external Ordinances, *impoſed on them* for a Seaſon, *till the Time of Reformation*, Heb. ix. 10. where the *Engliſh* Text reads, *to make an End of Sin*, the Margin tranſlates it, *to ſeal up Sin*, following a various Reading in the *Hebrew:* But the Senſe comes all to one, for the Verb which ſignifies to *ſeal up*, denotes likewiſe the *accompliſhing* any Thing, and is applied to Sin, or the Puniſhment of it, *Lam.* iv. 22.

And to anoint the moſt Holy] The Word *anoint*, plainly alludes to the Name of *Meſſiah*, expreſſed in the following Verſe, which ſignifies in *Hebrew*, *the anointed*, and is tranſlated *Chriſt* in *Greek:* See *John* i. 41. To anoint here is the ſame as to conſecrate the *Meſſiah*, to be a Prieſt, Prophet, and King, all which Offices were conveyed by the Ceremony of anointing. The *Meſſiah* is ſtiled here *the moſt Holy*, upon the Account of his unſpotted Original, as well as his unblameable Life. See *Luke* i. 35. *Acts* iii. 14. *Heb.* vii. 26. *Rev.* iii. 7. The Words may be literally tranſlated, *to anoint the Holy of Holies*; an Expreſſion which uſually ſignifies the Inner Sanctuary, called the *Holieſt of all*, Heb. ix. 3. and it is very properly applied to the *Meſſias*, who was *greater than the Temple*, Matt. xii. 6. becauſe *in him dwelt the Fulneſs of the Godhead*, Col. ii. 9. whereupon he calls his Body *the Temple*, John ii. 21.

Unto Meſſiah the Prince] Anointing being the antient Ceremony of inveſting Perſons of the higheſt Offices and Dignities, the Name of *Meſſias*, or *anointed*, was in an eminent Manner appropriated to him, that *was ſanctified* or ſet apart, and *ſent into the World* under the higheſt Character of being the *Redeemer* of it. By that Name he was commonly known unto the *Jews*, John i. 41. iv. 25. and that Title was chiefly given to him on the Authority of this Prophecy. He is here called the *Prince* or *Ruler*, a Title often given to *David:* See 1 *Sam.* ix. 16. 2 *Sam.* v. 2. vii. 8. and applied to the *Meſſiah* himſelf, ſpoken of under the Name of *David*, Iſa. lv. 4. The Author of the firſt Book of *Chronicles*, probably alludes to this Place of *Daniel*, Ch. v. 2. *Judah prevailed over his Brethren, and of him was the chief Ruler* (the *Nagid* here in the Text) *to come*; as the Words may be beſt tranſlated. The *Meſſiah* was commonly known under the Title of King of *Iſrael*, or King of the *Jews:* See *Matt.* ii. 2. *Luke* xxiii. 2, 3. *John* i. 49. xix. 19.

Shall be ſeven Weeks, and threeſcore and two Weeks] A *Colon* ſhould be placed at the End of this Sentence, which is wrong placed in the Middle of it in our *Engliſh* Bibles. *Seven Weeks and threeſcore and two Weeks* put together, make *ſixty nine Weeks* of Years, or 583 Years. As the cutting off the *Meſſiah* is appropriated to the Period of threeſcore and two Weeks in the following Verſe, ſo the ſeven Weeks or forty nine Years here mentioned, muſt in all Probability be aſſigned to the Building of *the Street and the Wall*, whether we underſtand it literally, or metaphorically with Dr. *Prideaux*, for the reſtoring and ſetling the *Jewiſh* Church and State.

Biſhop *Lloyd*, who reckons the Date of this Prophecy from the 20th of *Artaxerxes*, concludes the ſeven Weeks, or 49 Years, in the 8th Year of *Artaxerxes Mnemon*, at which Time he ſuppoſes *Malachi* to have writ his Prophecy, and thereby finiſhed the *Old Teſtament Canon*, or *ſealed up the Viſion and Prophecy*, after whom the *Jews* were to look for no other Prophet till *John Baptiſt:* See *Mal.* iv. 4, 5. compared with *Matt.* xi. 13, 14.

But not for himſelf] *The Juſt ſuffering for the Unjuſt*, 1 Pet. iii. 18. The *vulgar Latin* renders the Words to this Senſe, *And the People that deny him ſhall be no longer his.* The *Hebrew* Phraſe is uſed in the ſame Senſe, Ch. xi. 17. *Job* xxxix. 16. To confirm this Interpretation, we are to ſuppoſe the Word *People*, which follows, to be underſtood here, and may with Biſhop *Lloyd*, tranſlate this and the following Sentence thus: *And the People that deny him ſhall be no longer his, but the Prince's* (i. e. the *Meſſiah*'s) *future People:* The *Hebrew* Word *Haba*, as the *Greek* ἐρχόμενος which anſwers it, often ſignifying the future, or that which is to come: See *Iſa.* xxvii. 6. xliv. 7. *Mark* xi. 30. *Rev.* i. 4. This People that learned Prelate underſtands to be the *Romans* and their Empire, which was the Seat of the Chriſtian Church. So when our Saviour tells us, that *before the End* of the *Jewiſh* Nation *the Goſpel ſhall be preached in all the World*, Matt. xxiv. 14. and St. *Paul* ſpeaks to the ſame Purpoſe, *Rom.* x. 16. *Col.* i. 6, 23. we are there to underſtand *the Extent* of the *Roman* Empire. And our Lord ſpeaking of the final Deſtruction of the *Jewiſh* Nation by the *Romans*, expreſſeth it by ſending forth HIS ARMIES *to deſtroy the Murderers, and burn up their City*, Matt. xxii. 7. which exactly agrees with the Words here following, *ſhall deſtroy the City and Sanctuary.*

And he ſhall confirm the Covenant for one Week] The former Part of the Verſe may be tranſlated thus; *One Week ſhall confirm the Covenant with many; and the Midſt of*, or *the half Part of the Week, ſhall cauſe the Sacrifice and Oblation to ceaſe.* Moſt Interpreters ſuppoſe the ſeventy Weeks to be completed at the Death of *Chriſt*, or at leaſt one half of the ſeventieth and laſt of them; accordingly they underſtand the *confirming of the Covenant* of the new Covenant, and the Terms of Salvation therein propoſed, firſt by *John Baptiſt*, as the Forerunner of *Chriſt*, and then by *Chriſt* himſelf. Compare *Iſa.* xliii. 6. lv. 3. *Jer.* xxxi. 31. *Ezek.* xvi. 60, 61, 62. They that confine the Promulgation of the New Covenant, to the firſt half of the ſeventieth Week, underſtand it of *Chriſt*'s Preaching for three Years and an half, and then ſuffering in the Midſt of that Week.

They that underſtand the confirming the Covenant to be of the ſame Extent with the ſeventieth Week, ſuppoſe *John Baptiſt*'s Preaching to have taken up three Years and a half, before *Chriſt* entered on his propheticaſ Office, and tranſlate the following Words, *In the half Part of the Week.*

And from the over-ſpreading of the Abominations, he ſhall make it deſolate] Mr. *Mede* tranſlates the Words thus: *And being a Deſolator*, he ſhall command *over the Wings of Deſolations.* Biſhop *Lloyd*, with ſome little Variation, renders them, *And upon the Battlements* ſhall be *the Idols of the Deſolator.* They both underſtand by the Phraſe the *Roman* Army, which is the Interpretation *Chriſt* himſelf gives of it, *Luke* xxi. 20. compared with *Matt.* xxiv. 15. The Word *Kenaph*, tranſlated *Over-ſpreading*, properly ſignifies a *Wing*, and may either ſignify an Army, as it is uſed *Iſa.* viii. 8. or ſtand for the Battlements of the Temple, as the *Greek* Word Πτερύγιον, which anſwers to it, plainly does, *Matt.* iv. 5. Here the *Romans*, after they had ſet the Temple on Fire, placed the idolatrous Enſigns of the Army, over-againſt the Eaſtern Gate of the Temple, and offered Sacrifices to them, as *Joſephus* expreſly tells us; and are the *Abominations* ſpoken of in the Text; each Standard having ſtampt upon it the Image of the *Tutelar God* of that Legion, to whom they offered Sacrifice.

And that determined ſhall be poured upon the Deſolate] Or, *which is decreed, &c.* Compare Ver. 11. of this Chapter. Mr. *Mede* tranſlates it, *ſhall continue upon the Deſolate.* The Words briefly declare those Calamities which made an entire Deſtruction of the City and People, and were executed upon them in the moſt dreadful Manner that any Nation ever ſuffered

and with the moſt evident Tokens of a divine Vengeance upon them, according to the Relation of their own Hiſtorian *Joſephus*, who was an Eye-witneſs of thoſe Deſolations.

CHAP. X.

The three following Chapters contain the laſt Viſion of Daniel's *Prophecy, wherein the ſeveral Succeſſions, both of the* Perſian *and* Grecian *Monarchies are repreſented, together with the Wars that ſhould be raiſed between the Kings of* Syria *and* Egypt *under the latter Monarchy, as far as the Times of* Antiochus Epiphanes; *who being the Type and Forerunner of* Antichriſt, *the latter Part of the Viſion from Ch.* xi. 36. *ſeems chiefly to relate to the Perſecutions of the Church in the Times of* Antichriſt, *till its being finally cleanſed from all thoſe Profanations, as* Jeruſalem *was purified from the Pollutions of* Antiochus.

Ver. 1. IN the third year of Cyrus king of Perſia, a thing was revealed unto Daniel, (whoſe name was called Belteſhazzar) and the thing *was* true, but the time appointed *was* long, and he underſtood the thing, and had underſtanding of the viſion. 2 In thoſe days I Daniel was mourning three full weeks. 3 I ate no pleaſant bread, neither came fleſh nor wine in my mouth, neither did I anoint myſelf at all, till three whole weeks were fulfilled. 4 And in the four and twentieth day of the firſt month, as I was by the ſide of the great river, which *is* Hiddekel: 5 Then I lift up mine eyes, and looked, and behold, a certain man clothed in linen, whoſe loins *were* girded with fine gold of Uphaz: 6 His body alſo *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to poliſhed braſs, and the voice of his words like the voice of a multitude. 7 And I Daniel alone ſaw the viſion, for the men that were with me ſaw not the viſion: but a great quaking fell upon them, ſo that they fled to hide themſelves. 8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me: for my comeline ſs was turned in me into corruption, and I retained no ſtrength. 9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep ſleep on my face, and my face toward the ground. 10 And behold, an hand touched me, which ſet me upon my knees, and *upon* the palms of my hands. 11 And he ſaid unto me, O Daniel, a man greatly beloved, underſtand the words that I ſpeak unto thee, and ſtand upright: for unto thee am I now ſent. And when he had ſpoken this word unto me, I ſtood trembling. 12 Then ſaid he unto me, Fear not Daniel: for from the firſt day that thou didſt ſet thine heart to underſtand, and to chaſten thyſelf before thy God, thy words were heard, and I am come for thy words. 13 But the prince of the kingdom of Perſia withſtood me one and twenty days: but lo, Michael one of the chief princes came to help me, and I remained there with the kings of Perſia. 14 Now I am come to make thee underſtand what ſhall befal thy people in the latter days: for yet the viſion *is* for *many* days.

15 And when he had ſpoken ſuch words unto me, I ſet my face toward the ground, and I became dumb. 16 And behold, *one* like the ſimilitude of the ſons of men touched my lips: then I opened my mouth, and ſpake, and ſaid unto him that ſtood before me, O my lord, by the viſion my ſorrows are turned upon me, and I have retained no ſtrength. 17 For how can the ſervant of this my lord, talk with this my lord? for as for me, ſtraightway there remained no ſtrength in me, neither is there breath left in me. 18 Then there came again and touched me *one* like the appearance of a man, and he ſtrengthened me, 19 And ſaid, O man greatly beloved, fear not, peace *be* unto thee, be ſtrong, yea, be ſtrong. And when he had ſpoken unto me, I was ſtrengthened, and ſaid, Let my lord ſpeak; for thou haſt ſtrengthened me. 20 Then ſaid he, Knoweſt thou wherefore I come unto thee? and now will I return to fight with the prince of Perſia: and when I am gone forth, lo, the prince of Grecia ſhall come. 21 But I will ſhew thee *that which is* noted in the ſcripture of truth: and *there is* none that holdeth with me in theſe things, but Michael your prince.

In the third Year of Cyrus King of Perſia] *Daniel* muſt now have been above 90 Years of Age; he could not be leſs than 20 when he was carried Captive; and that was ſeventy-three Years before the Date of this Viſion; which was the laſt *Daniel* ſaw; and it is likely he himſelf ſurvived it not long.

In thoſe Days I Daniel was mourning three full Weeks] The *Hebrew* reads, *three Weeks of Days*. So we read of a *Month of Days*, Gen. xxix. 14. *Numb.* xi. 20. where the *Engliſh* reads *a whole Month*. But the Phraſe may be uſed here to diſtinguiſh them from the Weeks of Years propheſied of in the ixth Chapter.

Behold, a certain Man cloathed in Linen, whoſe Loins were girt about with fine Gold of Uphaz] He appeared in the Habit of an High-Prieſt: See *Exod.* xxviii. 4, 39. xxix. 5. The Deſcription St. *John* gives of *Chriſt* as High-Prieſt of the Church, *Rev.* i. 15. ſeems to be taken from this Place of *Daniel*, which proves that the Perſon here deſcribed can be no other than *the Son of God*; which may be farther confirmed by comparing the Perſon deſcribed here, and Ch. xii. 5, 6. with *Rev.* x. 2, 5, 6. who is there repreſented as *ſetting his Right Foot upon the Sea, and his Left upon the Land*, as Sovereign Lord of both Elements. Compare *Matt.* xxviii. 19.

And behold an Hand touched me] This ſeems to be a diſtinct Appearance from that deſcribed Ver. 5. not ſo terrible, but nearer approaching to an human Form; ſee Ver. 16. and may probably be ſuppoſed to be the Angel *Gabriel*, who had been ſent to *Daniel* on the like Occaſions. See Ch. viii. 17, 18. ix. 21. The *Logos*, or *Son of God*, in the Repreſentations made of him in the *Old Teſtament*, uſually appears with a Retinue of Angels attending him: See *Gen.* xviii. 2. And in this Prophecy, Ch. viii. 13, *&c.* we have a Viſion of ſeveral Angels attending upon one principal One: Compare Ch. xii. 5. The ſame Retinue of Angels may be obſerved in *Zechary*'s Viſions, Ch. i. 8—13. ii. 3, 4, 8. iii. 3, 4, 7. The Angel who now appeared to *Daniel*, *putting forth his Hand*, raiſed him from the Ground, and reſtored him to his former Strength in ſome Degree. See Ch. viii. 18. ix. 21. *Jer.* i. 9. *Ezek.* ii. 2. *Rev.* i. 17.

And I am come for thy Words] To give an Anſwer to thy Requeſts, by the Direction of that divine Perſon, Ver. 5. upon whom I attend, Ch. viii. 15, 16, 17. ix. 11.

But the Princes of the Kingdom of Perſia withſtood me] The Princes of the Kingdom of *Perſia* and *Græcia*, mentioned here and Ver. 20. are ſuppoſed to be the

the *Guardian* or *Tutelar Angels* of thoſe ſeveral Countries. That there were ſuch tutelar Angels, not only over private Perſons, (ſee *Acts* xii. 15.) but likewiſe over Provinces and Kingdoms, was an Opinion generally received. The *four Spirits* mentioned *Zech.* vi. 5. ſeem to be the Guardian Angels of the four great Empires. Every Heathen Nation thought their Country under the peculiar Protection of ſome tutelar Deity; and they looked upon the God of the *Jews* to be no other than that Deity who preſided over that Nation. See 1 *Sam.* iv. 1 *Kings* xx. 23, 28. 2 *Kings* xviii. 33, 34, 35. *Iſa.* x. 10, 11. This Notion was very much countenanced by a Paſſage in *Deuteronomy*, xxxii. 8. where the *Septuagint* tranſlate the Text thus, *When the moſt High divided the Nations their Inheritance — he ſet the Bounds of the People according to the Number of the Angels of God; for the Lord's Portion is his People.* As if the Senſe were, That the Government of other Nations was committed to ſo many tutelar Angels; whereas *Iſrael* was under the immediate Care and Government of God himſelf. This Opinion ſuppoſes the preſiding Angels here mentioned to have been good Angels; from whence it follows, that the Occaſion of their Contention was becauſe neither Party was yet acquainted with the Divine Will, to which they were all ready to ſubmit.

But others ſuppoſe thoſe *Princes* or Angels, who oppoſed *Michael* and *Gabriel*, to be evil Spirits, ſuch as are deſcribed by St. *Paul* under the Names of *the Rulers of the Darkneſs of this World*, having their Reſidence in the lower Regions of *the Air*, Epheſ. ii. 2. vi. 12. Theſe evil Spirits are ſometimes repreſented as Part of the heavenly Hoſt, both in reſpect to their original Station, and becauſe theſe are the Inſtruments of Providence, and have a Command over the inferior World, as far as God thinks fit to permit. See 1 *Kings* xxii. 19, *&c.* *Job* i. 6, 12, *&c.* They are likewiſe repreſented as Accuſers of good Men before God, and as aggravating their Faults, in order to have them delivered over to them, as the Executioners of God's Judgments. See *Job* i. 11. ii. 5. *Zech.* iii. 1. *Rev.* xii. 10. If we follow this Opinion, the Conteſt here will be of the ſame Nature with that of the Angel and Satan, *Zech.* iii. 1. and with the Diſpute that *Michael* the *Archangel* had with the *Devil about the Body of Moſes*, mentioned by St. *Jude*, Ver. 9.

The Prince of the Kingdom of Perſia withſtood me one and twenty Days] The *Perſians*, upon the Solicitations of the *Jews* Enemies, had put a Stop to the Building of the Temple, all the Time of *Daniel*'s Humiliation: See Note on Ver. 2. And the Tutelar Genius of that Empire ſtill inſiſted, that they might be kept under thoſe Hardſhips, while the Angel *Gabriel* was doing them all the good Offices he could. In like Manner *Satan* is repreſented as eagerly oppoſing the Rebuilding of the Temple, and the Reſtoration of the *Jewiſh* Nation, *Zech.* iii. 1, 2.

How can the Servant of this my Lord talk with this my Lord?] How can thy Servant, a poor mortal Man, maintain a Diſcourſe with a Perſon of your Rank and Dignity? The Words may be tranſlated thus, *How can the Servant of this my Lord talk with that my Lord?* i. e. with the other Perſon that firſt appeared to me with ſo majeſtick a Preſence, at whoſe Sight I was perfectly confounded; Ver. 5—9. The Pronoun *Zeb*, when it is doubled, often ſignifies two diſtinct Perſons or Things: See *Exod.* xiv. 20. *Eccleſ.* vi. 3. vii. 14, 18. *Iſa.* vi. 3.

And when I am gone forth, lo the Prince of Grecia ſhall come] When I am gone forth from the Divine Preſence, the tutelar Angel of the *Grecian* Empire will appear in the Court of Heaven, and offer his Reaſons for tranſlating the Empire from the *Perſians* to the *Greeks*, that the *Jews* may enjoy the Benefits of their Dominion; as a Government that will be more favourable to them than the *Perſian* Emperors were. *Alexander* and ſome of his Succeſſors beſtowed many Favours upon the *Jews*, as *Joſephus* relates, *Antiq.* L. xi, xii.

CHAP. XI.

The Argument of the foregoing Chapter continued.

Ver. 1. ALSO I, in the firſt year of Darius the Mede, *even* I ſtood to confirm and to ſtrengthen him. 2 And now will I ſhew thee the truth, Behold, there ſhall ſtand up yet three kings in Perſia, and the fourth ſhall be far richer than *they* all: and by his ſtrength through his riches he ſhall ſtir up all againſt the realm of Grecia. 3 And a mighty king ſhall ſtand up, that ſhall rule with great dominion, and do according to his will. 4 And when he ſhall ſtand up, his kingdom ſhall be broken, and ſhall be divided toward the four winds of heaven; and not to his poſterity, nor according to his dominion which he ruled: for his kingdom ſhall be pluckt up, even for others beſides thoſe. 5 And the king of the ſouth ſhall be ſtrong, and *one* of his princes, and he ſhall be ſtrong above him, and have dominion: his dominion *ſhall be* a great dominion. 6 And in the end of years they ſhall join themſelves together; for the kings daughter of the ſouth ſhall come to the king of the north to make an agreement: but ſhe ſhall not retain the power of the arm, neither ſhall he ſtand, nor his arm; but ſhe ſhall be given up, and they that brought her, and he that begat her, and he that ſtrengthened her in *theſe* times. 7 But out of a branch of her roots ſhall *one* ſtand up in his eſtate, which ſhall come with an army, and ſhall enter into the fortreſs of the king of the north, and ſhall deal againſt them, and ſhall prevail: 8 And ſhall alſo carry captives into Egypt, their gods with their princes, *and* with their precious veſſels of ſilver and of gold, and he ſhall continue *more* years than the king of the north. 9 So the king of the ſouth ſhall come into *his* kingdom, and ſhall return into his own land. 10 But his ſons ſhall be ſtirred up, and ſhall aſſemble a multitude of great forces: and *one* ſhall certainly come and overflow, and paſs through: then ſhall he return, and be ſtirred up *even* to his fortreſs. 11 And the king of the ſouth ſhall be moved with choler, and ſhall come forth and fight with him, *even* with the king of the north: and he ſhall ſet forth a great multitude, but the multitude ſhall be given into his hand. 12 *And* when he hath taken away the multitude, his heart ſhall be lifted up, and he ſhall caſt down *many* ten thouſands; but he ſhall not be ſtrengthened by *it.* 13 For the king of the north ſhall return, and ſhall ſet forth a multitude greater than the former, and ſhall certainly come (after certain years) with a great army, and with much riches. 14 And in thoſe times there ſhall many ſtand up againſt the king of the ſouth: alſo the robbers of thy people ſhall exalt themſelves to eſtabliſh the viſion, but they ſhall fall. 15 So the king of the north ſhall come, and caſt up a mount, and take the moſt fenced cities: and the arms of the ſouth ſhall not withſtand, neither his choſen people, neither *ſhall there be any* ſtrength to withſtand. 16 But he that cometh againſt him, ſhall do according to his own will, and none ſhall ſtand before him: and he ſhall ſtand in the glorious land which by his hand ſhall be conſumed. 17 He ſhall alſo ſet his face

to enter with the ſtrength of his whole kingdom, and upright ones with him: thus ſhall he do, and he ſhall give him the daughter of women corrupting her: but ſhe ſhall not ſtand *on his ſide*, neither be for him. 18 After this ſhall he turn his face unto the iſles, and ſhall take many: but a prince for his own behalf ſhall cauſe the reproach offered by him to ceaſe; without his own reproach he ſhall cauſe *it* to turn upon him. 19 Then he ſhall turn his face towards the fort of his own land: but he ſhall ſtumble and fall, and not be found. 20 Then ſhall ſtand up in his eſtate a raiſer of taxes *in* the glory of the kingdom; but within few days he ſhall be deſtroyed, neither in anger, nor in battel. 21 And in his eſtate ſhall ſtand up a vile perſon, to whom they ſhall not give the honour of the kingdom: but he ſhall come in peaceably, and obtain the kingdom by flatteries. 22 And with the arms of a flood ſhall they be overflown from before him, and ſhall be broken; yea, alſo the prince of the covenant. 23 And after the league *made* with him, he ſhall work deceitfully; for he ſhall come up, and ſhall become ſtrong with a ſmall people. 24 He ſhall enter peaceably even upon the fatteſt places of the province, and he ſhall do *that* which his fathers have not done, nor his fathers fathers, he ſhall ſcatter among them the prey and ſpoil, and riches: *yea*, and he ſhall forecaſt his devices againſt the ſtrong holds, even for a time. 25 And he ſhall ſtir up his power and his courage againſt the king of the ſouth with a great army, and the king of the ſouth ſhall be ſtirred up to battel with a very great and mighty army; but he ſhall not ſtand: for they ſhall forecaſt devices againſt him. 26 Yea, they that feed of the portion of his meat, ſhall deſtroy him, and his army ſhall overflow: and many ſhall fall down ſlain. 27 And both theſe kings hearts *ſhall be* to do miſchief, and they ſhall ſpeak lies at one table; but it ſhall not proſper: for yet the end *ſhall be* at the time appointed. 28 Then ſhall he return into his land with great riches, and his heart ſhall be againſt the holy covenant: and he ſhall do *exploits*, and return to his own land. 29 At the time appointed he ſhall return, and come toward the ſouth, but it ſhall not be as the former, or as the latter. 30 For the ſhips of Chittim ſhall come againſt him: therefore he ſhall be grieved and return, and have indignation againſt the holy covenant: ſo ſhall he do, he ſhall even return, and have intelligence with them that forſake the holy covenant. 31 And arms ſhall ſtand on his part, and they ſhall pollute the ſanctuary of ſtrength, and ſhall take away the daily *ſacrifice*, and they ſhall place the abomination that maketh deſolate. 32 And ſuch as do wickedly againſt the covenant, ſhall he corrupt by flatteries: but the people that do know their God, ſhall be ſtrong, and do *exploits*. 33 And they that underſtand among the people, ſhall inſtruct many: yet they ſhall fall by the ſword, and by flame, by captivity and by ſpoil many days. 34 Now when they ſhall fall, they ſhall be holpen with a little help: but many ſhall cleave to them with flatteries. 35 And ſome of them of underſtanding ſhall fall, to try them, and to purge, and to make *them* white, even to the time of the end: becauſe *it is* yet for a time appointed. 36 And the king ſhall do according to his will, and he ſhall exalt himſelf, and magnify himſelf above every god, and ſhall ſpeak marvellous things againſt the God of gods, and ſhall proſper till the indignation be accompliſhed: for that that is determined ſhall be done. 37 Neither ſhall he regard the god of his fathers, nor the deſire of women, nor regard any god: for he ſhall magnify himſelf above all. 38 But in his eſtate ſhall he honour the god of forces: and a god whom his fathers knew not, ſhall he honour with gold, and ſilver, and with precious ſtones, and pleaſant things. 39 Thus ſhall he do in the moſt ſtrong holds with a ſtrange god, whom he ſhall acknowledge *and* increaſe with glory: and he ſhall cauſe them to rule over many, and ſhall divide the land for gain. 40 And at the time of the end ſhall the king of the ſouth puſh at him, and the king of the north ſhall come againſt him like a whirlwind, with chariots, and with horſemen, and with many ſhips, and he ſhall enter into the countries, and ſhall overflow and paſs over. 41 He ſhall enter alſo into the glorious land, and many *countries* ſhall be overthrown: but theſe ſhall eſcape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. 42 He ſhall ſtretch forth his hand alſo upon the countries, and the land of Egypt ſhall not eſcape. 43 But he ſhall have power over the treaſures of gold and of ſilver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *ſhall be* at his ſteps. 44 But tidings out of the eaſt, and out of the north ſhall trouble him: therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many. 45 And he ſhall plant the tabernacles of his palace between the ſeas in the glorious holy mountain: yet he ſhall come to his end, and none ſhall help him.

Alſo I in the firſt Year of Darius the Mede, even I, ſtood, to confirm and ſtrengthen him] This Verſe ſhould have been joined to the laſt Chapter: The Angel adds, that as he now joins with *Michael* in defending the Cauſe of the *Jewiſh* Nation; ſo at the Time of the Overthrow of the *Babyloniſh* Empire, he aſſiſted *Michael* in advancing *Darius* to the Succeſſion, which was the Occaſion of reſtoring the *Jewiſh* Captivity. The Word *Him* may relate either to *Michael* or *Darius*, and the Senſe, taking it either Way, is much the ſame.

There ſhall ſtand up yet three Kings in Perſia] After *Cyrus* ſhall ſucceed *Cambyſes*, *Smerdis*, and *Darius Hyſtaſpes*. So *Ezra* mentions two Kings, whom he calls *Ahaſuerus* and *Artaxerxes* (Names which were common to moſt of the *Perſian* Kings in the *Jewiſh* Hiſtory) who reigned between *Cyrus* and *Darius Hyſtaſpes*, Ezr. iv. 6, 7.

And the fourth ſhall be richer than they all] This plainly means *Xerxes*, who brought together an Army of above *four Millions*, according to *Herodotus*'s Account; of *eight Millions*, as others ſay, to over-run the whole Country of *Greece*. Theſe Wars, carried on by *Xerxes*'s Succeſſors, ended at laſt in the Conqueſt of the *Perſian* Monarchy by *Alexander the Great*. Upon this Account the Angel paſſes over the reſt of the *Perſian* Kings to relate the Succeſſes of *Alexander*; it being the chief Deſign of the former Part of this Viſion to foretel the Tranſlation of the Empire from the *Perſians* to the *Greeks*.

And a mighty King ſhall ſtand up, and do according to his Will] This denotes *Alexander the Great*, whoſe Succeſs was ſo uninterrupted, that no Body was able

to put a Stop to the Progreſs of his Victories: See Ch. viii. 5.

And not to his Poſterity] *Alexander* had a Brother *Aridæus*, and two Sons *Alexander* and *Hercules*; theſe were all cut off in a few Years after his Death, to make Way for his Generals, who divided his Empire among themſelves. As to what more relates to *Alexander* and his Succeſſors, conſult the Notes on Ch. viii.

And the King of the South ſhall be ſtrong] By *the King of the South*, in this and the following Verſes, is meant the King of *Egypt*; and by *the King of the North*, the King of *Syria*. Theſe two Kings came at length to have the principal Share of *Alexander*'s Dominions, and make the greateſt Figure among his Succeſſors. The Reaſon why they are only mentioned here, is, becauſe they only were concerned in the Affairs of the *Jews*; *Judea* bordering upon each of their Dominions, and ſometimes belonging to one, and ſometimes to the other of thoſe Princes. The King of the South here mentioned, denotes *Ptolemy* the firſt, the Son of *Lagus*, called by way of Diſtinction *Ptolemy Soter*. The Text ſaith of him, that he ſhould be *ſtrong*; for he had all *Egypt* and the adjacent Parts of *Libya*, under his Dominion, beſides *Paleſtine*, *Cælo-Syria*, and moſt of the Maritime Provinces of *Leſſer Aſia*.

And one of his Princes, and he ſhall be ſtrong above him, and have Dominion] Another of the Succeſſors of *Alexander*, *Seleucus Nicator*, the firſt King of the *North*, or of *Syria*; who by the Conqueſt of *Lyſimachus* King of *Thrace*, and *Demetrius* King of *Macedon*, obtained the Name of *Nicator*, i. e. *Conqueror*.

His Dominion ſhall be a great Dominion] He had under his Dominion all the Countries of the Eaſt, from Mount *Taurus* to the River *Indus*; and from thence Weſtward to the *Egean Sea*: Whereupon *Appianus* the Hiſtorian, reckons him among the moſt Potent of *Alexander*'s Succeſſors.

And in the End of Years, they ſhall join themſelves together] In Proceſs of Time the Succeſſors of theſe two Kings, *viz. Ptolemy Philadelphus*, the Son of the former *Ptolemy*, and *Antiochus Theus*, the Grandſon of *Seleucus Nicator*, ſhall enter into a League or Confederacy with each other.

For the King's Daughter of the South ſhall come to the King of the North to make an Agreement] This League ſhall be concluded by the Marriage of *Berenice*, Daughter to *Ptolemy Philadelphus*, with *Antiochus Theus* King of *Syria*, altho' he had another Wife *Laodice*, and two Children by her, *Seleucus Callinius*, and *Antiochus*.

But ſhe ſhall not retain the Power of the Arm] She ſhall not be able to keep her Power or Intereſt with *Antiochus*: For as ſoon as her Father *Ptolemy* was dead, *Antiochus* divorced her, and recalled his former Wife *Laodice* and her Children.

Neither ſhall he ſtand, nor his Arm] Nor ſhall *Antiochus* himſelf long ſurvive; for *Laodice* being jealous of his fickle Temper, procured him to be poiſoned, and concealed his Death till her Son *Seleucus* had ſecured the Succeſſion.

But ſhe ſhall be given up, and they that brought her] *Berenice*, after ſhe had ſhut herſelf up in the *Aſylum*, or Place of Sanctuary at *Daphne*, was betrayed into her Enemies Hands, and baſely murdered with all thoſe that attended her out of *Egypt*.

And he that ſtrengthened her in theſe Times] Her Father who ſhould have ſupported her with his Intereſt under theſe Difficulties, but died himſelf a little before.

All theſe Particulars, and what are mentioned in the following Notes, are fully related in the Hiſtorical Accounts of thoſe Times, as may be ſeen by thoſe who will conſult the Authors referred to by St. *Jerome*, in his Commentaries upon *Daniel*, and Dr. *Prideaux* in his *Script. Con.*

But out of a Branch of her Root ſhall ſtand up one in his Eſtate, and ſhall enter into the Fortreſs of the King of the North] One of the ſame Stock or Original with *Berenice*, viz. her Brother *Ptolemy Euergetes*, ſhall ſucceed his Father in the Government of *Egypt*, and ſhall revenge his Siſter's Quarrel, by invading the Frontiers or Territories (ſee Ver. 10.) of *Seleucus*, and prevail againſt him.

And he ſhall alſo carry Captives into Egypt their Gods, with their Princes, &c.] St. *Jerome* tells us out of Writers extant in his Time, that *Ptolemy* made himſelf Maſter of all *Syria* and *Cilicia*, and paſſing the *Euphrates*, conquered as far as *Babylon*; and carried back into *Egypt* vaſt Plunder from all the conquered Provinces, together with 2500 *Egyptian* Idols, which *Cambyſes* upon his conquering *Egypt*, had carried into *Perſia*. This Action of his ſo highly obliged the *Egyptians*, that they gave him the Title of *Euergetes*, or, the *Benefactor*.

And he ſhall continue more Years than the King of the North] *Ptolemy* out-lived *Seleucus* the Space of four Years.

But his Sons ſhall be ſtirred up, and aſſemble a Multitude of great Forces] The Son of *Seleucus*, *Seleucus Ceraunus*, and *Antiochus*, called afterwards the *Great*, ſhall aſſemble a mighty Army, in order to recover all that their Father had loſt.

And he ſhall certainly come, and overflow, and paſs over] *Antiochus* ſhall certainly over-run *Judea* and *Cælo-Syria*, with other Provinces belonging to the King of *Egypt*; taking the Advantage of *Ptolemy Euergetes*'s Death, and the Succeſſion of his Son *Ptolemy Philopator*, a weak and profligate Prince, under whoſe Reign he attempted the Recovery of *Syria*. We may obſerve the Text here ſpeaks only of a ſingle Perſon, *viz. Antiochus*, for his Brother *Seleucus* died in the Beginning of this Enterprize, having ſcarce reigned three Years. The Devaſtations of an Army are fitly compared to Inundations: See Ver. 22, 40. and Ch. ix. 6.

Then ſhall he return, and be ſtirred up even to his Fortreſs] Or, *He ſhall again be ſtirred up*, &c. At the Spring of the next Year he ſhall take the Field again, and encamp at *Raphia*, a Frontier Town upon the Borders of *Egypt*. See the Hiſtory of this Engagement in *Polyb. L.* v. P. 573. Edit. 8vo.

And the King of the South ſhall be moved with Choler, and ſhall come forth and fight with him, even with the King of the North] *Ptolemy Philopator*, the young King of *Egypt*, being enraged at the Attempts of *Antiochus*, ſhall come with a great Army to encounter him.

And he ſhall ſet forth a great Multitude] If we underſtand the Words of *Ptolemy*'s Army, that conſiſted of 70,000 Foot, 5000 Horſe, and 73 Elephants. *Antiochus*'s was little inferior to his, for he had 62,000 Foot, 6000 Horſe, and 62 Elephants.

But the Multitude ſhall be delivered into his Hand] The Army of *Antiochus* was diſcomfited by *Ptolemy*, 10,000 being ſlain, and 4000 taken Priſoners.

And he ſhall caſt down many ten Thouſands, but he ſhall not be ſtrengthened by it] Or, *Tho' he ſhall caſt down — he ſhall not be ſtrengthened by it.* He ſhall content himſelf with recovering the Provinces of *Cælo-Syria* and *Paleſtine*, and make no farther Advantages of this Victory; being willing to agree to a Peace, that he might ſecurely follow his Pleaſures.

For the King of the North ſhall return, and ſhall ſet forth a Multitude greater than the former, and ſhall certainly come (after certain Years) with a great Army, &c.] Fourteen Years after the ending of the former War, upon the Death of *Philopater*, and the ſucceeding of his Son *Ptolemy Epiphanes*, *Antiochus* the King of the North ſhall return into *Cælo-Syria* and *Paleſtine*, for the Recovery of thoſe Provinces, and ſhall bring with him a greater Army than he had in the former War, the ſame which he brought out of the Eaſt, in his late Return from thence.

After certain Years. The *Hebrew* reads, *At the End of Times, even Years*; which Expreſſion confirms the Interpretation given before of the Word *Times* in this Prophecy. See Note on Ch. iv. 6.

And in thoſe Times many ſhall ſtand up againſt the King of the South] *Antiochus* King of *Syria*, and *Ptolemy* King of *Macedon* entered into a League to divide

Do

Dominions of *Ptolemy Epiphanes* King of *Egypt*, being then an Infant of six Years of Age. *Agathoclea* his Father's Concubine, and her Brother *Agathocles*, who managed every Thing under *Ptolomy Philopator*, were framing Projects to keep the Regency in their own Hands during the Minority of this Prince. And *Scopas*, one of his Generals, some Time afterwards formed a Scheme of usurping the Government over *Egypt*.

Also the Robbers of the People shall exalt themselves to establish the Vision, but they shall fall] The Apostates from the *Jewish* Law shall exalt themselves under the Favour of the King of *Egypt* and his Ministers, to accomplish what is said in the Writings of the Prophets concerning the Persecutions that should befal God's People, and the Punishments that should at length overtake those that forsake the Truth. These Apostates accordingly did fall, and were cut off by *Antiochus*; for in the 9th Year of *Epiphanes*'s Reign, *Antiochus* made himself Master of *Jerusalem*, and cut off, or drove from thence all those *Jews* that were of *Ptolemy*'s Party, and bestowed particular Favours on those that persevered in the Observance of the Law. *Josephus* gives a Copy of *Antiochus*'s Decree in favour of their Temple, and the Service therein performed, and to secure it from being profaned.

So the King of the North shall come and take the most fenced Cities] *Antiochus* having vanquished the King of *Egypt*'s Army under *Scopas*, at *Paneas*, near the Fountain-head of the River *Jordan*, he besieged and took first *Sidon* and *Gaza*, then all the other Cities of that District, *viz. Abila*, *Samaria*, and *Gedara*; and afterwards became Master of the whole Country. The Word *Solleleth* translated *a Mount*, does likewise signify Battering Engines for the throwing Stones, and such like offensive Artillery. See 2 *Kings* xix. 32. *Jer.* xxii. 24. xxxiii. 4.

And he shall stand in the glorious Land, which by his Hand shall be consumed] He shall make himself Master of *Judea*; which shall be consumed by the ravaging and plundering of his Soldiers. *Jerusalem* itself receiving great Damages during the Siege of the Garrison which *Scopas* left there; as appears by *Antiochus*'s Decree for repairing the Ruins of the City, in *Josephus*.

And upright ones with him] Or rather, And he shall make *Agreements with him*; *Yesharim* here probably signifying the same as *Mesharim* does, Ver. 6. *i. e.* he shall make Proposals of concluding a Marriage between his own Daughter *Cleopatra* and King *Ptolemy*, to be consummated when they come of Age; which Offer was made by *Eucles* of *Rhodes* was accepted, and a Contract fully agreed between them.

Giving him the Daughter of Women, corrupting her] In making this Proposal of Marriage, his Intent was that she should betray her Husband to him, and by that Means become Master of *Egypt*; she is called *the Daughter of Women*, by Way of Excellence, either on Account of her Quality, or else because of her great Beauty.

But she shall not stand on his Side, neither be for him] When she was married to *Ptolemy*, she forsook the Interest of her Father, and embraced that of her Husband; and we find her joining with him in an Embassy to the Romans, to congratulate the Victory they had obtained over her own Father, as Dr. *Prideaux* observes out of Livy, L. 37.

And after this he shall turn his Face unto the Isles, and shall take many] *Antiochus* shall set out a great Fleet for reducing the *Lesser Asia*, which sailing along the Coasts of *Cilicia*, *Pamphilia*, *Lycia*, and *Caria*, took a great many of the Maritime Cities of those Provinces, and the Islands adjoining. All Countries lying upon the Sea-coasts are called Islands in the *Hebrew* Dialect, as hath been before observed.

But a Prince for his own Behalf shall cause the Reproach offered by him to cease; without his own Reproach he shall cause it to turn upon him] Or, *But a Prince shall cause to cease his* (i. e. Antiochus's) *Reproach against him: Moreover he shall cause his Reproach to return upon him.* The Particle *Bilti*, translated *without*, signifies likewise *moreover*. *Lucius Scipio*, the *Roman* Consul, made the Reproach, which *Antiochus* had offered to the *Romans* by that Invasion, to return upon his own Head, by overthrowing him in Battle at Mount *Sipylus*, and forcing him to quit all the Conquests he had made in the *Lesser Asia*. From this great Victory, whereby *Asia* was delivered out of the Hands of *Antiochus*, this *Scipio* had the Sir-name of *Asiaticus*. See the 37th Book of *Livy*'s History.

Then he shall turn his Face toward the Fort of his own Land, but he shall stumble and fall] After this great Defeat, *Antiochus* returned back to *Antioch*, the chief Seat and Fortress of his Kingdom. From whence going into the Eastern Provinces, to raise the Money he was by Agreement to pay the *Romans*, and attempting to rob the Temple of *Elymais*, for that Purpose, he was slain there, and never returned again into *Syria*.

Then shall stand up in his Estate, a Raiser of Taxes, in the Glory of his Kingdom] *Seleucus Philopater*, the Son of *Antiochus*, shall succeed him in the Kingdom of *Syria*; compare Ver. 7. His Father by the Treaty of Peace was obliged to pay a thousand Talents for twelve Years together to the *Romans*; and it was the main Business of his Son's Reign to raise this Money upon his Subjects. His Necessities put him upon offering to seize the Treasures which were laid up in the Temple at *Jerusalem*; for which Attempt his Treasurer *Heliodorus* was miraculously punished: See 2 *Macc.* iii. 4, *&c.*

But within few Days he shall be destroyed, neither in Anger, nor in Battle] Dr. *Prideaux* translates this Sentence, *Within few Years he shall be destroyed:* The Word *Yamim*, *Days*, often signifying *Years*; which Sense suits best with the Event here foretold. For *Seleucus* reigned but eleven Years, which may be properly called a *few*, in comparison of the thirty-seven Years of his Father's Reign; and he came to his End neither by War abroad, nor by a Sedition at home, but was poisoned by *Heliodorus* his Treasurer, who designed to usurp the Kingdom to himself, as *Appian* relates it.

And in his Estate shall stand up a vile Person] This is a Description of *Antiochus Epiphanes*, the great Persecutor of the *Jewish* Nation and Religion. He is called here a *vile Person*, not for any Want of any Wit or Parts, but for the Extravagance of his Life and Actions, which made many doubt whether he had more of the Fool or Mad-man in him; so instead of *Epiphanes the Illustrious*, they called him *Epimanes the Mad-man*.

To whom they shall not give the Honour of the Kingdom, but he shall come in peaceably, and obtain the Kingdom by Flatteries] The Right of Succession did belong to *Demetrius*, the Son of *Seleucus Philopator*, and Nephew to *Antiochus*; but he being sent an Hostage to *Rome* by his Father *Antiochus*, took Advantage of his Absence, and by courting *Eumenes* King of *Pergamus*, and *Attalus* his Brother, with flattering Speeches and great Promises of Friendship, and Assistance against the *Romans*, prevailed with them to stand by him against the Usurper *Heliodorus*, and so came peaceably into the Possession of the Kingdom.

Yea also the Prince of the Covenant] *Onias* the High-priest as several interpret it, whom they suppose to be meant by *the Prince of the Host*, Ch. viii. 11. where the Prophet speaks of the Persecution of the *Jews*, of which the same *Antiochus* was the Author. This *Antiochus* was deposed and banished by him, and afterwards murder'd by one of his Lieutenants, 2 *Macc.* iv. 10, 34. But the following Verse inclines me to think, says *Lowth*, that *Ptolemy Philometor* is meant here; for he it is with whom the League there mentioned is made; and he was the principal Person that opposed *Antiochus* chiefly in his Pretensions to *Cœlo-Syria* and *Palestine*; in whose Name a War was carried on against *Antiochus*, the Success of which is foretold in the following Verses.

And after the League made with him, he shall work deceitfully] This League was made between *Ptolemy Philometor* and *Antiochus* in the Life-time of *Cleopatra*, and *Palestine*, as belonging to the King of *Egypt* by virtue of the Marriage-Articles between *Ptolemy Epi-*

phanes,

phanes and *Cleopatra*, *Antiochus* without any regard to the League he had made with *Philometor* his Nephew, marched his Army towards the Frontiers of *Egypt*, and having obtained a Victory over the *Egyptian* Army, in a Battle fought between Mount *Casius* and *Pelusium*, he the next Year made himself Master of the greatest Part of *Egypt*, *Philometor* himself falling into his Hands; whom he pretended to take Care of as his Nephew, and to manage his Affairs as his Tutor and Guardian. But this belongs to the second Expedition mentioned Ver. 25.

And shall become strong with a small People] His Forces then were but small, as St. *Jerome* observes out of *Sutorius*, an Historian extant in his Time; at least in comparison with those that he brought with him in his second Expedition.

But he shall not stand, for they shall forecast Devices against him; yea, they that feed of the Portion of his Meat shall destroy him] The ill Success of *Philometor*'s Expedition was chiefly owing to the Male-Administration of *Lenæus*, *Eulæus*, and other Ministers and Officers employed under him, and to the Treachery of *Ptolomy Macron*, who forsook *Philometor*'s Interest, and went over to *Antiochus*.

And both these Kings Hearts shall be to do Mischief; and they shall speak Lies at one Table, but it shall not prosper] These two Kings shall meet at *Memphis*, and frequently eat at the same Table as Friends. *Antiochus* pretending to take Care of the Interests of his Nephew *Philometor*, especially after the *Alexandrians* had proclaimed his Brother *Euergetes* King; and *Philometor* seemingly confiding in his Uncle's Protection. But herein they designed to impose upon each other; *Antiochus*'s Design being to seize the Kingdom of *Egypt* to himself, and *Philometor*'s to disappoint those Designs of his, by coming to an Agreement with *Euergetes* and the *Alexandrians*. So this pretended Friendship broke out into open War, wherein *Antiochus* subdued all the Country as far as *Memphis*, and marched to *Alexandria* to besiege that City.

For yet the End shall be at the Time appointed] These Wars and Calamities are not yet come to an End, but shall be determined at the Time of God's Appointment.

And his Heart shall be against the Holy Covenant] While *Antiochus* was in *Egypt*, a false Report was spread over *Judea* that he was dead; whereupon *Jason* with his Party made himself Master of *Jerusalem*, in order to regain the Office of High-Priest, from which he had been turned out by the Fraud of his Brother *Menelaus*. Upon this, *Antiochus* supposing the whole Nation had revolted from him, marched with all Haste out of *Egypt* into *Judea* to quell this Rebellion; and taking *Jerusalem* by Force of Arms, he slew 40,000 of the Inhabitants in three Days Time, profaned the Temple, and took away all its Ornaments and Treasures; see 1 *Macc.* i. 20—28. 2 *Macc.* iv. 23, 24. v. 11—20.

At the Time appointed he shall return, and come toward the South, but it shall not be as the former, or as the latter] *Antiochus* shall make a *third* Expedition into *Egypt* in order to reduce *Alexandria*; but this Attempt shall not be attended with the same Success as the two former, for the Reason mentioned in the next Verse.

For Ships of Chittim shall come against him, therefore he shall be grieved and return] The Embassadors *Popilius Lænus* and his Companions coming in Ships from *Macedonia* and *Greece*, shall come to him, bringing peremptory Demands from the *Romans*, that he should desist from making War against *Egypt*, otherwise they would denounce War against him. This Message will make him, to his great Grief, return out of *Egypt*, and quit his Designs upon that Country. *The Isles of Chittim*, Jer. ii. 10. *Ezek.* xxvii. 6. signify the Coasts of the *Mediterranean Sea*, so as to comprehend both *Italy* and *Greece*.

And having Indignation against the Holy Covenant] Being enraged at this Disappointment, he shall vent his Fury against the *Jewish* Church and Nation; and send *Apollonius* with an Army of 72,000 Men to lay *Jerusalem* waste, and cause the Temple Worship to cease there; this happened two Years after the first taking of *Jerusalem* by *Antiochus*. Compare 1 *Macc.* i. 29—40. with 2 *Macc.* v. 24, 25, 26.

And they shall place the Abomination that maketh desolate] Idols are commonly called *Abominations* in Scripture; see Ch. ix. 27. In Agreement with that Usage of the Word, *The Abomination of Desolation* must signify the *Idol* which was placed upon the Altar of Burnt-offerings: See 1 *Macc.* i. 54, 59. As the Temple itself was dedicated by the Heathens to *Jupiter Olympius*, 2 Macc. vi. 2. so the Idol was probably the Image of *Jupiter*. This Idol is said to *make Desolate*, because it banished the true Worship of God, and his Worshippers from the Place. See 1 *Macc.* iv. 38.

And such as do wickedly against the Covenant, shall he corrupt by Flatteries] Such as *Jason* and *Menelaus*, who had bought the High-Priesthood of him, and became his Instruments in spoiling and prophaning the Temple, 2 *Macc.* iv. 13, 14. v. 15. and such other Apostates whom the King by fair Words and Promises brought over to comply with his Designs.

But many shall cleave to them with Flatteries] Not sincerely: Such were *Joseph* and *Azarias*, who engaged in the common Cause out of Ambition, and a Desire of Fame: 1 *Macc.* v. 56—62. Such were they who were found with Idols consecrated under their Cloaths, 2 *Macc.* xii. 40. Such was *Rhodocus*, who disclosed their Secrets to the Enemies, *ibid.* Ch. xiii. 21.

And the King shall do according to his Will] *Antiochus* was a Type and Forerunner of *Antichrist*; as hath been before observed. So the Angel makes a sudden Transition from the Type to the Antitype, or the Description of *Antichrist* himself; the Words of the following Verses being not at all applicable to *Antiochus*: And several Passages in the 12th Chapter shew that some Parts of this Prophecy belong to the *last Times*, or Ages of the World. We may observe such a sudden Transition in our Saviour's Discourse, *Matt.* xxiv. from a Prediction of the Destruction of *Jerusalem* to a Description of the general Judgment.

Neither shall he regard the God of his Fathers] *Antichrist* is described as the *seventh* Head of the Roman Empire, *Rev.* xvii. 11. and as the *sixth* revived, *ibid.* and Ch. xiii. 3, 14. But before he arrived at his Dominion, the Worship of the Heathen Gods, which had prevailed under the *sixth* Head, was destroyed by the *Christian* Emperors.

Nor the Desire of Women] Mr. *Mede* observes, that the Expression properly signifies *a Desire of Wives*; i. e. of a married State, which should be discountenanced by the King here described. In like Manner *forbidding to marry* is a Character of some Antichristian Teachers, 1 *Tim.* iv. 3. The Word *Desire* signifies that Affection which married Persons have for each other: See *Gen.* iii. 16. *Cant.* vii. 10. *Ezek.* xxiv. 16.

But in his Estate shall he honour the God of Forces] Mr. *Mede*'s Translation of this Verse seems most agreeable to the Origiual: Thus he interprets it: *But* (or for) *together with God in his Seat shall he honour Mauzzims*. This last Word, both the *Greek* and the *Vulgar Latin*, and several other Translations retain without interpreting it. The Word imports Protection, or a Protector, the Abstract being often used for the Concrete: See *Ps.* xxvii. 1. xxviii. 8. xxxi. 3, 5. The same Author supposes the Word here to denote Saints and Angels, in whom the Votaries of *the Church of Rome* place a great Trust and Confidence, and fly to their Protection in their Distress, and assign to some of them the Patronage of whole Countries, as is more largely expressed in the following Verse. To these, saith he, in Interpretation of the Text, shall the *King* here described give Honour and Worship in the Places dedicated to the Service of that God whom his Fathers knew not, as it follows.

Thus shall he do in the most strong Holds with a strange God] Acording to Mr. *Mede*, the Words should be thus translated: *And he shall make the strong Holds* (or rather Fortresses) *of the Mauzzims jointly with* (or to) *a*

ſtrange (or foreign) *God*; i. e. He ſhall conſecrate his Temples and religious Places jointly to the Honour of God and his Saints. Temples may fitly be called *ſtrong Holds*, or Places of Defence, as being in the Opinion of thoſe that pay their Devotions there, the Earneſt of that Protection which they expect in Anſwer to their Prayers. So the *Jewiſh* Temple is called *the Sanctuary of Strength*, Ver. 31. of this Chapter, the Word *Mauz* being uſed in both Places. Compare *Pſ.* xxvii. 5.

A *ſtrange God* in the *Old Teſtament*, uſually ſignifies a falſe God; but the Phraſe being here uſed in Oppoſition to the Gods who were worſhipped by the *Gentile* Anceſtors of the *Romans*, it may properly denote the true God, whom the *Athenians* called by the Name of the *ſtrange God*, Acts xvii. 23. For the entire Inſcription of that Altar St. *Paul* takes Notice of here, is ſuppoſed to be, *To the unknown and ſtrange God*; whom St. *Paul* tells them, *they ignorantly worſhipped*, as not knowing him to be the one Supreme God.

And he ſhall cauſe them to rule over many and ſhall divide the Land for Gain] Or, *diſtribute the Earth for a Reward*; i. e. he ſhall aſſign whole Provinces and Kingdoms to the Protection of ſeveral Saints and Angels, to whom they may have Recourſe as their Patrons; and ſhall give them ſuitable Titles and Honours, as a Reward of their Care and Protection.

Shall the King of the South puſh at him, and the King of the North ſhall come againſt him] They that underſtand this and the following Verſes of *Antiochus Epiphanes* and *Ptolemy Philometor*, ſuppoſe that the Angel recapitulates what he ſaid before, from Ver. 23. 'Tis certain theſe and the following Words can't be explained of any farther Wars between the King of *Egypt* and *Syria*; for *Antiochus* never made any farther Attempt upon *Egypt*, after the peremptory Demand of the *Roman* Ambaſſador, requiring him to deſiſt from that Enterprize, mentioned Ver. 30. Whereupon venting all his Indignation againſt the *Jews*, he afterwards took a Journey into *Perſia*, where he died, 1 *Macc.* vi. 1—6. 2 *Macc.* ix. 1—28.

These Difficulties attending the common Interpretation, Mr. *Mede*, by *the King of the South*, underſtands the *Saracens*, and by *the King of the North*, the *Turks*, who ſhould both at different Times afflict the Weſtern Parts of the World, where he ſuppoſes the Seat of *Antichriſt* to be; the former being denoted by the *Locuſts*, Rev. ix. 3. and the latter by the *Euphratean Horſemen*, deſcribed in the ſame Chapter, Ver. 15, 16, *&c.* as *two Woes* or *Plagues* ſent to chaſtize the corrupt Part of *Chriſtendom*, Ver. 12. The *Saracen* is called *the King of the South*, becauſe that People are Inhabitants of *Arabia Felix*, which lay Southward of *Paleſtine*, whereas the *Turks* were originally *Tartars* or *Scythians*.

He ſhall alſo enter into the glorious Land] The Land of *Judea*; ſee Ver. 16. and Ch. viii. 9. If we underſtand this of *Antiochus Epiphanes*, his Invaſion of *Judea* hath been deſcribed at large, Ver. 31, *&c.* If we expound it of the *Turk*, with Mr. *Mede*, he hath had Poſſeſſion of the *Holy Land* for ſeveral Ages.

But theſe ſhall eſcape out of his Hand, even Edom and Moab, and the chief of the Children of Ammon] *Grotius* expounds the Words to this Senſe; that *Antiochus* did not make War upon theſe People, becauſe they readily complied with his Commands, and joined with him againſt the *Jews*; for which Cauſe *Judas Maccabeus* made War upon them, 1 *Macc.* v. 3, 4. Mr. *Mede* underſtands the Words of *Arabia Petrea*, whoſe Inhabitants were never ſubdued by the *Turks*.

The next two Verſes Mr. *Mede* expounds of the final Conqueſt of *Egypt* by the *Turks*, *A. C.* 1517. after it had held out againſt them for a great while under the *Mamalukes*.

And the Libyans and Ethiopians ſhall be at his Steps] ſhall readily obey him and follow his Commands. St. *Jerome* obſerves upon the Place, that it is not recorded of *Antiochus Epiphanes*, that he ever marched ſo far as into theſe Countries, or had any Footing there. So Mr. *Mede* more probably expounds the Place of the *Turks*, who have extended their Dominion into theſe Parts of the World.

But Tidings out of thee, and out of the North ſhall trouble him] This Dr. *Prideaux* explains of *Antiochus* thus: That in the *Eaſt*, i. e. in *Perſia*, his Taxes were not duly paid, which engaged him to take a Journey into *Perſia*, to gather up the Arrears due to him there. And in the North, *Artaxias*, King of *Armenia*, had revolted from him. They that underſtand the Words of *later* Times, ſuppoſe them not yet fulfilled, and ſo not capable of a certain Interpretation.

And he ſhall plant the Tabernacles of his Palace between the Seas, in the glorious holy Mountain] If we apply the Words to *Antiochus*, the Senſe will be, that he ſhall place the Enſigns of his Sovereignty as a Conqueror at *Jeruſalem*; which was placed upon a mountainous Situation, between the *Mediterranean* and the Sea of *Sodom*, near the Middle of *Judea*, which had thoſe two Seas for its Boundaries. To *plant the Tabernacle of his Palace* or Pavilion at *Jeruſalem*, is an Expreſſion denoting an entire Conqueſt, and is applied to *Nebuchadnezzar* in that Senſe, *Jer.* xliii. 10. The *holy Mountain* oftentimes denotes the *Chriſtian* Church in the prophetical Writings. And if we apply this Text to *Antichriſt*, we may compare it with the Boaſts of that proud Prince, who is ſuppoſed to be the Figure of *Antichriſt*, Iſa xiv. 13. where he ſaith, *I will ſit in the Midſt of the Congregation, in the Sides of the North*: And we may explain both theſe Texts by thoſe Words of St. *Paul*, who deſcribes *Antichriſt as ſitting in the Temple of God*, 2 Theſſ. ii. 4. meaning the *Chriſtian Church*, as that Phraſe commonly ſignifies in St. *Paul*'s Writings.

Yet he ſhall come to his End, and none ſhall help him] He *ſhall be broken without Hand*, i. e. by a Judgment immediately enflicted by God, as it is ſaid of *Antiochus*, Ch. viii. 25. The like Judgment is denounced againſt *Antichriſt*, 2 Theſſ. ii. 8.

CHAP. XII.

The ſame Argument continued.

Ver. 1. AND at that time ſhall Michael ſtand up, the great prince which ſtandeth for the children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there was a nation, *even* to that ſame time: and at that time thy people ſhall be delivered, every one *that ſhall be* found written in the book. 2 And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame *and* everlaſting contempt. 3 And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever. 4 But thou, O Daniel, ſhut up the words, and ſeal the book *even* to the time of the end: many ſhall run to and fro, and knowledge ſhall be increaſed. 5 Then I Daniel looked, and behold, there ſtood other two, the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river. 6 And *one* ſaid to the man clothed in linen, which *was* upon the waters of the river, How long *ſhall it be* to the end of theſe wonders? 7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and ſware by him that liveth for ever, that it *ſhall be* for a time, times, and an half: and when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe *things* ſhall be finiſhed. 8 And I heard, but I underſtood not: then ſaid I, O my lord, what *ſhall be* the end of theſe *things?* 9 And he ſaid, Go thy way, Daniel:

for the words *are* closed up and sealed till the time of the end. 10 Many shall be purified and made white and tried: but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand. 11 And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days, 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13 But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days.

At that Time shall Michael stand up, that great Prince that standeth for the Children of thy People] See Ch. x. 13, 21. He, as the Protector of the *Jewish* Nation, *contended with the Devil about the Body of Moses*, as St. *Jude* informs us, Ver. 9. from some antient Writing or Tradition. He is probably that *Archangel* who shall make that awful Summons to the Day of Judgment, mentioned 1 *Thess.* iv. 16. and as several Angels will be employed in *gathering together God's Elect*, Matt. xxiv. 31. so we may collect from this Place of *Daniel*, that it will be his Province to assemble those of the *Jewish* Nation.

And there shall be a Time of Trouble, as there never was since there was a Nation] The Scriptures speak of the extraordinary Appearances of God's Kingdom, as ushered in by great Tribulations: See *Isa.* xxvi. 20, 21. *Jer.* xxx. 7. *Matt.* xxiv. 21. So the Saints are said to have *come out of great Tribulation*, Rev. vii. 14. This some learned Men suppose to relate to the *last Vial*, Rev. xv. 18.

And many of them that sleep in the Dust shall awake] A plain Description both of the Just and Unjust; the Belief of which St. *Paul* speaks of, as grounded upon the Writings of the Law and the Prophets, *Acts* xxiv. 15, 16. xxvi. 6, 7, 8. and there is no Text so full to that Purpose as this before us. The Word *many* is sometimes equivalent to *all*; see Ch. ix. 17.

Many shall run to and fro, and Knowledge shall be increased] Many shall be inquisitive after Truth, and keep Correspondence with others for their Information; and the gradual Completion of this and other Prophecies, shall direct observing Readers to form a Judgment concerning those Particulars which are yet to be fulfilled.

From hence we may learn the Reason of the Obscurity of several Prophecies in Scripture; and it may be observed, that generally those Prophecies are most obscure, the Time of whose Completion is farthest off. For the same Reason, in interpreting the Prophecies relating to the *latter Times* of the World, the Judgment of *latter* Writers is to be preferred before that of the *Antients*; because the Moderns living nearer the Times when the Events were to be fulfilled, had surer Marks to guide them in their Expositions. Bishop *Andrews* hath a remarkable Passage to this Purpose, in his *Tortura Torti*, P. 186. *Neque enim mirum*, &c. 'It is 'no wonder, that what I have said concerning *Rome*'s 'being the Seat of *Antichrist* described by St. *John*, is 'not clearly asserted in the Commentaries of the an-'tient Fathers upon the *Revelation*; that Book of Pro-'phecy was then sealed: And it is a certain Rule that 'every Prophecy is a Riddle before its Completion: 'So that tho' we grant those antient Worthies to have 'far exceeded us both in Gifts, and in Holiness; yet 'it is not to be wondred, if they had not such clear 'Apprehensions concerning this Matter, as we of 'latter Times have, by the Grace of God, attained, 'who see this Prophecy every Day fulfilled in our 'Sight.'

That it shall be for a Time, Times, and an half] Or, *the dividing of Time*, as it is expressed in the *Chaldee*, Ch. vii. 25. which contains in the literal Sense, *three Years and an half*; during which Time the publick Sacrifices and Worship were discontinued during the Persecution of *Antiochus*, the Figure of *Antichrist*. But this Line of Time is expresly applied to the *Antichristian Persecution*, Rev. xii. 14. and is further explained in that Chapter, Ver. 6. by *twelve hundred and sixty Days*; which is *three Years and an half*, reckoning *three hundred and sixty Days* to a Year. And if we suppose each *Day* to signify a *Year*, which is the prophetical Sense of the Word *Day*, this Period of Time denotes 1260 Years. See Ch. viii. 14. ix. 24.

And when he shall have accomplished to disperse the Power of the holy People, all these Things shall be finished] When the *Jews* Dispersion shall be ended, then the most remarkable Events contained in this Prophecy shall be fulfilled. The *Restoration* of the *Jewish* Nation is foretold by the Prophets as one of those signal Events to be brought to pass in the *latter Days*, or Times of the World. Mr. *Mede* makes this Text before us parallel with those Words of *Christ*, Luke xxi. 24. *Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles shall be fulfilled*, i. e. till the Times of the *fourth Monarchy* be expired.

And from the Time that the daily Sacrifice shall be taken away, and the Abomination that maketh desolate shall be set up] The same Expressions made use of to describe *Antiochus*'s Persecutions, Ch. xi. 31. are here applied to the Desolations made by *Antichrist*, of which the former was a Figure.

There shall be a thousand two hundred and ninety Days: Blessed is he that waiteth and cometh to the thousand two hundred and five and thirty Days] Here the Time allotted for the Persecutions of Antichrist, till the Church be entirely cleansed and purified, is enlarged from 1260 Days, denoted by *Time, Times, and a half*, Ver. 7. to 1290 Days, and then to 1335 Days. Mr. *Mede* wisely forbears giving an Interpretation of these Particulars, telling us, that Time would make them manifest. However, we may say in general that there may be a considerable Space of Time between the Fall of *Antichrist*, and the last Judgment which shall be inflicted upon him. Some learned Men who have compared the Prophecies of *Daniel* and the *Revelation* together, suppose the Interval of Time between the 1260 Days, and the 1335 Days, to be included within the Times of the *seventh Trumpet*, during which the *seven Plagues* will be *fulfilled*. See *Rev.* xi. 15, 18. and Ch. xv. 1, 7, 8.

For thou shalt rest, and stand in thy Lot at the End of the Days] The Prophet was now ninety Years of Age at least; so he could not expect to live much longer: And the Angel here tells him, that after his Life was ended, he should rest in Peace with the Souls of the Righteous; compare *Isa.* lvii. 2. *Rev.* xiv. 13. and at the Resurrection foretold, Ver. 2. of this Chapter, he should obtain a Share of that Happiness which is reserved for the faithful Servants of God, and shall be actually conferred at the Conclusion of the Times here specified, Ver. 12.

The Word *Lot* signifies a State and Condition of Life, *Jer.* xiii. 25. and is often used for an Inheritance, because the Land of *Canaan* was divided by Lot among the *Israelites*; as the promised Land was a Figure of the *Better* and Heavenly *Country*, which all the good Men among the *Jews* expected; so here it signifies the Heavenly Inheritance which belongs to *the Heirs of Salvation*.

AN EXPOSITION OF The Prophet *HOSEA.*

A general PREFACE to the *Minor* PROPHETS.

The Twelve Minor Prophets were always compriſed in one Book, called the Book of the Prophets, *by St.* Stephen, *Acts* vii. 42. *and* the Book of the twelve Prophets, *by St.* Cyprian, *Epiſt.* 59. *The Son of* Syrach *ſpeaks of them under one and the ſame Character,* Eccluſ. xlix. 12. Let the Bones of the twelve Prophets flouriſh out of their Place. *And both* Jewiſh *and* Chriſtian *Writers, particularly* Joſephus, L. 1. contr. Appion, *and St.* Jerome, Prolog. Galeat. *When they mention the Canonical Books of the* Old Teſtament *to be in Number* xxii. *(a Number equal to the Letters of the* Jewiſh *Alphabet) comprehend the twelve Minor Prophets under one Book.*

Theſe twelve Prophets are not placed exactly in the Order of Time when they lived, either in the Hebrew *or* Greek *Copies: For* Jonah, *who was the eldeſt of them, is placed the ſixth in Order both in the* Hebrew *and* Greek *Bibles; there being in other Reſpects ſome little Difference between them; the Series of them ſtanding thus in the* Greek: Hoſea, Amos, Micah, Joel, Obadiah, Jonas; *but no Variation as to the reſt.*

Hoſea, who is placed the firſt in Order, is as antient as any of them, except Jonah, *having propheſied before the Captivity of the* Ten Tribes, *to whom he chiefly directs his Prophecy, and threatens them with a ſudden Deſtruction for their great and crying Sins, which he, in all Probability, lived to ſee brought upon them.*

The ARGUMENT.

Hoſea, *according to the* Introduction *to his Book, prophecied in the Reigns of* Uzziah, Jotham, Ahaz, *and* Hezekiah, *Kings of* Judah, *and in the Days of* Jeroboam *the* IId. *King of* Iſrael; *and conſequently continued to be a Prophet, at leaſt ſeventy Years; unleſs we may ſuppoſe, (as ſome have done, ſee* Calmet's Dict. *under the Word* Hoſea) *that this is a ſpurious Title of ſome antient* Tranſcriber's, *and that the true Beginning of his Work is at the 7th Verſe,* The Beginning of the Word by Hoſea. *However this be, we may obſerve, that he ſpeaks poſitively of the Captivity of the* Ten Tribes, *and inveighs ſtrongly againſt their Diſorders; that he foretels that the Kingdom of* Judah *ſhould for ſome Time ſubſiſt after them, but that at length they too ſhould be carried away captive beyond the* Euphrates; *and, through the Whole, lays open the Sins, and declares the Judgments of God againſt a People, hardened, and irreclaimable.*

CHAP. I.

Under the Figure of a Wife living in Whoredom, and bearing illegitimate Children, is repreſented the great Idolatry of the Ten Tribes; for which God caſt them off. A Promiſe of uniting Iſrael *and* Judah *under one Head, the* Meſſias. *The Extinction of* Jehu's *Family foretold.*

Ver. 1. THE word of the Lord that came unto Hoſea, the ſon of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael. 2 The beginning of the word of the Lord by Hoſea: and the Lord ſaid to Hoſea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the Lord. 3 So he went and took Gomer the daughter of Diblaim, which conceived and bare him a ſon. 4 And the Lord ſaid unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael. 5 And it ſhall come to paſs at that day, that I will break the bow of Iſrael in the valley of Jezreel. 6 And ſhe conceived again, and bare a daughter, and *God* ſaid unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the houſe of Iſrael; but I will utterly take them away. 7 But I will have mercy upon the houſe of Judah, and will ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battel, by horſes, nor by horſe-men. 8 Now when ſhe had weaned Lo-ruhamah, ſhe conceived and bare a ſon. 9 Then

Then ſaid *God*, Call his name Lo-ammi: for ye *are* not my people, and I will not be your *God*. 10 Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbred; and it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not my people, *there* it ſhall be ſaid unto them, *Ye are* the ſons of the living God. 11 Then ſhall the children of Judah and the children of Iſrael be gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *ſhall be* the day of Jezreel.

Go take thee a Wife of Whoredoms, and Children of Whoredoms, &c.] This may be probably underſtood of a Wife, who after her Marriage ſhould prove falſe to her Marriage Vow: This would make the Caſe more exactly parallel with that of the *Iſraelites*, who had departed from the true God, and polluted themſelves with Idolatry, called often in Scripture by the Names of Whoredom and Fornication. Taking the Words in this Senſe, there will be no Inconvenience in ſuppoſing this Relation to be literally true, and not barely a Figure or Parallel, as ſome Commentators underſtand it; and particularly the *Chaldee Paraphraſt*, who thus expreſſes the Senſe: *Go utter a Prophecy againſt the rebellious City.*

And the Lord ſaid unto him, Call his Name Jezreel] The Word ſignifies either *the Arm of God*, or *the Seed of God*, and is taken in both thoſe Senſes in the following Verſes. It does not ſeem proper to make an illegitimate Child an Earneſt of ſuch Acts of God's Juſtice and Mercy, as are implied in either of thoſe Senſes; and therefore 'tis probable that *Jezreel* was the Prophet's legitimate Son.

For yet a little while, and I will avenge the Blood of Jezreel upon the Houſe of Jehu] The Blood of *Joram* the Son of *Ahab*, whom, with all the reſt of *Ahab*'s Family, *Jehu* ſlew in *Jezreel*: See 2 *Kings* x. 11. God made *Jehu* the Inſtrument of deſtroying the Houſe of *Ahab*, ib. Ver. 10, 30. but yet he was prompted to it by his own Ambition and Cruelty, without any Regard to God's Glory, whoſe Worſhip he forſook, and maintained that Idolatry which *Jeroboam* firſt ſet up.

I will break the Bow of Jezreel] This is commonly underſtood of that Invaſion of *Iſrael* which *Tiglath Pileſer* made, and is mentioned 2 *Kings* xv. 29. wherein he ſubdued a great Part of the Kingdom, and carried the Inhabitants away captive. The *Aſſyrian* Army having routed the *Iſraelites* in the Valley of *Jezreel*, a Place mentioned *Joſh.* xvii. 16. ix. 18. *Judg.* vi. 33. as being in the Border of *Iſſachar*. But the Expreſſion may mean no more than the Place where *God's Arm*, or Strength, will appear in ſubduing the *Iſraelites*; which is one Signification of the Word *Jezreel*. So *Joel* calls the Place where God will gather all Nations, *the* Valley of *Jehoſhaphat*; the Word ſignifying, *the Valley of God's Judgment*, Ch. iii. 2, 12.

But I will have Mercy on the Houſe of Judah, and will ſave them by the Lord their God] I will deliver the Kingdom of *Judah* out of the Hands of *Sennacherib*, not by any human Means, but by the Stroke of an Angel deſtroying his whole Army; 2 *Kings* ix. 35. Compare *Zech.* iv. 6. Interpreters obſerve, the Expreſſion may allude to the Salvation, to be accompliſhed by the *Meſſias*, who is God as well as Man; the LORD being ſpoken of as a diſtinct Perſon from the principal Author of the Salvation here promiſed. Compare xxxv. 4. xl. 9. To this Senſe the *Chaldee* paraphraſes it, *I will ſave them by the* Word *of the* LORD *their God*; a Title he elſewhere gives to the *Meſſias*. See the Biſhop of *Cov. and Litch. Def. of Chriſtianity.*

Yet the Number of the Children of Iſrael ſhall be as the Sand of the Sea, &c.] Tho' God caſts off the Ten Tribes, yet he will in due Time ſupply their Loſs by bringing great Numbers of *true Iſraelites* into the Church, not only of the *Jews*, but alſo of the *Gentiles*, and making them who before were *Strangers to the Covenants of Promiſe*, *Fellow-Heirs* with the *Jews*. See *Rom.* ix. 25, 29. 1 *Pet.* ii. 10.

Then ſhall the Children of Judah and the Children of Iſrael be gathered together, &c.] When the *Fulneſs of the Gentiles is come in*, this will be a Means of converting the *Jews*, and bringing them into the Church, *Rom.* ix. 25, 26.

And ſhall appoint themſelves one Head, and they ſhall come up out of the Land] Upon this will follow the Reſtoration of the *Jewiſh* Nation, when they ſhall return into their own Country, from the ſeveral Diſperſions where they were ſcattered, and become one Nation or Kingdom under the *Meſſias*. Compare *Ezek.* xxxvii. 21, 22. *Mic.* ii. 13. *Iſrael* and *Judah* are joined together where this general Reſtoration is foretold. See *Jer.* iii. 18.

For great ſhall be the Day of Jezreel] The Word *Jezreel* has been before explained. God will ſignally exert his Arm, and ſhew his Power in the Reſtoration of his antient People, and ſubduing their Enemies; and thereby a numerous Offſpring of the Seed of *Abraham* ſhall be added to the Church.

CHAP. II.

The Ten Tribes reproved for their Ingratitude to God their Benefactor, and giving Glory to Idols.

Ver. 1. SAY ye unto your brethren, Ammi, and to your ſiſters, Ruhamah. 2 Plead with your mother, plead: for ſhe *is* not my wife, neither *am* I her huſband: *let her* therefore put away her whoredoms out of her ſight, and her adulteries from between her breaſts; 3 Leſt I ſtrip her naked, and ſet her as in the day that ſhe was born, and make her as a wilderneſs, and ſet her like a dry land, and ſlay her with thirſt. 4 And I will not have mercy upon her children; for they *be* the children of whoredoms. 5 For their mother hath played the harlot: ſhe that conceived them hath done ſhamefully: for ſhe ſaid, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink. 6 Therefore behold, I will hedge up thy way with thorns, and make a wall, that ſhe ſhall not find her paths. 7 And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them; and ſhe ſhall ſeek them, but ſhall not find *them*: then ſhall ſhe ſay, I will go and return to my firſt huſband, for then *was it* better with me than now. 8 For ſhe did not know that I gave her corn, and wine, and oil, and multiplied her ſilver and gold, *which* they prepared for Baal. 9 Therefore will I return, and take away my corn in the time thereof, and my wine in the ſeaſon thereof, and will recover my wool and my flax *given* to cover her nakedneſs. 10 And now will I diſcover her lewdneſs in the ſight of her lovers, and none ſhall deliver her out of mine hand. 11 I will alſo cauſe all her mirth to ceaſe, her feaſt days, her new-moons, and her ſabbaths, and all her ſolemn feaſts. 12 And I will deſtroy her vines and her fig-trees, whereof ſhe hath ſaid, Theſe *are* my rewards that my lovers have given me: and I will make them a foreſt, and the beaſts of the field ſhall eat them. 13 And I will viſit upon her the days of Baalim, wherein ſhe burnt incenſe to them, and ſhe decked herſelf with her ear-rings and her jewels, and ſhe went after her lovers, and forgat me, ſaith the Lord

Lord. 14 Therefore behold, I will allure her and bring her into the wilderneſs, and ſpeak comfortably unto her. 15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope, and ſhe ſhall ſing there, as in the days of her youth, and as in the day when ſhe came up out of the land of Egypt. 16 And it ſhall be at that day, ſaith the Lord, *that* thou ſhalt call me Iſhi; and ſhalt call me no more Baali. 17 For I will take away the names of Baalim out of her mouth, and they ſhall no more be remembred by their name. 18 And in that day will I make a covenant for them with the beaſts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the ſword, and the battel out of the earth, and will make them to lie down ſafely. 19 And I will betroth thee unto me for ever, yea I will betroth thee unto me in righteouſneſs, and in judgment, and in loving kindneſs, and in mercies. 20 I will even betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord. 21 And it ſhall come to paſs in that day, I will hear, ſaith the Lord, I will hear the heavens, and they ſhall hear the earth, 22 And the earth ſhall hear the corn and the wine and the oil, and they ſhall hear Jezreel. 23 And I will ſow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will ſay to *them which were* not my people, Thou *art* my people; and they ſhall ſay, *Thou art* my God.

Say ye to your Brethren, Ammi, and to your Siſters, Ruhamah] Several Interpreters join this Verſe with the foregoing Chapter, to this Senſe: When the great Reſtoration of the *Jewiſh* Nation ſhall come to paſs, you may alter your Stile in ſpeaking to thoſe of your Brethren and Siſters, whom I had before diſowned, and you may call them my People, and ſuch as have obtained Mercy; ſee Ver. 23. This Interpretation gives the plaineſt and eaſieſt Senſe. However, other Expoſitors join this Verſe with the following Words, and tranſlate it thus, *Ye that are my People, and have obtained Mercy, ſpeak to your Brothers and Siſters, and plead with your Mother* — But this Senſe ſeems not ſo agreeable with the Context, which threatens the Ten Tribes with the Miſeries of their enſuing Captivity.

Plead with your Mother, plead; for ſhe is not my Wife, neither am I her Huſband] The Words are directed to thoſe pious Perſons that ſtill remained among the Ten Tribes, who are required to reprove and uſe their beſt Endeavours to reform that general Corruption which the Nation had contracted by its Idolatry; whereby they have broken the Covenant I had made with them, (frequently expreſſed in the Prophets by a Marriage-Contract: See *Jer.* iii. 1, 8. xxxi. 32.) and made a Separation or Divorce between them and me. See *Iſa.* l. 1.

For ſhe ſaid, I will go after my Lovers that gave me my Bread and my Water, &c.] By *Lovers* are meant, in the firſt Place, the Idols with which the *Iſraelites* committed ſpiritual Fornication: See *Jer.* iii. 1. and then the idolatrous Nations, whoſe Alliance the *Iſraelites* courted, and in order to it, practiſed their Idolatries: See Ver. 10. and *Ezek.* xvi. 37. The Word may be underſtood here in both Senſes: They aſcribed all the Plenty they enjoyed chiefly to the Favour of the falſe-gods which they worſhipped: See *Jer.* xliv. 17. and then they placed their Truſt and Confidence in the Confederacies they had made with the neighbouring Potentates, and thought the Peace and Plenty they poſſeſſed, was very much owing to their Protection and Alliance.

Then ſhe ſhall ſay, I will go and return to my firſt Huſband, for then it was better with me than now] Her Afflictions will bring her to a Senſe of her Duty, and the Happineſs ſhe enjoyed ſo long as ſhe cleaved ſtedfaſtly to God: See Ch. v. 15. and compare *Luke* xv. 18.

I will viſit upon her the Days of Baalim, &c.] I will puniſh her for all the Wickedneſs ſhe has committed from the Days of *Jeroboam*, who firſt ſet up the Worſhip of falſe Gods: See Ch. xiii. 1. The chief God of every Country was called by the Name of *Baal*: So *Baal-Peor* was the God of the *Moabites*: *Baal-zebub* was the God of *Ekron*, 2 Kings i. 2. *Baal-berith* the God of the *Phœnicians*, Judg. viii. 33. Thoſe ſeveral Deities are called in the Plural *Baalim*: See *Judg.* iii. 7.

Therefore behold I will allure her] Here is a plain Alteration of the Stile from Threatnings to Promiſes: So the firſt Word of this Verſe ſhould be tranſlated, *Nevertheleſs*. See *Iſa.* xxx. 18.

I will allure her, and bring her into the Wilderneſs, &c.] Or, *after I have brought her into the Wilderneſs*. The State of the *Jews* is elſewhere expreſſed by a Wilderneſs State. See *Ezek.* xx. 35. It probably means here the Diſperſions of the Ten Tribes, ever ſince their firſt Captivity by *Salmaneſer*, 2 Kings xvii. 6.

This Verſe, and the following Part of the Chapter, import a general Promiſe of the Reſtoration of the *Jewiſh* Nation; which is a Subject often treated of by the Prophets; particularly by *Ezekiel*, Ch. xxxiv, xxxvi, xxxvii.

And the Valley of Achor for a Door of Hope] As at the *Iſraelites* firſt Entrance into *Canaan*, their taking Poſſeſſion of the fruitful Valley of *Achor*, (ſee *Iſa.* lxv. 10.) gave them Encouragement to hope they ſhould become Owners of that whole Land flowing with Milk and Honey; the ſame auſpicious Tokens of the Divine Favour ſhould accompany them at their Return into their own Country.

Thou ſhalt call me Iſhi, and ſhall call me no more Baali] Whereas God had formerly renounced any Marriage-Relation with *Iſrael* by Reaſon of their Idolatry; (ſee Ver. 2.) He now declares himſelf reconciled to them again, ſee Ver. 20. and permits them to call him by the Name of *Iſhi*, i. e. *Huſband*; but not of *Baali*, i. e. *Lord*. The Word *Baali* often ſignifies an Huſband, and is particularly ſpoken of God, as he was by his Covenant-Relation an Huſband to his People: See *Iſa.* liv. 5. *Jer.* iii. 14. But becauſe the Word *Baal* had been ſo much prophaned by being given to Idols, he forbids it to be applied any more for himſelf. See the following Verſe.

I will hear the Heavens, and the Heavens ſhall hear the Earth, &c.] All Creatures ſhall anſwer the Wants and Deſires of my People: The Heavens ſhall anſwer the Wants of the Earth, in ſending down ſeaſonable Showers; and the Earth ſhall anſwer the Wants of Mankind in bringing forth Corn and Wine, and the Neceſſaries of Life; and the very Fruits of the Earth ſhall anſwer the Wiſhes of my People now returned into their own Land, by giving them due Nouriſhment.

And they ſhall hear Jezreel] This new State of the Church, increaſed by a numerous Acceſſion both of *Jews* and *Gentiles*, is fitly called *Jezreel*, the Word importing both THE SEED, *and the Arm of God*.

CHAP. III.

By the Figure of the Prophet's adulterous Wife returning Home, is ſignified, that Iſrael *ſhall, in the latter Days, be reſtored to their antient Dignity and Privileges.*

Ver. 1. THEN ſaid the Lord unto me, Go yet, love a woman (beloved of *her* friend, yet an adultereſs) according to the love of the Lord toward the children of Iſrael, who

look to other gods, and love flagons of wine. 2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half-homer of barley. 3 And I said unto her, Thou shalt abide for me many days, thou shalt not play the harlot, and thou shalt not be for *another* man, so *will* I also *be* for thee. 4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim. 5 Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness in the latter days.

Go yet love a Woman beloved of her Friend, yet an Adultéress] This is probably the same Woman mentioned, Ch. i. 3. who, upon her ill Life, was parted from her Husband; who yet had a Kindness for her still, and was willing to receive her upon Condition of her sincere Behaviour. The *Hebrew* Word *Reang*, *Friend*, is used for an *Husband*, Jer. iii. 20. *Cant.* v. 16.

According to the Love of the Lord toward the Children of Israel, who look to other Gods, and love Flagons of Wine] *Hosea*'s thus dealing with a Wife who had injured him, exactly resembles the Favour which God hath shewed towards the *Israelites*; who, notwithstanding all their Obligations to him, retain an incurable Propensity to Idolatry, often called by the Name of *spiritual Whoredom*.

The Words which our Translation renders *Flagons of Wine*, may be translated, *Cakes made of* (dried) *Grapes*. Such were the Grapes, probably, which the *Jews* offered to the *Queen of Heaven*, Jer. vii. 18. xliv. 19. So *Cant.* ii. 5. The Word *Ashish* may rather signify *Cakes*, or *Comfits*, than *Flagons*; as our Translation renders it. The Expression signifies in general those Entertainments which they were Partakers of in the Idol Temples, *Am.* ii. 8. 1 *Cor.* x. 7, 21.

So I bought her for me for fifteen Pieces of Silver, and for an Homer of Barley, &c.] The Expression alludes to the Custom antiently practised of Men's buying their Wives; and it implies, that the Prophet made a new Espousal or Contract with her, as God intended to betroth *Israel* a second Time, Ch. ii. 19. and the Meanness of the Price offered, shews of how little Value the *Israelites* were in God's Sight, since their Apostasy from the Worship of God to Idolatry: Compare *Zech.* xi. 13. An *Homer* was about ten Bushels. See *Ezek.* xlv. 11.

Thou shalt not be for another Man, so will I also be for thee] The Word *another* is not in the *Hebrew*; so the Sentence may be thus translated more agreeably to the Original: *Thou shalt not have an Husband, neither will I have thee* (to my Wife) *i. e.* Thou shalt continue for some Time in a State of Widowhood. The *Hebrew* Phrase *Lo Tehi Laish* properly signifies, *Thou shalt not have an Husband*; and so it is rendred by our Interpreters, *Ezek.* xliv. 25. and to the same Sense, without the Negative Particle, *Ruth* i. 12. and so it is used by St. *Paul*, Rom. vii. 3.

Afterward the Children of Israel shall return, and seek the Lord their God, and David their King] The *Messias* is often called *David* by the Prophets, as being the Person that was to spring from his Loins, and in whom all the Promises made to *David* were to be fulfilled. See *Isa.* lv. 3, 4. *Jer.* xxx. 9. *Ezek.* xxxiv. 23. xxxvii. 24. So the *Chaldee* Paraphrase expounds this and the parallel Texts. *David* was a Type of the *Messias*: See *Ps.* lxxxix. 20—36. who therefore is called by the Name of *David*: So *John Baptist* is called *Elias*, Mal. iv. 5. because he was to resemble him, and to succeed him in his Office of reproving the People, and exhorting them to Repentance. The Expression can't be literally understood here, *David* himself having been dead long before the uttering of this Prophecy.

And shall fear the Lord their God and his Goodness in the latter Days] The Goodness of God in making them Partakers of the Mercies of the Gospel, shall engage them to yield an entire Obedience to him: Compare *Jer.* xxxii. 9. And this shall come to pass in the latter Days or Times of the World. The *latter Days* are often spoken of the Times of the Gospel. See *Isa.* ii. 1. *Dan.* ii. 28. But the Phrase does sometimes denote the very last Days of the Gospel Age, near which Time probably the Conversion of the *Jews* will be brought to pass. See *Deut.* iv. 30. *Jer.* xxx. 24. *Ezek.* xxxviii. 8, 16.

CHAP. IV.

Judgments denounced against the Sins both of the People and Priests of the Ten Tribes; and Judah exhorted to take Warning therefrom.

Ver. 1. HEAR the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land. 2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. 3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea, the fishes of the sea also shall be taken away. 4 Yet let no man strive nor reprove another: for thy people *are* as they that strive with the priest. 5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. 6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. 7 As they were increased, so they sinned against me: *therefore* will I change their glory into shame. 8 They eat up the sin of my people, and they set their heart on their iniquity. 9 And there shall be like people, like priest: and I will punish them for their ways, and reward them their doings. 10 For they shall eat, and not have enough; they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord. 11 Whoredom, and wine, and new wine take away the heart. 12 My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God. 13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks, and poplars, and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery. 14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand, shall fall. 15 Though thou Israel play the harlot, *yet* let not Judah offend, and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth. 16 For Israel slideth back, as a backsliding heifer: now the Lord will feed them as

a lamb in a large place. 17 Ephraim *is* joined to idols: let him alone. 18 Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye. 19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

By swearing, and lying, and killing, and stealing] Stealing and Swearing, *i. e.* False-swearing, are elsewhere joined together, because in the *Jewish* Courts of Justice, Men that were suspected of Theft, were obliged to purge themselves by Oath: And they often ventured to forswear themselves rather than discover the Truth. See *Zech.* v. 4. *Prov.* xxix. xxx. 9.

Let no Man strive or reprove another; for my People are as they that strive with the Priest] The Prophet speaks of the *Israelites* as one that despaired of their Amendment, and thought it lost Labour to reprove them, they being of that refractory Temper, as not to hearken to Instruction, and even to quarrel with the Priests themselves, when they admonished them of their Duty. This seems to be a *Proverbial* Expression to denote a stubborn and incorrigible Temper; for it was a capital Offence by the Law, for any one to behave himself in a presumptuous Manner against the Injunction of the Priest. See *Deut.* xvii. 12.

I will kill thy Mother] The *Hebrew* reads, *I will cut off thy Mother*, i. e. the whole State or Kingdom of *Israel*. Compare Ch. ii. 2. ix. 7, 8.

They eat up the Sin of my People, and they set their Hearts on their Iniquity] These idolatrous Priests, mentioned Ver. 6. live upon the Sin-offerings of the People; and were so far from restraining them, that they take Delight in seeing them commit Iniquity, because the more they sin, the greater is the Number of the Sin-offerings, which are the Priests Portion.

And their Staff declares unto them] This, learned Men suppose to be the same Kind of Divination with that made by Arrows, which is described *Ezek.* xxi. 21.

For themselves are separated with Whores, and sacrifice with Harlots] The Word rendred *Harlot*, signifies such as prostituted themselves in an Idol-Temple, in honour of the Idol. Such lewd Practices were frequent in the *Gentile* Temples dedicated to *Venus*, and such-like impure Deities: See *Baruch* vi. 23. From hence the *Jews* learned those filthy Customs: See 1 *Kings* xiv. 23, 24. xv. 12. The LXX render the Word very properly τετελεσμένων, such as are *initiated* into the Service of the Idol by such lewd Rites.

And come not ye to Gilgal, neither go up to Bethaven] *Gilgal* was a remarkable Place for the renewing the Rite of Circumcision, *Josh.* v. 9. There the People afterward used to offer Sacrifice, 1 *Sam.* xv. 21. After *Jeroboam*'s setting up of Idolatry, it was noted for the Worship of false Gods, as appears by comparing this Text, with Ch. ix. 15. xii. 11. *Am.* iv. 4. v. 5. In those Places of *Amos*, as well as in this Verse, it is joined with *Bethel*, noted for the Worship of one of *Jeroboam*'s Calves; called here *Bethaven*, and Ch. x. 5. *Bethel* originally signifies *the House of God*; that Name was given to it by *Jacob*, because of God's appearing to him there, *Gen.* xxviii. 17. But when it became the Seat of Idolatry, it was called *Bethaven*, i. e. the House of Vanity.

For Israel slideth back as a backsliding Heifer] The Word translated *slideth back*, properly signifies being headstrong and untractable; it is a Metaphor from Oxen or Heifers that draw their Neck back, and will not put it under the Yoke: See *Jer.* vii. 24. The Expression alludes to the *Calves*, called *Heifers* by the *Septuagint*, which they worshipped.

Now will the Lord feed them as a Lamb in a large place] The Expression seems *Ironical*; as if the Prophet had said, they were like headstrong Cattle, that would not be managed by their Leaders or Drivers: So God will suffer them to be scattered as Sheep without a Shepherd, in the large Country of *Assyria*, whither they shall be led captive.

Their Drink is sour] The Phrase may be metaphorical, to express the Corruption of their Manners: Compare *Deut.* xxxii. 32. *Isa.* i. 22. Or else, if we join it in Sense with the remaining Part of the Verse, it imports their excessive Drinking, till their Liquor turn sour in their Stomachs; and so the whole Verse taxes them with three great Vices, Drunkenness, Whoredom, and Bribery.

The Wind has bound her up in her Wings] The Words threaten them with going into Captivity; for it is common with the Prophets to speak what is Future by the Preterperfect Tense. See *Isa.* xxi. 9. God's Anger is often expressed by a blustering or tempestuous Wind: See Ch. xiii. 15. *Jer.* iv. 11, 12. li. 1. This Wind is said here to carry them away out of their Country; and then they will have Reason to be ashamed of their idolatrous Sacrifices, which have brought forth severe Judgments upon them.

CHAP. V.

This Chapter, and the next to the fourth Verse, threaten Judgments both against Israel *and* Judah *for their manifold Sins, till they repent; upon which they may conceive Hopes of Pardon.*

Ver. 1. HEAR ye this, O priests, and hearken, ye house of Israel, and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor. 2 And the revolters are profound to make slaughter, though I *have been* a rebuker of them all. 3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled. 4 They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the Lord. 5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them. 6 They shall go with their flocks, and with their herds to seek the Lord: but they shall not find *him*, he hath withdrawn himself from them. 7 They have dealt treacherously against the Lord: for they have begotten strange children: now shall a month devour them with their portions. 8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Bethaven: after thee, O Benjamin. 9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. 10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water. 11 Ephraim *is* oppressed, *and* broken in judgment: because he willingly walked after the commandment. 12 Therefore *will* I *be* unto Ephraim as a moth: and to the house of Judah as rottenness. 13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. 14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I will tear and go away; I will take away, and none shall rescue *him*. 15 I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Hear

Hear this, O Prieſts] Or rather, *O Princes*, which Reading better agrees with the Houſe of the King that follows: The *Hebrew* Word is of both Significations. So *Gen.* xliii. 45. and *Exod.* ii. 16. where it is in the Text, Prieſt of *On* and *Midian*; but the Margin reads, the Prince of *On* and *Midian*. Compare Ch. vi. 9.

For Judgment is towards you, becauſe you have been a Snare in Miſpeh, and a Net ſpread upon Tabor] Ye have laid Snares for others to tread upon them and kill them; ſee Ver. 2. juſt as Hunters ſpread their Nets upon Mountains and Hills in order to catch their Prey. *Miſpeh* and *Tabor* were two noted Mountains, the former on the hither Side of *Jordan*, the other on the farther Side of it, the ſame with *Gilead*.

And the Revolters are profound to make Slaughter] The Ringleaders in Idolatry and other Wickedneſs, lay deep Deſigns to enſnare Mens Lives: Compare Ch. iv. 4. vi. 9.

For they have begotten ſtrange Children] *Strange Children* may either mean Children begotten of Heathen Women, whom they took to Marriage contrary to the Law, *Exod.* xxiii. 32. *Deut.* vii. 2. or it may ſignify ſuch Children as were bred up in the idolatrous Practices of their Fathers.

Now ſhall a Month devour them and their Portions] If we underſtand this Verſe of *Judah* (which Interpretation the foregoing and following Verſes favour) the Words may be expounded of the Invaſion made upon *Judah* by *Pekah* King of *Iſrael*; of which ſee 2 *Chron.* xxviii. 6. By *a Month's devouring them*, is meant a ſudden and ſpeedy Deſtruction. Compare *Zech.* xi. 8.

The Princes of Judah were like them that remove the Bound] They have violated the moſt ſacred Laws of God, upon which not only the Ordinances of his Worſhip, but likewiſe the Rights and Properties of Men depend; and are become guilty of the ſame Injuſtice and Confuſion with thoſe that remove the *antient* Bounds or *Land-marks*: See *Deut.* xiv. 14. Criticks obſerve, that *the Note of Similitude* is ſometimes in Senſe equivalent to a ſtrong Affirmation: So *Iſa.* xiii. 6. *It ſhall come as a Deſtruction from the Almighty*; i. e. it ſhall be an apparent Inſtance of the Divine Vengeance. *John* i. 14. *We beheld his Glory* as *of the only begotten Son of the Father*; i. e. ſuch as proved him to be the only begotten Son of the Father.

Becauſe he willingly walked after the Commandments] This is commonly explained of *Jeroboam*'s Command to his Subjects of forſaking the Worſhip of the true God; which they readily complied with. Of the ſame kind were the Statutes of *Omri*, which are mentioned *Mic.* vi. 16. But the LXX render it, *He walked after Vanity*, i. e. Idolatry; either reading *Shave* for *Tſave*; or elſe ſuppoſing the latter Word put for the former; as there are frequent Inſtances in the *Hebrew* Text, that Letters which are near the ſame Sound, are often changed for one another.

When Iſrael ſaw his Sickneſs, and Judah his Wound, then went Ephraim to the Aſſyrian, &c.] When the King of *Iſrael* ſaw himſelf too weak to contend with *Pul* King of *Aſſyria*, he ſent an Embaſſy to make him his Ally, and in order to it became his Tributary, that *his Hand might be with him to confirm his Kingdom to him*, 2 Kings xv. 15. which King is therefore called King *Jareb*, i. e. the King that ſhould plead for him, or defend his Cauſe againſt any that ſhould oppoſe him. So in like Manner ſhall *Ahaz* King of *Judah* implore the Aſſiſtance of *Tiglath-Pileſer* King of *Aſſyria*, againſt his Enemies, 2 *Kings* xvi. 7. 2 *Chron.* xxviii. 16, 17, 18.

Yet could he not heal you, or cure you of your Wound] Yet neither of theſe Alliances afforded any laſting Benefit, or Succour to thoſe that deſired their Help: *Menahem*'s Son being after a ſhort Reign killed by *Pekah*; and *Ahaz* being rather diſtreſſed than helped by *Tiglath-Pileſer*: 2 *Chron.* xxviii. 21.

I will go and return to my Place, till they acknowledge their Offence, and ſeek my Face] I will withdraw myſelf from them, ſee Ver. 6. till by a ſincere Humiliation they implore my Favour. The *Chaldee* Paraphraſe expreſſes the Senſe thus; *I will take away my Majeſtick Preſence, or* Shekinah, *from among them, and will return into Heaven.* *Ezekiel* deſcribes the Deſtruction of the Temple and Kingdom, by God's removing his Glory from the Sanctuary and the City, *Ezek.* x. 4. xi. 23.

CHAP. VI.

God complains of their Incorrigibleneſs, and threatens his Judgments as a juſt Conſequent of their Sins.

Ver. 1. COME and let us return unto the Lord: for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up. 2 After two days will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight. 3 Then ſhall we know, *if* we follow on to know the Lord: his going forth is prepared as the morning; and he ſhall come unto us as the rain; as the latter *and* former rain unto the earth. 4 O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for your goodneſs *is* as a morning cloud, and as the early dew it goeth away. 5 Therefore have I hewed *them* by the prophets: I have ſlain them by the words of my mouth, and thy judgments *are as* the light *that* goeth forth. 6 For I deſired mercy, and not ſacrifice; and the knowledge of God more than burnt-offerings. 7 But they like men have tranſgreſſed the covenant: there have they dealt treacherouſly againſt me. 8 Gilead *is* a city of them that work iniquity; *and is* polluted with blood. 9 And as troops of robbers wait for a man, *ſo* the company of prieſts murder in the way by conſent: for they commit lewdneſs. 10 I have ſeen an horrible thing in the houſe of Iſrael: there *is* the whoredom of Ephraim, Iſrael is defiled. 11 Alſo, O Judah, he hath ſet an harveſt for thee, when I returned the captivity of my people.

The three firſt Verſes of this Chapter ſhould have been joined to the laſt.

After two Days he will revive us, in the third Day he will raiſe us up; &c.] A Deliverance from ſuch Miſeries or Calamities, from whence Men deſpair of a Recovery, is often repreſented as reſtoring them to Life after Death: See *Pſ.* xxx. 3. lxxi. 20. lxxxvi. 13. Particularly the Reſtoration of the *Jewiſh* Nation is often deſcribed, as if it were a new Life from the Dead. See *Ezek.* xxxvii. 11. *Two or three* in Scripture denote a ſmall Number: See *Iſa.* xvii. 6. *Matt.* xviii. 20. Accordingly here it ſignifies a ſhort Space of Time: Compare *Luke* xiii. 32, 33. Dr. *Wells* thinks the Words primarily foretel *Hezekiah*'s Recovery from his dangerous Sickneſs on the *third* Day, 2 *Kings* xx. 13. But it is certain, taking the Expreſſion in its true and natural Senſe, it is a plain Prediction of *our Lord's Reſurrection*, and referred to by St. *Paul* as a Proof of it, 1 *Cor.* xv. 4. The Prophets when they predicted temporal Deliverances, were often carried out beyond themſelves, and their firſt Subject, if I may ſo expreſs it, to foretel the more ſignal Mercies relating to the Times of the Goſpel.

His going forth is prepared as the Morning, &c.] The Comforts of the Goſpel are here expreſſed by two Things, which are very proper to enliven and exhilarate our Spirits, a fair Morning, and a kindly Seaſon, wherein the Earth plentifully yields her Increaſe, by a due Intermixture of Rain and Sun-ſhine.

For I deſired Mercy, and not Sacrifice] That is, rather than Sacrifice; I am better pleaſed with true Goodneſs, than with the exacteſt Obſervance of the external Duties of Religion, unleſs they proceed from

a ſincere Principle of Obedience. See *Mic.* vi. 6, 7, 8. The *Jews* uſe to expreſs Compariſons by Negatives, or rejecting the Thing leſs worthy: So we are to underſtand that Expreſſion of the Prophet *Joel*, Ch. ii. 13. *Rend your Heart, and not your Garments*; and thoſe Words of *Chriſt*, John vi. 27. *Labour not for the Meat which periſheth, but for that which endureth to everlaſting Life*; i. e. for this rather than the former; and that Text of St. *Peter*, 1 Pet. iii. 3, 4. *Whoſe adorning let it not be the outward adorning of plaiting the Hair, or wearing Gold, but let it be the hidden Man of the Heart.*

Alſo, O Judah he hath ſet an Harveſt for thee, &c.] Or, *an Harveſt is appointed for thee*; the Active is uſed for the Impersonal: See *Iſa.* xliv. 18. *i. e.* thou haſt made thyſelf ripe for Deſtruction. Compare *Jer.* li. 33. *Joel* iii. 13. *Mic.* iv. 12. *Rev.* xiv. 15.

When I returned the Captivity of my People] The Senſe would be plainer, if the Words were rendered, *When I would have turned away the Captivity of my People*: When I would upon their Repentance have averted my Judgments, which will end in their Captivity. The *Hebrew* Language wants the Potential Mood, which is ſupplied by the Tenſes of the Indicative.

CHAP. VII.

The Prophet reproves the Sins of the Princes and great Men of Iſrael, *and denounces Judgments againſt the People in general for their Hypocriſy.*

Ver. 1. WHEN I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria: for they commit falſhood; and the thief cometh in, *and* the troop of robbers ſpoileth without. 2 And they conſider not in their hearts, *that* I remember all their wickedneſs: now their own doings have beſet them about, they are before my face. 3 They make the king glad with their wickedneſs, and the princes with their lies. 4 They *are* all adulterers, as an oven heated by the baker, *who* ceaſeth from raiſing after he hath kneaded the dough, until it be leavened. 5 In the day of our king, the princes have made *him* ſick with bottles of wine, he ſtretched out his hand with ſcorners. 6 For they have made ready their heart like an oven, whiles they lie in wait: their baker ſleepeth all the night, in the morning it burneth as a flaming fire. 7 They *are* all hot as an oven, and have devoured their judges; all their kings are fallen, *there is* none among them that calleth unto me. 8 Ephraim, he hath mixed himſelf among the people, Ephraim is a cake not turned. 9 Strangers have devoured his ſtrength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth not. 10 And the pride of Iſrael teſtifieth to his face, and they do not return to the Lord their God, nor ſeek him for all this. 11 Ephraim alſo is like a ſilly dove without heart; they call to Egypt, they go to Aſſyria. 12 When they ſhall go, I will ſpread my net upon them, I will bring them down as the fowls of the heaven, I will chaſtiſe them as their congregation hath heard. 13 Wo unto them, for they have fled from me: deſtruction unto them, because they have tranſgreſſed againſt me: though I have redeemed them, yet they have ſpoken lies againſt me. 14 And they have not cried unto me with their heart, when they howled upon their beds: they aſſemble themſelves for corn and wine, *and* they rebel againſt me. 15 Though I have bound, *and* ſtrengthened their arms, yet do they imagine miſchief againſt me. 16 They return, *but* not to the moſt High: they are like a deceitful bow: their princes ſhall fall by the ſword for the rage of their tongue: this *ſhall be* their deriſion in the land of Egypt.

When I would have healed Iſrael, then the Iniquity of Ephraim was diſcovered, and the Wickedneſs of Samaria] When God was juſt averting his Judgment from *Iſrael*, the People gave him new Provocations, eſpecially the Inhabitants of *Samaria*, the principal Seat of the Kingdom: See Ver. 5.

For they commit Falſhood, and the Thief cometh in, &c.] Both great and ſmall ſeize other Men's Properties by the ſecret Methods of Fraud, and the open Violence of Rapine and Oppreſſion. See Ch. v. 1. vi. 10.

They make the King glad with their Wickedneſs, &c.] They ſtudy to pleaſe their Kings and great Men by complying with the Idolatry they have ſet up. The LXX reads, *Kings*, in the Plural Number; meaning the Succeſſion of the Kings of *Iſrael* from *Jeroboam*.

And their Princes with Lies] Which they ſpeak to pleaſe and flatter them. But the Word *Lie* ſometimes ſignifies an *Idol*, and the Practice of Idolatry, as being ſet up in direct Oppoſition to the true God: Compare Ver. 13. and Ch. xi. 12. x. 13. *Heb.* ii. 18. *Rom.* i. 25. This Senſe agrees very well with the Scope and Deſign of the Place.

Who ceaſeth from raiſing, after he hath kneaded the Dough, &c.] When the Oven is ſufficiently heated, the Baker doth not raiſe any more Fire, but thinks what he has made, enough to keep the Oven hot, till the Dough be fit to put into it. Some render the latter Part of the Sentence thus: *Who ceaſeth from waking*, or *watching* (his Oven;) to the ſame Senſe with that of Ver. 6. *Their Baker ſleepeth all the Night.*

For they have made ready their Heart like an Oven, while they lie in wait, &c.] This Verſe purſues the Metaphor begun in Ver. 4. As the Baker when he has thoroughly heated his Oven, if he lays himſelf down to ſleep in the Night, finds all in a Flame in the Morning; ſo the great Men of the Land kindle evil Deſires in their Hearts, and at the firſt Opportunity their hidden Deſigns break out like a Flame into open Action.

They are all hot as an Oven, and have devoured their Judges; all their Kings are fallen] The Flame of Civil Diſcord is ſpread among the People in general: This hath been the Deſtruction both of the inferior Magiſtrates, and of their Kings too; an Anarchy continuing for eleven Years after the Death of *Jeroboam* the *Second*; and afterward his Son *Zachariah*, and his Succeſſors, *Shallum* and *Pekahiah*, being ſlain by Conſpiracies formed againſt them, 2 *Kings* xv. 10, 14, 25.

Ephraim is a Cake not turned] Baked only on one Side; *i. e.* ſerving God by halves, and halting between his Service and the Worſhip of Idols. The *Chaldee* Paraphraſt interprets it, *Before it is baked on both Sides, it is devoured by the greedy Enemies*; the Metaphor being taken from the Ravenouſneſs of an hungry Stomach: This Senſe agrees very well with what follows.

They aſſemble themſelves for Corn and Wine, and they rebel againſt me] When they aſſembled themſelves to deprecate a Famine, they ſtill retained their diſobedient Temper toward me.

This ſhall be their Deriſion in the Land of Egypt] Their Blaſphemies and their other Enormities, ſhall be a juſt Cauſe of their Reproach to them, when they are Exiles in *Egypt*, whither many of them fled, or carried away captive: See Ch. iii. 6. Compare Ch. viii. 13. and *Ezek.* xxxvi. 20.

CHAP. VIII.

God's Judgments are denounced both againſt Judah *and* Iſrael, *for their Idolatries and other Impieties.*

Ver. 1. SET the trumpet to thy mouth: *he ſhall come* as an eagle againſt the houſe of the Lord, becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my law. 2 Iſrael ſhall cry unto me, My God, we know thee. 3 Iſrael hath caſt off *the thing that is* good: the enemy ſhall purſue him. 4 They have ſet up kings, but not by me: they have made princes, and I knew *it* not: of their ſilver and their gold have they made them idols, that they may be cut off. 5 Thy calf, O Samaria, hath caſt *thee* off; mine anger is kindled againſt them: how long *will it be* ere they attain to innocency? 6 For from Iſrael *was* it alſo, the workman made it, therefore it *is* not God: but the calf of Samaria ſhall be broken in pieces. 7 For they have ſown the wind, and they ſhall reap the whirlwind: it hath no ſtalk: the bud ſhall yield no meal: if ſo be it yield, the ſtrangers ſhall ſwallow it up. 8 Iſrael is ſwallowed up: now ſhall they be among the Gentiles, as a veſſel wherein *is* no pleaſure. 9 For they are gone up to Aſſyria, a wild aſs alone by himſelf: Ephraim hath hired lovers. 10 Yea, though they have hired among the nations, now will I gather them, and they ſhall ſorrow a little for the burden of the king of princes. 11 Becauſe Ephraim hath made many altars to ſin, altars ſhall be unto him to ſin. 12 I have written to him the great things of my law, *but* they were counted as a ſtrange thing. 13 They ſacrifice fleſh *for* the ſacrifices of mine offerings, and eat *it*; *but* the Lord accepteth them not: now will he remember their iniquity, and viſit their ſins: they ſhall return to Egypt. 14 For Iſrael hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

Set a Trumpet to thy Mouth, he ſhall come as an Eagle againſt the Houſe of the Lord] Give Notice of the approaching Enemy. See Ch. v. 8. who is coming with all Speed and Fierceneſs, like a Bird of Prey, (ſee *Deut.* xxviii. 49.) againſt the City and Temple of *Jeruſalem*. By *the Houſe of the Lord*, may be meant God's Houſe in general, whom he formerly took a peculiar Care of, as his own Family: Compare Ch. ix. 15. This may probably denote *Sennacherib*'s Invaſion.

Iſrael ſhall cry unto me, My God, we have known thee] *Iſrael* is placed in the *Hebrew* the laſt Word in the Verſe: So Dr. *Wells* joins it to the next Verſe, and underſtands the Verſe, of *Judah*; who ſhall cry unto God, as their Protector in the Times of their Fears, when the Invaſion mentioned in the foregoing Verſe threatned them: See Ch. v. 15. If we underſtand the Words of *Iſrael*, according as ours and moſt other Tranſlators render them, the Senſe of them is, That the Ten Tribes ſtill acknowledged the true God to be their God, and pretended that they had not forſaken him, but worſhipped him at *Dan* and *Bethel*, tho' under ſenſible Repreſentations; as we ſee *Jehu* at firſt pretended a great Zeal for the LORD, at the ſame Time that he worſhipped the Golden Calves, 1 *Kings* x. 16, 29.

They have ſet up Kings, but not by me, &c.] *Shallum*, *Menahem*, and *Pekah*, uſurped the Kingdom by Murder and Treachery; 2 *Kings* xv. 13, 14, 15. not by any Declaration of my Will, as *Jeroboam* and *Jehu* had done, or conſulting me by any Prophet.

For they have ſowed the Wind, and ſhall reap the Whirlwind] A proverbial Expreſſion, to ſignify, that as Men's Works are, ſo muſt their Reward be; that they who *ſow Iniquity, ſhall reap Vanity*, Prov. xxii. 8. their Labour ſhall be fruitleſs, or turn to their Hurt and Damage; *Eccleſ.* v. 16. and Ch. x. of this Prophecy. All the Pains the Kings of *Iſrael* and their Subjects take to enrich themſelves, and ſtrengthen their Kingdom, being built upon the Foundation of Apoſtaſy and Idolatry, ſhall turn to no better Account than Countrymen expect from a blaſted Crop of Corn; and whatever Advantage they make, it ſhall at laſt be a Prey to Foreigners, to the Kings of *Syria* and *Aſſyria*. See 2 *Kings* xii. 3, 4. xv. 29. xvii. 6.

And they ſhall ſorrow a little for the Burden of the King of Princes] They ſhall feel the Burdens and Oppreſſions laid upon them by the King of *Aſſyria*, who ſtiles himſelf *King of Kings*, as having Kings and Princes his Tributaries. See *Iſa.* x. 8. The Word *Menat* ſignifies *in a little Time* here, as it does *Hag.* ii. 6.

CHAP. IX.

The Captivity of the Ten Tribes is foretold as a Judgment for their manifold Sin.

Ver. 1. REJOICE not, O Iſrael, for joy, as other people: for thou haſt gone a whoring from thy God, thou haſt loved a reward upon every corn-floor. 2 The floor and the wine-preſs ſhall not feed them, and the new wine ſhall fail in her. 3 They ſhall not dwell in the Lords land; but Ephraim ſhall return to Egypt, and they ſhall eat unclean *things* in Aſſyria. 4 They ſhall not offer wine-offerings to the Lord, neither ſhall they be pleaſing unto him: their ſacrifices *ſhall be* unto them as the bread of mourners: all that eat thereof ſhall be polluted: for their bread for their ſoul ſhall not come into the houſe of the Lord. 5 What will ye do in the ſolemn day, and in the day of the feaſt of the Lord? 6 For lo they are gone, becauſe of deſtruction: Egypt ſhall gather them up, Memphis ſhall bury them: the pleaſant *places* for their ſilver, nettles ſhall poſſeſs them: *thorns ſhall be* in their tabernacles. 7 The days of viſitation are come, the days of recompenſe are come Iſrael ſhall know *it:* the prophet *is a fool*, the ſpiritual man *is* mad, for the multitude of thine iniquity, and the great hatred. 8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a ſnare of a fowler in all his ways, *and* hatred in the houſe of his God. 9 They have deeply corrupted *themſelves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will viſit their ſins. 10 I found Iſrael like grapes in the wilderneſs: I ſaw your fathers as the firſt-ripe in the fig-tree at her firſt time: *but* they went to Baal-peor, and ſeparated themſelves unto that ſhame; and *their* abominations were according as they loved. 11 *As for* Ephraim, their glory ſhall fly away like a bird; from the birth, and from the womb, and from the conception. 12 Though they bring up their children, yet will I bereave them, *that there ſhall* not *be* a man *left:* yea, wo alſo to them when I depart from them. 13 Ephraim, as I ſaw Tyrus, *is* planted in a pleaſant place: but Ephraim ſhall bring forth his children to the murderer. 14 Give them, O Lord: what wilt thou give? gi

ive them a miſcarrying womb, and dry breaſts.
5 All their wickedneſs *is* in Gilgal: for there I
ated them: for the wickedneſs of their doings
will drive them out of mine houſe, I will love
hem no more: all their princes *are* revolters.
6 Ephraim is ſmitten, their root is dried up,
hey ſhall bear no fruit: yea, though they bring
orth, yet will I ſlay *even* the beloved *fruit* of
heir womb. 17 My God will caſt them away,
ecauſe they did not hearken unto him: and
hey ſhall be wanderers among the nations.

Rejoice not, O Iſrael, for Joy, like other People] The Joy here mentioned may properly mean thoſe Rejoicings which were commonly made among the People at the End of Harveſt, when the *Gentiles* offered Sacrifices of Thankſgiving for the Plenty they enjoyed. The Prophet tells the *Iſraelites*, they had more highly offended by their Apoſtaſy, than the *Gentiles* did by their Ignorance: Compare *Ezek.* xvi. 47, 48.

For thou haſt gone a whoring from thy God; thou haſt loved a Reward from every Creature] Thou haſt broken the Covenant God made with thee, by ſerving other Gods; and haſt offered the Firſt-fruits, or Tithes of Increaſe, to Idols, as an Acknowledgment that the Plenty thou enjoyeſt was their Gift. See Ch. ii. 12. *Jer.* xliv. 17.

They ſhall not offer Wine-offerings to the Lord, &c.] A more particular Explanation of that Threatning denounced, Ch. iii. 4. that they ſhould be *without a Sacrifice*: They ſhould have no Opportunity in their Captivity to offer Meat-offerings, or Drink-offerings, to God, as they did upon the high Places, or in their Idolatrous Temples: See *Am.* iv. 4, 5. and ſometimes, perhaps, in the Temple at *Jeruſalem*; ſee Ver. 15. They themſelves ſhall be in the Condition of Mourners for the Dead, and by that Means be unqualified to offer any Thing to God; nor will their Offerings be acceptable. See *Deut.* xxvi. 14.

For their Bread for their Souls ſhall not come into the Houſe of the Lord] The Offerings they make for the Expiation of Souls (ſee *Levit.* xvii. 11.) ſhall not be fit to be brought into the Houſe of the Lord; and the Temple itſelf ſhall be left deſolate.

The Prophet is a Fool, the ſpiritual Man is mad] The falſe Prophets (ſee Ver. 8.) that pretend to ſpeak by the Spirit of God, and foretel nothing but Peace, ſhall be convinced of their Folly and Madneſs, when they ſee Things fall out otherwiſe than they had foretold. See *Jer.* vi. 14. xxxiii. 16, 17. *Ezek.* xiii. 10. *Mic.* ii. 11. *Zeph.* iii. 4.

I found Iſrael as Grapes in the Wilderneſs, &c.] After I had miraculouſly redeemed *Iſrael* out of *Egypt*, and brought them into the Wilderneſs, their Obedience was as grateful to me as early Grapes, or the firſt-ripe Figs, are to a thirſty Traveller: Compare *Iſa.* xxviii. 4. *Mic.* vii. 1. This relates to their firſt entering into Covenant with God, and their Promiſes of ready Obedience: See *Exod.* xix. 8. xxiv. 3. *Deut.* 27, 28, 29. and compare Ch. ii. 15. xi. 1. of this Prophecy.

All their Wickedneſs is in Gilgal; there I hated them] Or, *therefore I hated them*; ſo the Particle *sham* ſometimes ſignifies.

CHAP. X.

The Prophet continues to threaten Deſtruction to the Ten Tribes and their Idols; but exhorts them to Repentance and Reformation.

Ver. 1. ISrael *is* an empty vine, he bringeth forth fruit unto himſelf: according to the multitude of his fruit, he hath encreaſed the altars; according to the goodneſs of his land, they have made goodly images. 2 Their heart is divided: now ſhall they be found faulty: he ſhall break down their altars: he ſhall ſpoil their images. 3 For now they ſhall ſay, We have no king, becauſe we feared not the Lord; what then ſhould a king do to us? 4 They have ſpoken words, ſwearing falſly in making a covenant: thus judgment ſpringeth up as hemlock in the furrows of the field. 5 The inhabitants of Samaria ſhall fear, becauſe of the calves of Bethaven: for the people thereof ſhall mourn over it, and the prieſts thereof *that* rejoiced on it, for the glory thereof, becauſe it is departed from it. 6 It ſhall be alſo carried unto Aſſyria *for* a preſent to king Jareb: Ephraim ſhall receive ſhame, and Iſrael ſhall be aſhamed of his own counſel. 7 *As for* Samaria, her king is cut off as the foam upon the water. 8 The high places alſo of Aven, the ſin of Iſrael ſhall be deſtroyed: the thorn and the thiſtle ſhall come up on their altars; and they ſhall ſay to the mountains, cover us; and to the hills, Fall on us. 9 O Iſrael, thou haſt ſinned from the days of Gibeah: there they ſtood: the battel in Gibeah againſt the children of iniquity did not overtake them. 10 *It is* in my deſire that I ſhould chaſtiſe them: and the people ſhall be gathered againſt them, when they ſhall bind themſelves in their two furrows. 11 And Ephraim *is as* an heifer, *that is* taught, *and* loveth to tread out *the corn*, but I paſſed over upon her fair neck: I will make Ephraim to ride: Judah ſhall plow, *and* Jacob ſhall break his clods. 12 Sow to yourſelves in righteouſneſs, reap in mercy: break up your fallow ground: for *it is* time to ſeek the Lord, till he come and rain righteouſneſs upon you. 13 Ye have plowed wickedneſs, ye have reaped iniquity, ye have eaten the fruit of lies: becauſe thou didſt truſt in thy way, in the multitude of thy mighty men. 14 Therefore ſhall a tumult ariſe among thy people, and all thy fortreſſes ſhall be ſpoiled, as Shalman ſpoiled Beth-arbel in the day of battel: the mother was daſhed in pieces upon *her* children. 15 So ſhall Beth-el do unto you, becauſe of your great wickedneſs: in a morning ſhall the king of Iſrael utterly be cut off.

Iſrael is an empty Vine, he bringeth forth Fruit unto himſelf] The *Hebrew* Word *Bokek* is capable of two contrary Significations; it may either ſignify *empty*, or *emptying*, (i. e. caſting) caſting the Fruit it giveth, the Senſe which our Tranſlators follow; or elſe it may ſignify *nouriſhing*; in which Senſe the LXX and *vulgar Latin* underſtand it, and which Dr. *Pocock* confirms from the Uſe of the Word in *Arabick*: And then the Words will import, that tho' *Iſrael*, like a flouriſhing Vine, abounded with Plenty of all Things, yet he brought forth no Fruit unto God, but abuſed his Bleſſings to the Encouragement of Sin and Idolatry; as it follows in the next Words.

We have no King, becauſe we feared not the Lord] This Verſe relates to the Time of Anarchy or an *Interregnum*, which continued for eight or nine Years, between the Murder of *Pekah* and the Settlement of *Hoſhea* in the Throne. Compare Ver. 7, and 15. and ſee Archbiſhop *Uſher*'s *Annals*, *ad A. M.* 3265, and 3274.

Thus Judgment ſpringeth up like Hemlock in the Furrows of the Field] Injuſtice being publickly countenanced, encourages the ſame Practices in private Men's Dealings: Thus inſtead of Juſtice and Fair-dealing, Injuſtice increaſes every where, as bitter and poiſonous Weeds grow up in a Field, where there is no Care taken to deſtroy them: Compare *Am.* v. 7. vi. 11.

The

The Word *Roſh* is ſometimes tranſlated Gall, and in other Places *Hemlock*; and ſignifies ſome bitter poiſonous Herb, expreſſed by a *Root of Bitterneſs*, Heb. xii. 15.

The Inhabitants of Samaria ſhall fear becauſe of the Calves of Bethaven] *Samaria* here ſignifies the Kingdom of *Iſrael*, of which *Samaria* was the Capital City; ſee Ch. viii. 5, 6. The Inhabitants of that Kingdom ſhall be ſeized with Fear and Confuſion, when the Calf of *Bethel* (ſee Ch. iv. 15.) ſhall be carried away as a Preſent to *Shalmaneſer*, ſee Ver. 6. when he made the King and Kingdom of *Iſrael* Tributary; 2 *Kings* xvii. 3. The *Jewiſh* Writers have a Tradition, that the Golden Calf at *Dan* was taken away by *Tiglath-Pileſer*, when he ſubdued *Galilee*, 2 *Kings* xv. 29. and the other at *Bethel* by Order of *Shalmaneſer*. The Plural Number of the Word *Calves*, is an Enallage for the Singular; for the ſame Idol in this Verſe is ſpoken of in the Singular Number. Compare Ch. xiii. 2.

For the People thereof ſhall mourn over it, and the Prieſts thereof that rejoiced over it, &c.] Dr. *Pocock* obſerves, that the Word *yagilu*, tranſlated *rejoiced*, is alſo uſed in a contrary Signification, as ſeveral *Hebrew* Words are, for *mourning* or being ſorrowful; in which Senſe it is probably uſed, *John* iii. 32. *Pſ.* ii. 11. and then the Sentence here may be tranſlated Word for Word, *and the Prieſts thereof ſhall ſorrow over it*.

It ſhall be carried to Aſſyria, for a Preſent to King Jareb] King *Jareb* is a King that can plead their Cauſe, and take them into his Protection, as the Phraſe is explained, Ch. v. 13. there it probably means *Tiglath-Pileſer* King of *Aſſyria*, unto whom *Menahem* betook himſelf for Safety; and here it ſeems to denote *Shalmaneſer*, who took the *Iſraelites* into his Protection by making them Tributaries: See Note on Ver. 5.

As Shalman ſpoiled Beth-arbel in the Day of Battle] The Prophet compares the Deſtruction of *Samaria* to another terrible Deſolation, which the ſame *Shalmaneſer*, called here *Shalman*, made at *Beth-arbel*, a Place in *Armenia* (famous afterward for the Defeat of *Darius*, the laſt King of *Perſia*, by *Alexander*) where all the Inhabitants were put to the Sword, without any Diſtinction of either Age or Sex. Compare Ch. xiii. 16.

In a Morning ſhall the King of Iſrael be cut off] Suddenly ſhall *Hoſea* be deprived of his Kingdom, and an End put to the whole State and Government of *Iſrael*. The Expreſſion in the *Hebrew* denotes the *firſt appearing in the Morning*, to ſignify that it ſhall be done early and without Delay. So we read *Pſ.* xlvi. 3. *God ſhall help her, and that right early*; where the *Hebrew* reads, *As the appearing of the Morning*: And again *Pſ.* xc. 14. cxliii. 8. The ſame Thing is elſewhere expreſſed by *riſing early*, Jer. vii. 13. xxxv. 15. The Expreſſion here may allude to the Deſtruction of *Pharaoh* and his Army when *the Morning appeared*, Exod. xiv. 27.

CHAP. XI.

A Continuation of the Threatnings againſt Iſrael, *but yet with Promiſes of ſhewing them Mercy.*

Ver. 1. WHEN Iſrael *was* a child, then I loved him, and called my ſon out of Egypt. 2 *As* they called them, ſo they went from them: they ſacrificed unto Baalim, and burnt incenſe to graven images. 3 I taught Ephraim alſo to go, taking them by their arms, but they knew not that I healed them. 4 I drew them with cords of a man, with bands of love, and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. 5 He ſhall not return into the land of Egypt, but the Aſſyrian ſhall be his king, becauſe they refuſed to return. 6 And the ſword ſhall abide on his cities, and ſhall conſume his branches, and devour *them*, becauſe of their own counſels. 7 And my people are bent to back-ſliding from me: though they called them to the moſt High none at all would exalt *him*. 8 How ſhall give thee up, Ephraim? *How* ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah *how* ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together. 9 I will not execute the fierceneſs of mine anger, I will not return to deſtroy Ephraim; for I *am* God, and not man, the holy One in the midſt of thee, and I will not enter into the city. 10 They ſhall walk after the Lord: he ſhall roar like a lion: when he ſhall roar, then the children ſhall tremble from the weſt. 11 They ſhall tremble as a bird out of Egypt, and as a dove out of the land of Aſſyria and I will place them in their houſes, ſaith the Lord. 12 Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit: but Judah yet ruleth with God, and is faithful with the ſaints.

When Iſrael was a Child, then I loved him] When this People was in the State of Childhood; *i. e.* in the Patriarchal Times, and during their Continuance under the *Egyptian* Bondage, from whence I delivered them.

And called my Son out of Egypt] *Iſrael* is called *God's Son*, and his *Firſt-born*, Exod. iv. 22, 23. and therein was an eminent Figure of the *Meſſias*, in whom all *God's Promiſes are fulfilled*. This Prophecy is applied by St. *Matthew*, Ch. ii. 15. to our LORD's Return out of *Egypt*, after his Flight thither in his Infancy: And the literal Senſe of the Words does more properly belong to him than to *Iſrael*; which is obſervable in many other Prophecies, which can but improperly be applied to thoſe of whom they were at firſt ſpoken, and taking them in their true and genuine Senſe, are only fulfilled in *Chriſt*. So particularly *Pſ.* xxii. 18, 22.

Though they called them to the moſt High, none at all would exalt him] This may relate to the ſeveral Calls God gave them by his Prophets; ſee Ver. 2. Dr. *Whi* underſtands it of the Invitation *Hezekiah* made to the People of *Iſrael* to join with him in celebrating the Paſſover, which ſome of the Ten Tribes accordingly accepted of, but others refuſed, 2 *Chron.* xxx. 1—11.

They ſhall walk after the Lord; he ſhall roar like a Lion] They ſhall follow God's Call, and comply with his Commands, when he ſhall convert them by an efficacious Call of his Providence, or powerful Preaching of the Goſpel. God's Voice is elſewhere compared to the Roaring of a Lion, becauſe of the Terror which accompanies it. See *Joel* iii. 16. *Am.* i. 8. *Rev.* x. 3.

When he ſhall roar, then the Children ſhall tremble from the Weſt] The Word *tremble* denotes the Motion which a Bird makes with her Wings when ſhe flies; ſee the following Verſe. So the Senſe is, That at this efficacious Call of God, his Children, the Remnant of *Iſrael*, who ſhall be accounted his Children and Heirs of the Promiſes made to the Fathers (ſee Ch. i. 10.) ſhall come in haſte from the ſeveral Places of their Diſperſion, and particularly from the Weſtern Parts of the World, ſee *Zech.* viii. 7. called *the Sea* in the Original, and expreſſed in *Iſaiah*, by the *Iſlands of the Sea*: See *Iſa.* xi. 11. and xxiv. 14.

Ephraim compaſſeth me about with Lies, &c.] In ſeveral Tranſlations this Verſe begins the 12th Chapter as of right it ought to do: For the Reproof which God gives here of *Iſrael*, belongeth to the Subject of the following Chapter; and ſets forth the Ten Tribes abounding in all Manner of Idolatry and Wickedneſs.

But Judah yet ruleth with his God, and is faithful with the Saints] *Judah* keeps cloſe to that kingly Government which God ſetled in *David*'s Family; and faithfully obſerves thoſe Ordinances which God gave

is Saints by *Moſes*. See *Deut.* xxxiii. 3. by which hey were diſtinguiſhed to be an Holy Nation, and God's peculiar People. This relates to the Times f *Hezekiah*.

CHAP. XII.

The Prophet reproves both Iſrael *and* Judah *for their Impieties, and reminds them of God's Favours to their Father* Jacob.

Ver. 1. EPhraim feedeth on wind, and followeth after the eaſt-wind: he daily increaſeth lies and deſolation, and they do make a covenant with the Aſſyrians, and oil is carried into Egypt. 2 The Lord hath alſo a controverſy with Judah, and will puniſh Jacob according to his ways; according to his doings will he recompenſe him. 3 He took his brother by the heel in the womb, and by his ſtrength he had power with God: 4 Yea, he had power over the angel, and prevailed: he wept and made ſupplication unto him: he found him *in* Beth-el, and there he ſpake with us. 5 Even the Lord God of hoſts, the Lord *is* his memorial. 6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually. 7 *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppreſs. 8 And Ephraim ſaid, Yet I am become rich, I have found me out ſubſtance: *in* all my labours they ſhall find none iniquity in me, that *were* ſin. 9 And I *that am* the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the ſolemn feaſt. 10 I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes, by the miniſtery of the prophets. 11 *Is there* iniquity in Gilead? ſurely they are vanity, they ſacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields. 12 And Jacob fled into the country of Syria, and Iſrael ſerved for a wife, and for a wife he kept *ſheep*. 13 And by a prophet the Lord brought Iſrael out of Egypt, and by a prophet was he preſerved. 14 Ephraim provoked *him* to anger moſt bitterly: therefore ſhall he leave his blood upon him: and his reproach ſhall his Lord return unto him.

Ephraim feedeth on Wind, and followeth the Eaſt Wind] A proverbial Expreſſion to ſignify Labour in vain, or purſuing ſuch Meaſures as will bring Damage rather than Benefit; compare Ch. viii. 7. The Eaſt Wind was a parching Wind, which blaſted the Fruit of the Earth; thence it denotes Deſolation and Deſtruction: See Ch. xii. 15.

They do make a Covenant with the Aſſyrians, and Oil carried into Egypt] At the ſame Time that they engage themſelves to be Tributaries to the King of *Aſſyria*, they underhand ſend Preſents to the King of *Egypt*, that he ſhould aſſiſt them in ſhaking off that Yoke. See 2 *Kings* xvii. 4. The Land of *Judah* had Plenty of excellent Oil. See *Deut.* viii. 8. *Ezek.* xvii. 17.

He took his Brother by the Heel in the Womb] From the mentioning of *Jacob* in the foregoing Verſe, the Prophet takes Occaſion to put his Poſterity in mind of the particular Favours God had ſhewed him, and beſtowed upon his Poſterity for his Sake. His taking his Brother by *the Heel* in the Womb, denoted that he obtained the Right of the Firſt-born, and deprived his Brother of it.

He is a Merchant, &c.] Inſtead of keeping Mercy and Judgment, Ver. 6. he loves thoſe Frauds and Deceits too commonly practiſed in buying and ſelling; and forgets thoſe Laws of God which requires the Uſe of juſt Weights and Meaſures. See *Levit.* xix. 35, 36. *Prov.* xi. 1.

Will yet make thee dwell in Tabernacles] I will in After-times return thy Captivity, and give thee quiet Poſſeſſion of thy own Land again, where you ſhall thankfully acknowledge your former Delivery out of the Land of *Egypt*, and your Settlement in your own Country; which was the Intent of keeping the Feaſt of Tabernacles. See *Levit.* xxiii. 42, 43. 2 *Macc.* x. 6. It was a Feaſt obſerved with extraordinary Expreſſions of Joy by the *Jews*; as appears from *Neh.* viii. 17. *Zech.* xiv. 16. *John* vii. 37.

Is there Iniquity in Gilead? Surely they are Vanity] If we read the former Part of the Verſe with an Interrogation, it might be more ſignificantly rendered, *Is there not Iniquity in Gilead?* So the Particle *Im* ſignifies, *Eſth.* iv. 14. *Jer.* xxxi. 20. However, the Words are in Senſe a vehement Affirmation; importing that the Idolatry practiſed in *Gilead* (ſee Ch. vi. 8.) could not preſerve him from being carried away captive by *Tiglath-Pileſer*, 2 Kings xv. 29.

They ſacrifice Bullocks in Gilgal; yea, their Altars are as Heaps in the Furrows of the Field] Notwithſtanding this Judgment of God upon *Gilead*, and the Country on the other Side *Jordan*, they continue to offer Sacrifices to their Idols in *Gilgal*: See Ch. iv. 15. Their Altars ſtand ſo thick, that they are diſcernable as Stones gathered up and laid in Heaps in the Fields: See Ch. viii. 11. x. 1. Some underſtand the Sentence as containing a Threatning, that their Altars ſhould be demoliſhed, and become ſo many ruinous Heaps; 2 *Kings* xix. 25. The Word, *Gulim*, *Heaps*, alludes to *Gilgal*, juſt before mentioned, a Name derived from the ſame Original. Some Commentators explain the whole Verſe to this Senſe: That the whole Kingdom of *Iſrael*, that Part which is beyond *Jordan*, where *Gilead* ſtood, as well as the other Parts on this Side that River, and particularly *Gilgal*, are polluted with Idolatry.

Therefore ſhall he leave his Blood upon him] Or, *his Blood ſhall return upon him*, as the *Chaldee* Paraphraſe renders it; his Wickedneſs will be the Cauſe of his Deſtruction: See Ch. xiii. 9.

CHAP. XIII.

A Continuation of God's Threatnings for their Sins; to which are added gracious Promiſes of Deliverance of Death, to be fulfilled under the Goſpel.

Ver. 1. WHEN Ephraim ſpake, trembling he exalted himſelf in Iſrael; but when he offended in Baal, he died. 2 And now they ſin more and more, and have made them molten images of their ſilver, *and* idols according to their own underſtanding, all of it the work of the crafts-men: they ſay of them, Let the men that ſacrifice, kiſs the calves. 3 Therefore they ſhall be as the morning cloud, and as the early dew that paſſeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the ſmoke out of the chimney. 4 Yet I *am* the Lord thy God from the land of Egypt, and thou ſhalt know no God but me: for *there is* no ſaviour beſide me. 5 I did know thee in the wilderneſs in the land of great drought. 6 According to their paſture, ſo were they filled: they were filled, and their heart was exalted: therefore have they forgotten me. 7 Therefore I will be unto them as a lion; as a leopard by the way will I obſerve *them*. 8 I will meet them as a bear *that is* bereaved of *her whelps*, and will rent the caul of their heart, and

there will I devour them like a lion: the wild beaſt ſhall tear them. 9 O Iſrael, thou haſt deſtroyed thyſelf; but in me *is* thine help. 10 I will be thy king: where *is any other* that may ſave thee in all thy cities? and thy judges of whom thou ſaidſt, Give me a king and princes? 11 I gave thee a king in mine anger, and took *him* away in my wrath. 12 The iniquity of Ephraim *is* bound up: his ſin *is* hid. 13 The ſorrows of a travailing woman ſhall come upon him, he *is* an unwiſe ſon, for he ſhould not ſtay long in *the place of* the breaking forth of children. 14 I will ranſom them from the power of the grave: I will redeem them from death, O death, I will be thy plagues; O grave, I will be thy deſtruction; repentance ſhall be hid from mine eyes. 15 Though he be fruitful among *his* brethren, an eaſt-wind ſhall come, the wind of the Lord ſhall come up from the wilderneſs, and his ſpring ſhall become dry, and his fountain ſhall be dried up: he ſhall ſpoil the treaſure of all pleaſant veſſels. 16 Samaria ſhall become deſolate, for ſhe hath rebelled againſt her God: they ſhall fall by the ſword; their infants ſhall be daſhed in pieces, and their women with child ſhall be ript up.

When Ephraim ſpake trembling, he exalted himſelf in Iſrael] While he behaved himſelf obediently toward God, he was reckoned among the principal Tribes in *Iſrael*. Here *Ephraim* is ſpoken of as diſtinct from *Iſrael*; in other Places he is put for the whole Kingdom of the Ten Tribes. See Ch. v. 3.

They ſay of them, Let the Men that ſacrifice kiſs the Calves] Compare 1 *Kings* xix. 18. The Word *Adoration* properly ſignifies kiſſing the Hand, and making Obeiſance to the Object of Worſhip. So *Job* deſcribes the antient Idolatries paid to the Heavenly Bodies, Ch. xxxi. 26. Afterward the ſame outward Act of Worſhip was paid to Images; as appears by a noted Paſſage at the Beginning of *Minucius Felix*'s *Octavius*. Sometimes they kiſſed the Image itſelf; as appears by the Deſcription *Cicero* gives of *Hercules*'s Image, which *Verres* had took away, *Act.* 4. *in Verrem.*

According to their Paſtures ſo were they filled, &c.] The more Care I took to provide plentifully for them, both before and after they came into the Land of Promiſe, the more perverſe they ſhewed themſelves toward me; their Pride made them forget me their great Benefactor. The Expreſſion alludes to *Deut.* viii. 12—14. See likewiſe Ch. xxii. 15.

I gave thee a King in mine Anger, and took him away in my Wrath] I complied with your Requeſt in giving you your firſt King *Saul*, tho' I was juſtly diſpleaſed at it: See 1 *Sam.* viii. 7. x. 19. And of later Times I have ſuffered you to ſet up new Kings, after you had murdered their Predeceſſors. See Ch. viii. 4. and now I will take your preſent King *Hoſhea*, and at the ſame Time put an End to your Kingdom and Nation.

The Iniquity of Ephraim is bound up, his Iniquity is hid] Our Tranſlators ſeem to underſtand the Verſe in a favourable Senſe, as if God had promiſed not to execute that Vengeance upon *Iſrael* which was due to their Sins: But the Words rather imply a contrary Meaning, and may be better tranſlated, *The Iniquity of Ephraim is treaſured up, his Sin is laid up*, i. e. it is laid up in my Memory; and tho' the Puniſhment due to it has been reſpited for ſome Time, yet the Seaſon is come when it ſhall be put in Execution. The Sentence is equivalent to that Expreſſion in *Job*, Ch. xiv. 17. *My Tranſgreſſion is ſealed up in a Bag*; i. e. thou keepeſt an exact Account of it, as Men do of Money, to be forth-coming at a proper Occaſion. To the ſame Purpoſe are thoſe Words of *Moſes*, Deut. xxxii. 34, 35. *Is not this laid up in Store for me, and ſealed up among my Treaſures? To me belongs Vengeance*, &c. Compare *Rom.* ii. 5.

He is an unwiſe Son; for he ſhould not ſtay in the Place of the breaking forth of Children] The old Tranſlation reads it to a plainer Senſe: *Elſe he would not ſtand ſtill like a ſtill-born Child.* As a Child, if it could be ſuppoſed to have Underſtanding, would deliver itſelf out of the Straits of the Womb, and not tarry there to the manifeſt Danger of itſelf and the Mother: Compare 2 *Kings* xix. 3. So if *Ephraim*, or *Iſrael*, had acted wiſely, they would have prevented their approaching Deſtruction by a ſpeedy Reformation.

O Death! I will be thy Plagues: O Grave! I will be thy Deſtruction] It is uſual with the Prophets when they foretel temporal Deliverances, to be carried away beyond their firſt Views by the *Impetus* of the prophetick Spirit, to predict the greater Mercies and Deliverances which belong to the Goſpel-State: So here the Prophet takes Occaſion, from foretelling temporal Mercies, to enlarge his Views, and ſet forth that great and final Deliverance of the Faithful from the Power of Sin and Death, which ſhall be completed by *Chriſt* at his ſecond Coming, when he ſhall *ſwallow up Death in Victory*, 1 Cor. xv. 54. St. *Paul* underſtood the Words in this Senſe, in the following Verſe of that Chapter: *O Death! where is thy Sting? O Grave! where is thy Victory?* This will appear to any one that compares that Place with the *Septuagint* Tranſlation here; the Word *Ehi*, tranſlated *I will*, they render *where*; as it ſignifies, Ver. 10. of this Chapter. The Apoſtle indeed ſeems to quote this Text from his Memory, and rather repreſents the Senſe of it, than keeps cloſe to the Letter. However, the learned Dr. *Pococke* is of Opinion, in his Comment upon this Place, that the *Hebrew* Word *Debareka*, rendered by our Interpreters, *thy Plagues*, and by the LXX, *thy Plea*, *Sentence* or *Judgment*, is very properly tranſlated, the *Sting*, by St. *Paul*; the Word denoting in *Arabick*, the *ſharp Point of a Bird's Claw*; and the Word *Deborah*, a *Bee*, being probably ſo called from its Sting.

CHAP. XIV.

An earneſt Exhortation to Repentance, with God's gracious Promiſes of Pardon and Bleſſing.

Ver. 1. O Iſrael, return unto the Lord thy God; for thou haſt fallen by thine iniquity. 2 Take with you words, and turn to the Lord, ſay unto him, Take away all iniquity, and receive *us* graciouſly: ſo will we render the calves of our lips. 3 Aſſhur ſhall not ſave us; we will not ride upon horſes, neither will we ſay any more to the work of our hands, *Ye are* our gods: for in thee the fatherleſs findeth mercy. 4 I will heal their back-ſliding, I will love them freely: for mine anger is turned away from him. 5 I will be as the dew unto Iſrael: he ſhall grow as the lily, and caſt forth his roots as Lebanon. 6 His branches ſhall ſpread, and his beauty ſhall be as the olive-tree, and his ſmell as Lebanon. 7 They that dwell under his ſhadow ſhall return, they ſhall revive *as* the corn, and grow as the vine: the ſcent thereof *ſhall be* as the wine of Lebanon. 8 Ephraim *ſhall ſay*, What have I to do any more with idols? I have heard *him*, and obſerved him: I *am* like a green fir-tree. From me *is* thy fruit found. 9 Who *is* wiſe, and he ſhall underſtand theſe *things*? prudent, and he ſhall know them? for the ways of the Lord *are* right, and the juſt ſhall walk in them: but the tranſgreſſors ſhall fall therein.

We will render thee the Calves of our Lips] Inſtead of the Sacrifices of Calves, or Bullocks, we will offer

to thee the Sacrifice of Prayer and Thankſgiving; which is the *Fruit of our Lips*, our *reaſonable Service*, and ſuch as properly belongs to the Times of the Goſpel. So that this Form of Confeſſion will be moſt ſuitable to the *Jews* to uſe upon their Converſion to Chriſtianity. St. *Paul* applies the Words to the *Euchariſt*, Heb. xiii. 15. the true Chriſtian Sacrifice; and follows the *Septuagint* Tranſlation of them, which expreſſes the Senſe rather than the Words.

Aſſur ſhall not ſave us; we will not ride upon Horſes] The firſt Part of the People's Repentance is deſcribed as conſiſting in relying ſolely upon God's Protection, and not putting their Truſt in human Strength; and then in renouncing all idolatrous Worſhip. The *Iſraelites* had formerly made an Alliance with the *Aſſyrians*, ſee Ch. v. 13. viii. 9. xii. 1. and they are often upbraided by the Prophets for their courting foreign Alliances, and particularly ſtrengthening themſelves with Horſes from *Egypt* and *Aſſyria*: See *Iſa.* xxx. 16. xxxvi. 8. 2 *Chron.* xvi. 7.

The Scent thereof ſhall be as the Wine of Lebanon] As fragrant and as pleaſing as the richeſt Wines, ſuch as were made near *Lebanon*; where there was a City called by the *Greeks Ampeloeſſa*, for the Excellency of its Wine; as is related by *Pliny*, L. v. C. 18.

Ephraim ſhall ſay, What have I to do any more with Idols? I have heard and obſerved him] This Verſe contains a Dialogue between God and *Ephraim*, or *Iſrael* his People, (ſo Ch. v. 3.) after their Converſion. They begin with declaring their utter Averſion to Idolatry: See Ver. 3. To which God graciouſly replies, that he has heard them confeſſing their Sins, and expreſſing their Abhorrence of them; compare *Jer.* xxxi. 18. and will obſerve them, (for the Verb *aſharena* is in the future Tenſe) *i. e.* will guide them with the Eye of his Providence and Mercy, as the LXX and *Chaldee* Paraphraſe expreſs the Senſe.

I am like a green Fir-tree; from me is thy Fruit found] *Ephraim* or *Iſrael* gratefully acknowledges that he is in a flouriſhing Condition; and then God puts him in Mind that his Fruitfulneſs is wholly owing to the Divine Bleſſing. Naturaliſts obſerve, that the *Fir-tree* is of itſelf unfruitful.

AN EXPOSITION OF The Prophet *JOEL*.

The ARGUMENT.

If it were certain that the Minor Prophets *were placed in the Order of Time wherein they lived, we might conclude that* Joel *propheſied before* Amos, *who was Contemporary with* Uzziah *King of* Judah. *Archbiſhop* Uſher, *in his* Annals, ad A. M. 3197, *makes the ſame Inference, becauſe* Joel *foretels that Drought, Ch.* i. *which* Amos *mentions as actually come to paſs, Ch.* iv. 7, 8, 9. *But to that Argument it may be anſwered, that the Drought there ſpoken of might probably be peculiar to the Kingdom of* Iſrael. *And as to the Precedence which the preſent* Hebrew *Copies give to* Joel, *the* LXX *place him the Fourth in Order, and* Amos *and* Micah *before him.*

If we conſider the main Deſign of his Prophecy, we ſhall be apt to conclude, that it was uttered after the Captivity of the Ten Tribes; for he directs his Diſcourſe only to Judah, *and ſpeaks diſtinctly of the Sacrifices and Oblations that were daily made in the Temple.* Iſrael *is indeed mentioned, Ch.* iii. 2. *but it is in relation to future Times, not to their preſent Condition at the Time when* Joel *propheſied.*

CHAP. I.

A Deſcription of a terrible Famine that was coming upon the Land; with an Exhortation to proclaim a Faſt to be obſerved by the People.

Ver. 1. THE word of the Lord that came to Joel the ſon of Pethuel. 2 Hear this, ye old men, and give ear, all ye inhabitants of the land: hath this been in your days, or even in the days of your fathers? 3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation. 4 That which the palmer-worm hath left, hath the locuſt eaten; and that which the locuſt hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten. 5 Awake ye drunkards, and weep, and howl all ye drinkers of wine, becauſe of the new wine, for it is cut off from your mouth. 6 For a nation is come up upon my land, ſtrong, and without number, whoſe teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion. 7 He hath laid my vine waſte, and barked my fig-tree: he hath made it clean bare, and caſt *it* away, the branches thereof are made white. 8 Lament like a virgin girded with ſackcloth for the huſband of her youth. 9 The meat-offering, and the drink-offering is cut off from the houſe of the Lord; the prieſts the Lords miniſters mourn. 10 The field

field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. 11 Be ye ashamed, O ye husbandmen: howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished. 12 The vine is dried up, and the fig-tree languisheth, the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field are withered: because joy is withered away from the sons of men. 13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God. 14 Sanctify ye a fast, call a solemn assembly, gather the elders, *and* all the inhabitants of the land *into* the house of the Lord your God, and cry unto the Lord. 15 Alas for the day: for the day of the Lord *is* at hand, and as a destruction from the Almighty shall it come. 16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God? 17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. 18 How do the beasts groan? the herds of cattel are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. 19 O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field. 20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

Hear ye this, ye old Men, and give Ear all ye Inhabitants of the Land, &c.] The Prophet shews how great and unparallelled this Dearth, by appealing to the Memory of the Antients, and the Observation of the present Generation, whether they ever knew or heard of any Thing like it; so that it deserved to be recorded as a Warning to After-ages. Compare Chap. ii. 2.

For a Nation is come upon my Land, strong and without Number] Insects are described as a *Nation*, or a People marching in order under their Leaders, both by sacred and prophane Writers, because of their Power to do Mischief, and their being irresistible both by human Strength or Art. Compare Ch. ii. 2, 25. *Prov.* xxx. 25, 26, 27.

He hath laid my Vine waste, and barked my Fig-tree, &c.] *Bochart* observes out of *Pliny* and other Writers, that Locusts and such noxious Creatures will not only destroy the Leaves and the Fruit, but even devour the very Bark and the Stock of those Trees upon which they fasten. Compare Ver. 12. The Word translated *barked*, is read but in this one Place of the Bible; so the LXX, and some others, render it *to break off*, and understand it of the upper Branches of the Tree; in which Sense it is used in the *Arabick* Language.

Lament like a Virgin girded with Sackcloth for the Husband of her Youth] The Words are an *Apostrophe* to the Land of *Judea*: The Prophet puts her in mind that she ought to be deeply affected with the sore Stroke of the Divine Vengeance, and express her inward Sense of those Calamities, with the same outward Expressions of Mourning, as a young Virgin that was betrothed to an Husband, and should lose him before they had lived together, would lament such an untimely Loss. It was common among the *Jews*, for Persons who were espoused, to spend some Time together in the House of the Woman's Friends, before the Husband took her Home, to live as Man and Wife together: See *Gen.* xix. 14. *The Husband of her Youth* is a Woman's first Husband, called elsewhere *the Guide of her Youth*, Prov. ii. 17. *Jer.* iii. 4. As *the Wife of his Youth*, Mal. ii. 15. is the first Wife.

The Fire hath devoured the Pastures of the Wilderness] The fiery Drought hath burnt up all the Pasture Grounds: See Ch. ii. 3. The Wilderness is sometimes opposed to the Hills or Mountains, and then it signifies the Plains; see *Isa.* lxiii. 13. *Jer.* ix. 10.

CHAP. II.

The Prophet describes the Locusts, and other noxious Insects, which were the Cause of the Famine; continues to exhort the People to Repentance, and shews the happy Consequence of it.

Ver. 1. BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for *it is* nigh at hand; 2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong, there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. 3 A fire devoureth before them, and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. 4 The appearance of them *is* as the appearance of horses, and as horsemen, so shall they run. 5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battel aray. 6 Before their face the people shall be much pained: all faces shall gather blackness. 7 They shall run like mighty men, they shall climb the wall like men of war, and they shall march every one on his ways, and they shall not break their ranks. 8 Neither shall one thrust another, they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded. 9 They shall run to and fro in the city, they shall run upon the wall, they shall climb up upon the houses: they shall enter in at the windows like a thief. 10 The earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining; 11 And the Lord shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word, for the day of the Lord *is* great and very terrible, and who can abide it? 12 Therefore also now, saith the Lord, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning. 13 And rent your heart and not your garments, and turn unto the Lord your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. 14 Who knoweth *if* he will return and repent, and leave a blessing behind him, *even* a meat-offering and a drink-offering unto the Lord your God? 15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: 16 Gather the people: sanctify the congregation: assemble the elders: gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. 17 Let the priests, the

ers of the Lord, weep between the porch and
he altar, and let them ſay, Spare thy people,
O Lord, and give not thine heritage to re-
proach; that the heathen ſhould rule over them:
herefore ſhould they ſay among the people,
Where *is* their God? 18 Then will the Lord be
ealous for his land, and pity his people. 19
Yea, the Lord will anſwer and ſay unto his peo-
ple, Behold, I will ſend you corn, and wine,
nd oil, and ye ſhall be ſatisfied therewith: and I
will no more make you a reproach among the
heathen. 20 But I will remove far off from
ou the northern *army*, and will drive him into a
and barren and deſolate, with his face toward
he eaſt-ſea, and his hinder part toward the ut-
moſt ſea; and his ſtink ſhall come up, and his ill
avour ſhall come up, becauſe he hath done
reat things. 21 Fear not, O land; be glad
nd rejoice: for the Lord will do great things.
22 Be not afraid, ye beaſts of the field: for the
aſtures of the wilderneſs do ſpring, for the tree
eareth her fruit, the fig-tree and the vine do
ield their ſtrength. 23 Be glad then ye chil-
ren of Zion, and rejoice in the Lord your
God: for he hath given you the former rain mo-
derately, and he will cauſe to come down for
ou the rain, the former rain, and the latter
ain in the firſt *month*. 24 And the floors ſhall
e full of wheat, and the fats ſhall overflow with
ine and oil. 25 And I will reſtore to you the
ears that the locuſt hath eaten, the canker-
orm, and the caterpillar, and the palmer-
orm, my great army which I ſent among you.
26 And ye ſhall eat in plenty, and be ſatisfied,
nd praiſe the name of the Lord your God that
ath dealt wondrouſly with you: and my people
hall never be aſhamed. 27 And ye ſhall know
hat I *am* in the midſt of Iſrael, and *that* I *am*
he Lord your God, and none elſe: and my peo-
ple ſhall never be aſhamed. 28 And it ſhall come
o paſs afterward, *that* I will pour out my Spirit
pon all fleſh, and your ſons and your daugh-
ers ſhall propheſy, your old men ſhall dream
reams, your young men ſhall ſee viſions. 29
And alſo upon the ſervants and upon the hand-
maids in thoſe days, will I pour out my Spirit.
30 And I will ſhew wonders in the heavens, and
n the earth, blood and fire, and pillars of ſmoke.
31 The ſun ſhall be turned into darkneſs, and
he moon into blood, before the great and the
errible day of the Lord come. 32 And it ſhall
come to paſs *that* whoſoever ſhall call on the
ame of the Lord ſhall be delivered: for in
mount Zion and in Jeruſalem ſhall be deliver-
nce, as the Lord hath ſaid, and in the remnant
whom the Lord ſhall call.

Blow the Trumpet in Zion, and ſound an Alarm in my holy Mountain] The Prophet deſcribes the Locuſts and the Caterpillars as God's Army, Ver. 11. in purſuance of which Metaphor he exhorts the People to prepare to meet them, in the ſame Terms as if they were alarmed to encounter an Enemy, which was by ſounding of a Trumpet. This Ceremony was alſo uſed to publiſh the Times of the ſolemn Aſſemblies for the Worſhip of God. See *Numb.* x. 3, 9, 10. And this is the chief Uſe they were to make of it upon this Occaſion; ſee Ver. 15. For there was no other Way to avert the impending Judgment, but humbling themſelves before God with Faſting and Prayer: See *ib.*

A Day of Darkneſs, and Gloominеſs, a Day of Clouds and thick Darkneſs, as the Morning ſpread upon the Mountains] A Day wherein every Thing will look dark and diſmal: See *Am.* v. 18, 20. The Locuſts will intercept the Light of the Sun, and diffuſe a Darkneſs over the Land, in as ſwift a Manner as the Light ſpreads itſelf in the Morning. Travellers inform us, that theſe Inſects will of a ſudden cover the Sky like a Cloud. The LXX and *Chaldee* Paraphraſe join this Sentence to the following Words, *As the Morning ſpread upon the Mountains, a People great and terrible* ——

There has not been ever the like, &c.] The Locuſts which plagued *Egypt* are deſcribed after the ſame Manner, *Exod.* x. 14. *Before them there were no ſuch Locuſts, neither after them ſhall be ſuch.* In both Places we are to take it for a *proverbial* Expreſſion, to ſet forth the extraordinary Greatneſs of the Judgment, and not to underſtand it too ſtrictly according to the Grammatical Senſe of the Word. So we read of *Hezekiah*, that *after him was none like him, among all the Kings of Judah, nor any that went before him*, 2 Kings xviii. 5. and yet the ſame Character is given to *Joſiah*, ib. Ch. xxiii. 25.

The Appearance of them is as the Appearance of Horſes] See the ſame Compariſon *Rev.* ix. 7. *Bochart* obſerves that Locuſts reſemble Horſes, not only in their Swiftneſs, but alſo in the Shape of their Heads.

Like the Noiſe of Chariots on the Tops of the Mountains ſhall they leap] Compare *Rev.* ix. 9. Chariots were antiently a Part of the warlike Preparations, as appears by many Paſſages in Scripture. The Text ſays, that theſe Locuſts ſhall reſemble them in their Swiftneſs, Noiſe and Terror: *Their Wings make ſuch a Noiſe, as if they were winged Fowls*, ſaith *Pliny* in his *Natural Hiſtory*, L. xi. C. 29.

Neither ſhall they thruſt one another, they ſhall walk every one in his Path, &c.] Of the regular and orderly Motion of theſe Inſects, St. *Jerome* gives this Account from his own Experience, in his Notes upon the Place, *Hoc nuper in hâc Provinciâ vidimus*, &c. 'This 'we lately ſaw in our Part of the Country: For when 'Swarms of Locuſts came and filled the lower Region 'of the Air, they flew in ſuch Order, by the Divine 'Appointment, and kept their Places as exactly, as 'when ſeveral Tiles or party-coloured Stones are ſkilfully placed in a Pavement, ſo as not to be a Hair's 'breadth out of their ſeveral Ranks.'

And when they fall upon the Sword, they ſhall not be wounded] By reaſon of their Nimbleneſs, and the outward Coat of their Skin being ſo hard and ſmooth, no offenſive Weapon can touch them.

They ſhall run to and fro in the City, they ſhall run upon the Wall, &c.] We may have Recourſe to St. *Jerome* again for explaining this Paſſage: *Nihil locuſtis invium eſt*, &c. 'Every Place, ſaith he, lies open to 'them; for they infect not only the Fields and the 'Fruits of the Earth, but creep into Cities, Houſes, 'and the moſt ſecret Receſſes.'

And the Lord ſhall utter his Voice before his Army] Like a Leader or General, he ſhall encourage this his Army, and can make the meaneſt Parts of the Creation the Inſtruments of his Vengeance. God's Voice ſometimes denotes his Anger; the moſt terrible Way of declaring his Will is, when he ſpeaks to us by his Judgments. Compare Chap. iii. 16. *Am.* i. 2. *Jer.* xxv. 30.

That the Heathen ſhould rule over them] This Tranſlation of the *Hebrew* Word *Maſhal*, favours their Interpretation, who expound the Army deſcribed at the Beginning of the Chapter, of an hoſtile Invaſion: But if we underſtand thoſe Expreſſions only as a Metaphorical Deſcription of that grievous Deſtruction the Locuſts and other venemous Inſects ſhould make in the Land (which ſeems to be the true Expoſition) then this Sentence is to be tranſlated, *That the Heathen ſhould uſe a By-word againſt them*, as our Margin reads it; ſhould make them the Subject of their Scorn and Deriſion, as if they were forſaken by the God whom they worſhiped; and the Verb *Maſhal* is indifferently taken in either Signification. See *Deut.* xxviii. 37.

But I will remove from you the Northern Army, &c.]

The Locuſts are deſcribed like an Army in the former Part of the Chapter. See Ver. 11. and here they are called the *Northern Army*, becauſe they entred into the Land at *Hamath*, one of the Northern Borders of it, and paſs'd quite through it, till they came to the Southern Parts about the Lake *Aſphaltites*, which was barren and deſolate ever ſince the Overthrow of *Sodom* and *Gomorrha*; and there they were either famiſhed or devoured in the Lake, as the *Egyptians* were in the *Red Sea*, Exod. x. 9.

With his Face toward the Eaſt Sea, and his hinder Part toward the utmoſt Sea] Here the Lake of *Aſphaltites*, or *the Sea of Sodom*, is called the *Eaſt Sea* (compare *Ezek.* xlvii. 8, 18. *Zech.* xiv. 8.) and oppoſed to the *utmoſt* or Weſtern Sea, which is the *Mediterranean Sea*. See *Deut.* xi. 24.

And his Stink ſhall come up] St. *Jerome*, upon the Place, relates, That in his own Time, the Heaps of Locuſts that were driven by the Winds into the Sea, afterwards putrified upon the Shore, and ſo corrupted the Air, as to bring a Peſtilence.

For he hath given you the former Rain moderately] The Seaſon for the former Rain was about the Middle of our *October*. The *Hebrew* Word rendered *moderately*, literally ſignifies *according to Righteouſneſs*, and is equivalent with *according to Judgment*; Jer. x. 23. or, *in Meaſure*, Jer. xxx. 11. but ſome Interpreters tranſlate it here *plentifully*. Our Margin reads, *a Teacher of Righteouſneſs*; which Senſe is followed by the *Chaldee* Paraphraſt, and the *vulgar Latin*, and may be a proper Introduction to the Promiſe which follows, Ver. 28. *of pouring God's Spirit upon all Fleſh*.

And the latter Rain in the firſt Month] Which was *Niſan*; partly anſwering to our *March*. The regular Seaſon for this Rain was *three Months before Harveſt*, Am. iv. 7. *i. e.* before Wheat-Harveſt; which was later than Barley-Harveſt in *Judea*. See *Ruth* ii. 23. 2 *Sam.* xxi. 9.

And it ſhall come to paſs afterward] Or, *in the laſt Days*, as St. *Peter* explains the Phraſe, *Acts* ii. 17. by which Expreſſion *Manaſſeh Ben Iſrael* tells us, that all their wiſe Men underſtood the Times of the *Meſſias*: See the Biſhop of *Litchfield*'s *Def: of the antient Prophecies*, P. 123. So *afterward* and *in the latter Days*, are equivalent, *Dan.* ii. 28, 45.

I will pour out my Spirit upon all Fleſh] The plentiful Effuſion of the Holy Spirit is mentioned by the Prophets as a peculiar Character of the Goſpel-State; and it is elſewhere compared to the pouring Waters upon thirſty Land, whereby it becomes fruitful. See *Iſa.* xliv. 3. liv. 13. *Jer.* xxxi. 34. *Ezek.* xxxvi. 27. Compare with *John* vii. 39. So this Text, in Analogy to other parallel Places, is very fitly applied to the Deſcent of the *Holy Ghoſt* upon the firſt Believers, *Acts* ii. 17. *All Fleſh* comprehends the *Gentiles* as well as the *Jews*; which Promiſe we ſee was punctually fulfilled, *Acts* x. 44. xi. 17. The Expreſſion of the *laſt Days*, is another Indication that this Prophecy belongs to the Times of the *Meſſias*; for the *Jews* agree, that this Prophecy was ſealed up with *Malachi*, and not to be reſtored till the Days of the *Meſſias*.

But, ſays *Lowth*, we need not confine this Prophecy to thoſe early Times; but ſince many Prophecies have *gradual Completions*, we may ſuppoſe this Prophecy to imply, that there ſhall be another remarkable Effuſion of the Spirit beſtowed upon the *Jews*, in order to their Converſion in the latter Times of the World. See *Iſa.* lix. 13. and *Ezek.* xxxix. 29. This Expoſition agrees very well with ſome Expreſſions in this Prophecy, and makes a clearer Connection with the following Chapter.

Your Sons and your Daughters ſhall propheſy] The Gift of Prophecy was beſtowed upon ſome Women under the *Old Teſtament*; as upon *Miriam*, Exod. xv. 20. *Deborah*, Judg. iv. 14. and *Huldah*, 2 Kings xxii. 14. But this Gift was more frequently poured upon them in the Times of the *New*. Thus we read of *four Daughters* of *Philip* the Evangeliſt, *who did propheſy*; Acts xxi. 9. and Church Hiſtory affords us ſeveral other Inſtances; ſuch as *Perpetua*, and *Felicitas*, who were Martyrs for the Chriſtian Faith, *Potamiana*, mentioned by *Euſebius*, L. iv. C. 5. and others.

Your young Men ſhall ſee Viſions] In Viſions, the inſpired Perſon was awake; but his external Senſes being bound up, and, as it were, laid in a Trance, (ſee *Numb.* xxiv. 4.) he had a diſtinct Knowledge of the Things revealed to him, and that ſometimes accompanied with external Repreſentations; ſuch was that Viſion of St. *Peter*'s, mentioned *Acts* x. 11. From *Viſions* being applied to *young Men*, and *Dreams* to *old*, ſome have obſerved, that the Imagination is ſtronger in thoſe that are young, than in the old; ſo that their Senſes need not be bound up with Sleep, in order to make them capable of receiving heavenly Viſions.

And I will ſhew Wonders in the Heaven, and in the Earth, &c.] This and the following Verſe, principally point out the Deſtruction of the City and Temple of *Jeruſalem* by the *Romans*, a Judgment inflicted on the *Jewiſh* Nation for their reſiſting the Holy Spirit, and Contempt of the Means of Grace. So *Malachi*, after he had foretold the Coming of the *Meſſias*, Ch. iii. 1. immediately adds, that his Coming ſhould be attended with terrible Judgments upon the Diſobedient *ib.* Ver. 2, 3, 5. and Ch. iv. 1.

For in Mount Sion, and in Jeruſalem ſhall be Deliverance] The Goſpel is deſcribed as taking its Riſe from *Jeruſalem*, and from thence being ſpread abroad into the World: See *Pſ.* cx. 2. *Iſa.* ii. 3. Accordingly *Chriſt* ordered his Diſciples to preach the Goſpel to *all Nations*, *beginning at Jeruſalem*; Luke xxiv. 47. The Words may alſo imply, that the Chriſtian Church often denoted by Mount *Sion* and *Jeruſalem*, is the only Place of Salvation. See *Obad.* Ver. 17.

CHAP. III.

The Reſtoration of the Jews *foretold, the Deſtruction of their Enemies, and the glorious State of the Church that ſhould follow.*

Ver. 1. FOR behold, in thoſe days and in that time when I ſhall bring again the captivity of Judah and Jeruſalem, 2 I will alſo gather all nations, and will bring them down into the valley of Jehoſhaphat, and will plead with them there for my people, and *for* my heritage Iſrael, whom they have ſcattered among the nations, and parted my land. 3 And they have caſt lots for my people, and have given a boy for a harlot, and ſold a girl for wine, that they might drink. 4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coaſts of Paleſtine? will ye render me a recompence? and if ye recompenſe me, ſwiftly and ſpeedily will I return your recompence upon your own head. 5 Becauſe ye have taken my ſilver and my gold, and have carried into your temples my goodly pleaſant things. 6 The children alſo of Judah, and the children of Jeruſalem have ye ſold unto the Grecians, that ye might remove them far from their border. 7 Behold, I will raiſe them out of the place whither ye have ſold them, and will return your recompence upon your own head. 8 And I will ſell your ſons and your daughters into the hand of the children of Judah, and they ſhall ſell them to the Sabeans, to a people far off; for the Lord hath ſpoken it. 9 Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up. 10 Beat your plow-ſhares into ſwords, and your pruning-hooks into ſpears; let the weak ſay, I *am* ſtrong. 11 Aſſemble yourſelves, and come all ye heathen, and gather yourſelves together

together round about: thither cauſe thy mighty ones to come down, O Lord. 12 Let the heathen be wakened, and come up to the valley of Jehoſhaphat: for there will I ſit to judge all the heathen round about. 13 Put ye in the ſickle, for the harveſt is ripe; come, get ye down, for the preſs is full, the fats overflow, for their wickedneſs *is* great. 14 Multitudes, multitudes in the valley of deciſion: for the day of the Lord is near in the valley of deciſion. 15 The ſun and the moon ſhall be darkened, and the ſtars ſhall withdraw their ſhining. 16 The Lord alſo ſhall roar out of Zion, and utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake; but the Lord *will be* the hope of his people, and the ſtrength of the children of Iſrael. 17 So ſhall ye know that I *am* the Lord your God dwelling in Zion, my holy mountain: then ſhall Jeruſalem be holy, and there ſhall no ſtrangers paſs through her any more. 18 And it ſhall come to paſs in that day, *that* the mountains ſhall drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with waters, and a fountain ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittim. 19 Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs, for the violence *againſt* the children of Judah, becauſe they have ſhed innocent blood in their land. 20 But Judah ſhall dwell for ever, and Jeruſalem from generation to generation. 21 For I will cleanſe their blood *that* I have not cleanſed, for the Lord dwelleth in Zion.

For behold, in thoſe Days, and at that Time] The Time called the *laſt Days*, Ch. ii. 28. according to St. *Paul*'s Interpretation, *Acts* ii. 17. which comprehends all that Time which reaches from the *Firſt* to the *Second* Appearance of the *Meſſias*. See *Iſa.* ii. 1. The Context ſhews that here is meant the latter Part of theſe laſt Days or Times.

When I ſhall bring again the Captivity of Judah and Jeruſalem] This is to be underſtood of the Reſtoration of the *Jewiſh* Nation and their Capital City, which ſhall be brought to paſs in the latter Times of the World, according to many Predictions of the Prophets. The Prophet's mentioning only the Kingdom or Tribe of *Judah*, is a probable Argument that he was of that Tribe, and lived after the Captivity of the Ten Tribes.

I will alſo gather all Nations, and bring them down to the Valley of Jehoſhaphat] The Prophets ſpeak of a general Diſcomfiture of God's Enemies, in ſome deciſive Battle before the General Judgment; ſee *Iſa.* lxvi. 16. Such probably is the Battle of *Gog* and *Magog*, deſcribed *Ezek.* xxxix. and that of *Armageddon*, ſpoken of *Rev.* xvi. 14, 16. The Place of this remarkable Action is called *the Valley of Jehoſhaphat*; as if the Prophet had ſaid, *the Place where the Lord will execute Judgment*; for ſo the Word *Jehoſhaphat* ſignifies in the Original. So *the Valley of Jezreel*, Hoſ. i. 4. means where God's *Arm* or *Strength* will exert itſelf. The Expreſſion likewiſe alludes to the Valley of *Berachah*; as it was afterwards called, 2 *Chron.* xx. 26. which was famous for the Victory *Jehoſaphat* and his People obtained there over a great Confederacy of their Enemies. This Valley was not far from *Jeruſalem*, if it be the ſame with that deſcribed, *Zech.* xiv. 4.

Will ye render me a Recompence?] Do you think to vent your Spite againſt me by way of Retaliation for the Evils you have ſuffered from my People? Hardened Sinners come to that Degree of deſperate Boldneſs, as to proclaim Enmity againſt God, and ſhew their Reſentment toward him, for the hard Uſage they think they have received at his Hands. So *Homer* deſcribes *Achilles*'s fierce Temper, at the Beginning of the 22d *Iliad*, thus ſpeaking to *Apollo*; —— *Were it in my Power, my vengeful Arm ſhould ſoon return the Wrong.*

The Children alſo of Judah, and the Children of Jeruſalem have ye ſold unto the Grecians] It was cuſtomary for the Merchants of the neighbouring Countries, (ſuch were thoſe of *Tyre* and *Sidon* here ſpoken of) to buy the Children of *Iſrael* for Slaves, of their Conquerors, in order to ſell them again: See 1 *Macc.* iii. 41. It is ſaid particularly of *Javan*, i. e. *Greece*, that they dealt in that Sort of Traffick of buying and ſelling of Slaves, *Ezek.* xxvii. 13. The Hiſtories which relate the Calamities of the *Jews*, ſpeak of great Numbers of them made Captives, and then ſold and diſperſed into foreign Countries: So 40,000 of them were ſold by *Antiochus Epiphanes*, 2 Macc. v. 14. and the greateſt Part of 97,000 at the Deſtruction of *Jeruſalem* by *Titus*.

And I will ſell your Sons and your Daughters into the Hands of the Children of Judah] This might probably come to paſs, when *Alexander*, after the taking of *Tyre*, ſold 91,000 of the Inhabitants for Slaves. *Gaza*, a conſiderable City upon the Coaſt of *Paleſtine*, (ſee Ver. 4.) at the ſame Time was ſacked, and the Women and Children ſold for Slaves. See Dr. *Prideaux*'s *Connect. of Script. Hiſt.* Part i. B. 7.

Thither cauſe thy mighty ones to come down, O Lord] Thy mighty Angels, to diſcomfit their Enemies. Angels are often deſcribed as mighty in Strength: See *Pſ.* lxxviii. 25. ciii. 20. *Rev.* x. 1. and here they are ſpoken of as choſen Warriors proper to execute any Enterprize; as they are directed by God. Compare xiii. 3. and Ver. 13. of this Chapter.

Put ye in the Sickle, for the Harveſt is ripe] God will give his Commands to the Angels, who are the *Reapers*, Matt. xiii. 39. to cut off the Wicked by a ſpeedy Deſtruction; for their Iniquities are come to Maturity, and are ripe for Judgment. Compare *Jer.* li. 33. *Hoſ.* vi. 11. *Matt.* xiii. 38—41. *Rev.* xiv. 15.

Come, get you down, for the Preſs is full, &c.] The Angels are again commanded to go down from Heaven to the *Valley of Deciſion*, Ver. 14. The LXX, and the *Chaldee* Paraphraſe, render the Words, *come*, *tread*, deriving the *Hebrew* Word from *Radah*, which Verb ſtill retains that Senſe in the *Arabick*, as Dr. *Pocock* informs us.

Multitudes, Multitudes in the Valley of Deciſion] This makes it probable, that the Battle here ſpoken of is that of *Gog* and *Magog*, deſcribed *Ezek.* xxxviii, and xxxix. for there the Valley where *Gog* is ſaid to be buried, is called *Hamon Gog*, i. e. *the Multitude of Gog*, Ch. xxxix. 11. *The Valley of Deciſion* is the ſame as *the Valley of Jehoſhaphat* above-mentioned, the Place where the great Cauſe ſhall be decided betwixt God and his Enemies.

Then ſhall Jeruſalem be holy, and there ſhall no Stranger paſs through her any more] This Character belongs to the *New Jeruſalem*. Compare *Iſa.* xxxv. 8. lii. 1. lx. 11. *Rev.* xxi. 27. or it may be underſtood of the *earthly Jeruſalem*, as the Metropolis of the converted *Jews*. As the Inhabitants themſelves ſhall be Holy, ſo the City ſhall be called *the Holy City*, as in former Times it was: See *Dan.* ix. 16. *Zech.* viii. 3. Compare *Iſa.* xxiv. 23. *Mic.* iv. 17. *Obad.* Ver. 17. It ſhall no more be ſubject to be oppreſſed or polluted by Unbelievers. Compare *Nah.* i. 15.

The Mountains ſhall drop down new Wine, and the Hills ſhall flow with Milk] In the *Milennium* State there ſhall be Plenty of all Things. Vines were uſually planted upon Hills; (ſee *Iſa.* v. 1. *Pſ.* lxxx. 11.) theſe ſhall yield ſuch Plenty of Wine, as if the Mountains flowed down with it. The Flocks and the Herds that feed upon the Hills, ſhall afford the ſame Plenty of Milk. Compare *Am.* ix. 14.

And a Fountain ſhall come forth of the Houſe of the Lord] The Supplies of Grace are often repreſented by Rivers and plentiful Streams, both upon Account of their cleanſing Quality, as well as becauſe they enrich the Ground, and make it fruitful. Compare *Iſa.* xliv. 3. *Ezek.* xlvii. 1—11. *Zech.* xiii. 7. xiv. 8. This Fountain

Fountain is said to *come forth of the Houſe of the Lord*; implying, that the Church is the Spring from whence all the Means of Grace are communicated to Believers.

And water the Valley of Shittim] So the Holy Waters, *Ezek.* xlvii. are deſcribed as running from the Altar as far as the *Dead Sea*, or the Lake *Aſphaltites*; the Eaſt Part of which bordered upon the Country of *Moab*, within whoſe Border was the Valley of *Shittim*; ſee Ver. 8, 10. of that Chapter. This denotes the plentiful Iſſues of Divine Grace; an Emblem of which was the Streams that iſſued out of the Rock, and followed the *Iſraelites* thro' a great Part of the Wilderneſs, 1 *Cor.* x. 4.

For I will cleanſe their Blood that I have not cleanſed] I will thoroughly cleanſe them from their Sins and Pollutions; neither ſhall they riſe up any more in Judgment againſt them. The Word *Blood* may ſignify Pollution in general; ſee *Iſa.* iv. 3. *Ezek.* xvi. 6. But the Words chiefly import, that God will pardon the *Jews* the great Crime of ſhedding the Blood of *Chriſt*, upon their ſincere Repentance; the Guilt of which they had imprecated upon themſelves and their Poſterity, *Matt.* xxvi. 15. and had felt the viſible Effects of God's Diſpleaſure upon that Account for ſeveral Ages.

AN EXPOSITION OF The Prophet *AMOS*.

The ARGUMENT.

Amos *was Contemporary with* Hoſea, *tho' he did not probably live ſo long, and flouriſhed in the Reigns of* Uzziah, *King of* Judah, *and* Jeroboam *the* IId. *King of* Iſrael, *but died before that of* Hezekiah, *and the Captivity of the Ten Tribes. St.* Jerome *gives him this Character, that* tho' he was rude in Speech, yet not in Knowledge. *Several of his Expreſſions are taken from ſuch Obſervations as are ſuitable to the Employment of a Shepherd: As, when he compares God's Anger to the* Roaring of a Lion, *Ch.* i. 2. iii. 8. *and the Gigantick Stature of the* Amorites *to the Height of* Oaks *and* Cedars, *Ch.* ii. 9. *alſo Ch.* v. 8. *But ſtill there are many beautiful Paſſages in this Prophecy, where the Expreſſions are very elegant, and the* Pathos *or Rhetorick very moving: Such are Ch.* ii. 9, 10, 11. iv. 6, *&c.* v. 6—9. vi. 1—7. viii. 8, 10. ix. 2—6.

CHAP. I.

In this, and the Beginning of the ſecond Chapter, the Prophet denounces God's Judgments againſt the Countries bordering upon Judea; *and then propheſies againſt* Judea *itſelf.*

Ver. 1. THE words of Amos, who was among the herdmen of Tekoa, which he ſaw concerning Iſrael, in the days of Uzziah king of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael, two years before the earthquake. 2 And he ſaid, The Lord will roar from Zion, and utter his voice from Jeruſalem: and the habitations of the ſhepherds ſhall mourn, and the top of Carmel ſhall wither. 3 Thus ſaith the Lord, For three tranſgreſſions of Damaſcus, and for four I will not turn away *the puniſhment* thereof: becauſe they have threſhed Gilead with threſhing-inſtruments of iron. 4 But I will ſend a fire into the houſe of Hazael, which ſhall devour the palaces of Ben-hadad. 5 I will break alſo the bar of Damaſcus, and cut off the inhabitant from the plain of Aven, and him that holdeth the ſceptre from the houſe of Eden: and the people of Syria ſhall go into captivity unto Kir, ſaith the Lord. 6 Thus ſaith the Lord, For three tranſgreſſions of Gaza, and for four I will not turn away *the puniſhment* thereof: becauſe they carried away captive the whole captivity, to deliver *them* up to Edom. 7 But I will ſend a fire on the wall of Gaza, which ſhall devour the palaces thereof. 8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſceptre from Aſhkelon, and I will turn mine hand againſt Ekron, and the remnant of the Philiſtines ſhall periſh, ſaith the Lord God. 9 Thus ſaith the Lord, For three tranſgreſſions of Tyrus, and for four I will not turn away *the puniſhment* thereof: becauſe they delivered up the whole captivity to Edom, and remembred not the brotherly covenant. 10 But I will ſend a fire on the wall of Tyrus, which ſhall devour the palaces thereof. 11 Thus ſaith the Lord, For three tranſgreſſions of Edom, and for four I will not turn away *the puniſhment* thereof: becauſe he did purſue his brother with the ſword, and did caſt off all pity, and his anger did tear perpetually, and kept his wrath for ever. 12 But I will ſend a fire upon Teman, which ſhall devour

the palaces of Bozrah. 13 Thus saith the Lord, For three transgressions of the children of Ammon, and for four I will not turn away *the punishment* thereof: because they have ript up the women with child of Gilead, that they might enlarge their border. 14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battel, with a tempest in the day of the whirlwind. 15 And their king shall go into captivity, he, and his princes together, saith the Lord.

The Words of Amos, who was among the Herd-men of Tekoah] See Ch. vii. 4. *Tekoah* was in the Tribe of *Judah*, six Miles from *Bethlehem*, as St. *Jerome* informs us, who lived near it. The *Wilderness of Tekoah*, mentioned 2 *Chron.* xx. 20. made it a convenient Place for keeping Cattle.

Two Years before the Earthquake] *Amos* uttered his Prophecy at that Time, tho' it is probable he did not commit his Book, or Collection of Prophecies, to Writing, till after the Earthquake mentioned here, and again *Zech.* xiv. 15. where it is said to have happened in the Days of *Uzziah*. *Josephus* relates it as a Tradition among the *Jews*, that this Earthquake was sent as a Punishment for *Uzziah*'s Presumption in invading the Priest's Office, for which he himself was struck with Leprosy, as we read 2 *Chron.* xxvi. 18, 19. and the whole City was terribly shaken with an Earthquake. This Judgment the *Jews* suppose to have befallen *Uzziah* in the 15th Year of his Reign; but Archbishop *Usher*, in his *Annals*, *ad A. M.* 3221. and other later Chronologers, think it did not happen till the latter Part of *Uzziah*'s Life and Reign, because his Son *Jotham* took upon him the Government, who was not born till after *Jeroboam*'s Death: So the Earthquake must have happened some Time before *Uzziah*'s quitting the Government to his Son.

And the Habitations of the Shepherds shall mourn, and the Top of Carmel shall wither] The Want of Pasture here threatned, was occasioned by the Drought, which is foretold, Ch. iv. 7, 8. *Carmel* was a mountainous Tract of Ground, which ran thro' the two Tribes of *Issachar* and *Zebulun*; it is spoken of as one of the most fruitful Places in all *Judea*: See *Isa.* xxxiii. 9. xxxv. 2. upon which Account the Word is sometimes taken *appellatively*, and translated *a fruitful Field*, Isa. x. 18. xxix. 17.

For three Transgressions of Damascus, and for four, I will not turn away the Punishment thereof] The Prophet begins with denouncing his Judgments against Foreign Countries, and then comes to *Judah* and *Israel*. The first he threatens is *Syria*, the Head or Capital City of which was *Damascus*; for the several Transgressions they had committed, expressed by *Three Transgressions and Four*. It is a common Way of speaking to use a certain Number for an uncertain. So we read *Job* v. 19. *He shall deliver thee in six Troubles, yea, in seven no Evil shall touch thee.* See the like Phrase, *Prov.* vi. 16. *Eccles.* xi. 2. *Mic.* v. 5. So *once and twice* are used, *Ps.* lxxii. 11. *twice and thrice*, Job xxxiii. 29.

Because they have threshed Gilead with threshing Instruments of Iron] The Way of Threshing in the *Eastern* Countries, was by drawing heavy Planks with iron Wheels over the Corn, having sharp Stones fastened on the Boards. From whence the Phrase is used to signify the Weak being crushed by the Mighty. See *Isa.* xli. 15. *Jer.* li. 33. Here it denotes the Cruelties exercised by *Hazael* and *Benhadad*, Kings of *Syria*: See 2 *Kings* x. 32, 33. xiii. 3—7. where the sacred Historian, speaking in the Phrase of the Text, saith, that *he made them like the Dust by threshing.*

And cut off the Inhabitant from the Place of Aven] Or, *Bikath Aven*: The Word signifies the *Place of Vanity*; from whence some conjecture it was a Place in *Syria* remarkable for Idolatry; as *Bethel* is called *Beth-aven* for the same Reason.

And him that holdeth the Sceptre from the House of Eden] *The House of Eden* is equivalent to the *House of Pleasure*: So it may denote one of the pleasant Palaces belonging to the King of *Syria*, described by, *him that holdeth that Sceptre.* But *Eden* was likewise a Country bordering upon *Syria*, mentioned 2 *Kings* xix. 12. *Ezek.* xxvii. 23. Mr. *Maundrell* in his Travels observes, that not far from *Damascus*, there is a Plain still called the Valley of *Bocat*, which he supposes the same with *Bikath-aven* here mentioned; and there is a Place at this Time called *Eden* near it.

Him that holdeth the Sceptre — and the People of Syria, shall go into Captivity together] This was fulfilled when *Tiglath-Pileser* took *Damascus*, *and carried the People of it captive to Kir, and slew Rezin* their King, 2 *Kings* xvi. 9. *Kir* was a City in *Media*, mentioned *Isa.* xxii. 6. The *vulgar Latin* renders it *Cyrene*, both here and in the *second* of *Kings*, but that does not appear to have been under the King of *Syria*'s Dominion.

And remembred not the brotherly Covenant] That strict League and Friendship begun between *David* and *Hiram* King of *Tyre*, 2 Sam. v. 11. and afterward continued by *Solomon*, 1 Kings v. 1. ix. 11.

CHAP. II.

After two short Denunciations against Moab *and* Judah, *the Prophet proceeds to denounce God's Judgments against* Israel.

Ver. 1. THUS saith the Lord, For three transgressions of Moab, and for four I will not turn away *the punishment* thereof: because he burnt the bones of the king of Edom into lime. 2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth, and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet. 3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord. 4 Thus saith the Lord, For three transgressions of Judah, and for four I will not turn away *the punishment* thereof: because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked. 5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. 6 Thus saith the Lord, For three transgressions of Israel, and for four I will not turn away *the punishment* thereof: because they sold the righteous for silver, and the poor for a pair of shoes. 7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* maid, to profane my holy name. 8 And they lay *themselves* down upon cloths laid to pledge, by every altar, and they drink the wine of the condemned *in* the house of their god. 9 Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks, yet I destroyed his fruit from above, and his roots from beneath. 10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. 11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the Lord. 12 But ye gave the Nazarites wine to drink,

drink, and commanded the prophets, ſaying, Propheſy not. 13 Behold, I am preſſed under you, as a cart is preſſed *that is* full of ſheaves. 14 Therefore the flight ſhall periſh from the ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty deliver himſelf. 15 Neither ſhall he ſtand that handleth the bow, and *he that is* ſwift of foot ſhall not deliver himſelf, neither ſhall he that rideth the horſe deliver himſelf. 16 And *he that is* couragious among the mighty, ſhall flee away naked in that day, ſaith the Lord.

Becauſe he burnt the Bones of the King of Edom to Lime] *To plaiſter the Walls of his Houſe with it*, as the *Chaldee* Paraphraſe explains the Text; which was a cruel Inſulting over the Dead. A Piece of Barbarity reſembling this, is told by Sir *Paul Ricaut*, of the Wall of the City of *Philadelphia*, made of the Bones of the Beſieged, by the Prince that took it by Storm, in *The preſent State of the Greek Church*, Ch. ii. Some refer the Cruelty reproved in the Text, to the Story of the King of *Moab*, related 2 *Kings* iii. 27. But the Story there recited, ſeems rather to be underſtood of the King of *Moab*'s own Son, than of the King of *Edom*'s.

That pant after the Duſt of the Earth on the Head of the Poor] The *vulgar Latin* hath given the beſt Senſe of this Sentence: *Qui conterunt ſuper pulverem terræ capita pauperum: Who tread down the Heads of the Poor into the Duſt of the Earth*; i. e. they throw them into the Duſt, and then trample upon them.

And they laid themſelves down upon Cloths laid to pledge, by every Altar] This is to be underſtood of the Feaſts that were made of part of their idolatrous Sacrifices, and were eaten in ſome Apartments of their Temples, according to the Cuſtom both of the *Jews* and *Gentiles*; ſee 1 *Sam.* ix. 12, 13, 22. *Iſa.* lvii. 7. *Ezek.* xxiii. 41. The Prophet reproves them not only for partaking of Things offered to Idols, but likewiſe for making Uſe of other Men's Furniture, left in their Hands for a Pledge, to ſet off their idolatrous Entertainments. Here was another Inſtance of their Unmercifulneſs, to detain Pledges received from the Poor, contrary to the Law, *Exod.* xxii. 26.

The *Jews*, as well as the *Romans*, uſed to lie along at their Meals on Couches, as appears by this Verſe, compared with Ch. vi. 4. This Cuſtom continued in After-times, as appears by ſeveral Places in the Goſpels, where it is in the Original, *Lay down to meat*; tho' our Tranſlation renders it, *ſat down*. The Cuſtom of ſitting at Meals ſeems to be the more antient of the two. See *Gen.* xliii. 33. 1 *Sam.* ix. 22. xvi. 11. xxii. 25.

And they drink the Wine of the Condemned] The Drink-offerings, made with Wine, were a neceſſary Part of the Sacrifices: Some of which was likewiſe reſerved for the Entertainment that followed: See *Exod.* xxxii. 6. This was provided out of the Fines or Mulcts of ſuch as had been unjuſtly condemned, Ver. 6.

And of your young Men for Nazarites] A *Nazarite* ſignifies one ſeparate, or ſet apart for the Service of God; ſee *Numb.* vi. 2, 5. Such were *Sampſon*, Judg. xiii. 5. and *John Baptiſt*, Luke i. 15. Their Vow did often include in it, beſide their abſtaining from Wine, and not ſhaving their Heads, a conſtant Attendance upon God's Service, during the Time of their Separation. See 1 *Macc.* iii. 49. and *Hoſ.* ix. 10. We read of *Women that departed not from the Temple*, Exod. xxxviii. 8. ſuch as *Anna*, Luke ii. 37. and there might be *Men* that conſtantly attended upon the Service there: And of ſuch, ſays *Lowth*, I would upon ſecond Thoughts, underſtand the *Nazarites* mentioned *Lam.* iv. 7. They are deſcribed in that Place as remarkable for their Youth and Beauty; and they are ſtiled *young Men* here. A *Nazarite* is always mentioned as a Title of Honour, and *Joſeph* is called by way of Eminence, a *Nazarite among his Brethren*, as the Original imports, *Gen.* xlix. 26.

CHAP. III.

God's Judgments are threatened againſt the Twelve Tribes in general, and then againſt the Kingdom of Iſrael *in particular.*

Ver. 1. HEAR this word that the Lord hath ſpoken againſt you, O children of Iſrael, againſt the whole family which I brought up from the land of Egypt, ſaying, 2 You only have I known of all the families of the earth: therefore I will puniſh you for all your iniquities: 3 Can two walk together, except they be agreed? 4 Will a lion roar in the foreſt, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? 5 Can a bird fall in a ſnare upon the earth where no gin *is* for him? ſhall *one* take up a ſnare from the earth, and have taken nothing at all? 6 Shall a trumpet be blown in the city, and the people not be afraid? ſhall there be evil in a city, and the Lord hath not done *it?* 7 Surely, the Lord God will do nothing, but he revealeth his ſecret unto his ſervants the prophets. 8 The lion hath roared, who will not fear? the Lord God hath ſpoken, who can but propheſy? 9 Publiſh in the palaces at Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble yourſelves upon the mountains of Samaria: and behold the great tumults in the midſt thereof, and the oppreſſed in the midſt thereof. 10 For they know not to do right, ſaith the Lord; who ſtore up violence and robbery in their palaces. 11 Therefore thus ſaith the Lord God, An adverſary *there ſhall be* even round about the land; and he ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled. 12 Thus ſaith the Lord, As the ſhepherd taketh out of the mouth of the lion two legs, or a piece of an ear; ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in the corner of a bed, and in Damaſcus *in* a couch. 13 Hear ye, and teſtify in the houſe of Jacob, ſaith the Lord God, the God of hoſts, 14 That in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el, and the horns of the altar ſhall be cut off, and fall to the ground. 15 And I will ſmite the winter-houſe with the ſummer-houſe, and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſaith the Lord.

Can two walk together except they be agreed?] That is, as Friends: So neither can I behave myſelf toward you as a Friend or Benefactor, ſo long as you act in perfect Contradiction to my Nature and Laws by your manifold Sins.

Will a Lion roar in the Foreſt, when he hath no Prey?] So neither doth God denounce his Judgments, unleſs your Sins have made you proper Objects of his Diſpleaſure.

Can a Bird fall in a Snare upon the Earth, where no Gin is for him?] God is ſaid to *watch over Sinners* to bring *Evil* upon them, *Jer.* xxxi. 28. *Dan.* ix. 14. and thus he will deal by this People, unleſs they repent.

Shall one have taken up a Snare from the Earth, and have taken up nothing at all?] In like Manner you are not to expect that God ſhould remove his Judgments.

ments, till they have attained their proper End, *viz.* the People's Repentance.

An Adversary shall be even round about the Land] *Shalmaneser* King of *Assyria* shall invade the Land on every Side, shall dismantle its Fortresses, and plunder its wealthy Palaces.

As the Shepherd taketh out of the Mouth of the Lion two Legs, or a Piece of an Ear, &c.] When a Lion hath for some Time ravaged the Flock, and is at last frighted away by the Noise of their Shepherds and their Dogs, or by throwing Darts and other offensive Weapons at him; in such a Case the Shepherd can hope to save but only some poor Remains of the Prey the Lion had seized upon. And thus shall it be at the Sacking of *Samaria*; but a small Remainder of the Inhabitants shall escape the Search of their Enemies, tho' they try to hide themselves in their most retired Apartments. Compare 1 *Kings* xx. 30. xxii. 25.

And in Damascus in a Couch] The Marginal Reading gives a better Sense, *On the Bed's Feet.* They that follow the Reading of the Text, explain it of those *Israelites* who fled for Refuge to *Damascus*, there being a Confederacy between *Israel* and *Syria*: See *Isa.* vii. 2. but were seized there upon the taking of *Damascus*: See Ch. i. 5. 2 *Kings* xvi. 9. compared with Chap. xv. 29. *Tiglath-Pileser* King of *Assyria* conquered both *Israel* and *Syria*. See the Places above-cited.

CHAP. IV.

The Prophet reproves the Ten Tribes for Luxury and Oppression, Idolatry and Impenitence, notwithstanding the severe Judgments already inflicted upon them.

Ver. 1. HEAR this word, ye kine of Bashan that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. 2 The Lord God hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks. 3 And ye shall go out at the breaches, every *cow at that which is* before her, and ye shall cast *them* into the palace, saith the Lord. 4 Come to Beth-el and transgress, at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after three years. 5 And offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free-offerings; for this liketh you, O ye children of Israel, saith the Lord God. 6 And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord. 7 And also I have withholden the rain from you, when *there were* yet three months to the harvest, and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered. 8 So two *or* three cities wandred unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. 9 I have smitten you with blasting and mildew; when your gardens and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured *them*: yet have ye not returned unto me, saith the Lord. 10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses, and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord. 11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand pluckt out of the burning: yet have ye not returned unto me, saith the Lord. 12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel. 13 For lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts *is* his name.

Hear ye this Word, ye Kine of Bashan] The Luxury and Insolence of Oppression is often compared to the Wantonness of full-fed Cattle: See *Ps.* xxii. 12. lxviii. 30. *Bashan* was remarkable for the Richness of its Pastures and its Breed of Cattle; *Numb.* xxxii. 4. *Deut.* xxxii. 14. *Ezek.* xxxix. 18. *Grotius*, and some other Commentators suppose this to be meant of Women of Quality. See Ver. 3.

Which say to their Masters, Bring, and let us drink] If we explain the former Verse of Women, by their *Masters*, or Lords, as the Word is sometimes translated, may be understood their Husbands: See *Gen.* xviii. 12. or else by Masters we may understand those to whom they sold the Poor for Slaves: Compare Ch. ii. 6. and demanded the Money due for their Purchase, that they might spend it in a luxurious Manner. So the Text will be equivalent to that in *Joel*, Ch. iii. 3. *They have sold a Girl for Wine, that they may drink.*

And ye shall go out at the Breaches, every Cow at that which is before her] The Prophet pursues the Metaphor taken from the Kine of *Bashan*, Ver. 1. and tells the People, that as Cattle strive to get out of every Breach they can find in a Mound or Fence, so shall they with all possible Haste make their Escape at the several Breaches which shall be made in the Walls of *Samaria*. Compare 2 *Kings* xxv. 4. *Ezek.* xii. 12.

And ye shall cast them into the Palace] The Sentence may be thus translated, *ye shall cast out yourselves*, i. e. ye shall with haste betake yourselves to *Harmon*, so the *vulgar Latin*: Or to the Mountains of *Mona*; by which the *Chaldee* understand *Armenia*, others the Mountains of the *Maonites*, or *Menuhims*, as they are called *Judg.* x. 12. 2 *Chron.* xxvi 7. They are called *Minæi* by *Strabo*, and reckoned Inhabitants of *Arabia Felix.*

Come ye to Bethel, and transgress] A Permission spoken by way of Sarcasm and Irony, sharply upbraiding them as incorrigible, and not to be reformed by all the Reproofs and Admonitions that have been given them; like that of *Ezekiel*, Ch. xx. 39. *Go ye, serve every Man his Idols.*

And I also gave you Cleanness of Teeth in all your Cities] Or, *For this Cause I have given you.* The Famine I have sent upon the Cities and Territories of *Israel*, hath not brought you to a Sense of your Sins, or any sincere Purposes of Amendment.

And ye were as a Fire-brand plucked out of the Burning] Those that remained very narrowly escaped. A proverbial Expression used both in sacred and profane Authors, to signify a narrow Escape out of an imminent Danger. Compare *Zech.* iii. 2. 1 *Cor.* iii. 15. *Jude* Ver. 23.

CHAP. V.

The Prophet laments the Sins of Israel, *and exhorts them to Repentance and Reformation.*

Ver. 1. HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel. 2 The virgin of Israel

is

is fallen, ſhe ſhall no more riſe: ſhe is forſaken upon her land, *there is* none to raiſe her up. 3 For thus ſaith the Lord God, The city that went out *by* a thouſand, ſhall leave an hundred, and that which went forth *by* an hundred, ſhall leave ten to the houſe of Iſrael. 4 For thus ſaith the Lord unto the houſe of Iſrael, Seek ye me, and ye ſhall live. 5 But ſeek not Beth-el, nor enter into Gilgal, and paſs not to Beer-ſheba: for Gilgal ſhall ſurely go into captivity, and Beth-el ſhall come to nought. 6 Seek the Lord and ye ſhall live, leſt he break out like fire in the houſe of Joſeph, and devour *it*, and *there be* none to quench *it* in Beth-el. 7 Ye who turn judgment to worm-wood, and leave off righteouſneſs in the earth, 8 *Seek him* that maketh the ſeven ſtars and Orion, and turneth the ſhadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the ſea, and poureth them out upon the face of the earth, the Lord *is* his name: 9 That ſtrengtheneth the ſpoiled againſt the ſtrong; ſo that the ſpoiled ſhall come againſt the fortreſs. 10 They hate him that rebuketh in the gate, and they abhor him that ſpeaketh uprightly. 11 Foraſmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat; ye have built houſes of hewen ſtone, but ye ſhall not dwell in them: ye have planted pleaſant vineyards, but ye ſhall not drink wine of them. 12 For I know your manifold tranſgreſſions, and your mighty ſins: they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate *from their right*. 13 Therefore the prudent ſhall keep ſilence in that time, for it *is* an evil time. 14 Seek good and not evil, that ye may live: and ſo the Lord the God of hoſts ſhall be with you, as ye have ſpoken. 15 Hate the evil, and love the good, and eſtabliſh judgment in the gate: it may be that the Lord God of hoſts will be gracious unto the remnant of Joſeph. 16 Therefore the Lord the God of hoſts, the Lord ſaith thus, Wailing *ſhall be* in all ſtreets, and they ſhall ſay in all the high-ways, Alas, alas! and they ſhall call the huſbandman to mourning, and ſuch as are ſkilful of lamentation, to wailing. 17 And in all vineyards *ſhall be* wailing: for I will paſs through thee, ſaith the Lord. 18 Wo unto you that deſire the day of the Lord: to what end *is* it for you? the day of the Lord *is* darkneſs and not light. 19 As if a man did flee from a lion, and a bear met him; or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him. 20 *Shall* not the day of the Lord *be* darkneſs, and not light? even very dark, and no brightneſs in it? 21 I hate, I deſpiſe your feaſt days, and I will not ſmell in your ſolemn aſſemblies. 22 Though ye offer me burnt-offerings, and your meat-offerings, I will not accept *them*: neither will I regard the peace-offerings of your fat beaſts. 23 Take thou away from me the noiſe of thy ſongs, for I will not hear the melody of thy viols. 24 But let judgment run down as waters, and righteouſneſs as a mighty ſtream. 25 Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael? 26 But ye have borne the tabernacle of your Moloch and Chiun your images, the ſtar of your god, which ye made to yourſelves. 27 Therefore will I cauſe you to go into captivity beyond Damaſcus, ſaith the Lord, whoſe name *is* the God of hoſts.

The Virgin of Iſrael is fallen, ſhe ſhall no more riſe] She that never was conquered by any, is fallen from her Glory, and ſhall never be reſtored to her former State, as a Kingdom or Nation. Thoſe Cities or Kingdoms are called *Virgins* which were never conquered: See *Iſa.* xxiii. 12. xxxvii. 22. The *Virgin of Iſrael* may likewiſe import her that was *eſpouſed* to God, *as a chaſte Virgin* to an Huſband: See 2 *Cor.* xi. 2. and had the Benefit of being under his Protection, but is now for her Idolatries and other Sins delivered up to the Will of her Enemies.

The City that went out by a thouſand, ſhall leave an hundred, &c.] A City that was able to furniſh out a thouſand Men that were fit for War, ſhall have but an hundred of them left. And ſo it ſhall be in Proportion for any leſs Number; but one in ten of them ſhall eſcape the Sword, and other Chances of War.

And paſs not to Beerſheba] A Place remarkable for *Abraham*'s dwelling there, and planting a Grove for the Worſhip of God, *Gen.* xxi. 33. xxii. 19. It is likely a Grove might ſtill be continued there, and abuſed to Idolatry: See Ch. vii. 9. viii. 14. *Beerſheba* did formerly belong to *Judah*: See 1 *Kings* xix. 3. but it ſeems in latter Times to have been taken from it by ſome of the Kings of *Iſrael*.

Leſt he break out like Fire in the Houſe of Joſeph] The Ten Tribes are called by the Name of *Joſeph*, as they are elſewhere by that of *Ephraim*, the Son of *Joſeph*; becauſe that was the chief Tribe of the Kingdom of *Iſrael*. See *Ezek.* xxxvii. 19.

Seek him that makes the ſeven Stars, and Orion] The *Hebrew* Names of theſe Conſtellations are *Kimah* and *Keſil*, which are tranſlated to the ſame Senſe, *Job* ix. 9. xxxviii. 31. Theſe, and other Conſtellations were thought to have a great Influence upon the Seaſons. See the Notes on the forementioned Place of *Job*. Whereupon their Riſing and Setting uſed to be particularly taken Notice of by Huſbandmen and Shepherds; whoſe Employment lying abroad, made them more obſervant of the heavenly Appearances. So this is an Inſtance of Providence very ſuitable to one of *Amos*'s Profeſſion to mention.

That turneth the Shadow of Death into the Morning, and maketh the Day dark with Night] The Vicitſitude of Day and Night, and the Light's breaking out of Darkneſs, are juſt Matter of Aſtoniſhment, did not the conſtant Recourſe of them leſſen the Wonder. *Clemens Alexandrinus* cites theſe Verſes out of *Pindar* to the ſame Senſe.

God can create the Light,
And make it ſpring from darkeſt Night:
And when he covers o'er the Day,
The Darkneſs chaſes Light away.

That calleth for the Waters of the Sea, and poureth them out upon the Face of the Earth] Who commanded the Seas and Rivers to overflow the Earth in great Inundations. The Words may likewiſe be explained of raiſing Vapours out of the Sea, to ſupply Rain for the Earth, the Clouds retaining none of the Saltneſs of the Sea-water. Compare *Job* xxxviii. 34.

They hate him that reproveth in the Gate] The Oppreſſors of the Poor, ſee Ver. 11, 12. hate thoſe Magiſtrates that would puniſh the Injurious, and do right to the oppreſſed. It was the Cuſtom for Judges to execute their Office ſitting in the Gates of the City. See *Iſa.* xxix. 2. and Ver. 15. of this Chapter.

Foraſmuch as your Treading is upon the Poor, and ye take from him Burdens of Wheat] Or *choice Gifts*, as the LXX render it, agreeable to the Senſe of the *Hebrew*, where the Word *Maſſah* often ſignifies a *Gift* or Reward, (ſee *Jer.* xl. 5. *Ezek.* xx. 40.) and *Bar* the *Choice* or beſt of any Thing.

And ſuch as are ſkilful in Lamentation to wailing] Le

ſuch whoſe Profeſſion it is to make Lamentation at Funerals, join in this publick Mourning to make it more ſolemn. See Ver. 1.

Woe unto you that deſire the Day of the Lord] Infidels made a Mock at the Words of the Prophets, when they told them, *The Day of the Lord is at Hand:* See *Joel* ii. 2, 11. *Zeph.* i. 14. and out of a Principle of Unbelief they expreſſed their Deſire of ſeeing this Day, that they might be convinced of the Truth of ſuch Predictions by ocular Demonſtration. Compare *Iſa.* v. 19. *Jer.* xvii. 15. *Ezek.* xii. 22, 27. 2 *Pet.* iii. 4.

Yea, ye have borne the Tabernacle of your Moloch, and Chiun, your Images] Your Anceſtors Want of true Devotion toward me appears from hence, that they were ſo prone to continue in thoſe idolatrous Practices which they learnt in *Egypt*; to which they added the Worſhip of the Idols they ſaw in the Countries through which they travelled. See *Levit.* xvii. 3. xviii. 3. *Numb.* xvi. 39. xxv. 2. *Joſh.* xxiv. 14. *Ezek.* xx. 7, 16. xxiii. 3, 8. *The Tabernacle of Moloch*, was a Shrine with the Image of the Deity placed within it: Such were *the Silver Shrines of Diana*, Acts xix. 24. and the *Theſſe* or *Lectica* among the *Romans*. Theſe their Votaries carried in Proceſſion, as a ſolemn Piece of Worſhip, or a Pledge of the Preſence of their Gods among them. See *Iſa.* xlvi. 7. *Moloch* is an Idol often mentioned in Scripture; to whom they offered their Children in Sacrifice. 'Tis probable the *Iſraelites* were addicted to this Kind of Worſhip in the Wilderneſs, becauſe it is ſo ſeverely prohibited by *Moſes*, Lev. xx. 2–5. *Chiun* is generally ſuppoſed by learned Men to be the ſame with *Saturn*. The ſame Idol was called *Remphan*, or *Rephan*, by the *Egyptians*; for which Reaſon the LXX Interpreters tranſlate *Chiun* by *Rephan*: Which is an Argument that thoſe Interpreters were Natives, or at leaſt Inhabitants of *Egypt*; as Dr. *Hody* obſerves.

The Star of your God] As the Heathens had Images that repreſented the heavenly Bodies; ſee 2 *Kings* xxiii. 11. 2 *Chron.* xxxiv. 4. So the Image of *Chiun* repreſented the Star *Saturn*, as that of *Moloch* did the Sun. If we ſuppoſe with ſome learned Men, that *Remphan*, or *Rephan*, was ſome famous *Egyptian* King; it was a common Opinion among the Heathens, to ſuppoſe the Souls of their deified Heroes to be placed in the Stars. So *Virgil* ſpeaks of the Star that appeared quickly after *Cæſar*'s Death, *Ecl.* ix.

Ecce Dionæi proceſſit Cæſaris aſtrum.
See, Cæſar's Star is lighted in the Skies.

CHAP. VI.

A Reproof of thoſe who indulge themſelves in Eaſe and Pleaſure, inſenſible of God's afflicting Hand; for which Iſrael *is threatened with Deſtruction.*

Ver. 1. WO to them *that are* at eaſe in Zion, and truſt in the mountain of Samaria, *which are* named chief of the nations, to whom the houſe of Iſrael came. 2 Paſs ye unto Calneh, and ſee; and from thence go ye to Hemath the great: then go down to Gath of the Philiſtines: *be they* better than theſe kingdoms? or their border greater than your border? 3 Ye that put far away the evil day, and cauſe the ſeat of violence to come near; 4 That lie upon beds of ivory, and ſtretch themſelves upon their couches, and eat the lambs out of the flock, and the calves out of the midſt of the ſtall; 5 That chant to the ſound of the viol, *and* invent to themſelves inſtruments of muſick, like David; 6 That drink wine in bowls, and anoint themſelves with the chief ointments: but they are not grieved for the affliction of Joſeph. 7 Therefore now ſhall they go captive with the firſt that go captive, and the banquet of them that ſtretched themſelves, ſhall be removed. 8 The Lord God hath ſworn by himſelf, ſaith the Lord the God of hoſts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein. 9 And it ſhall come to paſs, if there remain ten men in one houſe, that they ſhall die. 10 And a mans uncle ſhall take him up, and he that burneth him, to bring out the bones out of the houſe, and ſhall ſay unto him that *is* by the ſides of the houſe, *Is there* yet *any* with thee? and he ſhall ſay, No: then ſhall he ſay, Hold thy tongue; for we may not make mention of the name of the Lord. 11 For behold, the Lord commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts. 12 Shall horſes run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteouſneſs into hemlock. 13 Ye which rejoice in a thing of nought, which ſay, Have we not taken to us horns by our own ſtrength? 14 But behold, I will raiſe up againſt you a nation, O houſe of Iſrael, ſaith the Lord the God of hoſts, and they ſhall afflict you from the entring in of Hemath, unto the river of the wilderneſs.

Which are named chief of the Nations, to whom the Houſe of Iſrael come] *Sion* or *Jeruſalem*, and *Samaria*, are the chief Seats of the two Kingdoms, whither is the greateſt Reſort of the whole Nation. The Word *Gojim*, *Nations*, uſually ſignifies the Heathen Nations, but ſometimes denotes the *Jews*, and is equivalent to *Ammim*. See *Zeph.* ii. 9. The *Chaldee* interprets it, *who give Names to their Children according to the Names of the chief of the Heathen, to whom the Houſe of Iſrael apply themſelves for Protection.* Thus, in the later Times, ſome of the *Jews* took the Names of *Alexander*, *Antipater*, *Agrippa*, and the like, to compliment ſome great Men among the *Greeks* or *Romans* of thoſe Names. The *Jews* making Alliances with the Heathens is often reproved by the Prophets. See 2 *Chron.* xvi. 7.

Thence go ye to Hemath the Great] St. *Jerome* ſuppoſes this to be the ſame City which was afterwards called *Antioch*. This was taken too by *Sennacherib* or ſome of his Predeceſſors. See 2 *Kings* xviii. 34. It is called here *Hemath the Great*, to diſtinguiſh it from another *Hemath* mentioned Ver. 14. which is the Boundary of *Paleſtine*, and therefore called the *Entring in of Hemath*, in that Verſe, and 1 *Kings* viii. 65. 2 *Kings* xiv. 25. That Town is ſince called *Epiphania*.

That lie upon Beds of Ivory, &c.] This and the two following Verſes are an elegant Deſcription of the ill Uſes Men too often make of a plentiful Fortune: That it ſhuts out all ſerious Conſiderations, makes them void of Compaſſion towards thoſe that are in Miſery, and to regard nothing but the preſent Gratification of their Senſes. *Lying upon Beds of Ivory, and ſtretching themſelves upon their Couches*, expreſs the Poſture they uſed at their Meals. See Ver. 7. and Ch. ii. 8.

If there remain ten Men in one Houſe, that they ſhall die] Thoſe that eſcape the Hands of the Enemy, ſhall die by the Peſtilence. Compare *Ezek.* v. 12.

And a Man's Unkle ſhall take him up] His neareſt Kinſman (as the Original Word ſignifies) muſt be forced to perform the laſt Office for him, and carry him to his Burial.

And he that burns him, to bring the Bones out of the Houſe] *And* is equivalent to *or* here. The Undertakers of a Funeral firſt burn the Body in order to carry out the remaining Bones to be buried. It was uſual to burn the Bodies of Kings and great Perſons with Odours and Spices. See *Jer.* xxxiv. 5. 2 *Chron.* xvi. 14. and it may be, they might uſe the ſame Cu-

ſtom in this Caſe, for fear of Infection.

Then ſhall he ſay, Hold thy Tongue, for we may not make mention of the Name of the Lord] Silence beſt becomes ſuch aſtoniſhing Calamities: Or, it is to no purpoſe to call upon God, or to implore his Help in our Afflictions. An Expreſſion betokening Deſpair, joined with Impenitency; like that of *Joram*, 1 Kings vi. 33. *What ſhould I wait for the Lord any longer?* The Verb *zacar*, to *remember*, or *make Mention*, when it is ſpoken of God ſignifies this Worſhip.

Shall Horſes run upon a Rock, will one plow there with Oxen? For ye have turned Judgment into Gall, and the Fruit of Righteouſneſs into Hemlock] Your perverting of Judgment, and thereby making Oppreſſion the ſeeming Fruit or Effect of Righteouſneſs, is as much the inverting the Nature and Order of Things, as it would be to undertake to run a Race upon a Rock, or to cultivate it by plowing or ſowing there. The Word *Reſh*, tranſlated here and in other Places *Gall*, ſignifies a Weed growing among Corn, as bitter as Wormwood; and *Laanath*, rendered *Hemlock*, is tranſlated *Wormwood*, Ch. v. 7. and in other Places.

And ſay, Have we not taken to us Horns by our own Strength?] An *Horn* is often uſed in Scripture for Power, Strength, or Authority; the Metaphor being taken from the Horns of an Ox or Bullock, wherein his Strength lies. The Boaſt of the *Iſraelites* ſeems chiefly grounded upon the Succeſs their King *Jeroboam* the IId had, in reſtoring the antient Dominion of *Iſrael*, and recovering it from the *Syrians*, who had brought them very low. See 2 *Kings* xiii. 3, 7. xiv. 25.

But behold, I will raiſe up a Nation againſt you, and they ſhall afflict you from the Entering in of Hemath, to the River of the Wilderneſs] The Prophet means the *Aſſyrians*, who ſhould afflict them from one End of the Land unto the other. *The Entring in of Hemath* was the Northern Boundary of their Country, and *the River of the Wilderneſs*, is the ſame with the *River of Egypt*, Gen. xv. 18. *Joſh.* xv. 47. which ariſes out of Mount *Paran*, and is the Southermoſt Bound of *Judea*. It is called *the Sea of the Plain*, as our Interpretation renders it, *Deut.* iii. 17. or *the Sea of the Wilderneſs*, as it is tranſlated here; the Original Word *Arabah* being the ſame in both Places.

CHAP. VII.

By three ſeveral Viſions are repreſented the Judgments coming upon Iſrael. Amos *being accuſed of Sedition by* Amaziah, *the Prieſt to* Jeroboam, *denounces Judgment againſt* Amaziah *and his Family.*

Ver. 1. THUS hath the Lord God ſhewed unto me, and behold, he formed graſhoppers in the beginning of the ſhooting up of the latter growth, and lo, *it was* the latter growth after the kings mowings. 2 And it came to paſs *that* when they had made an end of eating the graſs of the land, then I ſaid, O Lord God, forgive, I beſeech thee; by whom ſhall Jacob ariſe? for he *is* ſmall. 3 The Lord repented for this: It ſhall not be, ſaith the Lord. 4 Thus hath the Lord God ſhewed unto me, and behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part. 5 Then ſaid I, O Lord God, ceaſe, I beſeech thee; by whom ſhall Jacob ariſe? for he *is* ſmall. 6 The Lord repented for this: This alſo ſhall not be, ſaith the Lord God. 7 Thus he ſhewed me, and behold, the Lord ſtood upon a wall *made* by a plumb-line, with a plumb-line in his hand. 8 And the Lord ſaid unto me, Amos, what ſeeſt thou? And I ſaid, A plumb-line. Then ſaid the Lord, Behold, I will ſet a plumb-line in the midſt of my people Iſrael, I will not again paſs by them any more. 9 And the high places of Iſaac ſhall be deſolate, and the ſanctuaries of Iſrael ſhall be laid waſte; and I will riſe againſt the houſe of Jeroboam with the ſword. 10 Then Amaziah the prieſt of Beth-el ſent to Jeroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee in the midſt of the houſe of Iſrael: the land is not able to bear all his words. 11 For thus Amos ſaith, Jeroboam ſhall die by the ſword, and Iſrael ſhall ſurely be led away captive out of their own land. 12 Alſo Amaziah ſaid unto Amos, O thou ſeer, go, flee thee away into the land of Judah, and there eat bread, and propheſy there. 13 *But* propheſy not again any more at Beth-el: for it *is* the king's chapel, and it *is* the kings court. 14 Then anſwered Amos, and ſaid to Amaziah, I *was* no prophet, neither *was* I a prophets ſon; but I *was* an herdman, and a gatherer of ſycomore fruit. 15 And the Lord took me as I followed the flock, and the Lord ſaid unto me, Go, propheſy unto my people Iſrael. 16 Now therefore hear thou the word of the Lord: thou ſayeſt, Propheſy not againſt Iſrael, and drop not *thy word* againſt the houſe of Iſaac. 17 Therefore thus ſaith the Lord, Thy wife ſhall be an harlot in the city, and thy ſons and thy daughters ſhall fall by the ſword, and thy land ſhall be divided by line: and thou ſhalt die in a polluted land, and Iſrael ſhall ſurely go into captivity forth of his land.

He formed Graſhoppers in the Beginning of the Shooting up of the latter Growth] Moſt Commentators ſuppoſe this Viſion to denote the Invaſion of *Pul* King of *Aſſyria*, mentioned 2 *Kings* xv. 19. But this and the following Calamities may as probably relate to thoſe Tumults and Commotions which happened after *Jeroboam*'s Death, during an Anarchy which laſted divers Years, from that Time till his Son's Settlement on the Throne, as appears by comparing the Times of the Kings of *Iſrael* and *Judah*. That was cutting *Iſrael ſhort*, after they had begun to flouriſh again after the proſperous Reign of *Jeroboam*, and ſo might fitly be repreſented by the Graſhoppers devouring the latter or ſecond Growth of Graſs.

It was the latter Growth after the King's Mowings] The firſt Crop of Graſs was ſet apart for the Uſe of the King's Stables.

The Lord called to contend by Fire, which devoured the great Deep, and did eat up a Part] This repreſents a ſorer Judgment than the former, and in the Opinion of moſt Expoſitors, denotes the Invaſion of *Tiglath-Pileſer*, King of *Aſſyria*, who carried away a great Part of *Iſrael* captive, 2 *Kings* xv. 29. and this was properly repreſented by a raging Fire, which conſumed the Sea by turning it into Vapours, and then devoured a great Part of the Land.

The Lord ſtood by a Wall made by a Plumb-line] God's Judgments are ſometimes repreſented by a Line and a *Plummet*, to denote that they are meaſured out by the exacteſt Rules of Juſtice. See 2 *Kings* xxi. 13. *Iſa.* xxviii. 17. The Inſtruments which are deſigned for Building, are ſometimes uſed to mark out the Places which are to be pulled down or deſtroyed. See 2 *Sam.* viii. 2. *Iſa.* xxxiv. 11. *Lam.* ii. 8. The Viſion imports, that as God formerly built up his People, he would now pluck them down and deſtroy them. See *Jer.* i. 10. xxxi. 28.

And the high Places of Iſaac ſhall be deſolate] The Altar and Grove at *Beerſheba*, where *Iſaac* dwelt and built an Altar, *Gen.* xxvi. 25. xlvi. 1. This Place was afterward abuſed to Idolatry; ſee Ch. v. 5.

Then Amaziah, the Prieſt of Bethel, ſent to Jeroboam] This was a Prieſt, not of the Tribe of *Levi*, but ſuch an one as thoſe were, whom *Jeroboam*, the Firſt of that Name, had conſecrated to perform the idolatrous Service at *Bethel*, 1 *Kings* xii. 31.

Then anſwered Amos — I was no Prophet, neither was I a Prophet's Son] I was not a Prophet by Profeſſion, nor bred up in the Schools of the Prophets, as thoſe uſually were who took that Office upon them. See 2 *Kings* ii. 5, &c. iv. 38. vi. 1.

But I was an Herdman] An Herdman or an Husbandman, is ſpoken of as an Employment not conſiſtent with that of a Prophet, *Zech.* xiii. 5. except where there is an extraordinary Call.

And a Gatherer of Sycamore Fruit] One that gathered a Sort of wild Fig, by ſome called an *Egyptian* Fig. They that gathered it, opened the Skin, that the Fruit might ripen the ſooner. So the LXX interpret the *Hebrew* Word *Boles*, *opening the Sycamine Fruit*; which agrees with *Pliny*'s Account of ordering this Fruit.

Thy Wife ſhall be an Harlot in the City] When *Bethel* ſhall be taken by the *Aſſyrians*, (ſee *Hoſ.* x. 5, 6.) the Soldiers ſhall abuſe thy Wife, and treat her as a common Harlot. Compare *Iſaiah* xiii. 16. *Lam.* v. 11. *Zech.* xiv. 2. and this ſhall befal her as a Puniſhment of her Idolatry, which is ſpiritual Whoredom. See *Hoſ.* iii. 14.

CHAP. VIII.

The Prophet by a fourth Viſion, *gives Notice of the Certainty and Nearneſs of the Deſtruction of the* Ten Tribes; *foretels an Eclipſe of the Sun upon their ſolemn Feſtivals; and threatens a Famine of God's Word.*

Ver. 1. THUS hath the Lord God ſhewed unto me, and behold a baſket of ſummer-fruit. 2 And he ſaid, Amos, what ſeeſt thou? and I ſaid, a baſket of ſummer-fruit. Then ſaid the Lord unto me, The end is come upon my people Iſrael, I will not again paſs by them any more. 3 And the ſongs of the temple ſhall be howlings in that day, ſaith the Lord God: *there ſhall be* many dead bodies in every place, they ſhall caſt *them* forth with ſilence. 4 Hear this, O ye that ſwallow up the needy, even to make the poor of the land to fail, 5 Saying, When will the new-moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit? 6 That we may buy the poor for ſilver, and the needy for a pair of ſhoes; *yea*, and ſell the refuſe of the wheat? 7 The Lord hath ſworn by the excellency of Jacob, Surely I will never forget any of their works. 8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it ſhall riſe up wholly as a flood; and it ſhall be caſt out and drowned, as by the flood of Egypt. 9 And it ſhall come to paſs in that day, ſaith the Lord God, that I will cauſe the ſun to go down at noon, and I will darken the earth in the clear day. 10 And I will turn your feaſts into mourning, and all your ſongs into lamentation, and I will bring up ſackcloth upon all loins, and baldneſs upon every head: and I will make it as the mourning of an only *ſon*, and the end thereof as a bitter day. 11 Behold, the days come, ſaith the Lord God, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the words of the Lord. 12 And they ſhall wander from ſea to ſea, and from the north even to the eaſt, they ſhall run to and fro to ſeek the word of the Lord, and ſhall not find *it*. 13 In that day ſhall the fair virgins and young men faint for thirſt. 14 They that ſwear by the ſin of Samaria, and ſay, Thy god, O Dan, liveth, and the manner of Beerſheba liveth; even they ſhall fall, and never riſe up again.

Behold a Baſket of Summer-fruit — Then ſaid the Lord unto me, An End is come upon my People Iſrael] The Baſket of ripe Summer-fruit, which *Amos* ſaw in a Viſion, was to denote that *Iſrael*'s Sins were now ripe for Judgment; as the Time of Judgment was elſewhere expreſſed by an *Harveſt* or *Vintage*. See *Joel* iii. 13. The *Hebrew* Words, *Kacks*, *Summer-fruit*, and *Kets*, *an End*, have an Affinity in their Sound: Such *Paranomaſias* are to be found in other Texts of Scripture: See *Iſa.* xxiv. 17. *Jer.* i. 11, 12. *Mic.* i. 10, &c.

There ſhall be many dead Bodies in that Day: They ſhall caſt them forth in Silence] The *Aſſyrians* (ſee Ver. 3.) ſhall make ſuch a Slaughter among the People, that there will be no Opportunity of making publick Mournings and Lamentations at their Funerals, as was uſual in other Caſes: But their Friends will hurry them to their Graves with as much Silence and Privacy as they can. Compare *Jer.* xxii. 18.

Making the Ephah ſmall, and the Shekel great] The *Ephah* was the Meaſure wherewith they ſold, containing about one of our Buſhels. This they made ſmaller than a juſt Standard. The *Shekel* was the Money they received for the Price of their Goods: And by falſifying that Balance, when they weighed it, they diminiſhed its juſt Value, and demanded a greater Price for their Goods. So both ways they over-reached thoſe that dealt with them. See *Mic.* vi. 11.

The Lord hath ſworn by the Excellency of Jacob] By Himſelf, who is truly the Glory of *Jacob* or *Iſrael*, ſee *Pſ.* lxviii. 34. whatever Excellency or Advantage they make the Subject of their Glory. See Ch. vi. 8.

And it ſhall riſe up wholly like a Flood, &c.] Or a *River*. The LXX with a very ſmall Alteration in the *Hebrew Points*, give a plainer Senſe of the Words thus: *Deſtruction ſhall riſe up like a Flood*. The Calamity of an hoſtile Invaſion by the *Aſſyrians*, ſhall be like an Inundation, which in a ſhort Time over-runs a whole Country. Compare *Iſa.* viii. 7, 8. *Jer.* xlvi. 8. *Dan.* ix. 26.

And it ſhall be caſt out and drowned, as by the Flood of Egypt] Or rather, *the River of Egypt*. The Inhabitants of the Land ſhall be caſt out of their Poſſeſſions, or the Land itſelf ſhall be ſwallowed up, as *Egypt* is by the Inundation of the River *Nile*.

I will cauſe the Sun to go down at Noon, and I will darken the Earth in the clear Day] Calamitous Times are expreſſed by the failing of the Light of the Sun, and the Days being overſpread with Darkneſs. See *Iſa.* xiii. 10. lix. 9, 10. *Job* v. 14. xxii. 11. But Archbiſhop *Uſher* hath obſerved in his *Annals*, *ad A. M.* 3213, that about eleven Years after the Time that *Amos* propheſied, there were two great *Eclipſes* of the Sun, one at the Feaſt of Tabernacles, the other at the Time of the Paſſover. So the Text may poſſibly be underſtood of that Darkneſs; which, to be ſure, was looked upon as *ominous*, and gave Men more than ordinary Apprehenſions by falling out upon theſe ſolemn Feſtivals; which, if they were not celebrated with that extraordinary Solemnity among the *Ten Tribes*, as they were in *Judea*, where the Temple was ſituate, yet were obſerved by many of the *Iſraelites*, according to the Traditions they had received from their Fathers. See Ver. 5, of this Chapter, and Ch. iv. 4.

And from the North even to the Eaſt] The Prophet omits naming the South; becauſe the Idolaters, to whom he directs his Diſcourſe, would chuſe to enquire any where, rather than of the true Prophets of the Lord, (ſee 1 *Kings* xxii. 7. 2 *Kings* iii. 11.) who dwelt

dwelt in the Tribe of *Judah*, that was ſituate in the Southern Parts of the Nation.

And the Manner of Beerſheba liveth] The LXX render it, *The God of Beerſheba*, expreſſing the Senſe rather than the Words. The *Way* or *Manner* ſignifies the ſame with the *Way of Worſhip*. In this Senſe it is probably taken, *Hoſ.* x. 13. and the Phraſe is often uſed ſo in the *Acts*; particularly Ch. xix. 23. xxiv. 14. Here it is taken metonymically for God, or Object of their Worſhip. *Beerſheba* was a Place noted for Idolatry; ſee Ch. v. 5.

CHAP. IX.

In a fifth Viſion *is repreſented the Deſtruction of the Kingdom of* Iſrael; *but the Prophecy is concluded with Promiſes of reſtoring the Kingdom of* David *and the* Jewiſh *Nation, under the* Meſſias.

Ver. 1. I Saw the Lord ſtanding upon the altar, and he ſaid, Smite the lintel of the door, that the poſts may ſhake: and cut them in the head all of them; and I will ſlay the laſt of them with the ſword: he that fleeth of them, ſhall not flee away; and he that eſcapeth of them, ſhall not be delivered. 2 Though they dig into hell, thence ſhall mine hand take them; though they climb up to heaven, thence will I bring them down: 3 And though they hide themſelves in the top of Carmel, I will ſearch and take them out thence; and though they be hid from my ſight in the bottom of the ſea, thence will I command the ſerpent, and he ſhall bite them: 4 And though they go into captivity before their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes upon them for evil, and not for good. 5 And the Lord God of hoſts *is* he that toucheth the land, and it ſhall melt, and all that dwell therein ſhall mourn, and it ſhall riſe up wholly like a flood, and ſhall be drowned, as *by* the flood of Egypt. 6 *It is* he that buildeth his ſtories in the heaven, and hath founded his troop in the earth, he that calleth for the waters of the ſea, and poureth them out upon the face of the earth: the Lord *is* his name. 7 *Are* ye not as children of the Ethiopians unto me, O children of Iſrael? ſaith the Lord. Have not I brought up Iſrael out of the land of Egypt? and the Philiſtines from Caphtor, and the Aſſyrians from Kir? 8 Behold, the eyes of the Lord God *are* upon the ſinful kingdom, and I will deſtroy it from off the face of the earth; ſaving that I will not utterly deſtroy the houſe of Jacob, ſaith the Lord. 9 For lo, I will command, and I will ſift the houſe of Iſrael among all nations, like as *corn* is ſifted in a ſive, yet ſhall not the leaſt grain fall upon the earth. 10 All the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not overtake nor prevent us. 11 In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breaches thereof, and I will raiſe up his ruins, and I will build it as in the days of old: 12 That they may poſſeſs the remnant of Edom, and of all the heathen, which are called by my name, ſaith the Lord that doeth this. 13 Behold, the days come, ſaith the Lord, that the plow-man ſhall overtake the reaper, and the treader of grapes, him that ſoweth ſeed; and the mountains ſhall drop ſweet wine, and all the hills ſhall melt. 14 And I will bring again the captivity of my people of Iſrael, and they ſhall build the waſte cities, and inhabit *them*; and they ſhall plant vineyards, and drink the wine thereof; they ſhall alſo make gardens, and eat the fruit of them. 15 And I will plant them upon their land, and they ſhall no more be pulled up out of their land which I have given them, ſaith the Lord thy God.

I ſaw the Lord ſtanding upon the Altar] This muſt moſt probably be underſtood of the Altar at *Bethel*. Compare Ch. iii. 14. God's ſtanding upon the Altar may likewiſe denote the Deſtruction of the Idolaters themſelves, as ſo many Victims ſlain to atone the divine Vengeance. Compare *Ezek.* ix. 2. xxxix. 17. *Iſa.* xxxiv. 6. This Appearance of God was by a viſible and glorious Light, commonly called the *Shekinah* by the *Jewiſh* Writers.

Smite the Lintel of the Door, that the Poſts may ſhake] This denotes the approaching Ruin of that idolatrous Temple, which ſhould put an End to the Worſhip performed there. See Ch. viii. 3. The Altar of Burnt-offerings probably ſtood near the outward Door of the Temple, as it did at *Jeruſalem*.

Tho' they dig into Hell, thence ſhall mine Hand take them, &c.] Tho' they hide themſelves in the deepeſt Holes and Caverns of the Earth, (ſee *Iſa.* ii. 19.) or take Refuge in the higheſt Fortreſſes, they ſhall not eſcape my Vengeance.

And (or *for*) *the Lord of Hoſts toucheth the Land, and it ſhall melt*] The leaſt Token of God's Diſpleaſure will put the whole Frame of Nature out of Order. Compare *Iſa.* lxii. 1, 3. *Mic.* i. 4. *Habak.* iii. 10. And when God's Hand is viſibly ſtretched out againſt a Land, or People, they become altogether diſpirited; the ſtouteſt Men loſe their Courage; ſee Ch. ii. 16. their Hearts failing them for Fear, and out of dreadful Expectation of the Miſeries that are coming upon them.

And hath founded his Troop in the Earth] The old *Engliſh* Tranſlation hath rendered the Senſe very perſpicuouſly thus: *And hath laid the Foundation of his Globe of Elements in the Earth.* The Word *Agudah*, *Troop*, ſignifies the Collection of Elements and other Creatures, which furniſh the Earth, expreſſed by the Word *Iſaba*, *the Hoſt*, Gen. ii. 1.

Are ye not as the Children of the Ethiopians to me?] Are ye not under a Curſe, as the *Ethiopians*, the Poſterity of *Ham*, were, (ſee *Gen.* ix. 25.) by reaſon of your multiplied Sins and Apoſtaſies? *Cuſhi* or *Cuſh* often ſignifies the *Arabians*, but it is ſometimes underſtood of the *Ethiopians*, properly ſo called; ſee *Jer.* xiii. 23.

Have I not brought up the Children of Iſrael out of the Land of Egypt? and the Philiſtines from Caphtor?] You may think my former Kindneſs in delivering you out of the *Egyptian* Bondage, and giving you the Land of *Canaan*, obliges me ſtill to be your Protector. But I have ſhewed the like Favour to other Nations, particularly to the *Philiſtines*, who had their Original from *Caphtor*, and afterward diſpoſſeſſed the old Inhabitants of *Paleſtine*, and dwelt in their Stead, (ſee *Deut.* ii. 23. and *Jer.* xlvii. 4.) and yet againſt theſe very *Philiſtines* I have denounced my Judgments for their Sins.

And the Syrians from Kir] Some Copies of the *Engliſh* Bible read *Aſſyrians*, but it is a Miſtake of the Print; the more correct Editions read *Syrians*, which anſwers the *Hebrew Aram*. Some underſtand the Words of the new Colonies which *Tiglath-Pileſer* tranſplanted from *Kir*, and placed in *Syria*, in the Room of the native *Syrians*, whom he had carried captive to *Kir*; ſee Ch. i. 5. But it may be underſtood of ſome more antient Removal of the *Syrians* from *Kir*, not elſewhere taken Notice of.

In that Day will I raiſe up the Tabernacle of David which is fallen down, &c.] At that Time (prefixed by my own ſecret Decree) I will reſtore the Kingdom to the Houſe and Family of *David*, in the Perſon

the *Meſſias*, ſo often ſtiled in the Prophets the *Seed* or *Offspring of David*, and known by that Title among the *Jews* of our Saviour's Age; *Matt.* xii. 23. xx. 30. xxi. 9. and whereas that Family had been for ſeveral Years before his Coming, reduced to a mean and obſcure Condition (ſee *Mic.* v. 2. *Luke* i. 48, 52.) it ſhall now recover its antient Splendor and Dignity. *The Tabernacle of David* is an Expreſſion met with but twice in Scripture, here, and *Iſa.* xvi. 5. It may alſo allude to his having been a Shepherd, and dwelling in Tents, before he was advanced to a Kingdom; but ſince that, reduced in his Family to as low a Condition as it was at firſt. But I conceive, ſays *Lowth*, the Phraſe does myſtically denote the Church, whereof the *Meſſiah*, here foretold, was to be the Head; which is elſewhere ſtiled *God's Tabernacle*, as being a Place of his eſpecial Reſidence, as the Tabernacle in the Wilderneſs was. *Tobit* underſtood this Text of the Days of the *Meſſiah*, Ch. xiii. 10. where he exhorts *Sion to praiſe God, That his Tabernacle may again be built in her.*

Behold the Days come, that the Plowman ſhall overtake the Reaper, &c.] As the Prophecy in the foregoing Verſe was to commence from the Coming of *Chriſt*, but not to receive its utmoſt Completion till the Fulneſs both of *Jews* and *Gentiles* come in to the Church; ſo this and the following Verſes ought to be underſtood of the happy State of the *Milennium*, which, ſays *Lowth*, may be ſuppoſed to begin after the *Jews* are reſtored to their Country. Compare *Joel* iii. 18. Then the Text ſays, *The Plowman ſhall overtake the Reaper, and the Treader of Grapes him that ſoweth Seed:* Where the Senſe would be clearer, if the Words were tranſlated, *The Plowman ſhall meet the Reaper*, &c. So the *Chaldee* and *Septuagint* underſtand the Place. To the ſame Senſe the Verb *Niggaſh* is often tranſlated in the *Greek*; and then the Words import, That there ſhould be ſuch an Increaſe of the Fruits of the Earth, that as ſoon as the Harveſt is got in, it will be Time to plow for the next Year, which was not uſual in thoſe hot Countries, where the Corn was ripe early in the Summer, in the Month of *May* or *June* at fartheſt. And in like Manner the Vintage ſhould be ſo plentiful, that whereas it uſed to begin in *Auguſt*, it ſhould not be over till the Seed-Time, the earlieſt Seaſon of which was *November*.

And the Mountains ſhall drop with ſweet Wine, and the Hills ſhall melt] That is, it ſhall flow down with Wine, or Milk. See *Joel* iii. 18. The *Chaldee* Paraphraſe, the *Septuagint* and *vulgar Latin* underſtand the *Hebrew* Verb, tranſlated *melt*, of being cultivated; the ſtony Ground being made ſofter by plowing and manuring. The Prophets ſometimes deſcribe the Days of the *Meſſias*, in the ſame Terms the Poets do the Golden Age. See *Iſa.* xxxv. 1. xli. 19. lv. 13. *Hoſ.* ii. 21, 22. *Pſ.* lxxxii. 16.

AN EXPOSITION OF The Prophet *OBADIAH.*

The ARGUMENT.

Grotius, Huetius, *and Dr.* Lightfoot *are of Opinion, that* Obadiah *was Cotemporary with the elder Prophets*, Hoſea, Joel, *and* Amos: *The Reaſon they chiefly alledge is, That the Compilers of the* Old Teſtament *Canon, had a Regard to the Order of Time in their placing the* Minor Prophets. *But this Reaſon ſeems to be of little Force, ſince we find that* Jonah *is placed the* Fifth *in Order, nay the* Sixth *in the* Greek *Copies, who was confeſſedly antienter than any of thoſe who are placed before him.*

A more probable Opinion is, That Obadiah *propheſied about the Time of the taking of* Jeruſalem: *And thereupon, in foretelling the Deſtruction of* Edom, *he uſes ſeveral Expreſſions which* Jeremiah *had done before him, ſpeaking upon that Subject*; *compare* Obad. *Ver.* 1, 8. *with* Jer. xlix. 9—14, 15, 16. Ezekiel *agrees with* Jeremiah *and* Obadiah, *in aſſigning the ſame Reaſon for the Judgments threatened againſt the* Edomites, *viz. their inſulting over the* Jews *in the Time of their Diſtreſs. See* Ezek. xxv. 12. xxxv. 5, *&c.*

Bishop Uſher *in his* Annals, ad A. M. 3419, *ſuppoſes this Prophecy to have been fulfilled about five Years after the Taking of* Jeruſalem.

The Prophet, after having denounced utter Deſtruction upon Edom, *for their unnatural Enmity againſt the* Jews, *foretels the Reſtoration, and flouriſhing State in the latter Times.*

1. THE viſion of Obadiah, Thus ſaith the Lord God, concerning Edom, We have heard a rumour from the Lord, and an ambaſſador is ſent among the heathen, Ariſe ye, and let us riſe up againſt her in battel. 2 Behold, I have made thee ſmall among the heathen: thou art greatly deſpiſed. 3 The pride of thine heart hath deceived thee: thou that dwelleſt in the clefts of the rock, whoſe habi-

habitation *is* high, that ſaith in his heart, Who ſhall bring me down to the ground? 4 Though thou exalt *thy ſelf* as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the Lord. 5 If thieves came to thee, if robbers by night, (how art thou cut off) would they not have ſtolen till they had enough? if the grape-gatherers came to thee, would they not leave *ſome* grapes? 6 How are *the things* of Eſau ſearched out? *how* are his hid things ſought up? 7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed againſt thee: *they that eat* thy bread, have laid a wound under thee: *there is* none underſtanding in him. 8 Shall I not in that day, ſaith the Lord, even deſtroy the wiſe *men* out of Edom, and underſtanding out of the mount of Eſau? 9 And thy mighty men, O Teman, ſhall be diſmayed, to the end that every one of the mount of Eſau may be cut off by ſlaughter. 10 For *thy* violence againſt thy brother Jacob, ſhame ſhall cover thee, and thou ſhalt be cut off for ever. 11 In the day that thou ſtoodeſt on the other ſide, in the day that the ſtrangers carried away captive his forces, and foreigners entred into his gates, and caſt lots upon Jeruſalem, even thou *waſt* as one of them. 12 But thou ſhouldeſt not have looked on the day of thy brother, in the day that he became a ſtranger; neither ſhouldeſt thou have rejoiced over the children of Judah in the day of their deſtruction; neither ſhouldeſt thou have ſpoken proudly in the day of diſtreſs. 13 Thou ſhouldeſt not have entred into the gate of my people in the day of their calamity; yea, thou ſhouldeſt not have looked on their affliction in the day of their calamity: nor have laid *hands* on their ſubſtance in the day of their calamity. 14 Neither ſhouldeſt thou have ſtood in the croſs-way, to cut off thoſe of his that did eſcape; neither ſhouldeſt thou have delivered up thoſe of his that did remain in the day of diſtreſs. 15 For the day of the Lord *is* near upon all the heathen: as thou haſt done, it ſhall be done unto thee, thy reward ſhall return upon thine own head. 16 For as ye have drunk upon my holy mountain, *ſo* ſhall all the heathen drink continually, yea, they ſhall drink, and they ſhall ſwallow down, and they ſhall be as though they had not been. 17 But upon mount Zion ſhall be deliverance, and there ſhall be holineſs, and the houſe of Jacob ſhall poſſeſs their poſſeſſions. 18 And the houſe of Jacob ſhall be a fire, and the houſe of Joſeph a flame, and the houſe of Eſau for ſtubble, and they ſhall kindle in them, and devour them, and there ſhall not be *any* remaining of the houſe of Eſau; for the Lord hath ſpoken *it*. 19 And *they of* the ſouth ſhall poſſeſs the mount of Eſau; and *they of* the plain, the Philiſtines: and they ſhall poſſeſs the fields of Ephraim, and the fields of Samaria, and Benjamin *ſhall poſſeſs* Gilead. 20 And the captivity of this hoſt of the children of Iſrael *ſhall poſſeſs* that of the Canaanites, *even* unto Zarephath; and the captivity of Jeruſalem which *is* in Sepharad, ſhall poſſeſs the cities of the ſouth. 21 And ſaviours ſhall come upon mount Zion to judge the mount of Eſau, and the kingdom ſhall be the Lords.

We have heard a Rumour from the Lord, and an Ambaſſador is ſent among the Heathen] The Prophets ſometimes repreſent Almighty God as ſummoning Armies, and ſetting them in Array of Battle againſt thoſe People he deſigns to deſtroy: See *Jer.* ii. 27, 28. And here according to the Cuſtom of earthly Princes, he is deſcribed as ſending Ambaſſadors to invite the Nations to join in a Confederacy againſt the *Idumeans*. Compare *Jer.* xlix. 14. The Words are the ſame in both Places, only what *Jeremiah* ſpeaks in the *Singular* Number, is expreſſed here in the *Plural*, to intimate that *Obadiah* had received the ſame Commiſſion from God, which was ſignified to *Jeremiah* before.

I have made thee ſmall among the Heathen] Thou art contemptible in the Sight of the *Chaldeans* and their Confederates, who think they can eaſily ſubdue thee. This Verſe and the two following are almoſt Word for Word the ſame with *Jer.* xlix. 15, 16.

All the Men of thy Confederacy have brought thee even to thy Borders] The Confederates marched out with thee till they came to the Borders of thy Country, and then they treacherouſly joined with the Enemies Forces.

There is no Underſtanding in him: Shall I not in that Day — even deſtroy the wiſe Men out of Edom] Theſe two Sentences contain the ſame Senſe; and inſtruct us, that when God deſigns a People for Deſtruction, he deprives them of that Diſcretion and Foreſight which is neceſſary for the due Management of their Affairs. See *Iſa.* xiv. 11, 12.

And thou ſhalt be cut off for ever] The *Nabatheans* drove the *Edomites* out of their antient Habitations, ſince called *Arabia Petræa*; which Country they could never afterward recover. See *Ezek.* xxxv. 9. *Mal.* i. 3, 4. and Dr. *Prideaux*'s *Connect.*

But thou ſhouldeſt not have looked on the Day of thy Brother] Thou oughteſt not to have taken Pleaſure at the Sight of thy Brother's Calamity. So the Expreſſion of *looking upon an Enemy*, ſignifies the beholding his Fall with Satisfaction, *Pſ.* liv. 7. lix. 10. xcii. 10. cxii. 8. Our Tranſlators render it in thoſe Places *See my Deſire upon my Enemies*. Compare *Mic.* iv. 11. vii. 10.

Neither ſhouldeſt thou have delivered up thoſe that remain] Or, *ſhut up thoſe*, as the Margin reads. The Word ſignifies to ſhut up all the Ways of eſcaping to the conquered, in order to take them and deliver them to the Enemy; ſee *Pſ.* xxxi. 8. So the *Greek* Word which anſwers to it is taken, *Gal.* iii. 23. which ſhould be tranſlated, not *ſhut up*, but *delivered over to the Faith, which ſhould afterwards be revealed*; juſt as a School-maſter delivers up a Scholar when he comes to Age; as the Compariſon there follows.

For as ye have drunk upon my holy Mountain, ſo ſhall all the Heathen drink continually, &c.] Since ye, O my People, have drunk the Cup of my Wrath, which has been executed upon you in Mount *Sion* (ſee Ver. 17.) and at *Jeruſalem*, where my Name was placed; there is no Reaſon that thoſe who are Strangers and Foreigners to my Name and Worſhip, ſhould expect to be excuſed.

The Prophet ſpeaks of the *Jews* here, as already under a State of Captivity; as they actually were, before the Prophecy was fulfilled.

But upon Mount Sion ſhall be Deliverance] This was remarkably verified at the firſt Preaching of the Goſpel, when God's Law *came forth from Sion*, Iſa. ii. 3. *Joel* ii. 32. *Pſ.* cx. 2. And there ſhall be another Completion of it, at the Reſtoration of the *Jews* Nation, which is ſpoken of in this and the following Verſes.

And they of the South ſhall poſſeſs the Mount of Sir] They that dwelt in the Southern Parts of *Judea*, ſhall poſſeſs the mountainous Country of *Edom*, ſee *Mal.* i. 3. elſewhere called *Mount Seir*; Ezek. xxxv. 2. The Tribe of *Judah*, which inhabited the Southern Parts of *Judea*, bordered upon *Edom*. See *Joſh.* xv. 2. He

So they took up Jonah and cast him forth into the sea and the sea ceased from her raging. Now the Lord had prepared a great fish to swallow up Jonah and Jonah was in the belly of the fish three days and three Nights.

Jonah
Chap. I. Ver. 15.17.



And the Lord spake unto the fish, and it vomited out Jonah upon the dry

Jonah
Chap. II. Ver. 10.



And Jonah began to enter into the city a days Journey and he cried & said Yet forty days & Nineveh shall be overthrown

Jonah
Chap. III. Ver. 4.5.

So the people of Nineveh believed God & proclaimed a fast & put on sackcloth from the greatest of them even to the least of them

G. Cole sc.

Here it is foretold they ſhould enlarge their Borders that Way.

And they ſhall poſſeſs the Land of Ephraim, and the Fields of Samaria] The Prophet ſpeaks of thoſe Places as poſſeſſed by Idolaters, for ſo they were in his Time; *viz.* the Colony which the King of *Aſſyria* ſettled there, *who ſerved their own Idols, together with the God of the Land*, 2 Kings xvii. 24—33. So the Words import a Conqueſt of the *Jews* over their idolatrous Neighbours.

And the Captivity of this Hoſt of the Children of Iſrael ſhall poſſeſs that of the Canaanites, even unto Zarephath] The Ten Tribes, when they ſhall return from their Captivity, ſhall poſſeſs all the Country where the *Canaanites* formerly lived, even unto *Zarephath*, or *Sarepta*, a City near *Sidon*, in the northern Borders of *Judea*, 1 Kings xvii. 9. The *Canaanites*, properly ſo called, were antient Inhabitants of that Diſtrict. See *Judg.* i. 32, 33. *Matt.* xv. 21, 22.

And the Captivity of Jeruſalem, which is in Sepharad, ſhall poſſeſs the Cities of the South] Dr. *Lightfoot*, in his *Chorographical Notes* upon St. *Luke*, Ch. ii. ſuppoſes *Sepharad* to be a Part of the Country of *Edom*; and explains the Text of the *Jews* who were Captives in *Edom*, that they ſhould poſſeſs the Cities of the South that lay near that Country; ſee Ver. 19. others tranſlate the Sentence thus: *The Captivity of Jeruſalem ſhall poſſeſs that which is in Sepharad, and the Cities of the South.* In the former Part of the Verſe the Prophet mentioned the Reſettlement of the Ten Tribes after the Reſtoration; here he mentions that of *Judah*, under the Name of *Jeruſalem*. *Iſrael* and *Judah* are commonly joined together, as equally Sharers in the general Reſtoration of that Nation: See *Jer.* iii. 18. Of the latter it is here foretold, that they ſhould poſſeſs the Country called *Sepharad*. If that Word be taken as an Appellative, it ſignifies a Border, and may denote that Part of *Arabia* which borders upon the South of *Judea*, or *the Cities of the South*, here mentioned.

And Saviours ſhall come upon Mount Sion, to judge the Mount of Eſau] By *Saviours* may be underſtood the Leaders of the *Jews*, who ſhall fight their Battles, and vanquiſh their Enemies, denoted by the Inhabitants of Mount *Eſau*. In this Senſe the Word *Saviour* is taken, *Judg.* iii. 9. *Iſa.* xix. 20. Or we may underſtand the Word in a ſpiritual Senſe, for the Preachers of Salvation, whoſe Office it is to convert Unbelievers and *Aliens to the Commonwealth of Iſrael*: Compare Ver. 17. and *Am.* ix. 22. Inſtead of *Saviours*, the LXX, with a ſmall Alteration of the *Hebrew* Points, read, *Thoſe that are ſaved*, or eſcape: The ſame with the *Remnant* often mentioned in the Prophets, and particularly *Joel* ii. 32.

AN EXPOSITION OF The Prophet *JONAH.*

The ARGUMENT.

is a very common Opinion among the Jews, *ſays* Calmet, *that* Jonah *was the Widow of* Zarephtha's *Son; and this Opinion they found upon the Words of the Mother, when ſhe received her Son alive from the Prophet's Hand:* By this I know that the Word of the Lord is in thy Mouth in Truth, 1 *Kings* xvii. 24. *for therefore, ſay they, was the Child called the Son of* Amittai, *becauſe* Amittai *ſignifies* Truth: *A weak Reaſon indeed! and ſuch as is plainly repugnant to the Teſtimony of Scripture. For this we know for certain, that* Jonah *lived in the Reigns of* Joaſh *and* Jeroboam II*d. Kings of* Iſrael, *and therefore could not be the Widow of* Zarephthah's *Son, ſince the former of theſe two Princes did not begin to reign till* 60 *Years after the Tranſlation of* Elijah. *Others pretend that he was Son to the* Shunamite *Woman, whom the Prophet* Eliſha *raiſed from the Dead. But* Shunan *and* Gath-hepher *(where we are certain* Jonah *was born) were two quite different Places, the former in the Tribe of* Iſſachar, *the other in that of* Zebulun; *and therefore, we may conclude, that* Amittai *was the proper Name of* Jonah's *Father, who lived in a little* Canton *in the Tribe of* Zebulun, *called* Hepher, *or* Hopher, *wherein was the Town of* Gath, *which is generally believed to be the ſame with* Jatopata, *ſo famous for the Siege, which* Joſephus, *the* Jewiſh *Hiſtorian, there maintained againſt the* Roman *Army, a little before the Deſtruction of* Jeruſalem.

CHAP. I.

Jonah, being ſent by God to Nineveh, *fleeth to* Tarſhiſh, *meets with a Tempeſt, is thrown into the Sea, and ſwallowed by a Fiſh.*

1 NOW the word of the Lord came unto Jonah the ſon of Amittai, ſaying, 2 Ariſe, go to Nineveh that great city, and cry againſt it; for their wickedneſs is come up before me. 3 But Jonah roſe up to flee unto Tarſhiſh from the preſence of the Lord, and went down to Joppa; and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went down into it to go with them unto Tarſhiſh, from the preſence of the Lord. 4 But the Lord ſent out a great wind into the ſea, and there

there was a mighty tempeſt in the ſea, ſo that the ſhip was like to be broken. 5 Then the mariners were afraid and cried every man unto his god, and caſt forth the wares that *were* in the ſhip into the ſea, to lighten *it* of them: but Jonah was gone down into the ſides of the ſhip, and he lay, and was faſt aſleep. 6 So the ſhipmaſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? ariſe, call upon thy God, if ſo be that God will think upon us, that we periſh not. 7 And they ſaid every one to his fellow, Come, and let us caſt lots, that we may know for whoſe cauſe this evil *is* come upon us. So they caſt lots, and the lot fell upon Jonah. 8 Then ſaid they unto him, Tell us, we pray thee, for whoſe cauſe this evil *is* upon us: what *is* thine occupation? and whence comeſt thou? what *is* thy country? and of what people *art* thou? 9 And he ſaid unto them, I *am* an Hebrew, and I fear the Lord the God of heaven, which hath made the ſea and the dry land. 10 Then were the men exceedingly afraid, and ſaid unto him, Why haſt thou done this? (for the men knew that he fled from the preſence of the Lord, becauſe he had told them) 11 Then ſaid they unto him, What ſhall we do unto thee, that the ſea may be calm unto us? (for the ſea wrought, and was tempeſtuous) 12 And he ſaid unto them, Take me up, and caſt me forth into the ſea; ſo ſhall the ſea be calm unto you: for I know that for my ſake this great tempeſt *is* upon you. 13 Nevertheleſs the men rowed hard to bring *it* to the land, but they could not; for the ſea wrought, and was tempeſtuous againſt them. 14 Wherefore they cried unto the Lord, and ſaid, We beſeech thee, O Lord, we beſeech thee, let us not periſh for this mans life, and lay not upon us innocent blood: for thou, O Lord, haſt done as it pleaſed thee. 15 So they took up Jonah, and caſt him forth into the ſea, and the ſea ceaſed from her raging. 16 Then the men feared the Lord exceedingly, and offered a ſacrifice unto the Lord, and made vows. 17 Now the Lord had prepared a great fiſh to ſwallow up Jonah, and Jonah was in the belly of the fiſh three days and three nights.

And went down to Joppa] *Joppa* is a Sea-port Town in *Paleſtine*, upon the *Mediterranean*, and was formerly the only Port which the *Jews* had upon that Coaſt, whither all the Materials that were ſent from *Tyre*, towards the Building of *Solomon*'s Temple, were brought and landed. The Town itſelf is very antient; for profane Authors reckon it was built before the Flood, and derive the Name of it from *Joppa*, the Daughter of *Elolus*, and the Wife of *Cepheus*, who was the Founder of it. Others are rather inclined to believe, that it was built by *Japhet*, and from him had the Name of *Japha*, which was afterwards moulded into *Joppa*, but is now generally called *Jaffa*, which comes nearer to the firſt Appellation. The Town is ſituated on a fine Plain, between *Jamnia* on the South, *Cæſarea* of *Paleſtine* to the North, and *Rama* or *Ramula* to the Eaſt; but at preſent is in a poor, mean Condition; nor is its Port, by any means good, by reaſon of the Rocks which project into the Sea. The chief Thing for which this Place was famous, in antient *Pagan* Hiſtory, is, the Expoſition of *Andromeda*, the Daughter of *Cepheus*, King of *Egypt*, who, for her Mother's Pride, was bound to a Rock, in order to be devoured by a *Sea-monſter*, but was delivered by the Valour and Bravery of *Perſeus*, who afterwards married her: For in the Times of *Mela* and *Pliny*, there were ſome Marks remaining (as they themſelves teſtify) of the Chains, wherewith the Royal Virgin was bound to the Rock, which projects into the Sea. But all this is mere Fiction, firſt grounded upon the Adventure of *Jonah*, who ſet ſail from this Port, and then improved with the Acceſſion of ſome particular Circumſtances. See *Calmet* upon this Text.

And he found a Ship going to Tarſhiſh] Learned Men ſuppoſe that there were ſeveral Places of that Name noted for Trade; one in *Spain*, another in *India*; and this might probably be in *Cilicia*. *Ships of Tarſhiſh* generally ſignify any Trading or Merchant Ships. See *Iſa.* ii. 16.

Why haſt thou done this?] You have been guilty of great Profanation to diſobey his Command, whom yourſelf acknowledge to be Lord and Maker of all Things.

And offered a Sacrifice unto the Lord, and made Vows] The Words may be tranſlated to a plainer Senſe thus: *And offered Sacrifice unto the Lord, that is, they made Vows* to do it as ſoon as they had Opportunity. The copulative *Vau* is ſometimes uſed by way of Explication; ſee *Iſa.* li. 19. This Senſe ſuits beſt here.

Now the Lord had prepared a great Fiſh to ſwallow up Jonah] Naturaliſts give an Account of ſome Sorts of Fiſh, which are large enough to ſwallow a Man, particularly the *Canis Charcarias*, or *Dog-fiſh*, called by ſome Writers, *Lamia*.

And Jonah was in the Belly of the Fiſh three Days and three Nights] The *Hebrew* Language hath no one Word to expreſs a *natural Day*; ſo what the *Greek* expreſs by Νυχθήμερον, they denote by *a Day and a Night*. Therefore the Space of Time ſubſiſting of one whole Revolution twenty-four Hours, and Part of two others, is fitly expreſſed in that Language, by *three Days and three Nights*. Such a Space of Time *our Lord* lay in the Grave; and we may from thence conclude, that *Jonah*, who was an eminent Figure of him in this Particular, was no longer in the Fiſh's Belly.

CHAP. II.

The Prayer of Jonah *in the Fiſh's Belly; and his Deliverance from thence.*

Ver. 1. THEN Jonah prayed unto the Lord his God out of the fiſhes belly, 2 And ſaid, I cried by reaſon of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, *and* thou heardeſt my voice. 3 For thou hadſt caſt me into the deep, in the midſt of the ſeas, and the floods compaſſed me about, all thy billows and thy waves paſſed over me. 4 Then I ſaid, I am caſt out of thy ſight; yet I will look again toward thy holy temple. 5 The waters compaſſed me about, *even* to the ſoul; the depth cloſed me round about, the weeds were wrapt about my head. 6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet haſt thou brought up my life from corruption, O Lord my God. 7 When my ſoul fainted within me, I remembred the Lord, and my prayer came in unto thee, into thine holy temple. 8 They that obſerve lying vanities, forſake their own mercy. 9 But I will ſacrifice unto thee with the voice of thankſgiving, I will pay *that* I have vowed: ſalvation *is* of the Lord. 10 And the Lord ſpake unto the fiſh, and it vomited out Jonah upon the dry land.

Out of the Belly of Hell cried I] The Word *Sheol* ſignifies the *State of the Dead*: See *Iſa.* xiv. 9. So it may moſt properly be rendered the *Grave*, as the Marg.

Margin reads; the Belly of the Fiſh was to *Jonah* inſtead of a Grave.

I went down to the Bottom of the Mountains, &c.] I went down to the Bottom of the Sea, where the Foundations of the Mountains lie: See *Pſ.* xxiv. 2. I found myſelf incloſed on every Side, ſo that I had no Proſpect of Deliverance.

And the Lord ſpake unto the Fiſh, &c.] God's Almighty Power is repreſented in Scripture, as bringing Things to paſs by his bare Will and Command: See *Gen.* i. 3. *Rom.* iv. 17. *Huetius* ſuppoſes, that *Jonah*'s Deliverance from the Whale's Belly, gave Occaſion to the *Greek* Story, of *Arion*, who after he was caſt into the Sea, was conveyed by a Dolphin to the Port of *Corinth*.

CHAP. III.

Jonah *is ſent again to the* Ninevites, *and preaches to them with good Succeſs.*

Ver. 1. AND the word of the Lord came unto Jonah the ſecond time, ſaying, 2 Ariſe, go unto Nineveh that great city, and preach unto it the preaching that I bid thee. 3 So Jonah aroſe and went unto Nineveh, according to the word of the Lord: (now Nineveh was an exceeding great city of three days journey) 4 And Jonah began to enter into the city a days journey, and he cried, and ſaid, Yet forty days and Nineveh ſhall be overthrown. 5 So the people of Nineveh believed God, and proclaimed a faſt, and put on ſackcloth from the greateſt of them even to the leaſt of them. 6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in aſhes. 7 And he cauſed *it* to be proclaimed, and publiſhed through Nineveh (by the decree of the king and his nobles) ſaying, Let neither man nor beaſt, herd nor flock taſte any thing; let them not feed nor drink water. 8 But let man and beaſt be covered with ſackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands. 9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not. 10 And God ſaw their works, that they turned from their evil way, and God repented of the evil that he had ſaid that he would do unto them, and he did *it* not.

Now Nineveh was an exceeding great City, of three Days Journey] The *Hebrew* reads, *a City great to God*; ſo *the Mountains of God* are the ſame with great Mountains, *Pſ.* xxxvi. 6. and *the Cedars of God* are tranſlated *goodly Cedars*, Pſ. lxxx. 10.

Diodorus Siculus informs us, that *Nineveh* was 480 Furlongs in Compaſs, which makes 60 of our Miles. See Dr. *Prideaux*, *ad An. C.* 612. So that it was bigger than *Babylon*, which, according to his Account, was but 48. *Diodorus*'s Account agrees with the Deſcription the Prophet gives us, that it was *three Days Journey* in Compaſs: Twenty Miles was a Day's Journey in common Computation for a Foot Traveller.

Yet forty Days, and Nineveh ſhall be overthrown] We muſt not imagine however, ſays *Stackhouſe*, that, in his Addreſs to the People of *Nineveh*, the Prophet had nothing to ſay, but this one Sentence. This indeed was the Sum and Subſtance of his Preaching: But we may well preſume, that he took frequent Occaſions to expatiate upon it; by reminding them of the Number, and Nature, and ſeveral Aggravations of their Offences; by acquainting them with the Holineſs, Juſtice, and Omnipotence of God, which could not behold Iniquity without Deteſtation; the *Juſtice*, which, ſooner or later, would not ſuffer it to go unpuniſhed; and that *Almighty Power* which could, in a Moment, lay the ſtatelieſt Cities in Aſhes; by exhorting them to Repentance, from a Dread of his impending Judgments, and by inſtructing them in the Method of pacifying his Wrath, and effecting a Reconciliation with him.

So the People of Nineveh believed God, &c.] The Fame of the wonderful Works God had wrought for the *Jews*, ſays *Lowth*, was ſpread over the Eaſtern Parts of the World. This might make the *Ninevites* hearken to a Man of a Nation, that came to them as ſent by God. And it is likely that he gave them an Account of the miraculous Circumſtances that attended his own Miſſion. But without Queſtion, a Senſe of their own Guilt, and their deſerving whatever Puniſhment Heaven could inflict, was a principal Reaſon that moved them to have a Regard to his Meſſage. And by the Men of *Nineveh*'s *repenting at the Preaching of Jonah*, God deſigned to upbraid the Stubbornneſs of his own People, and ſhame them, as it were into Repentance, for fear the *Men of Nineveh ſhould riſe up in Judgment againſt them*; as our Saviour ſpeaks of the *Iſraelites* in his own Time, *Matt.* xii. 41.

For Word came unto the King of Nineveh] Archbiſhop *Uſher* in his *Annals*, *ad A. M.* 3233, ſuppoſes this Prince to have been *Pul*, the King of *Aſſyria*, *Nineveh* being then the Capital City of that Empire; who afterward invaded the Kingdom of *Iſrael*, in the Days of *Menahem*, 2 Kings xv. 19. it being very agreeable to the Methods of Providence, to make uſe of an Heathen King that was penitent, to puniſh the Impenitency of God's own People *Iſrael*.

Let neither Man nor Beaſt, Herd nor Flock, taſte any Thing; let them not feed, nor drink Water] This was carrying their *Abſtinence* to a greater Severity, than what we find practiſed among the *Jews*. For, tho' in Times of publick Calamity, and on the Day of *ſolemn Expiation*, that they made their Children *faſt*, as we may gather from *Joel* ii. 16. yet we no where read of their extending that Rigour to their Cattle. *Virgil* indeed, in his 5th *Eclogue*, brings in a Shepherd telling his Companion, that, for the Death of *Julius Cæſar*, the Mourning was ſo general, that even the Sheep, and other Creatures, were not driven to Water. But then the Queſtion is, whether this may not be looked upon as a poetical Exaggeration. From *Homer*, and ſome other antient Authors we learn, that when any *Hero*, or other great Warrior died, to make his Horſes faſt for ſome Time, and to cut off Part of their Hair; nor may we forget mentioning, what ſome Hiſtorians tell us, of the People inhabiting the *Canaries* and *Peru*, viz. that in Time of great Drought, they ſhut up their Sheep and Goats, without giving them any Thing to eat, upon a Preſumption, that their loud Cries and Bleating will reach Heaven, and prevail with God to give them Rain.

And God repented him of the Evil which he ſaid he would do unto them, and he did it not] According to the general Declaration he hath made of his Will in this Caſe, *Jer.* xviii. 1. Therefore the Threatnings of temporal Evils are to be underſtood conditionally, *viz.* unleſs the Execution of them be ſuſpended by Mens Repentance.

Some of the Antients are of Opinion, ſays *Stackhouſe*, that tho' *Jonah* received no Orders from God to limit the Deſtruction of *Nineveh* to *forty Days*, becauſe there is no ſuch Time fixed in his Inſtructions, ſee Ver. 2. And therefore they ſuppoſe, that the Space of *forty Days* was an Addition of the Prophet's own, and, for that Reaſon, not exactly fulfilled: But there is no Reaſon for charging him with ſuch Falſification, ſince the Comminations of God are always *conditional*, and anſwer his gracious Purpoſes much better, when they are *averted*, than when they are *executed*.

And indeed, tho', in this Caſe, they were averted for awhile, yet, when the People relapſed into their former Impieties, the Prophet's Prediction did not fail

of its Accompliſhment. For, if we take the *forty Days* to denote the *forty Years*, a Day for a Year, and the Overthrowing of *Nineveh*, not to ſignify its *final* Deſtruction, but only that antient Empire of the *Aſſyrians*, which had governed *Aſia* for above 300 Years, was deſtroyed under the *effeminate* King *Sardanapalus*; then was the Prophecy literally fulfilled, and from its Fulfilling we may date the Time of *Jonah*'s Miſſion.

But tho' the Prophecy of *Jonah* was not fulfilled at the End of *forty Days*, as he expected, and, at the End of *forty Years*, there was only a Deſtruction of the *Monarchy*, and not of the *City*; yet his miraculous Preſervation in the Whale's Belly gave him ſuch Credit, that it was always believed, that the Time of its Accompliſhment was uncertain. To this Purpoſe we find *Tobit* giving his Son *Tobias* Inſtructions to depart out of *Nineveh*, *becauſe thoſe Things which the Prophet Jonah ſpake, ſhould certainly come to paſs:* And accordingly, *before Tobias died, he heard of the Deſtruction of Nineveh, which was taken by Nebuchadonoſor and Ahaſuerus.* See *Tobit* xiv. 8, *&c.* For theſe two Princes, being related by Marriage, entered into a Confederacy againſt the *Aſſyrians*, and, joining their Forces together, beſieged this City, and, after having taken it, and ſlain *Saracus* the King thereof, they utterly deſtroyed it, and from that Time made *Babylon* the Place of royal Reſidence, and the ſole *Metropolis* of the *Aſſyrian* Monarchy. Thus was the Prediction of *Jonah* concerning the Deſtruction of *Nineveh*, (tho' not in the Time which he had prefixed) fulfilled; nor can the Delay of it be looked upon as any Breach of the Divine Veracity.

CHAP. IV.

Jonah, *repining at God's Mercy in ſparing the* Ninevites, *is reproved by the Type and Figure of the Gourd.*

Ver. 1. BUT it diſpleaſed Jonah exceedingly, and he was very angry. 2 And he prayed unto the Lord, and ſaid, I pray thee, O Lord, *was* not this my ſaying, when I was yet in my country? Therefore I fled before unto Tarſhiſh: for I knew that thou *art* a gracious God and merciful, ſlow to anger and of great kindneſs, and repenteſt thee of the evil. 3 Therefore now, O Lord, take I beſeech thee, my life from me; for *it is* better for me to die than to live. 4 Then ſaid the Lord, Doeſt thou well to be angry? 5 So Jonah went out of the city, and ſat on the eaſt-ſide of the city, and there made him a booth, and ſat under it in the ſhadow, till he might ſee what would become of the city. 6 And the Lord God prepared a gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. 7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered. 8 And it came to paſs when the ſun did ariſe, that God prepared a vehement eaſt-wind; and the ſun beat upon the head of Jonah, that he fainted, and wiſhed in himſelf to die, and ſaid, *It is* better for me to die than to live. 9 And God ſaid to Jonah, Doeſt thou well to be angry for the gourd? And he ſaid, I do well to be angry *even* unto death. 10 Then ſaid the Lord, Thou haſt had pity on the gourd, for the which thou haſt not laboured, neither madeſt it grow, which came up in a night, and periſhed in a night. 11 And ſhould not I ſpare Nineveh that great city, wherein are more than ſixſcore thouſand perſons, that cannot diſcern between their right hand and their left hand, and *alſo* much cattel?

But it diſpleaſed Jonah exceedingly, &c.] *Jonah*, ſays *Stackhouſe*, was a Man of an unhappy Temper, peeviſh, and paſſionate, and, in this Caſe, fearful of being accounted a falſe Prophet, of having his Miniſtry expoſed to Contempt, or his Perſon perhaps to Violence from the *Ninevites*, becauſe the Event did not anſwer the Prediction. And the proper Leſſon we are to learn from his Behaviour, is, — that the Gift of Prophecy does not alter Mens natural Tempers, nor ſet them above human Frailty. For *we have this Treaſure in earthen Veſſels, that the Excellency of the Power may be of God, and not of us*, 2 Cor. iv. 7.

Therefore now, O Lord, take, I beſeech thee, my Life from me, &c.] I had rather die, than live under the Imputation of being a falſe Prophet. *Joſephus* tells a Story parallel to this, concerning one *Judas* an *Eſſene*, who had foretold that *Antigonus* ſhould be murdered on a certain Day at *Straton*'s Tower, which was another Name for the Town of *Cæſarea*; on the very ſame Day he ſaw this *Antigonus* in the Temple, at which he fell into a great Paſſion, and wiſhed himſelf dead. But before the Day was over, he received News that *Antigonus* was ſlain under that Tower of the Palace in *Jeruſalem*, which was called *Straton*'s Tower.

So Jonah went out of the City] The Word ſhould have been tranſlated, *Now Jonah had gone out of the City:* For the Particulars related in the foregoing Verſes happened after his departing out of the City, and ſitting ſomewhere in View of it, expecting ſome extraordinary Judgment ſhould come upon it: But being diſappointed he broke out into that Expoſtulation with God already mentioned.

And ſat on the Eaſt Side of the City] Probably in ſome ſolitary Place, where he might not be diſcovered, and which did not lie in the Way toward his own Country, but quite oppoſite to it: So that if the *Ninevites* had a Mind to have purſued him, they might not apprehend him.

And God prepared a Gourd, &c.] *Calmet* obſerves, that the Word *Kikajon*, by the *Septuagint*, *Arabick*, and *Syriack* Verſions, is called a *Gourd*, but moſt of the *Greek* Tranſlators, following St. *Jerome* in this Particular, chuſe rather to render it *Ivy*. St. *Jerome*, however, acknowledges, that the Word *Ivy* does not anſwer the Signification of the *Hebrew Kikajon*, tho' he thinks it much better in this Place than *Gourd*, which, growing cloſe to the Earth, could not have ſhaded *Jonah* from the Heat of the Sun: For the *Kikajon*, according to him, is a *Shrub*, which grows in the ſandy Places of *Paleſtine*, and increaſes ſo ſuddenly, that in a few Days it comes to a conſiderable Height. It is ſupported by its Trunk, without being upheld by any Thing elſe; and by the Thickneſs of its Leaves, which reſemble thoſe of a Vine, affords, in hot Weather, a very agreeable Shade. See *Calmet*'s Dict. under the Word *Kikajon*.

When the Sun did ariſe, God prepared a vehement Eaſt Wind, and the Sun did beat upon the Head of Jonah, that he fainted] The Winds in the hot Countries are often more ſuffocating than the Heat of the Sun, when they blow from the ſandy Deſarts; and they make the Sun give a more intenſe Heat. The Word *Cariſhith*, *vehement*, ſignifies likewiſe *ſilent*, as it is tranſlated in the Margin. Taking it in that Senſe, it denotes ſuch a Wind as cauſes a ſmall Motion in the Air, and makes it ſultry hot.

In which are more than ſixſcore thouſand Perſons that cannot diſcern between their right Hand and their left] That is, Infants who *know neither Good nor Evil*, as it is expreſſed *Deut.* i. 39. *Iſa.* vii. 15, 16. If we compute theſe at a *Fifth* Part of the Inhabitants of *Nineveh*, the whole will amount to ſix hundred thouſand Inhabitants; which are as few as can well be ſuppoſed to live in a City of ſuch large Dimenſions.

The

The Book of *Jonah* ends as abruptly as it begins: It begins with a *Conjunctive Copulative*, *And the Word of the Lord came upon Jonah*, (as it ſhould be read) which has made ſome Commentators think, that it was but an *Appendix* to ſome of his other Writings; and it ends without giving us any Manner of Account, either what became of the *Ninevites*, or of *Jonah* himſelf, after this Expedition. 'Tis likely indeed, from the compaſſionate Expreſſions, which God makes uſe of towards the *Ninevites*, that, for that Time, he reverſed their Doom; and 'tis not improbable that *Jonah*, when he had executed his Commiſſion, and been ſatisfied by God concerning his merciful Procedure, returned into *Judea*; but the Author of the Lives and Deaths of the *Prophets* (who goes under the Name of *Epiphanius*) tells us, that, returning from *Nineveh*, and being aſhamed to ſee that his Prediction was not fulfilled, he retired with his Mother to the City of *Tyre*, where he lived in the Plain of *Sear*, until he died, and was buried in the Cave of *Cenezeus*, Judge of *Iſrael*: But who the Author means by *Cenezeus*, unleſs it be *Caleb*, who is frequently ſurnamed the *Kenezite* (tho' we do not read of his ever being a Judge of *Iſrael*) or rather *Othniel*, who was the Son of *Kenez*, and one that judged *Iſrael*, we cannot tell. See *Calmet*'s Dict. under the Word *Jonah*, and *Howell*'s Hiſt.

AN EXPOSITION OF The Prophet *MICAH.*

The ARGUMENT.

The Prophet Micah *was probably of* Judah, *becauſe he reckons the Time of his Propheſying by the Reigns of the Kings of* Judah. *He is called the* Moraſthite *here, and* Jer. xxvi. 18. *from the Place of his Nativity,* Moraſthi, *which St.* Jerome *diſtinguiſhes from* Mareſhah, *mentioned Ch.* i. 15. *tho' he places them both in the Tribe of* Judah.

CHAP. I.

An awful Deſcription of God's coming to execute Judgments, firſt upon Samaria, *and then upon* Jeruſalem.

Ver. 1. THE word of the Lord that came to Micah the Moraſthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he ſaw concerning Samaria and Jeruſalem. 2 Hear, all ye people, hearken, O earth, and all that therein is, and let the Lord God be witneſs againſt you, the Lord from his holy temple. 3 For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. 4 And the mountains ſhall be molten under him, and the valleys ſhall be cleft: as wax before the fire, *and* as the waters *that are* poured down a ſteep place. 5 For the tranſgreſſion of Jacob *is* all this, and for the ſins of the houſe of Iſrael. What *is* the tranſgreſſion of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jeruſalem? 6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard; and I will pour down the ſtones thereof into the valley, and I will diſcover the foundations thereof. 7 And all the graven images thereof ſhall be beaten to pieces, and all the hires thereof ſhall be burnt with the fire, and all the idols thereof will I lay deſolate: for ſhe gathered *it* of the hire of an harlot, and they ſhall return to the hire of an harlot. 8 Therefore I will wail and howl, I will go ſtript and naked: I will make a wailing like the dragons, and mourning as the owls. 9 For her wound *is* incurable, for it is come unto Judah: he is come unto the gate of my people, *even* to Jeruſalem. 10 Declare ye *it* not at Gath, weep ye not at all: in the houſe of Aphrah roll thyſelf in the duſt. 11 Paſs ye away, thou inhabitant of Saphir, having thy ſhame naked; the inhabitant of Zaanan came not forth in the morning of Beth-ezel, he ſhall receive of you his ſtanding. 12 For the inhabitant of Maroth waited carefully for good; but evil came down from the Lord unto the gate of Jeruſalem. 13 O thou inhabitant of Lachiſh, bind the chariot to the ſwift beaſt: ſhe *is* the beginning of the ſin to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee. 14 Therefore ſhalt thou give preſents to Moreſheth-gath: the houſes of Achzib *ſhall be* a lie to the kings of Iſrael. 15 Yet will I bring an heir unto thee, O inhabitant of Mareſhah: he ſhall come unto Adullam the glory of Iſrael. 16 Make thee bald, and poll thee for thy delicate children, enlarge thy baldneſs as the eagle, for they are gone into captivity from thee.

For

For behold, the Lord cometh out of his Place] God is described as coming from Heaven to Judgment, because of the visible Effects of his Power and Presence upon the Earth: See *Isa.* xxvi. 21.

What is the Transgression of Jacob? is it not Samaria] Where is the chief Cause of *Jacob*'s, or *Israel*'s Sin and Apostasy? Is it not in *Samaria*, the chief Seat of that Kingdom, the Residence of the King and his Princes, who have set up the Idolatry of the golden Calves, and made it the established Religion of the Kingdom?

All the Hires thereof shall be burnt with Fire] That is, the City shall be destroyed; all its Wealth and Substance shall be consumed in the Fire; the Increase of which they looked upon as so many Rewards of their Idolatry. See *Hos.* ii. 12.

I will make a wailing like the Dragons] The Word *Tannin* is often translated a *Dragon* by our Interpreters; but it signifies most commonly some great Fish, such as a *Whale* or a *Crocodile*: See *Isa.* xxvii. 1. *Ezek.* xxix. 3. It seems to be taken for a Land Animal here, as Dr. *Pocock* observes upon the Place; and so it is taken *Lam.* iv. 3. where our *English* reads, The Sea Monsters draw out the Breasts: But the Text must be understood of a Land-Animal, Sea Monsters having no Breasts.

And mourning as the Owls] Compare *Job* xxx. 29. *Ps.* cii. 6. *Bochart* thinks the Word translated *Owls*, signifies properly an *Ostrich*. It is generally supposed that the *Hebrew Yaanih* from the loud Noise this Bird maketh. The *Septuagint* translate here by Σειρῆνες, *Syrens*, by which *Vossius* understands a Sort of Wasp or Hornet, of a melancholy Note; which Kind never goes in Swarms, but wanders about in a solitary Manner.

In the House of Aphrah roll thyself in the Dust] Or, *wallow in the Ashes*, as was commonly practised in Times of great Mourning. See *Esth.* iv. 3. *Jer.* vi. 20. The Word *Aphrah* signifies *Dust*; and the Prophet, it is likely, puts it here for *Ophrah*, a Town in the Tribe of *Benjamin*; that the Name may better suit their present Condition.

Pass ye away, thou Inhabitant of Saphir, having thy Shame naked] Or, *Thy Nakedness uncovered*. The Word *Saphir* imports a fair and delightful Habitation, and denotes either *Samaria* or *Jerusalem*. The Prophet threatens the Inhabitants of that Place, that they shall go into Captivity in a Way very unsuitable to their former Softness and Luxury; even without so much as a Covering to hide their Nakedness. See *Isa.* iii. 17. xlvii. 2, 3.

The Inhabitant of Zaanan came not forth to the Mourning of Beth-ezel] The Inhabitants of *Zaanan* were so much concerned to provide for their own Security, that they took no Notice of the mournful Condition of their Neighbour: So *Beth-ezel* signifies. *Grotius* supposes *Zaanan* to denote *Zion*, and *Beth-ezel* to signify *Bethel*, called here by another Name, importing *the House of Separation*, according to his Interpretation; because it was the principal Seat of idolatrous Worship.

He shall receive from you his Standing] The Inhabitant of *Zaanan* may make a Conjecture of his own Strength or Condition, whether he is like to stand or fall, by the Fate which he sees doth befal *Beth-ezel*.

For the Inhabitant of Maroth waited carefully for Good; but Evil came down] The Words may be better translated, *Altho' the Inhabitant of Maroth waited for Good, yet Evil*, &c. So the Particle *Ki* is translated when it is repeated in the Middle of the Sentence as it is here; 2 *Sam.* xxiii. 5. By *Maroth*, which signifies *Bitterness*, or *Trouble*, *Grotius* understands RAMOTH: There were several *Ramahs* expressed sometimes in the Plural Number; one in Mount *Ephraim* near *Bethlehem*, Jer. xxxi. 15.

Therefore shalt thou give Presents to Moresheth-gath] Either to defend thee against the Enemy, or to receive thee under their Protection. *Moresheth-gath* was probably a Place that once belonged to *Gath* of the *Philistines*.

The Houses of Achzib shall be a Lie unto the Kings of Israel] *Achzib* signifies a *Lie*. There is a Town of that Name belonging to the Tribe of *Judah*, mentioned *Josh.* xv. 44. This Place the Prophet foretels will answer its Name, and disappoint the Kings of *Israel* that depended upon its Strength and Assistance; see 2 *Chron.* xxi. 2. and Ch. xxviii. 19. *Israel* is sometimes used for *Judah*; see Ch. iii. 9, 10. so it may probably be taken here, and Ver. 15.

Yet I will bring an Heir to thee, O Inhabitant of Mareshah] This is another Town belonging to *Judah*, mentioned *Josh.* xv. 44. The Name signifies an *Inheritance*: So the Prophet, by way of Allusion, foretels that a new Heir shall come and take Possession of it, *viz.* a conquering Enemy.

He shall come to Adullam, the Glory of Israel] The Enemy shall enlarge his Conquests even to *Adullam*, one of the Frontier Cities of *Judah*, fortified by *Rehoboam*, 2 Chron. xi. 7. *Israel* is here put for *Judah*, as in the foregoing Verse. The Margin reads, *The Glory of Israel shall come to Adullam*; i. e. the great and honourable Men shall be forced to hide themselves from their Enemies, in the Cave of *Adullam*, as *David* did when he fled from *Saul*, 1 Sam. xxii. 1.

CHAP. II.

The Prophet reproves the Sins of Oppression, and Contempt of God's Word, but concludes with a Promise of Restoration.

Ver. 1. WO to them that devise iniquity, and work evil upon their beds: when the morning is light, they practise it, because it is in the power of their hand. 2 And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage. 3 Therefore thus saith the Lord, Behold, against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye go haughtily: for this time *is* evil. 4 In that day shall *one* take up a parable against you, and lament with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me? turning away he hath divided our fields. 5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord. 6 Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame. 7 O *thou that art* named the house of Jacob, is the Spirit of the Lord straitned? *are* these his doings? do not my words do good to him that walketh uprightly? 8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment, from them that pass by securely, as men averse from war. 9 The women of my people have ye cast out from their pleasant houses, from their children have ye taken away my glory for ever. 10 Arise ye and depart, for this *is* not *your* rest: because it is polluted, it shall destroy *you* even with a sore destruction. 11 If a man walking in the spirit and falshood, do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people. 12 I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men. 13 The breaker is come up before them: they have broken up, and

and have paſſed through the gate, and are gone out by it, and their king ſhall paſs before them, and the Lord on the head of them.

Therefore thou ſhalt have none that ſhall caſt a Cord by Lot, in the Congregation of the Lord] *Iſrael* was the Lord's People, or Congregation; *Deut.* xxiii. 1, 2. they were *the Lot of his Inheritance*, Deut. xxxii. 9. and he divided their Land among them by Lot: But now they ſhall be expelled out of it, and ſent Captives into a foreign Country.

They ſhall not propheſy to them, that they will not take ſhame] Or rather, *For they will not take ſhame.* It is to no Purpoſe to propheſy to them, for they ſtill perſiſt in a ſhameleſs Courſe of Sin. Compare *Zech.* iii. 5. *Jer.* vi. 13. The latter Part of the Sentence may be thus tranſlated: *Their Shame ſhall not depart*, or be removed from them; *i. e.* God hath determined to bring that Shame upon them which their Sins deſerve.

Even of late my People is riſen up as an Enemy] This Dr. *Wells* refers to the Invaſion of *Judah* by *Pekah*, and the Devaſtations which followed upon it. See 2 *Chron.* xxviii. 5—8.

Ye pull off the Robe with the Garment from them that paſs by ſecurely] Or, *Ye take the Robe from off the Garment*, as *Noldius* tranſlates it. By the Robe is meant the upper Garment, called the *Cloak*, Luke vi. 29. where the Phraſe ſeems to be taken from this Place. The Words import, that the *Iſraelites* invaded their Countrymen of *Judea*, who had given them no Provocation, and were willing to live peaceably with them, and in a violent Manner ſtript them of all their Subſtance, even to their wearing Apparel.

From their Children have ye taken away my Glory for ever] Ye have taken their Children captive with a Deſign to ſell them to the Heathen (ſee *Joel* iii. 6.) that they may be bred up in Idolatry, and forfeit all their Right to the Privileges of my Temple and Worſhip. The Temple is called the *Beauty of Holineſs*, Pſ. xxix. 2. xcvi. 9. where the Word is the ſame which is here tranſlated *Glory*. Some underſtand the Words of *Pekah* and *Rezin*'s Deſign to ſet up another King in *Judah* (ſee *Iſa.* vii. 6.) not allied to the Houſe of *David*, and thereby to defeat the Promiſes made to that Family, that the *Meſſias* ſhould deſcend from thence, and withal deprive the Poſterity of the *Jews* of the moſt glorious Part of God's Promiſes to them.

I will propheſy unto thee of Wine and ſtrong Drink, he ſhall even be the Prophet of this People] If a Prophet pretend to tell all Manner of Plenty and Proſperity, ſuch a one ſhall be hearkened to by this People, tho' it be never ſo unlikely to come to paſs. Such were thoſe that propheſied of Peace, whom *Jeremiah* reproves, Ch. vi. 14. viii. 11. and *ſpake ſmooth Things* to pleaſe their Hearers, *Iſa.* xxx. 10. The Words may be thus tranſlated: *I will propheſy to thee of Wine and ſtrong Drink*, i. e. if it appears both by his Words and Actions, that he doth not deſign the *ſerving God, but his own Belly*, as St. *Paul* ſpeaks *Rom.* xvi. 18. yet ſuch a one ſhall be followed by thoſe that love ſoothing Teachers. Compare Ch. iii. 5. *Wine* and *ſtrong Drink* are often mentioned together; the latter may beſt be explained in the Words of St. *Jerome*: *Sicera Hebræo ſermone*, &c. 'The *Hebrew* Word *Sheker* ſignifies any ſtrong Drink, whether it be made of any Sort of Grain *(like our Malt)* or with the Juice of Apples; or when a ſweet Liquor is made by the Infuſion of Honey, or when a Juice is preſſed out of the Dates of the Palm-tree, or Water hath a Strength and Colour added to it by the Infuſion of any other Fruit.'

The Breaker is come up before them] He that ſhall break the Bonds of their Captivity, or break through all Obſtacles that ſhall hinder their return Home. The Word *Porets* is uſually underſtood in a bad Senſe for a Thief or a Deſtroyer; but the Context here determines it in a more favourable Acceptation. To this Senſe the *vulgar Latin* renders it, *Pandens iter, He that opens the Way.* The *Jewiſh* Commentators generally underſtand the *Breaker*, and *their King* that follows, of the ſame Perſon, *viz.* the *Meſſiah*; as may be ſeen in Dr. *Pocock* upon the Place. Biſhop *Pearſon* cites the Words of *Moſes Hadarſon* to the ſame Purpoſe, in his *Expoſition* of the ſixth Article of the Creed. The Words ſeem parallel to that Expreſſion of *Zechariah*, Ch. xii. 8. *As the Angel of the Lord before them*, or, at the Head of them. Some of the *Jews* indeed, with a little Variation, expound *their King* of the *Meſſiah*; and the *Breaker*, of his Forerunner, *Elijah*; as Dr. *Pocock* obſerves. The *Chaldee* Paraphraſe tranſlates it, *Thoſe that are ſaved*, as if the Word were in a paſſive Form.

CHAP. III.

Both the Princes and the Prophets of Judah *are reproved for their Sins, and the Deſtruction of* Jeruſalem *is foretold, as a Puniſhment for thoſe Enormities.*

Ver. 1. AND I ſaid, Hear, I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael; *Is it* not for you to know judgment? 2 Who hate the good, and love the evil, who pluck off their ſkin from off them, and their fleſh from off their bones: 3 Who alſo eat the fleſh off my people, and flay their ſkin from off them, and they break their bones, and chop them in pieces, as for the pot, and as fleſh within the caldron. 4 Then ſhall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themſelves ill in their doings. 5 Thus ſaith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war againſt him. 6 Therefore night *ſhall be* unto you that ye ſhall not have a viſion, and it ſhall be dark unto you, that ye ſhall not divine, and the ſun ſhall go down over the prophets, and the day ſhall be dark over them. 7 Then ſhall the ſeers be aſhamed, and the diviners confounded: yea, they ſhall all cover their lips, for *there is* no anſwer of God. 8 But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin. 9 Hear this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael, that abhor judgment, and pervert all equity. 10 They build up Zion with blood, and Jeruſalem with iniquity. 11 The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and ſay, *Is* not the Lord among us? none evil can come upon us. 12 Therefore ſhall Zion for your ſake be plowed *as* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt.

And he that putteth not into their Mouth, they even declare War againſt him] If Men will not ſtill careſs and maintain them, they bring them into Trouble by raiſing falſe Accuſations againſt them, as if they were Enemies to the Government. Compare *Ezek.* xiii. 29.

Therefore Night ſhall be unto you, that ye ſhall not have a Viſion, &c.] The falſe Prophets ſhall ſee their own Prophecies confuted by Experience, ſo that they ſhall no more pretend to the Gift of Prophecy, and ſhall be covered with Shame and Confuſion for making falſe Pretences to it.

And the Sun ſhall go down over the Prophets, and the Day ſhall be dark over them] As they ſhall have no Light nor Revelation from Heaven, ſo dark Days or diſmal Calamities ſhall overtake them, as a juſt Puniſhment for their Frauds and Impoſtures. Compare *Iſa.* viii. 20. xxix. 10. *Jer.* xv. 9. *Amos* viii. 9, 10.

Yea, they ſhall cover their Lips, for there is no Anſwer from God] Men uſed to cover their Mouth, or their Face, when they were under any great Affliction. See *Ezek.* xxiv. 17. This likewiſe ſhewed that they were utterly ſilenced, and had nothing to ſay, either by way of Revelation from God, or in behalf of themſelves: *Job* xl. 4.

Therefore ſhall Zion for your ſake be plowed as a Field, &c.] This Prophecy had its utmoſt Completion in the final Deſtruction of the City and Temple by the *Romans*. See *Jer.* xxvi. 28.

CHAP. IV.

The Prophet foretels the Proclamation of the Goſpel, and the Increaſe of Chriſt's *Kingdom in the latter Ages of the World; and encourages God's People againſt the Apprehenſion of the approaching Captivity.*

Ver. 1. BUT in the laſt days it ſhall come to paſs, *that* the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it. 2 And many nations ſhall come and ſay, Come and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem. 3 And he ſhall judge among many people, and rebuke ſtrong nations afar off, and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more. 4 But they ſhall ſit every man under his vine, and under his fig-tree, and none ſhall make *them* afraid: for the mouth of the Lord of hoſts hath ſpoken *it*. 5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. 6 In that day, ſaith the Lord, will I aſſemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted; 7 And I will make her that halted, a remnant, and her *that was* caſt far off, a ſtrong nation; and the Lord ſhall reign over them in mount Zion, from henceforth even for ever. 8 And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion, the kingdom ſhall come to the daughter of Jeruſalem. 9 Now why doſt thou cry out aloud? *is there* no king in thee? is thy counſellor periſhed? for pangs have taken thee as a woman in travail. 10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now ſhalt thou go forth out of the city, and thou ſhalt dwell in the field, and thou ſhalt go *even* to Babylon, there ſhalt thou be delivered: there the Lord ſhall redeem thee from the hand of thine enemies. 11 Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion. 12 But they know not the thoughts of the Lord, neither underſtand they his counſel: for he ſhall gather them as the ſheaves into the floor. 13 Ariſe and threſh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs braſs, and thou ſhalt beat in pieces many people: and I will conſecrate their gain unto the Lord, and their ſubſtance unto the Lord of the whole earth.

That the Mountain of the Lord's Houſe ſhall be eſtabliſhed on the Tops of the Mountains] The Temple ſtanding upon Mount *Moriah* is often ſtiled God's *Holy Mountain*; from thence the Phraſe is taken to denote the Chriſtian Church in the prophetical Writings. See *Iſa.* xi. 9. lxvi. 20. *Jer.* xxxi. 23. *Ezek.* xx. 40. *Joel* iii. 17. *Zech.* viii. 3. Our Lord himſelf compares the Church to a *City ſet on a Hill*, Matt. v. 14.

And they ſhall beat their Swords into Plowſhares, &c.] It is obſervable, that our Saviour was born at a Time when there was Peace all the World over; after *Auguſtus*, having put an End to the Civil Wars, had ſhut up the Temple of *Janus*, in Token of his having procured a ſetled Peace.

In that Day will I aſſemble her that halteth] Or, *I will heal her that halteth*. Compare *Zeph.* iii. 19. for the Verb *Aſaph*, *aſſemble*, is tranſlated, 2 *Kings* v. 3—6. The Word which we render *halteth*, ſignifies in general one that is weak and feeble, or bowed down by any Diſeaſe or Calamity. See *Pſ.* xxxv. 15. xxxviii. 17.

And thou, O Tower of the Flock, the ſtrong Hold of the Daughter of Zion, unto thee ſhall it come, even the firſt Dominion, &c.] The Church, of which the earthly *Jeruſalem* was but a Figure, ſhall be the Seat of this Sovereign Dominion, which God ſhall render conſpicuous to the whole World, ſpoken of Ver. 7. *The Tower of the Flock*, or of *Eder*, is beſt explained by the *ſtrong Hold of the Daughter of Sion*, which follows. The *Chaldee* Paraphraſe expounds the Words of the *Meſſiah, in whom the antient Kingdom ſhall be revived*, i. e. the Kingdom of *David* the *Bethlehemite*; the *Tower of Eder* being in, or near *Bethlehem*, Gen. xxxv. 19, 21. This Notion is countenanced by *Jonathan*'s *Targum* upon *Gen.* xxxv. 19. where mention being made in the Text, of the *Tower of Eder, beyond which Iſrael ſpread his Tents*, he adds by way of Explanation, *From hence King Meſſias ſhall manifeſt himſelf in the latter Days*.

There ſhalt thou be delivered, &c.] God ſhall wonderfully reſtore thy Captivity from thence by *Cyrus*, as he hath foretold by *Iſaiah*, a Prophet Contemporary with *Micah*: Iſa. xliv. 28. xlv. 1. Compare Ch. iv. 8, 11. of this Prophecy.

Ariſe and threſh, O Daughter of Zion; for I will make thine Horn Iron, and I will make thy Hoofs Braſs] The Expreſſions allude to the Manner of treading out the Corn in the Eaſtern Countries, which was by the Feet of Oxen. See *Deut.* xxv. 4. So *Horn* is equivalent to the *Hoofs* which follow. The Words, as they relate to *Zion*, may be expounded in a ſpiritual Senſe of bringing in the *Gentiles* to the Obedience of *Chriſt*. Or elſe we may ſuppoſe this Promiſe will be fulfilled when all the Enemies of the Church will be ſubdued, and the Saints reigning with *Chriſt, ſhall have Power over the Nations, and ſhall rule* the Refractory *with a Rod of Iron*, Rev. ii. 26, 27. Compare this Text with Ch. v. 8, 15. of this Prophecy, and with *Iſa.* xiv. 2. xli. 15. lx. 12. lxi. 5.

And I will conſecrate their Gain unto the Lord, and their Subſtance unto the Lord of the whole Earth] This denotes the Converſion of the *Gentiles*, which is elſewhere expreſſed by their bringing Gifts and Offerings to God's Temple; becauſe that was the moſt ſolemn Part of religious Worſhip practiſed among the Jews. See *Pſ.* lxviii. 29. *Iſa.* xviii. 7. xxiii. 18. lx. 6, 9. The Word tranſlated *conſecrate*, properly ſignifies to *devote*, and alludes to the Action of Conquerors, who uſed to dedicate Part of their Booty to God, as a thankful Acknowledgment for their Victory.

CHAP.

CHAP. V.

The Prophet, to comfort the Jews *under the Calamities foretold in the laſt Chapter, foretels the* Birth of Chriſt, *whoſe Kingdom ſhould be victorious over all his Enemies.*

Ver. 1. NOW gather thyſelf in troops, O daughter of troops: he hath laid ſiege againſt us: they ſhall ſmite the judge of Iſrael with a rod upon the cheek. 2 But thou Beth-lehem Ephratah, *though* thou be little among the thouſands of Judah, *yet* out of thee ſhall he come forth unto me, *that is* to be ruler in Iſrael: whoſe goings forth *have been* from of old, from everlaſting. 3 Therefore will he give them up, until the time *that* ſhe which travaileth hath brought forth: then the remnant of his brethren ſhall return unto the children of Iſrael. 4 And he ſhall ſtand and feed in the ſtrength of the Lord, in the majeſty of the name of the Lord his God, and they ſhall abide: for now ſhall he be great unto the ends of the earth. 5 And this *man* ſhall be the peace when the Aſſyrian ſhall come into our land: and when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight principal men. 6 And they ſhall waſte the land of Aſſyria with the ſword, and the land of Nimrod in the entrances thereof: thus ſhall he deliver *us* from the Aſſyrian when he cometh into our land, and when he treadeth within our borders. 7 And the remnant of Jacob ſhall be in the midſt of many people, as a dew from the Lord as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men. 8 And the remnant of Jacob ſhall be among the Gentiles in the midſt of many people, as a lion among the beaſts of the foreſt, as a young lion among the flocks of ſheep: who if he go through, both treadeth down, and teareth in pieces, and none can deliver. 9 Thine hand ſhall be lift up upon thine adverſaries, and all thine enemies ſhall be cut off. 10 And it ſhall come to paſs in that day, ſaith the Lord, that I will cut off thy horſes out of the midſt of thee, and I will deſtroy the chariots: 11 And I will cut off the cities of thy land, and throw down all thy ſtrong holds: 12 And I will cut off witchcrafts out of thine hand, and thou ſhalt have no *more* ſoothſayers. 13 Thy graven images alſo will I cut off, and thy ſtanding images out of the midſt of thee, and thou ſhalt no more worſhip the work of thine hands. 14 And I will pluck up thy groves out of the midſt of thee: ſo will I deſtroy thy cities. 15 And I will execute vengeance in anger and fury upon the heathen, ſuch as they have not heard.

Now gather thyſelf in Troops, O Daughter of Troops: He hath laid Siege againſt us] This Verſe is to be underſtood of ſome foreign Invaſion of *Judea*, by a Nation that had numerous Troops; and may relate to the Conqueſt of *Judea* by the *Babylonians*. *The Daughter of Troops* is a Phraſe of the ſame Kind with the *Daughter of Affliction*, i. e. one that is ſurrounded with Affliction: So *the Son of Death* is one condemned to die, 1 *Sam.* xx. 31. *Pſ.* cii. 20.

They ſhall ſmite the Judge of Iſrael with a Rod upon the Cheek] This may be underſtood of *Zedekiah*, who was treated in a contumelious Manner by the *Babylonians*, as a common Captive, 2 *Kings* xxv. 6, 7. *Smiting on the Cheek* ſignifies uſing one in a deſpiteful Manner; *Lam.* iii. 31. *Matt.* v. 39. *The Judge of Iſrael* is equivalent to the King of *Iſrael*; ſee *Amos* ii. 5.

But thou Bethlehem-Ephratah, tho' thou be little among the Thouſands of Judah] *Ephrath*, or *Ephratah*, was another Name for *Bethlehem* in the Tribe of *Judah*; ſee *Gen.* xxxv. 19. And both Names are joined together, to diſtinguiſh it from another *Bethlehem* in the Tribe of *Zebulun*, mentioned *Joſh.* xix. 15. It is called *little among the Thouſands*; i. e. among the Families, or Cities of *Judah*. Compare *Judg.* vi. 15. 2 *Sam.* x. 19. The Expreſſion is taken from the firſt Diviſion of the People into Thouſands, Hundreds, and their ſubordinate Diviſions. See *Exod.* xviii. 21—25. Both the City and Family of *David* were in a mean Condition at the Time of *Chriſt*'s Birth; whereupon the *Bleſſed Virgin*, in her Song, thankfully commemorates God's extraordinary Favour in honouring that low Eſtate to which they were reduced, with the Birth of the *Meſſiah*, Luke i. 48—52, 53.

But the Word *Tſair*, *little*, hath likewiſe a contrary Signification, as many *Hebrew* Words have (ſee *Iſa.* xii. 17.) and ſignifies one of *Note* or *Eſteem*; in which Senſe it is taken by the *Chaldee* Paraphraſt upon *Jer.* xlviii. 4. and by ſome Copies of the LXX. *Zech.* xiii. 7. And in this Senſe St. *Matthew* underſtands the Text, and tranſlates it, *Art not the leaſt among the Thouſands of Judah*, Ch. ii. 6.

Yet out of thee he ſhall come unto me, that is to be Ruler of Iſrael] The *Scribes* and *Phariſees* underſtood this Text of the Birth of the *Meſſiah*, as appears from *Matt.* ii. 5, 6. and ſo did the Generality of the *Jews* of that Age, who ſpeak of it as an undoubted Truth, that *Chriſt was to come of the Seed of David, and of the Town of Bethlehem where David was*, John vii. 42. The *Chaldee* agrees with their Sentiments, and expreſly applies the Prophecy to the *Meſſiah*; and our Lord was born at *Bethlehem* by an eſpecial Act of Providence, that this Prophecy might plainly be fulfilled in him; ſee *Luke* ii. 4. *To come forth* is the ſame as to be born, ſee *Gen.* x. 14. xvii. 6. xxv. 25. 1 *Chron.* ii. 53. *Iſaiah* xi. 1.

Whoſe Goings forth have been from old, even from everlaſting] The Words do naturally import an Original, diſtinct from the Birth of *Chriſt*, mentioned in the foregoing Sentence; which is here declared to be from all Eternity; for ſo the Words *Mikkedem* (tranſlated here, *from of Old*; but rendred *from Everlaſting*, Habak. i. 12.) and *Mimé Olam*, *from the Day of Eternity*, do plainly ſignify; ſee *Pſ.* lv. 19. xc. 2. *Prov.* viii. 23. If we expound it with the *Chaldee* Paraphraſt, *whoſe Name was foretold of old*, the Expreſſion contains a plain Deſcription of the *Meſſias*.

Therefore will he give them up, until the Time that ſhe that travaileth hath brought forth] The Particle *Laken*, tranſlated *therefore*, ſhould be rendered *nevertheleſs*, here, and in ſome other Places, as Dr. *Pocock* obſerves. Notwithſtanding the Promiſe of ſo great Bleſſing, God will give up his People into the Hands of their Enemies, or leave them to be exerciſed with Troubles and Afflictions, till the appointed Time of the Deliverance cometh, which ſhall be greater than that from *Babylon*. See Ch. iv. 10. This Deliverance may be underſtood of the Church's bringing forth Children by the Preaching of the Goſpel: See *Gal.* iv. 27. will be more fully compleated in the general Reſtoration of the *Jewiſh* Nation, to be expected in the latter Ages. Compare *Iſa.* lxvi. 7, 8.

Then the Remnant of his Brethren ſhall return to the Children of Iſrael] Or, *ſhall be converted with the Children of Iſrael*. See *Mal.* iv. 6. Then the Remnant of the diſperſed *Jews*, ſee Ch. iv. 7. upon their Converſion, ſhall join themſelves to the true *Iſraelites*, and make one Church with them. Both the LXX, and *Chaldee* read, *The Remnant of their Brethren*. But if we follow the preſent *Hebrew*, we may underſtand it of

of the Believers that ſhall be added to the Church, for *Chriſt* vouchſafes to call all Believers his *Brethren*, See *Heb.* ii. 11. *Matt.* xii. 50.

And this Man ſhall be the Peace] This Title in a peculiar Manner belongs to the *Meſſiah*, and is ſpoken of as a Bleſſing attending his Kingdom. See *Iſa.* ii. 4. ix. 6, 7. xi. 6. *Hag.* ii. 9. *Zech.* ix. 10. *Pſ.* lxxii. 7. *Luke* ii. 14. *Epheſ.* ii. 14. *Heb.* vii. 2. This Sentence may be beſt explained as coherent with the former Verſe.

When the Aſſyrian ſhall come into our Land, and when he ſhall tread in our Borders] The Senſe which Mr. *Mede* hath given to this Paſſage, ſeems moſt agreeable to the Scope and Deſign of the following Part of the Chapter. He expounds the Place of the general Deſtruction of ſome remarkable Enemy, or Enemies, to God and his Truth, which ſhould come to paſs before the Conſummation of all Things; an Event foretold in ſeveral Places of Scripture. *Pſ.* cx. 5, 6. *Iſa.* xxvi. 20, 21. xxxiv. 1, *&c.* This Name is probably called by the Name of the *Aſſyrian* by *Iſaiah*, Ch. xiv. 25. as well as by *Micah* here. Mr. *Mede* ingeniouſly conjectures, that this Name was given him by theſe two Prophets; becauſe that ever ſince the Invaſion of *Sennacherib*, the very Name of *Aſſyrian* carried Terror along with it, being eſteemed by the *Jews* as their moſt formidable Enemy.

Then we ſhall raiſe up againſt him ſeven Shepherds, and eight principal Men] Or, *Rulers*. Under his Conduct we ſhall be furniſhed with Commanders ſufficient to oppoſe the Enterprizes of the Enemy. *Shepherds* are elſewhere equivalent to Princes or Generals: See *Jer.* vi. 3. xxv. 34. *Nah.* iii. 18. The Words *ſeven* and *eight* are uſed for an indefinite Number. See *Eccleſ.* xi. 2. So *once* and *twice*, *ſix* and *ſeven*, are uſed, *Job* xxxiii. 14. v. 19.

And they ſhall waſte the Land of Aſſyria with the Sword, and the Land of Nimrod in the Entrances thereof] In its Borders where its Garriſons are, and its chief Strength lies. *Aſſyria* is called the Land of *Nimrod*, becauſe he was the firſt King thereof; as appears from *Gen.* x. 2. where the Marginal Reading rightly tranſlates the Text, *Out of that Land he*, i. e. *Nimrod*, ſpoken of Ver. 9, *ſent out into Aſſyria*, or invaded and conquer'd it, as the Phraſe *went forth* commonly ſignifies. See *Pſ.* lx. 10. *Zech.* xiv. 3.

And the Remnant of Judah ſhall be in the midſt of many People as a Dew from the Lord] That Remnant mentioned Ver. 3. and Ch. iv. 7. ſhall be the Inſtruments of converting thoſe *Gentiles* among whom they live: See lxvi. 12, 19. and thereupon may be fitly repreſented by the Dews and Rains which come from Heaven, and are the Means of making the Earth fruitful. Comapre *Deut.* xxxii. 2. *Pſ.* lxxxii. 6. *Hoſ.* vi. 3.

And the Remnant of Judah ſhall be in the midſt of the People, as a Lion among the Beaſts of the Foreſt] The former Verſe deſcribed the Benefits the *converted Jews* ſhould bring to thoſe *Gentiles* that were diſpoſed to embrace the Goſpel: This inſtructs us, what terrible Adverſaries they will prove to ſuch as perſiſt in their Enmity to them, and to the Truth. Compare *Obad.* Ver. 18, 19. *Zech.* xii. 6. and the Note on Ver. 5. of this Chapter.

CHAP. VI.

The Prophet upbraids the People for their Ingratitude toward God; inſtructs them in the true Way of performing acceptable Service to him; and reproves them for their Injuſtice and Idolatry.

Ver. 1. HEAR ye now what the Lord ſaith, Ariſe, contend thou before the mountains, and let the hills hear thy voice. 2 Hear ye, O mountains, the Lords controverſie, and ye ſtrong foundations of the earth; for the Lord hath a controverſie with his people, and he will plead with Iſrael. 3 O my people, what have I done unto thee, and wherein have I wearied thee? teſtifie againſt me. 4 For I brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants, and I ſent before thee Moſes, Aaron, and Miriam. 5 O my people, remember now what Balak king of Moab conſulted, and what Balaam the ſon of Beor anſwered him from Shittim unto Gilgal, that ye may know the righteouſneſs of the Lord. 6 Wherewith ſhall I come before the Lord, *and* bow myſelf before the high God? ſhall I come before him with burnt-offerings, with calves of a year old? 7 Will the Lord be pleaſed with thouſands of rams, *or* with ten thouſands of rivers of oyl? ſhall I give my firſt-born *for* my tranſgreſſion, the fruit of my body *for* the ſin of my ſoul? 8 He hath ſhewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? 9 The Lords voice crieth unto the city, and *the man of* wiſdom ſhall ſee thy name: hear ye the rod, and who hath appointed it. 10 Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure *that is* abominable? 11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights? 12 For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue *is* deceitful in their mouth. 13 Therefore alſo will I make *thee* ſick in ſmiting thee, in making *thee* deſolate becauſe of thy ſins. 14 Thou ſhalt eat, but not be ſatisfied, and thy caſting down *ſhall be* in the midſt of thee, and thou ſhalt take hold, but ſhalt not deliver: and *that* which thou deliveredſt will I give up to the ſword. 15 Thou ſhalt ſow, but thou ſhalt not reap: thou ſhalt tread the olives, but thou ſhalt not anoint thee with oil; and ſweet wine, but ſhalt not drink wine. 16 For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels, that I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing; therefore ye ſhall bear the reproach of my people.

Ariſe, contend thou before the Mountains] God often appeals to inanimate Creatures for the Juſtice of his Proceedings, thereby to upbraid the Stupidity of Men.

For Shittim unto Gilgal, that ye may know the Righteouſneſs of the Lord] To make the Senſe perfect, we may ſupply it from the Beginning of the Verſe, as the *Chaldee* Paraphraſt doth, *Remember what I have done for you from Shittim unto Gilgal*, i. e. from your encamping on the Plains of *Moab* near *Shittim*, by *Jordan*; ſee *Numb.* xxii. 1. compared with Ch. xxxiii. 48, 49. where you continued till you paſſed over that River, and encamped in *Gilgal* in the Land of *Canaan*. See *Joſh.* ii. 1. compared with Ch. iv. 19. If you duly conſider theſe Things, you will be convinced of God's great Goodneſs to you, and his Faithfulneſs in fulfilling the Promiſes made to your Fathers.

A learned Prelate in his *Defence of Chriſtianity from the antient Prophecies*, ſuppoſes the Phraſe, *From Shittim to Gilgal*, to be a proverbial Expreſſion, *for a ſudden Change of an Enemy's wicked Paſſions and Deſigns*. And then the Words will imply thus much: Remember how I would not ſuffer *Balaam*, tho' when led to it by his Inclinations and Intereſts, to curſe you, tho' he removed from one Place to another, to find a ſeaſonable Time and Proſpect for his Enchantments, and ſurveyed the Army of *Iſrael*, going over them with

his Eye, from *Shittim* where they lay encamped, to the utmoſt Extremity of them overagainſt *Gilgal*, or *Jericho*, by *Jordan*:—See *Joſh.* iii. 1. compared with iv. 19. *But the Lord thy God* made him *turn his Curſe into a Bleſſing*, Deut. xxxiii. 5.

Shall I give my Firſt-born for my Tranſgreſſion] The People declare themſelves ready to ſacrifice their First-born, tho' looked upon as the Strength and Stay of the Family, if that would appeaſe God's Wrath, and procure their Pardon. Such inhuman Sacrifices ſeveral of the idolatrous *Jews* offered to their Idols; for which they are ſeverely reproved by the Prophets. This and the foregoing Verſe are an exact Deſcription of the Temper of Hypocrites and habitual Sinners, who hope to obtain God's Favour by performing the external Duties of Religion; and are willing to purchaſe their own Pardon upon any Terms, but that of reforming their Lives.

He hath ſhewed thee, O Man, what is good, &c.] Both the Dictates of Reaſon, and the Laws of God, ſufficiently inform Men what is the ſubſtantial Part of their Duty; *viz.* The Practice of Juſtice and Mercy, and a reverent Behaviour towards God, and looking up to him as our Lord and Maker. This is a more acceptable Service than the moſt coſtly Sacrifices. Compare *Deut.* x. 12, 13. 1 *Sam.* xv. 22. *Iſa.* i. 11, &c. *Hoſ.* vi. 6.

And thy caſting down ſhall be in the Midſt of thee] The Miſeries that bring thee low, ſhall be like an incurable Diſeaſe in thy Bowels; ſee Ver. 13.

And thou ſhalt take hold, but ſhalt not deliver, &c.] Whatever Advantages thou ſhalt make by thy Induſtry, or whatever thou ſhalt gain by Conqueſt, thou ſhalt not be able to keep it, but it ſhall become a Prey to thine Enemies. A contrary Form of Speech we read in *Iſaiah*, Ch. v. 19. where the Prophet, ſpeaking how ſucceſsful the Attempts of their Enemies ſhould be, ſaith, *They ſhall lay hold of the Prey, and ſhall carry it away ſafe, and none ſhall deliver it*, or retake it. The *Rabbins* generally interpret the Text here to this ſenſe: Thou ſhalt conceive Seed, but ſhalt not be ſafely delivered of the Child; or, if thou be, it ſhall be ſlain by the Enemy. The Verb *Palat* here uſed, is ſpoken of Cattle which are delivered of their Young, *Job* xxi. 20.

For the Statutes of Omri are kept, and all the Works of the Houſe of Ahab] It is ſaid of *Omri*, That *he did worſe than all that were before him*, 1 Kings xvi. 25. and his Son *Ahab* added the Worſhip of *Baal* to the Idolatry of the Golden Calves, *ib.* Ver. 13. which is ſpoken of there as the worſe Degree of Idolatry, becauſe it was the introducing an Heathen Idol; whereas the Golden Calves were only an idolatrous Repreſentation of the true God. *Manaſſeh* followed *Ahab* in his Wickedneſs. See 2 *Kings* xxi. 5.

Therefore ſhall ye bear the Reproach of my People] The Prophet ſtill directs his Diſcourſe to the great and rich Men, Ver. 12, 15. and tells them, that ſince they have given the chief Occaſion to thoſe Reproaches, which Unbelievers have thrown out upon God's People, as if they were rejected and caſt off by him, therefore they ſhall bear the principal Share of that Shame and Contempt, wherewith their Enemies ſhall treat them. Compare *Pſ.* xlii. 10. *Iſa.* xxv. 8.

CHAP. VII.

The Prophet, in the Perſon of the Church, laments the Decay of Piety, and the Growth of Wickedneſs, and by Faith ſhe foreſees her future Reſtoration.

1 WO is me, for I am as when they have gathered the ſummer-fruits: the grape-gleanings of the vintage: *there is* no cluſter to eat: my ſoul deſired the firſt-ripe fruit. 2 The good *man* is periſhed out of the earth; and *there is* none upright among men: they all lie in wait for blood: they hunt every man his brother with a net. 3 That they may do evil with both hands earneſtly: the prince aſketh, and the judge *aſketh* for a reward: and the great *man* he uttereth his miſchievous deſire: ſo they wrap it up. 4 The beſt of them *is* as a briar: the moſt upright *is ſharper* than a thorn-hedge: the day of thy watchmen, *and* thy viſitation cometh; now ſhall be their perplexity. 5 Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom. 6 For the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in-law: a mans enemies *are* the men of his own houſe. 7 Therefore I will look unto the Lord: I will wait for the God of my ſalvation: my God will hear me. 8 Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord *ſhall be* a light unto me. 9 I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: he will bring me forth to the light, *and* I ſhall behold his righteouſneſs. 10 Then *ſhe that is* mine enemy ſhall ſee *it*, and ſhame ſhall cover her, which ſaid unto me, Where is the Lord thy God? mine eyes ſhall behold her: now ſhall ſhe be troden down as the mire of the ſtreets. 11 *In* the day that thy walls are to be built, *in* that day ſhall the decree be far removed. 12 *In* that day *alſo* he ſhall come even to thee from Aſſyria, and *from* the fortified cities, and from the fortreſs even to the river, and from ſea to ſea, and *from* mountain to mountain. 13 Notwithſtanding the land ſhall be deſolate becauſe of them that dwell therein, for the fruit of their doings. 14 Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily in the wood, in the midſt of Carmel: let them feed *in* Baſhan and Gilead, as in the days of old. 15 According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous things. 16 The nations ſhall ſee and be confounded at all their might: they ſhall lay their hand upon *their* mouth, their ears ſhall be deaf. 17 They ſhall lick the duſt like a ſerpent, they ſhall move out of their holes like worms of the earth: they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee. 18 Who *is* a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth *in* mercy. 19 He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities: and thou wilt caſt all their ſins into the depths of the ſea. 20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.

Wo is me, for I am as when they have gathered the Summer-fruits] Good Men are become like a Gleaning after Harveſt or Vintage, ſcarce two or three to be found after the moſt diligent Search. *Iſa.* xvii. 6. xxiv. 13.

My Soul deſireth the firſt ripe Fruit] It would be the ſame Refreſhment to me, to meet with a truly pious Man, as it is to a thirſty Traveller to find the early Fruits in the Summer Seaſon. *Iſaiah* xxviii. 4. *Hoſ.* ix. 10.

So they wrap it up] The Prince, the Judge, and the great Men agreeing in their ill Deſigns, make a threefold Cord of Iniquity; or they twiſt one Sin upon another, the latter to maintain or cover the former. The *Chaldee* renders it, *So they deprave or pervert it*; i. e. the Soul or Mind; which Word is found in the *Hebrew* of the foregoing Sentence.

The Day of thy Watchmen, even thy Viſitation cometh] The Time of Vengeance is coming, which hath been foretold by the Prophets of antient Times, as well as the preſent, called here, *Watchmen, as they are by Ezekiel*, Ch. iii. 7. and by *Hoſea*, Ch. ix. 8. Then God will viſit for all the Sins thou haſt committed againſt him. *Watchmen* may ſignify Magiſtrates, as well as Prophets; ſee *Iſa.* lvi. 10. and then the Words import the Time when God will call both Princes and Prophets to account for their Faithfulneſs in the Diſcharge of their ſeveral Offices. See Ch. iii. 11.

In the Day that thy Walls ſhall be built, in that Day ſhall the Decree be far removed] When God ſhall viſit his People, and repair their decayed Eſtate, compare *Am.* ix. 11. then the tyrannical Edicts of their Perſecutors ſhall be utterly aboliſhed. This may partly relate to the recalling thoſe Edicts which put a Stop to the Rebuilding the City and Temple of *Jeruſalem*. See *Ezra* iv. 23, 24. vi. 14. *Nehem.* ii. 8, 17.

He ſhall come unto thee from Aſſyria, and from the fortified Cities, and from the Fortreſs even to the River, &c.] By the ſingle Perſon, *He*, is meant the People, or the Diſperſion of *Iſrael*; ſo the *Chaldee* Paraphraſt underſtands it: See Ver. 15. This Text, ſays *Lowth*, might more perſpicuouſly be tranſlated thus, *He* ſhall come unto thee from *Aſſyria* even to *the Cities of Egypt, and from Egypt even to the River* [Euphrates.] The Word *Matſor*, Fortreſs, likewiſe ſignifying *Egypt*, as *Bochart* obſerves. The Words imply, that the *Jews* ſhall return from their ſeveral Diſperſions whither they were ſcattered: This the Prophets elſewhere expreſs by their Return from *Aſſyria* and *Egypt*: See *Iſa.* xi. 15, 16. xix. 23, 24, 25. *Hoſ.* xi. 11. *Zech.* v. 10, 11.

According to the Days of thy coming out of Egypt, will I ſhew him marvellous Things] The Words are an Anſwer to the Prophet's Prayer in the foregoing Verſe; wherein God tells him, that the Wonders he will perform in bringing back his People into their own Country, ſhall be as conſpicuous as thoſe which he ſhewed in their Deliverance out of *Egypt*, and giving them the firſt Poſſeſſion of it. The Senſe is equivalent to that of *Pſ.* lxviii. 22. *The Lord hath ſaid, I will bring my People again as I did from Baſhan, I will bring my People again from the Depths of the Sea.*

They ſhall move out of their Hole like Worms of the Earth] They ſhall be afraid to ſtir out of their Lurking-holes; and if they creep out like Worms, they ſhall preſently hide their Heads again. See *Pſ.* xviii. 5.

AN EXPOSITION OF The Prophet *NAHUM.*

The ARGUMENT.

The Deſtruction of Nineveh *here propheſied of, is recorded in the Book of* Tobit, *Ch.* xiv. 15. *It is there ſaid to be taken by* Nebuchadonoſor *and* Aſſuerus; *which Account Archbiſhop* Uſher *in his* Annals, A. M. 3378. *Dr.* Prideaux, *and other learned Men, underſtand of* Nabupolaſſar, *Father to* Nebuchadnezzar *(called in the* Greek *Tranſlation* Nebuchadonoſor) *and* Cyaxeres, *King of* Media, *called by* Daniel, Ahaſuerus, *Dan.* ix. 1. *This remarkable Tranſaction is placed by Dr.* Prideaux *in the* 29th *Year of King* Joſiah, *about* 24 *Years before the Deſtruction of* Jeruſalem; *and the fitting it to this Time exactly agrees with the Account given by the Heathen Hiſtorians*, Herodotus, *and others*; *as St.* Jerome *has obſerved in his Preface upon* Jonah. *The* Ninevites *would not take Warning by* Jonah's *Prophecy*; *ſo not only* Nahum, *who probably lived in the Reign of* Hezekiah, *but alſo* Zephaniah, *who lived in the Time of* Joſiah, *foretold the Deſtruction of* Nineveh, *Ch.* ii. 13.

CHAP. I.

This Chapter is in the Nature of a Preface to the ſucceeding Prophecy, and ſets forth God's Goodneſs to his People, and his Severity towards his Enemies.

Ver. 1. THE burden of Nineveh. The book of the viſion of Nahum the Elkoſhite. 2 God *is* jealous, and the Lord revengeth, the Lord revengeth and *is* furious, the Lord will take vengeance on his adverſaries; and he reſerveth *wrath* for his enemies. 3 The Lord *is* ſlow to anger, and great in power, and will not at all acquit *the wicked*: the Lord *hath* his way in the whirlwind, and in the ſtorm, and the clouds *are* the duſt of his feet. 4 He rebuketh the ſea, and maketh it dry, and drieth up all the rivers: Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth. 5 The mountains quake at him, and the hills melt, and the earth is burnt at his preſence, yea the world, and all that dwell therein. 6 Who can ſtand before

before his indignation? and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him. 7 The Lord *is* good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him. 8 But with an overrunning flood he will make an utter end of the place thereof, and darkneſs ſhall purſue his enemies. 9 What do ye imagine againſt the Lord? he will make an utter end: affliction ſhall not riſe up the ſecond time. 10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they ſhall be devoured as ſtubble fully dry. 11 There is *one* come out of thee, that imagineth evil againſt the Lord: a wicked counſellor. 12 Thus ſaith the Lord, Though *they be* quiet, and likewiſe many, yet thus ſhall they be cut down, when he ſhall paſs through: though I have afflicted thee, I will afflict thee no more. 13 For now will I break his yoke from off thee, and will burſt thy bonds in ſunder. 14 And the Lord hath given a commandment concerning thee, *that* no more of thy name be ſown: out of the houſe of thy gods will I cut off the graven image, and the molten image, I will make thy grave, for thou art vile. 15 Behold upon the mountains the feet of him that bringeth good tidings, that publiſheth peace: O Judah, keep thy ſolemn feaſts, perform thy vows: for the wicked ſhall no more paſs through thee, he is utterly cut off.

The Book of the Viſion of Nahum the Elkoſhite] The Title of *Elkoſhite* is probably taken from the Name of the Place where he lived. St. *Jerome* informs us, that there was a Village in *Galilee* called *Elkegai*; the Ruins of which were ſhewed to him, when he travelled over thoſe Parts.

But with an over-running Flood he will make an utter End of the Place thereof] An Army's over-running a Country is often compared to an Inundation: See *Iſa.* viii. 7, 8. *Dan.* ix. 26. xi. 10, 20, 40. Thus God will bring the great City *Nineveh* to utter Ruin, ſo that there ſhall be no Remains thereof in After-times. For the Ruins which are to be ſeen of *Moſul*, are on the oppoſite Side of the River *Tigris*.

There is one come out of thee, that imagineth Evil, &c.] This probably is meant of *Sennacherib*, that uttered ſo many Reproaches and Blaſphemies againſt the true God. *Nineveh* was one of his Royal Seats at the time when *Nahum* delivered this Prophecy.

The Lord hath given a Commandment concerning thee, that no more of thy Name be ſown] God had decreed that *Sennacherib*'s Family ſhould not long preſerve their Royal State and Dignity: His Son and Succeſſor, *Eſarhaddon*, was now probably at Man's Eſtate; for he ſucceeded his Father a little Time after his Defeat, 2 *Kings* xix. 37. and reigned with great Felicity almoſt forty Years; but his Succeſſor, or the next but one, was diſpoſſeſſed of his Kingdom by *Nabupolaſſar* Father of *Nebuchadnezzar*, whoſe Family enjoyed the Empire of *Aſſyria*, or *Babylon*, as it came then to be called, till the Conqueſt by *Cyrus*. Some explain the Words thus: *Thou ſhalt do no more remarkable Actions, whereby thy Name may be remembered.* So the *Chaldee* underſtands it.

I will make thy Grave, for thou art vile] We may apply the Senſe from the former Sentence. The Houſe of thine Idol ſhall be thy Grave, when thou ſhalt be diſhonourably ſlain by thine own Sons, 2 *Kings* xix. 37. as a juſt Puniſhment for thy Blaſphemies againſt the God of *Iſrael*. See *Iſa.* xix. 1. xlvi. 1. *Nah.* i. 2.

How beautiful are the Feet of him that bringeth good Tidings, that publiſheth Peace] The ſame Words are to be found in *Iſaiah*, Ch. lii. 6. There they relate to the joyful News of the *Jews* Return from *Babylon*, and in a more eminent Senſe to the glad Tidings of the Goſpel: Here they may be fitly underſtood of the good Tidings of the miraculous Defeat of *Sennacherib*'s Army, and the Raiſing the Siege of *Jeruſalem*, which was the Conſequence of it; to which the following Words do plainly relate.

CHAP. II.

This and the following Chapter contain a Deſcription of the Taking of Nineveh *by the* Babylonians *and* Medes.

Ver. 1. HE that daſheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins ſtrong, fortify *thy* power mightily. 2 For the Lord hath turned away the excellency of Jacob, as the excellency of Iſrael: for the emptiers have emptied them out, and marred their vine-branches. 3 The ſhield of his mighty men is made red, the valiant men *are* in ſcarlet: the chariots *ſhall be* with flaming torches in the day of his preparation, and the fir-trees ſhall be terribly ſhaken. 4 The chariots ſhall rage in the ſtreets, they ſhall juſtle one againſt another in the broad ways: they ſhall ſeem like torches, they ſhall run like the lightnings. 5 He ſhall recount his worthies: they ſhall ſtumble in their walk: they ſhall make haſte to the wall thereof, and the defence ſhall be prepared. 6 The gates of the rivers ſhall be opened, and the palace ſhall be diſſolved. 7 And Huzzab ſhall be led away captive, ſhe ſhall be brought up, and her maids ſhall lead *her* as with the voice of doves, tabring upon their breaſts. 8 But Nineveh *is* of old like a pool of water: yet they ſhall flee away. Stand, ſtand, *ſhall they cry*; but none ſhall look back. 9 Take ye the ſpoil of ſilver, take the ſpoil of gold: for *there is* none end of the ſtore, *and* glory out of all the pleaſant furniture. 10 She is empty, and void, and waſte, and the heart melteth, and the knees ſmite together, and much pain *is* in all loins, *and* the faces of them all gather blackneſs. 11 Where *is* the dwelling of the lions, and the feeding-place of the young lions? where the lion, *even* the old lion walked, *and* the lions whelp, and none made *them* afraid. 12 The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſſes, and filled his holes with prey, and his dens with ravine. 13 Behold, I *am* againſt thee, ſaith the Lord of hoſts, and I will burn her chariots in the ſmoke, and the ſword ſhall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy meſſengers ſhall no more be heard.

He that daſheth in pieces is come up before thy Face] An Enemy that will break down thy Walls, and deſtroy thine Inhabitants, O *Nineveh*, is come to beſiege thee. The Words may be literally tranſlated, *The Hammer is come up againſt thee*; in the ſame Senſe as the *Chaldeans* are called *the Hammer of the whole Earth*, Jer. l. 23. The original Word indeed is not the ſame in both Places, but they are ſynonimous.

For the Lord hath turned away the Excellency of Jacob, as the Excellency of Iſrael] Some tranſlate the Words thus, *The Lord hath returned* [or will revenge] *the Pride*, or injurious Dealings *againſt Jacob, and the Pride againſt Iſrael*, i. e. he will requite the Injuries and

and Oppreſſions, which *Sennacherib* and *Shalmaneſer*, the Kings of *Aſſyria*, have exerciſed upon *Judah* and *Iſrael*. This Interpretation agrees better with the Scope of the Text, than that which moſt Tranſlators follow, and ſuits very well with the *Hebrew* Idiom. Compare *Joel* iii. 19. *Habak.* ii. 8—17. and *Obad.* Ver. 10. where the ſecond of two Subſtantives is taken in the ſame Senſe by our Tranſlators.

He ſhall recount his Worthies, they ſhall ſtumble in their Walk] The King of *Nineveh* ſhall muſter together his choiceſt Troops, but they ſhall be diſordered, and give Way, or be diſcomfited as they march againſt the Enemy.

Huzzab ſhall be led away captive, ſhe ſhall be brought up] Rather, *removed* or taken away. Compare *Jer.* xlviii. 15. *Pſ.* cii. 24. By *Huzzah* the *Chaldee* underſtands the Queen of *Nineveh*: But the Word may probably mean *Nineveh* itſelf, the Word denoting a ſtrong and impregnable Fortreſs. If it be underſtood in this Senſe, in the next Words *Nineveh* is deſcribed as a great Princeſs carried Captive with her Maids of Honour attending her, and bewailing her's and their Condition; denoting the leſſer Cities under her Juriſdiction, that ſhould be Sharers with her in the ſame Calamity. So *Babylon* is repreſented as a *tender and delicate Lady*, undergoing the Hardſhips of Captivity; *Iſa.* xlviii. 1—5, 7, 8.

Where is the Dwelling of the Lion, and feeding Place of the young Lions?] What is become of the ſtately Palaces of the King and Princes of *Nineveh*, who like ſo many Lions preyed upon the neighbouring Countries, and enriched their City with Spoils they took from others?

CHAP. III.

The ſame Subject continued.

Ver. 1. WO to the bloody city, it *is* all full of lies *and* robbery, the prey departeth not. 2 The noiſe of a whip, and the noiſe of the rattling of the wheels, and of the pranſing horſes, and of the jumping chariots. 3 The horſman lifteth up both the bright ſword, and the glittering ſpear, and *there is* a multitude of ſlain, and a great number of carcaſes; and *there is* none end of *their* corpſes: they ſtumble upon their corpſes: 4 Becauſe of the multitude of the whoredoms of the well-favoured harlot, the miſtreſs of witchcrafts, that ſelleth nations through her whoredoms, and families through her witchcrafts. 5 Behold, I *am* againſt thee, ſaith the Lord of hoſts, and I will diſcover thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame. 6 And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock. 7 And it ſhall come to paſs, *that* all they that look upon thee, ſhall flee from thee, and ſay, Nineveh is laid waſte, who will bemoan her? Whence ſhall I ſeek comforters for thee? 8 Art thou better than populous No, that was ſituate among the rivers, *that had* the waters round about it, whoſe rampart *was* the ſea, *and* her wall *was* from the ſea? 9 Ethiopia and Egypt *were* her ſtrength, and *it was* infinite, Put and Lubim were thy helpers. 10 Yet *was* ſhe carried away, ſhe went into captivity: her young children alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for her honourable men, and all her great men were bound in chains. 11 Thou alſo ſhalt be drunken: thou ſhalt be hid, thou alſo ſhalt ſeek ſtrength becauſe of the enemy. 12 All thy ſtrong holds *ſhall be like* fig-trees with the firſt-ripe figs: if they be ſhaken they ſhall even fall into the mouth of the eater. 13 Behold, thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open unto thine enemies, the fire ſhall devour thy bars. 14 Draw thee waters for the ſiege, fortify thy ſtrong holds: go into clay and tread the mortar, make ſtrong the brick-kiln. 15 There ſhall the fire devour thee: the ſword ſhall cut thee off: it ſhall eat thee up like the canker-worm: make thyſelf many as the canker-worm, make thyſelf many as the locuſts. 16 Thou haſt multiplied thy merchants above the ſtars of heaven: the canker-worm ſpoileth and flieth away. 17 Thy crowned *are* as the locuſts, and thy captains as the great graſhoppers, which camp in the hedges in the cold day, *but* when the ſun ariſeth they flee away, and their place is not known where they *are*. 18 Thy ſhepherds ſlumber, O king of Aſſyria: thy nobles ſhall dwell *in the duſt*: thy people is ſcattered upon the mountains, and no man gathereth *them*. 19 *There is* no healing of thy bruiſe: thy wound is grievous: all that hear the bruit of thee ſhall clap the hands over thee; for upon whom hath not thy wickedneſs paſſed continually?

I will diſcover thy Skirts upon thy Face] I will ſend thee into Captivity naked and bare: See *Iſa.* xx. 4—8. xlvii. 2, 3. *Jer.* xiii. 22. *Mic.* i. 11. Thus will I expoſe thy Shame to the World; which was a Puniſhment often inflicted upon Harlots. See *Ezek.* xvi. 37.

Art thou better than populous No?] Which was ſacked, and its Inhabitants made Captives, as it follows. The *Hebrew* reads *No Ammon*; the ſame City which is called *Hammōn No*, Ezek. xxx. 15. and *Ammon Minnu*, Jer. xlvi. 25. where our *Engliſh* reads the *Multitude of No*, as it does render it *populous No* here; tho' the Place probably took its Name from *Ham*, the Founder of the *Egyptian* Kingdom (thence called the *Land of Ham*, Pſ. cvi. 22.) who was worſhipped there under the Name of *Jupiter Hammon*: Accordingly the LXX render it *Dioſpolis*, upon that Place of *Jeremiah*. It was likewiſe called *Thebes*, by *Homer*, who deſcribes it as famous for its hundred Gates.

Ethiopia and Egypt were her Strength] Dr. *Prideaux*, with great Reaſon, ſuppoſes this Calamity to have been brought upon *No* by *Sennacherib*, about three Years before he beſieged *Jeruſalem*, in the Time of *Hezekiah*. At that Time *Sevechus*, the Son of *Sabacon*, or *So*, mentioned 2 *Kings* xvii. 4. was King both of *Egypt* and *Ethiopia*; ſo they are mentioned here as Confederates, and *Iſaiah* foretels that they ſhould be vanquiſhed by *Sargon*, or *Sennacherib*; Ch. xx. 4. whereas the Deſtruction of *No*, foretold by *Jeremiah*, Ch. xlvi. 25. and *Ezek.* xxx. 14. was, after this, brought to paſs by *Nebuchadnezzar*.

All thy ſtrong Holds ſhall be like Fig-trees with the firſt ripe Figs] As Figs drop off when they are ripe, ſo ſhall thy ſtrong Holds fall into the Enemies Hands upon the firſt Aſſault.

Thy crowned are as the Locuſts, &c.] The Word *Minnazaraik* may be literally rendered, the *Nazarites*; which Title is given to Perſons remarkable for their Youth and Beauty, *Lam.* iv. 7. *Am.* ii. 11. and it may not improperly be applied to the Officers in the *Ninevites* Army. Theſe the Prophets compares to Locuſts and Graſhoppers, both for their Numbers, Ver. 15. and for another Quality, That they ſhun the Heat of the Battle, juſt as the Graſhoppers do the Heat of the Sun.

Thy Shepherds ſlumber, O King of Aſſyria, thy Nobles dwell in the Duſt] By *Shepherds* are meant Captains or Generals: Compare *Jer.* vi. 3. xxv. 34. Theſe are ſaid to ſlumber, as having loſt their Courage; or as being gone to their laſt Sleep, are dead and buried

ried: Compare *Pſ.* lxxxvi. 5, 6. By the King of *Aſſyria*, Dr. *Prideaux* underſtands *Saracus*, who was now vanquiſhed by *Nabupolaſſar* (who had before poſſeſſed himſelf of the Kingdom of *Babylon*) and *Cyaxeres* the King of *Media*. The Fall of this Prince is elegantly deſcribed by *Ezekiel*, Ch. xxxi. 3, *&c.* The Words of *Jeremiah*, Ch. l. 18. *I have puniſhed the King of Aſſyria*, are to be underſtood of the ſame Perſon.

AN EXPOSITION OF The Prophet *HABAKKUK.*

The ARGUMENT.

The Prophet Habakkuk *was probably Contemporary with* Jeremiah, *and propheſied in the Reign of* Joſiah; *for the Subject of his Prophecy is the ſame with that of* Jeremiah, *and upon the ſame Occaſion*, viz. *the Deſtruction of* Judah *and* Jeruſalem *by the* Chaldeans, *for their heinous Sins and Provocations. We may obſerve, as* Nahum, *the preceding Prophet, foretold the Deſtruction of the* Aſſyrians, *who carried the Ten Tribes captive; ſo* Habakkuk *foretels the Judgments that ſhall come upon the* Chaldeans, *who compleated the Captivity of the two remaining Tribes.*

CHAP. I.

The Prophet, foreſeeing the Deſolations that the Chaldeans *would make among the* Jews, *expoſtulates with God about theſe Proceedings.*

Ver. 1. THE burden which Habakkuk the prophet did ſee. 2 O Lord, how long ſhall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not ſave! 3 Why doſt thou ſhew me iniquity, and cauſe *me* to behold grievance? for ſpoiling and violence *are* before me: and there are *that* raiſe up ſtrife and contention. 4 Therefore the law is ſlacked, and judgment doth never go forth: for the wicked doth compaſs about the righteous: therefore wrong judgment proceedeth. 5 Behold ye among the heathen, and regard, and wonder marvellouſly: for I will work a work in your days, *which* ye will not believe though it be told *you*. 6 For lo, I raiſe up the Chaldeans, *that* bitter and haſty nation, which ſhall march through the breadth of the land, to poſſeſs the dwelling-places *that are* not theirs. 7 They *are* terrible and dreadful: their judgment and their dignity ſhall proceed of themſelves. 8 Their horſes alſo are ſwifter than the leopards, and are more fierce than the evening wolves: and their horſemen ſhall ſpread themſelves, and their horſemen ſhall come from far, they ſhall fly as the eagle *that* haſteth to eat. 9 They ſhall come all for violence: their faces ſhall ſup up *as* the eaſt-wind, and they ſhall gather the captivity as the ſand. 10 And they ſhall ſcoff at the kings, and the princes *ſhall be* a ſcorn unto them: they ſhall deride every ſtrong hold, for they ſhall heap duſt and take it. 11 Then ſhall *his* mind change, and he ſhall paſs over, and offend, *imputing* this his power unto his god. 12 Art thou not from everlaſting, O Lord my God, mine only One? we ſhall not die: O Lord, thou haſt ordained them for judgment, and O mighty God, thou haſt eſtabliſhed them for correction. 13 *Thou art* of purer eyes than to behold evil, and canſt not look on iniquity: wherefore lookeſt thou upon them that deal treacherouſly, *and* holdeſt thy tongue when the wicked devoureth *the man that is* more righteous than he? 14 And makeſt men as the fiſhes of the ſea, as the creeping things *that have* no ruler over them? 15 They take up all of them with the angle: they catch them in their net, and gather them in their drag; therefore they rejoice and are glad. 16 Therefore they ſacrifice unto their net, and burn incenſe unto their drag: becauſe by them their portion *is* fat, and their meat plenteous. 17 Shall they therefore empty their net, and not ſpare continually to ſlay the nations?

The Burden which Habakkuk the Prophet did ſee] The Word Burden is explained of a burthenſome Prophecy, big with Ruin and Deſtruction. See *Jer.* xxiii. 33. But a learned Prelate, in his *Defence of Chriſtianity*, obſerves that the *Hebrew*, *Maſſa*, ſignifies no more than barely a Prophecy, and ſo is tranſlated in our *Engliſh* Bibles, *Prov.* xxxi. 1. and is often tranſlated by Viſion and Prophecy in the LXX and other antient Verſions; the Word being uſed in that Senſe, from the Prophet's *bearing* or feeling within him the Influence of God's Spirit; for which Reaſon they were called in *Greek* Θεοφόροι, *Bearers of God*, and Πνευματοφόροι.

Their Judgment and their Dignity ſhall proceed from themſelves

themſelves] They will be their own Judges of what is right and wrong.

Their Horſes are more fierce than Evening Wolves] Or are wifter than Evening Wolves, when they go out for their Prey, and are pinched with Hunger. See *Pſ.* civ. 20. *Jer.* v. 6. The Words might be tranſlated to an eaſier Senſe; *Their Horſes are fiercer than Evening Wolves, and ſhall ſpread themſelves*, or ſhall be multiplied.

Their Faces ſhall ſup up as the Eaſt Wind] They ſhall deſtroy every Thing where they march, as the Eaſt Wind blaſts the Fruits of the Earth; compare *Ezek.* xvii. 10. *Hoſ.* xiii. 15. Some render the Words, *Whatſoever they gather, they ſhall carry it toward the Eaſt*, meaning to *Babylon*, which lay North-Eaſt from *Judea*.

For they ſhall heap Duſt, and take it] Caſt up Mountains againſt them, and ſo take them. See *Jer.* xxxii. 24. xxxiii. 4.

Then ſhall his Mind change, and he ſhall paſs over and tranſgreſs, &c.] The Prophet ſpeaks of the ſeveral Kings of *Babylon* as if they were one and the ſame Perſon; ſee *Iſa.* xxiii. 15. and ſaith, that he ſhall change his Mind with his Fortune, and impute his Succeſs to his Idol *Belus*; which was remarkably true of *Belſhazzar*, *Nebuchadnezzar*'s Succeſſor; ſee *Dan.* v. 4. But we may underſtand the Words of *Nebuchadnezzar* himſelf, if we tranſlate the latter Part of the Verſe thus, *This his Strength is his God*, i. e. imputing all his Succeſs to his own Proweſs; ſee Ver. 16. and afterward for thoſe arrogant Words of his, mentioned *Dan.* vi. 30. he was degraded into a Beaſt.

And makeſt Men as the Fiſhes of the Sea, &c.] Suffereſt the *Chaldeans* to treat them no better than Fiſhes, who become a general Prey to the Fiſherman's Net or Angle.

Therefore they ſacrifice to their Net, and burn Incenſe to their Drag] They impute all their Victories to their Strength and Skill, and make no Acknowledgment to God for their Succeſs.

Shall they therefore empty their Net?] Carry away the Riches and Treaſures of their Conqueſts, ſee 2 *Kings* xxiv. 13. in order to undertake more; juſt as Fiſhermen empty their Nets to fill them again. But the Words may be rendered, *ſhall he* (ſee Ver. 10.) *caſt*, or ſpread, *his Net?* The *Hebrew* Verb is uſed of drawing a Sword or Spear: See *Ezek.* xxviii. 7. *Pſ.* xxxv. 3. To this Senſe the *Greek* and *Chaldee* here underſtand it.

CHAP. II.

God's Anſwer to the Prophet's Expoſtulations in the foregoing Chapter.

Ver. 1. I Will ſtand upon my watch, and ſet me upon the tower, and will watch to ſee what he will ſay unto me, and what I ſhall anſwer when I am reproved. 2 And the Lord anſwered me, and ſaid, Write the viſion, and make it plain upon tables, that he may run that readeth it. 3 For the viſion *is* yet for an appointed time, but at the end it ſhall ſpeak, and not lie: though it tarry, wait for it, becauſe it will ſurely come, it will not tarry. 4 Behold, his ſoul *which* is lifted up, is not upright in him: but the juſt ſhall live by his faith. 5 Yea alſo, becauſe he tranſgreſſeth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his deſire as hell, and *is* as death, and cannot be ſatisfied, but gathereth unto him all nations, and heapeth unto him all people: 6 Shall not all theſe take up a parable againſt him, and a taunting proverb againſt him, and ſay, Wo to him that increaſeth *that which is* not his: how long? and to him that ladeth himſelf with thick clay. 7 Shall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee, and thou ſhalt be for booties unto them? 8 Becauſe thou haſt ſpoiled many nations, all the remnant of the people ſhall ſpoil thee: becauſe of mens blood, and *for* the violence of the land, of the city, and of all that dwell therein. 9 Wo to him that coveteth an evil covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil. 10 Thou haſt conſulted ſhame to thy houſe, by cutting off many people, and haſt ſinned *againſt* thy ſoul. 11 For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it. 12 Wo to him that buildeth a town with blood, and ſtabliſheth a city by iniquity. 13 Behold, *is it* not of the Lord of hoſts, that the people ſhall labour in the very fire, and the people ſhall weary themſelves for very vanity? 14 For the earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea. 15 Wo unto him that giveth his neighbour drink: that putteſt thy bottle to *him*, and makeſt *him* drunken alſo, that thou mayeſt look on their nakedneſs. 16 Thou art filled with ſhame for glory: drink thou alſo, and let thy foreſkin be uncovered: the cup of the Lords right hand ſhall be turned unto thee, and ſhameful ſpuing *ſhall be* on thy glory. 17 For the violence of Lebanon ſhall cover thee: and the ſpoil of beaſts, *which* made them afraid becauſe of mens blood, and for the violence of the land, of the city, and of all that dwell therein. 18 What profiteth the graven image, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work truſteth therein, to make *him* dumb idols? 19 Wo unto him that ſaith to the wood, Awake; to the dumb ſtone, Ariſe, it ſhall teach: behold, it is laid over with gold and ſilver, and *there is* no breath at all in the midſt of it. 20 But the Lord *is* in his holy temple: let all the earth keep ſilence before him.

Stand upon the Watch-tower, &c.] It was the Buſineſs of a Watch-man, in the Time of War, to deſcry from an eminent Station, what Meſſengers were coming, and to make known the Meſſage as ſoon as poſſible; ſee 2 *Kings* ix. 17, *&c.* The Prophet puts himſelf in ſuch a Poſture, that he may receive God's Anſwer to the Complaints he made in the foregoing Chapter.

For the Viſion is for an appointed Time] God has determined a ſet Time when it ſhall be fulfilled, and not before; compare *Dan.* viii. 19. xi. 27—35, 36. According to the common Tranſlation of the following Words, by this Viſion we are to underſtand the Deſtruction of the *Babylonian* Monarchy, which is plainly foretold from the 5th Verſe to the End of the Chapter, and is a proper Anſwer to the Complaint or Argument the Prophet had made in the foregoing Chapter. But our learned Biſhop, in his *Defence of Chriſtianity*, &c. obſerves, that the Prophet, by way of Preface to that Prediction, confirms the *Jews* in the general Expectation of their Deliverer the *Meſſias*, whoſe Coming had been ſo often promiſed, and which prophane Perſons began to queſtion, when they ſaw God give up his People into the Hands of a cruel and idolatrous Nation.

Yea alſo becauſe he tranſgreſſeth by Wine, he is a proud Man, neither keepeth he at home, &c.] The Words would yield a plainer Senſe, if they were thus tranſlated: *Moreover* (like) *a Man tranſgreſſing by Wine, he is proud and ſhall not continue* or proſper. To this Senſe the *Chaldee* Paraphraſe and *vulgar Latin*

tin explain the Words; the Particle of Compariſon, *as*, being often underſtood. See *Iſa.* xxi. 8. The Prophet having aſſured the *Jews* of a Deliverance in God's appointed Time, proceeds now to denounce his Judgments againſt the *Babylonian* Monarchy, ſpeaking of it as comprized under one Perſon at the Head of it; ſee Note on Ch. i. 11. Here he deſcribes him as one intoxicated with his Succeſſes, and not knowing how to ſet any Bounds to his Ambition; but ſtill as his Conqueſts enlarge, his Deſire of having more increaſes. *Hell* or *Death*, and the *Grave*, are proverbial Emblems of an inſatiable Temper; ſee *Prov.* xxvii. 29. xxx. 16.

And to him that ladeth himſelf with thick Clay] His Gold and Silver, which is nothing originally but Earth or Clay, ſhall turn to no Benefit, but be rather his Burden; adding Weight to his Sins and Puniſhment.

Shall not they ſuddenly riſe that ſhall bite thee?] *Cyrus* took the City of *Babylon* (and thereby put an End to the *Babylonian* Empire) by a ſudden Aſſault, taking Advantage of a Feſtival, celebrated by Night according to Cuſtom, and then draining the River without being perceived, and making it fordable for his Army; according to the Account *Herodotus* and *Xenophon* give of the taking of *Babylon*, wherein they exactly agree with the Prophecy of *Jeremiah*, Ch. l, and li. foretelling the ſame Event.

For the Stone ſhall cry out of the Wall, and the Beam out of the Timber ſhall anſwer it] The Houſes and Towns which have been deſtroyed by the *Chaldeans*, ſhall cry for Vengeance againſt the Deſtroyers. 'Tis a great Queſtion, what is the proper Signification of the *Hebrew Caphis*, being found but in this one Place of the Bible: Our Tranſlators render it *Beans*; others think it ſignifies a *Brick*.

Wo to him that giveth to his Neighbour Drink, that puttest thy Bottle to him, &c.] The Deſolation of any Country is often compared to Drunkenneſs; ſee *Jer.* xxv. 15. ſo the King of *Babylon*, who ſubdued the neighbouring Countries round about him, and perhaps got an Advantage over ſome of them by Gifts and Preſents, or by counterfeit Leagues and Friendſhip, is compared to a Man that gets an Advantage over another by perſuading or forcing him to drink too much. The Word *Chemath*, tranſlated *Bottle*, ſignifies likewiſe that heating or poiſonous Quality which attends Wine taken in Exceſs; compare *Hoſ.* vii. 5. and is often taken for any poiſonous Juice: See *Deut.* xxxii. 24, 33. *Job* vi. 4. xx. 16. *Pſ.* lviii. 4.

For the Violence of Lebanon ſhall cover thee] God ſhall execute his Vengeance upon thee for the Violence thou haſt offered to the Temple at *Jeruſalem*, which is here compared to the Cedars of the Foreſt of *Lebanon*, for its Height and Statelineſs of its Buildings: Compare *Zech.* xi. 1. or elſe the Prophet compares the Cruelty of the *Medes* and *Perſians* to the Violence of wild Beaſts in the Foreſt of *Lebanon*: So the following Words import.

And the Spoil of Beaſts which made them afraid] The Relative *which*, added by our Tranſlators, obſcures the Text, which might be more plainly rendered, *The Spoil of* (or made by) *Beaſts ſhall make them afraid*; as the *Septuagint* and *Chaldee*, with a very little Alteration read the Text. As thou haſt ſpoiled others, without any Senſe of common Humanity; ſo the Army of the Conqueror ſhall deal by thee; ſee Ver. 8. and ſhall tare thee in Pieces, as wild Beaſts do their Prey. See *Iſa.* xiii. 15—18.

CHAP. III.

The Prophet, in a Hymn, compoſed in a lofty Stile, celebrates the wonderful Works of God.

Ver. 1. A Prayer of Habakkuk the prophet upon Sigionoth. 2 O Lord, I have heard thy ſpeech *and* was afraid: O Lord, revive thy work in the midſt of the years, in the midſt of the years make known; in wrath remember mercy. 3 God came from Teman, and the holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praiſe. 4 And *his* brightneſs was as the light, he had horns *coming* out of his hand, and there *was* the hiding of his power. 5 Before him went the peſtilence, and burning coals went forth at his feet. 6 He ſtood and meaſured the earth: he beheld, and drove aſunder the nations, and the everlaſting mountains were ſcattered, the perpetual hills did bow: his ways *are* everlaſting. 7 I ſaw the tents of Cuſhan in affliction: *and* the curtains of the land of Midian did tremble. 8 Was the Lord diſpleaſed againſt the rivers? *was* thine anger againſt the rivers? *was* thy wrath againſt the ſea, that thou didſt ride upon thine horſes, *and* thy chariots of ſalvation? 9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even* thy word. Selah. Thou didſt cleave the earth with rivers. 10 The mountains ſaw thee, *and* they trembled: the over flowing of the water paſſed by: the deep uttered his voice, *and* lift up his hands on high. 11 The ſun *and* moon ſtood ſtill in their habitation: at the light of thine arrows they went, *and* at the ſhining of thy glittering ſpear. 12 Thou didſt march through the land in indignation, thou didſt threſh the heathen in anger. 13 Thou wenteſt forth for the ſalvation of thy people, *even* for ſalvation with thine anointed; thou woundeſt the head out of the houſe of the wicked, by diſcovering the foundation unto the neck. Selah. 14 Thou didſt ſtrike through with his ſtaves the head of his villages: they came out as a whirlwind to ſcatter me: their rejoicing *was* as to devour the poor ſecretly. 15 Thou didſt walk through the ſea with thine horſes, *through* the heap of great waters. 16 When I heard, my belly trembled: my lips quivered at the voice: rottenneſs entred into my bones, and I trembled in myſelf, that I might reſt in the day of trouble: when he cometh up unto the people, he will invade them with his troops. 17 Although the fig-tree ſhall not bloſſom, neither *ſhall* fruit *be* in the vines, the labour of the olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and *there ſhall be* no herd in the ſtalls: 18 Yet I will rejoice in the Lord, I will joy in the God of my ſalvation. 19 The Lord God *is* my ſtrength, and he will make my feet like hinds *feet*, and he will make me to walk upon mine high places. To the chief ſinger on my ſtringed inſtruments.

O Lord, I have heard thy Speech and was afraid: O Lord, revive thy Work in the Midſt of the Years, in the Midſt of the Years make known, &c.] Or, make *it* known. I have heard what thou haſt revealed to me concerning thy Judgments upon thy People: The Terribleneſs of them ſtrikes me with a reverential Awe and Dread; compare Ver. 16. yet I earneſtly beg of thee, if it be thy gracious Will, to exert thy Power, and renew thy former Wonders for the Deliverance of thy People, before the 70 Years, determined for their Captivity be expired; and in the Midſt of Judgment to remember Mercy.

God came from Teman, and the Holy One from Mount Paran] The Prophet, to encourage the Faithful ſtill to truſt in God, recounts ſome of the remarkable Inſtances of the Protection he afforded their Forefathers in the Wilderneſs, where they were deſtitute of all viſible

ſible Means of ſuſtaining themſelves. Firſt of all he takes Notice of the Wonders he did for them when they came near the Border of *Edam*, when the *Edomites* came out with a mighty Force to oppoſe their Paſſage; ſee *Numb.* xxi. 20. The like Wonders he had ſhewed in their former Journeys from Mount *Sinai* to *Paran*, Numb. x. 12. Compare *Deut.* xxxiii. 2.

He had Horns coming out of his Hands, and there was the Hiding of his Power] The *Hebrew* Word *Keren*, ſignifies both *Horns*, and *Rays of Light*, ſee *Exod.* xxiv. 29, 30. So the Marginal Reading is here to be preferred: *He had bright Beams coming out of his Side* — The *Shekinah*, or Symbol of the Divine Preſence, had Rays of Light iſſuing out on every Side, and yet that was but a Hiding or Veil to the Divine Majeſty, who *covereth himſelf with Light as with a Garment*, Pſ. civ. 2.

And the everlaſting Mountains were ſcattered, the perpetual Hills did bow] The Mountains and Hills are ſaid to quake at God's Preſence, *Nah.* i. 5. So here the whole Land of *Canaan* is ſaid to tremble, and even the Mountains themſelves, the moſt ſolid and impregnable Parts of it, becauſe the Hearts of the ſtouteſt of the old Inhabitants fainted, and loſt their Courage; ſee *Joſh.* ii. 24. By the *Mountains* and *Hills* may be meant the greater and leſſer Principalities or Kingdoms in the Land of *Canaan*, ſee *Pſ.* lii. 3. The Mountains and Hills are ſpoken of as Emblems of Eternity, becauſe Time ſeems no make no Change or Alteration in them; ſee *Gen.* xlix. 26. *Deut.* xxxiii. 15.

I ſaw the Tents of Cuſhan in Affliction, &c.] I beheld the *Arabians*, called *Scenitæ*, from their dwelling in Tents, and their Neighbours the *Midianites*, in great Conſternation, upon the Approach of the *Iſraelites* towards their Borders: See *Numb.* xxii. 3. *Exod.* xv. 15. whom they afterward deſtroyed in Battle, *Numb.* xxxi. 2, *&c.*

Thy Bow was made quite naked, according to the Oaths of the Tribes, even thy Word] Thou didſt fight for *Iſrael*, and didſt make bare thine Arm in their Defence, as evidently as if thou hadſt been ſeen with a Bow in thine Hand; that thou mighteſt fulfil the Oaths and Promiſes thou hadſt made to give the Tribes of *Iſrael* full Poſſeſſion of *Canaan*; thy Word being in itſelf as immutable, as when it is confirmed by the Solemnity of an Oath; ſee *Heb.* vi. 18.

The Deep uttered his Voice, and lift up his Hands on high] The Waters guſhed out of the Bottom of a Rock with a mighty Noiſe, as if the Fountains of the great Deep had been opened, *Pſ.* lxxviii. 16. and forced its Way upward, as a Man gets up an Aſcent by Strength of his Hands.

As the Light of thine Arrows they went, &c.] When the People marched againſt their Enemies, God ſent Hailſtones and Lightning from Heaven to diſcomfit them; ſee *Joſh.* x. 11. and compare *Pſ.* xviii. 14. cxliv. 6. Or the Words may be tranſlated thus; *Thine Arrows went as the Light and Shining of thy glittering Spear.* Hail-ſtones, the Artillery of Heaven, came down upon the Heads of the Enemies, accompanied with Thunder and Lightning. As the Blaze of Lightning is here elegantly compared to the *Glittering of a Spear*, ſo the Luſtre of Arms is often compared by the Poets, particularly *Homer*, to the Flaſhes of Lightning; ſo we read *Iliad* xi. Ver. 65.

His brazen Arms like Flames of Lightning ſhone,
Which the great Thunderer launches from his Arm.

By diſcovering the Foundations to the Neck] Or, raiſing the Foundations, as the Word *Aroth* ſignifies, *Pſ.* cxxxvii. 7. by undermining them from Bottom to Top.

Thou didſt ſtrike thro' with his Staves the Head of his Villages] Or, *Thou didſt ſtrike thro' the Head of his Warriors among his Tribes*, or Families. Thou didſt diſcomfit all the petty Kings of their ſeveral *Clans*, or Families, carrying on the War againſt *Joſhua*; ſee *Joſh.* xii. 9, *&c.* The Word *Perazav*, his *Villages*, in our Tranſlation, the *Septuagint* tranſlate *Warriors*, or *Generals*; and ſo they underſtand it, *Judg.* v. 7—11. which Senſe agrees beſt with this Place.

AN EXPOSITION OF The Prophet *ZEPHANIAH.*

The ARGUMENT.

This Prophet lived in the Reign of Joſiah, *as he himſelf informs us, and propheſied chiefly againſt* Judah, *who continued very corrupt, notwithſtanding the King's pious Zeal for Reformation, and the good Example he gave to his Subjects.*

CHAP. I.

The Prophet denounces God's Judgments againſt Judah, *for their Idolatry, and other heinous Sins.*

Ver. 1. THE word of the Lord which came unto Zephaniah the ſon of Cuſhi, the ſon of Gedaliah, the ſon of Amariah, the ſon of Hizkiah, in the days of Joſiah, the ſon of Amon king of Judah. 2 I will utterly conſume all *things* from off the land, ſaith the Lord. 3 I will conſume man and beaſt: I will conſume the fowls of the heaven, and the fiſhes of the ſea, and the ſtumbling-blocks with the wicked; and I will cut off man from off the land, ſaith the

the Lord. 4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the chemarims with the prieſts; 5 And them that worſhip the hoſt of heaven upon the houſe-tops, and them that worſhip, *and* that ſwear by the Lord, and that ſwear by Malcham; 6 And them that are turned back from the Lord; and *thoſe* that have not ſought the Lord, nor enquired for him. 7 Hold thy peace at the preſence of the Lord God: for the day of the Lord *is* at hand: for the Lord hath prepared a ſacrifice, he hath bid his gueſts. 8 And it ſhall come to paſs in the day of the Lords ſacrifice, that I will puniſh the princes, and the kings children, and all *ſuch as are* clothed with ſtrange apparel. 9 In the ſame day alſo will I puniſh all thoſe that leap on the threſhold, which fill their maſters houſes with violence and deceit. 10 And it ſhall come to paſs in that day, ſaith the Lord, *that there ſhall be* the noiſe of a cry from the fiſh-gate, and an howling from the ſecond, and a great craſhing from the hills. 11 Howl ye inhabitants of Makteſh, for all the merchant-people are cut down: all they that bear ſilver are cut off. 12 And it ſhall come to paſs at that time, *that* I will ſearch Jeruſalem with candles, and puniſh the men *that are* ſetled on their lees; that ſay in their heart, The Lord will not do good, neither will he do evil. 13 Therefore their goods ſhall become a booty, and their houſes a deſolation: they ſhall alſo build houſes, but not inhabit *them*; and they ſhall plant vineyards, but not drink the wine thereof. 14 The great day of the Lord *is* near, *it is* near, and haſteth greatly, *even* the voice of the day of the Lord: the mighty man ſhall cry there bitterly. 15 That day *is* a day of wrath, a day of trouble and diſtreſs, a day of waſtneſs, and deſolation, a day of darkneſs and gloominеſs, a day of clouds and thick darkneſs, 16 A day of the trumpet and alarm againſt the fenced cities and againſt the high towers. 17 And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the Lord: and their blood ſhall be poured out as duſt, and their fleſh as the dung. 18 Neither their ſilver nor their gold ſhall be able to deliver them in the day of the Lords wrath, but the whole land ſhall be devoured by the fire of his jealouſy: for he ſhall make even a ſpeedy riddance of all them that dwell in the land.

The Word of the Lord that came to Zephaniah, the Son of Cuſhi — the Son of Hizkiah] *Hizkiah* is read with the ſame *Points* in the *Hebrew* as *Hezekiah*, the Name of the King of *Judah*: But *Zephaniah* being here reckoned as the fourth by Deſcent from *Hizkiah*, that Perſon cannot be the ſame with *Hezekiah*, there not being a ſufficient Diſtance of Time between them for four Deſcents.

And the Names of the Chemarims with the Prieſts] Or, *the Names of the idolatrous Prieſts*, for ſo the Word *Chemarim* is tranſlated, 2 *Kings* xxxiii. 5. compare *Hoſ.* x. 5. I will deſtroy theſe together with the Prieſts of the Tribe of *Levi*, who have joined in the Worſhip of Idols; ſee *Ezek.* xliv. 1.

And them that worſhip, and ſwear by the Lord, and that ſwear by Malcham] That join the Worſhip of Idols to that of the true God, who is *a jealous God*, and who will not admit of any Rival in his Worſhip. *Malcham* is the ſame with *Moloch*, to whom the People of *Judah* continued to offer their Children, as *Jeremiah* upbraids them, Ch. vii. 31. xix. 5. notwithſtanding the Reformation that *Joſiah* had made, 2 *Kings* xxiii. 10. Swearing is an Act of religious Worſhip, or a ſolemn Invocation of God, as a Witneſs and Judge, ſee *Deut.* x. 20. and therefore expreſly forbid to be uſed to Idols, *Joſh.* xxiii. 7.

And all ſuch as are cloathed with ſtrange Apparel] There were peculiar Veſtments belonging to the Worſhip of each Idol; ſee 2 *Kings* x. 22. So in after Times there were peculiar Habits belonging to the Prieſts of *Saturn*, and Prieſteſſes of *Ceres*, which are mentioned in the Martyrdom of *Perpetua* and *Felicitas*, C. 18. and in *Tertullian*, *de Pollio*, C. 4. The Text may likewiſe be explained of ſuch Men as wore Women's Apparel, and ſuch Women as wore that belonging to Men; which was contrary to an expreſs Law, *Deut.* xxii. 5. and was a Rite obſerved in the Worſhip of ſome Idols.

In the ſame Day alſo will I puniſh all thoſe that leap on the Threſhold] Or rather, *leap over the Threſhold*. The Expreſſion probably denotes ſome idolatrous Rite, like that which was practiſed in the Temple of *Dagon*, where *the Prieſts did not tread upon the Threſhold*, 1 Sam. v. 5. To this Senſe the *Chaldee* Paraphraſt interprets it of thoſe that walk after the Laws or Rites of the *Philiſtines*. Others expound it of thoſe who enter into other Men's Houſes, and take away their Goods by Violence; according to what follows; *who fill their Maſter's Houſes with Violence and Deceit*.

And it ſhall come to paſs that at that Time, I will ſearch Jeruſalem with Candles] I will deliver up *Jeruſalem* into the Hand of the *Chaldeans*, who ſhall let no Corner of it eſcape them, but ſhall diligently ſearch the Houſes, and plunder the Wealth of them. See the following Verſe.

And puniſh the Men that are ſetled on their Lees, &c.] Who having lived ſecurely in Eaſe and Plenty, *have not God in all their Thoughts*, but imagine that he doth not concern himſelf with the Affairs of the World, and that neither Good nor Evil are brought to paſs by his Providence.

CHAP. II.

The Prophet exhorts the Jews *to Repentance before God's Judgments overtake them; which he likewiſe denounces againſt the neighbouring Countries.*

Ver. 1. GAther yourſelves together, yea, gather together, O nation not deſired: 2 Before the decree bring forth, *before* the day paſs as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you. 3 Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, ſeek righteouſneſs, ſeek meekneſs: it may be, ye ſhall be hid in the day of the Lords anger. 4 For Gaza ſhall be forſaken, and Aſhkelon a deſolation: they ſhall drive out Aſhdod at the noon day, and Ekron ſhall be rooted up. 5 Wo unto the inhabitants of the ſea coaſts, the nation of the Cherethites: the word of the Lord is againſt you: O Canaan, the land of the Philiſtines, I will even deſtroy thee, that there ſhall be no inhabitant. 6 And the ſea-coaſt ſhall be dwellings *and* cottages for ſhepherds, and folds for flocks. 7 And the coaſt ſhall be for the remnant of the houſe of Judah, they ſhall feed thereupon, in the houſes of Aſhkelon ſhall they lie down in the evening: for the Lord their God ſhall viſit them, and turn away their captivity. 8 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached

my

my people, and magnified *themſelves* againſt their border. 9 Therefore *as* I live, ſaith the Lord of hoſts the God of Iſrael, Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and ſalt-pits, and a perpetual deſolation, the reſidue of my people ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them. 10 This ſhall they have for their pride, becauſe they have reproached and magnified *themſelves* againſt the people of the Lord of hoſts. 11 The Lord *will be* terrible unto them: for he will famiſh all the gods of the earth, and *men* ſhall worſhip him, every one from his place, *even* all the iſles of the heathen. 12 Ye Ethiopians alſo, ye ſhall be ſlain by my ſword. 13 And he will ſtretch out his hand againſt the north, and deſtroy Aſſyria, and will make Nineveh a deſolation, *and* dry like a wilderneſs. 14 And flocks ſhall lie down in the midſt of her, all the beaſts of the nations: both the cormorant and the bittern ſhall lodge in the upper lintels of it: *their* voice ſhall ſing in the windows, deſolation *ſhall be* in the threſholds: for he ſhall uncover the cedar-work. 15 This *is* the rejoicing city that dwelt careleſly, that ſaid in her heart, I *am*, and *there is* none beſide me: how is ſhe become a deſolation, a place for beaſts to lie down in! every one that paſſeth by her, ſhall hiſs *and* wag his hand.

O Nation not deſired] The *Greek* and the *Chaldee* interpret it; *O Nation that will not receive Inſtruction*, and is not to be amended but by the Diſcipline of God's Judgments. *Glaſſius* renders it to the ſame Senſe, *O Nation not to be moved with Deſire*, i. e. of growing better. The Word *Nickſaph* is taken for *having a Deſire or Longing*, Gen. xxxi. 30. *Pſ.* lxxxiv. 2.

Before the Decree bring forth, before the Day paſs as the Chaff] The Words are differently tranſlated by Interpreters, but much to the ſame Senſe. They may be rendered nearer to the *Hebrew* thus, *Before the Day bring forth the Decree, which ſhall paſs away, as Chaff* is diſperſed before the Wind. The Judgments of God, conſuming the Wicked, are often compared to the diſperſing of Chaff; ſee *Job* xxi. 18. *Pſ.* i. 3. *Iſa.* xvii. 13. *Hoſ.* xiii. 3.

For Gaza ſhall be deſolate, and Aſhkelon a Deſolation] There will be no eſcaping into the neighbouring Countries, ſuch as the *Philiſtines* are in particular; for their Cities ſhall likewiſe become a Prey to the Forces of *Nebuchadnezzar*; ſee *Jer.* xlvii. 1.

And the Coaſt ſhall be for the Remnant of the Houſe of Judah, &c.] The Sea-coaſt (Ver. 5.) ſhall in After-times belong to the *Jews*, who ſhall poſſeſs all the *Philiſtines* Country; as it appears they did in the firſt Times of Chriſtianity; ſee *Acts* viii. 26, 40. Thoſe that returned from the Captivity are called a *Remnant*, Hag. i. 12. ii. 2.

They ſhall feed thereupon, in the Houſes of Aſhkelon ſhall they lie down in the Evening] The Words are an Alluſion to what is ſaid Ver. 6. as the Cities of *Gaza*, *Aſhkelon*, &c. were Places for the wild *Arabs*, or other wandering People to pitch their Tents, and feed their Flocks; ſo they ſhall hereafter become the ſetled Habitations of the *Jews*; compare *Iſa.* lxv. 10.

And the Reſidue of my People ſhall ſpoil them, and the Remnant of my People ſhall poſſeſs them] *Judas Maccabeus* and his Brethren ſubdued the *Ammonites*, as appears from 1 *Macc.* v. 6. But this and the 7th Verſe will receive their utmoſt Completion at the general Reſtoration of the *Jewiſh* Nation: Thoſe that then eſcape, and return from their ſeveral Diſperſions are elſewhere called by the Name of the *Reſidue* and the *Remnant*; compare Ch. iii. 13. and *Mic.* iv. 7.

For he will famiſh all the Gods of the Earth] He will deprive them of their Worſhip and Sacrifices which the *Gentiles* thought to be the Food of their Gods; ſee *Deut.* xxxii. 38. The LXX render it, *He will deſtroy their Gods.* The Deſtruction of Idolatry is uſually mentioned, when the Prophets deſcribe the flouriſhing State of the Church, ſee *Mic.* v. 13, 14.

All the Beaſts of the Nations] The *Chaldee* interprets it, *The ſeveral Kinds of wild Beaſts*; as if the *Hebrew Goji*, *Nations*, were to be underſtood of the ſeveral Species of wild Beaſts, as the Word is uſed of ſeveral Sorts of Caterpillars, *Joel* i. 6. In like Manner the Ants are called *a People*, Prov. xxx. 25.

CHAP. III.

Jeruſalem *is ſeverely reproved and threatned for her Sins; yet the Righteous are comforted with the Hopes of a general Converſion and Reſtoration of the Nation in God's Time.*

Ver. 1. WO to her that is filthy and polluted, to the oppreſſing city. 2 She obeyed not the voice: ſhe received not correction: ſhe truſted not in the Lord: ſhe drew not near to her God. 3 Her princes within her *are* roaring lions; her judges *are* evening wolves, they gnaw not the bones till the morrow. 4 Her prophets *are* light *and* treacherous perſons: her prieſts have polluted the ſanctuary, they have done violence to the law. 5 The juſt Lord *is* in the midſt thereof: he will not do iniquity: every morning doth he bring his judgment to light, he faileth not, but the unjuſt knoweth no ſhame. 6 I have cut off the nations: their towers are deſolate, I made their ſtreets waſte, that none paſſeth by: their cities are deſtroyed, ſo that there is no man, that there is none inhabitant. 7 I ſaid, Surely thou wilt fear me: thou wilt receive inſtruction, ſo their dwelling ſhould not be cut off, howſoever I punished them: but they roſe early, *and* corrupted all their doings. 8 Therefore wait ye upon me, ſaith the Lord, until the day that I riſe up to the prey: for my determination *is* to gather the nations, that I may aſſemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth ſhall be devoured with the fire of my jealouſy. 9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to ſerve him with one conſent. 10 From beyond the rivers of Ethiopia, my ſuppliants, *even* the daughter of my diſperſed ſhall bring mine offering. 11 In that day ſhalt thou not be aſhamed for all thy doings, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the midſt of thee them that rejoice in thy pride, and thou ſhalt no more be haughty becauſe of my holy mountain. 12 I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord. 13 The remnant of Iſrael ſhall not do iniquity, nor ſpeak lies: neither ſhall a deceitful tongue be found in their mouth: for they ſhall feed and lie down, and none ſhall make *them* afraid. 14 Sing, O daughter of Zion, ſhout O Iſrael, be glad and rejoice with all the heart, O daughter of Jeruſalem. 15 The Lord hath taken away thy judgments, he hath caſt out thine enemy: the king of Iſrael, *even* the Lord *is* in the midſt of thee: thou ſhalt not ſee evil any more. 16 In that day it ſhall be ſaid to Jeruſalem, Fear thou

thou not: *and to* Zion, Let not thine hands be slack. 17 The Lord thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing. 18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden. 19 Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land, where they have been put to shame. 20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

Wo unto her that is filthy and polluted, to the oppressing City] The City *Jerusalem*, which is defiled with the Sins of Luxury and Cruelty: see Ver. 3, 4.

Therefore wait upon me, saith the Lord, until the Day that I arise to the Prey] The Connection of this Verse with what went before, would better appear, if we translate the Particle *laken*, *nevertheless*, as it plainly signifies *Jer.* v. 2. *Mic.* v. 3. and in other Places. Notwithstanding these Provocations, saith God, I exhort the Godly among you to expect the fulfilling the Promises I have made of restoring the *Jewish* Nation to my wonted Favour, in the latter Ages of the World; in order to which great *Crisis*, I will execute remarkable Judgments upon the Unbelievers and Disobedient.

For then I will turn to the People a pure Language, &c.] Or, *I will restore to the People a pure Language*, i. e. I will turn them from their Idolatry and other Wickedness; see Ver. 13. to glorify me *with one Mind and one Mouth*. The same Thing is expressed by *speaking the Language of Canaan*; Isa. xix. 18. This is a Blessing reserved for the latter Ages, after the Conversion of the *Jews*, and the coming in of the Fulness of the *Gentiles*, *when there shall be one Lord, and his Name shall be one*, Zech. xiv. 9.

For I will take away out of the Midst of thee, them that rejoice in thy Pride, and thou shalt no more be haughty, because of my holy Mountain] I will purge out of thee those Hypocrites who continued in their Sins, and relied upon their outward Privileges, such as being of the Stock of *Abraham*, or having the Temple of the Lord placed among them, as if these would secure them from Guilt or Punishment; and therefore despised the *Gentiles* as not worthy of the same Favours with themselves.

I will also leave in thee an afflicted, and poor People] Or, *a meek and poor People*: The Blessings of the Gospel are peculiarly promised to the *Poor*; see *Isa.* xi. 4. xiv. 32. lxi. 1. *Zech.* xi. 11. *Christ* and his Apostles apply these Promises to those that were converted by his Preaching; *Matt.* v. 3. xi. 5. 1 *Cor.* i. 26, 27. *James* ii. 5. which Texts are meant of such as are endued with a true Spirit of Poverty, such as consists in a Lowliness of Mind, Contempt of the World, and a resigned Will. Afflictions are very useful to produce such a Temper of Mind, and therefore are often the Lot of true Disciples; see *Acts* xiv. 22. *Heb.* xii. 7. 1 *Pet.* i. 7. By the *Afflicted* may be meant those that *come out of great Tribulation*; see *Ezek.* xxxviii. 8. and *Isa.* iv. 2.

Sing, O Daughter of Zion, &c.] These Hymns of Joy properly belong to the Times of the Gospel, and especially to the triumphant State of the Church; compare *Isa.* xii. 6. liv. 1. *Zech.* ii. 10. xi. 9.

I will gather them that were sorrowful for the solemn Assembly, who are of thee, &c.] I will assemble those *Israelites* who are dispersed in their several Captivities, both that of *Babylon*, and those of following Times, who mourn for the Loss of the publick Assemblies; compare *Lam.* ii. 6. and were grieved at the Reproach wherewith their Enemies upbraided them, as if they were utterly forsaken of God; compare *Ps.* xlii. 3.

AN EXPOSITION OF The Prophet *HAGGAI.*

The ARGUMENT.

Of what Family this Prophet was, he hath given us no Intimation; but the Time when he prophesied he has distinctly noted, viz. in the second Year of Darius Hystaspes. *The Occasion of his Prophecy, was the Stop that was put to the Building of the Temple, after the Foundation had been laid, according to the Commandment of* Cyrus, *about seventeen Years before.*

CHAP. I.

The Prophet reproves the Peoples Delays in rebuilding the Temple, and tells them this their Neglect, was the Cause they prospered no better: He encourages them to set about it, and promises God's Assistance.

Ver. 1. IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel governor of Judah, and to Joshua the son of Josedech the high priest, saying, 2 Thus speaketh the Lord of hosts, saying, This people say,

ſay, The time is not come, the time that the Lords houſe ſhould be built. 3 Then came the word of the Lord by Haggai the prophet, ſaying, 4 *Is it* time for you, O ye, to dwell in your cieled houſes, and this houſe *lie* waſte? 5 Now therefore thus ſaith the Lord of hoſts, Conſider your ways. 6 Ye have ſown much, and bring in little, ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm: and he that earneth wages, earneth wages *to put it* into a bag with holes. 7 Thus ſaith the Lord of hoſts, Conſider your ways. 8 Go up to the mountain, and bring wood, and build the houſe; and I will take pleaſure in it, and I will be glorified, ſaith the Lord. 9 Ye looked for much, and lo *it came* to little; and when ye brought *it* home, I did blow upon it: why? ſaith the Lord of hoſts, Becauſe of mine houſe that *is* waſte, and ye run every man unto his own houſe. 10 Therefore the heaven over you is ſtayed from dew, and the earth is ſtayed *from* her fruit. 11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattel, and upon all the labour of the hands. 12 Then Zerubbabel the ſon of Shealtiel, and Joſhua the ſon of Joſedech the high prieſt, with all the remnant of the people obeyed the voice of the Lord their God, and the words of Haggai the prophet, (as the Lord their God had ſent him) and the people did fear before the Lord. 13 Then ſpake Haggai the Lords meſſenger in the Lords meſſage unto the people, ſaying, I *am* with you, ſaith the Lord. 14 And the Lord ſtirred up the ſpirit of Zerubbabel the ſon of Shealtiel governor of Judah, and the ſpirit of Joſhua the ſon of Joſedech the high prieſt, and the ſpirit of all the remnant of the people, and they came and did work in the houſe of the Lord of hoſts their God: 15 In the four and twentieth day of the ſixth month, in the ſecond year of Darius the king.

In the ſecond Year of Darius the King] Compare *Ezra* iv. 24. v. 12. This is the ſame *Darius* who is called in the Heathen Writers *Darius Hyſtaſpes*; ſee the Note upon Ch. ii. 3. and *Zech.* i. 11.

Came the Word of the Lord by Haggai unto Zerubbabel the Son of Shealtiel, Governor of Judah] Called *Zorobabel* the Son of *Salathiel*, Luke iii. 27. *Matt.* i. 12. He was Grandſon to *Jeconiah* King of *Judah*, who was carried Captive to *Babylon*; ſee 1 *Chron.* iii. 17—19. whom King *Cyrus* made *Æchmalotarches*, or Governor of the *Jews* who returned from the Captivity; as being the eldeſt Son of the Royal Family. He had the Name of *Shezbazzar* given him by the *Chaldeans*; ſee *Ezra* i. 8. compared with Ch. ii. 2. as *Daniel* was called by them *Belteſhazzar*, Dan i. 7.

And unto Joſhua the Son of Joſedech the High Prieſt] Called *Jeſhua* in the Books of *Ezra* and *Nehemiah*. His Father *Joſedeck*, or *Jehozadak*, was carried Captive to *Babylon*; ſee 1 *Chron.* vi. 15.

Conſider your Ways; ye have ſown much, and bring in little, &c.] Conſider both your Ingratitude in neglecting to reſtore my Houſe and Worſhip, and what you have got by theſe your Dealings, *viz.* how none of your Undertakings thrive, or are ſucceſsful; nor do you enjoy the Fruits of your Labours; ſee *Mic.* vi. 15. *Ezek.* viii. 10.

And when ye brought it home, I did blow upon it] Or, *I had blown upon it.* I had blaſted the Fruits of the Earth while they were in the Field; ſee Ver. 11. Ch. ii. 17.

CHAP. II.

The Prophet encourages the Builders by a Prediction of the future Glory of the Temple; and foretels the ſetting up the Kingdom of Chriſt, *under the Name of* Zerubbabel.

Ver. 1. IN the ſeventh *month*, in the one and twentieth *day* of the month, came the word of the Lord by the prophet Haggai, ſaying, 2 Speak now to Zerubbabel the ſon of Shealtiel governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, and to the reſidue of the people, ſaying, 3 Who *is* left among you that ſaw this houſe in her firſt glory? and how do you ſee it now? *is it* not in your eyes in compariſon of it, as nothing? 4 Yet now be ſtrong, O Zerubbabel, ſaith the Lord, and be ſtrong, O Joſhua, ſon of Joſedech the high prieſt, and be ſtrong all ye people of the land, ſaith the Lord, and work: for I *am* with you, ſaith the Lord of hoſts; 5 *According to* the word that I covenanted with you when ye came out of Egypt, ſo my ſpirit remaineth among you: fear ye not. 6 For thus ſaith the Lord of hoſts, Yet once, it *is* a little while, and I will ſhake the heavens, and the earth, and the ſea, and the dry land: 7 And I will ſhake all nations, and the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts. 8 The ſilver *is* mine, and the gold *is* mine, ſaith the Lord of hoſts. 9 The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of hoſts: and in this place will I give peace, ſaith the Lord of hoſts. 10 In the four and twentieth *day* of the ninth *month*, in the ſecond year of Darius, came the word of the Lord by Haggai the prophet, ſaying, 11 Thus ſaith the Lord of hoſts, Aſk now the prieſts *concerning* the law, ſaying, 12 If one bear holy fleſh in the ſkirt of his garment, and with his ſkirt do touch bread, or pottage, or wine, or oyl, or any meat, ſhall it be holy? And the prieſts anſwered and ſaid, No. 13 Then ſaid Haggai, If one *that is* unclean by a dead body, touch any of theſe, ſhall it be unclean? And the prieſts anſwered and ſaid, It ſhall be unclean. 14 Then anſwered Haggai, and ſaid, So *is* this people, and ſo *is* this nation before me, ſaith the Lord; and ſo *is* every work of their hands, and that which they offer there *is* unclean. 15 And now, I pray you, conſider from this day and upward, from before a ſtone was laid upon a ſtone in the temple of the Lord. 16 Since thoſe *days* were, when *one* came to an heap of twenty *meaſures*, there were *but* ten: when *one* came to the preſſat for to draw out fifty *veſſels* out of the preſs, there were *but* twenty. 17 I ſmote you with blaſting, and with mildew, and with hail, in all the labours of your hands, yet ye *turned* not to me, ſaith the Lord. 18 Conſider now from this day, and upward from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the Lords temple was laid, conſider *it*. 19 *Is* the ſeed yet in the barn? yea, as yet the wine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought

forth: from this day will I bleſs *you.* 20 And again the word of the Lord came unto Haggai in the four and twentieth *day* of the month, ſaying, 21 Speak to Zerubbabel governor of Judah, ſaying, I will ſhake the heavens and the earth, 22 And I will overthrow the throne of kingdoms, and I will deſtroy the ſtrength of the kingdoms of the heathen, and I will overthrow the chariots, and thoſe that ride in them, and the horſes and their riders ſhall come down, every one by the ſword of his brother. 23 In that day, ſaith the Lord of hoſts, will I take thee, O Zerubbabel my ſervant, the ſon of Shealtiel, ſaith the Lord, and will make thee as a ſignet: for I have choſen thee, ſaith the Lord of hoſts.

Who is left among you that ſaw this Houſe in her firſt Glory, &c.] When the Foundation of the Houſe was laid in the ſecond Year of *Cyrus*, many of the antient Men that had ſeen the firſt Houſe, wept to ſee how much the ſecond Temple would fall ſhort of the Glory of the firſt; *Ezra* iii. 12. The ſecond Year of *Cyrus* was 53 Years after the Deſtruction of the firſt Temple, ſo the oldeſt Men among thoſe that returned home, might very well remember how glorious that was. This Prophecy was uttered 15 Years after the Foundations of the ſecond Temple were laid; ſo there might ſome ſtill ſurvive who ſaw the firſt. This is an evident Proof, that the *Darius* mentioned in this Prophecy, muſt be *Darius Hyſtaſpes*: For they that ſuppoſe *Darius Nothus* to be here meant, muſt allow the Diſtance of 166 Years between the Deſtruction of the firſt Temple, and the Time of this Prophecy: And it can't be imagined that any Number of Men could be capable of comparing the Difference between the two Temples, at that Diſtance of Time; ſee this further proved in the Note upon *Zech.* i. 12.

Yet once it is a little while] Or, *once more*, as the LXX render it, whom St. *Paul* follows, *Heb.* xii. 26. The Phraſe implies ſuch an Alteration as ſhall not give Way to any further Change, as the Apoſtle there expounds it. The Space of Time from this Prophecy to the Coming of the *Meſſias*, may be called *a little while*, in Compariſon of the ſeveral Ages expired ſince the firſt Promiſe of a Redeemer. A learned Prelate, in his *Defence of Chriſtianity*, &c. tranſlates the Words to this Senſe: *After one* Kingdom (*viz.* the *Grecian*, which ſucceeded the *Perſian* Monarchy, at this Time ſubſiſting) *it is but a little while, and* (or, after that) *I will ſhake all Nations.*

I will ſhake the Heaven and the Earth, and the Sea, and the dry Land] Great Commotions and Changes in the World are expreſſed by ſhaking the Heaven, and the Earth; ſee *Ezek.* xxv. 15. xxxviii. 19. *Joel* iii. 16. Theſe Expreſſions may denote here the great Commotions that ſhould be in the *Roman* Empire from *Julius Cæſar*, till near the Birth of *Chriſt*: Or, it may in general ſignify, the introducing ſuch a Kingdom or Religion, of which the Meſſiah is to be the Head; which ſhall in the End *break in Pieces* and deſtroy all the other Dominions of the World.

The Glory of this latter Houſe ſhall be greater than that of the former, and in this Place will I give Peace] The Glory of this ſecond Temple ſhall exceed that of the former, not in Riches or coſtly Ornaments, but in this Reſpect, that there the *Prince of Peace* ſhall make his Appearance, and the *Goſpel of Peace* ſhall be preached and publiſhed; ſee *Iſa.* ix. 6. *Mic.* v. 5. *Epheſ.* ii. 14. The modern *Jews* expect a *third* Temple in which this Prophecy will be verified; whereas the Prophet ſpeaks of the ſame Temple, which they then ſaw, and *was in their Eyes as nothing*, in Compariſon of the former. The antient *Jews* ſpeak of the Temple, from the Time of *Zerubbabel* to its Deſtruction under *Veſpaſian*, as one and the ſame Temple, and particularly *Joſephus.*

Since thoſe Days were, when one came to an Heap of twenty Meaſures, there were but ten, &c.] The Fruits of the Earth did not yield their uſual Increaſe, becauſe of the unkindly Seaſons wherewith I puniſhed them. See the following Verſe, and Ch. i. 2. *Zech.* viii. 10.

Conſider now from this Day and upward, &c.] The Word *mollah, upward*, ſignifies likewiſe *forward*, ſee 1 *Sam.* xvi. 13. and ſo it ſhould be tranſlated here. In the 15th Verſe the Prophet exhorted them to reflect upon the Calamities they had ſuffered from the Time the Building of the Temple was left off. Now he bids them look forward from the Day the Building was renewed, ſee Ch. i. 15. and they would find a viſible Change of Affairs for the better.

In that Day I will take thee, O Zerubbabel my Servant — and make thee as a Signet, &c.] I will inveſt thee with my Power and Authority, as the Head of my Church, and Judge of the World. So Kings depute their Viceroys by giving them their Signet, ſee *Gen.* xli. 42. which was particularly the Cuſtom of the *Perſian* Monarchy, whoſe Deputy *Zerubbabel* was; ſee *Eſth.* iii. 10. viii. 2. Or elſe the Expreſſion may denote one particularly near and dear unto God, who was always under his Eye and Care; compare *Jer.* xxii. 24. *Cant.* viii. 6. This could not be fulfilled in *Zerubbabel*, who did not in all Likelihood live many Years after the finiſhing of the Temple; and, to be ſure, did not ſee any of thoſe great Changes here foretold: And therefore the *Meſſias* muſt be here deſcribed under the Name of *Zerubbabel*; as he elſewhere is under that of *David.*

AN EXPOSITION OF The Prophet *ZECHARIAH.*

The ARGUMENT.

Zechariah *was the Son of* Barachiah, *and the Grandſon of* Iddo, *Ezra* v. 1. vi. 14. *the* Grandſon *being often called the* Son *in the Scriptures. He was Contemporary with* Haggai, *and propheſied in the ſecond Year of* Darius Hyſtaſpes. *There is an* Iddo *mentioned* Nehem. xii. 14. *among thoſe Levites that came from* Babylon *with* Zerubbabel; *from whence Dr.* Allix *infers, that the Prophet* Zechariah *his Grandſon, muſt have propheſied ſome conſiderable Time after the firſt Return from the Captivity, and therefore would underſtand the* Darius *here mentioned to be* Darius Nothus. *This Argument is altogether incluſive; for if* Iddo *was advanced in Years when he returned, he might have a Grandſon* 30 *Years of Age in the ſecond Year of* Darius Hyſtaſpes, *which was* 16 *or* 17 *after the firſt of* Cyrus. *And it appears that* Zechariah *was a young Man when he ſaw the Viſion related at the Beginning of this Prophecy; ſee Ch.* ii. 4. *Beſides, there is no Neceſſity of ſuppoſing the* Iddo *that was Grandfather of* Zechariah, *to be the ſame Perſon that is mentioned in* Nehemiah. *In the Books of* Ezra *and* Nehemiah *there is Mention of two* Ezra's; *compare* Ezra vii. 1. *with* Nehem. xii. 1. *of two* Nehemiah's; *compare* Nehem. i. 1. *with Ch.* iii. 16. *and there is a* Daniel *mentioned* Ezra viii. 16. *a diſtinct Perſon from the famous Prophet of that Name. And it may as well be ſuppoſed that there were two* Iddo's.

The Deſign of the firſt Part of this Prophecy is the ſame as that of Haggai, *viz. To encourage the* Jews *to go on with rebuilding the Temple, by giving them Aſſurance of God's Aſſiſtance and Protection; from whence he proceeds to foretel the Glory of the* Chriſtian Church, *the true* Temple *or Houſe of God, under its great High-Prieſt and Governor,* Jeſus Chriſt, *of whom* Zerubbabel *and* Joſhua *the High-Prieſt were Figures. The latter Part of the Prophecy, from Ch.* ix. *probably relates to the State of the* Jews *under the* Maccabees, *and then foretels their rejecting the* Meſſias, *and their Converſion afterwards, and ſome remarkable Paſſages that ſhould happen to them in the latter Ages of the World.*

CHAP. I.

After an Exhortation to Repentance, the Prophet relates two Viſions, implying the Reſtoration of the Jewiſh *State, and Security from their Enemies, while they were rebuilding the Temple.*

Ver. 1. IN the eighth month, in the ſecond year of Darius, came the word of the Lord unto Zechariah, the ſon of Barachiah, the ſon of Iddo the prophet, ſaying, 2 The Lord hath been ſore diſpleaſed with your fathers. 3 Therefore ſay thou unto them, Thus ſaith the Lord of hoſts, Turn ye unto me, ſaith the Lord of hoſts, and I will turn unto you, ſaith the Lord of hoſts. 4 Be ye not as your fathers, unto whom the former prophets have cried, ſaying, Thus ſaith the Lord of hoſts, Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, ſaith the Lord. 5 Your fathers, where *are* they? and the prophets, do they live for ever? 6 But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not take hold of your fathers? and they returned and ſaid, Like as the Lord of hoſts thought to do unto us, according to our ways, and according to our doings, ſo hath he dealt with us. 7 Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the ſecond year of Darius, came the word of the Lord unto Zechariah, the ſon of Barachiah, the ſon of Iddo the prophet, ſaying, 8 I ſaw by night, and behold, a man riding upon a red horſe, and he ſtood among the myrtle-trees that *were* in the bottom, and behind him *were there* red horſes, ſpeckled and white. 9 Then ſaid I, O my lord, what *are* theſe? And the angel that talked with me, ſaid unto me, I will ſhew thee what theſe be. 10 And the man that ſtood among the myrtle-trees anſwered and ſaid, Theſe *are they* whom the Lord hath ſent to walk to and fro through the earth. 11 And they anſwered the angel of the Lord that ſtood among the myrtle-trees, and ſaid, We have walked to and fro through the earth, and behold, all the earth ſitteth ſtill, and is at reſt. 12 Then the angel of the Lord anſwered, and ſaid, O Lord

Lord of hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years? 13 And the Lord anſwered the angel that talked with me, *with* good words, *and* comfortable words. 14 So the angel that communed with me, ſaid unto me, Cry thou, ſaying, Thus ſaith the Lord of hoſts, I am jealous for Jeruſalem, and for Zion with a great jealouſy. 15 And I am very ſore diſpleaſed with the heathen *that are* at eaſe: for I was but a little diſpleaſed, and they helped forward the affliction. 16 Therefore thus ſaith the Lord, I am returned to Jeruſalem with mercies: my houſe ſhall be built in it, ſaith the Lord of hoſts, and a line ſhall be ſtretched forth upon Jeruſalem. 17 Cry yet, ſaying, Thus ſaith the Lord of hoſts, My cities through proſperity ſhall yet be ſpread abroad, and the Lord ſhall yet comfort Zion, and ſhall yet chooſe Jeruſalem. 18 Then lift I up mine eyes, and ſaw, and behold four horns. 19 And I ſaid unto the angel that talked with me, What *be* theſe? And he anſwered me, Theſe *are* the horns which have ſcattered Judah, Iſrael, and Jeruſalem. 20 And the Lord ſhewed me four carpenters. 21 Then ſaid I, What come theſe to do? And he ſpake, ſaying, Theſe *are* the horns which have ſcattered Judah, ſo that no man did lift up his head: but theſe are come to fray them, to caſt out the horns of the Gentiles, which lift up *their* horn over the land of Judah to ſcatter it.

The eleventh Month, which is the Month Sebat] This is the *Chaldee* Name of the eleventh Month; as *Niſan*, *Elul*, *Chiſleu*, *Tebeth* and *Adar*, are the Names of other Months mentioned in the Books written after the Captivity. The *Jews* diſtinguiſh their Months only by the Order of their Succeſſion, as the *Firſt*, *Second*, &c. So that if the Books of Kings were writ by *Jeremiah*, as ſome ſuppoſe, the *Chaldee* Names of the Months which occur 1 *Kings* vi. 2—38, were added afterward by *Ezra*.

I ſaw by Night, and behold a Man riding upon a red Horſe] A *red Horſe* is an Emblem of War and Bloodſhed, ſee *Rev.* vi. 4. The Man, or Angel, Ver. 11. riding upon him, denotes the *Logos*, or Son of God, appearing as the *Captain of God's Hoſts* or Armies; ſee *Joſh.* v. 13, 14.

And he ſtood among the Myrtle Trees that were in the Bottom] As if he and his Companions were refreſhing themſelves in a ſhady Valley, after the Fatigues of War. Or, as others ſay, it denotes the Delight which *Chriſt*, the *Logos*, takes to dwell with or be among his People who are of a meek and humble Spirit, intimated by the *Myrtle*, which is a low Shrub, and grows in Valleys or ſhady Places. The Viſion denotes the Peace which enſued after *Darius* had executed God's Vengeance upon the Inhabitants of *Babylon*.

And behind them were red Horſes, ſpeckled and white] Theſe may denote the various Succeſſes of *Darius*'s Army during his Reign, which were ſometimes fortunate, and other Times not ſo.

And the Man that ſtood among the Myrtle Trees, anſwered and ſaid] This was an Angel of an Order ſuperior to him that was mentioned Ver. 9. who preſents that Angel, and takes upon him to return an anſwer to the Prophet's Queſtion, or elſe ſends an Answer to *Zechariah* by that Angel mentioned Ver. 9. *Chriſt* ſent his *Revelation* to St. *John by an Angel*, Rev. i. 1.

Againſt which thou haſt had Indignation theſe threeſcore and ten Years] There are *three* Ways of computing the *ſeventy* Years Captivity taken Notice of in Scripture. The *firſt* is, beginning from the 4th Year of *Jehoiachim* to the firſt of *Cyrus*; this is *Jeremiah*'s Account, *Jer.* xxv. 1, 11. which *Daniel* follows, *Dan.* ix. 2. Another may be computed from the beſieging *Jeruſalem*, and in the 9th Year of *Zedekiah*, and in the 10th Month, for which a ſolemn Faſt was kept by the *Jews*: Compare 2 *Kings* xxv. 1. with *Zech.* viii. 19. This Computation ends in the ſecond Year of *Darius*, which is the Reckoning *Zechariah* here follows. Or, *laſtly*, if we compute the Beginning of the *ſeventy* Years from the Deſtruction of *Jeruſalem*, and the firſt Temple, which came to paſs in the eleventh Year of the ſame Reign, *ib.* Ver. 2. they will be accompliſhed in the 4th Year of *Darius*; and this Computation agrees with what is ſaid below, Ch. vii. 1, 5. The two laſt Ways of reckoning the *ſeventy* Years may be reduced to one, only by ſuppoſing that the Prophet in this Verſe ſets down a complete Number for an incomplete, and calls that Space of Time *ſeventy Years*, which wanted very little of it: A Way of ſpeaking, of which ſeveral Inſtances may be produced.

Then I lift up mine Eyes, and ſaw, and behold four Horns] *Horns* often ſignify the Power and Strength of Princes or People, the Metaphor being taken from thoſe Cattle whoſe Strength lies in their Horns. The four Horns may denote the *Samaritans*, the *Arabians*, the *Ammonites*, and the *Philiſtines*, who were the great Hinderers of the *Jews* rebuilding their Temple; ſee *Nehem.* iv. 7. or elſe they may ſignify in general thoſe their Enemies, among whom they were diſperſed to the four Winds of Heaven; Ch. ii. 6.

CHAP. II.

The flouriſhing State of Jeruſalem *is foretold, and the* Jews, *ſtill remaining in* Babylon, *are warned to leave it, that they may not be involved in the Calamities which were coming upon it.*

Ver. 1. I Lift up mine eyes again, and looked, and behold, a man with a meaſuring-line in his hand. 2 Then ſaid I, Whither goeſt thou? And he ſaid unto me, To meaſure Jeruſalem, to ſee what *is* the breadth thereof, and what *is* the length thereof. 3 And behold, the angel that talked with me, went forth, and another angel went out to meet him, 4 And ſaid unto him, Run, ſpeak to this young man, ſaying, Jeruſalem ſhall be inhabited *as* towns without walls for the multitude of men and cattel therein. 5 For I, ſaith the Lord, will be unto her a wall of fire round about, and will be the glory in the midſt of her. 6 Ho, ho, *come forth*, and flee from the land of the north, ſaith the Lord: for I have ſpread you abroad as the four winds of the heaven, ſaith the Lord. 7 Deliver thyſelf, O Zion, that dwelleſt *with* the daughter of Babylon. 8 For thus ſaith the Lord of hoſts, After the glory hath he ſent me unto the nations which ſpoiled you, for he that toucheth you, toucheth the apple of his eye. 9 For behold, I will ſhake mine hand upon them, and they ſhall be a ſpoil to their ſervants: and ye ſhall know that the Lord of hoſts hath ſent me. 10 Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midſt of thee, ſaith the Lord. 11 And many nations ſhall be joined to the Lord in that day, and ſhall be my people: and I will dwell in the midſt of thee, and thou ſhalt know that the Lord of hoſts hath ſent me unto thee. 12 And the Lord ſhall inherit Judah his portion in the holy land, and ſhall chooſe Jeruſalem again. 13 Be ſilent, O all

all fleſh, before the Lord: for he is raiſed up out of his holy habitation.

Behold a Man with a meaſuring Line in his Hand, &c.] An Angel in human Appearance, ſee Ver. 3. This Angel appeared with a meaſuring Line in his Hand, to take the Proportions of the City in order to the rebuilding it, as Architects uſed to do. See *Ezek.* xi. 3.

Ho, ho, come forth, and flee from the Land of the North] *Chaldea*, and *Babylon* the principal City of it, are called by that Name, becauſe they lay Northward of *Judea*; ſee *Jer.* i. 14. iv. 6. vi. 6. The *Jews* who ſtill remained in *Babylon* and the Country thereabout, are exhorted to return with all Speed from thence, for a Reaſon aſſigned, Ver. 9.

After the Glory he hath ſent me unto the Nations that ſpoiled you] After I have given you the Promiſe of reſtoring *Jeruſalem* to ſuch a glorious State, (ſo the *Chaldee* explains it) I, the Prophet *Zechariah*, am ſent to execute God's Judgments upon the *Chaldeans*, who ſpoiled you of all your Wealth and Ornaments.

For behold I will ſhake mine Hand upon them, and they ſhall be a Spoil to their Servants] The Words are a Continuation of God's Meſſage, who proceeds to ſpeak thus to the *Jews* by *Zechariah*: I will hold my Rod over the *Babylonians*; compare *Iſa.* xi. 15. xix. 16. and I will deliver their City into the Hand of the *Perſians*, who were formerly their Servants; ſee *Iſa.* xxii. 6. who ſhall become Maſters of its Wealth. This Threatning was fulfilled when *Darius* took *Babylon* after a Siege of twenty Months, beat down its Walls, and put 3000 of the principal Citizens to Death; as Dr. *Prideaux* relates in his *Script. Connect.*

And many Nations ſhall be joined to the Lord in that Day, and ſhall be my People] The Church ſhall be enlarged by the Acceſſion of the *Gentiles* to it; and ſhall receive a farther Increaſe, when upon the Converſion of the *Jews*, the Fulneſs of the *Gentiles* ſhall be brought into it. This Promiſe relates chiefly to the *latter Times*; compare Ch. viii. 21, 22, 23.

And the Lord ſhall inherit Judah, his Portion, in the holy Land] God ſhall give viſible Tokens that the Land of *Judea* and its Inhabitants are his peculiar People; according to the Tenor of that Covenant he made with their Fathers, *The Land is his*, Levit. xxv. 23. and therefore is called the *Holy Land*, as *Jeruſalem* is named the *Holy City*; where the Temple ſhall again be built, a Token of his Preſence; and as the People ſhall conſtantly profeſs themſelves his Worſhippers, ſo he will afford them gracious Inſtances of his Favour and Protection. This may perhaps be more fully verified at the general Reſtoration of the Nation.

CHAP. III.

Under the Figure of Joſhua *the High Prieſt, cloathed with new prieſtly Attire, is ſet forth the Glory of* Chriſt, *as the* Corner Stone *of the Church.*

Ver. 1. AND he ſhewed me Joſhua the high prieſt, ſtanding before the angel of the Lord, and Satan ſtanding at his right hand to reſiſt him. 2 And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem, rebuke thee: *is* not this a brand pluckt out of the fire? 3 Now Joſhua was clothed with filthy garments, and ſtood before the angel. 4 And he anſwered, and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, Behold, I have cauſed thine iniquity to paſs from thee, and I will clothe thee with change of raiment. 5 And I ſaid let them ſet a fair mitre upon his head: ſo they ſet a fair mitre upon his head, and clothed him with garments, and the angel of the Lord ſtood by. 6 And the angel of the Lord proteſted unto Joſhua, ſaying, 7 Thus ſaith the Lord of hoſts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou ſhalt alſo judge my houſe, and ſhalt alſo keep my courts, and I will give thee places to walk among theſe that ſtand by. 8 Hear now, O Joſhua the high prieſt, thou and thy fellows that ſit before thee: for they *are* men wondred at: for behold, I will bring forth my ſervant the BRANCH. 9 For behold, the ſtone that I have laid before Joſhua: upon one ſtone *ſhall be* ſeven eyes, behold, I will engrave the graving thereof, ſaith the Lord of hoſts, and I will remove the iniquity of that land in one day. 10 In that day, ſaith the Lord of hoſts, ſhall ye call every man his neighbour under the vine, and under the fig-tree.

And Satan ſtanding at his right Hand to reſiſt him] That is, to be his *Accuſer*, as the Devil is called, *Rev.* xii. 10. ſo here he is repreſented as aggravating the Faults, or Infirmities of *Joſhua*, the Repreſentative of the whole Body of the *Jews* (ſee the following Words) by this Means to prevail with God to permit the *Jews* to be ſtill under the Power of their Adverſaries. So the *Prince*, or Tutelar Angel, *of the Kingdom of Perſia*, is repreſented as reſiſting the Angel *Gabriel*, Dan. x. 13, 20. It was the Cuſtom in the Courts of Judicature, for the Accuſer to ſtand at the *right* Hand of the Accuſed; ſee *Pſ.* cix. 6.

And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem] The *Logos*, or Son of God, ſaid unto Satan, *The* LORD, even God the Father, *rebuke thee*, and not ſuffer thy miſchievous Imagination againſt *Jeruſalem* and the Temple to proſper: He that hath choſen that Place for his eſpecial Reſidence. This Text ſeems parallel with *Gen.* xix. 24. where it is ſaid, *The* LORD *rained Fire from the* LORD *out of Heaven*; a Text alledged both by antient and modern Writers, to prove, that a *Diſtinction of Perſons* in the *Blessed Trinity*, was a Doctrine delivered in the *Old Teſtament*, tho' but imperfectly. The Words may be rendered, *The Lord hath rebuked thee*, or rejected thy Plea, having long ago choſen *Jeruſalem*.

Now Joſhua was cloathed with filthy Garments] Denoting the Sins and Pollutions of the People, of whom he was the Repreſentative; ſee Ver. 2, 4. The Sins particularly taken Notice of, might be their *marrying with Strangers*, contrary to the Law; ſee *Ezra* ix. 2, 11, 12. *Neh.* xiii. 24. ſo the *Chaldee* underſtands it.

And unto him [i. e. *Joſhua*] *he ſaid, I have cauſed thine Iniquity to paſs from thee, and I will clothe thee with Change of Raiment*] In Token of my pardoning the publick and national Sins of the *Jews*, and that I will reſtore them to a more proſperous Condition, I have commanded the Angels, my Attendants, to clothe thee with new and clean Raiment, an Emblem of Purity, *Rev.* xix. 8. as well as of Joyfulneſs and Proſperity; ſee *Eccleſ.* ix. 8. *Iſa.* xli. 10. The Word rendered in our *Engliſh*, *Change of Raiment*, the LXX tranſlate ποδήρη, *a Garment down to the Feet*, meaning the Linen *Ephod*, which was the Prieſts Habit; regarding the Senſe rather than the literal Tranſlation of the Word.

And I will give thee Places to walk among theſe that ſtand by] Or, *ſtand before me*; ſee Ch. iv. 14. Here after I will give thee a Place in Heaven among theſe Angels my Attendants. The Prieſthood under the *Old Teſtament*, and the Evangelical Miniſtry under the *New*, is compared to the Angelical Office; ſee *Mal.* ii. 7. *Rev.* i. 20. So they that diſcharge this Office well, ſhall have an eminent Degree of Glory in Heaven, and be made equal to the Angels themſelves; ſee *Matt.* xix. 28. xxiv. 47. *Luke* xxii. 29, 30.

For they are Men wondered at] The Margin reads, *Men of Wonder.* The Word *Mophet* ſignifies not only a *Wonder*, but likewiſe a *Sign*, or a *Type.* Thus *Iſaiah*'s *walking barefoot, was for a Sign and a Wonder* (or rather a Type or Example) *to Egypt and Ethiopia*, Iſa. xx. 3. *i. e.* a Sign or Emblem that they ſhould be carried away Captive without any Covering to their Nakedneſs. So the Word is uſed again, *Iſa.* viii. 18. So when *Ezekiel* was commanded *to dig through the Wall, and carry out his Goods in the Twilight*, Ch. xii. 7. he was therein a *Sign* [*Mophet*] Ver. 11, 12. to the *Jews*, and to *Zedekiah* himſelf; foreſhewing what he and they ſhould do, when *Jeruſalem* was taken by the *Chaldean* Army. So *Ezek.* xxiv. 24. he is ſaid to be a *Sign* unto them *in not mourning for the Death of his Wife*; becauſe *according to all that he had done ſhould they do*; where the ſame Word is uſed in the Original. The Word is to be underſtood in this Senſe in the Text before us, which ſhould be tranſlated, They are Men intended for Signs or Tokens, they are *Typical Men*, as a learned Prelate, in his *Defence of Chriſtianity*, &c. tranſlates the Phraſe. To the ſame Senſe the *Vulgar Latin* tranſlates it, *Viri portendentes, Men that foreſhew ſomething to come.* They, with *Joſhua* the High-prieſt at the Head of them, are a Figure of the Reſtoration of the Church under the Government of the *Meſſias.*

For behold I will bring forth my Servant the Branch] I will point out, or foretel, the Coming of the *Meſſiah* into the World, as a Perſon altogether diſtinct from *Joſhua*, or any other preſent among you, and I will make him known unto you under the Name of the BRANCH: A Title often given to the *Meſſiah* in the Prophets, as deſcending from the Stock of *David.* He is elſewhere called God's *Servant* in an eminent Senſe, becauſe he was *ſanctified and ſent into the World* upon a Meſſage of the higheſt Importance. See *Iſa.* xlii. 1. xlix. 3. lii. 13. liii. 11. *Ezek.* xxxiv. 23, 24. The Word *Tſemach*, *Branch*, the LXX render here and in moſt of the parallel Texts Ἀνατολή, the *Eaſt*, or Sun-riſing; from whence it is applied to *Chriſt*, Luke i. 78. and is tranſlated there the *Day-ſpring*: Thence the Name of *Oriens*, was probably given to the ſuppoſed *King of the Jews*, in the *Roman* Writers. See *Tacit.* L. v. C. 13.

Upon one Stone ſhall be ſeven Eyes: Behold I will engrave the Engraving thereof, ſaith the Lord of Hoſts] As it is uſual to adorn the principal Stones of a Building with Carvings and Hieroglyphicks, ſuch as Heads, Eyes, and the like; ſo will I perform in Reality what Artiſts do in Imagery; *viz.* I will appoint the *ſeven Angels* of the higheſt Order to attend upon the *Meſſiah*, repreſented by this Stone, and to execute his Commands all the World over, for the Good of his Church; compare Ch. iv. 10. *Rev.* v. 6. the *one Stone* here mentioned, is the ſame with the *Head-ſtone*, Ch. iv. 7. and might be better tranſlated here, *the chief*, or *principal Stone*; in which Senſe the Word *Achad* is uſed, *Gen.* xlviii. 22. as the *Chaldee* there explains it.

CHAP. IV.

Under the Figure of the Golden Candleſtick *and* two Olive Trees, *is repreſented the Succeſs of* Zerubbabel *and* Joſhua, *in rebuilding and finiſhing the Temple.*

Ver. 1. AND the angel that talked with me, came again and waked me, as a man that is wakened out of his ſleep, 2 And ſaid unto me, what ſeeſt thou? And I ſaid, I have looked, and behold, a candleſtick all *of* gold, with a bowl upon the top of it, and his ſeven lamps thereon, and ſeven pipes to the ſeven lamps, which were upon the top thereof: 3 And two olive-trees by it, one upon the right ſide of the bowl, and the other upon the left *ſide* thereof. 4 So I anſwered and ſpake to the angel

that talked with me, ſaying, What *are* theſe, my lord? 5 Then the angel that talked with me, anſwered, and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No, my lord. 6 Then he anſwered and ſpake unto me, ſaying, This *is* the word of the Lord unto Zerubbabel, ſaying, not by might, nor by power, but by my Spirit ſaith the Lord of hoſts. 7 Who *art* thou, O great mountain? before Zerubbabel *thou ſhalt become* a plain, and he ſhall bring forth the head-ſtone thereof with ſhoutings, *crying*, Grace, grace unto it. 8 Moreover, the word of the Lord came unto me, ſaying, 9 The hands of Zerubbabel have laid the foundation of this houſe, his hands ſhall alſo finiſh it; and thou ſhalt know that the Lord of hoſts hath ſent me unto you. 10 For who hath deſpiſed the day of ſmall things? for they ſhall rejoice, and ſhall ſee the plummet in the hand of Zerubbabel *with* thoſe ſeven, they *are* the eyes of the Lord, which run to and fro through the whole earth. 11 Then anſwered I and ſaid unto him, What are theſe two olive trees upon the right *ſide* of the candleſtick, and upon the left *ſide* thereof? 12 And I anſwered again, and ſaid unto him, What *be theſe* two olive-branches, which through the two golden pipes empty the golden *oil* out of themſelves? 13 And he anſwered me and ſaid, Knoweſt thou not what theſe *be?* And I ſaid, No, my lord. 14 Then ſaid he, Theſe *are* the two anointed ones, that ſtand by the Lord of the whole earth.

I have looked, and behold, a Candleſtick all of Gold] This figured the Temple-Service, and the whole Polity of the *Jewiſh* Conſtitution, which depended upon the Reſtoration of the Temple.

And his ſeven Lamps thereon] According to the Faſhion of the Golden Candleſtick in the Temple, *Exod.* xxv. 37. as that Candleſtick figuratively ſignified the Church, whoſe Office it was to enlighten others; ſee *Rev.* i. 20. ſo the *ſeven Lamps* myſtically repreſented *the ſeven Spirits of God*, Rev. iv. 5. *i. e.* the various Diſpenſations of his Providence over it: Compare Ver. 10. of this Chapter.

And two Olive Trees by it] Which did in a ſecret and unperceivable Manner convey Oil for ſupplying the Lamps; ſee Ver. 6.

Not by Might, not by Power, but by my Spirit, ſaith the Lord of Hoſts] *Zerubbabel* and *Joſhua*, with the *Jews* under their Conduct, ſhall finiſh the Temple, and re-eſtabliſh the *Jewiſh* State, not by Force of Arms, or of human Power, but by the ſecret Aſſiſtances of my Providence; juſt as the Lamps are ſupplied with Oil in a ſecret and inviſible Manner; ſee Ver. 12, 14.

And he ſhall bring forth the Head-ſtone thereof with Shoutings, ſaying, Grace, Grace, unto it] He ſhall put the Top or finiſhing Stone upon the Walls of the Temple; which Action the Standers-by ſhall accompany with their Wiſhes and Prayers, that God's Grace and Favour will protect that holy Place ſo happily finiſhed, and with ſuch joyful Acclamations as they uſed at laying its Foundations; ſee *Ezra* x. 10, 11. the *chief*, or principal *Stone*, mentioned Ch. iii. 9. denoted the *Meſſias*, called *the Branch*, Ver. 8. and the Words before us myſtically repreſent the ſame Perſon; *viz.* That God ſhall bring forth, or bring him into the World as the Top or Head-ſtone, the laſt and finiſhing Ornament and Perfection (expreſſed by *Grace*, *Grace*, i. e. the chief Grace) of the Church, God's ſpiritual Houſe, *Eph.* ii. 21. To this Senſe the *Chaldee* Paraphraſe expounds the Words, *His Meſſias ſhall come forth, who was named from all Eternity, and ſhall obtain the Empire of all the Kingdoms of the Earth:*

And St. *Jerome* tells us upon the Place, that the antient *Jews* explained it so.

With those seven, they are the Eyes of the Lord which run to and fro through the whole Earth] The LXX translate the Words to a better Sense, taking them for a distinct Sentence from what goes before, *These seven are the Eyes of the Lord*, &c. The Sentence relates to the *Head-stone*, Ver. 7. upon which these *seven Eyes* were to be engraved, Ch. iii. 9. hieroglyphically representing the Angelical Ministry, which always attend upon this Head or Prince of the Church. The Scriptures mention this as a Prerogative of the *Messias*, that the Angels were to minister to him, see *Ps.* xci. 11, 12. *Matt.* iv. 11, *John* i. 51. 1 *Tim.* iii. 16. and it is a Saying recorded by the oldest Writers among the *Jews*, That the *Messias should be higher than the Angels*; a Doctrine often delivered by St. *Paul*, Eph. i. 21. *Phil.* ii. 10. *Heb.* i. 4.

These are the two anointed ones, that stand by the Lord of the whole Earth] These signify the Kingdom and the Priesthood, as they were then exercised by *Zerubbabel* and *Joshua* (and belonged to their respective Families) who having finished the Temple, and restored the publick Worship of God, would constantly attend upon his Service, and take Care it be duely performed there. The Candlestick represented the *Jewish* Church and Temple, Ver. 2. and these two, *Zerubbabel* and *Joshua*, supply the Place of the two Olive Trees, that feed it with Oil, and keep it bright and burning. *To stand before the Lord* (for so the Words should be rendered, as they are Ch. vi. 5.) and to minister to him, are the same: See *Deut.* x. 8. 1 *Kings* xvii. 1.

CHAP. V.

By the Representation of a flying Roll, *God's Judgments are denounced against Robbery and Perjury. Another Vision of the Ephah and Woman*, &c.

Ver. 1. THEN I turned, and lift up mine eyes, and looked and behold, a flying roll. 2 And he said unto me, What seest thou? And I answered, I see a flying roll, the length thereof *is* twenty cubits, and the breadth thereof ten cubits. 3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth, shall be cut off *as* on this side, according to it: and every one that sweareth, shall be cut off *as* on that side, according to it. 4 I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsly by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof. 5 Then the angel that talked with me, went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth. 6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth. 7 And behold, there was lift up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah. 8 And he said, This *is* wickedness; and he cast it into the midst of the ephah, and he cast the weight of lead upon the mouth thereof. 9 Then lift I up mine eyes and looked, and behold, there came out two women, and the wind *was* in their wings, (for they had wings like the wings of a stork) and they lift up the ephah between the earth and the heaven. 10 Then said I to the angel that talked with me, Whither do these bear the ephah? 11 And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base.

And behold a flying Roll] *The Roll of a Book*, as it is expressed *Jer.* xxxvi. 1. *Ezek.* ii. 9. The antient Way of writing being upon Scrolls of Parchment. It is described as *flying*, to denote the Swiftness of God's Judgments.

For every one that stealeth shall be cut off as on this Side, according to it, &c.] The Roll was written upon both Sides, as that mentioned *Ezek.* ii. 10. On one Side was contained the Judgments against Stealing, and on the other against Forswearing. These two Sins are joined together, because in the *Jewish* Courts Men were compelled to purge themselves by Oath, in the Case of Theft; so they often would forswear themselves, rather than discover the Truth. See *Hos.* iv. 2. *Prov.* xxix. 24. xxx. 9. Stealing may particularly denote the Defrauding the Temple of the Tithes and Offerings that were to be brought thither for the maintaining of God's Worship; a Sin for which the *Jews* of that Age are severely reproved. See *Mal.* i. 8, &c. iii. 8, 9. *Neh.* xiii. 10, 11.

And I said, What is it? and he said, This is an Ephah that goeth forth] Dr. *Wells* observes, that this Vessel or Barrel, was made in the Shape of an *Ephah*; yet it was of a much bigger Size, large enough to contain a Woman in it; which was the Reason *Zechariah* did not know what it was. An *Ephah* contained about the Quantity of our Bushel, and being the Measure of dry Things, denotes the *Jews* unjust Dealings in buying and selling. See *Am.* viii. 5.

He said moreover, This is their Resemblance thro' all the Earth] Or, *through all the Land*. By this you may make an Estimate of their unjust Dealings all the Land over, compare Ver. 3, 4. The LXX give a very easy Sense of the Words; *This is their Iniquity throughout all the Land*, changing only a Letter in the original Text, and reading *Onam* for *Enam*.

And he said, This is Wickedness] Publick States or Societies are oftentimes represented by Women, and as the Mothers of their People or Inhabitants, as we see in the antient Coins. By the same Analogy corrupt Societies are figuratively expressed by Harlots, and Women of lewd Characters; such as *Aholah* and *Aholibah*, described *Ezek.* xxiii. so here the corrupt State of the *Jews* is set forth by a wicked Woman.

And he cast it into the Midst of the Ephah, and he cast the Weight of Lead upon the Mouth thereof] To signify, that when a People have filled up the Measure of their Iniquity, they sink under the Weight of their Sins, and cannot escape the Judgment of God.

I looked, and behold, there came out two Women, and the Wind was in their Wings, &c.] These may probably signify the Empires of *Assyria* and *Babylon*. Empires and Kingdoms are commonly described as having Wings, to denote the Swiftness of their Conquests. See *Deut.* xxviii. 49. *Jer.* xix. 22. *Hos.* viii. 1.

And they lift up the Ephah between the Earth and Heaven] That is, The *Assyrians* carried away captive the Ten Tribes, and then the *Babylonians* took away the Remainder of the *Jews*, and made an entire Riddance of the Land.

And he said unto me, To build it an House in the Land of Shinar, and it shall be established, &c.] Or, *to build her*, i. e. the Woman, *an House*, &c. The Design of the Vision is to instruct the *Jews*, that as their Fathers were carried into a Seventy-Years Captivity to *Babylon*; so if their Posterity should not take Warning by their Punishment, a worse Captivity should befal them, one of so long a Continuance as should make them despair of ever returning home, and resolve to settle themselves in those Countries where they were dispersed. This is expressed by removing them to *Babylon*, which was a proverbial Expression for utter Ruin and Desolation; just like that of sending them to *Egypt*, which God threatens the *Jews* with

the Prophets, as a Judgment of which they had the moſt dreadful Apprehenſion; ſo it became a proverbial Speech for extreme Miſery: See *Deut.* xxviii. 64. *Iſa.* x. 24. *Hoſ.* viii. 13. ix. 3.

CHAP. VI.

The Viſion of the four Chariots drawn by ſeveral Sorts of Horſes; and that of the Crowns put upon the Head of Joſhua.

Ver. 1. AND I turned, and lift up mine eyes and looked, and behold, there came four chariots out from between two mountains, and the mountains *were* mountains of braſs. 2 In the firſt chariot *were* red horſes, and in the ſecond chariot black horſes, 3 And in the third chariot white horſes, and in the fourth chariot griſled and bay horſes. 4 Then I anſwered, and ſaid unto the angel that talked with me, What *are* theſe, my lord? 5 And the angel anſwered and ſaid unto me, Theſe *are* the four ſpirits of the heavens, which go forth from ſtanding before the Lord of all the earth. 6 The black horſes which *are* therein, go forth into the north-country, and the white go forth after them; and the griſled go forth toward the ſouth-country. 7 And the bay went forth, and ſought to go, that they might walk to and fro through the earth: and he ſaid, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth. 8 Then cried he upon me, and ſpake unto me, ſaying, Behold, theſe that go toward the north country have quieted my ſpirit in the north-country. 9 And the word of the Lord came unto me, ſaying, 10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the ſame day, and go into the houſe of Joſiah the ſon of Zephaniah; 11 Then take ſilver and gold, and make crowns, and ſet *them* upon the head of Joſhua, the ſon of Joſedech the high prieſt; 12 And ſpeak unto him, ſaying, Thus ſpeaketh the Lord of hoſts, ſaying, Behold the man whoſe name *is* the BRANCH, and he ſhall grow up out of his place, and he ſhall build the temple of the Lord: 13 Even he ſhall build the temple of the Lord, and he ſhall bear the glory, and ſhall ſit and rule upon his throne, and he ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them both. 14 And the crowns ſhall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the ſon of Zephaniah, for a memorial in the temple of the Lord. 15 And they *that are* far off ſhall come and build in the temple of the Lord, and ye ſhall know that the Lord of hoſts hath ſent me unto you. And *this* ſhall come to paſs, if ye will diligently obey the voice of the Lord your God.

Behold there came four Chariots from between two Mountains, and the Mountains were Mountains of Braſs] Horſes and Chariots are the uſual Emblems of Conquerors; ſee *Iſa.* xxi. 7, 9. and Ch. x. 3. of this Prophecy. The four Chariots denote *the four Great Empires* which ſubdued the biggeſt Part of the then known World. And they are repreſented as coming from between two Mountains; becauſe Mountains are the natural Barriers which divide Kingdoms, which are ſtrong, tho' they be as ſtrong as *Braſs*, ſuppoſed to be broke thro' by thoſe that invade and conquer their Neighbours. And it is obſervable, that ſome of the mighty Conquerors owed the Beginning of their Greatneſs to their ſucceſsful Paſſage thro' the Streights of Mountains, where a ſmall Force might have maintained the Paſſes againſt a powerful Army. So the Beginning of *Alexander*'s againſt the *Perſians*, was his paſſing thro' the *Portæ Ciliciæ* without any Oppoſition: The like Succeſs the *Roman* Emperor *Severus* had againſt *Peſcenninus Niger* at the ſame Place. And the great Incurſions the *Turks* made thro' the *Portiæ Caſpiæ*, was the firſt Step towards making them formidable in the World.

In the firſt Chariot were red Horſes] To ſignify the bloody Cruelties of the *Babyloniſh* Empire, eſpecially towards the *Jews*.

And in the ſecond Chariot were black Horſes] Black is the Colour of Mourning; compare *Rev.* vi. 5. ſo this denotes the ſad and mournful Eſtate of the *Jews* under the Succeſſors of *Cyrus* in the *Perſian* Empire, when their Enemies forged Calumnies againſt them, and thereby put a Stop to the Building of the Temple; ſee *Ezra* iv. 4, 5. *&c. Neh.* iv. 1, 2, 4, *&c.* ix. 36, 37. and the whole Nation was in Danger of being deſtroyed by the Intereſt of *Haman* in the *Perſian* Court.

And in the third Chariot were white Horſes] Signifying the Victories of *Alexander*, the third great Monarch, and his Kindneſs to the *Jews* in confirming their Religion, Laws, and Liberties. Conquerors uſed to ride on white Horſes in the Days of Triumph, ſee *Rev.* vi. 2.

And in the fourth Chariot were griſled and bay Horſes] Or *ſtrong Horſes*, as the *vulgar Latin* renders the Word. Theſe may denote the various Forms of the *Roman* Government, the fourth Empire. Compare *Dan.* ii. 33, 40, 41. and Ver. 6, 7.

The black Horſes which are therein, go forth into the North Country] The black Horſes which thou ſaweſt in the Viſion belonging to the ſecond Chariot, and denoting the *Perſian* Empire, go forth to conquer the *Babylonians*, often expreſſed by the North in the Prophets. The Angel ſaith nothing of the red Horſes, belonging to the firſt Chariot, becauſe that Empire was at an End.

And the griſled go forth into the South Country] This probably denotes the *Romans* conquering *Egypt*, frequently called the South Country in Scripture; ſee *Dan.* xi. 6, *&c.* This was the laſt Country the *Romans* ſubdued under *Auguſtus*, whereby they became Maſters of the greateſt Part of the known World.

And the bay went forth and ſought to go, that they might walk through the Earth] Theſe ſeem to ſignify another Branch of the *Roman* Empire, that extended their Conqueſts in the latter Times; and theſe can be no other than the *Goths* and *Vandals*, whoſe Power roſe out of the Ruins of the firſt *Roman* Empire, and who ſet up the Kingdom of the *Ten Horns*, mentioned *Rev.* xiii. 1. xvii. 3.

Then take Silver and Gold, and make Crowns, and ſet them upon the Head of Joſhua] To ſignify, that the *Meſſias*, the BRANCH, ſpoken of in the next Verſe, of whom *Joſhua* was a Type, ſhould be both a King and Prieſt, and ſo ſhould have a Right to wear the two Crowns that belong to each of thoſe Officers.

And he ſhall build the Temple of the Lord] This Text the *Chaldee* Paraphraſt underſtands of the *Meſſias*, and ſo it was underſtood by the *Jews* in the Time of our *Saviour*. *Herod* at that Time had a Mind to be thought the *Meſſias*, his Flatterers had put this Thought in his Head, who from thence were called the *Herodians*, Matt. xxii. 16. as many of the antient Writers ſuppoſe. This put him upon Rebuilding the Temple, a Work foretold in this Place to be undertook by the *Meſſias*, tho' meant of God's ſpiritual Temple the Church.

He ſhall bear the Glory, and ſhall ſit and rule upon his Throne, and ſhall be a Prieſt upon his Throne] This is a plain Deſcription of *Chriſt*, who was foretold to be both a King and Prieſt, *Pſ.* cx. 4. who ſhould bear the Glory of a King, and withal perform the Office of a Prieſt. The antient *Jews* expected their *Meſſias* ſhould

ſhould retain both theſe Characters. The Author of the firſt Book of *Maccabees* informs us Ch. xiv. 41. that in Gratitude to *Simon*, the Brother of *Judas Maccabeus*, they appointed him their *Governor and High Prieſt for ever* (i. e. himſelf and his Poſterity) *until there ſhould ariſe a faithful Prophet*, or till the faithful Prophet ſhould ariſe, meaning the *Meſſias*; compare *Hebrews* iii. 2.

CHAP. VII.

Some Jews *were ſent from* Babylon *to enquire whether they ſhould continue the Faſts appointed on Account of the Deſtruction of* Jeruſalem, *and the Captivity: From whence the Prophet takes Occaſion to preſs the Obſervance of the weightier Matters of the Law*, viz. *Judgment and Mercy.*

Ver. 1. AND it came to paſs, in the fourth year of king Darius, *that* the word of the Lord came unto Zechariah in the fourth *day* of the ninth month, *even* in Chiſleu; 2 When they had ſent unto the houſe of God, Sherezer and Regemmelech, and their men to pray before the Lord. 3 *And* to ſpeak unto the prieſts which *were* in the houſe of the Lord of hoſts, and to the prophets, ſaying, Should I weep in the fifth month, ſeparating myſelf, as I have done theſe ſo many years? 4 Then came the word of the Lord of hoſts unto me, ſaying, 5 Speak unto all the people of the land, and to the prieſts, ſaying, When ye faſted and mourned in the fifth and ſeventh *month*, even thoſe ſeventy years, did ye at all faſt unto me, *even* to me? 6 And when ye did eat, and when ye did drink, did not ye eat *for yourſelves*, and drink *for yourſelves?* 7 *Should ye* not *hear* the words which the Lord hath cried by the former prophets, when Jeruſalem was inhabited, and in proſperity, and the cities thereof round about her, when *men* inhabited the ſouth and the plain? 8 And the word of the Lord came unto Zechariah, ſaying, 9 Thus ſpeaketh the Lord of hoſts, ſaying, Execute true judgment, and ſhew mercy and compaſſions every man to his brother. 10 And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor, and let none of you imagine evil againſt his brother in your heart. 11 But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear. 12 Yea, they made their hearts *as* an adamant ſtone, leſt they ſhould hear the law, and the words, which the Lord of hoſts hath ſent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hoſts. 13 Therefore it is come to paſs, *that*, as he cried, and they would not hear; ſo they cried, and I would not hear, ſaith the Lord of hoſts. 14 But I ſcattered them with a whirlwind among all the nations whom they knew not: thus the land was deſolate after them, that no man paſſed through nor returned: for they laid the pleaſant land deſolate.

Should I weep in the fifth Month, ſeparating myſelf, as I have done, theſe ſo many Years] The Faſt of the *fifth* Month was kept, becauſe in the *fifth* Month, anſwering to our Month of *July*, the City and Temple were burnt by the *Chaldeans*, 2 Kings xxv. 8. in Memory of which grievous Judgment, the *Jews* had kept a ſolemn Faſt, from that Time until now; refraining from all worldly Buſineſs and Pleaſure, and employing themſelves in the religious Exerciſe of Prayer and Humiliation; ſee Ch. xii. 12, 13, 14. The Queſtion they now propoſed, was, Whether it was proper for them ſtill to continue this Faſt, when the Eccleſiaſtical and Civil State was in a great Meaſure reſtored, and the Judgment for which they mourned, was removed?

When ye faſted and mourned in the fifth and ſeventh Month] The *Jews* obſerved four ſolemn Faſts, in relation to the Calamities that attended the Captivity: Two of them are mentioned in this Chapter, and two in the next, Ver. 19. Beſide the Faſt in the *fifth* Month, taken Notice of Ver. 3. they kept another in the *ſeventh* Month, anſwering chiefly to our *September*, in Memory of the Murder of *Gedaliah*, which happened in that Month, 2 *Kings* xxv. 25. whereupon all the Remainder of the *Jews* were diſperſed into ſeveral Lands, and the Deſolation of *Judea* compleated, Jer. xli. 17, 18.

CHAP. VIII.

God promiſes to continue his Favour to thoſe that are returned from Captivity; and the general Reſtoration of his People, and the Enlargement of his Church by the coming in of the Gentiles.

Ver. 1. AGain the word of the Lord of hoſts came *to me*, ſaying, 2 Thus ſaith the Lord of hoſts, I was jealous for Zion with great jealouſy, and I was jealous for her with great fury. 3 Thus ſaith the Lord, I am returned unto Zion, and will dwell in the midſt of Jeruſalem, and Jeruſalem ſhall be called a city of truth; and the mountain of the Lord of hoſts the holy mountain. 4 Thus ſaith the Lord of hoſts, There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age. 5 And the ſtreets of the city ſhall be full of boys and girls playing in the ſtreets thereof. 6 Thus ſaith the Lord of hoſts, If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the Lord of hoſts. 7 Thus ſaith the Lord of hoſts, Behold, I will ſave my people, from the eaſt-country, and from the weſt-country, 8 And I will bring them, and they ſhall dwell in the midſt of Jeruſalem, and they ſhall be my people, and I will be their God in truth and in righteouſneſs. 9 Thus ſaith the Lord of hoſts, Let your hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets, which *were* in the day that the foundation of the houſe of the Lord of hoſts was laid, that the temple might be built. 10 For before theſe days there was no hire for man, nor any hire for beaſt, neither *was there any* peace to him that went out, or came in, becauſe of the affliction: for I ſet all men, every one againſt his neighbour. 11 But now I *will* not *be* unto the reſidue of this people, as in the former days, ſaith the Lord of hoſts. 12 For the ſeed *ſhall be* proſperous, the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this people to poſſeſs all theſe *things*. 13 And it ſhall come to paſs, *that* as ye were a curſe among the heathen, O houſe of Judah and houſe of Iſrael; ſo will I ſave you, and ye ſhall be a bleſſing: fear not, *but* let your hands

be ſtrong. 14 For thus ſaith the Lord of hoſts, As I thought to puniſh you, when your fathers provoked me to wrath, ſaith the Lord of hoſts, and I repented not; 15 So again have I thought in theſe days to do well unto Jeruſalem, and to the houſe of Judah: fear ye not. 16 Theſe *are* the things that ye ſhall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates. 17 And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath: for all theſe *are things* that I hate, ſaith the Lord. 18 And the word of the Lord of hoſts came unto me, ſaying, 19 Thus ſaith the Lord of hoſts, The faſt of the fourth *month*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth ſhall be to the houſe of Judah joy and gladneſs, and cheerful feaſts; therefore love the truth and peace. 20 Thus ſaith the Lord of hoſts, *It ſhall* yet *come to paſs*, that there ſhall come people, and the inhabitants of many cities. 21 And the inhabitants of one city ſhall go to another, ſaying, Let us go ſpeedily to pray before the Lord, and to ſeek the Lord of hoſts: I will go alſo. 22 Yea, many people and ſtrong nations ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord. 23 Thus ſaith the Lord of hoſts, In thoſe days *it ſhall come to paſs*, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the ſkirt of him that *is* a Jew, ſaying, We will go with you; for we have heard *that* God *is* with you.

I will ſave my People from the Eaſt Country, and from the Weſt Country] The Words of the Original may be literally tranſlated thus: *From the riſing to the going down of the Sun*, which ſignifies from all Parts of the World; compare *Pſ.* l. 1. cxiii. 3. *Mal.* i. 11. This denotes the general Reſtoration of the *Jewiſh* Nation from their ſeveral Diſperſions, compare Ver. 13, 20, 23. an Event foretold by moſt of the Prophets of the *Old Teſtament*. *The Weſt Country* here mentioned, hath a particular relation to their preſent Diſperſion, great Numbers of them being in theſe latter Ages in the *Weſtern Parts* of the World.

For before theſe Days there was no Hire for Man, nor any Hire for Beaſt] Or rather, *There was no Reward for Man, nor any Reward for Beaſt*; ſo the Word *ſekar* often ſignifies; ſee *Iſa.* xl. 10. lxii. 11. *i. e.* the Fruits of the Earth would not pay the Labour of thoſe that manured it; ſee *Hag.* i. 9, 10, 11. ii. 16, 17.

Ten Men — out of the Languages of all Nations, ſhall take hold of the Skirt of him that is a Jew, ſaying, We will go with thee] *Chriſtians* are ſometimes called by the Name of *Jews*, as being thoſe to whom the Promiſes made to the Fathers of the *Jewiſh* Nation do chiefly belong: See *Rom.* ii. 28, 29. *Rev.* ii. 2. In this Senſe the Word is here to be underſtood. The Text imports the Heathen applying themſelves to the *Chriſtians*, eſpecially to the Paſtors and Miniſters of the Church, for Inſtruction, in order to qualify themſelves for Admittance into the Church. *Ten Men* is a figurative Expreſſion, putting a certain Number for an uncertain, ſee *Eccluſ.* xxv. 9. ſo the Number *ſeven* is uſed, *Iſa.* iv. 1. *Mic.* v. 5. *To take hold* of another, is a Geſture of entreating his friendly Aſſiſtance; ſee *Iſa.* iii. 6. iv. 1.

CHAP. IX.

This *Chapter begins a new Prophecy; foretelling the Conqueſts of* Alexander the Great *over* Syria, Phœnicia, *and* Paleſtine; *and God's Providence over his Temple; the peaceable Coming of the* Meſſias; *and the Conqueſts of the* Jews *over the Princes of the* Grecian *Monarchy.*

Ver. 1. THE burden of the word of the Lord in the land of Hadrach, and Damaſcus *ſhall be* the reſt thereof: when the eyes of man, as of all the tribes of Iſrael *ſhall be* toward the Lord. 2 And Hamath alſo ſhall border thereby; Tyrus and Zidon, though it be very wiſe. 3 And Tyrus did build herſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets. 4 Behold, the Lord will caſt her out, and he will ſmite her power in the ſea, and ſhe ſhall be devoured with fire. 5 Aſhkelon ſhall ſee *it*, and fear; Gaza alſo *ſhall ſee it*, and be very ſorrowful, and Ekron: for her expectation ſhall be aſhamed, and the king ſhall periſh from Gaza, and Aſhkelon ſhall not be inhabited. 6 And a baſtard ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtines. 7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he *ſhall be* for our God, and he ſhall be as a governor in Judah, and Ekron as a Jebuſite. 8 And I will encamp about mine houſe becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth; and no oppreſſor ſhall paſs through them any more: for now have I ſeen with mine eyes. 9 Rejoice greatly, O daughter of Zion: ſhout, O daughter of Jeruſalem: behold, thy king cometh unto thee: he *is* juſt, and having ſalvation, lowly, and riding upon an aſs, and upon a colt the foal of an aſs. 10 And I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the battle bow ſhall be cut off; and he ſhall ſpeak peace unto the heathen: and his dominion *ſhall be* from ſea *even* to ſea, and from the river *even* to the ends of the earth. 11 As for thee alſo, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit, wherein *is* no water. 12 Turn ye to the ſtrong hold, ye priſoners of hope, even to day do I declare, *that* I will render double unto thee: 13 When I have bent Judah for me, filled the bow with Ephraim, and raiſed up thy ſons, O Zion, againſt thy ſons, O Greece, and made thee as the ſword of a mighty man: 14 And the Lord ſhall be ſeen over them, and his arrows ſhall go forth as the lightning: and the Lord God ſhall blow the trumpet, and ſhall go with whirlwinds of the ſouth. 15 The Lord of hoſts ſhall defend them, and they ſhall devour, and ſubdue with ſling-ſtones, and they ſhall drink, *and* make a noiſe as through wine, and they ſhall be filled like bowls, *and* as the corners of the altar. 16 And the Lord their God ſhall ſave them in that day as the flock of his people, for *they ſhall be as* the ſtones of a crown, lifted up as an enſign upon his land. 17 For how great *is* his goodneſs, and how great *is* his beauty? corn ſhall make the young men cheerful, and new wine the maids.

The Burden of the Word of the Lord in the Land of Hadrach] *Hadrach* is not elſewhere mentioned as the Name of a Country; the Context ſhews it muſt mean ſome Part of *Syria*, of which *Damaſcus* was the Capital

pital City. The Words may moſt probably be underſtood of *Alexander the Great*'s conquering *Syria*: *Damaſcus* being at the ſame Time betrayed to him, and all *Darius*'s Treaſure, which was laid up there, delivered into his Hands; as Dr. *Prideaux* relates the Story out of *Arian* and *Curtius*.

And Damaſcus ſhall be the Reſt thereof] The Words may ſignify that *Damaſcus* was the chief Stay and Support of *Syria*, whoſe Strength they relied on for their Security; or that the Judgment here threatened ſhould particularly afflict *Damaſcus*; in which Senſe the Verb *Nuach* is uſed, *Iſa.* xxx. 32. where the Text may be literally tranſlated, *The Staff or Stroke which the Lord ſhall cauſe to reſt upon him*; ſee likewiſe Ch. xxv. 10.

And Hamath alſo ſhall border thereby] The Senſe would be plainer thus; *And againſt Hamath alſo which borders thereby*; importing that *Hamath* ſhall not eſcape the Conqueror's Forces. There were two *Hamaths*; here is probably meant that *Hamath* which was on the Northern Border of *Judea*, and is ſpoken of in the Text as a bordering City.

For the King ſhall periſh from Gaza] That City was taken by *Alexander* after a two Months Siege; 10,000 of the Inhabitants ſlain, and the Governor *Betis* dragged round the City till he was dead. *King* is a general Word for any Governor, in *Hebrew*. *Strabo*, ſpeaking of *Gaza*, ſaith, 'It was formerly a 'City of Note, but was deſtroyed by *Alexander the* 'Great, and remained deſart or uninhabited.' And ſo it is called *Acts* viii. 26. and is to be diſtinguiſhed from *Gaza* the Sea-port, otherwiſe called *Majuma*; the old *Gaza* being a Mile from the Sea.

And a Baſtard ſhall dwell in Aſhdod] By a *Baſtard* the LXX and moſt Interpreters underſtand Foreigners, ſuch as were not the native Inhabitants of the Place; and they underſtood it either of *Alexander*'s Conqueſts in thoſe Parts of *Paleſtine*, where the Natives were deſtroyed, or expelled out of their Habitations, and Strangers placed in their Room; or elſe of the Exploits of *Judas Maccabeus* againſt the *Philiſtines*, 1 Macc. v. 68. and of *Jonathan*, who ſet Fire to *Azotus*, and burnt and deſtroyed 8000 Men there, Ch. x. 84, 85. To this Senſe the *Chaldee* Paraphraſe underſtands the Text, and renders it, *The Family of Iſrael ſhall dwell in Aſhdod, who before were in it as Strangers.* A Collection or Succeſſion of Perſons is ſometimes expreſſed in the *ſingular* Number; ſee Ch. xi. 16.

And I will take away his Blood out of his Mouth, and his Abominations from between his Teeth] He ſhall be brought down ſo low, that he ſhall not be in a Condition to oppoſe his Neighbours, as he did formerly; but they ſhall be delivered from his Cruelty, juſt as the Prey is taken out of the Mouth of a wild Beaſt, when he is juſt about to devour it.

And he ſhall be a Governor in Judah, and Ekron as a Jebuſite] They ſhall be equally capable of Places of Honour and Truſt with the *Jews* themſelves, who ſhall look upon the *Philiſtines* as their Fellow-Citizens, juſt as the *Iſraelites* treated the *Jebuſites*, the antient Inhabitants of *Jeruſalem*. See *Judg.* i. 21.

By the Blood of thy Covenant, I have ſent forth thy Priſoners out of the Pit wherein is no Water] The Words import the Deliverance of Mankind from the Bondage of Sin and *Satan*, by Virtue of the Covenant ſealed with the *Blood* of *Chriſt*, compare *Heb.* xiii. 20. The Condition of Men enſlaved by Sin and Ignorance, is often compared to that of Priſoners confined in Chains and Darkneſs, ſee *Iſa.* xlii. 7. lxi. 1. By the *Pit* is meant the loweſt Part of the Priſon called the Dungeon, compare *Iſa.* li. 14. and ſo the *Hebrew Bôr* is tranſlated *Jer.* xxxvii. 16. xxxviii. 6. *Lam.* iii. 53, 55. And its *having no Water*, is a Deſcription of ſuch a Dungeon as that into which *Jeremiah* was thrown.

Turn ye to the ſtrong Hold, ye Priſoners of Hope] Ye that are under any Bondage or Oppreſſion, do not deſpair, but rely upon God's Promiſes for Deliverance; apply yourſelves to Him who is a ſtrong Tower of Defence in Time of Trouble.

CHAP. X.

The Prophet deters the Jews *from ſeeking to Idols, by putting them in Mind of the Calamities brought upon their Forefathers.*

Ver. 1. ASK ye of the Lord rain in the time of the latter rain, *ſo* the Lord ſhall make bright clouds, and give them ſhowers of rain, to every one graſs in the field. 2 For the idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, becauſe *there was* no ſhepherd. 3 Mine anger was kindled againſt the ſhepherds, and I puniſhed the goats: for the Lord of hoſts hath viſited his flock the houſe of Judah, and hath made them as his goodly horſe in the battel. 4 Out of him came forth the corner, out of him the nail, out of him the battel-bow, out of him every oppreſſor together. 5 And they ſhall be as mighty men, which tread down *their enemies* in the mire of the ſtreets in the battel, and they ſhall fight, becauſe the Lord *is* with them, and the riders on horſes ſhall be confounded. 6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them; for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the Lord their God, and will hear them. 7 And *they of* Ephraim ſhall be like a mighty man, and their heart ſhall rejoice, as through wine: yea, their children ſhall ſee *it*, and be glad, their heart ſhall rejoice in the Lord. 8 I will hiſs for them, and gather them, for I have redeemed them: and they ſhall increaſe as they have increaſed. 9 And I will ſow them among the people: and they ſhall remember me in far countrys, and they ſhall live with their children, and turn again. 10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria, and I will bring them into the land of Gilead and Lebanon, and *place* ſhall not be found for them. 11 And he ſhall paſs through the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the deeps of the river ſhall dry up: and the pride of Aſſyria ſhall be brought down, and the ſceptre of Egypt ſhall depart away. 12 And I will ſtrengthen them in the Lord, and they ſhall walk up and down in his name, ſaith the Lord.

An eminent Divine underſtands the three firſt Verſes of this Chapter, of the *Jews* that remained in *Babylon*, who either conſulted the Idols of the *Gentiles*, or elſe ſuch falſe Prophets among the *Jews* there as were addicted to Divination, and ſuch like idolatrous Practices; compare *Jer.* xxix. 8, 15, 24. Theſe all propheſied Drought, Famine, and ſuch like Calamities to thoſe *Jews* that ſhould return into *Judea*; and therefore are called *vain Comforters*; ſuch as *Job* complained of, Ch. xvi. 2. By this Means ſome of the People were detained at *Babylon* without any Form of Government among themſelves, and were as a Flock without a Shepherd. *Shepherds* and *Goats*, Ver. 3. he explains of the great Men of the *Jews* who ſtaid behind at *Babylon*: Theſe he diſtinguiſhes from thoſe that returned Home, who are called God's *Flock*, in the following Words.

Out of him came forth the Corner, out of him the Nail, &c.] Or, *ſhall come forth.* It is owing to God's

God's Favour that they have a Captain, or Ruler, to support their Commonwealth: Such was in an eminent Manner *Judas Maccabeus*; that they have a ſettled State and Government, whereon private Men may rely for the Security of their Lives and Properties. The Word *Pinnah*, tranſlated *Corner*, ſignifies likewiſe a Prince or Leader; and ſo it is taken, *Numb.* xxiv. 17. *Judg.* xx. 2. 1 *Sam.* xiv. 38. *Iſa.* xix. 13. The Word rendred *Nail* ſignifies any Perſon on whom others have a Dependance (ſee *Iſa.* xxii. 23, 25.) as alſo the publick Settlement of a State, *Ezra* ix. 8.

Out of him every Oppreſſor together] As the *Greek* Word *Tyrant* was at firſt equivalent in Signification to a *King*, but afterwards degenerated into a worſe Denomination: So the *Hebrew Nogeſh* uſually ſignifies an *Oppreſſor*, but is ſometimes taken in a general Senſe for a Prince or Governor; ſo it probably ſignifies *Iſa.* lx. 17. where our *Engliſh* renders it, *Make thine Exactors Righteouſneſs*. But the *Chaldee* Paraphraſe expreſſes it by *Shultanim*, *Princes*. The LXX tranſlate it, Ἐπισκόπους, *Overſeers*; which made ſome of the Fathers apply that Text to the *Biſhops* of the Chriſtian Church. This Senſe of the Word agrees beſt with the Scope of the Place, and the *Chaldee* underſtands it ſo here. Thus the Word may be underſtood, Ch. ix. 8. ſo as to ſignify the Commander or General of an Army.

I will hiſs for them, and gather them, for I have redeemed them] I will ſummon them from diſtant Countries by a certain Signal, as a Shepherd calls his Flock together with his Whiſtle, compare *Iſa.* v. 26. vii. 18. which ſhall aſſemble them together, in order to bring them back into their own Country, Ver. 10. *for I will redeem them* out of the Hand of their Enemies. The Prophets often ſpeak of a Thing future, as if it were already accompliſhed.

And he ſhall paſs thro' the Sea with Affliction, and ſhall ſmite the Waves of the Sea, and all the Deeps of the Rivers ſhall be dried up] The Senſe might be more properly expreſſed thus, *And he* (Iſrael) *ſhall paſs thro' the Streights of the Sea*; ſo the LXX and the *vulgar Latin* underſtand it, meaning a Branch of the *Red Sea*; *and* (God) *ſhall ſmite the Waves of the Sea*, &c. The Expreſſions allude to the miraculous Paſſage of the *Iſraelites* over an Arm of the *Red Sea*, when God dried up the Waters of that Sea, or River, before them; *Exod.* xiv. 21. *Joſh.* ii. 10. And this imports that God would do as great Things for them as he did formerly for their Fathers; to this Senſe the *Chaldee* expounds the Words. See the foregoing Verſe, and *Iſa.* xi. 15. If we would diſtinguiſh betwixt the *Sea* and *Rivers*, we may underſtand the *River* of *Jordan*, whoſe Waters were dried up to make a Paſſage for the *Iſraelites* into the Land of Promiſe.

CHAP. XI.

The Prophet repreſenting the Perſon of the Meſſias, *declares the ungrateful Requitals the* Jews *had made him, when he undertook the Office of a Shepherd, in guiding and governing them; for which he threatens to deſtroy their City and Temple, and to give them up into the Hands of cruel Governors.*

Ver. 1. OPEN thy doors, O Lebanon, that the fire may devour thy cedars. 2 Howl fir-tree, for the cedar is fallen; becauſe the mighty are ſpoiled: howl, O ye oaks of Baſhan, for the foreſt of the vintage is come down. 3 *There is* a voice of the howling of the ſhepherds; for their glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled. 4 Thus ſaith the Lord my God, Feed the flock of the ſlaughter. 5 Whoſe poſſeſſors ſlay them, and hold themſelves not guilty: and they that ſell them, ſay, Bleſſed *be* the Lord, for I am rich: and their own ſhepherds pity them not. 6 For I will no more pity the inhabitants of the land, ſaith the Lord: but lo, I will deliver the men every one into his neighbours hand, and into the hand of his king, and they ſhall ſmite the land, and out of their hand I will not deliver *them*. 7 And I will feed the flock of ſlaughter, *even* you, O poor of the flock: and I took unto me two ſtaves; the one I called Beauty, and the other I called Bands, and I fed the flock. 8 Three ſhepherds alſo I cut off in one month, and my ſoul lothed them, and their ſoul alſo abhorred me. 9 Then ſaid I, I will not feed you: that that dieth, let it die: and that that is to be cut off, let it be cut off; and let the reſt eat, every one the fleſh of another. 10 And I took my ſtaff, *even* Beauty, and cut it aſunder, that I might break my covenant which I had made with all the people. 11 And it was broken in that day: and ſo the poor of the flock that waited upon me, knew that it *was* the word of the Lord. 12 And I ſaid unto them, If ye think good, give *me* my price; and if not, forbear: So they weighed for my price thirty *pieces* of ſilver. 13 And the Lord ſaid unto me, Caſt it unto the potter: a goodly price that I was priſed at of them. And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the Lord. 14 Then I cut aſunder mine other ſtaff, *even* Bands, that I might break the brotherhood between Judah and Iſrael. 15 And the Lord ſaid unto me, Take unto thee yet the inſtruments of a fooliſh ſhepherd. 16 For lo, I will raiſe up a ſhepherd in the land, *which* ſhall not viſit *thoſe that be* cut off, neither ſhall ſeek the young one, nor heal *that that is* broken, nor feed that that ſtandeth ſtill: but he ſhall eat the fleſh of the fat, and tear their claws in pieces. 17 Wo to the idol ſhepherd that leaveth the flock: the ſword *ſhall be* upon his arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

Open thy Doors, O Lebanon, that the Fire may devour thy Cedars] By *Lebanon* moſt Interpreters underſtand the Temple, whoſe ſtately Buildings reſembled the tall Cedars of that Foreſt. There is a remarkable Story mentioned in the *Jewiſh* Writers to this Purpoſe. Some Time before the Deſtruction of the Temple, the Doors of it opened of their own Accord; a Circumſtance atteſted by *Joſephus*. Then *R. Johanan*, a Diſciple of *R. Hillel*, directing his Speech to the Temple ſaid, *I know thy Deſtruction is at Hand, according to the Prophecy of* Zechariah; *Open thy Doors, O Lebanon*, &c.

Howl Fir-tree, for the Cedar is fallen, &c.] By the ſeveral Sorts of Trees are meant the ſeveral Orders and Degrees of Men, who ſhall be Sharers in the common Deſtruction.

There is a Voice of the Howling of the Shepherds] By *Shepherds* are meant the chief Rulers of the *Jews*.

A Voice of the Roaring of young Lions] So he calls the Princes and Governors of the *Jews*, becauſe they devoured the People by their Oppreſſions; ſee *Zeph.* iii. 3.

For the Pride of Jordan is ſpoiled] The Lion may be called the *Pride* of the Foreſt, as being the ſtatelieſt Beaſt that rules there; as Beaſts that prey upon others are called *the Children of Pride*, Job xli. 34. Lions are ſtiled here *the Pride of Jordan*, becauſe they lay in the Thickets about the Banks of *Jordan*. The Words may be rendered *the Swelling of Jordan*, as they are tran-

tranſlated, *Jer.* xlix. 19. At the Time of the Swelling, or overflowing of *Jordan*, the Lions were raiſed out of their Coverts, and infeſted the Country.

Thus ſaith the Lord my God, feed the Flock of the Slaughter] A learned Prelate obſerves, that the Actions of the Prophets are ſometimes *Typical*, i. e. they repreſent in themſelves the Perſons and Circumſtances of others. So here *Zechariah* was commanded by God to act the Part of *Chriſt*, the *good Shepherd*, and to *feed the Flock of the Slaughter*, that Flock which their Shepherds deſtroyed, inſtead of feeding them.

And I took unto me two Staves, the one I called Beauty, and the other I called Bands] By the Staff, called *Beauty*, is intimated his Favour, Gentleneſs, or Kindneſs towards his People; ſo the Word ſignifies *Pſ.* xc. 17. and this was remarkably verified in our Saviour *Chriſt*, whoſe *gracious Words*, and beneficial Works, were conſpicuous thro' the whole Courſe of his Life. The other Staff he called *Bands*, by which is meant that *Bond of the* New *Covenant* (as the Words of *Ezekiel* may be underſtood, Ch. xx. 37.) whereby he intended to unite both the Kingdoms of *Iſrael* and *Judah* under himſelf as their Head and King, ſee *Ezek.* xxxvii. 22. and then afterwards to unite the *Jews* and *Gentiles*, by *breaking down the Partition Wall* that was *between them*; ſee *John* x. 16. *Eph.* ii. 14.

Three Shepherds alſo I cut off in one Month] We may probably explain theſe *three Shepherds* of the *Chief Prieſts*, *Scribes*, and *Elders* of the *Jews*. *Chriſt* expoſed theſe as *blind Guides*, and thereby leſſened their Authority among the People; which contributed very much to the ſpreading of the Goſpel; ſee *John* xii. 19. *One Month* ſeems a proverbial Expreſſion for a ſhort Time; ſee *Hoſ.* v. 7.

And the Lord ſaid unto me caſt it unto the Potter, a goodly Price that I was prized at of them] God commanded the Prophet in a Viſion, as perſonating *Chriſt*, to caſt the Money in a contemptuous Manner to the Potter, as a Reward only ſuitable to his Labour, and as a Price only fit for ſuch Wares as he ſold, which were of the meaneſt Value; ſee *Lam.* iv. 2.

This whole Tranſaction, performed by *Zechariah* in a Viſion, was deſigned to be an exact Repreſentation of the ſeveral Circumſtances that attended the betraying the *Meſſiah* by *Judas*, the Price the Chief Prieſts put upon him, to whom, as the Governors of the Temple, the Money was returned, and the Uſe to which the Money was applied.

CHAP. XII.

The former Part of this Chapter, and ſeveral Paſſages in the xivth, *relate to the Invaſion made upon the Inhabitants of* Judea *and* Jeruſalem, *in the* latter Times *of the World, probably after their Return to, and Settlement in their own Land.*

Ver. 1. THE burden of the word of the Lord for Iſrael, ſaith the Lord, which ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him. 2 Behold, I will make Jeruſalem a cup of trembling unto all the people round about, when they ſhall be in the ſiege both againſt Judah, *and* againſt Jeruſalem. 3 And in that day will I make Jeruſalem a burdenſome ſtone for all people: all that burden themſelves with it, ſhall be cut in pieces, though all the people of the earth be gathered together againſt it. 4 In that day, ſaith the Lord, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs, and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſs. 5 And the governors of Judah ſhall ſay in their heart, The inhabitants of Jeruſalem *ſhall be* my ſtrength in the Lord of hoſts their God. 6 In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a ſheaf; and they ſhall devour all the people round about, on the right hand and on the left: and Jeruſalem ſhall be inhabited again, in her own place, *even* in Jeruſalem. 7 The Lord alſo ſhall ſave the tents of Judah firſt, that the glory of the houſe of David, and the glory of the inhabitants of Jeruſalem, do not magnifie *themſelves* againſt Judah. 8 In that day ſhall the Lord defend the inhabitants of Jeruſalem, and he that is feeble among them at that day ſhall be as David; and the houſe of David *ſhall be* as God, as the angel of the Lord before them. 9 And it ſhall come to paſs in that day, *that* I will ſeek to deſtroy all the nations that come againſt Jeruſalem. 10 And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for *his* only *ſon*, and ſhall be in bitterneſs for him, as one that is in bitterneſs for *his* firſt-born. 11 In that day ſhall there be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon. 12 And the land ſhall mourn, every family apart, the family of the houſe of David apart, and their wives apart: the family of the houſe of Nathan apart, and their wives apart: 13 The family of the houſe of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart: 14 All the families that remain, every family apart, and their wives apart.

And in that Day] This Prophecy may probably be underſtood of the Invaſions, which the Enemies of God and his Truth ſhall attempt againſt the *Jews* after their Converſion.

Will I make Jeruſalem a burdenſome Stone for all People] St. *Jerome* upon the Place thinks, that a *burdenſome Stone* is an Expreſſion taken from an Exerciſe kept up in *Judea* in his Time, where young Men us'd to make Trial of their Strength by lifting great Stones as high as they could. In ſuch an Exerciſe where Men undertook to lift a Stone too heavy for their Strength, they were in Danger of its falling upon them, or bruiſing or cruſhing them to Pieces. To the ſame Senſe *Chriſt* ſaith, *On whomſoever this Stone ſhall fall, it will grind him to Powder*, Matt. xxi. 24. The ſame Danger ſhall they incur, who enter into Acts of Hoſtility with the Inhabitants of *Jeruſalem*.

In that Day I will ſmite every Horſe with Aſtoniſhment, and his Rider with Madneſs, &c.] The *Turks* are famous for their Cavalry, wherein the Strength of their Armies conſiſts; ſo in order to their Diſcomfiture God will ſend a Diſtraction among the Horſes and their Riders, who ſhall be put into ſuch a Confuſion as to fall foul one upon another, ſee Ch. xiv. 13. and not be able to diſtinguiſh between their Friends and their Foes; they ſhall be as if they were ſtruck with Blindneſs; juſt as the *Syrian* Army was when they ſurrounded the Door of *Eliſha*, 2 Kings vi. 18.

And the Houſe of David ſhall be as God, as the Angel of the Lord before them] The *Meſſias*, who is the principal Branch of the Houſe of *David*, ſhall lead them on, as he formerly went before the *Iſraelites* in the Wilderneſs, and conducted them to the Land of *Canaan*, by the Name of the *Angel of God's Preſence*.

And they ſhall look upon me whom they have pierced, and they ſhall mourn over him as one that mourneth for his only Son] The Words point out the outward Means whereby their Converſion ſhall be wrought, *viz.* that the LORD, *i. e.* the *Meſſias*, *ſhall come*, &c.

Ch. xiv. 5. *i. e. Chriſt* ſhall appear in the Heavens, *ſitting on a bright Cloud*, as his Coming is deſcribed, *Rev.* xiv. 14. compare Ch. i. 7. *Dan.* vii. 13. This is probably meant by *the Sign of the Son of Man in Heaven*, mentioned *Matt.* xxiv. 30. compared with *Mark* xiii. 26. This Sight ſhall ſtrike them with Horror and Aſtoniſhment for their Sin in rejecting *me* their God, whom their Fathers put to an ignominious Death, and themſelves have by their Blaſphemies crucified afreſh. Then they ſhall beg Pardon for their own and their Fathers Sins, with the deepeſt Signs of Mourning and Humiliation, expreſſed by a proverbial Speech, as equal to the Mourning of a Father for an only Son.

The *Jews* themſelves have applied this Text to the *Meſſias*, as may be ſeen in *Grotius*'s Notes upon the Place, and Bp. *Pearſon*'s *Expoſition* of the *fourth* Article of the *Creed*. *David* did before deſcribe his Sufferings under the Figure of *piercing his Hands and his Feet*, Pſ. xxii. 16. and *Iſaiah* foretold he ſhould be wounded for our *Tranſgreſſions*, Ch. liii. 5.

In that Day there ſhall be a great Mourning in Jeruſalem, like the Mourning of Hadadrimmon, in the Valley of Megiddo] *Joſiah* was ſlain at, or near *Megiddo*, 2 Kings xxiii. 29. it may be the Field where the Battle was fought might be called *Hadadrimmon*. St. *Jerome* ſaith it was a Place near *Jezreel*, called in his Time *Maximiniapolis*. The Valley, or *Plain of Jezreel*, was a large Plain, ſee *Joſh.* xvii. 16. called the Plain of *Eſdraelon*, Judith i. 8. it comprehended the Valley of *Megiddo* in it. There the Lamentation for *Joſiah* began, which was continued from thence to *Jeruſalem*, whither his Body was brought to be buried, where *all Judah mourned for him*, and appointed an Anniverſary Commemoration and Lamentation for him; 2 *Chron.* xxxv. 24, 25. So the Mourning for *Joſiah* became a Proverb for a publick and ſolemn Lamentation: Such a National Humiliation ſhall the *Jews* obſerve for their crucifying the *Meſſias*.

CHAP. XIII.

Pardon promiſed to the Jews *upon their Converſion, and being cleanſed from Idolatry, and the falſe Pretences to Prophecy, upon their Belief in* Chriſt; *whoſe Death is foretold, and the ſaving a* third Part *of that People, after a ſevere Trial.*

Ver. 1 IN that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin, and for uncleanneſs. 2 And it ſhall come to paſs in that day, ſaith the Lord of hoſts, *that* I will cut off the names of the idols out of the land, and they ſhall no more be remembred: and alſo I will cauſe the prophets, and the unclean ſpirit to paſs out of the land. 3 And it ſhall come to paſs, *that* when any ſhall yet propheſy, then his father and his mother that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the Lord: and his father and his mother, that begat him, ſhall thruſt him through when he propheſieth. 4 And it ſhall come to paſs in that day, *that* the prophets ſhall be aſhamed every one of his viſion, when he hath propheſied: neither ſhall they wear a rough garment to deceive: 5 But he ſhall ſay, I *am* no prophet, I *am* an huſbandman; for man taught me to keep cattel from my youth. 6 And *one* ſhall ſay unto him, What *are* theſe wounds in thine hands? Then he ſhall anſwer, *Thoſe* with which I was wounded in the houſe of my friends. 7 Awake, O ſword, againſt my ſhepherd, and againſt the man *that is* my fellow, ſaith the Lord of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones. 8 And it ſhall come to paſs, *that* in all the land, ſaith the Lord, two parts therein ſhall be cut off, *and* die, but the third ſhall be left therein. 9 And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It *is* my people; and they ſhall ſay, The Lord *is* my God.

In that Day ſhall a Fountain be opened to the Houſe of David, and to the Inhabitants of Jeruſalem, for Sin and for Uncleanneſs] The *Houſe of David*, with the other *Inhabitants of Jeruſalem*, upon their ſolemn Humiliation, deſcribed Ch. xii. 13, 14. and *believing in him whom they had* crucified and *rejected*, ſhall obtain a full and free Pardon of all their Sins, being admitted into the Church of *Chriſt* by Baptiſm; ſee *Acts* ii. 38, 39. xiii. 38, 39. The Word *Fountain* properly expreſſes the *Chriſtian Baptiſm*, which was often adminiſtered in Fountains and Rivers; and likewiſe alludes to the *Jewiſh Waſhings*, which were uſually performed in running Waters, and were performed for the Expiation of legal Pollutions, expreſſed here by the Word *Niddah*, which properly ſignifies *Separation* from the Company of others; a Cenſure inflicted by the Law on unclean Perſons. *Kimchi* underſtands it of the Captivity or Deſtruction of the *Jews*, inflicted upon them for their Sins, which ſequeſtered them from their own Land, and made them unfit to attend upon God's Worſhip; as unclean Perſons were excluded from the Precincts of the Temple; compare *Ezekiel* xxxvi. 17.

And alſo I will cauſe the Prophets, and the unclean Spirit to paſs out of the Land] By the Prophets are here meant the *falſe Prophets*, as the LXX tranſlate it. The unclean Spirit is the ſame as a *lying Spirit*, or a falſe Pretence to Prophecy and Inſpiration.

Neither ſhall they wear a rough Garment to deceive] The Prophets uſed to wear hairy or rough Garments; ſee *Iſa.* xx. 2. this they did, partly in Imitation of *Elijah*, who was ſo clad, 2 *Kings* i. 8. and partly becauſe it was a deſpicable or mournful Habit, and ſuitable to their Office, which was to denounce God's Judgments againſt Pride and Luxury. The Words import, that theſe Prophets ſhall diſown their former Pretences, and no longer wear ſuch a Garment, as a Badge of their Profeſſion.

And one ſhall ſay unto him, What are theſe Wounds in thy Hands?] When ſuch a ſevere Inquiſition is made againſt falſe Prophets, every one ſhall be ready to obſerve what Marks or Characters are printed upon the Hands of ſuch a Pretender, and to aſk him, How they came there? And he ſhall anſwer in his own Juſtification, This is not the Mark or Character of any Idol, but only a Token that I am a Servant belonging to ſuch a Family. It was an antient Cuſtom for Maſters to ſet a Mark upon their Slaves or Goods; and there was ſometimes a particular Mark or Character imprinted upon the Worſhippers of certain Idols; ſo we read in the *third* Book of *Maccabees*, that the Worſhippers of *Bacchus* had an *Ivy Leaf* imprinted on their Bodies. Such Impreſſions were often made upon the *Hands*, to which that Expreſſion alludes, *Rev.* xiii. 16. of *receiving the Mark of the Beaſt upon the right Hand*. Several Interpreters underſtand theſe Words of the *Wounds of Chriſt*; but, ſays *Lowth*, I conceive the following Words more properly belong to that Subject.

Awake, O Sword, againſt my Shepherd, and againſt the Man that is my Fellow] Here begins a new Prophecy, importing that the *Meſſias*, the great *Shepherd*, as he is deſcribed in this Prophecy, Ch. xi. 4, &c. and in *Iſaiah* xl. 11. *Ezek.* xxxiv. 23. tho' in reſpect to his Divine Nature he be *equal with God* the Father, *Phil.* ii. 6. yet ſhall be delivered up to Death, by God's *determinate*

minate Counſel and Appointment; ſee *Acts* ii. 23. iv. 28. A *Sword* is put for any Inſtrument of the Divine Juſtice.

And I will turn mine Hand upon the little ones] This Sentence may be tranſlated in two contrary Senſes. The *Hebrew* Phraſe rendered here *turn mine Hand*, may ſignify either to puniſh or to ſpare; in the former Senſe it is taken *Pſ.* lxxxi. 14. in the latter, *Ezek.* xx. 22. where our Tranſlators render it, *I withdrew my Hand*. In like Manner the Word *Tſair*, ſignifies *great* as well as *little*; ſee *Mic.* v. 2. *viz.* it is tranſlated to this Senſe in ſome Copies of the LXX. and ſo Dr. *Pocock* underſtands it here. If we follow our *Engliſh* Tranſlation, the Senſe may be, I will ſhew Mercy to my *little Flock*, diſpirited by the Death of their Maſter, and will quickly ſhew him to them alive again, to their Joy and Comfort. If we tranſlate the Words, *I will turn my Hand upon the great ones*, they denounce a ſevere Judgment againſt the *Jewiſh* Rulers, for their Sin in crucifying *Chriſt*; agreeably to the Import of the following Words.

CHAP. XIV.

The Beginning of this Chapter is a Continuation of the taking of Jeruſalem *by the* Romans; *then follows the* Jews *final Victory over their Enemies in the latter Times; and concludes with the glorious State of* Jeruſalem, *which ſhould follow.*

Ver. 1. BEhold, the day of the Lord cometh, and thy ſpoil ſhall be divided in the midſt of thee. 2 For I will gather all nations againſt Jeruſalem to battel, and the city ſhall be taken, and the houſes rifled, and the women raviſhed, and half of the city ſhall go forth into captivity, and the reſidue of the people ſhall not be cut off from the city. 3 Then ſhall the Lord go forth, and fight againſt thoſe nations, as when he fought in the day of battel. 4 And his feet ſhall ſtand in that day upon the mount of Olives, which *is* before Jeruſalem on the eaſt, and the mount of Olives ſhall cleave in the midſt thereof toward the eaſt, and toward the weſt, *and there ſhall be* a very great valley: and half of the mountain ſhall remove toward the north, and half of it toward the ſouth. 5 And ye ſhall flee *to* the valley of the mountains: for the valley of the mountains ſhall reach unto Azal: yea, ye ſhall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God ſhall come, *and* all the ſaints with thee. 6 And it ſhall come to paſs in that day, *that* the light ſhall not be clear, *nor* dark. 7 But it ſhall be one day which ſhall be known to the Lord, not day, nor night: but it ſhall come to paſs *that* at evening-time it ſhall be light. 8 And it ſhall be in that day, *that* living waters ſhall go out from Jeruſalem: half of them toward the former ſea, and half of them toward the hinder ſea: in ſummer and in winter ſhall it be. 9 And the Lord ſhall be king over all the earth: in that day ſhall there be one Lord, and his name one. 10 All the land ſhall be turned as a plain from Geba to Rimmon, ſouth of Jeruſalem: and it ſhall be lifted up, and inhabited in her place: from Benjamins gate unto the place of the firſt gate, unto the corner gate, and *from* the tower of Hananiel unto the kings wine-preſſes. 11 And *men* ſhall dwell in it, and there ſhall be no more utter deſtruction, but Jeruſalem ſhall be ſafely inhabited. 12 And this ſhall be the plague wherewith the Lord will ſmite all the people, that have fought againſt Jeruſalem: Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth. 13 And it ſhall come to paſs in that day, *that* a great tumult from the Lord ſhall be among them, and they ſhall lay hold every one on the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour. 14 And Judah alſo ſhall fight at Jeruſalem; and the wealth of all the heathen round about ſhall be gathered together, gold, and ſilver, and apparel in great abundance. 15 And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs, and of all the beaſts that ſhall be in theſe tents, as this plague. 16 And it ſhall come to paſs, *that* every one *that is* left of all the nations which came againſt Jeruſalem, ſhall even go up from year to year to worſhip the King the Lord of hoſts, and to keep the feaſt of tabernacles. 17 And it ſhall be, *that* whoſo will not come up of *all* the families of the earth unto Jeruſalem, to worſhip the King the Lord of hoſts, even upon them ſhall be no rain. 18 And if the family of Egypt go not up, and come not, that have no *rain:* there ſhall be the plague wherewith the Lord will ſmite the heathen that come not up to keep the feaſt of tabernacles. 19 This ſhall be the puniſhment of Egypt, and the puniſhment of all nations that come not up to keep the feaſt of tabernacles. 20 In that day ſhall there be upon the bells of the horſes, HOLINESS UNTO THE LORD; and the pots in the Lords houſe ſhall be like the bowls before the altar. 21 Yea, every pot in Jeruſalem, and in Judah ſhall be Holineſs unto the Lord of hoſts: and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the Canaanite in the houſe of the Lord of hoſts.

And his Feet ſhall ſtand in that Day upon the Mount of Olives, which is before Jeruſalem on the Eaſt] The Glory of the Lord, *i. e.* the *Shekinah* or Symbol of God's Preſence, when it departed from the City and Temple, ſetled itſelf upon the Mount of *Olives*, Ezek. xi. 23. So when God ſhall return to *Jeruſalem*, and make it the Seat of his Preſence again, it ſhall return by the ſame Way it departed; ſee *Ezek.* xliii. 2. We may add, that when our Lord aſcended from the Mount of *Olives*, the Angels told his Diſciples, *he ſhould come again in like Manner*, i. e. in a viſible and glorious Appearance at the ſame Place, *Acts* i. 11, 12.

And the Mount of Olives ſhall cleave in the Midſt thereof, toward the Eaſt, and toward the Weſt, and there ſhall be a very great Valley] By an Earthquake, ſuch as was in the Time of King *Uzziah*, ſee *Amos* i. 1. the Middle of Mount *Olivet* ſhall cleave aſunder, and ſink into a deep Valley, ſo as to leave the two Points or Tops of the Hill, North and South, ſtill ſtanding. Mount *Olivet* had three Tops or Eminences, one on the North Point, another on the South, and the third in the Middle, from whence *Chriſt* aſcended, and where *Chriſtians* in After-times erected a Croſs in Memory of his Aſcenſion there.

The 6th and 7th Verſes may be expounded with reſpect to the *Jews*, that their Condition ſhall be for ſome Time not altogether proſperous, nor yet quite deſperate. The great *Criſis* of their Affairs ſhall be in a Day which God alone knows; unlike to our Days; dark

dark at the Beginning and clear in the End, when the Light is not expected.

And it shall be in that Day, that living Waters shall go out of Jerusalem] The Supplies of Grace are often represented in Scripture by Rivers and Streams of Water, which both cleanse and make fruitful the Ground thro' which they pass; see *Ezek.* xlvii. 1. *Joel* iii. 18. Here they are described as coming out of *Jerusalem*; in *Ezekiel* and *Joel* they are said to come out of the Temple; both Descriptions intimating, that the Church is the Spring from whence all the Means of Grace are communicated to Believers.

Half of them toward the former Sea, and half of them toward the hinder Sea] The first denotes the Sea or Lake of *Sodom*, being toward the East Country; the latter signifies the *Mediterranean*, or Western Sea. The Expression imports, that the whole Land shall have a plentiful Share of these Blessings which are here described under the Metaphor of *living Waters*.

And the Land shall be turned as a Plain from Geba to Rimmon, south of Jerusalem] The Mountains about *Jerusalem* (see *Ps.* cxxv. 2.) shall be levelled, perhaps, by the Earthquake before mentioned, from *Geba* Northward to *Rimmon* Southward of *Jerusalem*. The Expressions may signify, that all Impediments shall be removed that oppose the Advancement of *Christ*'s Kingdom.

And so shall be the Plague of the House, &c.] This is to be joined to the 12th Verse, the 13th and 14th, being read in a *Parenthesis*: Both Man and Beast shall be consumed in one common Destruction.

And if the Family of Egypt go not up, and come not, that have no Rain, there shall be the Plague wherewith the Lord will smite the Heathen] Altho' the Fruitfulness of *Egypt*, especially the upper Part of it, depends not upon Rain; yet if the *Jews* that dwell there, or the rest of the Inhabitants, do not join in the solemn Acts of *Christian* Worship (see Ver. 16.) they shall suffer the same Plague of Famine with which others are threatned, *i. e.* the *Nile shall not overflow*, as the *Targum* explains it; from whence a Famine will ensue.

In that Day there shall be upon the Bells of the Horses, HOLINESS TO THE LORD] A very learned Person supposes that this and the following Verse, imply in them a Promise of an universal Peace, a Blessing often spoken of in the Prophets, as concomitant of the flourishing State of *Christ*'s Kingdom. Taking this to be the general Import of the Place, the first Part of the Verse implies, that the *Bridles*, or Trappings of the Horses, as the *Chaldee* explains the Word *Metsilloth*, i. e. the necessary Furniture of War, shall no more be applied to its former Use, but shall be looked upon as sacred, and laid up in the Armory of God's House, for a Memorial of the good Success God had given his People against their Enemies. See 2 *Chron.* xxiii. 9.

And the Pots in the Lord's House shall be like the Bowls before the Altar] In pursuance of this Interpretation, by the Word *Siroth*, *Pots*, we are to understand Helmets, called so because of their Shape, being made like a Pot. These, saith the Text, shall be like the Bowls or Vials before the Altar; no more to be prophaned in War or Bloodshed. In the *Hebrew*, Words made up of Letters of the same Organ, have often an Affinity of Sense. So *Sarah*, a Word near a-kin to *Siroth*, signifies a Coat of Mail; and the Words *Sheriah* and *Sherion* are used in the same Sense.

AN EXPOSITION OF The Prophet *MALACHI*.

The ARGUMENT.

The Prophet Malachi *was in all Likelihood Contemporary with* Nehemiah. *His Prophecy supposes the Temple to be built, and the Worship of God setled there; but blames the Priests and Levites for not attending upon the publick Worship; and the People for offering the* Lame *and the* Blind, and robbing God of his Tithes and Offerings, *Ch* iii. 10. *which agrees very well with the Abuses we read of,* Neh. x. 33, 39. xiii. 10, 11, 12. *as his reproving them for* marrying strange Wives, *Ch.* ii. 11. *exactly answers* Neh. x. 30. xiii. 23, *&c.*

Bishop Lloyd *dates this Prophecy something later than* Nehemiah's *Time, about* 397 *Years before* Christ; *at which Time, according to his Computation, the first Seven of* Daniel's *Weeks, or* 49 *Years, was expired; which Time, as he explains the Words, was allotted for* sealing up the Vision and Prophecy, *Dan.* ix. 24. *i. e. for compleating the* Canon *of the* Old Testament. *The Words of* Malachi, *Ch.* iv. 4, 5. *import, that after him the* Jews *were not to expect a* Succession *of* Prophets: *Whereupon he exhorts them carefully to observe the Law of* Moses, *and to look for no other Prophet, till* Elias, *the Forerunner of the* Messias, *should come.*

CHAP. I.

God reproves the Jews *for their Ingratitude, and blames both Priest and People for their irreverent and careless Performance of the publick Worship.*

Ver. 1. THE burden of the word of the Lord to Israel by Malachi. 2 I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? *was* not Esau Jacobs brother? saith the Lord, yet I loved Jacob, 3 And

And I hated Eſau, and laid his mountains and his heritage waſte, for the dragons of the wilderneſs. 4 Whereas Edom ſaith, We are impoveriſhed, but we will return and build the deſolate places: thus ſaith the Lord of hoſts, They ſhall build, but I will throw down; and they ſhall call them the border of wickedneſs, and the people againſt whom the Lord hath indignation for ever. 5 And your eyes ſhall ſee, and ye ſhall ſay, The Lord will be magnified from the border of Iſrael. 6 A ſon honoureth *his* father, and a ſervant his maſter: if then I *be* a father, where *is* mine honour? and if I *be* a maſter, where *is* my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name: and ye ſay, Wherein have we deſpiſed thy name? 7 Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the Lord *is* contemptible. 8 And if ye offer the blind for ſacrifice, *is it* not evil? and if ye offer the lame and ſick, *is it* not evil? offer it now unto thy governor, will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of hoſts. 9 And now I pray you, beſeech God that he will be gracious unto us: this hath been by your means: will he regard your perſons, ſaith the Lord of hoſts. 10 Who *is there* even among you that would ſhut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought, I have no pleaſure in you, ſaith the Lord of hoſts, neither will I accept an offering at your hand. 11 For from the riſing of the ſun even unto the going down of the ſame, my name *ſhall be* great among the Gentiles, and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the Lord of hoſts. 12 But ye have profaned it, in that ye ſay, The table of the Lord *is* polluted, and the fruit thereof, *even* his meat is contemptible. 13 Ye ſaid alſo, Behold, what a wearineſs *is it*, and ye have ſnuffed at it, ſaith the Lord of hoſts; and ye brought *that which was* torn, and the lame, and the ſick: thus ye brought an offering: ſhould I accept this of your hands? ſaith the Lord. 14 But curſed *be* the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I *am* a great King ſaith the Lord of hoſts, and my name *is* dreadful among the heathen.

Was not Eſau Jacob's Brother? ſaith the Lord; yet I loved Jacob; and I hated Eſau, and laid his Mountains waſte] I have all along ſhewed a particular Kindneſs to *Jacob* and his Family, above that of *Eſau*, tho' they were both the Sons of *Iſaac*; and have lately given a ſignal Proof of it in that I have reſtored you to your own Country again, after your Captivity; whereas I have ſcattered the *Edomites*, and diſpoſſeſſed them of Mount *Seir*, their antient Inheritance, *Deut.* ii. 5. by the *Nabatheans*, to which they ſhall never be reſtored again: Compare *Jer.* xlix. 18. *Ezek.* xxxv. 7, 9. Hating is ſometimes uſed comparatively for a leſs Degree of Love; ſee *Gen.* xxix. 31. *Luke* xiv. 26. St. *Paul* alledges this Text, *Rom.* ix. 13. to prove that God might juſtly reject the *Jews* for their rejecting the Goſpel, notwithſtanding his Promiſes made to *Abraham*'s Seed; ſince he had from the Beginning beſtowed particular Favours upon one Branch of his Poſterity, from which others were excluded.

Ye offer polluted Bread upon mine Altar — the Table of the Lord] The Words *Altar* and *Table* denote the ſame Thing; compare *Ezek.* xli. 22. What was conſumed upon the Altar, was God's Portion, and is called *the Bread of God*, Levit. xxi. 6. and the *Food of the Lord*, Ch. iii. 11, 16. as our Tranſlation renders it, but it is in the *Hebrew*, *the Bread of the Lord*. So by *polluted Bread* is meant maimed and blemiſhed Sacrifices, as it is particularly expreſſed Ver. 8.

Who is there even among you that would ſhut the Doors for nought?] You do not attend upon my Service in the Temple, out of any Zeal or Affection for it, but purely with regard to your own Profit and Advantage, which makes both your Perſons and your Offerings unacceptable to me: And under the Goſpel I will put an End both to your Prieſthood and the Sacrifices which you offer; ſee the following Verſe. The Words *for nought*, are not in the *Hebrew*, but are ſupplied by our Interpreters. The LXX render the Sentence to this Senſe, *It is through you*, (or through your Fault) *that the Doors will be ſhut*, you would be content to have the Doors of the Temple quite ſhut up, and God's Worſhip wholly intermitted.

But ye have profaned it, in that ye ſay, the Table of the Lord is polluted, &c.] But ye have profaned mine Altar, and in your careleſs Performance of my Service there, you do as good as ſay, there is no Difference between what is offered upon it, and other common Meats: Thus you render my Sacrifices contemptible in the Sight of the People. The Word *Nib*, *Fruit*, is applied to Sacrifice, ſee *Iſa.* lvii. 19. where *the Fruit of the Lips*, is explained of the *Sacrifice of Praiſe and Thankſgiving*, Heb. xiii. 15. The *Oclo*, *his Meat*, may be underſtood either of that Part of the Sacrifice, which was immediately offered upon the Altar, and is called *the Food of the Lord*, Ver. 7. or elſe of the Remainder of the Sacrifice which God allotted to the Prieſt, and to thoſe that made the Offering, but was ſtill eſteemed an hallowed Thing, as having been conſecrated to God; ſee *Numb.* xviii. 9, 10. *Levit.* xix. 8.

CHAP. II.

The Prophet continues his Reproof to the Prieſts for their Unfaithfulneſs in their Office; and reproves the People for their Fondneſs for ſtrange Marriages.

Ver. 1. AND now, O ye prieſts, this commandment *is* for you. 2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay *it* to heart. 3 Behold, I will corrupt your ſeed, and ſpread dung upon your faces, *even* the dung of your ſolemn feaſts, and *one* ſhall take you away with it. 4 And ye ſhall know that I have ſent this commandment unto you, that my covenant might be with Levi, ſaith the Lord of hoſts. 5 My covenant was with him of life and peace, and I gave them to him, *for* the fear wherewith he feared me, and was afraid before my name. 6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. 7 For the prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he *is* the meſſenger of the Lord of hoſts. 8 But ye are departed out of the way: ye have cauſed many to ſtumble at the law: ye have corrupted the covenant of Levi, ſaith the Lord of hoſts. 9 Therefore have I alſo made you contemptible and baſe before

fore all the people, according as ye have not kept my ways, but have been partial in the law. 10 Have we not all one father? hath not one God created us? why do we deal treacherouſly every man againſt his brother, by profaning the covenant of our fathers? 11 Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath profaned the holineſs of the Lord which he loved, and hath married the daughter of a ſtrange god. 12 The Lord will cut off the man that doeth this: the maſter and the ſcholar out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hoſts. 13 And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, inſomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand. 14 Yet ye ſay, Wherefore? Becauſe the Lord hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet *is* ſhe thy companion, and the wife of thy covenant. 15 And did not he make one? yet had he the reſidue of the ſpirit: and wherefore one? that he might ſeek a godly ſeed: therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth. 16 For the Lord the God of Iſrael ſaith, that he hateth putting away: for *one* covereth violence with his garment, ſaith the Lord of hoſts: therefore take heed to your ſpirit, that ye deal not treacherouſly. 17 Ye have wearied the Lord with your words: yet ye ſay, Wherein have we wearied *him?* When ye ſay, Every one that doeth evil, *is* good in the ſight of the Lord, and he delighteth in them; or, Where *is* the God of judgment?

My Covenant with him was of Life and Peace, and I gave it him] The Prophet ſpeaks of the Succeſſion of the antient Prieſts, ſuch as *Aaron*, *Eleazar*, *Phineas*, and their Succeſſors, as of one ſingle Perſon under the Name of *Levi* (compare *Zech.* xi. 16.) and ſaith, I give him my Covenant of Happineſs and Security, or I promiſed him a ſecure Enjoyment of his Office of the Prieſthood. The Words allude to *Numb.* xxv. 12, 13. where God ſpeaks to *Phineas*, *I give him my Covenant of Peace, and he ſhall have it, and his Seed after him, even the Covenant of an everlaſting Prieſthood:* Where *Peace* ſignifies the ſame with Security, as it often does; *i. e.* a ſecure Poſſeſſion of the Prieſthood, without any Diſturbance or Interruption, expreſſed by an *everlaſting Prieſthood* in the following Words: In which Senſe the Phraſe is uſed, *Ezek.* xxxiv. 25. xxxvii. 26.

Have we not all one Father? hath not one God created us?] Here a new Section begins, wherein the Prophet ſeverely reproves the People's Sin of *marrying ſtrange Wives*, which grew much in Practice in *Ezra* and *Nehemiah's* Time, who expreſs a great Deteſtation of it, *Ezra* ix. 1. *Neh.* xiii. 23. The Prophet here begins his Expoſtulation with putting them in mind, that they owned one God and Father, in Oppoſition to the Idols of the Heathen, and therefore ſhould deal with one another as Brethren, being nearly allied by fleſhly as well as ſpiritual Relation.

For Judah hath profaned the Holineſs of the Lord which he loved] This Sin implies the Profanation of God's holy People, which he ſet apart for his own Worſhip and Service; a Profanation of the Temple, when the Prieſts who officiated there, were guilty of the ſame Crime; ſee Ver. 12. and laſtly, Profanation of the Covenant of God made with their Fathers, whereby he ſeparated them from the reſt of the World; and in order to preſerve that Diſtinction, forbid them to intermarry with Idolaters; *Deut.* vii. 3. God hath expreſſed a tender Regard for theſe three Sorts of *Holineſs*, and threatened ſevere Puniſhment to thoſe that break the Laws made to preſerve them.

And hath married the Daughter of a ſtrange God] God calls himſelf the Father of his own People, and owns them under the Relation of Sons and Daughters; ſee Ver. 10. 2 *Cor.* vi. 18. and by Conſequence Idolaters bear the ſame Relation to the Gods which they worſhip.

The Maſter and Scholar out of the Tabernacle of Jacob] He that perſuades or inſtructs others that theſe Marriages are lawful, and he that follows ſuch Advice. The Expreſſion ſeems to comprehend both Prieſt and People. The Words may relate to one of the Prieſts of *Jehoiadah's* Family, who had contracted ſuch a Marriage, and by his Example given Encouragement to that wicked Practice: *Nehem.* xiii. 28, 29. The *Hebrew* reads, *He that makes, and he that anſwers:* It ſeems to be a proverbial Speech, denoting a Maſter and Scholar, as our Interpreters render it. An Inſtructor is deſcribed as one that *wakeneth the Ear* of his Diſciple; *Iſa.* l. 4.

And did not he make one? yet had he the Reſidue of the Spirit; and wherefore one? that he might ſeek a godly Seed] Among various Interpretations of the Words, this ſeems moſt probable; That the Prophet puts the *Jews* in mind of the firſt Inſtitution of Marriage in *Paradiſe*, (as Chriſt did afterward upon a like Occaſion, *Matt.* xix. 5.) and tells them God made but one Man at firſt, and made the Woman out of him, when he could have created more Women, if he had pleaſed; to inſtruct Men that this was the true Pattern of Marriage, ordained for true Love and undivided Affection, and beſt ſerving the chief End of Matrimony, *viz.* the religious Education of Children; whereas in *Polygamy* the Children are brought up with more or leſs Care, in Proportion to the Affection Men bear to their Wives.

For one covereth Violence with his Garment, Or, *And when one puts Violence upon his Garment*, or, *covers his Garment with Violence*; as Dr. *Pocock* tranſlates it; who hath given the cleareſt Senſe of this Phraſe, and ſhewed out of ſeveral Eaſtern Writers, that they uſually call a Wife by the Name of a *Garment*; the Expreſſion of *Moſes*, Deut. xxii. 30. agreeing with this Way of ſpeaking. According to this Interpretation, the Senſe of the Text will be, that God hates divorcing a former Wife to take in one of a ſtrange Nation; and he hates that any ſhould bring into his Family an Illegitimate Wife over and above one that he had legally married before.

CHAP. III.

This and the next Chapter, which are not divided in ſome Tranſlations, contain a Prophecy of the Coming of the Meſſiah, *and his Fore-runner* John Baptiſt *under the Name of* Elias; *and the terrible Judgments which ſhall come upon the* Jews *for rejecting the Goſpel?*

Ver. 1. BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me; and the Lord whom ye ſeek, ſhall ſuddenly come to his temple: even the meſſenger of the covenant whom ye delight in: behold, he ſhall come, ſaith the Lord of hoſts. 2 But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he *is* like a refiners fire, and like fullers ſoap. 3 And he ſhall ſit *as* a refiner and purifier of ſilver: and he ſhall purifie the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righ-

teouſneſs. 4 Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. 5 And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in *his* wages, the widow, and the fatherleſs, and that turn aſide the ſtranger *from his right*, and fear not me, ſaith the Lord of hoſts 6 For I *am* the Lord, I change not: therefore ye ſons of Jacob are not conſumed. 7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*: return unto me, and I will return unto you, ſaith the Lord of hoſts: but ye ſaid, Wherein ſhall we return? 8 Will a man rob God? yet ye have robbed me: but ye ſay, Wherein have we robbed thee? in tithes and offerings. 9 Ye *are* curſed with a curſe: for ye have robbed me, *even* this whole nation. 10 Bring ye all the tithes into the ſtore-houſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the Lord of hoſt, if I will not open you the windows of heaven, and pour you out a bleſſing, that *there ſhall* not *be room* enough *to receive it*. 11 And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground; neither ſhall your vine caſt her fruit before the time in the field, ſaith the Lord of hoſts. 12 And all nations ſhall call you bleſſed: for ye ſhall be a delightſome land, ſaith the Lord of hoſts. 13 Your words have been ſtout againſt me, ſaith the Lord: yet ye ſay, What have we ſpoken *ſo much* againſt thee? 14 Ye have ſaid, It *is* vain to ſerve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the Lord of hoſts? 15 And now we call the proud happy: yea, they that work wickedneſs are ſet up; yea, *they that* tempt God are even delivered. 16 Then they that feared the Lord, ſpake often one to another, and the Lord hearkned and heard *it*, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. 17 And they ſhall be mine, ſaith the Lord of hoſts, in that day when I make up my jewels, and I will ſpare them as a man ſpareth his own ſon that ſerveth him. 18 Then ſhall ye return and diſcern between the righteous and the wicked; between him that ſerveth God, and him that ſerveth him not.

Behold, I will ſend my Meſſenger, and he ſhall prepare the Way before me] To ſilence the Cavils of Unbelievers mentioned in the laſt Verſe of the foregoing Chapter, the Prophet here foretels the Coming of the *Meſſias*, who ſhould ſet all Things right; and of his Harbinger, who ſhould prepare Men for his Reception. Whoever compares this Verſe with *Iſa.* xl. 2, &c. may eaſily diſcern that they ſpeak of the ſame Event. The *Meſſenger* whoſe Office it is to *prepare the Way before the Lord*, who is ſaid here to be *coming ſuddenly* after this his Fore-runner, is deſcribed in *Iſaiah* as *preparing the Way of the Lord*, who is ſpoken of as *coming*, and *his Glory* juſt ready *to be revealed*; Ver. 5, 9. This proves that this Prophecy is juſtly applied by all the *Evangeliſts* to *John Baptiſt*, who is deſcribed under the Perſon of *Elias*, in the following Chapter, whom all the *Jews*, both antient and modern, expected ſhould come as a Fore-runner of the *Meſſias*. *The Meſſenger*, or Prophet, here foretold to be the Lord's Harbinger, was to be as much inferior to the Lord himſelf, as Servants are to a great Perſon of whoſe Arrival they give Notice. This *John Baptiſt* often confeſſed, *Matt.* iii. 11. *John* i. 26. iii. 28. and ſo much appears by the following Words.

And the Lord whom ye ſeek, ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant whom ye delight in] The Perſon whoſe Coming is ſolemnly proclaimed, is ſtill deſcribed by the Name of the LORD. *Aden* in the *Hebrew*, is the ſame whom *David* called *his* LORD, *Pſ.* cx. 1. and who is LORD of the Temple where he will make his Appearance. He is farther deſcribed as the *Meſſenger*, or *Angel of the Covenant*: The ſame who is called the *Angel of God's Preſence*, Iſa. lxiii. 9. The *Angel* that delivered the Law upon Mount *Sinai*, as St. *Stephen* ſpeaks, expreſſing the Senſe of the *Jews* of his Time, *Acts* vii. 38. and is appointed to be the Mediator of the *New Covenant*, which the Prophets foretold ſhould take Place under the *Meſſias*, Jer. xxxi. 31. *Iſa.* xlii. 6. lv. 5. Another Character given of him, is, that he is the Perſon *ye delight in*, whoſe Coming is ſo much deſired, the Time of it being the Subject of your Search and Enquiry, and the Expectation of it your Comfort and Delight. This great Perſon, ſaith the Prophet, ſhall *come to his Temple*, which ye have deſpiſed and profaned, Ch. i. 7, &c. and make the *Glory of the latter Houſe greater than that of the former*, Hag. ii. 9. He ſhall chuſe this Place to publiſh his Doctrine; and do ſeveral of his Miracles, as we find he did in the Hiſtory of the Goſpels.

But who may abide the Day of his coming? who ſhall ſtand when he appeareth?] The Coming of *Chriſt* here, and in ſeveral other Places, comprehends all the Effects and Conſequents of his Coming, and denotes not only a Time of Mercy to thoſe that embrace the Goſpel, but likewiſe a Time of Judgment upon the Diſobedient. See *Matt.* iii. 7, 12. *Rom.* i. 18.

For he is like a Refiner's Fire, and like Fuller's Soap] The divine Judgments are often called *a fiery Trial*, ſuch as ſeparates the pure Metal from the Droſs, purifies the former, and conſumes the latter; ſee *Iſa.* i. 25. iv. 2. *Zech.* xiii. 9. The Word *Borith* is tranſlated *Soap* here, and *Jer.* ii. 22. St. *Jerom* informs us, it was an Herb the Fullers uſed to take Spots out of Cloaths.

He ſhall ſit as a Refiner, — and he ſhall purify the Sons of Levi, and purge them as Gold and Silver, that they may offer to the Lord an Offering in Righteouſneſs] He ſhall perform the Office of a Refiner and Purifier: And whereas the Miſcarriages of the Sons of *Levi* have been very great, (particularly thoſe which are taken Notice of, and reproved in the foregoing Chapter) the *Meſſias*, when he comes, will reform thoſe Abuſes, and purify the Worſhip of God from ſuch Corruptions. The Senſe of the Verſe, as applied to the *Chriſtian* Church, is, that all *Chriſtians*, being made *an holy Prieſthood*, ſhall *offer up* with pure Hearts and Minds *Spiritual Sacrifices acceptable to God*, 1 Pet. ii. 5. And as all that profeſs the Religion of *Chriſt* are commanded to *be holy in all Manner of Converſation*, ib. Ch. i. 15. ſo a blameleſs Behaviour is more ſtrictly required in the Chriſtian Prieſthood.

And the Lord hearkened and heard, and a Book of Remembrance was written before him, &c.] God took eſpecial Notice of what theſe pious Perſons did and ſaid (in the foregoing Words) and it was as ſafely laid up in his Memory; as if it had been entered in the Regiſter, in order to be produced at the Day of Judgment, to their Praiſe and Honour.

And they ſhall be mine, ſaith the Lord, in the Day that I make up my Jewels] It ſhall appear how dear they are to me, when the Time comes that I ſeparate the Precious from the Vile, *the Veſſels of Honour from thoſe of Diſhonour*, 2 Tim. ii. 20. But the Words may more properly be tranſlated thus, *They ſhall be to me a peculiar Treaſure, in the Day that I ſhall make* or appoint for that Purpoſe; compare Ch. iv. 3. At which Time I will ſet a Mark of Diſtinction upon thoſe my Favourites. The Word *Segullah*, in its

mary Senſe, denotes that Privilege and Preheminence which the *Jews* had above all other Nations, of being God's *peculiar People*; ſo it is uſed *Exod.* xix. 5. *Deut.* vii. 6. *Pſ.* cxxxv. 4. expreſſed in the *Greek* by λαὸς περίσιος, from whence it is applied to Chriſtians by St. *Peter*, 1 Ep. ii. 9. and St. *Paul*, Tit. ii. 14. all the Privileges of the *Jewiſh* Church being transferred in an eminent Manner upon the Chriſtians.

CHAP. IV.

The Prophet foretels the general Deſtruction of the Jewiſh *Nation, for rejecting the* Meſſias; *comforts the well diſpoſed among them, and exhorts them to prepare for his Coming, and to obſerve the Law of* Moſes; *and promiſes to ſend* Elijah, *as the Forerunner of* Chriſt.

Ver. 1. FOR behold, the day cometh that ſhall burn as an oven, and all the proud, yea, and all that do wickedly ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the Lord of hoſts, that it ſhall leave them neither root nor branch. 2 But unto you that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth and grow up as calves of the ſtall. 3 And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do *this*, ſaith the Lord of hoſts. 4 Remember ye the law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, *with* the ſtatutes and judgments. 5 Behold, I will ſend you Elijah the prophet, before the coming of the great and dreadful day of the Lord. 6 And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with a curſe.

But unto you that fear my Name, ſhall the Son of Righteouſneſs ariſe with healing in his Wings] The *Meſſias* is elſewhere called the *Eaſt*, or Sun-riſing; ſee *Iſa.* lx. 1, 2. and the *Hebrew* Word *Tſemath*, tranſlated *Branch* in our *Engliſh*, is rendered the *Eaſt* by the *Chaldee* and LXX; ſee *Zech.* iii. 8. So the Church is deſcribed, *Rev.* xii. 1. as *cloathed with the Sun*; i. e. adorned with Graces communicated to her by *Chriſt*. He is called here *the Sun of Righteouſneſs with healing in his Wings*; to ſignify that his Light conſiſts in clearing up Mens Underſtanding, and chaſing away the Darkneſs of their Minds; whoſe Rays and kindly Warmth will heal all the Diſeaſes of their Souls.

And ye ſhall go forth, and grow up as Calves of the Stall] You ſhall be warned by God to go forth of *Jeruſalem*, before it be moleſted by the *Roman* Army, as *Euſebius* relates they were; by which Means you ſhall be reſcued from the common Deſtruction that ſhall come upon the Unbelievers, and ſhall continue thriving and vigorous (compare *Pſ.* xcii. 14.) when the reſt of your Nation ſhall be conſumed with divers kinds of Death.

Remember ye the Law of Moſes my Servant, which I commanded to him in Horeb, &c.] You are not to expect any Succeſſion of Prophets for the Time to come, till the Forerunner of the *Meſſias* appears; ſo your chief Care muſt be to attend upon the Inſtructions *Moſes* has given to all *Iſrael* in his Law, the moſt ſolemn Part of which was delivered to him in an audible Manner upon Mount *Horeb*, Exod. xix. 9. *Deut.* iv. 10. This your Lawgiver plainly ſpeaks of the *Meſſias*, and inſtructs you to expect his Coming, and to obey his Commands, *Deut.* xviii. 15. It was the Senſe of the antient *Jews*, that the Gift of *Prophecy* was ſealed up with *Malachi*. The Son of *Syrach*, having before mentioned *Iſaiah*, *Jeremiah*, and *Ezekiel*, ſpeaks of the *twelve Minor Prophets*, as compleating that Part of the *Old Teſtament Canon*, Eccluſ. xlix. 10. and the latter *Jews* agree with him in this Sentiment, as appears by the Authorities cited by the Bp. of *Coventry and Litchfield's Defence of Chriſtianity*, P. 83.

Behold I will ſend you Elijah the Prophet] The ſame Perſon who is called the *Meſſenger* or Forerunner of the *Meſſias*, Ch. iii. 1. It was the unanimous Senſe of the *Jews*, that *Elias ſhould firſt come and reſtore all Things*, Mark ix. 12. *John* i. 21. Our Saviour hath interpreted this *Elias* to be *John Baptiſt*, Matt. xi. 14. xvii. 12, 13. who is called by the Name of *Elias*, becauſe *he came in the Spirit and Power of Elias*, Luke i. 17. he reſembled him in his Office of reproving the *Jews* and exhorting them to Repentance; juſt as the *Meſſias* is called by the Name of *David* in the Prophets, becauſe all the Promiſes made to *David*, were to be fulfilled in him; ſee *Hoſ.* iii. 5.

And he ſhall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers] It will be his Office to put an End to thoſe religious Differences (ſuch was that of the *Phariſees* and the *Sadducees*) which divided the neareſt Relations from each other, and to make them all join in the Duties of Repentance and Reformation, and thereby prepare themſelves for the Reception of the *Meſſias*; ſee *Matt.* iii. 7. This was the Deſign of his Miſſion, tho' his Preaching did not always meet with Succeſs, no more than the true *Elias* had in the Time of *Ahab*.

This ſeems the moſt probable Explication of the Words, taking them in that Senſe wherein our Tranſlation and the LXX underſtand them, which is followed by St. *Luke*, Ch. i. 17. But a more eaſy Senſe may be given of them, if we tranſlate the *Hebrew* Prepoſition *al*, not *to*, but *with*; in which Senſe it is often uſed. Then the Sentence will run thus, *He ſhall turn the Heart of the Fathers with the Children, and the Heart of the Children with the Fathers*; i. e. his Preaching ſhall produce a general Reformation in the Minds and Manners of all Sorts of Perſons; ſee *Matt.* iii. 5. xxi. 32. Dr. *Hammond* and *Lud. de Dieu* are of Opinion, that the Prepoſition ἐπὶ in St. *Luke*, may be underſtood in the ſame Senſe.

Leſt I come and ſmite the Earth with a Curſe] The Words might be better tranſlated, *Leſt I come and ſmite the Land*, (of *Judea*) *with utter Deſtruction*. So the Word *Cherem* is tranſlated by our Interpreters, *Numb.* xxi. 2. *Deut.* vii. 2. xiii. 15. *Joſh.* vi. 21. *Zech.* xiv. 11. The utter Deſtruction of the *Jewiſh* Nation and Country is here threatned upon their rejecting the Preaching of *John Baptiſt*, and refuſing to hearken to his Teſtimony concerning the *Meſſias*, that ſhould come after him.

The End of the Prophets.

APO-

APOCRYPHA.

An EXPOSITION of the first Book of *ESDRAS*.

The ARGUMENT.

The Books which are placed at the End of the Prophets, under the Title of APOCRYPHA, *were written after the Prophecy of the* Old Teſtament *was ſealed up in the Perſon of* Malachi, *not dictated by any inſpired Writer, but were written by Godly Men for the Inſtruction and Edification of the Church. In which Conduct of Providence we may obſerve, how careful God has always been that his People ſhould never be deſtitute of the Means of ſerving and worſhipping him in an acceptable Manner, till the Fulneſs of Time was come when the* Meſſiah *ſhould be revealed, who ſhould declare the Mind and Will of God in a more large and perfect Manner than before had been done, and in whom were to be fulfilled all the Prophecies and Promiſes which had been publiſhed under the* Moſaic *Diſpenſation. 'Tis true, theſe* Apocryphal *Books were never received by the Church into the Canon of Holy Scripture, for this Reaſon; becauſe they do not carry in them thoſe Marks of Divine Inſpiration, which are moſt evidently inſcribed on all the Books of ſacred Writ. However, as they contain a Multitude of wiſe and moral Leſſons for the Inſtruction of our Duty both towards God and towards Man; as alſo the Hiſtory of the People of* Iſrael, *and God's Dealings with them, eſpecially during that Period of Time when the* Maccabees *fought their Battles and defended them againſt their Enemies, they have been always read and regarded with Veneration, as the Works of pious Men, zealous for the Honour of God and the Service of his Church.*

As to Eſdras, *whoſe Name is prefixed to the two firſt Books in this Collection, we have a full Account of him in Ch.* viii. *of the firſt Book; in which Book he relates the Return of the* Iſraelites *from their Captivity in* Babylon, *together with their Behaviour at and after their Arrival at* Jeruſalem; *in which Account he agrees in many Things with that written by* Ezra *and* Nehemiah; *but as he diſagrees in others, and adds ſeveral Things not very conſiſtent with Probability, this Book is juſtly placed among the* Apocryphal.

CHAP. I.

Joſias *his Charge to the Prieſts and Levites. A great Paſſover is kept. His Death lamented. His Succeſſors. The Temple, City and People are deſtroyed; and the reſt are carried captive to* Babylon.

Ver. 1. AND Joſias held the feaſt of the paſſover in Jeruſalem unto his Lord, and offered the paſſover the fourteenth day of the firſt month. 2 Having ſet the prieſts according to their daily courſes, being arayed in long garments, in the temple of the Lord. 3 And he ſpake unto the Levites, the holy miniſters of Iſrael, that they ſhould hallow themſelves unto the Lord, to ſet the holy ark of the Lord in the houſe that king Solomon the ſon of David had built. 4 *And ſaid*, Ye ſhall no more bear the ark upon your ſhoulders: now therefore ſerve the Lord your God, and miniſter unto his people Iſrael, and prepare you after your families and kindreds, 5 According as David the king of Iſrael preſcribed, and according to the magnificence of Solomon his ſon: and ſtanding in the temple, according to the ſeveral dignity of the families of you the Levites, who miniſter in the preſence of your brethren the children of Iſrael, 6 Offer the paſſover in order, and make ready the ſacrifices for your brethren, and keep the paſſover, according to the commandment of the Lord, which was given unto Moſes. 7 And unto the people that was found there, Joſias gave thirty thouſand lambs and kids, and three thouſand calves: theſe things were given of the kings allowance, according as he promiſed to the people, to the prieſts, and to the Levites. 8 And Helkias, Zecharias, and Syelus, the governors of the temple, gave to the prieſts for the paſſover, two thouſand and ſix hundred ſheep, and three hundred calves. 9 And Jeconias, and Samaias, and Nathanael his brother, and Aſſabias, and Ochiel, and Joram, captains over thouſands, gave to the Levites for the paſſover, five thouſand ſheep, and ſeven hundred calves. 10 And when theſe things were done, the prieſts and Levites, having the unleavened bread, ſtood in very comely order, according to the kindreds, 11 And according to the ſeveral dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moſes: and thus

thus did they in the morning. 12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour, 13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron. 14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren the sons of Aaron. 15 The holy singers also, the sons of Asaph were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the kings retinue. 16 Moreover, the porters were at every gate, it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them. 17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover, 18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias. 19 So the children of Israel which were present, held the passover at that time, and the feast of sweet bread seven days. 20 And such a passover was not kept in Israel, since the time of the prophet Samuel. 21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews held with all Israel, that were found dwelling at Jerusalem. 22 In the eighteenth year of the reign of Josias was this passover kept. 23 And the works of Josias were upright before his Lord, with an heart full of godliness. 24 As for the things that came to pass in his time, they were written in former times concerning those that sinned, and did wickedly against the Lord, above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel. 25 Now after all these acts of Josias, it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates, and Josias went out against him. 26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea? 27 I am not sent out from the Lord God against thee: for my war is upon Euphrates, and now the Lord is with me, yea, the Lord is with me, hasting me forward: depart from me, and be not against the Lord. 28 Howbeit, Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord: 29 But joined battle with him in the plain of Magiddo, and the princes came against king Josias. 30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak: and immediately his servants took him away out of the battel. 31 Then gat he up upon his second chariot, and being brought back to Jerusalem, died, and was buried in his fathers sepulchre. 32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel. 33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea. 34 And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old. 35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem. 36 And he set a tax upon the land of an hundred talents of silver, and one talent of gold. 37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem. 38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt. 39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem, and he did evil before the Lord. 40 Wherefore against him, Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him unto Babylon. 41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon. 42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings. 43 And Joacim his son reigned in his stead: he was made king being eighteen years old; 44 And reigned but three months and ten days in Jerusalem, and did evil before the Lord. 45 So after a year Nabuchodonosor sent, and caused him to be brought into Babylon, with the holy vessels of the Lord. 46 And made Zedekias king of Judea and Jerusalem, when he was one and twenty years old, and he reigned eleven years: 47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy, from the mouth of the Lord. 48 And after that king Nebuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled, and hardening his neck, and his heart, he transgressed the laws of the Lord God of Israel. 49 The governors also of the people, and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem. 50 Nevertheless, the God of their fathers sent by his messenger to call them back, because he spared them, and his tabernacle also. 51 But they had his messengers in derision; and look when the Lord spake unto them, they made a sport of his prophets: 52 So far forth, that he being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them; 53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child among them, for he delivered all into their hands. 54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the kings treasures, and carried them away into Babylon. 55 As for the house of the Lord, they burnt it, brake down the walls of Jerusalem, set fire upon her towers: 56 And as for her glorious things, they never ceased till

they had conſumed and brought them all to nought: and the people that were not ſlain with the ſword, he carried unto Babylon: 57 Who became ſervants to him and his children, till the Perſians reigned, to fulfil the word of the Lord, ſpoken by the mouth of Jeremy: 58 Until the land had enjoyed her ſabbaths, the whole time of her deſolation ſhall ſhe reſt, until the full term of ſeventy years.

The firſt Verſe of this Chapter beginning with the Copulative *And*, ſeems to intimate, as if ſomething preceding had been ſaid upon the ſame Subject; which, however, does not neceſſarily follow; becauſe it is a Practice common with the ſacred Penmen, to begin their Diſcourſes in the ſame Manner, of which many Inſtances might be produced from the *Old Teſtament*; one of which is 2 *Kings* xxiii. which begins with the ſame Word, and from whence *Eſdras* ſeems to have taken his Account, tho' he has dreſſed it in another Form, but introduces it with the ſame initial Word.

Eſdras begins his Relation, of what happened to the *Jews*, immediately after their Return from *Babylon*, with what was tranſacted in *Judea* a little before their being carried thither; in order, I ſuppoſe, to connect this Part of the Hiſtory of the *Jews*, and to ſhew by what Means the Captivity was brought about, and in what Manner they were at length releaſed from it, and how they were re-eſtabliſhed in their Government.

CHAP. I.

God moves Cyrus *to build the Temple, and gives the* Jews *Leave to return and contribute to it; and delivers them the Veſſels which had been taken from thence.* Artaxerxes *forbids them to proceed in the Building.*

Ver. 1. IN the firſt year of Cyrus king of the Perſians, that the word of the Lord might be accompliſhed, that he had promiſed by the mouth of Jeremy. 2 The Lord raiſed up the ſpirit of Cyrus, the king of the Perſians, and he made proclamation through all his kingdom, and alſo by writing, 3 Saying, Thus ſaith Cyrus king of the Perſians, The Lord of Iſrael, the moſt high Lord hath made me king of the whole world, 4 And commanded me to build him an houſe at Jeruſalem in Jewry. 5 If therefore there be any of you that are of his people, let the Lord, even his Lord be with him, and let him go up to Jeruſalem that is in Judea, and build the houſe of the Lord of Iſrael: for he is the Lord that dwelleth in Jeruſalem. 6 Whoſoever then dwell in the places about, let them help him, (thoſe, I ſay, that are his neighbours) with gold, and with ſilver, 7 With gifts, with horſes, and with cattel, and other things which have been ſet forth by vow for the temple of the Lord at Jeruſalem. 8 Then the chief of the families of Judea, and of the tribes of Benjamin ſtood up: the prieſts alſo and the Levites, and all they whoſe mind the Lord had moved to go up, and to build an houſe for the Lord at Jeruſalem. 9 And they that dwelt round about them, and helped them in all things, with ſilver and gold, with horſes and cattel, and with very many free gifts of a great number, whoſe minds were ſtirred up thereto. 10 King Cyrus alſo brought forth the holy veſſels which Nabuchodonoſor had carried away from Jeruſalem, and had ſet up in his temple of idols. 11 Now when Cyrus king of the Perſians had brought them forth, he delivered them to Mithridates his treaſurer: 12 And by him they were delivered to Sanabaſſar the governor of Judea. 13 And this was the number of them, a thouſand golden cups, and a thouſand of ſilver, cenſers of ſilver twenty nine, vials of gold thirty, and of ſilver two thouſand four hundred and ten, and a thouſand other veſſels. 14 So all the veſſels of gold and of ſilver, which were carried away, were five thouſand four hundred threeſcore and nine. 15 Theſe were brought back by Sanabaſſar, together with them of the captivity, from Babylon to Jeruſalem. 16 But in the time of Artaxerxes king of the Perſians, Belemus, and Mithridates, and Tabellius, and Rathumus, Beeltethmus, and Semellius the ſecretary, with others that were in commiſſion with them, dwelling in Samaria, and other places, wrote unto him againſt them that dwelt in Judea and Jeruſalem, theſe letters following; 17 To king Artaxerxes our lord, Thy ſervants Rathumus the ſtory-writer, and Semellius the ſcribe, and the reſt of their counſel, and the judges that are in Celoſyria and Phenice. 18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jeruſalem (the rebellious and wicked city) do build the market-places, and repair the walls of it, and do lay the foundation of the temple. 19 Now if this city and the walls thereof be made up again, they will not only refuſe to give tribute, but alſo rebel againſt kings. 20 And foraſmuch as the things pertaining to the temple, are now in hand, we think it meet not to neglect ſuch a matter, 21 But to ſpeak unto our lord the king, to the intent, that if it be thy pleaſure, it may be ſought out in the books of thy fathers: 22 And thou ſhalt find in the chronicles what is written concerning theſe things, and ſhalt underſtand that that city was rebellious, troubling both kings and cities: 23 And that the Jews were rebellious, and raiſed always wars therein; for the which cauſe even this city was made deſolate. 24 Wherefore now we do declare unto thee, (O lord the king) that if this city be built again, and the walls thereof ſet up anew, thou ſhalt from henceforth have no paſſage into Celoſyria and Phenice. 25 Then the king wrote back again to Rathumus the ſtory-writer, to Beeltethmus, to Semellius the ſcribe, and to the reſt that were in commiſſion, and dwellers in Samaria and Syria, and Phenice, after this manner; 26 I have read the epiſtle which ye have ſent unto me: therefore I commanded to make diligent ſearch, and it hath been found, that that city was from the beginning, practiſing againſt kings. 27 And that men therein were given to rebellion and war, and that mighty kings and fierce were in Jeruſalem, who reigned and exacted tributes in Celoſyria and Phenice. 28 Now therefore I have commanded to hinder thoſe men from building the city, and heed to be taken that there be no more done in it: 29 And that thoſe wicked workers proceed no further to the annoyance of kings. 30 Then king Artaxerxes his letters being read, Rathumus and Semellius the ſcribe and the reſt that were in commiſſion with them removing in haſte towards Jeruſalem with a troop of horſemen, and a multitude of people in battel aray, began to hinder the builders, and the building of the temple in Jeruſalem ceaſed

ceaſed until the ſecond year of the reign of Darius king of the Perſians.

That the Word of the Lord might be accompliſhed that he had promiſed by the Mouth of Jeremy] The Return of the *Jews* from their Captivity was an Event frequently promiſed and foretold by the Prophets, particularly *Jeremiah*, ſee Ch. xxiii. 3. xxiv. 5. xxvii. 22. xxix. 10. and many other Places of the ſame Prophecy. *Iſaiah*, *Ezekiel*, and *Daniel* are frequent in their Predictions of this happy Revolution in the *Jewiſh* State; and as all thoſe Paſſages have been already ſufficiently explained in our Notes upon them, there is no Occaſion for our being any further particular here.

In the Catalogue of Veſſels brought from *Babylon*, the Reader, by comparing this Account with that given by *Ezra*, will ſee a good deal of Difference; but in this, as in all other Inſtances of the ſame Kind, we muſt give the Preference of Credit to the inſpired Penmen.

CHAP. III.

A Contention between three young Men for the Maſtery in Wiſdom; the Victory is adjudged to him who declared for Truth.

Ver. 1. NOW when Darius reigned, he made a great feaſt unto all his ſubjects, and unto all his houſhold, and unto all the princes of Media and Perſia, 2 And to all the governors and captains, and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and ſeven provinces. 3 And when they had eaten and drunken, and being ſatisfied, were gone home, then Darius the king went into his bed-chamber and ſlept, and ſoon after awaked. 4 Then three young men that were of the guard, that kept the kings body, ſpake one to another, 5 Let every one of us ſpeak a ſentence: he that ſhall overcome, and whoſe ſentence ſhall ſeem wiſer than the others, unto him ſhall the king Darius give great gifts, and great things in token of victory: 6 As to be clothed in purple, to drink in gold, and to ſleep upon gold, and a chariot, with bridles of gold, and an head-tire of fine linen, and a chain about his neck: 7 And he ſhall ſit next to Darius, becauſe of his wiſdom, and ſhall be called Darius his couſin. 8 And then every one wrote his ſentence, ſealed it, and laid it under king Darius his pillow, 9 And ſaid, that when the king is riſen, ſome will give him the writings, and of whoſe ſide the king and the three princes of Perſia ſhall judge, that his ſentence is the wiſeſt, to him ſhall the victory be given, as was appointed. 10 The firſt wrote, Wine is the ſtrongeſt. 11 The ſecond wrote, The king is the ſtrongeſt. 12 The third wrote, Women are ſtrongeſt, but above all things, Truth beareth away the victory. 13 Now when the king was riſen up, they took their writings, and delivered them unto him, and ſo he read them. 14 And ſending forth, he called all the princes of Perſia and Media, and the governors, and the captains, and the lieutenants, and the chief officers, 15 And ſat him down in the royal ſeat of judgment, and the writings were read before them. 16 And he ſaid, Call the young men, and they ſhall declare their own ſentences. So they were called and came in. 17 And he ſpake unto them, Declare unto us your mind concerning the writings. Then began the firſt who had ſpoken of the ſtrength of wine; 18 And he ſaid thus, O ye men, how exceeding ſtrong is wine! it cauſeth all men to err that drink it: 19 It maketh the mind of the king, and of the fatherleſs child to be all one: of the bondman, and of the freeman, of the poor man, and of the rich: 20 It turneth alſo every thought into jollity and mirth, ſo that a man remembreth neither ſorrow nor debt: 21 And it maketh every heart rich, ſo that a man remembreth neither king nor governor; and it maketh to ſpeak all things by talents: 22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out ſwords: 23 But when they are from the wine, they remember not what they have done. 24 O ye men, is not wine the ſtrongeſt, that inforceth to do thus? And when he had ſo ſpoken, he held his peace.

Darius, we are told in the firſt Verſe, *made a great Feaſt unto all his Subjects, Houſhold, and Princes of Media and Perſia*; but on what Occaſion it is not ſaid: However, at the Concluſion of it, we find three young Men laying their Heads together how to make themſelves rich and famous by a Contention for Superiority in Wiſdom; and promiſe one another, that he who proved victorious, ſhould be moſt ſplendidly rewarded by the King; ſee Ver. 6, 7. But how they could promiſe themſelves ſuch high Rewards, which lay wholly in the Pleaſure of the King to beſtow, ſeems not eaſily reconcilable to Probability: It appears to me therefore, more like a Fiction, invented by the Author to ſet off the Character of *Zorobabel*, who gained the Prize in this Contention, and who was afterwards ſent as Governor of *Judea* after the Return of the People from their Captivity.

CHAP. IV.

The ſame Argument continued.

Ver. 1. THEN the ſecond, that had ſpoken of the ſtrength of the king, began to ſay, 2 O ye men, do not men excel in ſtrength, that bear rule over ſea and land, and all things in them? 3 But yet the king is more mighty: for he is lord of all theſe things, and hath dominion over them, and whatſoever he commandeth them, they do. 4 If he bid them make war the one againſt the other, they do it: if he ſend them out againſt the enemies, they go: and break down mountains, walls, and towers. 5 They ſlay, and are ſlain, and tranſgreſs not the kings commandment: if they get the victory, they bring all to the king, as well the ſpoil, as all things elſe. 6 Likewiſe for thoſe that are no ſoldiers, and have not to do with wars, but uſe huſbandry, when they have reaped again that which they had ſown, they bring it to the king, and compel one another to pay tribute unto the king. 7 And yet he is but one man: if he command to kill, they kill; if he command to ſpare, they ſpare: 8 If he command to ſmite, they ſmite; if he command to make deſolate, they make deſolate; if he command to build, they build: 9 If he command to cut down, they cut down; if he command to plant, they plant. 10 So all his people, and his armies obey him: furthermore, he lieth down, he eateth and drinketh, and taketh his reſt: 11 And theſe keep (watch) round about him, neither may any one depart, and do his own buſineſs, neither

neither diſobey they him in any thing. 12 O ye men, how ſhould not the king be mightieſt, when in ſuch ſort he is obeyed? And he held his tongue. 13 Then the third, who had ſpoken of women, and of the truth, (this was Zorobabel) began to ſpeak. 14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then that ruleth them, or hath the lordſhip over them? are they not women? 15 Women have borne the king, and all the people that bear rule by ſea and land. 16 Even of them came they: and they nouriſhed them up that planted the vineyards, from whence the wine cometh. 17 Theſe alſo make garments for men, theſe bring glory unto men; and without women cannot men be. 18 Yea, and if men have gathered together gold and ſilver, or any other goodly thing, do they not love a woman which is comely in favour and beauty? 19 And letting all thoſe things go, do they not gape, and even with open mouth fix their eyes faſt on her; and have not all men more deſire unto her, than unto ſilver or gold, or any goodly thing whatſoever? 20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. 21 He ſticks not to ſpend his life with his wife, and remembreth neither father nor mother, nor country. 22 By this alſo you muſt know, that women have dominion over you: do ye not labour and toil, and give and bring all to the woman? 23 Yea, a man taketh his ſword, and goeth his way to rob and to ſteal, to ſail upon the ſea, and upon rivers; 24 And looketh upon a lion, and goeth into darkneſs; and when he hath ſtolen, ſpoiled, and robbed, he bringeth it to his love. 25 Wherefore a man loveth his wife better than father or mother. 26 Yea, many there be that have run out of their wits for women, and become ſervants for their ſakes. 27 Many alſo have periſhed, have erred, and ſinned for women. 28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? 29 Yet did I ſee him and Apame the kings concubine, the daughter of the admirable Bartacus ſitting at the right hand of the king, 30 And taking the crown from the kings head and ſetting it upon her own head, ſhe alſo ſtroke the king with her left hand. 31 And yet for all this, the king gaped and gazed upon her with open mouth: if ſhe laughed upon him, he laughed alſo: but if ſhe took any diſpleaſure at him, the king was fain to flatter, that ſhe might be reconciled to him again. 32 O ye men, how can it be but women ſhould be ſtrong, ſeeing they do thus? 33 Then the king and the princes looked one upon another: ſo he began to ſpeak of the truth. 34 O ye men, are not women ſtrong? great is the earth, high is the heaven, ſwift is the ſun in his courſe, for he compaſſeth the heavens round about, and fetcheth his courſe again to his own place in one day. 35 Is he not great that maketh theſe things? therefore great is the truth, and ſtronger than all things. 36 All the earth calleth upon the truth, and the heaven bleſſeth it, all works ſhake and tremble at it, and with it is no unrighteous thing. 37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and ſuch are all their wicked works, and there is no truth in them; in their unrighteouſneſs alſo they ſhall periſh. 38 As for the truth, it endureth, and is always ſtrong, it liveth, and conquereth for evermore. 39 With her there is no accepting of perſons, or rewards, but ſhe doeth the things that are juſt, and refraineth from all unjuſt and wicked things, and all men do well like of her works. 40 Neither in her judgment is any unrighteouſneſs, and ſhe is the ſtrength, kingdom, power and majeſty of all ages. Bleſſed be the God of truth. 41 And with that he held his peace: and all the people then ſhouted, and ſaid, Great is truth, and mighty above all things. 42 Then ſaid the king unto him, Aſk what thou wilt, more than is appointed in the writing, and we will give it thee, becauſe thou art found wiſeſt, and thou ſhalt ſit next me, and ſhalt be called my couſin. 43 Then ſaid he unto the king, remember thy vow which thou haſt vowed, to build Jeruſalem in the day when thou cameſt to thy kingdom. 44 And to ſend away all the veſſels that were taken away out of Jeruſalem, which Cyrus ſet apart when he vowed to deſtroy Babylon, and to ſend them again thither. 45 Thou alſo haſt vowed to build up the temple which the Edomites burnt when Judea was made deſolate by the Chaldees. 46 And now, O lord the king, this is that which I require, and which I deſire of thee, and this is the princely liberality, proceeding from thyſelf: I deſire therefore, that thou may make good the vow, the performance whereof with thine own mouth thou haſt vowed to the King of heaven. 47 Then Darius the king ſtood up, and kiſſed him, and wrote letters for him unto all the treaſurers, and lieutenants, and captains, and governors, that they ſhould ſafely convey on their way, both him, and all thoſe that go up with him to build Jeruſalem. 48 He wrote letters alſo unto the lieutenants that were in Celeſyria and Phenice, and unto them in Libanus, that they ſhould bring cedar wood from Libanus unto Jeruſalem, and that they ſhould build the city with him. 49 Moreover, he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treaſurer, ſhould forcibly enter into their doors; 50 And that all the country which they hold, ſhould be free without tribute; and that the Edomites ſhould give over the villages of the Jews, which then they held: 51 Yea, that there ſhould be yearly given twenty talents to the building the temple, until the time that it were built; 52 And other ten talents yearly to maintain the burnt-offerings upon the altar every day, (as they had a commandment to offer ſeventeen) 53 And that all they that went from Babylon to build the city, ſhould have free liberty, as well they as their poſterity, and all the prieſts that went away. 54 He wrote alſo concerning the charges, and the prieſts veſtments wherein they miniſter; 55 And likewiſe for the charges of the Levites, to be given them, until the day that the houſe were finiſhed, and Jeruſalem builded up. 56 And he commanded to give to all that kept the city, penſions and wages. 57 He ſent away alſo all the veſſels from Babylon that Cyrus had ſet apart, and

that Cyrus had given in commandment, the ſame charged he alſo to be done, and ſent unto Jeruſalem. 58 Now when this young man was gone forth, he lifted up his face to heaven toward Jeruſalem, and praiſed the King of heaven, 59 And ſaid, From thee cometh victory, from thee cometh wiſdom, and thine is the glory, and I am thy ſervant. 60 Bleſſed art thou, who haſt given me wiſdom: for to thee I give thanks, O Lord of our fathers. 61 And ſo he took the letters, and went out and came unto Babylon, and told it all his brethren. 62 And they praiſed the God of their fathers; becauſe he had given them freedom and liberty. 63 To go up and to build Jeruſalem, and the temple which is called by his name: and they feaſted with inſtruments of muſick and gladneſs, ſeven days.

Thou alſo haſt vowed to build up the Temple which the Edomites burnt when Judea was made deſolate by the Chaldeans] This is a Piece of Hiſtory which I don't remember is mentioned by any of the ſacred Hiſtorians. We are indeed frequently told of the Enmity or Grudge which the *Edomites*, or Children of *Eſau*, conſtantly bore to their Brethren the *Iſraelites*, and that they laid hold of every Occaſion to diſtreſs and oppreſs them; and therefore it is not improbable that they took the Opportunity, of the Sacking of *Jeruſalem* by the *Chaldeans*, of lending a helping Hand in completing the Deſtruction of the *Jews*, by burning down their Temple, which perhaps the *Chaldeans*, ſeeing the Grandeur of the Structure, and the ſacred Uſes to which it was applied, had too great a Veneration for to deſtroy; for even the Heathens, in the Conqueſts and Depredations which they made upon their Enemies, generally ſhewed a Regard to the Temples of the Gods, whether true or falſe.

CHAP. V.

A Liſt of the Jews *that returned home; the Altar is ſet up in its Place; the Foundation of the Temple is laid; but the Progreſs of the Work is hindered for a Time.*

Ver. 1. AFter this were the principal men of the families choſen according to their tribes, to go up with their wives and ſons, and daughters, with their men-ſervants, and maid-ſervants, and their cattel. 2 And Darius ſent with them a thouſand horſemen till they had brought them back to Jeruſalem ſafely, and with muſical [inſtruments] tabrets and flutes. 3 And all their brethren played, and he made them go up together with them. 4 And theſe are the names of the men which went up, according to their families, amongſt their tribes, after their ſeveral heads. 5 The prieſts, the ſons of Phinees, the ſon of Aaron: Jeſus the ſon of Joſedec, the ſon of Saraias, and Joacim the ſon of Zorobabel, the ſon of Salathiel of the houſe of David, out of the kindred of Phares, of the tribe of Juda; 6 Who ſpake wiſe ſentences before Darius the king of Perſia, in the ſecond year of his reign, in the month Niſan, which is the firſt month. 7 And theſe are they of Jewry, that came up from the captivity, where they dwelt as ſtrangers, whom Nabuchodonoſor the king of Babylon had carried away unto Babylon. And they returned unto Jeruſalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jeſus, Nehemias, and Zacharias, and Reeſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana, their guides. 9 The number of them of the nation, and their governors, ſons of Phoros, two thouſand an hundred ſeventy and two: the ſons of Saphat, four hundred ſeventy and two: 10 The ſons of Ares, ſeven hundred fifty and ſix. 11 The ſons of Phaath Moab, two thouſand eight hundred and twelve: 12 The ſons of Elam, a thouſand two hundred fifty and four: the ſons of Zathui, nine hundred forty and five: the ſons of Corbe, ſeven hundred and five: the ſons of Bani, ſix hundred forty and eight: 13 The ſons of Bebai, ſix hundred twenty and three: the ſons of Sadas, three thouſand two hundred twenty and two: 14 The ſons of Adonikam, ſix hundred ſixty and ſeven: the ſon of Bagoi, two thouſand ſixty and ſix: the ſons of Adin, four hundred fifty and four: 15 The ſons of Aterezias, ninety and two: the ſons of Ceilan, and Azetas, threeſcore and ſeven: the ſons of Azuran, four hundred thirty and two: 16 The ſons of Ananias, an hundred and one: the ſons of Arom, thirty two, and the ſons of Baſſa three hundred twenty and three: the ſons of Azephurith, an hundred and two: 17 The ſons of Meterus, three thouſand and five: the ſons of Bethlomon, an hundred twenty and three: 18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethſamos, forty and two: 19 They of Kiriathiarius, twenty and five: they of Caphira and Peroth, ſeven hundred forty and three: they of Pira, ſeven hundred: 20 They of Chadias and Ammidioi, four hundred twenty and two: they of Cirama, and Gabdes, ſix hundred twenty and one: 21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the ſons of Nephis, an hundred fifty and ſix: 22 The ſons of Calamolalus, and Onus, ſeven hundred twenty and five: the ſons of Jerechus, two hundred forty and five: 23 The ſons of Annaas, three thouſand three hundred and thirty. 24 The prieſts: the ſons of Jüddu, the ſon of Jeſus, among the ſons of Sanaſib, nine hundred ſeventy and two: the ſons of Meruth, a thouſand fifty and two: 25 The ſons of Phaſſaron, a thouſand forty and ſeven: the ſons of Carme, a thouſand and ſeventeen. 26 The Levites: the ſons of Jeſſue, and Cadmiel, and Banuas, and Sudias, ſeventy and four. 27 The holy ſingers: the ſons of Aſaph, an hundred twenty and eight. 28 The porters: the ſons of Salum, the ſons of Jatal, the ſons of Talmon, the ſons of Dacobi, the ſons of Teta, the ſons of Sami, in all an hundred thirty and nine. 29 The ſervants of the temple: the ſons of Eſau, the ſons of Aſipha, the ſons of Tabaoth, the ſons of Ceras, the ſons of Sud, the ſons of Phaleas, the ſons of Labana, the ſons of Graba, 30 The ſons of Acua, the ſons of Uta, the ſons of Cetab, the ſons of Agaba, the ſons of Subai, the ſons of Anan, the ſons of Cathua, the ſons of Geddur, 31 The ſons of Airus, the ſons of Daiſan, the ſons of Noeba, the ſons of Chaſeba, the ſons of Gazera, the ſons of Azia, the ſons of Phinees, the ſons of Azara, the ſons of Baſtai, the ſons of Aſana, the ſons of Meani, the ſons of Naphiſi, the ſons of Acub, the ſons of Aſipha, the ſons of Aſſur, the ſons of Pharacim, the ſons of Baſaloth, 32 The ſons of Meeda,

the ſons of Coutha, the ſons of Charea, the ſons of Chareus, the ſons of Aſerer, the ſons of Thomoi, the ſons of Naſith, the ſons of Atipha. 33 The ſons of the ſervants of Solomon: the ſons of Azaphion, the ſons of Pharira, the ſons of Jeeli, the ſons of Lozon, the ſons of Iſdael, the ſons of Sapheth. 34 The ſons of Hagia, the ſons of Phacareth, the ſons of Saby, the ſons of Sarothie, the ſons of Maſias, the ſons of Gar, the ſons of Addus, the ſons of Suba, the ſons of Apherra, the ſons of Barodis, the ſons of Sabat, the ſons of Allom. 35 All the miniſters of the temple, and the ſons of the ſervants of Solomon, were three hundred ſeventy and two. 36 Theſe came up from Thermeleth, and Thelerſas, Caraathalar leading them, and Aalar. 37 Neither could they ſhew their families, nor their ſtock, how they were of Iſrael: the ſons of Ladan, the ſons of Ban, the ſons of Necodan, ſix hundred fifty and two. 38 And of the prieſts that uſurped the office of the prieſthood, and were not found, the ſons of Obdia: the ſons of Accoz, the ſons of Addus, who married Augia, one of the daughters of Berzelus, and was named after his name. 39 And when the deſcription of the kindred of theſe men was ſought in the regiſter, and was not found, they were removed from executing the office of the prieſthood. 40 For unto them ſaid Nehemias, and Atharias, that they ſhould not be partakers of the holy things till there aroſe up an high prieſt, clothed with doctrine and truth. 41 So of Iſrael from them of twelve years old and upward, they were all in number forty thouſand, beſides men-ſervants and women-ſervants, two thouſand three hundred and ſixty. 42 Their men-ſervants and handmaids were ſeven thouſand three hundred forty and ſeven: the ſinging-men and ſinging-women, two hundred forty and five, 43 Four hundred thirty and five camels, ſeven thouſand thirty and ſix horſes, two hundred forty and five mules, five thouſand five hundred twenty and five beaſts uſed to the yoke. 44 And certain of the chief of their families, when they came to the temple of God that is in Jeruſalem, vowed to ſet up the houſe again in his own place, according to their ability, 45 And to give into the holy treaſury of the works, a thouſand pounds of gold, five thouſand of ſilver, an hundred prieſtly veſtments. 46 And ſo dwelt the prieſts and the Levites, and the people in Jeruſalem, and in the country: the ſingers alſo, and the porters, and all Iſrael in their villages. 47 But when the ſeventh month was at hand, and when the children of Iſrael were every man in his own place, they came altogether with one conſent into the open place of the firſt gate, which is towards the eaſt. 48 Then ſtood up Jeſus the ſon of Joſedec, and his brethren the prieſts, and Zorobabel the ſon of Salathiel, and his brethren, and made ready the altar of the God of Iſrael, 49 To offer burnt-ſacrifices upon it, according as it is expreſly commanded in the book of Moſes the man of God. 50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, becauſe all the nations of the land were at enmity with them, and oppreſſed them, and they offered ſacrifices according to the time, and burnt-offerings to the Lord, both morning and evening. 51 Alſo they held the feaſt of tabernacles, as it is commanded in the law, and *offered* ſacrifices daily as was meet: 52 And after that, the continual oblations, and the ſacrifice of the ſabbaths, and of the new-moons, and of all holy feaſts. 53 And all they that had made any vow to God, began to offer ſacrifices to God, from the firſt day of the ſeventh month, although the temple of the Lord was not yet built. 54 And they gave unto the maſons and carpenters money, meat and drink with cheerfulneſs. 55 Unto them of Sidon alſo and Tyre, they gave carts, that they ſhould bring cedar-trees from Libanus, which ſhould be brought by flotes to the haven of Joppe, according as it was commanded them by Cyrus king of the Perſians. 56 And in the ſecond year, and ſecond month after his coming to the temple of God at Jeruſalem, began Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and their brethren, and the prieſts and the Levites, and all they that were come unto Jeruſalem out of the captivity: 57 And they laid the foundation of the houſe of God, in the firſt day of the ſecond month, in the ſecond year after they were come to Jewry and Jeruſalem. 58 And they appointed the Levites from twenty years old, over the works of the Lord. Then ſtood up Jeſus and his ſons and brethren, and Cadmiel his brother, and the ſons of Madiabun, with the ſons of Joda, the ſon of Eliadun, with their ſons and brethren, all Levites, with one accord, ſetters forward of the buſineſs, labouring to advance the works in the houſe of God. So the workmen built the temple of the Lord. 59 And the prieſts ſtood arayed in their veſtments, with muſical inſtruments, and trumpets, and the Levites the ſons of Aſaph had cymbals, 60 Singing ſongs of thankſgiving, and praiſing the Lord, according as David the king of Iſrael had ordained. 61 And they ſung *with* loud voices ſongs to the praiſe of the Lord: becauſe his mercy and glory is for ever in all Iſrael. 62 And all the people ſounded trumpets, and ſhouted with a loud voice, ſinging ſongs of thankſgiving unto the Lord, for the rearing up of the houſe of the Lord. 63 Alſo of the priests and Levites, and of the chief of their families, the antients who had ſeen the former houſe, came to the building of this with weeping and great crying. 64 But many with trumpets and joy ſhouted with loud voice. 65 Inſomuch that the trumpets might not be heard for the weeping of the people: yet the multitude ſounded marvellouſly, ſo that it was heard afar off. 66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noiſe of trumpets ſhould mean. 67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Iſrael. 68 So they went to Zorobabel and Jeſus, and to the chief of the families, and ſaid unto them, We will build together with you. 69 For we likewiſe, as you, do obey your Lord, and do ſacrifice unto him from the days of Aſbazareth the king of the Aſſyrians, who brought us hither. 70 Then Zorobabel and Jeſus, and the chief of the families of Iſrael, ſaid unto them, It is not for us and you to build together an houſe unto the Lord our God. 71 We

ourſelves alone will build unto the Lord of Iſrael, according as Cyrus the king of the Perſians hath commanded us. 72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them ſtrait, hindred their building: 73 And by their ſecret plots, and popular perſwaſions and commotions, they hindred the finiſhing of the building, all the time that king Cyrus lived: ſo they were hindred from building for the ſpace of two years, until the reign of Darius.

And Joacim the Son of Zorobabel] It is obſerved in the Margin, that this Place is corrupted; for *Joachim* was the Son of *Joſedech*, Nehem. xii. 10. and not *Zorobabel*, who was of the Tribe of *Judah*.

The true Numbers of the Names contained in the following Catalogue, we muſt look for in *Nehem.* vii. 8, &c. for here the Numbers are very much varied, as well as the Names.

CHAP. VI.

The Prophets ſtir up the People to build the Temple. Darius *is ſolicited to hinder it, but inſtead thereof encourages the Work, and threatens thoſe that hinder it.*

Ver. 1. NOW in the ſecond year of the reign of Darius, Aggeus, and Zacharias the ſon of Addo the prophets propheſied unto the Jews in Jewry and Jeruſalem, in the name of the Lord God of Iſrael which was upon them. 2 Then ſtood up Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and began to build the houſe of the Lord at Jeruſalem, the prophets of the Lord being with them, *and* helping them. 3 At the ſame time came unto them Siſinnes the governor of Syria, and Phenice with Sathrabuzanes, and his companions, and ſaid unto them, 4 By whoſe appointment do you build this houſe and this roof, and perform all the other things? and who are the workmen that perform theſe things? 5 Nevertheleſs, the elders of the Jews obtained favour: becauſe the Lord had viſited the captivity. 6 And they were not hindred from building, until ſuch time as ſignification was given unto Darius concerning them, and an anſwer received. 7 The copy of the letters which Siſinnes governor of Syria and Phenice, and Sathrabuzanes with their companions, rulers in Syria and Phenice, wrote, and ſent unto Darius; To king Darius greeting. 8 Let all things be known unto our lord the king, that being come into the country of Judea, and entred into the city of Jeruſalem, we found in the city of Jeruſalem, the antients of the Jews that were of the captivity, 9 Building an houſe unto the Lord, great *and* new, of hewen and coſtly ſtones, and the timber already laid upon the walls. 10 And thoſe works are done with great ſpeed, and the work goeth on proſperouſly in their hands, and with all glory and diligence is it made. 11 Then aſked we those elders, ſaying, By whoſe commandment build ye this houſe, and lay the foundations of theſe works? 12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men. 13 So they gave us this anſwer, We are the ſervants of the Lord which made heaven and earth. 14 And as for this houſe, it was builded many years ago, by a king of Iſrael great and ſtrong, and was finiſhed. 15 But when our fathers provoked God unto wrath, and ſinned againſt the Lord of Iſrael, which is in heaven, he gave them over into the power of Nabuchodonoſor, king of Babylon, of the Chaldees: 16 Who pulled down the houſe, and burnt it, and carried away the people captives unto Babylon. 17 But in the firſt year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this houſe. 18 And the holy veſſels of gold and of ſilver that Nabuchodonoſor had carried away out of the houſe at Jeruſalem and had ſet them in his own temple, thoſe Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel, and to Sanabaſſarus the ruler, 19 With commandment that he ſhould carry away the ſame veſſels, and put them in the temple at Jeruſalem, and that the temple of the Lord ſhould be built in his place. 20 Then the ſame Sanabaſſarus being come hither, laid the foundations of the houſe of the Lord at Jeruſalem, and from that time to this, being ſtill a building, it is not yet fully ended. 21 Now therefore if it ſeem good unto the king, let ſearch be made among the records of king Cyrus. 22 And if it be found that the building of the houſe of the Lord at Jeruſalem hath been done with the conſent of king Cyrus, and if our lord the king be ſo minded, let him ſignify unto us thereof. 23 Then commanded king Darius to ſeek among the records at Babylon: and ſo at Ecbatana the palace which is in the country of Media, there was found a roll wherein theſe things were recorded. 24 In the firſt year of the reign of Cyrus, king Cyrus commanded that the houſe of the Lord at Jeruſalem ſhould be built again, where they do ſacrifice with continual fire. 25 Whoſe height ſhall be ſixty cubits, and the breadth ſixty cubits, with three rows of hewen ſtones, and one row of new wood of that country, and the expences thereof to be given out of the houſe of king Cyrus. 26 And that the holy veſſels of the houſe of the Lord, both of gold and ſilver that Nabuchodonoſor took out of the houſe at Jeruſalem, and brought to Babylon, ſhould be reſtored to the houſe at Jeruſalem, and be ſet in the place where they were before. 27 And alſo he commanded, that Siſinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and thoſe which were appointed rulers in Syria and Phenice, ſhould be careful not to meddle with the place, but ſuffer Zorobabel the ſervant of the Lord, and governor of Judea, and the elders of the Jews to build the houſe of the Lord in that place. 28 I have commanded alſo to have it built up whole again, and that they look diligently to help thoſe that be of the captivity of the Jews, till the houſe of the Lord be finiſhed. 29 And out of the tribute of Celoſyria, and Phenice, a portion carefully to be given theſe men, for the ſacrifices of the Lord, *that is*, to Zorobabel the governor, for bullocks, and rams, and lambs, 30 And alſo corn, ſalt, wine, and oyl, and that continually every year without further queſtion, according as the prieſts that be in Jeruſalem ſhall ſignify

ſignify to be daily ſpent: 31 That offerings may be made to the moſt high God, for the king and for his children, and that they may pray for their lives. 32 And he commanded that whoſoever ſhould tranſgreſs, yea, or make light of any thing afore ſpoken, or written, out of his own houſe ſhould a tree be taken, and he thereon be hanged, and all his goods ſeized for the king. 33 The Lord therefore, whoſe name is there called upon, utterly deſtroy every king and nation, that ſtretcheth out his hand to hinder or endamage that houſe of the Lord in Jeruſalem. 34 I Darius the king have ordained, that according unto theſe things it be done with diligence.

The Contents of this Chapter are more conciſely and perſpicuouſly related by *Ezra*, Ch. v. and vi. to our Notes on which we muſt refer the Reader for Explanation of any Difficulties he may meet with.

CHAP. VII.

Siſinnes *and others help forward the Building. The Temple is finiſhed, and dedicated; and the Paſſover kept.*

Ver. 1. THEN Siſinnes the governor of Celoſyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius, 2 Did very carefully overſee the holy works, aſſiſting the antients of the Jews and governors of the temple. 3 And ſo the holy works proſpered, when Aggeus and Zacharias the prophets propheſied. 4 And they finiſhed theſe things by the commandment of the Lord God of Iſrael, and with the conſent of Cyrus, Darius, and Artaxerxes kings of Perſia. 5 And thus was the holy houſe finiſhed, in the three and twentieth day of the month Adar, in the ſixth year of Darius king of the Perſians. 6 And the children of Iſrael, the prieſts, and the Levites, and other that were of the captivity, that were added unto them, did according to the things written in the book of Moſes. 7 And to the dedication of the temple of the Lord, they offered an hundred bullocks, two hundred rams, four hundred lambs; 8 And twelve goats for the ſin of all Iſrael, according to the number of the chief of the tribes of Iſrael. 9 The prieſts alſo and the Levites ſtood arayed in their veſtments, according to their kindreds, in the ſervices of the Lord God of Iſrael, according to the book of Moſes: and the porters at every gate. 10 And the children of Iſrael, that were of the captivity, held the paſſover the fourteenth day of the firſt month, after that the prieſts and the Levites were ſanctified. 11 They that were of the captivity were not all ſanctified together: but the Levites were all ſanctified together. 12 And ſo they offered the paſſover for all them of the captivity, and for their brethren the prieſts, and for themſelves. 13 And the children of Iſrael that came out of the captivity did eat, even all they that had ſeparated themſelves from the abominations of the people of the land, and ſought the Lord. 14 And they kept the feaſt of unleavened bread ſeven days, making merry before the Lord: 15 For that he had turned the counſel of the king of Aſſyria towards them, to ſtrengthen their hands in the works of the Lord God of Iſrael.

As this whole Chapter is contained in the vith of *Ezra*, there is no Occaſion for any further Remarks upon it.

CHAP. VIII.

Eſdras *brings the Kings Commiſſion to build; the Copy of it; the Number of thoſe that came with him; laments the Sins of his People, and ſwears the Prieſts to put away their ſtrange Wives.*

Ver. 1. AND after theſe things, when Artaxerxes, the king of the Perſians reigned, came Eſdras the ſon of Saraias, the ſon of Ezerias, the ſon of Helchiah, the ſon of Salum, 2 The ſon of Sadduc, the ſon of Achitob, the ſon of Amarias, the ſon of Ezias, the ſon of Memeroth, the ſon of Zaraias, the ſon of Savias, the ſon of Boccas, the ſon of Abiſum, the ſon of Phinees, the ſon of Eleazar, the ſon of Aaron, the chief prieſt. 3 This Eſdras went up from Babylon as a ſcribe, being very ready in the law of Moſes, that was given by the God of Iſrael. 4 And the king did him honour: for he found grace in his ſight in all his requeſts. 5 There went up with him alſo certain of the children of Iſrael, of the prieſts, of the Levites, of the holy ſingers, porters, and miniſters of the temple, unto Jeruſalem, 6 In the ſeventh year of the reign of Artaxerxes, in the fifth month, (this was the kings ſeventh year) for they went from Babylon in the firſt day of the firſt month, and came to Jeruſalem according to the proſperous journey which the Lord gave them. 7 For Eſdras had very great ſkill, ſo that he omitted nothing of the law and commandments of the Lord, but taught all Iſrael the ordinances and judgments. 8 Now the copy of the commiſſion which was written from Artaxerxes the king, and came to Eſdras the prieſt, and reader of the law of the Lord, is this that followeth; 9 King Artaxerxes unto Eſdras the prieſt, and reader of the law of the Lord, ſendeth greeting. 10 Having determined to deal graciouſly, I have given order that ſuch of the nation of the Jews, and of the prieſts and Levites, being within our realm, as are willing and deſirous, ſhould go with thee unto Jeruſalem. 11 As many therefore as have a mind thereunto, let them depart with thee, as it hath ſeemed good both to me, and my ſeven friends the counſellors; 12 That they may look unto the affairs of Judea and Jeruſalem, agreeably to that which is in the law of the Lord; 13 And carry the gifts unto the Lord of Iſrael to Jeruſalem, which I and my friends have vowed, and all the gold and ſilver that in the country of Babylon can be found, to the Lord in Jeruſalem, 14 With that alſo which is given of the people for the temple of the Lord their God at Jeruſalem: and that ſilver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining. 15 To the end that they may offer ſacrifices unto the Lord upon the altar of the Lord their God, which is in Jeruſalem. 16 And whatſoever thou and thy brethren will do with the ſilver and gold, that do according to the will of thy God. 17 And the holy veſſels of the Lord, which are given thee, for the uſe of the temple of thy God which is in Jeruſalem, thou ſhalt ſet before thy God in Jeruſalem. 18 And whatſoever thing elſe thou ſhalt remember for the uſe of the temple

of thy God, thou ſhalt give it out of the kings treaſury. 19 And I king Artaxerxes have alſo commanded the keepers of the treaſures in Syria and Phenice, that whatſoever Eſdras the prieſt, and the reader of the law of the moſt high God ſhall ſend for, they ſhould give it him with ſpeed, 20 To the ſum of an hundred talents of ſilver, likewiſe alſo of wheat, even to an hundred cors, and an hundred pieces of wine, and other things in abundance. 21 Let all things be performed after the law of God diligently, unto the moſt high God, that wrath come not upon the kingdom of the king and his ſons. 22 I command you alſo, that ye require no tax, nor any other impoſition of any of the prieſts or Levites, or holy ſingers, or porters, or miniſters of the temple, or of any that have doings in this temple, and that no man have authority to impoſe any thing upon them. 23 And thou Eſdras, according to the wiſdom of God, ordain judges and juſtices, that they may judge in all Syria and Phenice, all thoſe that know the law of thy God; and thoſe that know it not, thou ſhalt teach. 24 And whoſoever ſhall tranſgreſs the law of thy God, and of the king, ſhall be puniſhed diligently, whether it be by death or other puniſhment, by penalty of money, or by impriſonment. 25 Then ſaid Eſdras the ſcribe, Bleſſed be the only Lord God of my fathers, who hath put theſe things into the heart of the king, to glorify his houſe that is in Jeruſalem, 26 And hath honoured me in the ſight of the king and his counſellors, and all his friends and nobles. 27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Iſrael to go up with me. 28 And theſe are the chief according to their families and ſeveral dignities, that went up with me from Babylon in the reign of king Artaxerxes. 29 Of the ſons of Phinees, Gerſon: of the ſons of Ithamar, Gamael: of the ſons of David, Lettus, the ſon of Sechenias: 30 Of the ſons of Pharez, Zacharias; and with him were counted an hundred and fifty men: 31 Of the ſons of Pahath Moab, Eliaonias, the ſon of Zaraias, and with him two hundred men: 32 Of the ſons of Zathoe, Sechenius, the ſon of Jezelus, and with him three hundred men: Of the ſons of Adin, Obeth the ſon of Jonathan, and with him two hundred and fifty men: 33 Of the ſons of Elam, Joſias ſon of Gotholias, and with him ſeventy men: 34 Of the ſons of Saphatias, Zaraias ſon of Michael, and with him threeſcore and ten men: 35 Of the ſons of Joab, Abadias ſon of Jezelus, and with him two hundred and twelve men: 36 Of the ſons of Banid, Aſſalimoth ſon of Joſaphias, and with him an hundred and threeſcore men: 37 Of the ſons of Babi, Zacharias ſon of Bebai, and with him ſeventy and eight men: 38 Of the ſons of Aſgath, Johannes *ſon of* Acatan, and with him an hundred and ten men: 39 Of the ſons of Adonikam the laſt, and theſe are the names of them, Eliphalet, Jeuel, and Samaias, and with them ſeventy men: 40 Of the ſons of Bago, Uthi, the ſon of Iſtalcurus, and with him ſeventy men. 41 And theſe I gathered together to the river called Theras, where we pitched our tents three days; and then I ſurveyed them. 42 But when I had found there none of the prieſts and Levites,

43 Then ſent I unto Eleazar, and Iduel, and Maſman, 44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Moſollamon, principal men, and learned. 45 And I bade them that they ſhould go unto Saddeus the captain, who was in the place of the treaſury: 46 And commanded them that they ſhould ſpeak unto Daddeus, and to his brethren, and to the treaſurers in that place, to ſend us ſuch men as might execute the prieſts office in the houſe of the Lord. 47 And by the mighty hand of our Lord they brought unto us ſkilful men of the ſons of Moli, the ſon of Levi, the ſon of Iſrael, Aſebebia and his ſons, and his brethren, who were eighteen. 48 And Aſebia, and Annuus, and Oſaias his brother of the ſons of Channuneus, and their ſons were twenty men. 49 And of the ſervants of the temple whom David had ordained, and the principal men, for the ſervice of the Levites (*to wit*) the ſervants of the temple, two hundred and twenty, the catalogue of whoſe names were ſhewed. 50 And there I vowed a faſt unto the young men before our Lord, to deſire of him a proſperous journey, both for us, and them that were with us, for our children, and for the cattel. 51 For I was aſhamed to aſk the king footmen and horſemen, and conduct for ſafeguard againſt our adverſaries. 52 For we had ſaid unto the king, that the power of the Lord our God ſhould be with them that ſeek him, to ſupport them in all ways. 53 And again we beſought our Lord, as touching theſe things, and found him favourable unto us. 54 Then I ſeparated twelve of the chief of the prieſts, Eſebrias and Aſſanias, and ten men of their brethren with them. 55 And I weighed them the gold, and the ſilver, and the holy veſſels of the houſe of our Lord, which the king and his councel, and the princes, and all Iſrael had given. 56 And when I had weighed it, I delivered unto them ſix hundred and fifty talents of ſilver, and ſilver veſſels of an hundred talents, and an hundred talents of gold, 57 And twenty golden veſſels, and twelve veſſels of braſs, even of fine braſs glittering like gold. 58 And I ſaid unto them, Both you are holy unto the Lord, and the veſſels are holy, and the gold and the ſilver is a vow unto the Lord, the Lord of our fathers. 59 Watch ye, and keep them till ye deliver them to the chief of the prieſts and Levites, and to the principal men of the families of Iſrael in Jeruſalem, into the chambers of the houſe of our God. 60 So the prieſts and the Levites, who had received the ſilver, and the gold, and the veſſels, brought them unto Jeruſalem into the temple of the Lord. 61 And from the river Theras we departed the twelfth day of the firſt month, and came to Jeruſalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey, the Lord delivered us from every enemy, and *ſo* we came to Jeruſalem. 62 And when we had been there three days, the gold and ſilver that was weighed, was delivered into the houſe of our Lord, on the fourth day, unto Marmoth the prieſt, the ſon of Iri. 63 And with him was Eleazar the ſon of Phinees, and with them were Joſabad the ſon of Jeſu, and Moeth the ſon of Sabban, Levites: all was *delivered them* by number and weight. 64 And all the weight

of them was written up the ſame hour. 65 Moreover, they that were come out of the captivity, offered ſacrifice unto the Lord God of Iſrael, even twelve bullocks for all Iſrael, fourſcore and ſixteen rams, 66 Threeſcore and twelve lambs, goats for a peace-offering, twelve, all of them a ſacrifice to the Lord. 67 And they delivered the kings commandments unto the kings ſtewards, and to the governors of Celoſyria and Phenice, and they honoured the people, and the temple of God. 68 Now when theſe things were done, the rulers came unto me, and ſaid, 69 The nation of Iſrael, the princes, the prieſts, and Levites, have not put away from them the ſtrange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Phereſites, Jebuſites, and the Moabites, Egyptians, and Edomites. 70 For both they and their ſons have married with their daughters, and the holy ſeed is mixed with the ſtrange people of the land; and from the beginning of this matter, the rulers and the great men have been partakers of this iniquity. 71 And aſſoon as I had heard theſe things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and ſat me down ſad, and very heavy. 72 So all they that were then moved at the word of the Lord God of Iſrael, aſſembled unto me, whilſt I mourned for the iniquity: but I ſat ſtill full of heavineſs until the evening ſacrifice. 73 Then riſing up from the faſt, with my clothes and the holy garment rent, and bowing my knees, and ſtretching forth my hand unto the Lord, 74 I ſaid, O Lord, I am confounded, and aſhamed before thy face; 75 For our ſins are multiplied above our heads, and our ignorances have reached up unto heaven. 76 For ever ſince the time of our fathers, we *have been*, and are in great ſin, even unto this day. 77 And for our ſins and our fathers, we with our brethren, and our kings, and our prieſts, were given up unto the kings of the earth, to the ſword, and to captivity, and for a prey with ſhame unto this day. 78 And now in ſome meaſure hath mercy been ſhewed unto us from thee, O Lord, that there ſhould be left us a root and a name in the place of thy ſanctuary; 79 And to diſcover unto us a light in the houſe of the Lord our God, and to give us food in the time of our ſervitude. 80 Yea, when we were in bondage, we were not forſaken of our Lord; but he made us gracious before the kings of Perſia, ſo that they gave us food; 81 Yea, and honoured the temple of our Lord, and raiſed up the deſolate Sion, that they have given us a ſure abiding in Jewry and Jeruſalem. 82 And now, O Lord, what ſhall we ſay, having theſe things? for we have tranſgreſſed thy commandments which thou gaveſt by the hand of thy ſervants the prophets, ſaying, 83 That the land which ye enter into to poſſeſs as an heritage, is a land polluted with the pollutions of the ſtrangers of the land, and they have filled it with their uncleanneſs. 84 Therefore now ſhall ye not join your daughters unto their ſons, neither ſhall ye take their daughters unto your ſons. 85 Moreover, you ſhall never ſeek to have peace with them, that ye may be ſtrong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore. 86 And all that is befallen is done unto us for our wicked works and great ſins: for thou, O Lord, didſt make our ſins light, 87 And didſt give unto us ſuch a root but we have turned back again to tranſgreſs thy law: and to mingle ourſelves with the uncleanneſs of the nations of the land. 88 Mighteſt not thou be angry with us to deſtroy us, till thou hadſt left us neither root, ſeed, nor name? 89 O Lord of Iſrael, thou art true: for we are left a root this day. 90 Behold, now are we before thee in our iniquities, for we cannot ſtand any longer by reaſon of theſe things before thee. 91 And as Eſdras in his prayer made his confeſſion weeping, and lying flat upon the ground before the temple, there gathered unto him from Jeruſalem, a very great multitude of men, and women, and children: for there was great weeping among the multitude. 92 Then Jechonias the ſon of Jeelus, one of the ſons of Iſrael called out, and ſaid, O Eſdras, we have ſinned againſt the Lord God, we have married ſtrange women of the nations of the land, and now is all Iſrael aloft. 93 Let us make an oath to the Lord, that we will put away all our wives which we have taken of the heathen, with their children, 94 Like as thou haſt decreed, and as many as do obey the law of the Lord. 95 Ariſe, and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly. 96 So Eſdras aroſe, and took an oath of the chief of the prieſts and Levites of all Iſrael, to do after theſe things; and *ſo* they ſware.

Eſdras the Son of Seraias, &c.] If we compare the Account which *Eſdras* here gives of his Extraction and Family, with the Genealogy of *Ezra*, Ch. vii. we ſhall find it exactly the ſame, only with a ſmall Variation in the Spelling of the Names. This is a ſufficient Proof that this *Eſdras*, whoever he was, deſires to paſs for *Ezra* the Scribe and inſpired Writer, who has given us the true and genuine Relation of what paſſed at *Jeruſalem*, after the Captivity, in regard to the rebuilding of the Temple, the Contentions of the Jews with their Enemies, and of his reforming the Abuſes that were practiſed among the Heads and Chiefs of the People; and therefore whenever we find any Difference in the Accounts given by them, we may depend upon *Ezra*'s as the trueſt, ſince the other is only an Imitator, or a Copier of the inſpired Writer, and wrote his Hiſtory very probably, many Years after the Facts he relates were done; whereas *Ezra* was an Eye and an Ear-Witneſs of, and had himſelf a very large Share in thoſe Tranſactions he has deſcribed.

CHAP. IX.

The People promiſe to put away the ſtrange Wives; who did ſo; the Law read to the People, who weep, but are admoniſhed of its being a Feſtival Day.

Ver. 1. THEN Eſdras riſing from the court of the temple, went to the chamber of Joanan the ſon of Eliaſib, 2 And remained there, and did eat no meat, nor drink water, mourning for the great iniquities of the multitude. 3 And there was a proclamation in all Jewry, and Jeruſalem, to all them that were of the captivity, that they ſhould be gathered together at Jeruſalem: 4 And that whoſoever met not there, within two or three days, according as the elders that bare rule appointed, their cattle ſhould be ſeized to the uſe of the temple, and him-

himself cast out from them that were of the captivity. 5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month. 6 And all the multitude sat trembling in the broad court of the temple, because of the present foul weather. 7 So Esdras arose up and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel. 8 And now by confessing give glory unto the Lord God of our fathers, 9 And do his will, and separate yourselves from the heathen of the land, and from the strange women. 10 Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do. 11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day, or two, seeing our sin in these things is spread far: 12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives, come at the time appointed, 13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us, for this matter. 14 Then Jonathan the son of Azael, and Ezechias the son of Theocanus, accordingly took this matter upon them: and Mosollam, and Levis, and Sabbatheus helped them. 15 And they that were of the captivity did according to all these things. 16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month, they sat together to examine the matter. 17 So their cause that held strange wives was brought to an end in the first day of the first month. 18 And of the priests that were come together, and had strange wives, there were found: 19 Of the sons of Jesus, the son of Josedec, and his brethren, Matthelas, and Eleazar, and Joribus, and Joadanus. 20 And they gave their hands to put away their wives, and to offer rams, to make reconcilement for their errors. 21 And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias. 22 And of the sons of Phaisur; Elionas, Massias, Ismael, and Nathanael, and Ocidelus, and Talsas. 23 And of the Levites; Jozabad, and Semis, and Colius who was called Calitas, and Patheus, and Judas, and Jonas. 24 Of the holy singers; Eleazurus, Bacchurus. 25 Of the porters, Sallumus, and Tolbanes. 26 Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias. 27 Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias. 28 And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus. 29 Of the sons of Bebai; Johannes, and Ananias, and Josabad, and Amatheis. 30 Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth. 31 And of the sons of Addi; Naathus, and Mooslas, Lacunus, and Naidus, and Mathanias, and Sesthell, Balnuus, and Manasseas. 32 And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus. 33 And of the sons of Asom; Altaneus, and Matthias, and Bannaia, Eliphalet, and Manasses, and Semei. 34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Euasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis Josiphus. 35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias. 36 All these had taken strange wives, and they put them away with their children. 37 And the priests and Levites, and they that were of Israel dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations. 38 And the whole multitude came together with one accord, into the broad place of the holy porch toward the east. 39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel. 40 So Esdras the chief priest, brought the law unto the whole multitude from man to woman, and to all the priests to hear the law in the first day of the seventh month. 41 And he read in the broad court before the holy porch, from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law. 42 And Esdras the priest, and reader of the law, stood up upon a pulpit of wood which was made *for that purpose*. 43 And there stood up by him Matathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand. 44 And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias. 45 Then took Esdras the book of the law, before the multitude: for he sat honourably in the first place in the sight of them all. 46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most high, the God of hosts Almighty. 47 And all the people answered, Amen; and lifting up their hands, they fell to the ground, and worshipped the Lord. 48 Also Jesus, Anus, Sarabius, Adinus, Jacubus, Sabatteus, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas the Levites taught the law of the Lord, making them withal to understand it. 49 Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying, 50 This day is holy unto the Lord; (for they all wept when they heard the law) 51 Go then and eat the fat, and drink the sweet, and send part to them that have nothing. 52 For this day is holy unto the Lord, and be not sorrowful; for the Lord will bring you to honour. 53 So the Levites published all things to the people, saying, This day is holy to the Lord: be not sorrowful. 54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer. 55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

The Reformation of the Abuse of marrying strange Women, which *Esdras* here relates as brought about by his Means and Management, the Reader will find more exactly and clearly set forth by *Ezra*, Chap. ix. 10. to which we therefore refer him.

A N

An EXPOSITION of the ſecond Book of *ESDRAS.*

The ARGUMENT.

This Book, which is extant only in Latin, *was written by one who was by Nation a* Jew, *and by Profeſſion a* Chriſtian, *a little while after the Death of* Domitian *the Emperor: Of whom, as alſo of his Predeceſſors in the Empire, he ſpeaks ſo plainly, that there is no Doubt to be made of it. The End (as it ſeemeth) of it was to comfort his Nation, in the laſt Deſolation which was newly befallen them by the* Romans; *whoſe Power fearing to provoke, as much as he feared to kindle the* Jews *Hatred againſt Chriſtianity, he conceals himſelf under the old and true Name of* Ezra, *or* Eſdras. *And under divers Terms and Narrations, taken from what had befallen the* Jews *in the taking of this City by the* Babylonians, *and during their antient Captivity, he endeavours to ſtrengthen his Nation in the Expectation of Deliverance and Redemption thro'* Chriſt, *if they turned to him and to the Faith of his Goſpel. As for the reſt, either to gain the Favour of the* Jews, *by framing himſelf to their Opinions; or becauſe he was indeed infected with their Fables, he mixes many of them with grave and evangelical Sentences, Doctrines, and Predictions, many of which are taken from the Sayings and Diſcourſes of our Saviour and his Apoſtles; and indeed he affects a Reſemblance and Imitation of the Revelation of St.* John. *But the great Number of Fables, Vanities, and* Jewiſh *Dotages, of which this Book is full, have marked it out, in all Times, for* Apocrypha *of the loweſt Eſteem and of no Authority.*

CHAP. I.

Eſdras *is commanded to reprove the People; God threatens to caſt them off, and to give their Houſes to a People of more Grace than they.*

Ver. 1. THE ſecond book of the prophet Eſdras, the ſon of Saraias, the ſon of Azarias, the ſon of Helkias, the ſon of Sadamias, the ſon of Sadoc, the ſon of Achitob, 2 The ſon of Achias, the ſon of Phinees, the ſon of Eli, the ſon of Amarias, the ſon of Aziei, the ſon of Marimoth, the ſon of Arna, the ſon of Ozias, the ſon of Borith, the ſon of Abiſei, the ſon of Phinees, the ſon of Eleazar, 3 The ſon of Aaron, of the tribe of Levi, which was captive in the land of the Medes, in the reign of Artaxerxes king of the Perſians. 4 And the word of the Lord came unto me, ſaying, 5 Go thy way, and ſhew my people their ſinful deeds, and their children their wickedneſs, which they have done againſt me, that they may tell their childrens children. 6 Becauſe the ſins of their fathers are increaſed in them: for they have forgotten me, and have offered unto ſtrange gods. 7 Am not I even he that brought them out of the land of Egypt, from the houſe of bondage? but they have provoked me unto wrath, and deſpiſed my counſels. 8 Pull thou off then the hair of thy head, and caſt all evil upon them, for they have not been obedient unto my law, but it is a rebellious people. 9 How long ſhall I forbear them unto whom I have done ſo much good? 10 Many kings have I deſtroyed for their ſakes; Pharaoh with his ſervants, and all his power have I ſmitten down. 11 All the nations have I deſtroyed before them, and in the eaſt I have ſcattered the people of two provinces, even of Tyrus and Sidon, and have ſlain all their enemies. 12 Speak thou therefore unto them, ſaying, Thus ſaith the Lord, 13 I led you through the ſea, and in the beginning gave you a large and ſafe paſſage; I gave you Moſes for a leader, and Aaron for a prieſt. 14 I gave you light in a pillar of fire, and great wonders have I done among you, yet have you forgotten me, ſaith the Lord. 15 Thus ſaith the almighty Lord, The quails were as a token for you, I gave you tents for your ſafeguard: nevertheleſs you murmured there, 16 And triumphed not in my name for the deſtruction of your enemies, but ever to this day do ye yet murmur. 17 Where are the benefits that I have done for you? when you were hungry and thirſty in the wilderneſs, did you not cry unto me, 18 Saying, Why haſt thou brought us into this wilderneſs to kill us? it had been better for us to have ſerved the Egyptians, than to die in this wilderneſs. 19 Then had I pity upon your mournings, and gave you manna to eat; ſo ye did eat angels bread. 20 When ye were thirſty, did I not cleave the rock, and waters flowed out to your fill? for the heat, I covered you with the leaves of the trees. 21 I divided among you a fruitful land, I caſt out the Canaanites, the Pherezites, and the Philiſtines before you: what ſhall I yet do more for you? ſaith the Lord. 22 Thus ſaith the almighty Lord, When you were in the wilderneſs, in the river of the Amorites, being a-thirſt, and blaſpheming my name, 23 I gave you not fire for your blaſphemies, but caſt a tree in the water, and made the river ſweet. 24 What ſhall I do unto thee, O Jacob? thou Juda wouldeſt not obey me: I will turn me to other nations, and unto thoſe will I give my name,

name, that they may keep my ſtatutes. 25 Seeing ye have forſaken me, I will forſake you alſo; when ye deſire me to be gracious unto you, I ſhall have no mercy upon you. 26 Whenſoever you ſhall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are ſwift to commit manſlaughter. 27 Ye have not as it were forſaken me, but your own ſelves, ſaith the Lord. 28 Thus ſaith the almighty Lord, Have I not prayed you as a father his ſons, as a mother her daughters, and a nurſe her young babes; 29 That ye would be my people, and I ſhould be your God; that ye would be my children, and I ſhould be your Father? 30 I gathered you together, as a hen gathereth her chickens under her wings: but now what ſhall I do unto you? I will caſt you out from my face. 31 When you offer unto me, I will turn my face from you: for your ſolemn feaſt-days, your new moons, and your circumciſions have I forſaken. 32 I ſent unto you my ſervants the prophets, whom ye have taken and ſlain, and torn their bodies in pieces, whoſe blood I will require of your hands, ſaith the Lord. 33 Thus ſaith the almighty Lord, Your houſe is deſolate, I will caſt you out as the wind doth ſtubble. 34 And your children ſhall not be fruitful, for they have deſpiſed my commandment, and done the thing that is evil before me. 35 Your houſes will I give to a people that ſhall come; which not having heard of me, yet ſhall believe me; to whom I have ſhewed no ſigns, yet they ſhall do that I have commanded them. 36 They have ſeen no prophets, yet they ſhall call their ſins to remembrance, and acknowledge them. 37 I take to witneſs the grace of the people to come, whoſe little ones rejoice in gladneſs: and though they have not ſeen me with bodily eyes, yet in ſpirit they believe the thing that I ſay. 38 And now, brother, behold what glory; and [illegible] the people that cometh from the eaſt: 39 Unto whom I will give for leaders, Abraham, Iſaac, and Jacob, Oſeas, Amos, and Micheas, Joel, Abdias, and Jonas, 40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called alſo an angel of the Lord.

Eſdras, in order to convince them of the Heinouſneſs of their Crimes, and their ungrateful Behaviour towards God, reminds them of the numberleſs Benefits which their Anceſtors had received at his Hand; and from ſuch Arguments urges them to repent of their evil Doings, and in Caſe of their Refuſal, threatens them with utter Deſtruction.

Amongſt other Acts of divine Goodneſs which *Eſdras* recites, he ſays, Ver. 30. *I have gathered you together, as a Hen gathereth her Chickens under her Wings*; a Saying of our bleſſed Saviour, *Matt.* xxiii. 37. which ſhews that our Author had read the Goſpels. The latter Part of Ver. 37. is another Proof of the ſame Thing, and is apparently taken from the Anſwer of *Chriſt* to the incredulous Apoſtle *Thomas*, John xx. 29. *Bleſſed are they that have not ſeen, and yet have believed.*

CHAP. II.

God complains of his People, but comforts them with Promiſes of glorious Things. Upon Iſrael's *Obſtinacy, the Gentiles are called.* Eſdras *ſees the Son of God, and thoſe that are crowned by him.*

Ver. 1. THUS ſaith the Lord, I brought this people out of bondage, and I gave them my commandments by my ſervants the prophets; whom they would not hear, but deſpiſed my counſels. 2 The mother that bare them, ſaith unto them, Go your way, ye children, for I am a widow, and forſaken. 3 I brought you up with gladneſs, but with ſorrow and heavineſs have I loſt you: for ye have ſinned before the Lord your God, and done that thing that is evil before him. 4 But what ſhall I now do unto you? I am a widow and forſaken: go your way, O my children, and aſk mercy of the Lord. 5 As for me, O Father, I call upon thee for a witneſs over the mother of theſe children which would not keep my covenant, 6 That thou bring them to confuſion, and their mother to a ſpoil, that there may be no offſpring of them. 7 Let them be ſcattered abroad among the heathen, let their names be put out of the earth: for they have deſpiſed my covenant. 8 Wo be unto thee, Aſſur, thou that hideſt the unrighteous in thee; O thou wicked people, remember what I did unto Sodom and Gomorrha; 9 Whoſe land lieth in clods of pitch and heaps of aſhes: even ſo alſo will I do unto them that hear me not, ſaith the almighty Lord. 10 Thus ſaith the Lord unto Eſdras, Tell my people, that I will give them the kingdom of Jeruſalem, which I would have given unto Iſrael, 11 Their glory alſo will I take unto me, and give theſe the everlaſting tabernacles which I had prepared for them. 12 They ſhall have the tree of life for an ointment of ſweet ſavour, they ſhall neither labour nor be weary. 13 Go, and ye ſhall receive: pray for few days unto you, that they may be ſhortned: the kingdom is already prepared for you: watch. 14 Take heaven and earth to witneſs; for I have broken the evil in pieces, and created the good: for I live, ſaith the Lord. 15 Mother, embrace thy children, and bring them up with gladneſs, make their feet as faſt as a pillar: for I have choſen thee, ſaith the Lord. 16 And thoſe that be dead will I raiſe up again from their places, and bring them out of the graves: for I have known my name in Iſrael. 17 Fear not, thou mother of the children: for I have choſen thee, ſaith the Lord. 18 For thy help will I ſend my ſervants Eſay and Jeremie, after whoſe counſel I have ſanctified and prepared for thee twelve trees laden with divers fruits, 19 And as many fountains flowing with milk and honey, and ſeven mighty mountains whereupon there grow roſes, and lilies, whereby I will fill thy children with joy. 20 Do right to the widow, judge for the fatherleſs, give to the poor, defend the orphan, clothe the naked, 21 Heal the broken and the weak, laugh not a lame man to ſcorn, defend the maimed, and let the blind man come into the ſight of my clearneſs. 22 Keep the old and young within thy walls. 23 Whereſoever thou findeſt the dead, take them and bury them, and I will give thee the firſt place in my reſurrection. 24 Abide ſtill, O my people, and take thy reſt, for thy quietneſs ſhall come. 25 Nouriſh thy children, O thou good nurſe; ſtabliſh their feet. 26 As for the ſervants whom I have given thee, there ſhall not one of them periſh; for I will require them from among thy number. 27 Be

not weary: for when the day of trouble and heavineſs cometh, others ſhall weep and be ſorrowful, but thou ſhalt be merry and have abundance. 28 The heathen ſhall envy thee, but they ſhall be able to do nothing againſt thee, ſaith the Lord. 29 My hands ſhall cover thee, ſo that thy children ſhall not ſee hell. 30 Be joyful, O thou mother with thy children; for I will deliver thee, ſaith the Lord. 31 Remember thy children that ſleep, for I ſhall bring them out of the ſides of the earth, and ſhew mercy unto them, for I am merciful, ſaith the Lord Almighty. 32 Embrace thy children until I come and ſhew mercy unto them: for my wells run over, and my grace ſhall not fail. 33 I Eſdras received a charge of the Lord upon the mount Oreb, that I ſhould go unto Iſrael; but when I came unto them, they ſet me at nought, and deſpiſed the commandment of the Lord. 34 And therefore I ſay unto you, O ye heathen, that hear and underſtand, Look for your Shepherd, he ſhall give you everlaſting reſt; for he is nigh at hand that ſhall come in the end of the world. 35 Be ready to the reward of the kingdom, for the everlaſting light ſhall ſhine upon you for evermore. 36 Flee the ſhadow of this world, receive the joyfulneſs of your glory: I teſtify my Saviour openly. 37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom. 38 Ariſe up and ſtand, behold the number of thoſe that be ſealed in the feaſt of the Lord. 39 Which are departed from the ſhadow of the world, and have received glorious garments of the Lord. 40 Take thy number, O Sion, and ſhut up thoſe of thine that are cloathed in white, which have fulfilled the law of the Lord. 41 The number of thy children, whom thou longedſt for, is fulfilled: beſeech the power of the Lord, that thy people which have been called from the beginning, may be hallowed. 42 I Eſdras ſaw upon the mount Sion a great people, whom I could not number, and they all praiſed the Lord with ſongs. 43 And in the midſt of them there was a young man of a high ſtature, taller than all the reſt, and upon every one of their heads he ſet crowns, and was more exalted; which I marvelled at greatly. 44 So I aſked the angel, and ſaid, Sir, what are theſe? 45 He anſwered and ſaid unto me, Theſe be they that have put off the mortal cloathing, and put on the immortal, and have confeſſed the name of God: now are they crowned, and receive palms. 46 Then ſaid I unto the angel, What young perſon is it that crowneth them, and giveth them palms in their hands? 47 So he anſwered, and ſaid unto me, It is the Son of God, whom they have confeſſed in the world. Then began I greatly to commend them that ſtood ſo ſtifly for the name of the Lord. 48 Then the angel ſaid unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou haſt ſeen.

The Doctrine of the Reſurrection was very little underſtood under the *Moſaic* Diſpenſation, but is one of the Fundamentals of the Chriſtian Religion. In this Chapter we have ſeveral plain Intimations that *Eſdras* was perſuaded of this great Truth; ſee Ver. 16, 23, 31. which he could find no where ſo well explained as in the Hiſtory of our bleſſed Saviour.

The Exhortations given to the Heathen in the 33d, and following Verſes, evidently refer to the Times of the Goſpel.

Eſdras, Ver. 42, to the End, relates a Viſion, wherein he had a View of the glorified Church, and of the Son of God; which bears ſo near a Reſemblance to that which St. *John* had, *Rev.* ix. that we muſt conclude it was copied from it.

CHAP. III.

Eſdras *is troubled for the Afflictions of* Iſrael; *yet complains, that the Heathen, who were Lords over them, were more wicked than they.*

Ver. 1. IN the thirtieth year, after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart. 2 For I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon. 3 And my ſpirit was ſore moved, ſo that I began to ſpeak words full of fear, to the moſt High, and ſaid, 4 O Lord, who beareſt rule, thou ſpakeſt at the beginning, when thou didſt plant the earth, (and that thyſelf alone,) and commandedſt the people, 5 And gaveſt a body unto Adam, without ſoul, which was the workmanſhip of thine hands, and didſt breathe into him the breath of life, and he was made living before thee. 6 And thou leddeſt him into paradiſe, which thy right hand had planted, before ever the earth came forward. 7 And unto him thou gaveſt commandment to love thy way: which he tranſgreſſed, and immediately thou appointedſt death in him, and in his generations, of whom came nations, tribes, people, and kindreds out of number. 8 And every people walked after their own will, and did wonderful things before thee, and deſpiſed thy commandments. 9 And again in proceſs of time thou broughteſt the flood upon thoſe that dwelt in the world, and deſtroyedſt them. 10 And it came to paſs in every of them, that as death was to Adam, ſo was the flood to theſe. 11 Nevertheleſs, one of them thou lefteſt, namely, Noah with his houſhold, of whom came all righteous men. 12 And it happened, that when they that dwelt upon the earth, began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the firſt. 13 Now when they lived ſo wickedly before thee, thou didſt chooſe thee a man from among them, whoſe name was Abraham. 14 Him thou lovedſt, and unto him only thou ſhewedſt thy will: 15 and madeſt an everlaſting covenant with him, promiſing him that thou wouldeſt never forſake his ſeed. 16 And unto him thou gaveſt Iſaac, and unto Iſaac alſo thou gaveſt Jacob and Eſau. As for Jacob, thou didſt chooſe him to thee, and put by Eſau: and ſo Jacob became a great multitude. 17 And it came to paſs, that when thou leddeſt his ſeed out of Egypt, thou broughteſt them up to the mount Sina. 18 And bowing the heavens, thou didſt ſet faſt the earth, movedſt the whole world, and madeſt the depths to tremble, and troubledſt the men of that age. 19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mighteſt give the law unto the ſeed of Jacob, and diligence unto the generation of Ja-

20 And yet tookeſt thou not away from them a wicked heart, that thy law might bring forth fruit in them. 21 For the firſt Adam bearing a wicked heart, tranſgreſſed, and was overcome; and ſo be all they that are born of him. 22 Thus infirmity was made permanent: and the law (alſo) in the heart of the people, with the malignity of the root; ſo that the good departed away, and the evil abode ſtill. 23 So the times paſſed away, and the years were brought to an end: then didſt thou raiſe thee up a ſervant called David: 24 Whom thou commandedſt to build a city unto thy name, and to offer incenſe and oblations unto thee therein. 25 When this was done many years, then they that inhabited the city forſook thee, 26 And in all things did even as Adam and all his generations had done: for they alſo had a wicked heart. 27 And ſo thou gaveſt thy city over into the hands of thine enemies. 28 Are their deeds then any better that inhabit Babylon, that they ſhould therefore have the dominion over Sion? 29 For when I came thither, and had ſeen impieties without number, then my ſoul ſaw many evil-doers in this thirtieth year, ſo that my heart failed me. 30 For I have ſeen how thou ſuffereſt them ſinning, and haſt ſpared wicked doers: and haſt deſtroyed thy people, and haſt preſerved thine enemies, and haſt not ſignified it. 31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion? 32 Or is there any other people that knoweth thee beſides Iſrael? or what generation hath ſo believed thy covenants as Jacob? 33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I ſee that they flow in wealth, and think not upon thy commandments. 34 Weigh thou therefore our wickedneſs now in the balance, and theirs alſo that dwell in the world; and ſo ſhall thy name no where be found but in Iſrael. 35 Or when was it that they which dwell upon the earth have not ſinned in thy ſight? or what people hath ſo kept thy commandments? 36 Thou ſhalt find that Iſrael by name hath kept thy precepts; but not the heathen.

Eſdras, after reciting the peculiar Favours by which God had formerly diſtinguiſhed *Iſrael* from all the reſt of Mankind; ſeems at a Loſs to account for his preſent dealing with them in a more ſevere Manner than he dealt even with the Heathen, whoſe Sins, tho' they were much more daring and enormous, yet had they a greater Share of worldly Happineſs and Proſperity than even his own People *Iſrael* enjoyed: Not conſidering, that the greater Degrees of Knowledge which *Iſrael* had attained of the Divine Being, his Will and Law, the ſtricter ſhould have been their Conformity thereto; inſtead of which, they were guilty of all manner of Impieties, even Idolatry itſelf, and therefore were juſtly puniſhed by thoſe heavy Judgments which God brought upon them: Whereas the Heathen, not being favoured with any Revelation of the Divine Will, had nothing for their Guide but the Light of Nature, which is too often extinguiſhed, even in Perſons who profeſs the pureſt Religion that ever was revealed from Heaven, by the Predominance of unruly Paſſions and ungoverned Appetites; how much more, may we ſuppoſe, did the Heathen, who had no Opportunities of a better Information, give themſelves up to the Enjoyment of their Luſts without Limit or Reſtraint?

CHAP. IV.

The Angel convinces Eſdras *of his Ignorance in God's Judgments.*

Ver. 1. AND the angel that was ſent unto me, whoſe name was Uriel, gave me an anſwer, 2 And ſaid, Thy heart hath gone too far in this world, and thinkeſt thou to comprehend the way of the moſt High? 3 Then ſaid I, Yea, my lord: and he anſwered me, and ſaid, I am ſent to ſhew thee three ways, and to ſet forth three ſimilitudes before thee: 4 Whereof if thou canſt declare me one, I will ſhew thee alſo the way that thou deſireſt to ſee, and I ſhall ſhew thee from whence the wicked heart cometh. 5 And I ſaid, Tell on, my lord. Then ſaid he unto me, Go thy way, weigh me the weight of the fire, or meaſure me the blaſt of the wind, or call me again the day that is paſt. 6 Then anſwered I, and ſaid, What man is able to do that, that thou ſhouldeſt aſk ſuch things of me? 7 And he ſaid unto me, If I ſhould aſk thee how great dwellings are in the midſt of the ſea, or how many ſprings are in the beginning of the deep, or how many ſprings are above the firmament, or which are the out goings of paradiſe: 8 Peradventure thou wouldeſt ſay unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven. 9 Nevertheleſs, now have I aſked thee but only of the fire and wind, and of the day wherethrough thou haſt paſſed, and of things from which thou canſt not be ſeparated, and yet canſt thou give me no anſwer of them. 10 He ſaid moreover unto me, Thine own things, and ſuch as are grown up with thee, canſt thou not know; 11 How ſhould thy veſſel then be able to comprehend the way of the Higheſt, and the world being now outwardly corrupted, to underſtand the corruption that is evident in my ſight? 12 Then ſaid I unto him, It were better that we were not at all, than that we ſhould ſtill live in wickedneſs, and to ſuffer, and not to know wherefore. 13 He anſwered me and ſaid, I went into a foreſt into a plain, and the trees took counſel, 14 And ſaid, Come, let us go and make war againſt the ſea, that it may depart away before us, and that we may make us more woods. 15 The floods of the ſea alſo in like manner took counſel, and ſaid, Come, let us go up and ſubdue the woods of the plain, that there alſo we may make us another country. 16 The thought of the wood was in vain, for the fire came and conſumed it. 17 The thought of the floods of the ſea came likewiſe to nought, for the ſand ſtood up and ſtopped them. 18 If thou wert judge now betwixt theſe two, whom wouldeſt thou begin to juſtify? or whom wouldeſt thou condemn? 19 I anſwered and ſaid, Verily it is a fooliſh thought that they have both deviſed, for the ground is given unto the wood, and the ſea alſo hath his place to bear his floods. 20 Then anſwered he me, and ſaid, Thou haſt given a right judgment, but why judgeſt thou not thy ſelf alſo? 21 For like as the ground is given unto the wood, and the ſea to his floods: even ſo they that dwell upon the earth may underſtand nothing, but that which is upon the earth: and he that dwelleth above the heavens,

may

may only underſtand the things that are above the height of the heavens. 22 Then anſwered I, and ſaid, I beſeech thee, O Lord, let me have underſtanding. 23 For it was not my mind to be curious of the high things, but of ſuch as paſs by us daily, namely, wherefore Iſrael is given up as a reproach to the heathen, and for what cauſe the people whom thou haſt loved, is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect, 24 And we paſs away out of the world as graſhoppers, and our life is aſtoniſhment and fear, and we are not worthy to obtain mercy. 25 What will he then do unto his name, whereby we are called? of theſe things have I aſked. 26 Then anſwered he me, and ſaid, The more thou ſearcheſt, the more thou ſhalt marvel, for the world haſteth faſt to paſs away, 27 And cannot comprehend the things that are promiſed to the righteous in time to come: for this world is full of unrighteouſneſs and infirmities. 28 But as concerning the things whereof thou aſkeſt me, I will tell thee; for the evil is ſown, but the deſtruction thereof is not yet come. 29 If therefore that which is ſown be not turned upſide down, and if the place where the evil is ſown paſs not away, then cannot it come that is ſown with good. 30 For the grain of evil ſeed hath been ſown in the heart of Adam from the beginning, and how much ungodlineſs hath it brought up unto this time? and how much ſhall it yet bring forth until the time of threſhing come? 31 Ponder now by thyſelf, how great fruit of wickedneſs the grain of evil ſeed hath brought forth. 32 And when the ears ſhall be cut down which are without number, how great a floor ſhall they fill? 33 Then I anſwered, and ſaid, How, and when ſhall theſe things come to paſs? wherefore are our years few and evil? 34 And he anſwered me, ſaying, Do not thou haſten above the moſt Higheſt: for thy haſte is in vain to be above him, for thou haſt much exceeded. 35 Did not the ſouls alſo of the righteous aſk queſtion of theſe things in their chambers, ſaying, How long ſhall I hope on this faſhion? when cometh the fruit of the floor of our reward? 36 And unto theſe things Uriel the archangel gave them anſwer, and ſaid, Even when the number of ſeeds is filled in you: for he hath weighed the world in the balance. 37 By meaſure hath he meaſured the times, and by number hath he numbred the times; and he doth not move, nor ſtir them, until the ſaid meaſure be fulfilled. 38 Then anſwered I, and ſaid, O Lord, that beareſt rule, even we all are full of impiety. 39 And for our ſakes peradventure it is that the floors of the righteous are not filled, becauſe of the ſins of them that dwell upon the earth. 40 So he anſwered me and ſaid, Go thy way to a woman with child, and aſk of her when ſhe hath fulfilled her nine months, if her womb may keep the birth any longer within her. 41 Then ſaid I, No, Lord, that can ſhe not. And he ſaid unto me, In the grave, the chambers of ſouls are like the womb of a woman: 42 For like as a woman that travaileth maketh haſte to eſcape the neceſſity of the travail: even ſo do theſe places haſte to deliver thoſe things that are committed unto them. 43 From the beginning look what thou deſireſt to ſee, it ſhall be ſhewed thee. 44 Then anſwered I, and ſaid, If I have found favour in thy ſight, and if it be poſſible, and if I be meet therefore, 45 Shew me then whether there be more to come than is paſt, or more paſt than is to come. 46 What is paſt I know, but what is for to come I know not. 47 And he ſaid unto me, Stand up upon the right ſide, and I ſhall expound the ſimilitude unto thee. 48 So I ſtood and ſaw, and behold, an hot burning oven paſſed by before me: and it happened, that when the ſmoak was gone by, I looked, and behold the flame remained ſtill. 49 After this, there paſſed by before me, a watry cloud, and ſent down much rain with a ſtorm, and when the ſtormy rain was paſt, the drops remained ſtill. 50 Then ſaid he unto me, Conſider with thyſelf; as the rain is more than the drops, and as the fire is greater than the ſmoak: but the drops and the ſmoak remain behind: ſo the quantity which is paſt, did more exceed. 51 Then I prayed, and ſaid, May I live, thinkeſt thou, until that time? or what ſhall happen in thoſe days? 52 He anſwered me, and ſaid, As for the tokens whereof thou aſkeſt me, I may tell thee of them in part: but as touching thy life, I am not ſent to ſhew thee, for I do not know it.

In this Chapter the Angel *Uriel* is introduced as anſwering the Doubts which *Eſdras* in the foregoing, had raiſed concerning the harſh Proceedings of Providence with the People of *Iſrael*; which he does by ſhewing him, in ſeveral Similitudes, how impoſſible it is for him to comprehend the Ways of God.

The latter Part of the Chapter conſiſts of ſuch fabulous and unintelligible Stuff that it would be miſpending my own and the Reader's Time to attempt to explain or expound it.

CHAP. V.

A Continuation of the ſame Subject.

Ver. 1. NEvertheleſs, as concerning the tokens, behold, the days ſhall come, that they which dwell upon earth, ſhall be taken in a great number, and the way of truth ſhall be hidden, and the land ſhall be barren of faith. 2 But iniquity ſhall be increaſed above that which now thou ſeeſt, or that thou haſt heard long ago. 3 And the land that thou ſeeſt now to have rule, ſhalt thou ſee waſted ſuddenly. 4 But if the moſt High grant thee to live, thou ſhalt ſee after the third trumpet, that the ſun ſhall ſuddenly ſhine again in the night, and the moon thrice in the day. 5 And blood ſhall drop out of the wood, and the ſtone ſhall give his voice, and the people ſhall be troubled. 6 And even he ſhall rule, whom they look not for, that dwell upon the earth, and the fowls ſhall take their flight away together. 7 And the Sodomitiſh ſea ſhall caſt out fiſh, and make a noiſe in the night, which many have not known: but they ſhall all hear the voice thereof. 8 There ſhall be a confuſion alſo in many places, and the fire ſhall be oft ſent out again, and the wild beaſts ſhall change their places, and menſtruous women ſhall bring forth monſters. 9 And ſalt waters ſhall be found in the ſweet, and all friends ſhall deſtroy one another; then ſhall wit hide it ſelf, and underſtanding withdraw it ſelf into his ſecret chamber, 10 And

10 And ſhall be ſought of many, and yet not be found: then ſhall unrighteouſneſs and incontinency be multiplied upon earth. 11 One land alſo ſhall aſk another, and ſay, Is righteouſneſs that maketh a man righteous gone through thee? And it ſhall ſay, No. 12 At the ſame time ſhall men hope, but nothing obtain: they ſhall labour, but their ways ſhall not proſper. 13 To ſhew thee ſuch tokens I have leave; and if thou wilt pray again, and weep as now, and faſt ſeven days, thou ſhalt hear yet greater things. 14 Then I awaked, and an extream fearfulneſs went through all my body, and my mind was troubled, ſo that it fainted. 15 So the angel that was come to talk with me, held me, comforted me, and ſet me up upon my feet. 16 And in the ſecond night it came to paſs, that Salathiel the captain of the people came unto me, ſaying, Where haſt thou been? and why is thy countenance ſo heavy? 17 Knoweſt thou not that Iſrael is committed unto thee in the land of their captivity? 18 Up then, and eat bread, and forſake us not, as the ſhepherd that leaveth his flock in the hands of cruel wolves. 19 Then ſaid I unto him, Go thy ways from me, and come not nigh me: And he heard what I ſaid, and went from me. 20 And ſo I faſted ſeven days, mourning and weeping, like as Uriel the angel commanded me. 21 And after ſeven days, ſo it was that the thoughts of my heart were very grievous unto me again. 22 And my ſoul recovered the ſpirit of underſtanding, and I began to talk with the moſt High again, 23 And ſaid, O Lord, that beareſt rule, of every wood of the earth, and of all the trees thereof, thou haſt choſen thee one only vine: 24 And of all lands of the whole world thou haſt choſen thee one pit, and of all the flowers thereof, one lily: 25 And of all the depths of the ſea thou haſt filled thee one river: and of all builded cities, thou haſt hallowed Sion unto thyſelf: 26 And of all the fowls that are created, thou haſt named thee one dove: and of all the cattel that are made, thou haſt provided thee one ſheep: 27 And among all the multitude of peoples, thou haſt gotten thee one people: and unto this people whom thou lovedſt, thou gaveſt a law that is approved of all. 28 And now, O Lord, why haſt thou given this one people over unto many? and upon the one root haſt thou prepared others, and why haſt thou ſcattered thy only one people among many? 29 And they which did gainſay thy promiſes, and believed not thy covenants, have troden them down. 30 If thou didſt ſo much hate thy people, yet ſhouldeſt thou puniſh them with thine own hands. 31 Now when I had ſpoken theſe words, the angel that came to me the night afore, was ſent unto me, 32 And ſaid unto me, Hear me, and I will inſtruct thee; hearken to the thing that I ſay, and I ſhall tell thee more. 33 And I ſaid, Speak on my Lord: Then ſaid he unto me, Thou art ſore troubled in mind for Iſraels ſake: loveſt thou that people better than he that made them? 34 And I ſaid, No, Lord, but of very grief have I ſpoken: for my reins pain me every hour, while I labour to comprehend the way of the moſt High, and to ſeek out part of his judgment. 35 And he ſaid unto me, Thou canſt not: and I ſaid, Wherefore Lord? wherefore was I born then? or why was not my mothers womb then my grave, that I might not have ſeen the travel of Jacob, and the weariſom toil of the ſtock of Iſrael? 36 And he ſaid unto me, Number me the things that are not yet come, gather me together the drops that are ſcattered abroad, make me the flowers green again that are withered, 37 Open me the places that are cloſed, and bring me forth the winds that in them are ſhut up, ſhew me the image of a voice: and then I will declare to thee the thing that thou laboureſt to know. 38 And I ſaid, O Lord, that beareſt rule, who may know theſe things, but he that hath not his dwelling with men? 39 As for me, I am unwiſe: how may I then ſpeak of theſe things whereof thou aſkeſt me? 40 Then ſaid he unto me, Like as thou canſt do none of theſe things that I have ſpoken of, even ſo canſt thou not find out my judgment, or in the end the love that I have promiſed unto my people. 41 And I ſaid, Behold, O Lord, yet art thou nigh unto them that be reſerved till the end: and what ſhall they do that have been before me, or we (that be now) or they that ſhall come after us? 42 And he ſaid unto me, I will liken my judgment unto a ring: like as there is no ſlackneſs of the laſt, even ſo there is no ſwiftneſs of the firſt. 43 So I anſwered, and ſaid, Couldeſt thou not make thoſe that have been made, and be now, and that are for to come, at once; that thou mighteſt ſhew thy judgment the ſooner? 44 Then anſwered he me, and ſaid, The creature may not haſte above the maker, neither may the world hold them at once that ſhall be created therein. 45 And I ſaid, As thou haſt ſaid unto thy ſervant, that thou which giveſt life to all, haſt given life at once to the creature that thou haſt created, and the creature bare it: even ſo it might now alſo bear them that now be preſent at once. 46 And he ſaid unto me, Aſk the womb of a woman, and ſay unto *her*, If thou bringeſt forth children, why doſt thou it not together, but one after another? pray her therefore to bring forth ten children at once. 47 And I ſaid, She cannot: but muſt do it by diſtance of time. 48 Then ſaid he unto me, Even ſo have I given the womb of the earth to thoſe that be ſown in it, in their times. 49 For like as a young child may not bring forth the things that belong to the aged, even ſo have I diſpoſed the world which I created. 50 And I aſked, and ſaid, Seeing thou haſt now given me the way, I will *proceed to* ſpeak before thee: for our mother, of whom thou haſt told me that ſhe is young, draweth now nigh unto age. 51 He anſwered me, and ſaid, Aſk a woman that beareth children, and ſhe ſhall tell thee. 52 Say unto her, Wherefore are not they whom thou haſt now brought forth, like thoſe that were before, but leſs of ſtature? 53 And ſhe ſhall anſwer thee, They that be born in the ſtrength of youth, are of one faſhion, and they that are born in the time of age, (when the womb faileth) are otherwiſe. 54 Conſider thou therefore alſo, how that ye are leſs of ſtature than thoſe that were before you. 55 And ſo are they that come after you, leſs than ye, as the creatures which now begin to be old, and have paſſed over the ſtrength of youth. 56 Then

Then ſaid I, Lord, I beſeech thee, if I have found favour in thy ſight, ſhew thy ſervant by whom thou viſiteſt thy creature.

Eſdras, in deſcribing the Tokens mentioned in the firſt and twelve following Verſes, had certainly an Eye to that Paſſage in St. *Matthew*, Ch. xxiv. 12, *&c.* where our Saviour declares the Signs of the Coming of the Son of Man to judge the *Jews*, and the World at the laſt Day; but has diſguiſed our Saviour's aweful and ſolemn Declaration with ſuch abſurd and ridiculous Notions of his own, that we juſtly regard his whole Diſcourſe as merely *apocryphal*. The other Parts of this Chapter are wrote much in the ſame Strain, and to be ranked in the ſame Claſs.

CHAP. VI.

God's Omnipotence. The next World ſhall immediately ſucceed this. The Signs of the latter Times. The Works of Creation enumerated, but God's People denied the Enjoyment of them.

Ver. 1. AND he ſaid unto me, In the beginning, when the earth was made, before the borders of the world ſtood, or ever the winds blew, 2 Before it thundered and lightened, or ever the foundations of paradiſe were laid, 3 Before the fair flowers were ſeen, or ever the moveable powers were eſtabliſhed, before the innumerable multitude of angels were gathered together, 4 Or ever the heights of the air were lifted up, before the meaſures of the firmament were named, or ever the chimneys in Sion were hot, 5 And ere the preſent years were ſought out, and or ever the inventions of them that now ſin, were turned, before they were ſealed that have gathered faith for a treaſure: 6 Then did I conſider theſe things, and they all were made through me alone, and through none other: by me alſo they ſhall be ended, and by none other. 7 Then anſwered I, and ſaid, What ſhall be the parting aſunder of the times? or when ſhall be the end of the firſt, and the beginning of it that followeth? 8 And he ſaid unto me, From Abraham unto Iſaac, when Jacob and Eſau were born of him, Jacobs hand held firſt the heel of Eſau. 9 For Eſau is the end of the world, and Jacob is the beginning of it that followeth. 10 The hand of man is betwixt the heel and the hand: other queſtion, Eſdras, aſk thou not. 11 I anſwered then, and ſaid, O Lord, that beareſt rule, if I have found favour in thy ſight, 12 I beſeech thee, ſhew thy ſervant the end of thy tokens, whereof thou ſhewedſt me part the laſt night. 13 So he anſwered, and ſaid unto me, Stand up upon thy feet, and hear a mighty ſounding voice. 14 And it ſhall be as it were a great motion, but the place where thou ſtandeſt ſhall not be moved. 15 And therefore when it ſpeaketh, be not afraid: for the word is of the end, and the foundation of the earth is underſtood. 16 And why? becauſe the ſpeech of theſe things trembleth and is moved: for it knoweth that the end of theſe things muſt be changed. 17 And it happened that when I had heard it, I ſtood up upon my feet, and hearkened, and behold, there was a voice that ſpake, and the ſound of it was like the ſound of many waters. 18 And it ſaid, Behold, the days come, that I will begin to draw nigh, and to viſit them that dwell upon the earth, 19 And will begin to make inquiſition of them what they be that have hurt unjuſtly with their unrighteouſneſs, and when the affliction of Sion ſhall be fulfilled. 20 And when the world that ſhall begin to vaniſh away, ſhall be finiſhed, then will I ſhew theſe tokens: the book ſhall be opened before the firmament, and they ſhall ſee altogether. 21 And the children of a year old ſhall ſpeak with their voices, the women with child ſhall bring forth untimely children of three or four months old, and they ſhall live and be raiſed up. 22 And ſuddenly ſhall the ſown places appear unſown, the full ſtore-houſes ſhall ſuddenly be found empty. 23 And the trumpet ſhall give a ſound, which when every man heareth, they ſhall be ſuddenly afraid. 24 At that time ſhall friends fight one againſt another like enemies, and the earth ſhall ſtand in fear with thoſe that dwell therein, the ſprings of the fountains ſhall ſtand ſtill, and in three hours they ſhall not run. 25 Whoſoever remaineth from all theſe that I have told thee, ſhall eſcape, and ſee my ſalvation, and the end of your world. 26 And the men that are received ſhall ſee it, who have not taſted death from their birth: and the heart of the inhabitants ſhall be changed, and turned into another meaning. 27 For evil ſhall be put out, and deceit ſhall be quenched. 28 As for faith, it ſhall flouriſh, corruption ſhall be overcome, and the truth which hath been ſo long without fruit, ſhall be declared. 29 And when he talked with me, behold, I looked by little and little upon him before whom I ſtood. 30 And theſe words ſaid he unto me, I am come to ſhew thee the time of the night to come. 31 If thou wilt pray yet more, and faſt ſeven days again, I ſhall tell thee greater things by day, than I have heard. 32 For thy voice is heard before the moſt High: for the Mighty hath ſeen thy righteous dealing, he hath ſeen alſo thy chaſtity, which thou haſt had ever ſince thy youth. 33 And therefore hath he ſent me to ſhew thee all theſe things, and to ſay unto thee, Be of good comfort and fear not. 34 And haſten not with the times that are paſt, to think vain things, that thou mayeſt not haſten from the latter times. 35 And it came to paſs after this, that I wept again, and faſted ſeven days in like manner, that I might fulfil the three weeks, which he told me. 36 And in the eighth night was my heart vexed within me again, and I began to ſpeak before the moſt High. 37 For my ſpirit was greatly ſet on fire, and my ſoul was in diſtreſs. 38 And I ſaid, O Lord, thou ſpakeſt from the beginning of the creation, even the firſt day, and ſaideſt thus, Let heaven and earth be made; and thy word was a perfect work. 39 And then was the ſpirit, and darkneſſes, and ſilence were on every ſide; the ſound of mans voice was not yet formed. 40 Then commandedſt thou a fair light to come forth of thy treaſures, that thy work might appear. 41 Upon the ſecond day thou madeſt the ſpirit of the firmament, and commandedſt it to part aſunder, and to make a diviſion betwixt the waters, that the one part might go up, and the other remain beneath. 42 Upon the third day thou didſt command that the waters ſhould be gathered in the ſeventh part of the earth: ſix parts haſt thou dried up and kept them, to the intent that of theſe ſome being

being planted of God, and tilled, might ſerve thee: 43 For as ſoon as thy word went forth, the work was made. 44 For immediately there was great and innumerable fruit, and many and divers pleaſures for the taſte, and flowers of unchangeable colour, and odours of wonderful ſmell: and this was done the third day. 45 Upon the fourth day thou commandedſt that the ſun ſhould ſhine, and the moon give her light, and the ſtars ſhould be in order: 46 And gaveſt them a charge to do ſervice unto man that was to be made. 47 Upon the fifth day thou ſaidſt unto the ſeventh part, where the waters were gathered, that it ſhould bring forth living creatures, fowls and fiſhes: and ſo it came to paſs. 48 For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praiſe thy wondrous works. 49 Then didſt thou ordain two living creatures, the one thou calledſt Enoch and the other Leviathan; 50 And didſt ſeparate the one from the other: for the ſeventh part (namely where the water was gathered together) might not hold them both. 51 Unto Enoch thou gaveſt one part, which was dried up the third day, that he ſhould dwell in the ſame part, wherein are a thouſand hills. 52 But unto Leviathan thou gaveſt the ſeventh part, namely the moiſt, and haſt kept him to be devoured of whom thou wilt, and when. 53 Upon the ſixth day thou gaveſt commandment unto the earth, that before thee it ſhould bring forth beaſts, cattel, and creeping things: 54 And after theſe, Adam alſo, whom thou madeſt lord of all thy creatures: of him come we all, and the people alſo whom thou haſt choſen. 55 All this have I ſpoken before thee, O Lord, becauſe thou madeſt the world for our ſakes. 56 As for the other people, which alſo come of Adam, thou haſt ſaid that they are nothing, but be like unto ſpittle, and haſt likened the abundance of them unto a drop that falleth from a veſſel. 57 And now, O Lord, behold, theſe heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us. 58 But we thy people (whom thou haſt called thy firſt-born, thy only begotten, and thy fervent lover) are given into their hands. 59 If the world now be made for our ſakes, why do we not poſſeſs an inheritance with the world? how long ſhall this endure?

In this Chapter, Ver. 20, *&c.* *Eſdras* produces ſome more Tokens of the laſt Times, in which he manifeſtly imitates the Predictions of our Saviour; and Ver. 25, *&c.* gives ſtrong Intimations of the glorious State of the Church upon Earth, after the End of this World, as was foretold by St. *John*, Rev. xx.

CHAP. VII.

The Way of Life is narrow. Chriſt *foretold.* *God did not make Paradiſe in vain.*

1 AND when I had made an end of ſpeaking theſe words, there was ſent unto me the angel which had been ſent unto me the nights afore. 2 And he ſaid unto me, Up Eſdras, and hear the words that I am come to tell thee. 3 And I ſaid, Speak on, my God. Then ſaid he unto me, The ſea is ſet in a wide place, that it might be deep and great. 4 But put the caſe the entrance were narrow, and like a river, 5 Who then could go into the ſea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad? 6 There is alſo another thing. A city is builded and ſet upon a broad field, and is full of all good things: 7 The entrance thereof is narrow, and is ſet in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water: 8 And one only path between them both, even between the fire and the water, *ſo ſmall* that there could but one man go there at once. 9 If this city now were given unto a man for an inheritance, if he never ſhall paſs the danger ſet before it, how ſhall he receive this inheritance? 10 And I ſaid, It is ſo, Lord. Then ſaid he unto me, Even ſo alſo is Iſraels portion. 11 Becauſe for their ſakes I made the world: and when Adam tranſgreſſed my ſtatutes, then was decreed that now is done. 12 Then were the entrances of this world made narrow, full of ſorrow and travel: they are but few and evil, full of perils, and very painful. 13 For the entrances of the elder world were wide and ſure, and brought immortal fruit. 14 If then they that live, labour not to enter theſe ſtrait and vain things, they can never receive thoſe that are laid up for them. 15 Now therefore, why diſquieteſt thou thyſelf, ſeeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal? 16 Why haſt thou not conſidered in thy mind this thing that is to come, rather than that which is preſent? 17 Then anſwered I, and ſaid, O Lord, that beareſt rule, thou haſt ordained in thy law, that the righteous ſhould inherit theſe things, but that the ungodly ſhould periſh. 18 Nevertheleſs, the righteous ſhall ſuffer ſtrait things, and hope for wide: for they that have done wickedly, have ſuffered the ſtrait things, and yet ſhall not ſee the wide. 19 And he ſaid unto me, There is no judge above God, and none that hath underſtanding above the Higheſt. 20 For there be many that periſh in this life, becauſe they deſpiſe the law of God that is ſet before them. 21 For God hath given ſtrait commandment to ſuch as came, what they ſhould do to live, even as they came, and what they ſhould obſerve to avoid puniſhment. 22 Nevertheleſs, they were not obedient unto him; but ſpake againſt him, and imagined vain things, 23 And deceived themſelves by their wicked deeds, and ſaid of the moſt High, that he is not, and knew not his ways: 24 But his law have they deſpiſed, and denied his covenants; in his ſtatutes have they not been faithful, and have not performed his works. 25 And therefore, Eſdras, for the empty are empty things, and for the full are the full things. 26 Behold, the time ſhall come, that theſe tokens which I have told thee, ſhall come to paſs, and the bride ſhall appear, and ſhe coming forth, ſhall be ſeen, that now is withdrawn from the earth. 27 And whoſoever is delivered from the foreſaid evils, ſhall ſee my wonders. 28 For my Son Jeſus ſhall be revealed, with thoſe that be with him, and they that remain, ſhall rejoice within four hundred years. 29 After theſe years ſhall my Son Chriſt die, and all men that have life. 30 And the world ſhall be turned into the old ſilence ſeven days, like as in the former

former judgments: ſo that no man ſhall remain. 31 And after ſeven days, the world that yet awaketh not, ſhall be raiſed up, and that ſhall die that is corrupt. 32 And the earth ſhall reſtore thoſe that are aſleep in her, and ſo ſhall the duſt thoſe that dwell in ſilence, and the ſecret places ſhall deliver thoſe ſouls that were committed unto them. 33 And the moſt High ſhall appear upon the ſeat of judgment, and miſery ſhall paſs away, and the long-ſuffering ſhall have an end. 34 But judgment only ſhall remain, truth ſhall ſtand, and faith ſhall wax ſtrong. 35 And the work ſhall follow, and the reward ſhall be ſhewed, and the good deeds ſhall be of force, and wicked deeds ſhall bear no rule. 36 Then ſaid I, Abraham prayed firſt for the Sodomites, and Moſes for the fathers that ſinned in the wilderneſs: 37 And Jeſus after him for Iſrael in the time of Achan: 38 And Samuel, and David for the deſtruction: and Solomon for them that ſhould come to the ſanctuary: 39 And Helias for thoſe that received rain, and for the dead that he might live: 40 And Ezekias for the people in the time of Sennacherib: and many for many. 41 Even ſo now, ſeeing corruption is grown up, and wickedneſs increaſed, and the righteous have prayed for the ungodly: wherefore ſhall it not be ſo now alſo? 42 He anſwered me, and ſaid, This preſent life is not the end where much glory doth abide; therefore have they prayed for the weak. 43 But the day of doom ſhall be the end of this time, and the beginning of the immortality for to come, wherein corruption is paſt, 44 Intemperancy is at an end, infidelity is cut off, righteouſneſs is grown, and truth is ſprung up. 45 Then ſhall no man be able to ſave him that is deſtroyed, nor to oppreſs him that hath gotten the victory. 46 I anſwered then, and ſaid, This is my firſt and laſt ſaying, That it had been better not to have given the earth unto Adam: or elſe when it was given him, to have reſtrained him from ſinning. 47 For what profit is it for men now in this preſent time to live in heavineſs, and after death to look for puniſhment? 48 O thou Adam, what haſt thou done? for though it was thou that ſinned, thou art not fallen alone, but we all that come of thee. 49 For what profit is it unto us, if there be promiſed us an immortal time, whereas we have done the works that bring death? 50 And that there is promiſed us an everlaſting hope, whereas ourſelves being moſt wicked, are made vain? 51 And that there are laid up for us dwellings of health and ſafety, whereas we have lived wickedly? 52 And that the glory of the moſt High is kept to defend them which have led a wary life, whereas we have walked in the moſt wicked ways of all? 53 And that there ſhould be ſhewed a paradiſe, whoſe fruit endureth for ever, wherein is ſecurity and medicine, ſith we ſhall not enter into it? 54 (For we have walked in unpleaſant places) 55 And that the faces of them which have uſed abſtinence, ſhall ſhine above the ſtars, whereas our faces ſhall be blacker than darkneſs? 56 For while we lived and committed iniquity, we conſidered not that we ſhould begin to ſuffer for it after death. 57 Then anſwered he me, and ſaid, This is the condition of the battel, which man that is born upon the earth ſhall fight? 58 That if he be overcome, he ſhall ſuffer as thou haſt ſaid: but if he get the victory, he ſhall receive the thing that I ſay. 59 For this is the life whereof Moſes ſpake unto the people while he lived, ſaying, Chooſe thee life that thou mayeſt live. 60 Nevertheleſs, they believed not him, nor yet the prophets after him, no nor me which have ſpoken unto them, 61 That there ſhould not be ſuch heavineſs in their deſtruction, as ſhall be joy over them that are perſwaded to ſalvation. 62 I anſwered then and ſaid, I know, Lord, that the moſt High is called merciful, in that he hath mercy upon them which are not yet come into the world, 63 And upon thoſe alſo that turn to his law; 64 And that he is patient, and long ſuffereth thoſe that have ſinned as his creatures; 65 And that he is bountiful, for he is ready to give where it needeth; 66 And that he is of great mercy, for he multiplieth more and more mercies to them that are preſent, and that are paſt, and alſo to them which are to come. 67 For if he ſhall not multiply his mercies, the world would not continue with them that inherit therein. 68 And he pardoneth; for if he did not ſo of his goodneſs, that they which have committed iniquities, might be eaſed of them; the ten thouſandth part of men ſhould not remain living. 69 And being judge, if he ſhould not forgive them that are cured with his word, and put out the multitude of contentions, 70 There ſhould be very few left peradventure in an innumerable multitude.

Ver. 28. *Eſdras* ſays, that *Jeſus ſhould be revealed within four hundred Years:* If by this he means that *Jeſus Chriſt* ſhould appear in the Fleſh within 400 Years of the *Jews* Return from the Captivity (which is the Time when *Ezra* wrote, and whoſe Perſon *Eſdras* aſſumes) he is miſtaken; for we have made it appear, from the Opinions of the Learned, in our Explanation of the lxx Weeks, *Dan.* ix. that it was 490 Years from the Return of the Captivity to the Birth of *Chriſt*.

At the 31ſt and four following Verſes, *Eſdras* foretels the Reſurrection from the Dead, and the laſt Judgment which ſhall immediately follow; which, no doubt, he collected from the Hiſtory of the Goſpels.

CHAP. VIII.

Many created, but few ſaved. Eſdras *expoſtulates with God why he deſtroys the Works of his Hands, and prays him to regard the People which only ſerve him. Glory is prepared only for the Righteous.*

Ver. 1. AND he anſwered me, ſaying, The moſt High hath made this world for many, but the world to come for few. 2 I will tell thee a ſimilitude, Eſdras; As when thou aſketh the earth, it ſhall ſay unto thee, that it giveth much mold whereof earthen veſſels are made, but little duſt that gold cometh of: even ſo is the courſe of this preſent world. 3 There be many created, but few ſhall be ſaved. 4 So anſwered I, and ſaid, Swallow then down, O my ſoul, underſtanding, and devour wiſdom. 5 For thou haſt agreed to give ear, and art willing to propheſy: for thou haſt no longer ſpace than only to live. 6 O Lord, if thou ſuffer not thy ſervant, that we may pray before thee, and thou give us ſeed unto our heart, and culture to our

our underſtanding, that there may come fruit of it; how ſhall each man live that is corrupt, who beareth the place of a man? 7 For thou art alone, and we all one workmanſhip of thine hands, like as thou haſt ſaid. 8 For when the body is faſhioned now in the mothers womb, and thou giveſt it members, thy creature is preſerved in fire and water, and nine months doth thy workmanſhip endure thy creature which is created in her. 9 But that which keepeth, and is kept, ſhall both be preſerved: and when the time cometh, the womb preſerved delivereth up the things that grew in it. 10 For thou haſt commanded out of the parts of the body, that is to ſay, out of the breaſts, milk to be given, which is the fruit of the breaſts, 11 That the thing which is faſhioned, may be nouriſhed for a time, till thou diſpoſeſt it to thy mercy. 12 Thou broughteſt it up with thy righteouſneſs, and nurturedſt it in thy law, and reformedſt it with thy judgment. 13 And thou ſhalt mortify it as thy creature, and quicken it as thy work. 14 If therefore thou ſhalt deſtroy him, which with ſo great labour was faſhioned, it is an eaſy thing to be ordained by thy commandment, that the thing which was made might be preſerved. 15 Now therefore, Lord, I will ſpeak (touching man in general, thou knoweſt beſt) but touching the people, for whoſe ſake I am ſorry; 16 And for thine inheritance, for whoſe cauſe I mourn; and for Iſrael, for whom I am heavy; and for Jacob, for whoſe ſake I am troubled: 17 Therefore will I begin to pray before thee, for myſelf and for them: for I ſee the falls of us that dwell in the land. 18 But I have heard the ſwiftneſs of the judge which is to come. 19 Therefore hear my voice, and underſtand my words, and I ſhall ſpeak before thee: this is the beginning of the words of Eſdras, before he was taken up: and I ſaid, 20 O Lord, thou that dwelleth in everlaſtingneſs, which beholdeth from above, things in the heaven and in the air, 21 Whoſe throne is ineſtimable, whoſe glory may not be comprehended, before whom the hoſts of angels ſtand with trembling. 22 (Whoſe ſervice is converſant in wind and fire) whoſe word is true, and ſayings conſtant, whoſe commandment is ſtrong, and ordinance fearful, 23 Whoſe look drieth up the depths, and indignation maketh the mountains to melt away, which the truth witneſſeth: 24 O hear the prayer of thy ſervant, and give ear to the petition of thy creature. 25 For while I live, I will ſpeak, and ſo long as I have underſtanding, I will anſwer. 26 O look not upon the ſins of thy people: but on them which ſerve thee in truth. 27 Regard not the wicked inventions of the heathen, but the deſire of thoſe that keep thy teſtimonies in afflictions. 28 Think not upon thoſe that have walked feignedly before thee: but remember them which according to thy will have known thy fear. 29 Let it not be thy will to deſtroy them which have lived like beaſts; but to look upon them that have clearly taught thy law. 30 Take thou no indignation at them which are deemed worſe than beaſts: but love them that alway put their truſt in thy righteouſneſs and glory. 31 For we and our fathers do languiſh of ſuch diſeaſes: but becauſe of us ſinners thou ſhalt be called merciful. 32 For if thou haſt a deſire to have mercy upon us, thou ſhalt be called merciful, to us namely, that have no works of righteouſneſs. 33 For the juſt which have many good works laid up with thee, ſhall out of their own deeds receive reward. 34 For what is man that thou ſhouldeſt take diſpleaſure at him? or what is a corruptible generation, that thou ſhouldeſt be ſo bitter toward it? 35 For in truth there is no man among them that be born, but he hath dealt wickedly, and among the faithful there is none which hath not done amiſs. 36 For in this, O Lord, thy righteouſneſs, and thy goodneſs ſhall be declared, if thou be merciful unto them, which have not confidence of good works. 37 Then anſwered he me, and ſaid, Some things haſt thou ſpoken aright, and according unto thy words it ſhall be. 38 For indeed I will not think on the diſpoſition of them which have ſinned before death, before judgment, before deſtruction. 39 But I will rejoice over the diſpoſition of the righteous, and I will remember alſo their pilgrimage, and the ſalvation, and the reward that they ſhall have. 40 Like as I have ſpoken now, ſo ſhall it come to paſs. 41 For as the huſbandman ſoweth much ſeed upon the ground, and planteth many trees, and yet the thing that is ſown good in his ſeaſon, cometh not up, neither doth all that is planted take root: even ſo is it of them that are ſown in the world, they ſhall not all be ſaved. 42 I anſwered then, and ſaid, If I have found grace, let me ſpeak. 43 Like as the huſbandmans ſeed periſheth, if it come not up, and receive not thy rain in due ſeaſon, or if there come too much rain, and corrupt it: 44 Even ſo periſheth man alſo which is formed with thy hands, and is called thine own image, becauſe thou art like unto him, for whoſe ſake thou haſt made all things, and likened him unto the huſbandmans ſeed. 45 Be not wroth with us, but ſpare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature. 46 Then anſwered he me, and ſaid, Things preſent are for the preſent, and things to come, for ſuch as be to come. 47 For thou comeſt far ſhort, that thou ſhouldeſt be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous. 48 In this alſo thou art marvellous before the moſt High: 49 In that thou haſt humbled thyſelf as it becometh thee, and haſt not judged thyſelf worthy to be much glorified among the righteous. 50 For many great miſeries ſhall be done to them that in the latter time ſhall dwell in the world, becauſe they have walked in great pride. 51 But underſtand thou for thyſelf, and ſeek out the glory for ſuch as be like thee. 52 For unto you paradiſe is opened, the tree of life is planted, the time to come is prepared, plenteouſneſs is made ready, a city is builded, and reſt is allowed, yea, perfect goodneſs and wiſdom. 53 The root of evil is ſealed up from you, weakneſs and the moth is hid from you, and corruption is fled into hell to be forgotten: 54 Sorrows are paſſed, and in the end is ſhewed the treaſure of immortality. 55 And therefore aſk thou no more queſtions concerning the multitude of them that periſh. 56 For when they had taken liberty, they deſpiſed

the moſt High, thought ſcorn of his law, and forſook his ways. 57 Moreover, they have troden down his righteous, 58 And ſaid in their heart, that there is no God; yea, and that knowing they muſt die. 59 For as the things aforeſaid ſhall receive you, ſo thirſt and pain are prepared for them: for it was not his will that men ſhould come to nought. 60 But they which be created, have defiled the name of him that made them, and were unthankful unto him which prepared life for them. 61 And therefore is my judgment now at hand. 62 Theſe things have I not ſhewed unto all men, but unto thee, and a few like thee. Then anſwered I, and ſaid, 63 Behold, O Lord, now haſt thou ſhewed me the multitude of the wonders which thou wilt begin to do in the laſt times: but at what time thou haſt not ſhewed me.

In this Diſcourſe *Eſdras* ſeems to have taken his Text from *Matt.* xx. 16. *For many be called, but few choſen*; which he illuſtrates by ſeveral Arguments and Similitudes, too obvious to need any Explanation.

CHAP. IX.

The ſame Argument purſued as in the foregoing Chapter.

Ver. 1. HE anſwered me then, and ſaid, Meaſure thou the time diligently in itſelf: and when thou ſeeſt part of the ſigns paſt which I have told thee before, 2 Then ſhalt thou underſtand that it is the very ſame time wherein the Higheſt will begin to viſit the world which he made. 3 Therefore when there ſhall be ſeen earthquakes, and uproars of the people in the world: 4 Then ſhalt thou well underſtand, that the moſt High ſpake of thoſe things from the days that were before thee, even from the beginning. 5 For like as all that is made in the world, hath a beginning, and an end, and the end is manifeſt: 6 Even ſo the times alſo of the Higheſt have plain beginnings in wonders and powerful works, and endings in effects and ſigns. 7 And every one that ſhall be ſaved, and ſhall be able to eſcape by his works, and by faith, whereby ye have believed, 8 Shall be preſerved from the ſaid perils, and ſhall ſee my ſalvation in my land, and within my borders: for I have ſanctified them for me from the beginning. 9 Then ſhall they be in pitiful caſe, which now have abuſed my ways: and they that have caſt them away deſpitefully, ſhall dwell in torments. 10 For ſuch as in their life have received benefits, and have not known me; 11 And they that have lothed my law, while they had yet liberty, and when as yet place of repentance was open unto them, underſtood not, but deſpiſed it; 12 The ſame muſt know it after death by pain. 13 And therefore be thou not curious, how the ungodly ſhall be puniſhed, and when: but enquire how the righteous ſhall be ſaved, whoſe the world is, and for whom the world is created. 14 Then anſwered I, and ſaid, 15 I have ſaid before, and now do ſpeak, and will ſpeak it alſo hereafter; that there be many more of them which periſh, than of them which ſhall be ſaved: 16 Like as a wave is greater than a drop. 17 And he anſwered me, ſaying, Like as the field is, ſo is alſo the ſeed; as the flowers be, ſuch are the colours alſo; ſuch as the workman is, ſuch alſo is the work; and as the husbandman is himſelf, ſo is his husbandry alſo: for it was the time of the world. 18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man ſpake againſt me. 19 For then every one obeyed, but now the manners of them which are created in this world that is made, are corrupted by a perpetual ſeed, and by a law which is unſearchable, rid themſelves. 20 So I conſidered the world, and behold, there was peril, becauſe of the devices that were come into it, 21 And I ſaw, and ſpared it greatly, and have kept me a grape of the cluſter, and a plant of a great people. 22 Let the multitude periſh then, which was born in vain, and let my grape be kept, and my plant: for with great labour have I made it perfect. 23 Nevertheleſs, if thou wilt ceaſe yet ſeven days more, (but thou ſhalt not faſt in them, 24 But go into a field of flowers, where no houſe is builded, and eat only the flowers of the field; taſte no fleſh, drink no wine, but eat flowers only) 25 And pray unto the Higheſt continually, then will I come and talk with thee. 26 So I went my way into the field which is called Ardath, like as he commanded me; and there I ſat amongſt the flowers, and did eat of the herbs of the field, and the meat of the ſame ſatisfied me. 27 After ſeven days I ſat upon the graſs, and my heart was vexed within me, like as before. 28 And I opened my mouth, and began to talk before the moſt High, and ſaid, 29 O Lord, thou that ſhewedſt thyſelf unto us, thou waſt ſhewed unto our fathers in the wilderneſs, in a place where no man treadeth, in a barren place, when they came out of Egypt. 30 And thou ſpakeſt, ſaying, Hear me, O Iſrael, and mark my words, thou ſeed of Jacob. 31 For behold, I ſow my law in you, and it ſhall bring fruit in you, and ye ſhall be honoured in it for ever. 32 But our fathers which received the law, kept it not, and obſerved not thy ordinances: and though the fruit of thy law did not periſh, neither could it, for it was thine; 33 Yet they that received it, periſhed, becauſe they kept not the thing that was ſown in them. 34 And lo, it is a cuſtom, when the ground hath received ſeed, or the ſea a ſhip, or any veſſel meat or drink, that, that being periſhed wherein it was ſown, or caſt into, 35 That thing alſo which was ſown or caſt therein, or received, doth periſh, and remaineth not with us: but with us it hath not happened ſo. 36 For we that have received the law periſh by ſin, and our heart alſo which received it. 37 Notwithſtanding the law periſheth not, but remaineth in his force. 38 And when I ſpake theſe things in my heart, I looked back with mine eyes, and upon the right ſide I ſaw a woman, and behold, ſhe mourned and wept with a loud voice, and was much grieved in heart, and her cloaths were rent, and ſhe had aſhes upon her head. 39 Then let I my thoughts go that I was in, and turned me unto her, 40 And ſaid unto her, Wherefore weepeſt thou? why art thou ſo grieved in thy mind? 41 And ſhe ſaid unto me, Sir, let me alone, that I may bewail myſelf,

myſelf, and add unto my ſorrow, for I am ſore vexed in my mind, and brought very low. 42 And I ſaid unto her, What aileth thee? tell me. 43 She ſaid unto me, I thy ſervant have been barren, and had no child, though I had an huſband thirty years. 44 And thoſe thirty years I did nothing elſe day and night, and every hour, but make my prayer to the Higheſt. 45 After thirty years God heard me thine handmaid, looked upon my miſery, conſidered my trouble, and gave me a ſon: and I was very glad of him, ſo was my huſband alſo, and all my neighbours, and we gave great honour unto the Almighty. 46 And I nouriſhed him with great travel. 47 So when he grew up, and came to the time that he ſhould have a wife, I made a feaſt.

In this Chapter are couched ſeveral Evangelical Doctrines, which *Eſdras*, no doubt, collected out of the Goſpels. In the 3d Verſe he gives us ſome of the Signs of the laſt Times, almoſt in the Words of St. *Matthew*, Ch. xxiv. 7. In the 7th Verſe he ſpeaks of Faith and good Works, whereby we are to be ſaved, agreeable to the Doctrines taught by our Saviour and his Apoſtles; and Ver. 11, 12, 13. he tells us that thoſe ſhall be puniſhed after Death who do not repent of their Sins while they have Life and Liberty ſo to do.

CHAP. X.

The Viſion of the Woman explained.

Ver. 1. AND it came to paſs, that when my ſon was entred into his wedding-chamber, he fell down and died. 2 Then we all overthrew the lights, and all my neighbours roſe up to comfort me: ſo I took my reſt unto the ſecond day at night. 3 And it came to paſs, when they had all left off to comfort me, to the end I might be quiet: then roſe I up by night, and fled, and came hither into this field, as thou ſeeſt. 4 And I do now purpoſe not to return into the city, but here to ſtay, and neither to eat nor drink, but continually to mourn, and to faſt until I die. 5 Then left I the meditations wherein I was, and ſpake to her in anger, ſaying, 6 Thou fooliſh woman above all other, ſeeſt thou not our mourning, and what hapneth unto us? 7 How that Sion our mother is full of all heavineſs, and much humbled, mourning very ſore? 8 And now ſeeing we all mourn, and are ſad, for we are all in heavineſs, art thou grieved for one ſon? 9 For aſk the earth, and ſhe ſhall tell thee, that it is ſhe which ought to mourn, for the fall of ſo many that grow upon her. 10 For out of her came all at the firſt, and out of her ſhall all others come, and behold, they walk almoſt all into deſtruction, and a multitude of them is utterly rooted out. 11 Who then ſhould make more mourning than ſhe that hath loſt ſo great a multitude, and not thou which art ſorry but for one? 12 But if thou ſayeſt unto me, My lamentation is not like the earths, becauſe I have loſt the fruit of my womb, which I brought forth with pains, and bare with ſorrows; 13 But the earth *not ſo*: for the multitude preſent in it, according to the courſe of the earth, is gone, as it came: 14 Then ſay I unto thee, like as thou haſt brought forth with labour, even ſo the earth alſo hath given her fruit, namely man, ever ſince the beginning, unto him that made her. 15 Now therefore keep thy ſorrow to thyſelf, and bear with a good courage that which hath befallen thee. 16 For if thou ſhalt acknowledge the determination of God to be juſt, thou ſhalt both receive thy ſon in time, and ſhalt be commended amongſt women. 17 Go thy way then into the city, to thine huſband. 18 And ſhe ſaid unto me, That will I not do: I will not go into the city, but here will I die. 19 So I proceeded to ſpeak further unto her, and ſaid, 20 Do not ſo, but be counſelled by me: for how many are the adverſaries of Sion? be comforted in regard of the ſorrow of Jeruſalem. 21 For thou ſeeſt that our ſanctuary is laid waſte, our altar broken down, our temple deſtroyed: 22 Our pſaltery is laid on the ground, our ſong is put to ſilence, our rejoicing is at an end, the light of our candleſtick is put out, the ark of our covenant is ſpoiled, our holy things are defiled, and the name that is called upon us, is almoſt prophaned: our children are put to ſhame, our prieſts are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives raviſhed, our righteous men carried away, our little ones deſtroyed, our young men are brought in bondage, and our ſtrong men are become weak: 23 And which is the greateſt of all, the ſeal of Sion hath now loſt her honour: for ſhe is delivered into the hands of them that hate us. 24 And therefore ſhake off thy great heavineſs, and put away the multitude of ſorrows, that the Mighty may be merciful unto thee again, and the Higheſt ſhall give thee reſt, and eaſe from thy labour, 25 And it came to paſs, while I was talking with her, behold, her face upon a ſudden ſhined exceedingly, and her countenance gliſtered, ſo that I was afraid of her, and muſed what it might be. 26 And behold, ſuddenly ſhe made a great cry, very fearful: ſo that the earth ſhook at the noiſe of the woman. 27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place ſhewed it ſelf from the foundations: then was I afraid, and cried with a loud voice, and ſaid, 28 Where is Uriel the angel, who came unto me at the firſt? for he hath cauſed me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke. 29 And as I was ſpeaking theſe words, behold, he came unto me, and looked upon me. 30 And lo, I lay as one that had been dead, and mine underſtanding was taken from me: and he took me by the right hand, and comforted me, and ſet me upon my feet, and ſaid unto me, 31 What aileth thee? and why art thou ſo diſquieted? and why is thine underſtanding troubled, and the thoughts of thine heart? 32 And I ſaid, Becauſe thou haſt forſaken me, and yet I did according to thy words, and I went into the field, and lo I have ſeen, and yet ſee that I am not able to expreſs. 33 And he ſaid unto me, Stand up manfully, and I will adviſe thee. 34 Then ſaid I, Speak on, my lord, in me; only forſake me not, leſt I die fruſtrate of my hope. 35 For I have ſeen that I knew not, and hear that I do not know. 36 Or is my ſenſe deceived, or my ſoul in a dream? 37 Now therefore, I beſeech thee, that thou wilt ſhew thy ſervant this viſion. 38 He anſwered me then and ſaid, Hear me, and I ſhall inform thee, and tell thee wherefore thou art afraid: for the Higheſt will reveal many ſecret things unto thee. 39 He hath ſeen that thy way

is right: for that thou ſorroweſt continually for thy people, and makeſt great lamentation for Sion. 40 This therefore is the meaning of the viſion which thou lately ſaweſt: 41 Thou ſaweſt a woman mourning, and thou beganſt to comfort her: 42 But now ſeeſt thou the likeneſs of the woman no more, but there appeared unto thee a city builded. 43 And whereas ſhe told thee of the death of her ſon, this is the ſolution: 44 This woman whom thou ſaweſt, is Sion: and whereas ſhe ſaid unto thee, (even ſhe whom thou ſeeſt as a city builded) 45 Whereas, *I ſay*, ſhe ſaid unto thee, that ſhe hath been thirty years barren: thoſe are the thirty years wherein there was no offering made in her. 46 But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a ſon. 47 And whereas ſhe told thee, that ſhe nouriſhed him with labour: that was the dwelling in Jeruſalem. 48 But whereas ſhe ſaid unto thee, That my ſon coming into his marriage-chamber, happened to have a fall and died: this was the deſtruction that came to Jeruſalem. 49 And behold, thou ſaweſt her likeneſs, and becauſe ſhe mourned for her ſon, thou beganſt to comfort her: and of theſe things which have chanced, theſe are to be opened unto thee. 50 For now the moſt High ſeeth that thou art grieved unfeignedly, and ſuffereſt from thy whole heart for her, ſo hath he ſhewed thee the brightneſs of her glory, and the comelineſs of her beauty: 51 And therefore I bade thee remain in the field, where no houſe was builded. 52 For I knew that the Higheſt would ſhew this unto thee. 53 Therefore I commanded thee to go into the field, where no foundation of any building was. 54 For in the place wherein the Higheſt beginneth to ſhew his city, there can no mans building be able to ſtand. 55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and ſee the beauty and greatneſs of the building, as much as thine eyes be able to ſee. 56 And then ſhalt thou hear as much as thine ears may comprehend. 57 For thou art bleſſed above many other, and art called with the Higheſt, and ſo are but few. 58 But to morrow at night thou ſhalt remain here, 59 And ſo ſhall the Higheſt ſhew thee viſions of the high things, which the moſt High will do unto them that dwell upon earth in the laſt days. So I ſlept that night, and another, like as he commanded me.

In this fabulous Viſion of the Woman, *Eſdras* deſcribes the miſerable State of *Sion*; but it wants no other Explanation than what the Angel has given.

CHAP. XI.

The Viſion of the Eagle, and of the Lion.

Ver. 1. THEN ſaw I a dream, and behold, there came up from the ſea an eagle, which had twelve feathered wings, and three heads. 2 And I ſaw, and behold, ſhe ſpread her wings over all the earth, and all the winds of the air blew on her, and were gathered together. 3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and ſmall. 4 But her heads were at reſt: the head in the midſt was greater then the other, yet reſted it with the reſidue. 5 Moreover, I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein. 6 And I ſaw that all things under heaven were ſubject unto her, and no man ſpake againſt her, no not one creature upon earth. 7 And I beheld, and lo, the eagle roſe upon her talons, and ſpake to her feathers, ſaying, 8 Watch not all at once: ſleep every one in his own place, and watch by courſe. 9 But let the heads be preſerved for the laſt. 10 And I beheld, and lo, the voice went not out of her heads, but from the midſt of her body. 11 And I numbred her contrary feathers, and behold, there were eight of them. 12 And I looked, and behold, on the right ſide there aroſe one feather, and reigned over all the earth; 13 And ſo it was, that when it reigned, the end of it came, and the place thereof appeared no more: ſo the next following ſtood up, and reigned, and had a great time; 14 And it happened, that when it reigned, the end of it came alſo, like as the firſt, ſo that it appeared no more. 15 Then came there a voice unto it, and ſaid, 16 Hear thou that haſt borne rule over the earth ſo long: this I ſay unto thee before thou beginneſt to appear no more, 17 There ſhall none after thee attain unto thy time, neither unto the half thereof. 18 Then aroſe the third, and reigned as the other before, and appeared no more alſo. 19 So went it with all the reſidue one after another, as that every one reigned, and then appeared no more. 20 Then I beheld, and lo, in proceſs of time, the feathers that followed ſtood up upon the right ſide, that they might rule alſo, and ſome of them ruled; but within a while they appeared no more: 21 For ſome of them were ſet up, but ruled not. 22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers: 23 And there was no more upon the eagles body, but three heads that reſted, and ſix little wings. 24 Then ſaw I alſo, that two little feathers divided themſelves from the ſix, and remained under the head that was upon the right ſide: for the four continued in their place. 25 And I beheld, and lo, the feathers that were under the wing, thought to ſet up themſelves, and to have the rule. 26 And I beheld, and lo, there was one ſet up, but ſhortly it appeared no more. 27 And the ſecond was ſooner away than the firſt. 28 And I beheld, and lo, the two that remained thought alſo in themſelves to reign: 29 And when they ſo thought, behold, there awaked one of the heads, that were at reſt, namely, it that was in the midſt, for that was greater than the two other heads. 30 And then I ſaw that the two other heads were joined with it. 31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned. 32 But this head put the whole earth in fear, and bare rule in it over all thoſe that dwelt upon the earth, with much oppreſſion; and it had the governance of the world, more than all the wings that had been. 33 And after this I beheld, and lo, the head that was in the midſt ſuddenly appeared no more, like as the wings. 34 But there remained the two heads, which alſo in like ſort ruled upon the earth, and over thoſe that

that dwelt therein. 35 And I beheld, and lo, the head upon the right side devoured it that was upon the left side. 36 Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou seest. 37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a mans voice unto the eagle, and said, 38 Hear thou, I will talk with thee, and the Highest shall say unto thee, 39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them? 40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth, with much wicked oppression, and so long time dwelt he upon the earth with deceit. 41 For the earth hast thou not judged with truth. 42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm. 43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty. 44 The Highest also hath looked upon the proud times, and behold, they are ended, and his abominations are fulfilled. 45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body: 46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of him that made her.

The *Romans* had the Eagle pourtrayed on their Ensigns and Standards; and therefore this Vision must be explained of that People, as will more particularly appear in the Contents of the next Chapter.

CHAP. XII.

The Vision of the Eagle interpreted.

Ver. 1. AND it came to pass, whiles the lion spake these words unto the eagle, I saw, 2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small, and full of uproar. 3 And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit, 4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest. 5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was affrighted this night. 6 Therefore will I now beseech the Highest, that he will comfort me unto the end. 7 And I said, Lord that beareſt rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face; 8 Comfort me then, and shew me thy servant the interpretation, and plain difference of this fearful vision, that thou mayest perfectly comfort my soul. 9 For thou hast judged me worthy to shew me the last times. 10 And he said unto me, This is the interpretation of the vision: 11 The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel. 12 But it was not expounded unto him, therefore now I declare it unto thee. 13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it. 14 In the same shall twelve kings reign, one after another: 15 Whereof the second shall begin to reign, and shall have more time than any of the twelve. 16 And this do the twelve wings signify which thou sawest. 17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads, but from the mids of the body thereof, this is the interpretation: 18 That after the time of that kingdom, there shall arise great strivings, and it shall stand in peril of falling: nevertheless it shall not then fall, but shall be restored again to his beginning. 19 And whereas thou sawest the eight small under-feathers, sticking to her wings, this is the interpretation: 20 That in him there shall arise eight kings, whose time shall be but small, and their years swift. 21 And two of them shall perish: the middle time approaching, four shall be kept until their end begin to approach: but two shall be kept unto the end. 22 And whereas thou sawest three heads resting, this is the interpretation: 23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth, 24 And of those that dwell therein with much oppression, above all those that were before them: therefore are they called the heads of the eagle. 25 For these are they that shall accomplish his wickedness, and that shall finish his last end. 26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain. 27 For the two that remain shall be slain with the sword. 28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself. 29 And whereas thou sawest two feathers under the wings, passing over the head that is on the right side; 30 It signifieth, that these are they whom the Highest hath kept unto their end: this is the small kingdom, and full of trouble, as thou sawest. 31 And the lion whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness, with all the words which thou hast heard. 32 This is the anointed which the Highest hath kept for them, and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty. 33 For he shall set them before him alive in judgment, and shall rebuke them and correct them. 34 For the rest of my people shall he deliver with mercy, those that have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning. 35 This is the dream that thou sawest, and these are the interpretations. 36 Thou only hast been meet to know this secret of the

Highest,

Higheſt. 37 Therefore write all theſe things that thou haſt ſeen in a book, and hide them. 38 And teach them to the wiſe of the people, whoſe hearts thou knoweſt may comprehend and keep theſe ſecrets. 39 But wait thou here thyſelf yet ſeven days more, that it may be ſhewed thee whatſoever it pleaſeth the Higheſt to declare unto thee. And with that he went his way. 40 And it came to paſs, when all the people ſaw that the ſeven days were paſt, and I not come again into the city, they gathered them all together, from the leaſt unto the greateſt, and came unto me, and ſaid, 41 What have we offended thee? and what evil have we done againſt thee, that thou forſakeſt us, and ſitteſt here in this place? 42 For of all the prophets thou only art left us, as a cluſter of the vintage, and as a candle in a dark place, and as a haven or ſhip preſerved from the tempeſt. 43 Art not the evils which are come to us ſufficient? 44 If thou ſhalt forſake us, how much better had it been for us, if we alſo had been burnt in the mids of Sion? 45 For we are not better than they that died there. And they wept with a loud voice. Then anſwered I them, and ſaid, 46 Be of good comfort, O Iſrael, and be not heavy, thou houſe of Jacob: 47 For the Higheſt hath you in remembrance, and the Mighty hath not forgotten you in temptation. 48 As for me, I have not forſaken you, neither am I departed from you: but am come into this place, to pray for the deſolation of Sion, and that I might ſeek mercy for the low eſtate of your ſanctuary. 49 And now go your way home every man, and after theſe days will I come unto you. 50 So the people went their way into the city, like as I commanded them: 51 But I remained ſtill in the field ſeven days, as the angel commanded me, and did eat only in thoſe days of the flowers of the field, and had my meat of the herbs.

The Angel, in the Explication of this Viſion, tells *Eſdras*, Ver. 11. that *the Eagle is the Kingdom which was ſeen in the Viſion of Daniel*; and if the Reader will conſult our Notes upon *Dan.* vii. 7. where there is a Deſcription of the *fourth Beaſt*, he will find, that the *Roman* Empire is repreſented by that Beaſt; which is what *Eſdras* here refers to.

By the *twelve Kings*, who, it's ſaid, Ver. 14. ſhall *reign one after another*, may be meant the twelve *Cæſars*; the *ſecond* of whom, *Auguſtus Cæſar*, reigned much longer than any of the reſt of them, as is ſaid, Ver. 15.

As to the Angel's Interpretation, and the ſeveral Kings and Kingdoms which were to ariſe out of the *Roman* Government, we do not well underſtand, and can only gueſs at his Meaning: But, as we apprehend, he means the ſame Thing as *Daniel* does, in his Viſion of the *fourth Beaſt*, Ch. vii. 7. we muſt refer the Reader to our Notes upon that Place.

CHAP. XIII.

The Viſion of a Man coming out of the Sea.

Ver. 1. AND it came to paſs after ſeven days, I dreamed a dream by night. 2 And lo, there aroſe a wind from the ſea, that it moved all the waves thereof. 3 And I beheld, and lo, that man waxed ſtrong with the thouſands of heaven: and when he turned his countenance to look, all the things trembled that were ſeen under him. 4 And whenſoever the voice went out of his mouth, all they burnt that heard his voice, like as the earth faileth when it feeleth the fire. 5 And after this I beheld, and lo, there was gathered together a multitude of men out of number, from the four winds of the heaven, to ſubdue the man that came out of the ſea. 6 But I beheld, and lo, he had graven himſelf a great mountain, and flew up upon it. 7 But I would have ſeen the region, or place whereout the hill was graven, and I could not. 8 And after this I beheld, and lo, all they which were gathered together to ſubdue him, were ſore afraid, and yet durſt fight. 9 And lo, as he ſaw the violence of the multitude that came, he neither lift up his hand, nor held ſword, nor any inſtrument of war. 10 But only I ſaw that he ſent out of his mouth as it had been a blaſt of fire, and out of his lips a flaming breath, and out of his tongue he caſt out ſparks and tempeſts. 11 And they were all mixt together; the blaſt of fire, the flaming breath, and the great tempeſt; and fell with violence upon the multitude which was prepared to fight, and burnt them up every one, ſo that upon a ſudden, of an innumerable multitude nothing was to be perceived, but only duſt and ſmell of ſmoak: when I ſaw this I was afraid. 12 Afterward I ſaw the ſame man come down from the mountain, and call unto him another peaceable multitude. 13 And there came much people unto him, whereof ſome were glad, ſome were ſorry, ſome of them were bound, and other ſome brought of them that were offered: then was I ſick through great fear, and I awaked, and ſaid, 14 Thou haſt ſhewed thy ſervant theſe wonders from the beginning, and haſt counted me worthy that thou ſhouldeſt receive my prayer: 15 Shew me now yet the interpretation of this dream. 16 For as I conceive in mine underſtanding, wo unto them that ſhall be left in thoſe days; and much more wo unto them that are not left behind. 17 For they that were not left were in heavineſs. 18 Now underſtand I the things that are laid up in the latter days which ſhall happen unto them, and to thoſe that are left behind. 19 Therefore are they come into great perils, and many neceſſities, like as theſe dreams declare. 20 Yet is it eaſier for him that is in danger, to come into theſe things, than to paſs away as a cloud out of the world, and not to ſee the things that happen in the laſt days. And he anſwered unto me, and ſaid, 21 The interpretation of the viſion ſhall I ſhew thee, and I will open unto thee the thing that thou haſt required. 22 Whereas thou haſt ſpoken of them that are left behind, this is the interpretation: 23 He that ſhall endure the peril in that time, hath kept himſelf: they that be fallen into danger, are ſuch as have works and faith towards the Almighty. 24 Know this therefore, that they which be left behind, are more bleſſed than they that be dead. 25 This is the meaning of the viſion, Whereas thou ſaweſt a man coming up from the midſt of the ſea: 26 The ſame is he whom God the Higheſt hath kept a great ſeaſon, which by his own ſelf ſhall deliver his creature: and he ſhall order them that are left behind. 27 And whereas thou ſaweſt, that out of his mouth there came as a blaſt of wind, and fire, and ſtorm; 28 And that he held neither

neither ſword, nor any inſtrument of war, but that the ruſhing in of him deſtroyed the whole multitude that came to ſubdue him; this is the interpretation: 29 Behold, the days come, when the moſt High will begin to deliver them that are upon the earth. 30 And he ſhall come to the aſtoniſhment of them that dwell on the earth. 31 And one ſhall undertake to fight againſt another, one city againſt another, one place againſt another, one people againſt another, and one realm againſt another. 32 And the time ſhall be when theſe things ſhall come to paſs, and the ſigns ſhall happen which I ſhewed thee before, and then ſhall my Son be declared, whom thou ſaweſt as a man aſcending. 33 And when all the people hear his voice, every man ſhall in their own land leave the battel they have one againſt another. 34 And an innumerable multitude ſhall be gathered together, as thou ſaweſt them willing to come, and to overcome him by fighting. 35 But he ſhall ſtand upon the top of the mount Sion. 36 And Sion ſhall come, and ſhall be ſhewed to all men, being prepared and builded like as thou ſaweſt the hill graven without hands. 37 And this my Son ſhall rebuke the wicked inventions of thoſe nations, which for their wicked life are fallen into the tempeſt; 38 And ſhall lay before them their evil thoughts, and the torments wherewith they ſhall begin to be tormented, which are like unto a flame: and he ſhall deſtroy them without labour, by the law which is like unto fire. 39 And whereas thou ſaweſt that he gathered another peaceable multitude unto him; 40 Thoſe are the ten tribes which were carried away priſoners out of their own land, in the time of Oſea the king, whom Salmanaſſar the king of Aſſyria led away captive, and he carried them over the waters, and ſo came they into another land. 41 But they took this counſel among themſelves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, 42 That they might there keep their ſtatutes, which they never kept in their own land. 43 And they entred into Euphrates by the narrow paſſages of the river. 44 For the moſt High then ſhewed ſigns for them, and held ſtill the flood till they were paſſed over. 45 For through that country there was a great way to go; namely, of a year and a half: and the ſame region is called Arſareth. 46 Then dwelt they there until the latter time; and now when they ſhall begin to come, 47 The Higheſt ſhall ſtay the ſprings of the ſtream again, that they may go through: therefore ſaweſt thou the multitude with peace. 48 But thoſe that be left behind of thy people, are they that are found within my borders. 49 Now when he deſtroyeth the multitude of the nations that are gathered together, he ſhall defend his people that remain. 50 And then ſhall he ſhew them great wonders. 51 Then ſaid I, O Lord, that beareſt rule, ſhew me this: Wherefore have I ſeen the man coming up from the midſt of the ſea? 52 And he ſaid unto me, Like as thou canſt neither ſeek out, nor know the things that are in the deep of the ſea: even ſo can no man upon the earth ſee my Son, or thoſe that be with him, but in the daytime. 53 This is the interpretation of the dream which thou ſaweſt, and whereby thou only art here lightened. 54 For thou haſt forſaken thine own way, and applied thy diligence unto my law, and ſought it. 55 Thy life haſt thou ordered in wiſdom, and haſt called underſtanding thy mother. 56 And therefore have I ſhewed thee the treaſures of the Higheſt: after other three days I will ſpeak other things unto thee, and declare unto thee mighty and wondrous things. 57 Then went I forth into the field, giving praiſe and thanks greatly unto the moſt High, becauſe of his wonders which he did in time, 58 And becauſe he governeth the ſame, and ſuch things as fall in their ſeaſons: and there I ſat three days.

In this Chapter *Eſdras* propheſies of the Coming of *Jeſus Chriſt* the Son of God, to releaſe his People from their Afflictions and Oppreſſions, in the latter Times; particularly the Ten Tribes, who, he ſays, left the Country where they were carried captive, and went into a very diſtant Region called *Arſareth*, or, as the Margin has it, *Ararath*: But relates the Story with ſo many fabulous Circumſtances, that we can only gueſs at his Meaning; and his Account of the Peregrination and Reſidence of the Ten Tribes being unſupported by any other Author, antient or modern, ſacred or prophane, little Credit can be given to it.

CHAP. XIV.

Eſdras *his Viſion of the Buſh, and the Diſcourſe he had with the Divine Being.*

Ver. 1. AND it came to paſs upon the third day, I ſat under an oak, and behold, there came a voice out of a buſh over againſt me, and ſaid, Eſdras, Eſdras. 2 And I ſaid, Here am I, Lord; and I ſtood up upon my feet. 3 Then ſaid he unto me, In the buſh I did manifeſtly reveal myſelf unto Moſes, and talked with him, when my people ſerved in Egypt. 4 And I ſent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long ſeaſon, 5 And told him many wondrous things, and ſhewed him the ſecrets of the times, and the end: and commanded him, ſaying, 6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide. 7 And now I ſay unto thee, 8 That thou lay up in thy heart the ſigns that I have ſhewed, and the dreams that thou haſt ſeen, and the interpretations which thou haſt heard: 9 For thou ſhalt be taken away from all, and from henceforth thou ſhalt remain with my ſon, and with ſuch as be like thee, until the times be ended. 10 For the world hath loſt his youth, and the times begin to wax old. 11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part: 12 And there remaineth that which is after the half of the tenth part. 13 Now therefore ſet thine houſe in order, and reprove thy people, comfort ſuch of them as be in trouble, and now renounce corruption. 14 Let go from thee mortal thoughts, caſt away the burdens of man, put off now the weak nature, 15 And ſet aſide the thoughts that are moſt heavy unto thee, and haſt thee to flee from theſe times. 16 For yet greater evils than thoſe which thou haſt ſeen happen, ſhall be done hereafter. 17 For look how much the world ſhall be weaker through age, ſo much the more ſhall evils increaſe upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand: for now hasteth the vision to come which thou hast seen. 19 Then answered I before thee, and said, 20 Behold, Lord, I will go as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light. 21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin. 22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days, may live. 23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days. 24 But look thou prepare thee many box-trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly. 25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write. 26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write. 27 Then went I forth as he commanded, and gathered all the people together, and said, 28 Hear these words, O Israel. 29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered: 30 And received the law of life, which they kept not, which ye also have transgressed after them. 31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves have done unrighteousness, and have not kept the ways which the Highest commanded you. 32 And forasmuch as he is a righteous Judge, he took from you in time the thing that he had given you. 33 And now are you here, and your brethren amongst you. 34 Therefore if so be that you will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy. 35 For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared. 36 Let no man therefore come unto me now, nor seek after me these forty days. 37 So I took the five men as he commanded me, and we went into the field, and remained there. 38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink. 39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire. 40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory. 41 And my mouth was opened, and shut no more. 42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread. 43 As for me, I spake in the day, and I held not my tongue by night. 44 In forty days they wrote two hundred and four books. 45 And it came to pass when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written, publish openly, that the worthy and unworthy may read it. 46 But keep the seventy last, that thou mayest deliver them only to such as be wise among the people. 47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge. 48 And I did so.

What is the Drift and Design of *Esdras* in this Chapter, I confess is past my Comprehension; unless it be (tho' in very obscure Terms) to intimate, that the old Law given by *Moses* is abolished, and to point out the new Law, which was revealed to Mankind by *Jesus Christ* our Saviour.

CHAP. XV.

The Prophecy here declared is certain. God's Vengeance upon the Wicked, and upon Egypt. *An horrible Vision.* Babylon *and* Asia *are threatened.*

Ver. 1. BEhold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord. 2 And cause them to be written in paper: for they are faithful and true. 3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee. 4 For all the unfaithful shall die in their unfaithfulness. 5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death and destruction. 6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled. 7 Therefore saith the Lord, 8 I will hold my tongue no more as touching their wickedness which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually. 9 And therefore saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them. 10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt. 11 But I will bring them with a mighty hand, and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof. 12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it. 13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation. 14 Wo to the world, and them that dwell therein. 15 For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands. 16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power. 17 A man shall desire to go into a city, and shall not be able. 18 For because of their pride, the cities shall be troubled, the houses shall be de-

stroyed,

ſtroyed, and men ſhall be afraid. 19 A man ſhall have no pity upon his neighbour, but ſhall deſtroy their houſes with the ſword, and ſpoil their goods, becauſe of the lack of bread, and for great tribulation. 20 Behold, ſaith God, I will call together all the kings of the earth to reverence me, which are from the riſing of the ſun, from the ſouth, from the eaſt, and Libanus: to turn themſelves one againſt another, and repay the things that they have done to them. 21 Like as they do yet this day unto my choſen, ſo will I do alſo, and recompenſe in their boſom. Thus ſaith the Lord God, 22 My right hand ſhall not ſpare the ſinners, and my ſword ſhall not ceaſe over them that ſhed innocent blood upon the earth. 23 The fire is gone forth from his wrath, and hath conſumed the foundations of the earth, and the ſinners like the ſtraw that is kindled. 24 Wo to them that ſin, and keep not my commandments, ſaith the Lord: 25 I will not ſpare them: go your way ye children from the power, defile not my ſanctuary. 26 For the Lord knoweth all them that ſin againſt him, and therefore delivereth he them unto death and deſtruction. 27 For now are the plagues come upon the whole earth, and ye ſhall remain in them: for God ſhall not deliver you, becauſe ye have ſinned againſt him. 28 Behold, an horrible viſion, and the appearance thereof from the eaſt: 29 Where the nations of the dragons of Arabia ſhall come out with many chariots, and the multitude of them ſhall be carried as the wind upon earth, that all they which hear them, may fear and tremble. 30 Alſo the Carmanians raging in wrath ſhall go forth as the wild boars of the wood, and with great power ſhall they come, and join battel with them, and ſhall waſte a portion of the land of the Aſſyrians. 31 And then ſhall the dragons have the upper hand, remembring their nature; and if they ſhall turn themſelves, conſpiring together in great power to perſecute them, 32 Then theſe ſhall be troubled, and keep ſilence through their power, and ſhall flee. 33 And from the land of the Aſſyrians ſhall the enemy beſiege them, and conſume ſome of them, and in their hoſt ſhall be fear, and dread, and ſtrife among their kings. 34 Behold, clouds from the eaſt, and from the north, unto the ſouth, and they are very horrible to look upon, full of wrath and ſtorm. 35 They ſhall ſmite one upon another, and they ſhall ſmite down a great multitude of ſtars upon the earth, even their own ſtar; and blood ſhall be from the ſword unto the belly, 36 And dung of men unto the camels hough. 37 And there ſhall be great fearfulneſs and trembling upon earth: and they that ſee the wrath ſhall be afraid, and trembling ſhall come upon them. 38 And then ſhall there come great ſtorms from the ſouth, and from the north, and another part from the weſt. 39 And ſtrong winds ſhall ariſe from the eaſt, and ſhall open it, and the cloud which he raiſed up in wrath, and the ſtar ſtirred to cauſe fear toward the eaſt and weſt-wind, ſhall be deſtroyed. 40 The great and mighty clouds ſhall be lifted up full of wrath, and the ſtar, that they may make all the earth afraid, and them that dwell therein; and they ſhall pour out over every high and eminent place, an horrible ſtar. 41 Fire and hail, and flying ſwords, and many waters, that all fields may be full, and all rivers with the abundance of great waters. 42 And they ſhall break down the cities, and walls, mountains and hills, trees of the wood, and graſs of the meadows, and their corn. 43 And they ſhall go ſtedfaſtly unto Babylon, and make her afraid. 44 They ſhall come to her and beſiege her, the ſtar and all wrath ſhall they pour out upon her, then ſhall the duſt and ſmoak go up unto the heaven, and all that be about her ſhall bewail her. 45 And they that remain under her, ſhall do ſervice unto them that have put her in fear. 46 And thou Aſia, that art partaker of the hope of Babylon, and art the glory of her perſon: 47 Wo be unto thee, thou wretch, becauſe thou haſt made thy ſelf like unto her, and haſt deckt thy daughters in whoredom, that they might pleaſe and glory in thy lovers, which have alway deſired to commit whoredom with thee. 48 Thou haſt followed her that is hated in all her works and inventions: therefore ſaith God, 49 I will ſend plagues upon thee, widowhood, poverty, famine, ſword and peſtilence, to waſte thy houſes with deſtruction and death. 50 And the glory of thy power ſhall be dried up as a flower, when the heat ſhall ariſe that is ſent over thee. 51 Thou ſhalt be weakened as a poor woman with ſtripes, and as one chaſtiſed with wounds, ſo that the mighty and lovers ſhall not be able to receive thee. 52 Would I with jealouſy have ſo proceeded againſt thee, ſaith the Lord, 53 If thou hadſt not alway ſlain my choſen, exalting the ſtroke of thine hands, and ſaying over their dead, when thou waſt drunken, 54 Set forth the beauty of thy countenance? 55 The reward of thy whoredom ſhall be in thy boſom, therefore ſhalt thou receive recompenſe. 56 Like as thou haſt done unto my choſen, ſaith the Lord, even ſo ſhall God do unto thee, and ſhall deliver thee into miſchief. 57 Thy children ſhall die of hunger, and thou ſhalt fall through the ſword: thy cities ſhall be broken down, and all thine ſhall periſh with the ſword in the field. 58 They that be in the mountains ſhall die of hunger, and eat their own fleſh, and drink their own blood, for very hunger of bread, and thirſt of water. 59 Thou as unhappy ſhalt come through the ſea, and receive plagues again. 60 And in the paſſage they ſhall ruſh on the idle city, and ſhall deſtroy ſome portion of thy land, and conſume part of thy glory, and ſhall return to Babylon that was deſtroyed. 61 And thou ſhalt be caſt down by them as ſtubble, and they ſhall be unto thee as fire: 62 And ſhall conſume thee and thy cities, thy land and thy mountains; all thy woods and thy fruitful trees ſhall they burn up with fire. 63 Thy children ſhall they carry away captive, and look what thou haſt, they ſhall ſpoil it, and marr the beauty of thy face.

God threatens the ſevereſt Judgments againſt thoſe that have been the Perſecutors of his People, to the 28th Verſe: But the Meaning of the *Nations of the Dragons of Arabia*, and ſeveral Paſſages that follow, is paſt my Skill to explain, with any Probability of Succeſs, or Satisfaction to myſelf, and therefore, I ſuppoſe, will be none to the Reader; whom I muſt leave to judge for himſelf.

CHAP. XVI.

Babylon *and other Places are threatened with unavoidable Plagues. The Servants of God muſt look for Troubles.*

Ver. 1. WO be unto thee, Babylon and Aſia: wo be unto thee, Egypt and Syria. 2 Gird up yourſelves with cloaths of ſack and hair, bewail your children and be ſorry; for your deſtruction is at hand. 3 A ſword is ſent upon you, and who may turn it back? 4 A fire is ſent among you, and who may quench it? 5 Plagues are ſent unto you, and what is he that may drive them away? 6 May any man drive away an hungry lion in the wood? or may any one quench the fire in ſtubble when it hath begun to burn? 7 May one turn again the arrow that is ſhot of a ſtrong archer? 8 The mighty Lord ſendeth the plagues, and who is he that can drive them away? 9 A fire ſhall go forth from his wrath, and who is he that may quench it? 10 He ſhall caſt lightnings, and who ſhall not fear? he ſhall thunder, and who ſhall not be afraid? 11 The Lord ſhall threaten, and who ſhall not be utterly beaten to powder at his preſence? 12 The earth quaketh, and the foundations thereof, the ſea ariſeth up with waves from the deep, and the waves of it are troubled, and the fiſhes thereof alſo before the Lord, and before the glory of his power. 13 For ſtrong is his right hand that bendeth the bow, his arrows that he ſhooteth are ſharp, and ſhall not miſs when they begin to be ſhot into the ends of the world. 14 Behold, the plagues are ſent, and ſhall not return again, until they come upon the earth. 15 The fire is kindled, and ſhall not be put out, till it conſume the foundation of the earth. 16 Like as an arrow which is ſhot of a mighty archer, returneth not backward: even ſo the plagues that ſhall be ſent upon earth, ſhall not return again. 17 Wo is me, wo is me, who will deliver me in thoſe days? 18 The beginning of ſorrows and great mournings; the beginning of famine and great dearth; the beginning of wars, and the powers ſhall ſtand in fear; the beginning of evils: what ſhall I do when theſe evils ſhall come? 19 Behold, famine and plague, tribulation and anguiſh are ſent as ſcourges for amendment. 20 But for all theſe things they ſhall not turn from their wickedneſs, nor be alway mindful of thy ſcourges. 21 Behold, victuals ſhall be ſo good cheap upon earth, that they ſhall think themſelves to be in good caſe, and even then ſhall evils grow upon earth, ſword, famine, and great confuſion. 22 For many of them that dwell upon earth, ſhall periſh of famine; and the other that eſcape the hunger, ſhall the ſword deſtroy. 23 And the dead ſhall be caſt out as dung, and there ſhall be no man to comfort them: for the earth ſhall be waſted, and the cities ſhall be caſt down. 24 There ſhall be no man left to till the earth, and to ſow it. 25 The trees ſhall give fruit, and who ſhall gather them? 26 The grapes ſhall ripen, and who ſhall tread them? for all places ſhall be deſolate of men: 27 So that one man ſhall deſire to ſee another, and to hear his voice. 28 For of a city there ſhall be ten left, and two of the field, which ſhall hide themſelves in the thick groves, and in the clefts of the rocks. 29 As in an orchard of olives, upon every tree there are left three or four olives; 30 Or as when a vineyard is gathered, there are left ſome cluſters of them that diligently ſeek through the vineyard: 31 Even ſo in thoſe days there ſhall be three or four left by them that ſearch their houſes with the ſword. 32 And the earth ſhall be laid waſte, and the fields thereof ſhall wax old, and her ways, and all her paths ſhall grow full of thorns, becauſe no man ſhall travel therethrough. 33 The virgins ſhall mourn, having no bridegrooms; the women ſhall mourn, having no huſbands; their daughters ſhall mourn, having no helpers. 34 In the wars ſhall their bridegrooms be deſtroyed, and their huſbands ſhall periſh of famine. 35 Hear now theſe things, and underſtand them, ye ſervants of the Lord. 36 Behold the word of the Lord, receive it: believe not the gods of whom the Lord ſpake. 37 Behold, the plagues draw nigh, and are not ſlack. 38 As when a woman with child in the ninth month bringeth forth her ſon, within two or three hours of her birth, great pains compaſs her womb, which pains when the child cometh forth, they ſlack not a moment: 39 Even ſo ſhall not the plagues be ſlack to come upon the earth, and the world ſhall mourn, and ſorrow ſhall come upon it on every ſide. 40 O my people, hear my word: make you ready to the battel, and in thoſe evils, be even as pilgrims upon the earth. 41 He that ſelleth, let him be as he that fleeth away: and he that buyeth, as one that will loſe: 42 He that occupieth merchandiſe, as he that had no profit by it: and he that buildeth, as he that ſhall not dwell therein: 43 He that ſoweth, as if he ſhould not reap: ſo alſo he that planteth the vineyard, as he that ſhall not gather the grapes: 44 They that marry, as they that ſhall get no children; and they that marry not, as the widowers. 45 And therefore they that labour, labour in vain. 46 For ſtrangers ſhall reap their fruits, and ſpoil their goods, overthrow their houſes, and take their children captives, for in captivity and famine ſhall they get children. 47 And they that occupy their merchandiſe with robbery, the more they deck their cities, their houſes, their poſſeſſions, and their own perſons: 48 The more will I be angry with them for their ſins, ſaith the Lord. 49 Like as an whore envieth a right honeſt and vertuous woman: 50 So ſhall righteouſneſs hate iniquity, when ſhe decketh herſelf, and ſhall accuſe her to her face, when he cometh that ſhall defend him that diligently ſearcheth out every ſin upon earth. 51 And therefore be ye not like thereunto, nor to the works thereof. 52 For yet a little, and iniquity ſhall be taken away out of the earth, and righteouſneſs ſhall reign among you. 53 Let not the ſinner ſay that he hath not ſinned: for God ſhall burn coals of fire upon his head, which ſaith before the Lord God and his glory, I have not ſinned. 54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts. 55 Which ſpake but the word, Let the earth be made, and it was made: Let the heaven be made, and it was created. 56 In his word were the ſtars made, and he knoweth the number of them. 57 He ſearcheth the deep, and the trea-

treaſures thereof; he hath meaſured the ſea, and what it containeth. 58 He hath ſhut the ſea in the midſt of the waters, and with his word hath he hanged the earth upon the waters. 59 He ſpreadeth out the heavens like a vault, upon the waters hath he founded it. 60 In the deſart hath he made ſprings of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth. 61 He made man, and put his heart in the midſt of the body, and gave him breath, life, and underſtanding. 62 Yea, and the Spirit of Almighty God, which made all things, and ſearcheth out all hidden things in the ſecrets of the earth, 63 Surely he knoweth your inventions, and what you think in your hearts, even them that ſin, and would hide their ſin. 64 Therefore hath the Lord exactly ſearched out all your works, and he will put you all to ſhame. 65 And when your ſins are brought forth, ye ſhall be aſhamed before men, and your own ſins ſhall be your accuſers in that day. 66 What will ye do? or how will you hide your ſins before God and his angels? 67 Behold, God himſelf is the judge, fear him: leave off from your ſins, and forget your iniquities to meddle no more with them for ever; ſo ſhall God lead you forth, and deliver you from all trouble. 68 For behold, the burning wrath of a great multitude is kindled over you, and they ſhall take away certain of you, and feed you being idle with things offered unto idols. 69 And they that conſent unto them ſhall be had in deriſion, and in reproach, and troden under foot. 70 For there ſhall be in every place, and in the next cities a great inſurrection upon thoſe that fear the Lord. 71 They ſhall be like mad-men, ſparing none, but ſtill ſpoiling and deſtroying thoſe that fear the Lord. 72 For they ſhall waſte and take away their goods, and caſt them out of their houſes. 73 Then ſhall they be known who are my choſen, and they ſhall be tried as the gold in the fire. 74 Hear, O ye, my beloved, ſaith the Lord: behold, the days of trouble are at hand, but I will deliver you from the ſame. 75 Be ye not afraid, neither doubt, for God is your guide, 76 And the guide of them who keep my commandments and precepts, ſaith the Lord God: Let not your ſins weigh you down, and let not your iniquities lift up themſelves. 77 Wo be unto them that are bound with their ſins, and covered with their iniquities: like as a field is covered over with buſhes, and the path thereof covered with thorns, that no man may travel through. 78 It is left undreſſed, and is caſt into the fire, to be conſumed therewith.

The Places mentioned in the firſt Verſe, tho' they were always ſore Enemies to *Iſrael*, and therefore may here be literally meant; yet, I apprehend, may figuratively denote all thoſe Princes, Nations and Kingdoms that have perſecuted the Church of God in all Ages; for which he will puniſh them in the moſt ſignal and exemplary Manner, with War, Famine, Peſtilence, and Sword.

From Ver. 71. to the End, *Eſdras* foretels that Perſecutions ſhall attend the Righteous, but that God will deliver them from their Troubles.

The *Inſpiration*, which this counterfeit *Eſdras* all along pretends to, is ſo full of Abſurdities and Inconſiſtencies, that we have all the Reaſon in the World to account it ſpurious and apocryphal.

An EXPOSITION of the Book of *TOBIT.*

The ARGUMENT.

This Book of Tobit *was never held, either by the* Jews *or antient* Chriſtians, *to be* canonical, *tho' the Church of* Rome, *by a Decree of the Council of* Trent, *thought fit to receive it as ſuch; but it was inſerted in the ſacred Hiſtory, becauſe it has been allowed by the Generality of* Chriſtian *Fathers, to be a true Hiſtory of this particular Family, a good Exemplar of Charity and Benevolence, and an excellent Pattern of paternal Care, and filial Obedience. The Book itſelf is ſuppoſed to have been wrote, the former Part of it by* Tobit, *and the latter by his Son; at leaſt it is thought, that they left behind them* Memoirs *of their Family, and ſuch Materials, as a late Author, who lived very likely either in, or after the* Captivity *(becauſe the Words* Raphael, Gabriel, *and* Michael *are allowed to be* Babyloniſh) *might compile and digeſt it into proper Order. It is not doubted, but that the Original of this Book was either in* Hebrew, *or* Chaldee. *St.* Jerom *having met with a* Chaldee *Copy of it, did not queſtion but that he had got the Original, and accordingly employed a Man, that was perfectly well ſkilled in that Language, to render it into* Hebrew, *whilſt himſelf tranſlated it into* Latin; *and this is the Verſion which the Church of* Rome *chiefly eſteems. But before this Verſion, there was another (which is reckoned the moſt antient) done into* Greek; *but who the Author of it was, or from what Language he tranſlated it, we have but ſmall Foundation for Conjecture; tho' ſome have been apt to think, that it came from the ſame Fountain from whence St.* Jerom *had his, but that the Tranſlator had taken ſuch Freedoms with the Text, as obliged him to re-tranſlate it. The* Latin *Tranſlation, which was in Uſe before St.* Jerom *appeared, ſeems to have been taken from the*

the Greek, *tho' in many Places it varies from it, by abridging ſometimes, and ſometimes amplifying the Narration: The* Hebrew *Copies, publiſhed by* Fagius *and* Munſter, *are nothing but Tranſlations (and thoſe very modern ones) from the* Greek *or* Latin *Verſions, tho' in many Places of the Book, they take the Freedom to vary from them. That of* Munſter *is ſuppoſed to have been done by himſelf, and that of* Fagius *by the* Jews *of* Conſtantinople, *in the Year* 1517, *and has ſo near a Conformity to the* Greek, *that no manner of Doubt is to be made of its being deſcended from thence. Theſe are the ſeveral Verſions that we have of the Book of* Tobit, *which as it was not received into the* Canon *of the* Jews, *was not therefore* admitted *into* that *of the antient* Chriſtian *Authors, who confined themſelves to thoſe Books which the* Jews *acknowledge to be* canonical. *'Tis certain, that neither* Joſephus, *nor* Philo, *nor any of the antient* Jewiſh *Writers make Mention of that Copy which St.* Jerom *took ſo much Pains about, nor do they regiſter it among their* ſacred Books. Fagius *pretends, that this Book of* Tobit *does not contain a true Hiſtory, but a* pious Fiction *only, wherein, under borrowed Names, the Characters of a Father and a Son, truely pious, are ſet forth; and our learned* Prideaux *ſeems to go farther, when he tells us,* 'That there are ſome Matters in it, which are not ſo reconci-
'lable to a rational Credibility, which look indeed more like the Fictions of Homer, than the Wri-
'tings of a ſacred Hiſtorian, and gives ſuch an Objection againſt the Book as does not lie againſt any
'other.' *But notwithſtanding theſe Allegations, we may be aſſured, that the* Jews *had all along a great Regard for this Book.* Origen, *in his Epiſtle to* Africanus, *tells us, that the antient* Chriſtians *read it, tho' they placed it among their* apocryphal *Writings. St.* Jerom *acknowledges, that tho' they did not receive it into their Canon, yet they admitted it among their* Hagiographa. Grotius *owns, that they read this Book, and looked upon it as a true Hiſtory; and our own* Prideaux *confeſſes, that* it is of great Uſe to repreſent to us the Duties of Charity and Patience, in the Example of *Tobit*'s ready helping his Brethren in Diſtreſs, to the utmoſt of his Power; and his bearing with a pious Submiſſion, the Calamities of his Captivity, Poverty, and Blindneſs, as long as they were inflicted on him.

CHAP. I.

Tobit's *Lineage and Piety; his Marriage; Captivity; Preferment; Charity; his Flight, and Return to* Nineveh.

Ver. 1. THE book of the words of Tobit, ſon of Tobiel, the ſon of Ananiel, the ſon of Aduel, the ſon of Gabael, of the ſeed of Aſael, of the tribe of Nephthali, 2 Who in the time of Enemeſſar king of the Aſſyrians, was led captive out of Thiſbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aſer. 3 I Tobit have walked all the days of my life in the way of truth and juſtice, and I did many alms-deeds to my brethren, and my Nation who came with me to Nineve into the land of the Aſſyrians. 4 And when I was in mine own country in the land of Iſrael, being but young, all the tribe of Nephthali my father, fell from the houſe of Jeruſalem, which was choſen out of all the tribes of Iſrael, that all the tribes ſhould ſacrifice *there*, where the temple of the habitation of the moſt High was conſecrated and built for all ages. 5 Now all the tribes which together revolted, and the houſe of my father Nephthali, ſacrificed unto the heifer Baal. 6 But I alone went often to Jeruſalem at the feaſts, as it was ordained unto all the people of Iſrael, by an everlaſting decree, having the firſt-fruits and tenths of increaſe, with that which was firſt ſhorn; and them gave I at the altar to the prieſts the children of Aaron. 7 The firſt tenth part of all increaſe I gave to the ſons of Aaron, who miniſtred at Jeruſalem: another tenth part I ſold away, and went and ſpent it every year at Jeruſalem: 8 And the third I gave unto them to whom it was meet, as Debora my fathers mother had commanded me, becauſe I was left an orphan by my father. 9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias. 10 And when we were carried away captives to Nineve, all my brethren, and thoſe that were of my kindred, did eat of the bread of the Gentiles. 11 But I kept myſelf from eating. 12 Becauſe I remembred God with all my heart. 13 And the moſt High gave me grace and favour before Enemeſſar, ſo that I was his purveyor. 14 And I went into Media, and left in truſt with Gabael the brother of Gabrias at Rages a city of Media, ten talents of ſilver. 15 Now when Enemeſſar was dead, Sennacherib his ſon reigned in his ſtead; whoſe eſtate was troubled, that I could not go into Media. 16 And in the time of Enemeſſar, I gave many alms to my brethren, and gave my bread to the hungry, 17 And my cloaths to the naked: and if I ſaw any of my nation dead, or caſt about the walls of Nineve, I buried him. 18 And if the king Sennacherib had ſlain any, when he was come, and fled from Judea, I buried them privily, (for in his wrath he killed many) but the bodies were not found when they were ſought for of the king. 19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myſelf; underſtanding that I was ſought for to be put to death, I withdrew myſelf for fear. 20 Then all my goods were forcibly taken away, neither was there any thing left me, beſides my wife Anna, and my ſon Tobias. 21 And there paſſed not five and fifty days, before two of his ſons killed him, and they fled into the mountains of Ararath, and Sarchedonus his ſon reigned in his ſtead; who appointed over his fathers accounts, and over all his affairs, Achiacharus my brother Anaels ſon. 22 And Achiacharus intreating for me, I returned to Nineve: now Achiacharus was cup-bearer, and keeper of the ſignet, and ſteward and overſeer of the accounts: and Sarchedonus appointed him next unto him: and he was my brothers ſon.

Who in the Time of Enemeſſar King of the Aſſyrians] *Enemeſſar* was *Salmaneſer*, who carried away the Ten Tribes captive into *Aſſyria*, *A. M.* 3283. about 100 Years before the Captivity of *Judah*.

And the Houſe of my Father Nephtali ſacrificed unto the Heifer Baal] Or, *to the Power of Baal*, or the God

God *Baal*, as it is in the Margin.

And there paſſed not five and fifty Days before two of his Sons killed him] That is, after his Return from his unſucceſsful Expedition againſt *Judea*. The Reaſons that induced his Sons to act ſuch an unnatural Part againſt their Father, ſee in our Notes upon 2 *Kings* xix. 37. 2 *Chron.* xxxii. 21.

CHAP. II.

Tobit's *Diligence in burying the Dead; becomes blind. His Wife takes in Work to get a Living. Her Huſband and ſhe fall out about a Kid.*

Ver. 1. NOW when I was come home again, and my wife Anna was reſtored unto me with my ſon Tobias, in the feaſt of Pentecoſt, which is the holy feaſt of the ſeven weeks, there was a good dinner prepared for me, in the which I ſat down to eat. 2 And when I ſaw abundance of meat, I ſaid to my ſon, Go and bring what poor man ſoever thou ſhalt find out of our brethren, who is mindful of the Lord; and lo, I tarry for thee. 3 But he came again, and ſaid, Father, one of our nation is ſtrangled, and is caſt out in the market-place. 4 Then before I had taſted of any meat, I ſtarted up, and took him up into a room, until the going down of the ſun. 5 Then I returned and waſhed myſelf, and ate my meat in heavineſs, 6 Remembring that propheſy of Amos, as he ſaid, Your feaſts ſhall be turned into mourning, and all your mirth into lamentation. 7 Therefore I wept: and after the going down of the ſun, I went and made a grave, and buried him. 8 But my neighbours mocked me, and ſaid, This man is not yet afraid to be put to death for this matter: who fled away, and yet lo, he burieth the dead again. 9 The ſame night alſo I returned from the burial, and ſlept by the wall of my court-yard, being polluted, and my face was uncovered: 10 And I knew not that there were ſparrows in the wall, and mine eyes being open, the ſparrows muted warm dung into mine eyes, and a whiteneſs came in mine eyes, and I went to the phyſicians, but they helped me not: moreover Achiacharus did nouriſh me, until I went into Elymais. 11 And my wife Anna did take womens works to do. 12 And when ſhe had ſent them home to the owners, they payed her wages, and gave her alſo beſides a kid. 13 And when it was in my houſe, and began to cry, I ſaid unto her, From whence is this kid? is it not ſtoln? render it to the owners, for it is not lawful to eat any thing that is ſtoln. 14 But ſhe replied upon me, It was given for a gift more than the wages: howbeit, I did not believe her, but bade her render it to the owners: and I was abaſhed at her. But ſhe replied upon me, Where are thine alms, and thy righteous deeds? Behold, thou and all thy works are known.

In the firſt Part of this Chapter, *Tobit* relates an Act of his Charity and Humanity in burying the dead Corpſe of an *Iſraelite*, who had been murdered, and denied common Burial. This Inſtance of Cruelty ſhews, in ſome Meaſure, the Hardſhips the *Iſraelites* laboured under in their Captivity, and brought to *Tobit*'s Mind that Prophecy of *Amos*, Ch. viii. 10. *I will turn your Feaſts into Mourning, and all your Songs into Lamentation.*

The Sparrows muted warm Dung into mine Eyes, and a Whiteneſs came in mine Eyes, &c.] It ſhould be tranſlated *Swallows*, as the *Hebrew* Word ſignifies. That the Dung of Swallows is of a very hot and cauſtick Quality, and, when dropt into the Eye, muſt needs be injurious to the Sight, as being apt to cauſe an Inflammation, and thereby a Concretion of Humours, which, in Proceſs of Time, may produce a white Film, that will obſtruct the Light from the optick Nerves; and that the Gall of a Fiſh (eſpecially of the Fiſh *Callionimus*) is of excellent Uſe to remove all ſuch Specks and Obſtructions to the Sight (as *Tobit*'s was, and by which Means he was cured, ſee Ch. xi. 11, 12, 13.) we have the Teſtimony of ſome of the greateſt Men, Phyſicians and Naturaliſts, to produce in Confirmation of this Part of *Tobit*'s Hiſtory.

CHAP. III.

Tobit *is vexed with his Wife's Taunts.* Sara *being reproached, grieves and prays. An Angel is ſent to relieve both her and* Tobit.

Ver. 1. THEN I being grieved did weep, and in my ſorrow prayed, ſaying, 2 O Lord, thou art juſt, and all thy works and all thy ways are mercy and truth, and thou judgeſt truly and juſtly for ever. 3 Remember me, and look on me; puniſh me not for my ſins and ignorances, and *the ſins of* my fathers, who have ſinned before thee: 4 For they obeyed not thy commandments; wherefore thou haſt delivered us for a ſpoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are diſperſed. 5 And now thy judgments are many and true: Deal with me according to my ſins, and my fathers: becauſe we have not kept thy commandments, neither have walked in truth before thee. 6 Now therefore deal with me as ſeemeth beſt unto thee, and command my ſpirit to be taken from me, that I may be diſſolved, and become earth: for it is profitable for me to die, rather than to live, becauſe I have heard falſe reproaches, and have much ſorrow: command therefore that I may now be delivered out of this diſtreſs, and go into the everlaſting place: turn not thy face away from me. 7 It came to paſs the ſame day, that in Ecbatane a city of Media, Sara the daughter of Raguel was alſo reproached by her fathers maids; 8 Becauſe that ſhe had been married to ſeven huſbands, whom Aſmodeus the evil ſpirit had killed before they had lien with her. Doſt thou not know, ſaid they, that thou haſt ſtrangled thine huſbands? thou haſt had already ſeven huſbands, neither waſt thou named after any of them. 9 Wherefore doſt thou beat us for them? If they be dead, go thy ways after them, let us never ſee of thee either ſon or daughter. 10 When ſhe heard theſe things, ſhe was very ſorrowful, ſo that ſhe thought to have ſtrangled herſelf, and ſhe ſaid, I am the only daughter of my father, and if I do this, it ſhall be a reproach unto him, and I ſhall bring his old age with ſorrow unto the grave. 11 Then ſhe prayed toward the window, and ſaid, Bleſſed art thou, O Lord my God, and thine holy and glorious name is bleſſed, and honourable for ever: let all thy works praiſe thee for ever. 12 And now, O Lord, I ſet mine eyes and my face toward thee, 13 And ſay, Take me out of the earth, that I may hear no more the reproach. 14 Thou knoweſt, Lord, that I am pure from all ſin with man, 15

 And

And that I never polluted my name, nor the name of my father in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinſman, nor any ſon of his alive, to whom I may keep myſelf for a wife: my ſeven huſbands are already dead, and why ſhould I live? but if it pleaſe not thee that I ſhould die, command ſome regard to be had of me, and pity taken of me, that I hear no more reproach. 16 So the prayers of them both were heard before the majeſty of the great God. 17 And Raphael was ſent to heal them both, that is, to ſcale away the whiteneſs of Tobits eyes, and to give Sara the daughter of Raguel, for a wife to Tobias the ſon of Tobit; and to bind Aſmodeus the evil ſpirit, becauſe ſhe belonged to Tobias by right of inheritance. The ſelf-ſame time came Tobit home, and entred into his houſe, and Sara the daughter of Raguel came down from her upper chamber.

Wherefore doſt thou beat us for them?] From this Paſſage it ſeems, as if *Sara*, who had been married to ſeven Huſbands, and never enjoyed by either of them, was ſo extremely chagrin'd on that Account, that ſhe vented her Paſſion upon her Father's Maids; which is natural enough to ſuppoſe; ſince a Diſappointment of this Kind is a Mortification not eaſily ſupported, eſpecially by one who had been ſeven Times a Bride, and never once enjoyed the Firſt-fruits of her Marriage.

CHAP. IV.

Tobit *inſtructs his Son in his future Conduct, and tells him of the Money which he had depoſited in the Hands of* Gabael.

Ver. 1. IN that day Tobit remembred the money which he had committed to Gabael in Rages of Media. 2 And ſaid with himſelf, I have wiſhed for death; wherefore do I not call for my ſon Tobias, that I may ſignify to him *of the money* before I die? 3 And when he had called him, he ſaid, My ſon, when I am dead, bury me, and deſpiſe not thy mother, but honour her all the days of thy life, and do that which ſhall pleaſe her, and grieve her not. 4 Remember, my ſon, that ſhe ſaw many dangers for thee, *when thou waſt* in her womb; and when ſhe is dead, bury her by me in one grave. 5 My ſon, be mindful of the Lord our God all thy days, and let not thy will be ſet to ſin, or to tranſgreſs his commandments: do uprightly all thy life long, and follow not the ways of unrighteouſneſs. 6 For if thou deal truly, thy doings ſhall proſperouſly ſucceed to thee, and to all them that live juſtly. 7 Give alms of thy ſubſtance: and when thou giveſt alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God ſhall not be turned away from thee. 8 If thou haſt abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little. 9 For thou layeſt up a good treaſure for thyſelf againſt the day of neceſſity. 10 Becauſe that alms do deliver from death, and ſuffereth not to come into darkneſs. 11 For alms is a good gift unto all that give it in the ſight of the moſt High. 12 Beware of all whoredom, my ſon, and chiefly take a wife of the ſeed of thy fathers, and take not a ſtrange woman to wife, which is not of thy fathers tribe: for we are the children of the prophets, Noe, Abraham, Iſaac, and Jacob: remember, my ſon, that our fathers from the beginning, even that they all married wives of their own kindred, and were bleſſed in their children, and their ſeed ſhall inherit the land. 13 Now therefore, my ſon, love thy brethren, and deſpiſe not in thy heart thy brethren, the ſons and daughters of thy people, in not taking a wife of them: for in pride is deſtruction and much trouble, and in lewdneſs is decay and great want: for lewdneſs is the mother of famine. 14 Let not the wages of any man which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou ſerve God, he will alſo repay thee: be circumſpect, my ſon, in all things thou doeſt, and be wiſe in all thy converſation. 15 Do that to no man which thou hateſt: drink not wine to make thee drunken; neither let drunkenneſs go with thee in thy journey. 16 Give of thy bread to the hungry, and of thy garments to them that are naked, and according to thine abundance give alms; and let not thine eye be envious when thou giveſt alms. 17 Pour out thy bread on the burial of the juſt, but give nothing to the wicked. 18 Aſk counſel of all that are wiſe, and deſpiſe not any counſel that is profitable. 19 Bleſs the Lord thy God alway, and deſire of him, that thy ways may be directed, and that all thy paths and counſels may proſper: for every nation hath not counſel, but the Lord himſelf giveth all good things, and he humbleth whom he will, as he will; now therefore, my ſon, remember my commandments, neither let them be put out of thy mind. 20 And now I ſignify this to thee, that I committed ten talents to Gabael, the ſon of Gabrias at Rages in Media. 21 And fear not, my ſon, that we are made poor: for thou haſt much wealth, if thou fear God, and depart from all ſin, and do that which is pleaſing in his ſight.

This Chapter, in the Inſtance of *Tobit*, exhibits a very pious Example of paternal Regard for the Welfare and Proſperity of a Son. In *Tobit*'s Inſtructions are obſervable his Tenderneſs, his Piety, his Prudence, his ſtrict Regard to the Honour of God, and his affectionate Concern for the future Happineſs of his only Son *Tobias*; and his Advice is ſo judiciouſly calculated for that End, that *Tobias* could not miſs the Way, nor fail of Succeſs, if he governed his Conduct by theſe Rules; as it's preſumed he did, from the good Account we have of him in the following Chapters.

CHAP. V.

Raphael, *in the Diſguiſe of a Man, is hired to go with* Tobias *into* Media; *they depart together, but* Tobias's *Mother is grieved.*

Ver. 1. TObias then anſwered and ſaid, Father, I will do all things which thou haſt commanded me. 2 But how can I receive the money, ſeeing I know him not? 3 Then he gave him the hand-writing, and ſaid unto him, Seek thee a man which may go with thee while I yet live, and I will give him wages: and go and receive the money. 4 Therefore when he went to ſeek a man, he found Raphael that was an angel. 5 But he knew not; and he ſaid unto him, Canſt thou go with me to Rages? and

and knoweſt thou thoſe places well? 6 To whom the angel ſaid, I will go with thee, and I know the way well: for I have lodged with our brother Gabael. 7 Then Tobias ſaid unto him, Tarry for me till I tell my father. 8 Then he ſaid unto him, Go, and tarry not: ſo he went in, and ſaid to his father, Behold, I have found one which will go with me. Then he ſaid, Call him unto me, that I may know of what tribe he is, and whether he be a truſty man to go with thee. 9 So he called him, and he came in, and they ſaluted one another. 10 Then Tobit ſaid unto him, Brother, ſhew me of what tribe and family thou art. 11 To whom he ſaid, Doſt thou ſeek for a tribe or family, or an hired man to go with thy ſon? Then Tobit ſaid unto him, I would know, brother, thy kindred and name. 12 Then he ſaid, I am Azarias, the ſon of Ananias the great, and of thy brethren. 13 Then Tobit ſaid, Thou art welcome, brother, be not now angry with me, becauſe I have inquired to know thy tribe and thy family, for thou art my brother, of an honeſt and good ſtock: for I know Ananias and Jonathas, ſons of that great Samaias: as we went together to Jeruſalem to worſhip, and offered the firſt-born, and the tenths of the fruits, and they were not ſeduced with the error of our brethren: my brother, thou art of a good ſtock. 14 But tell me, what wages ſhall I give thee? *wilt thou* a drachme a day and things neceſſary, as to mine own ſon? 15 Yea, moreover, if ye return ſafe, I will add ſomething to thy wages. 16 So they were well pleaſed. Then ſaid he to Tobias, Prepare thyſelf for the journey, and God ſend you a good journey. And when his ſon had prepared all things for the journey, his father ſaid, Go thou with this man, and God which dwelleth in heaven proſper your journey, and the angel of God keep you company. So they went forth both, and the young mans dog with them. 17 But Anna his mother wept, and ſaid to Tobit, Why haſt thou ſent away our ſon? is he not the ſtaff of our hand in going in and out before us? 18 Be not greedy (to add) money to money: but let it be as refuſe in reſpect of our child. 19 For that which the Lord hath given us to live with, doth ſuffice us. 20 Then ſaid Tobit to her, Take no care, my ſiſter; he ſhall return in ſafety, and thine eyes ſhall ſee him. 21 For the good angel will keep him company, and his journey ſhall be proſperous, and he ſhall return ſafe. 22 Then ſhe made an end of weeping.

That good Angels are appointed by God to be the *Guardians* of particular Men, and, in Execution of this their Office, do frequently aſſume human Shapes, to guide them in their Journeys, and to deliver them from all Dangers, is a Doctrine as antient as the Patriarch *Jacob*'s Time, embraced by *Chriſtians*, and believed by the wiſeſt Heathens. See *Gen.* xlviii. 16. *Pſ.* xxxiv. 7. *Matt.* xviii. 10. *Acts* xii. 15. *Heſiod*, *Plato*, and *Apuleius*; and that every Man, in like Manner, has an evil *Angel*, or *Genius* whereof ſome preſide over one Vice, and ſome over another; inſomuch that there are *Demons* of *Avarice*, *Demons* of *Pride*, and *Demons* of *Impurity*, &c. each endeavouring to enſnare the Perſon he attends with a *complexional* Temptation, is another Poſition, that has been almoſt generally received, not only in the *Jewiſh* and *Chriſtian*, but in the *Pagan* Theology likewiſe: For Proof of which conſult *Buxtorf*, *Baſnage*, *Orpheus*, *Plutarch*. 1 Pet. v. 8. *Matt.* vii. 32, 33. *Luke* xiii. 11, 16. See *Stackhouſe*'s Diſſert. on *Tobit*.

Then he ſaid, I am Azarias, the Son of Ananias the great, and of thy Brethren] That this good Angel, perſonating an *Iſraelite*, (ſays the laſt cited Author) and *calling himſelf Azarias, the Son of Ananias*, was not guilty of any Lie or Prevarication, is plain from Caſes of the like Nature. For, as the Picture is uſually called by the Perſon it repreſents, and he, who in *Tragedy*, acts the Part of *Cato*, does, for that Time, go under his Name; ſo *Raphael* being ſent by God in the Form and Appearance of a *young Man*, was, in that Capacity, to act and ſpeak as if he had been ſuch. Nor was there any Fallacy in aſſuming the Name of *Azarias*, which ſignifies *God's Help*, or *Aſſiſtance*, ſince he was manifeſtly ſent for this very Purpoſe, that he might be a Guide and Aſſiſtant to *Tobias* in his Journey, and therefore very prudently concealed his Quality of an Angel, that he might more conveniently execute his Commiſſion.

CHAP. VI.

Tobias *going into the River, a Fiſh makes at him, which the Angel commands him to catch, and take out its Liver, Heart, and Gall; bids him marry* Sara, Raguel's *Daughter, and inſtructs him how to drive away the evil Spirit.*

Ver. 1. AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there. 2 And when the young man went down to waſh himſelf, a fiſh leaped out of the river, and would have devoured him. 3 Then the angel ſaid unto him, Take the fiſh: and the young man laid hold of the fiſh, and drew it to land. 4 To whom the angel ſaid, Open the fiſh, and take the heart, and the liver, and the gall, and put them up ſafely. 5 So the young man did as the angel commanded him; and when they had roaſted the fiſh, they did eat it: then they both went on their way, till they drew near to Ecbatane. 6 Then the young man ſaid to the angel, Brother Azarias, to what uſe is the heart, and the liver, and the gall of the fiſh? 7 And he ſaid unto him, Touching the heart, and the liver, if a devil or an evil ſpirit trouble any, we muſt make a ſmoak thereof before the man or the woman, and the party ſhall be no more vexed. 8 As for the gall, *it is good* to anoint a man that hath whiteneſs in his eyes, and he ſhall be healed. 9 And when they were come near to Rages, 10 The angel ſaid to the young man, Brother, to day we ſhall lodge with Raguel, who is thy couſin; he alſo hath one only daughter named Sara; I will ſpeak for her that ſhe may be given thee for a wife. 11 For to thee doth the right of her appertain, ſeeing thou only art of her kindred. 12 And the maid is fair and wiſe: now therefore hear me, and I will ſpeak to her father; and when we return from Rages, we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moſes, but he ſhall be guilty of death, becauſe the right of inheritance doth rather appertain to thee than to any other. 13 Then the young man anſwered the angel, I have heard, brother Azarias, that this maid hath been given to ſeven men, who all died in the marriage-chamber. 14 And now I am the only ſon of my father, and I am afraid, leſt if I go in unto her, I die as the other before: for a wicked

wicked ſpirit loveth her, which hurteth no body, but thoſe which come unto her; wherefore I alſo fear leſt I die, and bring my fathers and my mothers life (becauſe of me) to the grave with ſorrow: for they have no other ſon to bury them. 15 Then the angel ſaid unto him, Doſt thou not remember the precepts which thy father gave thee, that thou ſhouldeſt marry a wife of thine own kindred? wherefore hear me, O my brother, for ſhe ſhall be given thee to wife; and make thou no reckoning of the evil ſpirit; for this ſame night ſhall ſhe be given thee in marriage. 16 And when thou ſhalt come into the marriage-chamber, thou ſhalt take the aſhes of perfume, and ſhalt lay upon them ſome of the heart and liver of the fiſh, and ſhalt make a ſmoak with it: 17 And the devil ſhall ſmell it, and flee away, and never come again any more: but when thou ſhalt come to her, riſe up both of you, and pray to God which is merciful, who will have pity on you, and ſave you: fear not, for ſhe is appointed unto thee from the beginning; and thou ſhalt preſerve her, and ſhe ſhall go with thee: moreover, I ſuppoſe that ſhe ſhall bear thee children. Now when Tobias had heard theſe things, he loved her, and his heart was effectually joined to her.

And the Devil ſhall ſmell it, and flee away] Thoſe who are of Opinion, ſays *Stackhouſe*, that *Demons*, or evil Angels, were inveſted with certain material Forms, wherein they ſnuffed up the Perfumes, and feaſted themſelves upon the Odours of the Incenſe and Sacrifices that were offered to them, have an eaſy Way of ſolving this Difficulty, by ſuppoſing that the Smell of the burnt Heart and Liver of the Fiſh, was offenſive to *Aſmodeus*, even as they pretend, that in ſome Herbs, Plants, Stones, and other natural Things, there is a certain Virtue to drive away *Demons*, and to hinder them from coming into ſuch a determinate Place. The *Chaldeans*, among whom the Book of *Tobit* was writ, and the *Iſraelites*, for whoſe Uſe and Inſtruction it was wrote, might both be of this Opinion: — That *Demons*, as not abſolutely diveſted of all Matter, were capable of the ſame Senſations and Impreſſions that belonged to *corporeal* Subſtances; and therefore, in Accommodation to the vulgar Idea, and Prejudice of the People, the Author of this Hiſtory might expreſs himſelf, as tho' the Expulſion of this evil Spirit was effected by a *natural* Cauſe, the *Smoak of the Fiſh*, even tho', at the ſame Time, he ſufficiently intimates, that it was by a Divine Power that it came to paſs, becauſe we find the Angel thus enjoining *Tobias*, *When thou ſhalt come to thy Wife Sara, riſe up both of you, and pray to God*, &c. Ver. 17.

Upon the contrary Suppoſition, that this *Demon* was a Being *incorporeal* (and this is the Suppoſition concerning the Angelical Nature, which generally prevails) we may ſafely conclude, that the Smoak of the *Fiſh's Entrails* could have no direct and *phyſical* Effect upon him; that his *fleeing away* therefore was occaſioned by a ſupernatural Power, in the Exerciſe of which, the Angel, appointed to attend *Tobias*, was the principal Inſtrument; that he ordered the burning of the Fiſh's Entrails, as a Sign when the evil Spirit, by his ſuperior Power, ſhould be chaced away; or, in the ſame Senſe, as our bleſſed Saviour ſpread Clay upon the Eyes of the Man that was born blind, and ordered him to waſh in the Pool of *Siloah*, viz. not as the *Cauſe*, but the *Proof* of his Cure; and that he ſent him away *into the uttermoſt Parts of Egypt* (Ch. viii. 3.) that is, into the Deſarts of the *upper Egypt*, becauſe our Saviour intimates, that ſuch is the uſual Habitation of evil Spirits, when he repreſents them, *as walking through dry Places, ſeeking Reſt, and finding none*, Matt. xii. 43.

CHAP. VII.

Raguel *informs* Tobias *of what had befal his Daughter, and gives her to him in Marriage.*

Ver. 1. AND when they were come to Ecbatane, they came to the houſe of Raguel, and Sara met them: and after they had ſaluted one another, ſhe brought them into the houſe. 2 Then ſaid Raguel to Edna his wife, How like is this young man to Tobit my couſin! 3 And Raguel aſked them, From whence are you, brethren? To whom they ſaid, We are of the ſons of Nephthalim, which are captives in Nineve. 4 Then he ſaid to them, Do ye know Tobit our kinſman? And they ſaid, We know him. Then ſaid he, Is he in good health? 5 And they ſaid, He is both alive, and in good health: and Tobias ſaid, He is my father. 6 Then Raguel leaped up, and kiſſed him, and wept, 7 And bleſſed him, and ſaid unto him, Thou art the ſon of an honeſt and good man: but when he had heard that Tobit was blind, he was ſorrowful, and wept. 8 And likewiſe Edna his wife and Sara his daughter wept. Moreover, they entertained them cheerfully, and after that they had killed a ram of the flock, they ſet ſtore of meat on the table. Then ſaid Tobias to Raphael, Brother Azarias, ſpeak of thoſe things of which thou didſt talk in the way, and let this buſineſs be diſpatched. 9 So he communicated the matter with Raguel: and Raguel ſaid to Tobias, Eat and drink, and make merry: 10 For it is meet that thou ſhouldeſt marry my daughter: nevertheleſs, I will declare unto thee the truth. 11 I have given my daughter in marriage to ſeven men, who died that night they came in unto her: nevertheleſs, for the preſent be merry. But Tobias ſaid, I will eat nothing here, till we agree, and ſwear one to another. 12 Raguel ſaid, Then take her from henceforth according to the manner, for thou art her couſin, and ſhe is thine, and the merciful God give you good ſucceſs in all things. 13 Then he called his daughter Sara, and ſhe came to her father, and he took her by the hand, and gave her to be wife to Tobias, ſaying, Behold, take her after the law of Moſes, and lead her away to thy father: and he bleſſed them, 14 And called Edna his wife, and took paper, and did write an inſtrument *of covenants*, and ſealed it. 15 Then they began to eat. 16 After, Raguel called his wife Edna, and ſaid unto her, Siſter, prepare another chamber, and bring her in thither. 17 Which when ſhe had done as he had bidden her, ſhe brought her thither, and ſhe wept, and ſhe received the tears of her daughter, and ſaid unto her, 18 Be of good comfort, my daughter, the Lord of heaven and earth give thee joy for this thy ſorrow: be of good comfort, my daughter.

Here is a plain Narrative and Converſation that paſſed between *Raguel* and his Kinſman *Tobias*, on the latter's Arrival at the Houſe of the former; upon which we have nothing to remark more than only to obſerve, in what an artleſs and eaſy Manner the Story is told, and the Sincerity and Heartineſs of the Friends converſing together; each diſcovering ſuch a frank and generous Diſpoſition, as was almoſt peculiar to thoſe antient Times, when Fraud, Deceit, and Impoſition were

were not, as now, the moſt noted Characteriſticks of the Age.

CHAP. VIII.

Tobias, *as he was inſtructed, drives away the evil Spirit. He and his Wife riſe up and pray.* Raguel *unexpectedly finding him alive, praiſes God, and makes a wedding Feaſt.*

Ver. 1, AND when they had ſupped, they brought Tobias in unto her. 2 And as he went, he remembred the words of Raphael, and took the aſhes of the perfumes, and put the heart, and the liver of the fiſh thereupon, and made a ſmoak *therewith.* 3 The which ſmell when the evil ſpirit had ſmelled, he fled into the utmoſt parts of Egypt, and the angel bound him. 4 And after that they were both ſhut in together, Tobias roſe out of the bed, and ſaid, Siſter, ariſe, and let us pray, that God would have pity on us. 5 Then began Tobias to ſay, Bleſſed art thou, O God of our fathers, and bleſſed *is* thy holy and glorious name for ever; let the heavens bleſs thee and all thy creatures. 6 Thou madeſt Adam, and gaveſt him Eve his wife for an helper and ſtay: of them came mankind: Thou haſt ſaid, It is not good that man ſhould be alone; let us make unto him an aid like unto himſelf. 7 And now, O Lord, I take not this my ſiſter for luſt, but uprightly: *therefore* mercifully ordain, that we may become aged together. 8 And ſhe ſaid with him, Amen. 9 So they ſlept both that night. And Raguel aroſe, and went and made a grave, 10 Saying, *I fear* leſt he alſo be dead. 11 But when Raguel was come into his houſe, 12 He ſaid unto his wife Edna, Send one of the maids, and let her ſee whether he be alive: if *he be* not, that we may bury him, and no man know it. 13 So the maid opened the door, and went in, and found them both aſleep, 14 And came forth, and told them that he was alive. 15 Then Raguel praiſed God, and ſaid, O God, thou art worthy to be praiſed with all pure and holy praiſe; therefore let thy ſaints praiſe thee with all thy creatures; and let all thine angels, and thine elect praiſe thee for ever. 16 Thou art to be praiſed, for thou haſt made me joyful; and that is not come to me which I ſuſpected; but thou haſt dealt with us according to thy great mercy. 17 Thou art to be praiſed, becauſe thou haſt had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finiſh their life in health, with joy and mercy. 18 Then Raguel bade his ſervants to fill the grave. 19 And he kept the wedding-feaſt fourteen days. 20 For before the days of the marriage were finiſhed, Raguel had ſaid unto him by an oath, that he ſhould not depart till the fourteen days of the marriage were expired, 21 And then he ſhould take the half of the goods, and go in ſafety to his father; and ſhould have the reſt when I and my wife be dead.

He fled into the utmoſt Parts of Egypt, and the Angel bound him] That *good* Angels have a ſuperior Power and Controul over the *bad*, and, by the Divine Authority can curb and reſtrain their Malice, (which is all that we need underſtand by their *binding them up*) is evident from a Paſſage in the *Revelations* very reſemblant to what we read here concerning *Raphael* and *Aſmodeus*: *I ſaw an Angel come down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his Hand, and he laid hold on the Dragon, the old Serpent, which is the Devil and Satan, and bound him a thouſand Years, and caſt him into the bottomleſs Pit, and ſhut him up, and ſet a Seal upon him, that he ſhould deceive the Nations no more,* Rev. xx. 1, &c.

CHAP. IX.

The Angel, by Tobias's *Order, fetches the Money from* Gabael, *and brings him with it.*

Ver. 1. THEN Tobias called Raphael, and ſaid unto him, 2 Brother Azarias, take with thee a ſervant, and two camels, and go to Rages of Media, to Gabael, and bring me the money, and bring him to the wedding. 3 For Raguel hath ſworn that I ſhall not depart. 4 But my father counteth the days, and if I tarry long, he will be very ſorry. 5 So Raphael went out, and lodged with Gabael, and gave him the hand-writing; who brought forth bags which were ſealed up, and gave them to him. 6 And early in the morning they went forth both together, and came to the wedding, and Tobias bleſſed his wife.

We ſhall only obſerve here, that *Tobias*, in the Midſt of all his nuptial Feſtivities, is mindful of the Care and Concern of his Father for him, in Caſe he ſhould overſtay his Time.

CHAP. X.

Tobit *and his Wife's Solicitude for their Son; ſhe will not be comforted.* Raguel *diſmiſſes* Tobias *and his Wife, and bleſſes them.*

Ver. 1. NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not, 2 Then Tobit ſaid, Are they detained? or is Gabael dead, and there is no man to give him the money? 3 Therefore he was very ſorry. 4 Then his wife ſaid unto him, My ſon is dead, ſeeing he ſtayeth long; and ſhe began to bewail him, and ſaid, 5 *Now I care for nothing*, my ſon, *ſince I have let thee go*, the light of mine eyes. 6 To whom Tobit ſaid, Hold thy peace, take no care, for he is ſafe. 7 But ſhe ſaid, Hold thy peace, and deceive me not; my ſon is dead: and ſhe went out every day into the way which they went, and did eat no meat on the day-time, and ceaſed not whole nights to bewail her ſon Tobias, until the fourteen days of the wedding were expired, which Raguel had ſworn that he ſhould ſpend there. Then Tobias ſaid to Raguel, Let me go, for my father and my mother look no more to ſee me. 8 But his father-in-law ſaid unto him, Tarry with me, and I will ſend to thy father, and they ſhall declare unto him how things go with thee. 9 But Tobias ſaid, No, but let me go to my father. 10 Then Raguel aroſe, and gave him Sara his wife, and half his goods, ſervants, and cattel, and money: 11 And he bleſſed them, and ſent them away, ſaying, The God of heaven give you a proſperous journey, my children. 12 And he ſaid to his daughter, Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee:

and he kiſſed her. Edna alſo ſaid to Tobias, The Lord of heaven reſtore thee, my dear brother, and grant that I may ſee thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of ſpecial truſt; wherefore do not entreat her evil.

That which chiefly deſerves our Notice here is, the paſſionate Concern which the two old People are under for their Son, who had exceeded the Time appointed for his Return by ſome Days. *Tobit* indeed reaſons coolly about the Matter, and ſuppoſes that ſomething unexpected had happened which occaſioned his Son's Stay; but the old Woman (Female like) ſets no Bounds to her Paſſion, is ſure he is dead, and therefore gives herſelf no Reſt Night nor Day, nor a Moment's Time to deliberate, whether ſhe had not the ſame Reaſon, as her Huſband had, to be calm and patient, at leaſt till they had had ſome News of their Son, and had learnt the Occaſion of his ſtaying ſo long. The Son, likewiſe, ſhews as pious a Regard for his antient Parents, and, as it were, tares himſelf and his Bride away out of the Boſom of her Father and Mother, contrary to their Inclinations, who earneſtly deſired their Company for a longer Time.

CHAP. XI.

Old Anna *ſees her Son coming, and his Father meets him at the Door.* Tobias *ſtrikes his Father's Eyes with the Gall, which recovers his Sight.* Tobit *praiſes God, and bleſſes his Daughter-in-law.*

Ver. 1. AFter theſe things Tobias went his way praiſing God that he had given him a proſperous journey, and bleſſed Raguel, and Edna his wife, and went on his way till they drew near unto Nineve. 2 Then Raphael ſaid to Tobias, Thou knoweſt brother, how thou didſt leave thy father. 3 Let us haſte before thy wife, and prepare the houſe: 4 And take in thine hand the gall of the fiſh. So they went their way, and the dog went after them. 5 Now Anna ſat looking about towards the way for her ſon. 6 And when ſhe eſpied him coming, ſhe ſaid to his father, Behold, thy ſon cometh, and the man that went with him. 7 Then ſaid Raphael, I know Tobias, that thy father will open his eyes. 8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he ſhall rub, and the whiteneſs ſhall fall away, and he ſhall ſee thee. 9 Then Anna ran forth, and fell upon the neck of her ſon, and ſaid unto him, Seeing I have ſeen thee, my ſon, from henceforth I am content to die; and they wept both. 10 Tobit alſo went forth toward the door, and ſtumbled: but his ſon ran unto him, 11 And took hold of his father; and he ſtrake of the gall on his fathers eyes, ſaying, Be of good hope, my father. 12 And when his eyes began to ſmart, he rubbed them; 13 And the whiteneſs pilled away from the corners of his eyes: and when he ſaw his ſon, he fell upon his neck. 14 And he wept and ſaid, Bleſſed art thou, O God, and bleſſed is thy name for ever, and bleſſed are all thine holy angels: 15 For thou haſt ſcourged and haſt taken pity on me: for behold, I ſee my ſon Tobias. And his ſon went in rejoicing, and told his father the great things that had hapned to him in Media. 16 Then Tobit went out to meet his daughter-in-law, at the gate of Nineve, rejoicing and praiſing God: and they which ſaw him go, marvelled, becauſe he had received his ſight. 17 But Tobit gave thanks before them, becauſe God had mercy on him. And when he came near to Sara his daughter-in-law, he bleſſed her, ſaying, Thou art welcome, daughter: God be bleſſed, which hath brought thee unto us, and bleſſed be thy father and thy mother. And there was joy amongſt all his brethren which were at Nineve. 18 And Achiacharus, and Naſbas his brothers ſon came. 19 And Tobias wedding was kept ſeven days with great joy.

Old *Anna*, under the greateſt Anxiety for her Son, ſat continually at her Door watching to ſee him coming; and ſhe had no ſooner ſet her Eyes upon him, but ſhe was as much tranſported with Joy as ſhe had been before dejected with Sorrow and extreme Solicitude; extravagant in both! Old *Tobit*, hearing the News of his Son's Arrival, was greatly joy'd at it, and, blind as he was, haſtens forward to meet him, but wanting a Guide to direct his Steps, he ſtumbles; but in that Inſtant finds himſelf in the Arms of his dear *Tobias*. *Tobias*, tho' overjoyed to ſee his Father, after ſo long Abſence, yet did not forget the Directions which his angelick Companion had given him, but ſtrikes his Father's Eyes with the Fiſh's Gall, and cures his Blindneſs. This was a new Addition to their Felicity, and gave *Tobit* a freſh Opportunity of praiſing God for his exceeding Goodneſs to him and his Family.

CHAP. XII.

Tobit's *Generoſity to the Angel, who exhorts them to praiſe God, diſcovers himſelf, and diſappears.*

Ver. 1. THEN Tobit called his ſon Tobias, and ſaid unto him, My ſon, ſee that the man have his wages which went with thee, and thou muſt give him more. 2 And Tobias ſaid unto him, O father, it is no harm to me to give him half of thoſe things which I have brought. 3 For he hath brought me again to thee in ſafety, and made whole my wife, and brought me the money, and likewiſe healed thee. 4 Then the old man ſaid, It is due unto him. 5 So he called the angel, and he ſaid unto him, Take half of all that ye have brought, and go away in ſafety. 6 Then he took them both apart, and ſaid unto them, Bleſs God, praiſe him, and magnify him, and praiſe him for the things which he hath done unto you in the ſight of all that live. It is good to praiſe God, and exalt his name, and honourably to ſhew forth the works of God; therefore be not ſlack to praiſe him. 7 It is good to keep cloſe the ſecrets of a king, but it is honourable to reveal the works of God: do that which is good, and no evil ſhall touch you. 8 Prayer is good with faſting, and alms, and righteouſneſs: a little with righteouſneſs is better than much with unrighteouſneſs: it is better to give alms than to lay up gold: 9 For alms doth deliver from death, and ſhall purge away all ſin. Thoſe that exerciſe alms and righteouſneſs, ſhall be filled with life: 10 But they that ſin, are enemies to their own life. 11 Surely, I will keep cloſe nothing from you. For I ſaid, It was good to keep cloſe the ſecrets of a king, but that it was honourable to reveal the works of God. 12 Now therefore when thou didſt pray

and Sara thy daughter-in-law, I did bring the remembrance of your prayers before the holy One; and when thou didſt bury the dead, I was with thee likewiſe. 13 And when thou didſt not delay to riſe up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee. 14 And now God hath ſent me to heal thee, and Sara thy daughter-in-law. 15 I am Raphael, one of the ſeven holy angels, which preſent the prayers of the ſaints, and which go in and out before the glory of the holy One. 16 Then they were both troubled, and fell upon their faces: for they feared. 17 But he ſaid unto them, Fear not, for it ſhall go well with you; praiſe God therefore. 18 For not of any favour of mine, but by the will of our God I came; wherefore praiſe him for ever. 19 All theſe days I did appear unto you; but I did neither eat nor drink, but you did ſee a viſion. 20 Now therefore give God thanks: for I go up to him that ſent me, but write all things that are done in a book. 21 And when they aroſe, they ſaw him no more. 22 Then they confeſſed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

I am Raphael, one of the ſeven holy Angels, which preſent the Prayers of the Saints] That the Angels are continually employed in Acts of Beneficence to good and righteous Men, has been before hinted; but that they are Interceſſors with God, or *preſent the Prayers of the Saints*, as it is here phraſed, is a Notion not ſupported by any Text in the ſacred Writings, tho' perhaps it might be entertained by many good People among the *Jews* under the *Moſaic* Diſpenſation. There is, however, one Paſſage in the *New Teſtament*, which ſeems to countenance this Opinion; and that is *Rev.* viii. 3. where we read, that *an Angel having a golden Cenſer, had much Incenſe given unto him, that he ſhould offer it with the Prayers of all Saints:* But by this Angel, *Junius*, and other learned Men, underſtand the *Lord Jeſus Chriſt*, the Mediator of the New Covenant, and the only Interceſſor between God and Man.

I did neither eat nor drink, but you did ſee a Viſion] Whether Angels are Beings purely ſpiritual, or have ſome corporeal Mixture in them, is a Diſpute which has been much agitated among the Learned; if the former, then, it's ſaid, they can have no digeſtive Faculties, and, conſequently, can neither eat nor drink: But if they are partly ſpiritual and partly corporeal, then they may be capable of receiving Food and Nouriſhment; and this Opinion ſeems to prevail moſt among the Learned; and in that Inſtance of the three Angels eating of the Repaſt which *Abraham* had provided for them, *Gen.* xviii. 8. it is generally ſuppoſed, that they did really, and *bonâ fide*, eat, and receive into their Bodies the Food that was ſet before them, and that they did actually digeſt and concoct what they ſo eat. But as it is impoſſible for us to be acquainted with the Nature of Angels, and the Manner of their Subſiſtence, all that has been, or can be ſaid upon the Subject, is mere Conjecture.

CHAP. XIII.

Tobit *writes a Thankſgiving unto God.*

Ver. 1. THEN Tobit wrote a prayer of rejoicing, and ſaid, Bleſſed be God that liveth for ever, and bleſſed be his kingdom. 2 For he doth ſcourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand. 3 Confeſs him before the Gentiles, ye children of Iſrael: for he hath ſcattered us among them. 4 There declare his greatneſs, and extol him before all the living: for he is our Lord, and he is the God our Father for ever. 5 And he will ſcourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath ſcattered us. 6 If you turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore ſee what he will do with you, and confeſs him with your whole mouth, and praiſe the Lord of might, and extol the everlaſting King. In the land of my captivity do I praiſe him, and declare his might and majeſty to a ſinful nation. O ye ſinners, turn and do juſtice before him: who can tell if he will accept you, and have mercy on you? 7 I will extol my God, and my ſoul ſhall praiſe the King of heaven, and ſhall rejoice in his greatneſs. 8 Let all men ſpeak, and let all praiſe him for *his* righteouſneſs. 9 O Jeruſalem the holy city, he will ſcourge thee for thy childrens works, and will have mercy again on the ſons of the righteous. 10 Give praiſe to the Lord, for he *is* good: and praiſe the everlaſting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee thoſe that are captives, and love in thee for ever thoſe that are miſerable. 11 Many nations ſhall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations ſhall praiſe thee with great joy. 12 Curſed *are* all they which hate thee, and bleſſed ſhall all be which love thee ever. 13 Rejoice and be glad for the children of the juſt: for they ſhall be gathered together, and ſhall bleſs the Lord of the juſt. 14 O bleſſed *are* they which love thee, *for* they ſhall rejoice in thy peace: bleſſed *are* they which have been ſorrowful for all thy ſcourges; for they ſhall rejoice for thee, when they have ſeen all thy glory, and ſhall be glad for ever. 15 Let my ſoul bleſs God the great king. 16 For Jeruſalem ſhall be built up with ſapphires, and emeralds, and precious ſtone: thy walls, and towers, and battlements, with pure gold. 17 And the ſtreets of Jeruſalem ſhall be paved with beryl, and carbuncle, and ſtones of Ophir. 18 And all her ſtreets ſhall ſay, Alleluia; and they ſhall praiſe him, ſaying, Bleſſed be God which hath extolled it for ever.

Tobit's Heart being full of Gratitude for the late ſignal Mercies he had received from God, indites this Song of Thankſgiving, in which he excites the captive *Iſraelites* to extol and confeſs God before the *Gentiles*, and exhorts them, from his own Example, to praiſe him in the Midſt of a ſinful Nation, and foretels the future Glory of *Jeruſalem* and the Temple, and the happy State of the Church.

CHAP. XIV.

Tobit *exhorts his Son to leave* Nineveh, *and ſo avoid the Deſtruction that would befal that City, according to the Prophecy of* Jonah. *He and his Wife die, and are buried.* Tobias *removes to* Ecbatane, *where he dies, having firſt heard of the Deſtruction of* Nineveh.

Ver.

Ver. 1. SO Tobit made an end of praiſing God. 2 And he was eight and fifty years old when he loſt his ſight, which was reſtored to him after eight years: and he gave alms, and he increaſed in the fear of the Lord God, and praiſed him. 3 And when he was very aged, he called his ſon, and the ſix ſons of his ſon, and ſaid to him, My ſon, take thy children; for behold I am aged, and am ready to depart out of this life. 4 Go into Media, my ſon, for I ſurely believe thoſe things which Jonas the prophet ſpake of Nineve, that it ſhall be overthrown, and that for a time peace ſhall rather be in Media; and that our brethren ſhall lie ſcattered in the earth from that good land; and Jeruſalem ſhall be deſolate, and the houſe of God in it ſhall be burned, and ſhall be deſolate for a time; 5 And that again God will have mercy on them, and bring them again into the land where they ſhall build a temple, but not like to the firſt, until the time of that age be fulfilled; and afterward they ſhall return from *all* places of their captivity, and build up Jeruſalem gloriouſly, and the houſe of God ſhall be built in it for ever, with a glorious building, as the prophets have ſpoken thereof. 6 And all nations ſhall turn, and fear the Lord God truly, and ſhall bury their idols. 7 So ſhall all nations praiſe the Lord, and his people ſhall confeſs God, and the Lord ſhall exalt his people; and all thoſe which love the Lord God in truth and juſtice, ſhall rejoice, ſhewing mercy to our brethren. 8 And now, my ſon, depart out of Nineve, becauſe that thoſe things which the prophet Jonas ſpake ſhall ſurely come to paſs. 9 But keep thou the law and the commandments, and ſhew thyſelf merciful and juſt, that it may go well with thee. 10 And bury me decently, and thy mother with me, but tarry no longer at Nineve. Remember, my ſon, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkneſs, and how he rewarded him again: yet Achiacharus was ſaved, but the other had his reward: for he went down into darkneſs. Manaſſes gave alms, and eſcaped the ſnares of death which they had ſet for him: but Aman fell into the ſnare, and periſhed. 11 Wherefore now, my ſon, conſider what alms doth, and how righteouſneſs doth deliver. When he had ſaid theſe things, he gave up the ghoſt in the bed, being an hundred and eight and fifty years old, and he buried him honourably. 12 And when Anna his mother was dead, he buried her with his father: but Tobias departed with his wife and children to Ecbatane, to Raguel his father-in-law. 13 Where he became old with honour, and he buried his father and mother-in-law honourably; and he inherited their ſubſtance, and his father Tobits. 14 And he died at Ecbatane in Media, being an hundred and ſeven and twenty years old. 15 But before he died, he heard of the deſtruction of Nineve, which was taken by Nabuchodonoſor and Aſſuerus: and before his death he rejoiced over Nineve.

With regard to the Deſtruction of *Nineveh*, foretold by *Jonah* the Prophet, and here referred to, Ver. 4, 15. the Reader may be fully ſatisfied in every Difficulty that wants Explanation, by conſulting our Notes on the ſeveral Chapters of the Book of *Jonah*.

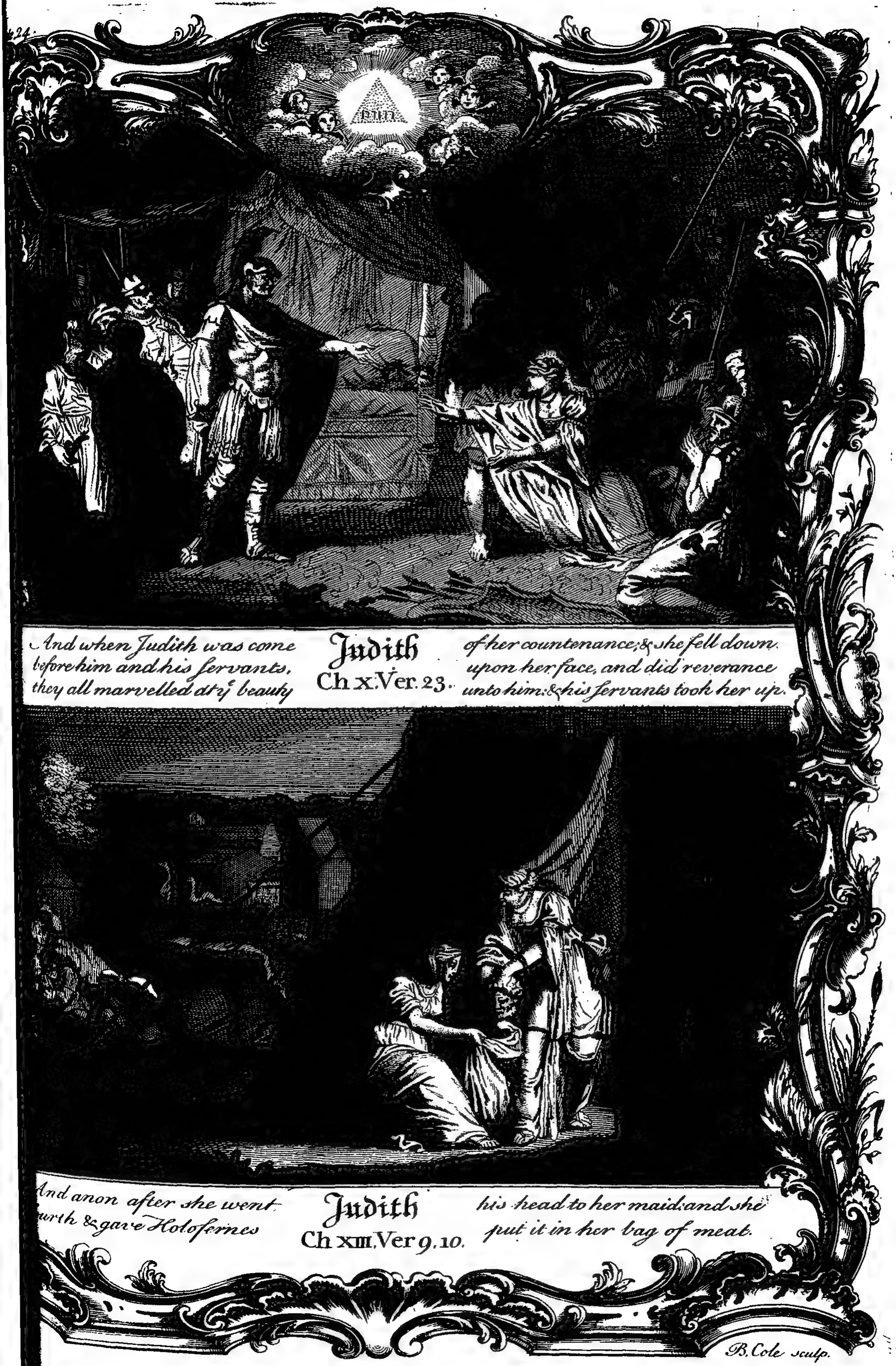
By *Aman* and *Achiacharus*, mentioned Ver. 10. *Tobit*, probably, ſay ſome, means *Haman* and *Mordecai*, there being no ſmall Reſemblance in their Names. But if we conſider, that *Tobit* was of the Tribe of *Nephthali*, and that with the reſt of his Brethren, together with the Ten Tribes, was carried away captive by *Salmaneſer* King of *Aſſyria*, long before the Deportation of *Judah* and *Benjamin*, of which laſt *Mordecai* was, and went with them into Captivity; it is therefore impoſſible that *Tobit* could refer to a Story which fell out, perhaps, ſome Years after his Deceaſe.

However this be, as *Stackhouſe* obſerves, we cannot hold ourſelves concerned for the Vindication of every Expreſſion in a Book, which the reformed Church has not thought fit to receive into her *Canon* of Scripture. 'Tis ſufficient for our preſent Purpoſe, that the hiſtorical Ground-plot of it be true, whatever may be ſaid as to ſome particular Paſſages in it; and tho' its *figurative* and *poetical* Stile, as well as near Conformity to the Theology then in Vogue, may give ſome Umbrage to a Reader, that will not be ſo candid, as to think with St. *Jerom*, that *many Things are ſpoken in the ſacred Scripture, according to the Opinion of that Time, and not according to that which the Truth of the Thing contained.*

An EXPOSITION of the Book of *JUDETH.*

The ARGUMENT.

It is a great Diſpute among the Learned, whether this Hiſtory of Judeth *was tranſacted* before, *or* after *the* Babyloniſh *Captivity. Thoſe who maintain the latter Opinion, found a great deal upon the Words of the Hiſtory itſelf, wherein the Author (according to the* Greek Verſion, *Ch.* iv. 3.) *expreſly tells us, that* the Iſraelites were newly returned from their Captivity, and all the People of Judea were lately gathered together, and the Veſſels, and the Altar, and the Houſe were ſanctified after their Profanation: *And, wherein it is farther affirmed, that* they were led Captives into a Land that was not theirs, *that the Temple of their God* was caſt to the Ground, and their Cities taken by their



And when Judith was come before him and his servants, they all marvelled at ye beauty

Judith
Ch x. Ver. 23.

of her countenance; & she fell down upon her face, and did reverance unto him: & his servants took her up.

And anon after she went forth & gave Holofernes

Judith
Ch xiii. Ver 9. 10.

his head to her maid: and she put it in her bag of meat.

B. Cole sculp.

their Enemies; but now they are come up from the Places, where they were ſcattered, and have poſſeſſed Jeruſalem, *Ch.* v. 18, 19. — *It is in vain*, ſay they, *to endeavour to correct the Senſe of theſe Paſſages. The bare reading of them, and the firſt Impreſſion they make upon the Mind, naturally leads one to ſay, that this Hiſtory was not tranſacted, till after the Return from the Captivity, which, in a great Meaſure, is confirmed by the Opinion of almoſt all the Antients, and a great many of the Moderns; but then they widely diſagree in their Computations of the Period of Time, when this remarkable Event happened. For ſome place it under* Cambyſes, *the Son of* Cyrus; *others under* Xerxes; *others under* Darius; *and others again under* Antiochus Epiphanes, *in the Time of the* Maccabees; *which laſt Opinion is the more tenable, if we will but allow, that a* Feaſt *was inſtituted in Commemoration of it, as we read in the* Vulgate, *but in none of the other Tranſlations. Thoſe who maintain, that this Tranſaction happened before the Captivity, are, in like Manner, divided: For, ſome place it under* Manaſſeh, *and others under* Zedekiah. *Thoſe who contend for* Zedekiah's *Reign, make the* Nabuchadonoſor *in the Book of* Judith, *and the* Nebuchadnezzar *in the* 2*d of* Kings, *the ſame Perſon; and as it is poſitively ſaid in the* 2*d Chapter of* Judith, *that he put his General* Holofernes *on this Expedition, in the firſt Month of the* eighteenth Year of his Reign, *which was the* 9*th of* Zedekiah *King of* Judah, Holofernes's *Death, and the Siege of* Jeruſalem *happened, they ſay, in the ſame Year; only it muſt be ſuppoſed, that the Attempt againſt* Bethulia *was in the Beginning of the Year, and the Siege of* Jeruſalem *at the End of it. The Captivity therefore, from which the* Jews *are ſaid to have newly returned, muſt be that in* Jehoiakim's *Time, for that in* Zedekiah's *continued* 70 *Years, before which* Nebuchadnezzar *had quite ſubdued* Arphaxad, *King of the* Medes, *and demoliſhed* Ecbatana. *And as for the* Bethulians enjoying Peace, *during the Life of* Judith, *it may be ſuppoſed, that* Nebuchadnezzar, *being employed two Years in the Siege of* Jeruſalem, *might ſpend ſome Years in reducing other Parts of the Country; and ſeeing* Bethulia *was a Place naturally ſtrong, and ſituated among the Mountains, he might be unwilling to foil his Army before it, and, (eſpecially conſidering the ill Succeſs of his* General), *to make any freſh Attempt upon it, until he had ſubdued all the reſt. Thoſe again, who contend for* Manaſſeh's *Reign, make the* Nabuchodonoſor *in* Judith *to be the ſame with* Saoſduchinus *in* Ptolemy, *and* Arphaxad *the ſame with* Phraortes, *mentioned by* Herodotus; *and that, as theſe two Princes made War with one another, wherein* Phraortes *was vanquiſhed, and periſhed with his Army, all the other Things recorded of* Saoſduchinus *and his* General *might happen without Inconſiſtency. For the Captivity there mentioned, might be that, from whence* Manaſſeh, *with ſome of his Subjects, had lately returned, when the Temple, which had been profaned, was purified again, and the Service of the Sanctuary reſtored to its antient Dignity*, 2 Chron. xxxiii. 1. *This is a ſhort State of the ſeveral Opinions concerning the Date of this Tranſaction, and the laſt of theſe ſeems to be the beſt founded. See* Prideaux's *Connect. and* Calmet's *Preface.*

Diodate, *however, will not allow this to be a true Hiſtory, and gives ſeveral ſolid Reaſons in ſupport of his Opinion, which, for Brevity's ſake, we muſt omit; and ſays, it is a feigned Narration, wrote in a Taſte then agreeable to the* Jews, *as well as other Nations; for a moral Repreſentation of the Church, under the Name of* Bethulia, *which ſignifies* Virgin of the Lord; *of the Aſſaults of the World againſt her; and of the Devil, the Prince thereof, ſignified by* Nebuchadnezzar; *and of the Victory over them, not by ſecular Powers, but by the Faith and Prayers of the Godly, who are repreſented by* Judith.

But, tho' the Jews *and antient* Chriſtians *did not receive this Book of* Judith *into their* Canon *of Scripture, yet they looked upon it as a* true Hiſtory; *and, accordingly,* Clement, *in his Epiſtle to the* Corinthians, *has cited it, as well as the Author of the* Apoſtolick Conſtitutions, *which go under his Name; and, as St.* Athanaſius, *or the Writer of the* Synopſis, *that is aſcribed to him, gives a* ſummary *Account of it, even as he does of the other ſacred Books; it has at leaſt the Appearance of Credibility, tho', for good Reaſons, placed among the apocryphal Parts of Scripture.*

CHAP. I.

Arphaxad *fortifies* Ecbatane. Nabuchadonoſor *makes War againſt him, and craves Aid; threatens thoſe that would not aſſiſt him; kills* Arphaxad, *and returns to* Nineveh.

Ver. 1. IN the twelfth year of the reign of Nebuchadonoſor, who reigned in Nineve the great city, (in the days of Arphaxad, which reigned over the Medes in Ecbatane, 2 And built in Ecbatane walls round about, of ſtones hewn three cubits broad and ſix cubits long, and made the height of the wall ſeventy cubits, and the breadth thereof fifty cubits: 3 And ſet the towers thereof upon the gates of it, an hundred cubits *high*, and the breadth thereof in the foundation threeſcore cubits. 4 And he made the gates thereof, even gates that were raiſed to the height of ſeventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the ſetting in aray of his footmen) 5 Even in thoſe days king Nabuchodonoſor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau. 6 And there came unto him all they that dwelt in the hill-country, and all that dwelt by Euphrates, and Tygris, and Hydaſpe, and the plain of Arioch the king of the Elymeans, and very many nations of the ſons of Chelod, aſſembled themſelves to the battel. 7 Then Nabuchodonoſor king of the Aſſyrians, ſent unto all that dwelt in Perſia, and to all that dwelt weſt-ward, and to thoſe that dwelt in Cilicia, and Damaſcus, and Libanus, and Antilibanus, and to all that dwelt upon the ſea-coaſt, 8 And to thoſe amongſt the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Eſdrelom, 9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jeruſalem, and Betane, and Chellus,

Chellus, and Cades, and the river of Egypt, and Taphnes, and Rameſſe, and all the land of Geſem, 10 Until you come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, until you come to the borders of Ethiopia. 11 But all the inhabitants of the land made light of the commandment of Nabuchodonoſor king of the Aſſyrians, neither went they with him to the battel: for they were not afraid of him: yea, he was before them as one man, and they ſent away his ambaſſadors from them without effect and diſgrace. 12 Therefore Nabuchodonoſor was very angry with all this country, and ſware by his throne and kingdom, that he would ſurely be avenged upon all thoſe coaſts of Cilicia, and Damaſcus, and Syria, and that he would ſlay with the ſword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till you come to the borders of the two ſeas. 13 Then he marched in battle-aray, with his power againſt king Arphaxad, in the ſeventeenth year, and he prevailed in his battel: for he overthrew all the power of Arphaxad, and all his horſe-men, and all his chariots, 14 And became lord of his cities, and came unto Ecbatane, and took the towers, and ſpoiled the ſtreets thereof, and turned the beauty thereof into ſhame. 15 He took alſo Arphaxad in the mountains of Ragau, and ſmote him through with his darts, and deſtroyed him utterly that day. 16 So he returned afterward to Nineve, both he and all his company of ſundry nations, being a very great multitude of men of war, and there he took his eaſe and banqueted, both he and his army, an hundred and twenty days.

In the twelfth Year of Nabuchodonoſor] This *Nabuchodonoſor*, ſays *Calmet*, is the ſame Prince whom *Herodotus* calls *Saoſduchinus*, who, after the Death of *Eſarhaddon*, (the ſame who took Advantage of *Maſſimoridicus*'s dying without Iſſue, and united the Kingdom of *Babylon* to that of *Aſſyria*) ſucceeded in his Acquiſitions; and the Reaſon why the Author of this Book of *Judith*, who apparently wrote either in *Babylon*, or ſome other Part of *Chaldee*, calls him *Nabuchodonoſor*, is, becauſe this was the common Name (as *Pharaoh* was in *Egypt*) of the Kings of that Country.

Made War againſt Arphaxad] Our learned *Prideaux* and Primate *Uſher* are of Opinion, that this *Arphaxad* was the Perſon, whom profane Hiſtorians call *Dejoces*, the firſt King of the *Medes*, and Founder of *Ecbatane*: But the Account which the Book of *Judith* gives of *Arphaxad*, and of the Circumſtances of his Death, ſeems to be more applicable to what *Herodotus* relates of *Phraortes*, his Son and Succeſſor. For, as *Arphaxad* had many Nations under his Dominion, and fell in Battle againſt the King of *Aſſyria*, Ver. 6, 15. of this Chapter, ſo *Herodotus* tells us of *Phraortes*, 'That, having ſubdued the *Perſians*, and made them 'Part of his Empire, he ſoon overcame the reſt of the 'People of the *Upper-Aſia*, (i. e. all that lay North of 'Mount *Taurus*, to the River *Halys*) paſſing from 'Nation to Nation, and always attended with Victory; 'until, coming with an Army againſt the *Aſſyrians*, 'with an Intent to beſiege *Nineveh* their Capital, he 'was vanquiſhed, and ſlain, in the two and twentieth 'Year of his Reign.' *Dejoces* indeed is ſaid, by *Herodotus*, to have been the firſt Founder of *Ecbatane*; but as the Undertaking was very great, it is not improbable, but he left enough to his Succeſſor, *Phraortes*, to complete: So that all the Works which the Author of *Judith* aſcribes to *Arphaxad*, might be his.

Which is in the Plain of the Borders of Ragau] The Plains of *Ragau* are very probably thoſe which lie about *Rages*, a Town of *Media*, ſtanding upon the Mountains of *Ecbatane*, and diſtant about a Day's Journey from that City.

And came unto Ecbatane] This City, *Herodotus* ſays expreſly, was built by *Dejoces*, the firſt King of the *Medes*: But that Author is wrong in aſcribing the Honour of the whole Work to him, which his Son *Phraortes*, at leaſt, finiſhed and beautified to ſuch a Degree, that, tho' the Scripture is ſilent, profane Authors have given us a very advantageous Account of it. The City, according to them, was ſituated on a ſpacious Eminence, and into it *Dejoces* had brought together the whole Nation of the *Medes*, who never before had lived in any Thing but Caves and Huts, diſperſed up and down in the Country, which great Concourſe of People made it very large and populous. It was encompaſſed with ſeven Walls, at equal Diſtance from each other. The firſt was loweſt, and equal in Circumference with thoſe of *Athens*, i. e. according to *Thucydides*, *an hundred and ſeventy eight Furlongs*. The reſt roſe gradually, and over-looked each other, about the Height of a Battlement. The Battlements were of different Colours. The firſt was *white*; the ſecond *black*; the third *red*; the fourth *blue*; the fifth of a *deep red*; the ſixth of a *Silver*, and the *ſeventh* of a *Gold* Colour; and for this Reaſon, as *Bochart* has obſerved, this City was uſually called by the Antients, *Agliata*, which, in the *Arabian* Language, ſignifies *a Thing of different and diſtinct Colours*. The royal Palace and Treaſury ſtood within the ſeventh Wall; and the Palace alone (according to *Polybius*) was ſeven Furlongs round, and built with all the Coſt and Skill that a ſtately Edifice did require; for ſome of its Beams are ſaid to have been Silver, and the reſt of Cedar, which were ſtrengthened with Plates of Gold. See *Calmet*'s Com. and Dict. and *Wells*'s Geography of the *Old Teſtament*.

CHAP. II.

Holofernes *is appointed General; his Charge, Army, and Proviſion; the Places which he won and deſtroyed.*

Ver. 1. AND in the eighteenth year, the two and twentieth day of the firſt month, there was talk in the houſe of Nabuchodonoſor king of the Aſſyrians, that he ſhould, as he ſaid, avenge himſelf on all the earth. 2 So he called unto him all his officers, and all his nobles, and communicated with them his ſecret counſel, and concluded the afflicting of the whole earth out of his own mouth. 3 Then they decreed to deſtroy all fleſh that did not obey the commandment of his mouth. 4 And when he had ended his counſel, Nabuchodonoſor king of the Aſſyrians, called Holofernes the chief captain of his army, which was next unto him, and ſaid unto him, 5 Thus ſaith the great king, the lord of the whole earth, Behold, thou ſhalt go forth from my preſence, and take with thee men that truſt in their own ſtrength, of footmen an hundred and twenty thouſand; and the number of horſes with their riders, twelve thouſand. 6 And thou ſhalt go againſt all the weſt-country, becauſe they diſobeyed my commandment. 7 And thou ſhalt declare unto them, that they prepare for me earth and water: for I will go forth in my wrath againſt them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a ſpoil unto them: 8 So that their ſlain ſhall fill their valleys and brooks, and the river ſhall be filled with their dead till it overflow. 9 And I will lead them captives to the utmoſt parts of all the earth. 10 Thou therefore ſhalt go forth, and take before-

forehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment. 11 But concerning them that rebel, let not thine eyes spare them; but put them to the slaughter, and spoil them whersoever thou goest. 12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand. 13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them. 14 Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur, 15 And he mustered the chosen men for the battel, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback. 16 And he ranged them as a great army is ordered for the war. 17 And he took camels and asses for their carriages, a very great number; and sheep, and oxen, and goats without number, for their provision: 18 And plenty of victual for every man of the army, and very much gold and silver out of the kings house. 19 Then he went forth, and all his power, to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth west-ward with their chariots and horsemen, and their chosen footmen. 20 A great multitude also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number. 21 And they went forth of Nineve three days journey toward the plain of Bectileth, and pitched from Bectileth near the mountain, which is at the left hand of the upper Cilicia. 22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill-country; 23 And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wilderness, at the south of the land of the Chellians. 24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till you come to the sea. 25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia. 26 He compassed also all the children of Madian, and burnt up their tabernacles, and spoiled their sheep-cotes. 27 Then he went down into the plain of Damascus, in the time of wheat-harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword. 28 Therefore the fear and dread of him fell upon all the inhabitants of the sea-coasts, which were in Sidon and Tyrus, and them that dwelt in Sur, and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

Holofernes the chief Captain of his Army] Some Commentators are of Opinion, that the Word *Holofernes* is of *Persian* Extract, in the same Manner as *Tisaphernes*, *Intaphernes*, &c. But others imagine, that this General was a Native either of *Pontus* or *Cappadocia*. *Polybius* makes mention of one of that Name, who, having conquered *Cappadocia*, soon lost it again, because he was for changing the antient Custom of the Country, and introducing *Drunkenness*, together with Feasts and Songs to *Bacchus*; whereupon *Casaubon* conjectures, that this was the same *Holofernes* that commanded *Nabuchodonosor*'s Forces, as it must be own'd, that his Riot and Debauchery, as well as the Rapidity of his Conquests, makes him not unlike him.

And thou shalt declare unto them, that they prepare for me Earth and Water] After the Manner of the Kings of *Persia*, to whom Earth and Water were wont to be given, to acknowledge that they were Lords of Land and Sea. *Herodotus*.

CHAP. III.

They on the Sea-coasts sue for Peace; which Holofernes *grants, but destroys their Gods, that they might worship only* Nabuchodonosor. *He draws near to* Judea.

Ver. 1. SO they sent ambassadors unto him to treat of peace, saying, 2 Behold, we the servants of Nabuchodonosor the great king, lie before thee; use us as shall be good in thy sight. 3 Behold our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents lie before thy face; use them as it pleaseth thee. 4 Behold, even our cities, and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee. 5 So the men came to Holofernes, and declared unto him after this manner. 6 Then came he down toward the sea-coast, both he and his army, and set garisons in the high cities, and took out of them chosen men for aid. 7 So they and all the country round about received them with garlands, with dances, and with timbrels. 8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god: 9 Also he came over against Esdraelon near unto Judea, over against the great strait of Judea. 10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

There is nothing in this Chapter that claims our Notice, except the impious Vanity of *Nabuchodonosor*, in assuming to himself the Honours due only to the supreme Governor of the World; as he did in ordaining by a publick Decree, that *all Tongues and Tribes should call upon him as God*, Ver. 8. a Height of Pride and Insolence, which, one would imagine, none who considers himself as a frail mortal Creature, subject to Diseases, and liable to every Accident, could arrive at! But Grandeur and Elevation are apt to intoxicate Mens Brains, and make 'em forget that they are made of no better Clay than the rest of Mankind, and that their Bodies, after their Dissolution, will be reduced to no finer a Dust than that of the meanest Inhabitant of the Grave.

CHAP. IV.

The Jews, *being afraid of* Holofernes, *fortify the Hills. The* Bethulians *guard the Passages. All* Israel *fast and pray.*

Ver. 1. NOW the children of Israel that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and

and after what manner he had ſpoiled all their temples, and brought them to nought. 2 Therefore they were exceedingly afraid of him, and were troubled for Jeruſalem, and for the temple of the Lord their God: 3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the veſſels, and the altar, and the houſe were ſanctified after the profanation. 4 Therefore they ſent into all the coaſts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Eſora, and to the valley of Salem: 5 And poſſeſſed themſelves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the proviſion of war: for their fields were of late reaped. 6 Alſo Joacim the high prieſt which was in thoſe days in Jeruſalem, wrote to them that dwelt in Bethulia, and Betomeſtham, which is over againſt Eſdraelon toward the open country near to Dothaim, 7 Charging them to keep the paſſages of the hill-country: for by them there was an entrance into Judea, and it was eaſy to ſtop them that would come up, becauſe the paſſage was ſtrait, for two men at the moſt. 8 And the children of Iſrael did as Joacim the high prieſt had commanded them, with the antients of all the people of Iſrael which dwelt at Jeruſalem. 9 Then every man of Iſrael cried to God with great fervency, and with great vehemency did they humble their ſouls: 10 Both they, and their wives, and their children, and their cattel, and every ſtranger, and hireling, and their ſervants bought with money, put ſackcloth upon their loins. 11 Thus every man and woman, and the little children, and the inhabitants of Jeruſalem, fell before the temple, and caſt aſhes upon their heads, and ſpread out their ſackcloth before the face of the Lord: alſo they put ſackcloth about the altar, 12 And cried to the God of Iſrael all with one conſent earneſtly, that he would not give their children for a prey, and their wives for a ſpoil, and the cities of their inheritance to deſtruction, and the ſanctuary to profanation and reproach, and for the nations to rejoice at. 13 So God heard their prayers, and looked upon their afflictions: for the people faſted many days in all Judea and Jeruſalem, before the ſanctuary of the Lord Almighty. 14 And Joacim the high prieſt, and all the prieſts that ſtood before the Lord, and they which miniſtred unto the Lord, had their loins girt with ſackcloth, and offered the daily burnt-offerings, with the vows and free-gifts of the people, 15 And had aſhes on their mitres, and cried unto the Lord with all their power, that he would look upon all the houſe of Iſrael graciouſly.

Joacim the High-Prieſt — wrote to them that dwelt in Bethulia] Our modern Travellers to the *Holy Land* almoſt unanimouſly agree, that *Bethulia* is ſituate in the Tribe of *Zebulun*, about a League from *Tiberias* towards the Weſt, where they pretend that ſome Marks of *Holofernes*'s Camp are ſtill to be ſeen: But ſome great Men are apt to ſuſpect the Report of theſe Travellers, who are too much accuſtomed to take up with the Traditions of the Country, tho' there is not always the greateſt Certainty in them. This, however, is inconteſtible, that both *Judeth* and her Huſband were of the Tribe of *Simeon*, Jud. viii. 1. and ix. 2. and for what Purpoſe they ſhould remove to ſo great a Diſtance from their own Inheritance, and ſettle in another Tribe, we cannot ſee. Since therefore the Scripture takes Notice of a Place in the Tribe of *Simeon*, named *Bethel*, or *Bethuel*, Joſh. xix. 4. a Place dependent on *Gaza* of the *Philiſtines*, and famous for its *Temples*, which were very remarkable, both for their Antiquity and fine Structure, (from whence, not unlikely, it had its Name *Bethul*, or *the Houſe of the Lord*) there is much more Reaſon to conclude, that this was the Place; ſince the other, which Travellers talk of, in the Tribe of *Zebulun*, muſt be of too modern a Date to be the City intended here, becauſe we find neither *Joſhua*, nor *Joſephus*, nor *Euſebius*, nor St. *Jerom*, making any Mention of it. See *Calmet's* Diſſert. and Com.

CHAP. V.

Achior *gives* Holofernes *a ſhort Hiſtory of the* Jews; *but his Account is not agreeable to the Officers of the Army.*

Ver. 1. THEN was it declared to Holofernes the chief captain of the army of Aſſur, that the children of Iſrael had prepared for war, and had ſhut up the paſſages of the hill-country, and had fortified all the tops of the high hills, and had laid impediments in the champian countries. 2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the ſea-coaſt. 3 And he ſaid unto them, Tell me now, ye ſons of Chanaan, who this people is that dwelleth in the hill-country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and ſtrength, and what king is ſet over them, or captain of their army. 4 And why have they determined not to come and meet me, more than all the inhabitants of the weſt? 5 Then ſaid Achior, the captain of all the ſons of Ammon, Let my lord now hear a word from the mouth of thy ſervant, and I will declare unto thee the truth, concerning this people which dwelleth near thee, and inhabiteth the hill-countries: and there ſhall no lie come out of the mouth of thy ſervant. 6 This people are deſcended of the Chaldeans: 7 And they ſojourned heretofore in Meſopotamia, becauſe they would not follow the gods of their fathers which were in the land of Chaldea. 8 For they left the way of their anceſtors, and worſhipped the God of heaven, the God whom they knew: ſo they caſt them out from the face of their gods, and they fled into Meſopotamia, and ſojourned there many days. 9 Then their God commanded them to depart from the place where they ſojourned, and to go into the land of Chanaan: where they dwelt, and were increaſed with gold and ſilver, and with very much cattel. 10 But when a famine covered all the land of Chanaan, they went down into Egypt, and ſojourned there, while they were nouriſhed, and became there a great multitude, ſo that one could not number their nation. 11 Therefore the king of Egypt roſe up againſt them, and dealt ſubtilly with them, and brought them low with labouring in brick, and made them ſlaves. 12 Then they cried unto their God, and he ſmote all the land of Egypt with incurable plagues: ſo the Egyptians caſt them out of their ſight. 13 And God dried the red ſea before them, 14 And brought them to mount Sina, and Cades Barne, and caſt forth

forth all that dwelt in the wilderneſs. 15 So they dwelt in the land of the Amorites, and they deſtroyed by their ſtrength all them of Elebon, and paſſing over Jordan they poſſeſſed all the hill-country. 16 And they caſt forth before them the Chanaanite, the Pherezite, the Jebuſite, and the Sychemite, and all the Gergeſites, and they dwelt in that country many days. 17 And whilſt they ſinned not before their God, they proſpered, becauſe the God that hateth iniquity was with them. 18 But when they departed from the way which he appointed them, they were deſtroyed in many battels very ſore, and were led captives into a land that was not theirs, and the temple of their God was caſt to the ground, and their cities were taken by the enemies. 19 But now are they returned to their God, and are come up from the places where they were ſcattered, and have poſſeſſed Jeruſalem, where their ſanctuary is, and are ſeated in the hill-country; for it was deſolate. 20 Now therefore my lord and governor, if there be any error in this people, and they ſin againſt their God, let us conſider that this ſhall be their ruin, and let us go up, and we ſhall overcome them. 21 But if there be no iniquity in their nation, let my lord now paſs by, leſt their Lord defend them, and their God be for them, and we become a reproach before all the world. 22 And when Achior had finiſhed theſe ſayings, all the people ſtanding round about the tent, murmured, and the chief men of Holofernes, and all that dwelt by the ſea-ſide, and in Moab, ſpake that he ſhould kill him. 23 For, *ſay they*, we will not be afraid of the face of the children of Iſrael: for lo, it is a people that have no ſtrength, nor power for a ſtrong battel. 24 Now therefore, lord Holofernes, we will go up, and they ſhall be a prey to be devoured of all thine army.

The Preparations which the *Jews* made to oppoſe the Paſſage of *Holofernes* and his Army into their Country, were enough to irritate a Man of this General's haughty Temper, which ſeems to have been of the ſame Caſt with that of his Maſter, and to imagine, that there was no Power in Heaven or Earth able to withſtand his mighty Force. However, we find that *Achior*, one of his Officers, was no Sycophant, but gave a fair and impartial Narrative of the *Jews*, from their Original to that Inſtant; which many of the other Commanders who heard him, being *Canaanites*, knew, as well as he, to be true; but having lately ſubmitted themſelves to the haughty Conqueror, were too much terrified at his Greatneſs to acknowledge; and perhaps were glad to have the *Jews* once more involved in Ruin and Deſtruction.

CHAP. VI.

Holofernes *blaſphemes God*; *threatens* Achior, *and ſends him away*; *the* Bethulians *receive and hear him, fall to Prayer, and comfort him.*

Ver. 1. AND when the tumult of men that were about the counſel was ceaſed, Holofernes the chief captain of the army of Aſſur, ſaid unto Achior and all the Moabites, before all the company of other nations, 2 And who art thou, Achior, and the hirelings of Ephraim, that thou haſt propheſied amongſt us as to day, and haſt ſaid, that we ſhould not make war with the people of Iſrael, becauſe their God will defend them? and who is God but Nabuchodonoſor? 3 He will ſend his power, and will deſtroy them from the face of the earth, and their God ſhall not deliver them: but we his ſervants will deſtroy them as one man; for they are not able to ſuſtain the power of our horſes. 4 For with them we will tread them under foot, and their mountains ſhall be drunken with their blood, and their fields ſhall be filled with their dead bodies, and their footſteps ſhall not be able to ſtand before us, for they ſhall utterly periſh, ſaith king Nabuchodonoſor, lord of all the earth; for he ſaid, None of my words ſhall be in vain. 5 And thou Achior, an hireling of Ammon, which haſt ſpoken theſe words in the day of thine iniquity, ſhalt ſee my face no more from this day, until I take vengeance of this nation that came out of Egypt. 6 And then ſhall the ſword of mine army, and the multitude of them that ſerve me, paſs through thy ſides, and thou ſhalt fall among their ſlain, when I return. 7 Now therefore my ſervants ſhall bring thee back into the hill-country, and ſhall ſet thee in one of the cities of the paſſages. 8 And thou ſhalt not periſh till thou be deſtroyed with them. 9 And if thou perſwade thyſelf in thy mind, that they ſhall not be taken, let not thy countenance fall: I have ſpoken it, and none of my words ſhall be in vain. 10 Then Holofernes commanded his ſervants that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Iſrael. 11 So his ſervants took him, and brought him out of the camp into the plain, and they went from the midſt of the plain into the hill-country, and came unto the fountains that were under Bethulia. 12 And when the men of the city ſaw them, they took up their weapons, and went out of the city to the top of the hill: and every man that uſed a ſling, kept them from coming up, by caſting of ſtones againſt them. 13 Nevertheleſs, having gotten privily under the hill, they bound Achior, and caſt him down, and left him at the foot of the hill, and returned to their lord. 14 But the Iſraelites deſcended from their city, and came unto him, and looſed him, and brought him into Bethulia, and preſented him to the governors of the city: 15 Which were in thoſe days, Ozias the ſon of Micha, of the tribe of Simeon, and Chabris the ſon of Gothoniel, and Charmis the ſon of Melchiel. 16 And they called together all the antients of the city, and all their youth ran together, and their women to the aſſembly, and they ſet Achior in the midſt of all their people. Then Ozias aſked him of that which was done. 17 And he anſwered and declared unto them the words of the councel of Holofernes, and all the words that he had ſpoken in the midſt of the princes of Aſſur, and whatſoever Holofernes had ſpoken proudly againſt the houſe of Iſrael. 18 Then the people fell down and worſhipped God, and cried unto God, ſaying, 19 O Lord God of heaven, behold their pride, and pity the low eſtate of our nation, and look upon the face of thoſe that are ſanctified unto thee this day. 20 Then they comforted Achior, and praiſed him greatly. 21 And Ozias took him out of the aſſembly unto his houſe, and made a feaſt to the elders, and they called on the God of Iſrael all that night for help.

This Chapter is remarkable only for *Holofernes*'s blaſphemous and inſolent Speech againſt God. However, 'tis worth obſerving, how truly this impious Boaſter propheſied his own Deſtruction, when he told *Achior*, that *he ſhould ſee his Face no more from that Day, till he had taken Vengeance of that Nation that came out of Egypt*, Ver. 5. for in little more than a Month afterwards, he was cut off by *Judith*, and the *Iſraelites* thereby free'd from the Calamities that were threatened them by this powerful Invader.

CHAP. VII.

Holofernes *beſieges* Bethulia, *and ſtops up their Fountains. The People faint, and murmur againſt their Governors, who promiſe to ſurrender in five Days, if not relieved.*

Ver. 1. THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they ſhould remove their camp againſt Bethulia, to take aforehand the aſcents of the hill-country, and to make war againſt the children of Iſrael. 2 Then their ſtrong men removed their camps in that day, and the army of the men of war was an hundred and ſeventy thouſand footmen, and twelve thouſand horſemen, beſides the baggage, and other men that were afoot amongſt them, a very great multitude. 3 And they camped in the valley near unto Bethulia, by the fountain, and they ſpread themſelves in breadth over Dothaim, even to Belmaim, and in length from Bethulia unto Cyamon, which is over againſt Eſdraelom. 4 Now the children of Iſrael, when they ſaw the multitude of them, were greatly troubled, and ſaid every one to his neighbour, Now will theſe men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills are able to bear their weight. 5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night. 6 But in the ſecond day Holofernes brought forth all his horſemen, in the ſight of the children of Iſrael, which were in Bethulia, 7 And viewed the paſſages up to the city, and came to the fountains of their waters, and took them, and ſet gariſons of men of war over them, and he himſelf removed towards his people. 8 Then came unto him all the chief of the children of Eſau, and all the governors of the people of Moab, and the captains of the ſea-coaſts, and ſaid, 9 Let our lord now hear a word, that there be not an overthrow in thine army. 10 For this people of the children of Iſrael do not truſt in their ſpears, but in the height of the mountains wherein they dwell, becauſe it is not eaſy to come up to the tops of their mountains. 11 Now therefore, my lord, fight not againſt them in battle-aray, and there ſhall not ſo much as one man of thy people periſh. 12 Remain in thy camp, and keep all the men of thine army, and let thy ſervants get into their hands the fountain of water, which iſſueth forth of the foot of the fountain: 13 (For all the inhabitants of Bethulia have their water thence) ſo ſhall thirſt kill them, and they ſhall give up their city, and we and our people ſhall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city. 14 So they and their wives and their children ſhall be conſumed with famine, and before the ſword come againſt them, they ſhall be overthrown in the ſtreets where they dwell. 15 Thus ſhalt thou render them an evil reward: becauſe they rebelled, and met not thy perſon peaceably. 16 And theſe words pleaſed Holofernes, and all his ſervants, and he appointed to do as they had ſpoken. 17 So the camp of the children of Ammon departed, and with them five thouſand of the Aſſyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Iſrael. 18 Then the children of Eſau went up with the children of Ammon, and camped in the hill-country, over againſt Dothaim: and they ſent ſome of them toward the ſouth, and toward the eaſt, over againſt Ekrebel, which is near unto Chuſi, that is upon the brook Mochmur; and the reſt of the army of the Aſſyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude. 19 Then the children of Iſrael cried unto the Lord their God, becauſe their heart failed, for all their enemies had compaſſed them round about, and there was no way to eſcape out from among them. 20 Thus all the company of Aſſur remained about them, both their footmen, chariots, and horſemen, four and thirty days, ſo that all their veſſels of water failed all the inhabitants of Bethulia. 21 And the ciſterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by meaſure. 22 Therefore their young children were out of heart, and their women and young men fainted for thirſt, and fell down in the ſtreets of the city, and by the paſſages of the gates, and there was no longer any ſtrength in them. 23 Then all the people aſſembled to Ozias, and to the chief of the city, both young men and women, and children, and cried with a loud voice, and ſaid before all the elders, 24 God be judge between us and you: for you have done us great injury, in that you have not required peace of the children of Aſſur. 25 For now we have no helper: but God hath ſold us into their hands, that we ſhould be thrown down before them with thirſt, and great deſtruction. 26 Now therefore call them unto you, and deliver the whole city for a ſpoil to the people of Holofernes, and to all his army. 27 For it is better for us to be made a ſpoil unto them, than to die for thirſt: for we will be his ſervants, that our ſouls may live, and not ſee the death of our infants before our eyes, nor our wives nor our children to die. 28 We take to witneſs againſt you the heaven, and the earth, and our God, and Lord of our fathers, which puniſheth us according to our ſins, and the ſins of our fathers, that he do not according as we have ſaid this day. 29 Then there was great weeping with one conſent in the midſt of the aſſembly, and they cried unto the Lord God with a loud voice. 30 Then ſaid Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which ſpace the Lord our God may turn his mercy towards us; for he will not forſake us utterly. 31 And if theſe days paſs, and there come no help unto us, I will do according to your word. 32 And he diſperſed the people every one to their own charge; and they went

went unto the walls and towers of their city, and ſent the women and children into their houſes: and they were very low brought in the city.

The *Edomites* were always inveterate Enemies to their Brethren the *Iſraelites*, ever ſince their Father *Eſau* was tricked out of his Birthright by his Brother *Jacob*, and took every Opportunity to diſtreſs them, or to join with their Enemies in deſtroying them. Here we have a flagrant Inſtance of that antient Enmity which they ſtill bore towards them, in adviſing the General to take ſuch Meaſures, as they were morally ſure muſt inevitably reduce the *Jews* to the utmoſt Streights; which was, to take Poſſeſſion of the Fountains of Water by which the City of *Bethulia* was ſupplied. This was done accordingly, and the poor *Bethulians* were brought ſo very low, that, deſpairing of Relief, they were very urgent with their Governors to ſurrender the City to the Mercy of the Enemy.

CHAP. VIII.

Judith's *Family and Condition. She blames the Governors for their Promiſe to ſurrender, and adviſes them to truſt in God. They excuſe their Promiſe; ſhe acquaints them with her Deſign in general, but not with Particulars.*

Ver. 1. NOW at that time Judith heard thereof, which was the daughter of Merari, the ſon of Ox, the ſon of Joſeph, the ſon of Oziel, the ſon of Elcia, the ſon of Ananias, the ſon of Gedeon, the ſon of Raphaim, the ſon of Achito, the ſon of Elihu, the ſon of Eliab, the ſon of Nathanael, the ſon of Samael, the ſon of Salaſadai, the ſon of Iſrael. 2 And Manaſſes was her huſband, of her tribe and kindred, who died in the barley-harveſt. 3 For as he ſtood overſeeing them that bound ſheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia, and they buried him with his fathers, in the field between Dothaim and Balamo. 4 So Judith was a widow in her houſe three years and four months. 5 And ſhe made her a tent upon the top of her houſe, and put on ſackcloth upon her loins, and wore her widows apparel. 6 And ſhe faſted all the days of her widowhood, ſave the eves of the ſabbaths, and the ſabbaths, and the eves of the new moons, and the new moons, and the feaſts, and ſolemn days of the houſe of Iſrael. 7 She was alſo of a goodly countenance, and very beautiful to behold: and her huſband Manaſſes had left her gold and ſilver, and men-ſervants, and maid-ſervants, and cattel, and lands, and ſhe remained upon them. 8 And there was none that gave her an ill word; for ſhe feared God greatly. 9 Now when ſhe heard the evil words of the people againſt the governor, that they fainted for lack of water (for Judith had heard all the words that Ozias had ſpoken unto them, and that he had ſworn to deliver the city unto the Aſſyrians after five days) 10 Then ſhe ſent her waiting-woman that had the government of all things that ſhe had, to call Ozias, and Chabris, and Charmis, the antients of the city. 11 And they came unto her, and ſhe ſaid unto them, Hear me now, O ye governors of the inhabitants of Bethulia, for your words that you have ſpoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promiſed to deliver the city to our enemies, unleſs within theſe days the Lord turn to help you. 12 And now, who are you that have tempted God this day, and ſtand inſtead of God amongſt the children of men? 13 And now try the Lord Almighty, but you ſhall never know any thing. 14 For you cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can you ſearch out God, that hath made all theſe things, and know his mind, or comprehend his purpoſe? Nay, my brethren, provoke not the Lord our God to anger. 15 For if he will not help us within theſe five days, he hath power to defend us when he will, even every day, or to deſtroy us before our enemies. 16 Do not bind the counſels of the Lord our God: for God is not as man, that he may be threatned; neither is he as the ſon of man, that he ſhould be wavering. 17 Therefore let us wait for ſalvation of him, and call upon him to help us, and he will hear our voice, if it pleaſe him. 18 For there aroſe none in our age, neither is there any now in theſe days, neither tribe nor family, nor people, nor city among us, which worſhip gods made with hands, as hath been afore-time. 19 For the which cauſe our fathers were given to the ſword, and for a ſpoil, and had a great fall before our enemies. 20 But we know none other god, therefore we truſt that he will not deſpiſe us, nor any of our nation. 21 For if we be taken ſo, all Judea ſhall lie waſte, and our ſanctuary ſhall be ſpoiled, and he will require the profanation thereof at our mouth. 22 And the ſlaughter of our brethren, and the captivity of the country, and the deſolation of our inheritance will he turn upon our heads among the Gentiles, whereſoever we ſhall be in bondage, and we ſhall be an offence, and a reproach to all them that poſſeſs us. 23 For our ſervitude ſhall not be directed to favour: but the Lord our God ſhall turn it to diſhonour. 24 Now therefore, O brethren, let us ſhew an example to our brethren, becauſe their hearts depend upon us, and the ſanctuary, and the houſe, and the altar reſt upon us. 25 Moreover, let us give thanks to the Lord our God, which trieth us even as he did our fathers. 26 Remember what things he did to Abraham, and how he tried Iſaac, and what happened to Jacob in Meſopotamia of Syria, when he kept the ſheep of Laban his mothers brother. 27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance of us: but the Lord doth ſcourge them that come near unto him to admoniſh them. 28 Then ſaid Ozias to her, All that thou haſt ſpoken, haſt thou ſpoken with a good heart, and there is none that may gainſay thy words. 29 For this is not the firſt day wherein thy wiſdom is manifeſted; but from the beginning of thy days all the people have known thy underſtanding, becauſe the diſpoſition of thine heart is good. 30 But the people were very thirſty, and compelled us to do unto them as we have ſpoken, and to bring an oath upon ourſelves, which we will not break. 31 Therefore now pray thou for us, becauſe thou art a godly woman, and the Lord will ſend us rain to fill our ciſterns, and we ſhall faint no more. 32 Then ſaid Judith unto them, Hear me, and I will

will do a thing which ſhall go throughout all generations, to the children of our nation. 33 You ſhall ſtand this night in the gate, and I will go forth with my waiting-woman: and within the days that you have promiſed to deliver the city to our enemies, the Lord will viſit Iſrael by mine hand. 34 But enquire not you of mine act: for I will not declare it unto you, till the things be finiſhed that I do. 35 Then ſaid Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies. 36 So they returned from the tent, and went to their wards.

In this Chapter we have the Family and Character of *Judith*, the Heroine of this Hiſtory. She was, it ſeems, rich and well-born; but what rendered her much more illuſtrious was, her Virtue, and the pious Regard ſhe retained for the Memory of her deceaſed Huſband; tho' in the Prime of her Youth and Beauty, yet ſhe put herſelf under the ſtricteſt Diſcipline, mortifying her Body by faſting, and other Severities, ſeeming determined to continue ever the Widow of one Man; a rare Example of Conjugal Affection! But her Piety to God, and Love to her Country, raiſed her Character to the higheſt Pitch of Female Glory. The firſt we may obſerve in her many Acts of Devotion; and the laſt ſhe manifeſted in a very hazardous Enterprize, which ſhe undertook for the Relief and Succour of her People who were in the greateſt Diſtreſs; and the Succeſs with which her noble Attempt was crowned, ſhews that Providence always concerns itſelf in the Protection and Defence of true Piety and unfeigned Virtue.

CHAP. IX.

Judith's *Humiliation and Prayer.*

Ver. 1. THEN Judith fell upon her face, and put aſhes upon her head, and uncovered the ſackcloth wherewith ſhe was clothed; and about the time that the incenſe of that evening was offered in Jeruſalem in the houſe of the Lord, Judith cried with a loud voice, and ſaid, 2 O Lord God of my father Simeon, to whom thou gaveſt a ſword to take vengeance of the ſtrangers, who looſened the girdle of a maid to defile her, and diſcovered the thigh to her ſhame, and polluted her virginity to her reproach (for thou ſaidſt, It ſhall not be ſo, and yet they did ſo) 3 Wherefore thou gaveſt their rulers to be ſlain, ſo that they died their bed in blood, being deceived, and ſmoteſt the ſervants with their lords, and the lords upon their thrones; 4 And haſt given their wives for a prey, and their daughters to be captives, and all their ſpoils to be divided amongſt thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me alſo a widow. 5 For thou haſt wrought not only thoſe things, but alſo the things which fell out before, and which enſued after; thou haſt thought upon the things which are now, and which are to come. 6 Yea, what things thou didſt determine were ready at hand, and ſaid, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge. 7 For behold, the Aſſyrians are multiplied in their power; they are exalted with horſe and man; they glory in the ſtrength of their footmen; they truſt in ſhield, and ſpear, and bow, and ſling, and know not that thou art the Lord that breakeſt the battles: the Lord is thy name. 8 Throw down their ſtrength in thy power, and bring down their force in thy wrath: for they have purpoſed to defile thy ſanctuary, and to pollute the tabernacle where thy glorious name reſteth, and to caſt down with ſword the horn of thy altar. 9 Behold their pride, and ſend thy wrath upon their heads: give into mine hand which am a widow, the power that I have conceived. 10 Smite by the deceit of my lips the ſervant with the prince, and the prince with the ſervant: break down their ſtatelineſs by the hand of a woman. 11 For thy power ſtandeth not in multitude, nor thy might in ſtrong men: for thou art a God of the afflicted, an helper of the oppreſſed, an upholder of the weak, a protector of the forlorn, a ſaviour of them that are without hope. 12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Iſrael, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer: 13 And make my ſpeech and deceit to be their wound and ſtripe, who have purpoſed cruel things againſt thy covenant, and thy hallowed houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children. 14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Iſrael but thou.

Tho' *Judith* deſerved the Praiſe and Thanks of her Country for the brave Attempt ſhe made, and the Hazards ſhe run, to relieve it from the extreme Exigence it was then under; yet we will not undertake to juſtify every Part of her Conduct in the Execution of her Scheme. Thus; in her Prayer, recorded in this Chapter, ſhe is introduced Ver. 2. as commending *Simeon*'s cruel Perfidy to the *Sechemites*, Gen. xxxiv. tho' the Patriarch *Jacob* held it in Deteſtation. Alſo, her Prayer, that the *Deceit of her Lips* might be ſucceſsful to the Accompliſhment of her bloody Deſign, may be ranked in the ſame Claſs: For, tho' God often makes uſe of the wicked Deſigns and ſiniſter Actions of Men to bring about his own ſecret Purpoſes; yet he no where encourages his true Servants to promote his Glory by unjuſtifiable Means.

CHAP. X.

Judith *decks herſelf in all her Ornaments, and with her Maid, goes to the Camp; the Watch take her, and conduct her to* Holofernes's *Tent.*

Ver. 1. NOW after that ſhe had ceaſed to cry unto the God of Iſrael, and had made an end of all theſe words, 2 She aroſe where ſhe had fallen down, and called her maid, and went down into the houſe, in the which ſhe abode in the ſabbath-days, and in her feaſt-days, 3 And pulled off the ſackcloth which ſhe had on, and put off the garments of her widow-hood, and waſhed her body all over with water, and anointed herſelf with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladneſs, wherewith ſhe was clad during the life of Manaſſes her huſband. 4 And ſhe took ſandals upon her feet, and put about her her bracelets and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herſelf bravely, to allure the eyes of all men that ſhould ſee her. 5 Then ſhe gave her maid a bottle of wine, and

a cruſe of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; ſo ſhe folded all theſe things together, and laid them upon her. 6 Thus they went forth to the gate of the city of Bethulia, and found ſtanding there Ozias, and the antients of the city, Chabris and Charmis. 7 And when they ſaw her, that her countenance was altered, and her apparel was changed, they wondred at her beauty very greatly, and ſaid unto her, 8 The God, the God of our fathers give thee favour, and accompliſh thine enterpriſes to the glory of the children of Iſrael, and to the exaltation of Jeruſalem: then they worſhipped God. 9 And ſhe ſaid unto them, Command the gates of the city to be opened unto me, that I may go forth to accompliſh the things whereof you have ſpoken with me: ſo they commanded the young men to open unto her, as ſhe had ſpoken. 10 And when they had done ſo, Judith went out, ſhe and her maid with her, and the men of the city looked after her, until ſhe was gone down the mountain, and till ſhe had paſſed the valley, and could ſee her no more. 11 Thus they went ſtraight forth in the valley: and the firſt watch of the Aſſyrians met her; 12 And took her, and aſked her, Of what people art thou? and whence comeſt thou? and whither goeſt thou? and ſhe ſaid, I am a woman of the Hebrews, and am fled from them: for they ſhall be given you to be conſumed: 13 And I am coming before Holofernes the chief captain of your army, to declare words of truth, and I will ſhew him a way whereby he ſhall go, and win all the hill-country, without loſing the body or life of any one of his men. 14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beauty, and ſaid unto her, 15 Thou haſt ſaved thy life, in that thou haſt haſted to come down to the preſence of our lord: now therefore come to his tent, and ſome of us ſhall conduct thee, until they have delivered thee to his hands. 16 And when thou ſtandeſt before him, be not afraid in thine heart, but ſhew unto him according to thy word, and he will entreat thee well. 17 Then they choſe out of them an hundred men, to accompany her and her maid, and they brought her to the tent of Holofernes. 18 Then was there a concourſe throughout all the camp: for her coming was noiſed among the tents, and they came about her as ſhe ſtood without the tent of Holofernes, till they told him of her. 19 And they wondred at her beauty, and admired the children of Iſrael becauſe of her, and every one ſaid to his neighbour, Who would deſpiſe this people, that have among them ſuch women? ſurely it is not good that one man of them be left, who being let go, might deceive the whole earth. 20 And they that lay near Holofernes, went out, and all his ſervants, and they brought her into the tent. 21 Now Holofernes reſted upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious ſtones. 22 So they ſhewed him of her, and he came out before his tent, with ſilver lamps going before him. 23 And when Judith was come before him and his ſervants, they all marvelled at the beauty of her countenance; and ſhe fell down upon her face, and did reverence unto him: and his ſervants took her up.

And called her Maid] The Word, in antient Tranſlations, is *Abra*, which ſignifies a *Companion*, or *Maid of Honour*, (ſuch as Ladies of the firſt Condition had) rather than a Servant; for the ſame Word, in the *Septuagint*, is applied to the Women that attended both *Pharaoh*'s Daughter, *Exod.* xi. 5. and Queen *Eſther*, Ch. iv. 4.

This Chapter being only a Narration of plain Matters of Fact, needs no further Comment.

CHAP. XI.

Holofernes *aſks* Judith *the Cauſe of her coming. She tells him, and in what Manner he may ſucceed in his Enterprize. He is charmed with her Wiſdom and Beauty.*

Ver. 1. THEN ſaid Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to ſerve Nabuchodonoſor, the king of all the earth. 2 Now therefore, if thy people that dwelleth in the mountains had not ſet light by me, I would not have lifted up my ſpear againſt them: but they have done theſe things to themſelves. 3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for ſafeguard; be of good comfort, thou ſhalt live this night, and hereafter. 4 For none ſhall hurt thee, but entreat thee well, as they do the ſervants of king Nabuchodonoſor my lord. 5 Then Judith ſaid unto him, Receive the words of thy ſervant, and ſuffer thine handmaid to ſpeak in thy preſence, and I will declare no lie to my lord this night. 6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to paſs by thee, and my lord ſhall not fail of his purpoſes. 7 As Nabuchodonoſor king of all the earth liveth, and as his power liveth, who hath ſent thee for the upholding of every living thing: for not only men ſhall ſerve him by thee, but alſo the beaſts of the field, and the cattel, and the fowls of the air ſhall live by thy power, under Nabuchodonoſor and all his houſe. 8 For we have heard of thy wiſdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war. 9 Now as concerning the matter which Achior did ſpeak in thy councel, we have heard his words; for the men of Bethulia ſaved him, and he declared unto them all that he had ſpoken unto thee. 10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation ſhall not be puniſhed, neither can the ſword prevail againſt them, except they ſin againſt their God. 11 And now, that my lord be not defeated, and fruſtrate of his purpoſe, even death is fallen upon them, and their ſin hath overtaken them, wherewith they will provoke their God to anger, whenſoever they ſhall do that which is not fit to be done: 12 For their victuals fail them, and all their water is ſcant, and they have determined to lay hands upon their cattel, and purpoſed to conſume all thoſe things that God hath forbidden them to eat by his laws: 13 And are reſolved to ſpend the firſt-fruits of the corn, and the tenths of wine and oil, which they had ſanc-

tified and reserved for the priests that serve in Jerusalem, before the face of our God, the which things it is not lawful for any of the people so much as to touch with their hands. 14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the Senate. 15 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day. 16 Wherefore I thine handmaid knowing all this, am fled from their presence, and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. 17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins: 18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. 19 And I will lead thee through the midst of Judea, until thou come before Jerusalem, and I will set thy throne in the midst thereof, and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee. 20 Then her words pleased Holofernes and all his servants, and they marvelled at her wisdom, and said, 21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words. 22 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord. 23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

In this Chapter we see *Judith* displaying all her Art and Cunning, all her Charms of Wit and Beauty, to captivate the Heart of the *Assyrian* General; which she judged a necessary Step in order to secure the Success of her Enterprize; but the Method she took for this Purpose, seems a little inconsistent with her Character as a Woman strictly religious, as she is represented through the whole History. For who can read the Speech, which she here makes to *Holofernes*, which is made up wholly of the most palpable Lies and Prevarications, and not condemn her Method of proceeding in this Affair? But, as *Stackhouse* observes, most of the Things objected to *Judith*'s Conduct, are reduceable to the Stratagems of War, which not only the Law of Arms, but the Commands of God in some Cases, and the Examples of several of the best Men in sacred History, have declared to be allowable. What comes not under this Denomination we shall not pretend to vindicate: For the Notion of *mental Reservations*, and *ironical Speeches*, which are not allowed in common Conversation, are but the poor Subterfuge, which Commentators have used, to apologize for the Conduct that they can by no Means justify.

The History indeed represents this *Judith* as a Woman of great Courage; but it no where intimates, that she was without Faults. The Manner of her Preparation for the Undertaking, and the Success wherewith it was attended, may make us presume that its Design was originally from God; but then the continued Train of Falshood and Dissimulation wherewith it was carried on, must needs persuade us, that the Means of conducting it was left to the Woman, who, on this Occasion, has given us a very remarkable Specimen of the Cunning and Sagacity, the Guile and Artifice of her Sex.

CHAP. XII.

Judith *refuses to eat of* Holofernes's *Meat*; *tarries three Days in the Camp, and every Night goes forth to pray.* Bagoas *moves her to be merry with* Holofernes, *who, for the Sake of her Company drinks more than usual.*

Ver. 1. THEN he commanded to bring her in, where his plate was set, and bade that they should prepare for her of his own meats, and that she should drink of his own wine. 2 And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought. 3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation. 4 Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined. 5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was towards the morning watch, 6 And sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer. 7 Then Holofernes commanded his guard, that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. 8 And when she came out, she besought the Lord God of Israel to direct her way, to the raising up of the children of her people. 9 So she came in clean, and remained in the tent until she did eat her meat at evening. 10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet. 11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and perswade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us. 12 For lo, it will be a shame for our person, if we shall let such a woman go, not having had her company: for if we draw her not unto us, she will laugh us to scorn. 13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor. 14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him, I will do speedily, and it shall be my joy unto the day of my death. 15 So she arose, and decked herself with her apparel, and all her womans attire, and her maid went and laid soft skins on the ground for her, over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

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16 Now when Judith came in, and ſat down, Holofernes his heart was raviſhed with her, and his mind was moved, and he deſired greatly her company; for he waited a time to deceive her, from the day that he had ſeen her. 17 Then ſaid Holofernes unto her, Drink now, and be merry with us. 18 So Judith ſaid, I will drink now, my lord, becauſe my life is magnified in me this day, more than all the days ſince I was born. 19 Then ſhe took, and ate and drank before him, what her maid had prepared. 20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day ſince he was born.

And Judith ſaid, I will not eat thereof, leſt there be an Offence] There was no Law of God that prohibited the *Jews* from eating ſeveral Things that the *Gentiles* made uſe of. Bread, Wine, and Fruits, were allowed them in common with other People; but, either ſome Tradition then prevailing among the *Jews*, or ſome religious Vow that *Judith* might have bound herſelf under, the Fear of giving Scandal to her Countrymen, when ſhe returned, or the Prayers and *Pagan* Invocations which were made over their Meat, that was ſerved up to *Holofernes*; ſome of theſe Reaſons, *Calmet* obſerves, very likely, hindered her from accepting the Offer which the General made of Proviſions from his Table, and inclined her to deſire to eat alone: A Reſtraint, which we find *Daniel* putting himſelf under, in the Court of *Nebuchadnezzar*, Ch. i. 8. and *Tobit*, in that of *Salmaneſer*, Ch. i. 10, &c. that — *when all my Brethren, and thoſe that were of my Kindred, did eat of the Bread of the Gentiles, I kept myſelf from eating, becauſe I remembred God with all my Heart.*

Let my Lord now command, that thine Handmaid may go forth unto Prayer] As Prayer, no doubt, is beſt performed in Places of Retirement, and the Hurry of a Camp muſt needs be inconvenient for religious Offices, *Judith*, who profeſſed herſelf a Woman of ſtrict Piety, had a good Pretence to requeſt of the General a Liberty to retire out of the Camp, (when ſhe thought proper, and without any Queſtions aſked her) to perform her Devotions, which, ſhe foreſaw, would be a Means to favour her Eſcape, after ſhe had executed the Deſign ſhe came about. For it was on this *Precaution*, rather than any Obligation, either from the *Law*, or from Cuſtom, that this Devotion of her *praying without the Camp* was founded. *Calmet*'s Com.

Then ſaid Judith unto him, Who am I now, that I ſhould gainſay my Lord? ſurely whatſoever pleaſeth him, I will do ſpeedily, and it ſhall be my Joy unto the Day of my Death] By this Anſwer, ſays *Stackhouſe*, ſhe might deſign no more than a common Compliment, which the Situation of her Affairs, at that Time, obliged her to make. She might perceive, very likely, the bad Deſign which the *Aſſyrian* General had upon her; but ſhe did not think herſelf concerned to diſcover that ſhe perceived it. She pretended in ſome Meaſure to be ignorant of it; and, to pretend an Ignorance in what is propoſed, when the Thing is naughty, and will not bear Examination, is a Point of Modeſty, as well as Prudence; as, where it will admit of a double Conſtruction, there to take it in the *better* Senſe, is even reputed an Act of Candour and good Breeding. *Let not this fair Damſel fear* (ſays the old *Pander*) *to come to my Lord, and to be honoured in his Preſence, and drink Wine, and be merry with us, and be made this Day as one of the Daughters of the Aſſyrians, who ſerve in the Houſe of Nabuchodonoſor.* How the Daughters of Aſſyria, who ſerved in this Capacity, were uſed, *Judith* very probably had been informed; but ſince the Eunuch put it on the Foot of a great Favour, and Digtion done her, ſhe could not do leſs than return him Compliment: But then we all know, that the Offers Service, which, upon every Occaſion, we are ſo to make to one another, and thoſe Expreſſions of Submiſſion and Reſpect, which ſo commonly paſs among us, are not to be taken in a *literal* Senſe, becauſe they always imply a tacit Condition: And therefore the Anſwer, which the Hiſtorian puts in *Judith*'s Mouth, *Surely whatever pleaſeth him, I will do ſpeedily*, will fairly admit of this Conſtruction, 'Whatever *Holofernes* ſhall deſire of me, ſo far as it is conſiſtent 'with my Duty, my Honour, and my Religion, I 'will not fail to do.'

CHAP. XIII.

Judith *being left alone with* Holofernes, *prays to God, cuts off his Head, and eſcapes to* Bethulia, *where ſhe is joyfully received, and commended.*

Ver 1. NOW when the evening was come, his ſervants made haſte to depart, and Bagoas ſhut his tent without, and diſmiſſed the waiters from the preſence of his lord, and they went to their beds: for they were all weary, becauſe the feaſt had been long. 2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine. 3 Now Judith had commanded her maid to ſtand without her bed-chamber, and to wait for her coming forth, as ſhe did daily: for ſhe ſaid, ſhe would go forth to her prayers, and ſhe ſpake to Bagoas according to the ſame purpoſe. 4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith ſtanding by his bed, ſaid in her heart, O Lord God of all power, look at this preſent upon the works of mine hands for the exaltation of Jeruſalem. 5 For now is the time to help thine inheritance, and to execute mine enterpriſes to the deſtruction of the enemies which are riſen againſt us. 6 Then ſhe came to the pillar of the bed, which was at Holofernes head, and took down his fauchion from thence, 7 And approached to his bed, and took hold of the hair of his head, and ſaid, Strengthen me, O Lord God of Iſrael, this day. 8 And ſhe ſmote twice upon his neck with all her might, and ſhe took away his head from him, 9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after ſhe went forth, and gave Holofernes his head to her maid: 10 And ſhe put it in her bag of meat: ſo they twain went together according to their cuſtom, unto prayer: and when they paſſed the camp, they compaſſed the valley, and went up the mountain of Bethulia, and came to the gates thereof. 11 Then ſaid Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God is with us, to ſhew his power yet in Jeruſalem, and his forces againſt the enemy, as he hath even done this day. 12 Now when the men of her city heard her voice, they made haſte to go down to the gate of their city, and they called the elders of the city. 13 And then they ran all together, both ſmall and great, for it was ſtrange unto them that ſhe was come: ſo they opened the gate and received them, and made a fire for a light, and ſtood round about them. 14 Then ſhe ſaid to them with a loud voice, Praiſe, praiſe God, praiſe God, (I ſay) for he hath not taken away his mercy from the houſe of Iſrael, but hath deſtroyed our enemies by mine hands this night. 15 So ſhe took the head out of the bag, and ſhewed it, and ſaid unto them, Behold the head

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tified and reserved for the priests that serve in Jerusalem, before the face of our God, the which things it is not lawful for any of the people so much as to touch with their hands. 14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the Senate. 15 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day. 16 Wherefore I thine handmaid knowing all this, am fled from their presence, and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. 17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins: 18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. 19 And I will lead thee through the midst of Judea, until thou come before Jerusalem, and I will set thy throne in the midst thereof, and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee. 20 Then her words pleased Holofernes and all his servants, and they marvelled at her wisdom, and said, 21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words. 22 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord. 23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

In this Chapter we see *Judith* displaying all her Art and Cunning, all her Charms of Wit and Beauty, to captivate the Heart of the *Assyrian* General; which she judged a necessary Step in order to secure the Success of her Enterprize; but the Method she took for this Purpose, seems a little inconsistent with her Character as a Woman strictly religious, as she is represented through the whole History. For who can read the Speech, which she here makes to *Holofernes*, which is made up wholly of the most palpable Lies and Prevarications, and not condemn her Method of proceeding in this Affair? But, as *Stackhouse* observes, most of the Things objected to *Judith*'s Conduct, are reduceable to the Stratagems of War, which not only the Law of Arms, but the Commands of God in some Cases, and the Examples of several of the best Men in sacred History, have declared to be allowable. What comes not under this Denomination we shall not pretend to vindicate: For the Notion of *mental Reservations*, and *ironical Speeches*, which are not allowed in common Conversation, are but the poor Subterfuge, which Commentators have used, to apologize for the Conduct that they can by no Means justify.

The History indeed represents this *Judith* as a Woman of great Courage; but it no where intimates, that she was without Faults. The Manner of her Preparation for the Undertaking, and the Success wherewith it was attended, may make us presume that its Design was originally from God; but then the continued Train of Falshood and Dissimulation wherewith it was carried on, must needs persuade us, that the Means of conducting it was left to the Woman, who, on this Occasion, has given us a very remarkable Specimen of the Cunning and Sagacity, the Guile and Artifice of her Sex.

CHAP. XII.

Judith *refuses to eat of* Holofernes's *Meat; tarries three Days in the Camp, and every Night goes forth to pray.* Bagoas *moves her to be merry with* Holofernes, *who, for the Sake of her Company drinks more than usual.*

Ver. 1. THEN he commanded to bring her in, where his plate was set, and bade that they should prepare for her of his own meats, and that she should drink of his own wine. 2 And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought. 3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation. 4 Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined: 5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was towards the morning watch, 6 And sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer. 7 Then Holofernes commanded his guard, that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. 8 And when she came out, she besought the Lord God of Israel to direct her way, to the raising up of the children of her people. 9 So she came in clean, and remained in the tent until she did eat her meat at evening. 10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet. 11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and perswade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us. 12 For lo, it will be a shame for our person, if we shall let such a woman go, not having had her company: for if we draw her not unto us, she will laugh us to scorn. 13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor. 14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him, I will do speedily, and it shall be my joy unto the day of my death. 15 So she arose, and decked herself with her apparel, and all her womans attire, and her maid went and laid soft skins on the ground for her, over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them. 15

16 Now when Judith came in, and ſat down, Holofernes his heart was raviſhed with her, and his mind was moved, and he deſired greatly her company; for he waited a time to deceive her, from the day that he had ſeen her. 17 Then ſaid Holofernes unto her, Drink now, and be merry with us. 18 So Judith ſaid, I will drink now, my lord, becauſe my life is magnified in me this day, more than all the days ſince I was born. 19 Then ſhe took, and ate and drank before him, what her maid had prepared. 20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day ſince he was born.

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of Holofernes the chief captain of the army of Aſſur, and behold the canopy wherein he did lie in his drunkenneſs; and the Lord hath ſmitten him by the hand of a woman. 16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his deſtruction, and yet hath he not committed ſin with me, to defile and ſhame me. 17 Then all the people were wonderfully aſtoniſhed, and bowed themſelves, and worſhipped God, and ſaid with one accord, Bleſſed be thou, O our God, which hath this day brought to nought the enemies of thy people. 18 Then ſaid Ozias unto her, O daughter, bleſſed art thou of the moſt high God, above all the women upon the earth; and bleſſed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. 19 For this thy confidence ſhall not depart from the heart of men, which remember the power of God for ever. 20 And God turn theſe things to thee for a perpetual praiſe, to viſit thee in good things, becauſe thou haſt not ſpared thy life for the affliction of our nation, but haſt revenged our ruin, walking a ſtraight way before our God. And all the people ſaid, So be it, ſo be it.

It has been objected, that *Judith*, in killing *Holofernes* in ſuch a clandeſtine Manner, after ſhe had been ſo highly honoured and favoured by him, was guilty of a baſe and perfidious Murther. To this it is anſwered, that in the Law of *Moſes* we read, *If thy Brother, the Son of thy Mother, or thy Daughter, or the Wife of thy Boſom, entice thee ſecretly, ſaying, Let us ſerve other Gods, which thou haſt not known, thou, nor thy Fathers — Thou ſhalt not conſent unto him, neither ſhall thine Eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him, but thou ſhalt ſurely kill him,* Deut. xiii. 6. *&c.* And, in purſuance of this Law, much more might *Judith* or any other Inhabitant of *Bethulia*, whom God had inſpired with the like Courage and Magnanimity, endeavour to *counterplot* the Deſigns of any Perſon, who in an hoſtile Manner ſhould come, not only to invade their civil Rights and Liberties, but to extirpate their Religion; and, inſtead of enticing, to compel them by Force of Arms, to receive a Form of *Idolatry*, *which neither they nor their Fathers knew.*

CHAP. XIV.

Achior, *hearing* Judith's *Relation, turns* Jew. *The Head of* Holofernes *is hanged up. His Death cauſes a Diſtraction in his Army.*

Ver. 1. THEN ſaid Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the higheſt place of your walls. 2 And ſo ſoon as the morning ſhall appear, and the ſun ſhall come forth upon the earth, take you every one his weapons, and go forth every valiant man out of the city, and ſet you a captain over them, as though ye would go down into the field toward the watch of the Aſſyrians, but go not down. 3 Then they ſhall take their armour, and ſhall go into their camp, and raiſe up the captains of the army of Aſſur, and they ſhall run to the tent of Holofernes, but ſhall not find him: then fear ſhall fall upon them, and they ſhall flee before your face. 4 So you, and all that inhabit the coaſt of Iſrael, ſhall purſue them, and overthrow them as they go. 5 But before ye do theſe things, call me Achior the Ammonite, that he may ſee and know him that deſpiſed the houſe of Iſrael, and that ſent him to us as it were to his death. 6 Then they called Achior out of the houſe of Ozias; and when he was come, and ſaw the head of Holofernes in a mans hand in the aſſembly of the people, he fell down on his face, and his ſpirit failed. 7 But when they had recovered him, he fell at Judiths feet, and reverenced her, and ſaid, Bleſſed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name ſhall be aſtoniſhed. 8 Now therefore tell me all the things that thou haſt done in theſe days. Then Judith declared unto him in the midſt of the people, all that ſhe had done from the day that ſhe went forth, until that hour ſhe ſpake unto them. 9 And when ſhe had left off ſpeaking, the people ſhouted with a loud voice, and made a joyful noiſe in their city. 10 And when Achior had ſeen all that the God of Iſrael had done, he believed in God greatly, and circumciſed the fleſh of his foreſkin, and was *joined* unto the houſe of Iſrael unto this day. 11 And aſſoon as the morning aroſe, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the ſtraits of the mountain. 12 But when the Aſſyrians ſaw them, they ſent to their leaders, which came to their captains, and tribunes, and to every one of their rulers. 13 So they came to Holofernes tent, and ſaid to him that had the charge of all his things, Waken now our Lord: for the ſlaves have been bold to come down againſt us to battel, that they may be utterly deſtroyed. 14 Then went in Bagoas, and knocked at the door of the tent, for he thought that he had ſlept with Judith. 15 But becauſe none anſwered, he opened it, and went into the bed-chamber, and found him caſt upon the floor dead, and his head was taken from him. 16 Therefore he cried with a loud voice, with weeping, and ſighing, and a mighty cry, and rent his garments. 17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people and cried, 18 Theſe ſlaves have dealt treacherouſly; one woman of the Hebrews hath brought ſhame upon the houſe of king Nabuchodonoſor: for behold, Holofernes *lieth* upon the ground without a head. 19 When the captains of the Aſſyrians army heard theſe words, they rent their coats, and their minds were wonderfully troubled, and there was a cry, and a very great noiſe throughout the camp.

In this Chapter we have two remarkable Inſtances of the violent Effects which a ſudden Surprize produces in the Mind and Senſes. The firſt is, of *Achior*, who being ſent for to the Aſſembly, on *Judith*'s Return, ſeeing *Holofernes*'s Head in a Man's Hand, ſwooned away. The Ideas of *Holofernes*'s Greatneſs, his Power which he boaſted was invincible, the Multitude of his Men in Arms, the Number of his Conqueſts, and the Terror which his Arms had ſpread over all that Part of the World; and now to ſee the Head of this Hero, this Demi-god, ſeparated from his Body, and this great Exploit performed by the Hand of a Woman! Theſe ſtrange Ideas, I ſay, ruſhing all together too impetuouſly upon his Mind, his Spirits were oppreſſed with the Vaſtneſs of the Objects preſented, and his Body ſunk under the Weight.

The other Inſtance, is that of the *Aſſyrian Army* upon hearing the News, that their mighty General was become

become a headleſs Trunk in his Tent. The ſudden Surprize, which this wonderful Event occaſioned among the Officers and Soldiers, wrought ſo powerfully on their Minds, that, in a Moment, nothing but Diſtraction and Confuſion was ſeen thro' the whole Camp, where, before, there was a perfect Unanimity, tho' the Army was compoſed of different Nations and Languages: But by this Event it appeared, that *Holofernes* was the main Pillar on which the whole Structure, tho' conſiſting of ſuch a Number of Parts, entirely reſted; and that That being taken away, the whole Edifice fell to Pieces.

CHAP. XV.

The Aſſyrians *are purſued and ſlain. The High-Prieſt comes to ſee* Judith. Holofernes's *Effects are given to her. The Women crown her with a Garland.*

Ver. 1. AND when they that were in the tents heard, they were aſtoniſhed at the thing that was done. 2 And fear and trembling fell upon them, ſo that there was no man that durſt abide in the ſight of his neighbour, but ruſhing out altogether, they fled into every way of the plain, and of the hill-country. 3 They alſo that had camped in the mountains round about Bethulia, fled away. Then the children of Iſrael, every one that was a warrior among them, ruſhed out upon them. 4 Then ſent Ozias to Betomaſthem, and to Bebai, and Chobai, and Cola, and to all the coaſts of Iſrael, ſuch as ſhould tell the things that were done, and that all ſhould ruſh forth upon their enemies to deſtroy them. 5 Now when the children of Iſrael heard it, they all fell upon them with one conſent, and ſlew them unto Chobai: likewiſe alſo they that came from Jeruſalem, and from all the hill-country, (for men had told them what things were done in the camp of their enemies) and they that were in Galaad, and in Galilee, chaſed them with a great ſlaughter, until they were paſt Damaſcus, and the borders thereof. 6 And the reſidue that dwelt at Bethulia, fell upon the camp of Aſſur, and ſpoiled them, and were greatly enriched. 7 And the children of Iſrael that returned from the ſlaughter had that which remained; and the villages, and the cities that were in the mountains, and in the plain, gat many ſpoils: for the multitude was very great. 8 Then Joacim the high-prieſt, and the antients of the children of Iſrael that dwelt in Jeruſalem, came to behold the good things that God had ſhewed to Iſrael, and to ſee Judith, and to ſalute her. 9 And when they came unto her, they bleſſed her with one accord, and ſaid unto her, Thou art the exaltation of Jeruſalem, thou art the great glory of Iſrael, thou art the great rejoicing of our nation. 10 Thou haſt done all theſe things by thine hand: thou haſt done much good to Iſrael, and God is pleaſed therewith: bleſſed be thou of the Almighty Lord for evermore: and all the people ſaid, So be it. 11 And the people ſpoiled the camp, the ſpace of thirty days: and they gave unto Judith, Holofernes his tent, and all his plate, and beds, and veſſels, and all his ſtuff: and ſhe took it, and laid it on her mule; and made ready her carts, and laid them thereon. 12 Then all the women of Iſrael ran together to ſee her, and bleſſed her, and made a dance among them for her: and ſhe took branches in her hand, and gave alſo to the women that were with her. 13 And they put a garland of olive upon her, and her maid that was with her, and ſhe went before all the people in the dance, leading all the women: and [illegible]n of Iſrael followed in their armour, with [illegible]ls, and with ſongs in their mouths.

Then Joacim the Hi[illegible]-Prieſt, &c.] Some learned Men have raiſed an Objection to the Reality of this Hiſtory, by obſerving, that *Joacim*, or *Joakim*, the High-Prieſt, is never once mentioned in the Catalogues of that Order, before the Captivity. To which *Stackhouſe* thus anſwers: Whoever looks into the Order and Succeſſion of High-Prieſts, as we have them delivered to us in the firſt Book of *Chronicles*, Ch. vi. 3, &c. in the Books of *Ezra*, Ch. ii. 36, &c. *Nehemiah*, Ch. vii. 39. and in the Hiſtory of *Joſephus*, will find them ſo intricate and perplexed, ſo many Omiſſions and Diſlocations, ſuch a Diverſity of Names and Numbers, and ſuch ſeeming Contrariety in the ſeveral Accounts, as will coſt him no ſmall Pains to reduce them to any tolerable Regularity. The Reaſon is; becauſe the Scripture no where profeſſes to give an exact Catalogue of all ſuch as had been admitted to that Office and Dignity, until the Captivity.

That in the Book of *Chronicles* ſeems to bid faireſt for it: But, upon Examination it will appear to be a direct *lineal* Deſcent of the *pontifical* Family, from *Aaron* to *Joſadak* the Son of *Seraiah*, who was High-Prieſt at the Captivity; and not a Succeſſion of ſuch, as had borne the *pontifical* Office, becauſe ſeveral in that Pedigree are inſerted, that were never High-prieſts, and ſeveral omitted that were. The Pedigrees of the High-Prieſts in *Ezra*, and *Nehemiah*, are but imperfect Parts of that, which we have in the Book of *Chronicles*; and as for the Catalogue of *Joſephus*, it is ſo corrupted, that ſcarce five of the Names in it do agree with any Thing that we have in Scripture: So that, conſidering the Defects of theſe Accounts, we may be allowed to infer, that *Joakim*, or *Eliakim* (for they are Names both of the ſame Import) might have been High-Prieſt in the Time of *Manaſſeh*; even tho' we ſhould ſuppoſe, that there was no Mention made of him, as ſuch, either in the Holy Scriptures, or in the Hiſtory of *Joſephus*.

CHAP. XVI.

Judith's *Song. She dedicates the Stuff of* Holofernes; *dies a Widow at* Bethulia. *All* Iſrael *lament her Death.*

Ver. 1. THEN Judith began to ſing this thankſgiving in all Iſrael, and all the people ſang after her this ſong of praiſe. 2 And Judith ſaid, Begin unto my God with timbrels, ſing unto my Lord with cymbals: tune unto him a new pſalm: exalt him, and call upon his name. 3 For God breaketh the battels: for amongſt the camps in the midſt of the people he hath delivered me out of the hands of them that perſecuted me. 4 Aſſur came out of the mountains from the north, he came with ten thouſands of his army, the multitude whereof ſtopped the torrents, and their horſemen have covered the hills. 5 He bragged that he would burn up my borders, and kill my young men with the ſword, and daſh the ſucking children againſt the ground, and make mine infants as a prey, and my virgins as a ſpoil. 6 But the Almighty Lord hath diſappointed them by the hand of a woman. 7 For the mighty one did not fall by the young men, neither did the ſons of the Titans ſmite him, nor high giants ſet upon him:

him: but Judith the daughter of Merari weakened him with the beauty of her countenance. 8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him. 9 Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck. 10 The Persians quaked at her boldness, and the Medes were daunted at her hardiness. 11 Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown. 12 The sons of the damsels have pierced them through, and wounded them as fugitives children: they perished by the battel of the Lord. 13 I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible. 14 Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy Spirit, and it created them, and there is none that can resist thy voice. 15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee. 16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt-offering: but he that feareth the Lord, is great at all times. 17 Wo to the nations that rise up against my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever. 18 Now as soon as they entred into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt-offerings, and their free-offerings, and their gifts. 19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy which she had taken out of his bed-chamber, for a gift unto the Lord. 20 So the people continued feasting in Jerusalem before the sanctuary, for the space of three months, and Judith remained with them. 21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the countrey. 22 And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people. 23 But she increased more and more in honour, and waxed old in her husbands house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses. 24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were neareſt of kindred to Manasses her husband, and to them that were the neareſt of her kindred. 25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

Judith also dedicated all the Stuff of Holofernes] Nothing is more common, both in *sacred* and *profane* History, than in meeting with several Kind of Spoils taken in War, dedicated to God, in Acknowledgment of his Goodness, and in Memory of the Victory, which, by his Blessing and Assistance, was then obtained.

All the rest of this Chapter is so plain and intelligible, as to need no farther Comment or Exposition.

An EXPOSITION of the rest of the Chapters of the Book of *ESTHER*,

Which are found neither in the *Hebrew*, nor in the *Chaldee*.

The ARGUMENT.

These Chapters which are subjoined as a Supplement to the authentick Book of Esther, *are, doubtless very antient, since* Josephus *hath taken some of them into his Writings: But in comparing them with those which we hold as* canonical, *we find such a Disparity in Stile and Diction, and even such manifest Contradictions, as gave the antient Compilers of the Bible sufficient Reason for excluding them from the Catalogue of the* Holy Scriptures. *Another Proof that this Part of* Esther *never was, nor ought to be admitted among the inspired Writings, is, that the* Greek *Stile is evidently some particular Man's, who, in a florid and oratorical Language, seems fond of beautifying and colouring over the Plainness of the true History.*

CHAP. X.

Mardocheus *recollects, and interprets his Dream, of the River and two Dragons.*

Ver. 4. THEN Mardocheus said, God hath done these things. 5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed. 6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married and made queen. 7 And the two dragons, are I and Aman. 8 And the

the nations were thoſe that were aſſembled to deſtroy the name of the Jews: 9 And my nation is this Iſrael, which cried to God and were ſaved: for the Lord hath ſaved his people, and the Lord hath delivered us from all thoſe evils, and God hath wrought ſigns and great wonders which have not been done among the Gentiles. 10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles. 11 And theſe two lots came at the hour, and time, and day of judgment before God amongſt all nations. 12 So God remembred his people, and juſtified his inheritance. 13 Therefore thoſe days ſhall be unto them in the month Adar, the fourteenth and fifteenth day of the ſame month, with an aſſembly, and joy, and with gladneſs, before God, according to the generations for ever among his people.

To connect this additional Hiſtory with the Book of *Eſther*, of which it is ſaid to be the Remainder, we are to remember, that by the Interpoſition of *Mordecai*, or, as he is here called *Mardocheus*, and the Authority which Queen *Eſther* had with King *Ahaſuerus*, the *Jews* obtained a ſignal Deliverance from the Plot laid againſt them by *Haman* their mortal Enemy. *Mordecai*, to perpetuate ſo wonderful an Inſtance of the Divine Favour to his Nation, inſtituted an annual Feſtival to be obſerved on the 14th and 15th Days of the Month *Adar*, (which anſwers to Part of our *February* and *March*) for ever. After the firſt Celebration of this Feſtival, the People being re-eſtabliſhed in their former Tranquillity, he conſiders the Part which he had acted in this great Revolution; and finding, on a Review, ſuch manifeſt Traces of the Finger of God in all that had been tranſacted, judged it impoſſible, as well as highly impious, to aſcribe it to his own Wiſdom or Policy, and therefore, as if aſtoniſhed at the Wonders he had ſeen, he cries out in the firſt Verſe of this Chapter, *God hath done theſe Things!* He is confirmed in this Opinion by recollecting a Dream he formerly had, which, comparing it with the late ſurprizing Deliverance of him and his People, from the deep-laid Schemes and malicious Machinations of their Enemies, he declares it was a true Prediction, in every Particular, of what afterwards came to paſs. He then tells his Dream, and explains it, and expounds it, and concludes, that, ſince God hath wrought all theſe Wonders for them, they ought, in Gratitude, to give the Glory to him, in this annual Celebration of their Deliverance.

CHAP. XI.

Mardocheus's *Family and Quality*; *his Reſidence at* Suſa, *and the Reaſon of his being there.*

Ver. 1. IN the fourth year of the reign of Ptolomeus and Cleopatra, Doſitheus, who ſaid he was a prieſt and Levite, and Ptolomeus his ſon brought this epiſtle of Phurim, which they ſaid was the ſame, and that Lyſimachus the ſon of Ptolemeus, that was in Jeruſalem, had interpreted it. 2 In the ſecond year of the reign of Artaxerxes the great, in the firſt day of the month Niſan, Mardocheus the ſon of Jairus, the ſon of Semei, the ſon of Ciſai of the tribe of Benjamin had a dream. 3 Who was a Jew, and dwelt in the city of Suſa, a great man, being a ſervitor in the kings court. 4 He was alſo one of the captives which Nabuchodonoſor the king of Babylon carried from Jeruſalem, with Jechonias king of Judea, and this was his dream. 5 Behold, a noiſe of a tumult, with thunder, and earthquakes, and uproar in the land: 6 And behold, two great dragons came forth ready to fight, and their cry was great. 7 And at their cry all nations were prepared to battel, that they might fight againſt the righteous people. 8 And lo, a day of darkneſs and obſcurity: tribulation and anguiſh, affliction, and great uproar upon the earth. 9 And the whole righteous nation was troubled, fearing their own evils, and were ready to periſh. 10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water. 11 The light and the ſun roſe up, and the lowly were exalted, and devoured the glorious. 12 Now when Mardocheus, who had ſeen this dream, and what God had determined to do, was awake; he bare this dream in mind, and until night by all means was deſirous to know it.

We have here another of *Mardocheus*'s Dreams, with the exact Time of its happening; namely, in the ſecond Year of *Artaxerxes* the Great, which was *A. M.* 3486, the Year in which *Ahaſuerus*, or *Artaxerxes*, the ſame as *Darius*, made his grand Feaſt, about four Years before *Eſther* became his Queen, and about eight or nine Years before *Haman*'s Decree, or Proclamation, was ſent forth againſt the *Jews*.

The Purport of the Dream, is to predict the great Diſtreſs which his Countrymen the *Jews* would be driven to, and the ſignal Deliverance, which, by their Prayer to God, they ſhould obtain from all the cruel Attempts of their implacable Adverſaries.

CHAP. XII.

A Conſpiracy is diſcovered by Mardocheus; *for which the King rewards him.*

Ver. 1. AND Mardocheus took his reſt in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace. 2 And he heard their devices, and ſearched out their purpoſes, and learned that they were about to lay hands upon Artaxerxes the king, and ſo he certified the king of them. 3 Then the king examined the two eunuchs, and after that they had confeſſed it, they were ſtrangled. 4 And the king made a record of theſe things, and Mardocheus alſo wrote thereof. 5 So the king commanded Mardocheus to ſerve in the court, and for this he rewarded him. 6 Howbeit, Aman the ſon of Amadathus the Agagite, who was in great honour with the king, ſought to moleſt Mardocheus and his people, becauſe of the two eunuchs of the king.

And for this the King rewarded him] That is, for diſcovering the Conſpiracy of the two Eunuchs. But this is a manifeſt Contradiction to the Account we have of this Affair in the Book of *Eſther*, Ch. vi. 3. where it's ſaid, that on the King's enquiring what had been done for *Mordecai*, Anſwer was made, *Nothing had been done for him*; which we are the rather to believe, ſince from this very Occurrence may be dated the Riſe of *Mordecai*, and the Fall of *Haman* his Enemy; as we may read at large in the ſame Chapter.

CHAP. XIII.

The Copy of the King's Letters to deſtroy the Jews. Mardocheus *prays for them.*

Ver. 1. THE copy of the letters was this. The great king Artaxerxes writeth theſe

theſe things to the princes and governors that are under him from India unto Ethiopia, in an hundred and ſeven and twenty provinces. 2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with preſumption of my authority, but carrying myſelf alway with equity and mildneſs, I purpoſed to ſettle my ſubjects continually in a quiet life, and making my kingdom peaceable, and open for paſſage to the utmoſt coaſts, to renew peace which is deſired of all men. 3 Now when I aſked my counſellors how this might be brought to paſs, Aman, that excelled in wiſdom among us, and was approved for his conſtant good will, and ſtedfaſt fidelity, and had the honour of the ſecond place in the kingdom, 4 Declared unto us, that in all nations throughout the world there was ſcattered a certain malicious people that had laws contrary to all nations, and continually deſpiſed the commandments of kings, ſo as the uniting of our kingdoms honourably intended by us, cannot go forward. 5 Seeing then we underſtand that this people alone is continually in oppoſition unto all men, differing in the ſtrange manner of their laws, and evil-affected to our ſtate, working all the miſchief they can, that our kingdom may not be firmly eſtabliſhed: 6 Therefore have we commanded that all they that are ſignified in writing unto you by Aman, (who is ordained over the affairs, and is next unto us) ſhall all with their wives and children be utterly deſtroyed by the ſword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this preſent year: 7 That they who of old, and now alſo are malicious, may in one day with violence go into the grave, and ſo ever hereafter cauſe our affairs to be well ſetled, and without trouble. 8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him, 9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou haſt appointed to ſave Iſrael, there is no man that can gainſay thee. 10 For thou haſt made heaven and earth, and all the wondrous things under the heaven. 11 Thou art Lord of all things, and there is no man that can reſiſt thee, which art the Lord. 12 Thou knoweſt all things, and thou knoweſt, Lord, that it was neither in contempt, nor pride, nor for any deſire of glory, that I did not bow down to proud Aman. 13 For I could have been content with good will, for the ſalvation of Iſrael, to kiſs the ſoles of his feet. 14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worſhip any but thee, O God, neither will I do it in pride. 15 And now, O Lord God, and King, ſpare thy people: for their eyes are upon us to bring us to nought; yea, they deſire to deſtroy the inheritance that hath been thine from the beginning. 16 Deſpiſe not the portion which thou haſt delivered out of Egypt for thine own ſelf. 17 Hear my prayer, and be merciful unto thine inheritance: turn our ſorrow into joy, that we may live, O Lord, and praiſe thy name: and deſtroy not the mouths of them that praiſe thee, O Lord. 18 All Iſrael in like manner cried moſt earneſtly unto the Lord, becauſe their death was before their eyes.

We have here only to obſerve, that this Copy of the Letters, or Proclamation, which *Ahaſuerus*, or, as here called *Artaxerxes*, iſſued for the Deſtruction of the *Jews*, *Joſephus* has copied, and inſerted in his Hiſtory; which is a good Evidence of the great Antiquity of theſe poſthumous Chapters of *Eſther*.

CHAP. XIV.

The Prayer of Queen Eſther *for herſelf and her People.*

Ver. 1. QUeen Eſther alſo being in fear of death, reſorted unto the Lord: 2 And laid away her glorious apparel, and put on the garments of anguiſh and mourning: and inſtead of precious ointments, ſhe covered her head with aſhes and dung, and ſhe humbled her body greatly, and all the places of her joy ſhe filled with her torn hair. 3 And ſhe prayed unto the Lord God of Iſrael, ſaying, O my Lord, thou only art our King: help me deſolate woman, which have no helper but thee: 4 For my danger is in mine hand. 5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookeſt Iſrael from among all people, and our fathers from all their predeceſſors, for a perpetual inheritance, and thou haſt performed whatſoever thou didſt promiſe them. 6 And now we have ſinned before thee: therefore haſt thou given us into the hands of our enemies, 7 Becauſe we worſhipped their Gods: O Lord, thou art righteous. 8 Nevertheleſs, it ſatisfieth them not, that we are in bitter captivity: but they have ſtricken hands with their idols, 9 That they will aboliſh the thing that thou with thy mouth haſt ordained, and deſtroy thine inheritance, and ſtop the mouth of them that praiſe thee, and quench the glory of thy houſe, and of thine altar, 10 And open the mouths of the heathen to ſet forth the praiſes of the idols, and to magnify a fleſhly king for ever. 11 O Lord, give not thy ſceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themſelves, and make him an example that hath begun this againſt us. 12 Remember, O Lord, make thyſelf known in time of our affliction, and give me boldneſs, O King of the nations, and Lord of all power. 13 Give me eloquent ſpeech in my mouth before the lion: turn his heart to hate him that fighteth againſt us, that there may be an end of him, and of all that are like-minded to him: 14 But deliver us with thine hand, and help me that am deſolate, and which have no other helper but thee. 15 Thou knoweſt all things, O Lord; thou knoweſt that I hate the glory of the unrighteous, and abhor the bed of the uncircumciſed, and of all the heathen. 16 Thou knoweſt my neceſſity: for I abhor the ſign of my high eſtate, which is upon mine head, in the days wherein I ſhew myſelf, and that I abhor it as a menſtruous rag, and that I wear it not when I am private by myſelf, 17 And that thine handmaid hath not eaten at Amans table, and that I have not greatly eſteemed the kings feaſts, nor drunk the wine of the drink-offerings. 18 Neither had thine handmaid any joy, ſince the day that I was brought hither to this preſent, but in thee, O Lord God of Abraham. 19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the miſchievous,

chievous, and deliver me out of my fear.

Mardocheus having informed *Eſther* of the Calamity threatned to him, her, and the whole Nation of the *Jews*, ſhe is ſo terrified with the News, that ſhe falls into all the Extremities of the moſt exceſſive Grief; and in the Sorrow of her Heart, utters her Prayer to the Lord God of *Iſrael* to aſſiſt her in this Extremity, recounts the wonderful Works which God had formerly wrought for his People, laments their Sins which were the Cauſe of their preſent Trouble, beſeeches the Lord that he would not ſuffer the Heathen to triumph, nor to exalt their Idols at the Expence of his own Glory; and begs that ſhe may have Spirit and Eloquence to move the Heart of the King againſt their grand Enemy, and to deſtroy him who had deviſed their Deſtruction; and, laſtly, appeals to God, who knew the little Satisfaction ſhe took in her Advancement to a Partnerſhip in the Throne with a Prince of a Religion ſo different from her own.

CHAP. XV.

Eſther *comes into the King's Preſence, and ſeeing him look ſternly, falls into a Swoon; the King takes her up and comforts her.*

Ver. 1. AND upon the third day when ſhe had ended her prayer, ſhe laid away her mourning garments, and put on her glorious apparel. 2 And being gloriouſly adorned, after ſhe had called upon God, who is the beholder and Saviour of all things, ſhe took two maids with her. 3 And upon the one ſhe leaned, as carrying herſelf daintily. 4 And the other followed, bearing up her train. 5 And ſhe was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguiſh for fear. 6 Then having paſſed through all the doors, ſhe ſtood before the king, who ſat upon his royal throne, and was cloathed with all his robes of majeſty, all glittering with gold and precious ſtones, and he was very dreadful. 7 Then lifting up his countenance, that ſhone with majeſty, he looked very fiercely upon her: and the queen fell down and was pale, and fainted, and bowed herſelf upon the head of the maid that went before her. 8 Then God changed the ſpirit of the king into mildneſs, who in a fear leaped from his throne, and took her in his arms, till ſhe came to herſelf again, and comforted her with loving words, and ſaid unto her, 9 Eſther, what is the matter? I am thy brother, be of good cheer. 10 Thou ſhalt not die, though our commandment be general: come near. 11 And ſo he held up his golden ſceptre, and laid it upon her neck, 12 And embraced her, and ſaid, Speak unto me. 13 Then ſhe ſaid unto him, I ſaw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majeſty. 14 For wonderful art thou, lord, and thy countenance is full of grace. 15 And as ſhe was ſpeaking, ſhe fell down for faintneſs. 16 Then the king was troubled, and all his ſervants comforted her.

Here we have a circumſtantial Account of *Eſther*'s approach into the King's Preſence; which, ſo far as it does not contradict that given in the Book of *Eſther*, Ch. v. may be credited: But it muſt be obſerved, that in the 2d Verſe of that Chapter it is ſaid, that *when the King ſaw Eſther the Queen ſtanding in the Court, that ſhe obtained Favour in his Sight:* But here it is ſaid, Ver. 7. *he looked very fiercely upon her*; which had ſuch an Effect upon the Queen, that ſhe ſwooned away; but this looks like a mere Invention of the Author's to embelliſh his Characters, and not the real Fact, which ſeems much more credible, as plainly and ſimply related in the vth Chapter aforeſaid.

CHAP. XVI.

Artaxerxes's *Letter to reverſe the Decree, which* Haman *had procured for the Extirpation of the* Jews.

Ver. 1. THE great king Artaxerxes unto the princes and governors of an hundred and ſeven and twenty provinces from India unto Ethiopia, and unto all our faithful ſubjects, greeting. 2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen; 3 And endeavour to hurt not our ſubjects only, but not being able to bear abundance, do take in hand to practiſe alſo againſt thoſe that do them good: 4 And take not only thankfulneſs away from among men, but alſo lifted up with the glorious words of lewd perſons that were never good, they think to eſcape the juſtice of God, that ſeeth all things, and hateth evil. 5 Oftentimes alſo fair ſpeech of thoſe that are put in truſt to manage their friends affairs, hath cauſed many that are in authority to be partakers of innocent blood, and hath enwrapped them in remedileſs calamities; 6 Beguiling with the falſhood and deceit of their lewd diſpoſition, the innocency and goodneſs of princes. 7 Now ye may ſee this, as we have declared, not ſo much by antient hiſtories, as ye may, if ye ſearch what hath been wickedly done of late through the peſtilent behaviour of them that are unworthily placed in authority. 8 And we muſt take care for the time to come, that our kingdom may be quiet and peaceable for all men; 9 Both by changing our purpoſes, and always judging things that are evident, with more equal proceeding. 10 For Aman a Macedonian the ſon of Amadatha, being indeed a ſtranger from the Perſian blood, and far diſtant from our goodneſs, and as a ſtranger received of us, 11 Had ſo far forth obtained the favour that we ſhew toward every nation, as that he was called our father, and was continually honoured of all men, as the next perſon unto the king. 12 But he not bearing his great dignity, went about to deprive us of our kingdom and life: 13 Having by manifold and cunning deceits ſought of us the deſtruction as well of Mardocheus, who ſaved our life, and continually procured our good, as alſo of blameleſs Eſther, partaker of our kingdom, with their whole nation. 14 For by theſe means he thought, finding us deſtitute of friends, to have tranſlated the kingdom of the Perſians to the Macedonians. 15 But we find that the Jews, whom this wicked wretch hath delivered to utter deſtruction, are no evil-doers, but live by moſt juſt laws: 16 And that they be children of the moſt high and moſt mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the moſt excellent manner. 17 Wherefore ye ſhall do well not to put in execution the letters ſent unto you by Aman the ſon of Amadatha. 18 For he that was the worker of theſe things is hanged at the gates of Suſa, with all his family: God, who ruleth all things, ſpeedily rendring vengeance to him, ac-

cording to his deſerts. 19 Therefore ye ſhall publiſh the copy of this letter in all places, that the Jews may freely live after their own laws. 20 And ye ſhall aid them, that even the ſame day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction ſhall ſet upon them. 21 For Almighty God hath turned to joy unto them the day, wherein the choſen people ſhould have periſhed. 22 You ſhall therefore among your ſolemn feaſts keep it an high day with all feaſting: 23 That both now and hereafter there may be ſafety to us, and the well-affected Perſians; but to thoſe which do conſpire againſt us, a memorial of deſtruction. 24 Therefore every city and country whatſoever, which ſhall not do according to theſe things, ſhall be deſtroyed without mercy, with fire and ſword, and ſhall be made not only unpaſſable for men, but alſo moſt hateful to wild beaſts and fowls for ever.

The Letter, or Proclamation, here mentioned to be iſſued for reverſing the Decree, which, by the Procurement of *Haman*, had paſſed againſt the *Jews*, is likewiſe regiſtered by *Joſephus*, in the 11th Book of his *Antiquities*.

In this Hiſtory two Things occur to our Obſervation. 1. That when a haughty and ambitious Miniſter has once got the Aſcendant over his Prince, he is ſure to enrich and aggrandize himſelf and his Family, and ſeverely uſe all who ſhall preſume to thwart, or, cenſure his Adminiſtration. 2. That that Prince who reſigns himſelf, and the great Affairs of Government, to the Conduct of a Favourite, has, generally, Occaſion to repent it.

Had *Mordecai* flattered the Ambition of *Haman*, cringed at his Feet, and extolled the Prince's Wiſdom in the Choice of ſo able a Miniſter; both he, and the People of the *Jews*, might have lived undiſturbed; and had the King inſpected his own Affairs, and held the Reins of Government in his own Hand, he would never have been ſo groſly impoſed upon by the Artifice of a wicked and crafty Miniſter, as to ſuffer Orders of the greateſt Importance to his Kingdom, to paſs under his Name and Seal, without once examining into the Nature and Tendency of them.

An EXPOSITION of the WISDOM of *SOLOMON*.

The ARGUMENT.

Tho' this Book paſſes under the Name of Solomon, *and is aſcribed to him by the Author; yet it was well known to Antiquity, that the Writer of it was one of thoſe* Jews *who lived after the Manner of* Grecians *in* Egypt, *who had their chief Synagogue at* Alexandria. *And indeed the Stile of it is ſo enriched with Rhetorick, and the Flowers of Poetry, as ſhews it rather the Work of a Genius Grecianized, than the Production of an* Hebrew, *whoſe natural Dialect, eſpecially in the ſacred Books, is ſimple, ſober, grave, and ſevere. The common Opinion as well antient as modern, agrees in attributing it to* Philo, *a* Jew, *a Man of great Learning, Wiſdom and Eloquence, who lived in the Time of the Apoſtles. His Reaſon for the aſſuming the Name of* Solomon *in this Book, was, undoubtedly, to conceal himſelf from the Malice of the* Egyptians, *and to gain Authority and Reſpect from his own Nation; and his Deſign ſeems to be to ſtrengthen and comfort the* Jews *who lived in* Egypt *in his Time, and were grievouſly harraſſed and oppreſſed by the* Egyptians. *His Doctrines and Diſcourſes are, indeed, very curious and profitable, and explained with ſingular Eloquence; yet come far ſhort of the Light and Spirit of the Word of God immediately inſpired; for which, and the following Reaſons, this Book, in the beſt Ages of the Chriſtian Church, has been always held for* Apocrypha. 1. *Becauſe the Author was neither a Prophet, nor inſpired by the Holy Ghoſt; for* Philo *lived after the Coming of the* Meſſias, *yet remained in the* Jewiſh *Incredulity and Blindneſs, and, conſequently, had not the Spirit of Revelation conferred upon him.* 2. *Becauſe he hath falſely taken upon him the Name of* Solomon, *contrary to the Simplicity of ſacred Truth; and every where ſhamefully flatters his own Nation, extenuating their moſt heinous Offences recorded in ſacred Writ, thereby to inveigh the more bitterly againſt the* Egyptians. 3. *Becauſe he has by poetical and hyperbolical Deſcriptions, added to and mixed with the ſacred Narrations, Fictions of his own.* 4. *Becauſe the Stile ſavours too much of human Vanity and Affectation, and ſecular Wiſdom, to be attributed to the Spirit of God, whoſe Majeſty and Holineſs throughout the Holy Scripture, bear Characters widely different from theſe. And, laſtly, becauſe this Book was unqueſtionably written and indicted in the* Greek *Tongue, a Language never uſed by the antient true Prophets, in writing any holy or divine Book.*

CHAP. I.

Judges admoniſhed. Wiſdom a righteous Principle. An evil Speaker. Man the Author of his own Deſtruction.

Ver. 1. LOve righteouſneſs, ye that be judges of the earth: think of the Lord with a good (heart) and in ſimplicity of heart ſeek him. 2 For he will be found of them that tempt him not: and ſheweth himſelf unto ſuch as do not diſtruſt him. 3 For froward thoughts ſepa-

separate from God: and his power when it is tried, reproveth the unwise. 4 For into a malicious soul wisdom shall not enter: nor dwell in the body that is subject unto sin. 5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. 6 For wisdom is a loving spirit: and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. 7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice. 8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance when it punisheth, pass by him. 9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds. 10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid. 11 Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth, slayeth the soul. 12 Seek not death in the error of your life: and pull not upon your selves destruction, with the works of your hands. 13 For God made not death: neither hath he pleasure in the destruction of the living. 14 For he created all things, that they might have their being: and the generations of the world were healthful: and there is no poison of destruction in them: nor the kingdom of death upon the earth. 15 For righteousness is immortal. 16 But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

The first Part of this Chapter seems to have been dictated for the Use of Judges and Magistrates, who have the Charge of Men's Lives and Properties. They are exhorted to love Righteousness, and to seek the Lord in Simplicity of Heart; and in order to be Masters of that true Wisdom, which is necessary to a right Discharge of their Office, they are shewn how impossible it is to attain it, without divesting themselves of all froward and malicious Dispositions; and that Deceit and Folly are inconsistent with an upright Heart.

The Excellence of Wisdom is set forth by its Effects; first, in respect to Man, whom it always regards in the Spirit of Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Meekness, &c. Gal. v. 22. Secondly, in respect to God, whose Honour it will vindicate, nor suffer the Blasphemer to go unpunished. This the wise Man will always practise, from the Consideration, that all his Actions, even the Thoughts of his Heart, are open to the Cognizance and Inspection of the Almighty; and therefore we ought to be constantly on our Guard against Murmuring, Backbiting, and Lying, which, however secretly practised, are known to his all-searching Eye. If, notwithstanding these Cautions, we proceed in our Sins, our Deaths will be laid at our own Door, and our Destruction the Work of our own Hands; for God created not Death; but it is the necessary Consequence of our own Impiety and Disobedience to his Laws.

CHAP. II.

The Shortness of Life, and the Impossibility of returning to it after Death, an Argument with the Wicked to spend it luxuriously.

Ver. 1. FOR the *ungodly* said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. 2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoak, and a little spark in the moving of our heart: 3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air, 4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away with the beams of the sun, and overcome with the heat thereof. 5 For our time is a very shadow that passeth away: and after our end there is no returning: for it is fast sealed, so that no man cometh again. 6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. 7 Let us fill ourselves with costly wine, and ointments: and let no flower of the spring pass by us. 8 Let us crown ourselves with rose-buds, before they be withered. 9 Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this. 10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the antient gray hairs of the aged. 11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth. 12 Therefore let us lie in wait for the righteous: because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy, the transgressions of our education. 13 He professeth to have the knowledge of God: and he calleth himself, The child of the Lord. 14 He was made to reprove our thoughts. 15 He is grievous unto us even to behold: for his life is not like other mens, his ways are of another fashion. 16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. 17 Let us see if his words be true: and let us prove what shall happen in the end of him. 18 For if the just man be the son of God, he will help him and deliver him from the hand of his enemies. 19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. 20 Let us condemn him with a shameful death: for by his own saying he shall be respected. 21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them. 22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness: nor discerned a reward for blameless souls. 23 For God created man to be immortal, and made him to be an image of his own eternity. 24 Nevertheless, through envy of the devil came death into the world: and they that do hold of his side, do find it.

We have here a beautiful Picture of the Life, Principles and Practice of the voluptuous Epicurean. As his

his Hopes, Pleasures, and Expectations are confined wholly to this *Life*, all his Thoughts and Study are employed to contrive the best Means to obtain his desired End, *i. e.* to wanton in all the Luxuries that are within the Power of Art and Nature to procure him. The righteous Man is his avowed Detestation, because his Behaviour and Conversation are a standing Reproof to his own abominable Course of Life, and he therefore takes all Opportunities to harrass and oppress him; and his Malice against him is seldom glutted but with his Death or utter Destruction.

CHAP. III.

The Godly are happy in their Death; but the Wicked and their Children miserable.

Ver. 1. BUT the souls of the righteous are in the hand of God, and there shall no torment touch them. 2 In the sight of the unwise they seemed to die: and their departure is taken for misery. 3 And their going from us to be utter destruction: *but they are in peace.* 4 For though they be punished in the sight of men: yet is their hope full of immortality. 5 And having been a *little* chastised, they *shall* be greatly rewarded: for God proved them, and found them worthy for himself. 6 As gold in the furnace hath he tried them, and received them as a burnt-offering. 7 And in the time of their visitation they shall shine and run to and fro like sparks among the stubble. 8 They shall judge the nations, and have dominion over the people, and *their* Lord *shall* reign for ever. 9 They that put their trust in him, shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect. 10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord. 11 For whoso despiseth wisdom and nurture, *he is* miserable, and their hope is vain, their labours unfruitful, and their works unprofitable. 12 Their wives are foolish, and their children wicked. 13 Their offspring is cursed: wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls. 14 And *blessed is* the eunuch, which with *his hands hath wrought no iniquity*, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord, more acceptable to his mind. 15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away. 16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out. 17 For though they live long, yet shall they be nothing regarded: and their last age *shall be* without honour. 18 Or if they die quickly, they have no hope, neither comfort in the day of trial. 19 For horrible is the end of the unrighteous generation.

This Chapter is a fine Contraste to the preceding. The righteous Man, 'tis true, may be sorely afflicted with the Troubles and Calamities of this Life, and his Death attended with the most terrible and shocking Circumstances, which, in the erroneous Judgment of the Wicked, may be deemed his Punishment; yet having his Confidence *in* God, and his Hope in the Enjoyment of him in the glorious Regions of Immortality, his Soul is calm and serene amidst all the Tortures of his Body, and the Distresses he meets with in *Life*; and his Death, which his Enemies may intend him for his greatest Infelicity, turns to his unspeakable Happiness, as it puts an End to all his Miseries, and gives him an Entrance into those Glories which are the just Rewards of his Sufferings and Afflictions.

But the Ungodly are miserable in all Respects; their Hope is vain, their Labour unfruitful, and their Works unprofitable; their Families are accursed; their Children live without Honour and Esteem; and as their own *Lives have been infamous*, their Ends shall be horrible, either in this World or in the next.

CHAP. IV.

The Praise of Virtue. Unlawful Issue shall not thrive. Death is to the Just their Happiness, but to the Wicked a Misery.

Ver. 1. BEtter it is to have no children, and to have virtue: for the memorial thereof *is immortal*: because it is known with God and with men. 2 When it is present, men take example at it; and when it is gone, *they desire it*: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards. 3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation. 4 For though *they* flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the *force of winds they shall* be rooted out. 5 The unperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing. 6 For children begotten of unlawful beds, are witnesses of wickedness against their parents in their trial. 7 But though the righteous be prevented with death; yet shall he be in rest. 8 For honourable age is not that which *standeth in length of time, nor that is measured* by number of years. 9 But wisdom is the gray hair unto men, and an unspotted life is old age. 10 He pleased God, and was *beloved of him*: so that living amongst sinners, he was translated. 11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. 12 For the bewitching of *naughtiness doth* obscure things that are honest: and the wandring of concupiscence doth undermine the simple mind. 13 He being made perfect in a short time, fulfilled a long time. 14 For his soul pleased the Lord: therefore hasted he *to take him away* from among the wicked. 15 This the people saw, and understood it not, neither laid they up this in their minds, that his grace *and mercy* is with his saints, and that he hath respect unto his chosen. 16 Thus the righteous that is dead, shall condemn the ungodly *which are living*; and youth that is soon perfected, the many years and old age of the unrighteous. 17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety. 18 They shall see him, and despise him: but God shall laugh them to scorn, and they shall hereafter be a *vile carcase*, and a reproach among the dead for evermore. 19 For he shall rend them, and cast them down headlong, that they shall be speechless: and he shall shake them from the foun-

foundation: and they ſhall be utterly laid waſte, and be in ſorrow: and their memorial ſhall periſh. 20 And when they caſt up the accounts of their ſins, they ſhall come with fear: and their own iniquities ſhall convince them to their face.

The Excellence of Virtue is recommended from its viſible Effects; it is approved by God, ſince he eminently diſtinguiſhes and rewards the Poſſeſſors of it; and is uſeful to Men, in regard it ſets an Example worthy of Imitation. Chaſtity, one conſiderable Branch of it, is always highly honoured and eſteemed; whereas its contrary Vice generally meets with its deſerved Puniſhment. The Iſſue of unlawful Concubinations are perpetual Witneſſes of their Parents Shame; and tho' the Wicked may have their Children multiplied, which are accounted Bleſſings, yet their Proſperity is ſeldom of long Duration; according to that Saying of our Saviour, *Every Tree that bringeth not forth good Fruit, is hewen down and caſt into the Fire*, Matt. vii. 19.

Not ſo fares it with the Righteous, who, being under the ſpecial Care of divine Providence, are Proof to all the Aſſaults and Temptations of a vain and wicked World; as was the Caſe of holy *Enoch*, who, that he might not be polluted with the Wickedneſs of the Times he lived in, was taken immediately into Heaven.

CHAP. V.

The happy and glorious Condition of the good Man, and the deplorable State of the Wicked.

Ver. 1. THEN ſhall the righteous man ſtand in great boldneſs before the face of ſuch as have afflicted him, and made no account of his labours. 2 When they ſee it, they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for. 3 And they repenting, and groaning for anguiſh of ſpirit, ſhall ſay within themſelves, This was he whom we had ſometimes in deriſion, and a proverb of reproach. 4 We fools accounted his life madneſs; and his end to be without honour. 5 How is he numbred among the children of God, and his lot is among the ſaints! 6 Therefore have we erred from the way of truth, and the light of righteouſneſs hath not ſhined unto us, and the ſun of righteouſneſs roſe not upon us. 7 We wearied ourſelves in the way of wickedneſs and deſtruction: yea, we have gone through deſarts, where there lay no way: but as for the way of the Lord, we have not known it. 8 What hath pride profited us? or what good hath riches with *our* vaunting brought us? 9 All thoſe things are paſſed away like a ſhadow, and as a poſt that haſted by; 10 And as a ſhip that paſſeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves; 11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the ſtroke of her wings, and parted with the violent noiſe and motion of them is paſſed through, and therein afterwards no ſign where ſhe went is to be found; 12 Or like as when an arrow is ſhot at a mark, it parteth the air, which immediately cometh together again, ſo that a man cannot know where it went through: 13 Even ſo we in like manner, as ſoon as we were born, began to draw to our end, and had no ſign of virtue to ſhew; but were conſumed in our own wickedneſs. 14 For the hope of the ungodly is like duſt that is blown away with the wind; like a thin froth that is driven away with the ſtorm; like as the ſmoak which is diſperſed here and there with a tempeſt, and paſſeth away as the remembrance of a gueſt that tarrieth but a day. 15 But the righteous live for evermore; their reward alſo is with the Lord, and the care of them is with the moſt High. 16 Therefore ſhall they receive a glorious kingdom, and a beautiful crown from the Lords hand: for with his right hand ſhall he cover them, and with his arm ſhall he protect them. 17 He ſhall take to him his jealouſy for compleat armour, and make the creature his weapon for the revenge of his enemies. 18 He ſhall put on righteouſneſs as a breaſt-plate, and true judgment inſtead of an helmet. 19 He ſhall take holineſs for an invincible ſhield. 20 His ſevere wrath ſhall he ſharpen for a ſword, and the world ſhall fight with him againſt the unwiſe. 21 Then ſhall the right-aiming thunder-bolts go abroad, and from the clouds, as from a well-drawn bow, ſhall they fly to the mark. 22 And hail ſtones full of wrath ſhall be caſt *as* out of a ſtone-bow, and the water of the ſea ſhall rage againſt them, and the floods ſhall cruelly drown them. 23 Yea, a mighty wind ſhall ſtand up againſt them, and like a ſtorm ſhall blow them away: thus iniquity ſhall lay waſte the whole earth, and ill dealing ſhall overthrow the thrones of the mighty.

The Condition of the Godly in this World, with reſpect to external Circumſtances, is ſo apparently worſe than that of the Wicked, that Atheiſts in all Ages have made it an Argument for their Diſbelief of a Supreme Being, or at leaſt of a Providence to govern the World and direct human Affairs. For, ſay they, if there be a God, he muſt have a Regard to his own Likeneſs in Virtue; and what he has a Regard for, muſt be the Subject of his kindeſt Care and Proviſion: But when they get on the other Side of Death, and the immortal Manſions are diſcloſed to their View, then too, too late will they diſcover their fatal Miſtake; they will then behold the ragged, hungry, diſtreſſed, oppreſſed good Man ſhining in Robes of Glory, ſatisfied with the Fulneſs of Happineſs, and triumphing over all his former Miſeries in exalted Stations of Bliſs. Such a Sight will, at the ſame Time, aggravate their own Torments; when they ſhall ſee the Man, whom they once had in Contempt, thus gloriouſly rewarded, and themſelves excluded from thoſe Realms of Bliſs and Happineſs, and chained down to endleſs remedileſs Torments, Anguiſh and Deſpair. They will then ſee of what little Avail all their former Riches and Honours are to alleviate their preſent Horrors and Miſery. Then will they curſe their own Folly and Madneſs, for putting their Confidence in Things ſo unſtable and ſhort-liv'd as Riches and ſecular Grandeur; and will at the ſame Time applaud the better Choice of the virtuous Man, who preferred his Hopes of eternal Rewards to all the tranſitory Vanities of ſublunary Enjoyments.

CHAP. VI.

Kings and Judges admoniſhed of their Duty. Wiſdom to be ſought above all Things.

Ver. 1. HEAR therefore, O ye kings, and underſtand; learn ye that be judges of the ends of the earth. 2 Give ear, you that rule the people, and glory in the multitude of nations. 3 For power is given you of the Lord,

and ſovereignty from the higheſt, who ſhall try your works, and ſearch out your counſels. 4 Becauſe being miniſters of his kingdom, you have not judged aright, nor kept the law, nor walked after the counſel of God, 5 Horribly and ſpeedily ſhall he come upon you: for a ſharp judgment ſhall be to them that be in high places. 6 For mercy will ſoon pardon the meaneſt: but mighty men ſhall be mightily tormented. 7 For he which is Lord over all, ſhall fear no mans perſon, neither ſhall he ſtand in awe of any mans greatneſs: for he hath made the ſmall and great, and careth for all alike. 8 But a ſore trial ſhall come upon the mighty. 9 Unto you therefore, O *kings*, do I ſpeak, that ye may learn wiſdom, and not fall away. 10 For they that keep holineſs holily, ſhall be judged holy: and they that have learned ſuch things, ſhall find what to anſwer. 11 Wherefore ſet your affection upon my words; deſire them, and ye ſhall be inſtructed. 12 Wiſdom is glorious, and never fadeth away: yea, ſhe is eaſily ſeen of them that love her, and found of ſuch as ſeek her. 13 She preventeth them that deſire her, in making herſelf firſt known unto them. 14 Whoſo ſeeketh her early, ſhall have no great travel: for he ſhall find her ſitting at his doors. 15 To think therefore upon her, is perfection of wiſdom: and whoſo watcheth for her, ſhall quickly be without care. 16 For ſhe goeth about ſeeking ſuch as are worthy of her, ſheweth herſelf favourably unto them in the ways, and meeteth them in every thought. 17 For the very true beginning of her, is the deſire of diſcipline; and the care of diſcipline is love; 18 And love is the keeping of her laws; and the giving heed unto her laws, is the aſſurance of incorruption; 19 And incorruption maketh us near unto God: 20 Therefore the deſire of wiſdom bringeth to a kingdom. 21 If your delight be then in thrones and ſceptres, O ye kings of the people, honour wiſdom, that ye may reign for evermore. 22 As for wiſdom, what ſhe is, and how ſhe came up, I will tell you, and will not hide myſteries from you, but will ſeek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not paſs over the truth. 23 Neither will I go with conſuming envy, for ſuch a man ſhall have no fellowſhip with wiſdom. 24 But the multitude of the wiſe is the welfare of the world: and a wiſe king is the upholding of the people. 25 Receive therefore inſtruction through my words, and it ſhall do you good.

Kings, Judges, and Men of exalted Stations, ſhould remember that all the Powers and Authority they are inveſted with, are derived originally from God, and to him they are accountable for the due Adminiſtration of Juſtice to the People committed to their Charge. The Height of their Advancement, and the Largeneſs of their Power, will be an Aggravation of their Crime and Puniſhment, if they pervert Judgment, and neglect the Laws, which they are under the higheſt Obligation to obſerve themſelves, and to ſee impartially executed among all their Subjects and Dependants.

That this great Truſt, repoſed in Kings and Governors, may have its due Weight upon their Minds, and that they may act in a Manner that may gain the Approbation both of God and Man, they ought to ſtudy the Principles of Wiſdom and right Judgment. Wiſdom is of eaſy Acceſs to thoſe who deſire her Inſtruction; has ſuch agreeable Qualities, and ſo bountifully rewards her Admirers, that a Man muſt be blind to his own Intereſt who rejects her Counſels, as well as ſtupidly fooliſh who can be inſenſible of her Beauty and Perfections.

CHAP. VII.

The Original of all Men is alike. Wiſdom preferable to all Things.

Ver. 1. I Myſelf alſo am a mortal man like to all, and the offſpring of him that was firſt made of the earth, 2 And in my mothers womb was faſhioned to be fleſh in the time of ten months, being compacted in blood, of the ſeed of man, and the pleaſure that came with ſleep. 3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the firſt voice which I uttered, was crying, as all others do. 4 I was nurſed in ſwadling-cloths, and that with cares. 5 For there is no king that had any other beginning of birth. 6 For all men have one entrance into life, and the like going out. 7 Wherefore I prayed, and underſtanding was given me: I called *upon God*, and the Spirit of wiſdom came to me. 8 I preferred her before ſceptres and thrones, and eſteemed riches nothing in compariſon of her. 9 Neither compared I unto her any precious ſtone, becauſe all gold in reſpect of her is as a little ſand, and ſilver ſhall be counted as clay before her. 10 I loved her above health and beauty, and choſe to have her inſtead of light: for the light that cometh from her never goeth out. 11 All good things together came to me with her, and innumerable riches in her hands. 12 And I rejoiced in *them* all, becauſe wiſdom goeth before them: and I knew not that ſhe was the mother of them. 13 I learned diligently, and do communicate *her* liberally: I do not hide her riches. 14 For ſhe is a treaſure unto men that never faileth: which they that uſe, become the friends of God, being commended for the gifts that come from learning. 15 God hath granted me to ſpeak as I would, and to conceive as is meet for the things that are given me: becauſe it is he that leadeth unto wiſdom, and directeth the wiſe. 16 For in his hand are both. we and our words: all wiſdom alſo, and knowledge of workmanſhip. 17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements: 18 The beginning, ending, and midſt of the times: the alterations of the turning *of the ſun*, and the change of ſeaſons: 19 The circuits of years, and the poſitions of ſtars: 20 The natures of living creatures, and the furies of wild beaſts: the violence of winds, and the reaſonings of men: the diverſities of plants, and the virtues of roots: 21 And all ſuch things as are either ſecret, or manifeſt, them I know. 22 For wiſdom which is the worker of all things, taught me: for in her is an underſtanding ſpirit, holy, one only, manifold, ſubtil, lively, clear, undefiled, plain, not ſubject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, 23 Kind to man, ſtedfaſt, ſure, free from care, having all power, overſeeing all things, and going through all underſtanding, pure and moſt ſubtil ſpirits. 24 For

For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. 25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. 26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. 27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entring into holy souls, she maketh them friends of God and prophets. 28 For God loveth none but him that dwelleth with wisdom. 29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it. 30 For after this cometh night: but vice shall not prevail against wisdom.

All Men, with respect to their Birth, are undoubtedly upon an equal Footing; as the wise Man is born, so is the Fool; as the King, so is the Beggar. It's Wisdom only that sets a Man above the Level of his Fellow-creatures. Wisdom excels all Things; Thrones and Sceptres are of no Value in comparison with her; precious Stones, and the purest Gold are no better than common Sand, and Silver but Dirt, when put in the Balance against Wisdom; Health and Beauty, those inestimable Blessings of Life, lose their Charms when she appears; even Light itself, without which this World would be an uncomfortable Mansion, is no longer delightful to him who has the Brightness of Wisdom illuminating his Soul. Wisdom is an inexhaustible Treasure of good Things, and establishes an indissoluble Friendship between Man and God; it enlarges the Understanding, and gives Eloquence to the Lips; it acquaints us with the hidden Properties of Nature, and the Operations, Qualities, and Uses of the Elements; the Nature of the animal and vegetable World, and the rational Principle in Man. Wisdom, to sum up all, is one of the Perfections of the Divine Being, and the express Image of his Person; and when she is seen on Earth, we should esteem her Appearance as a bright Emanation from that glorious Fountain of all Wisdom, the Godhead.

CHAP. VIII.

The same Subject continued.

Ver. 1. *Wisdom* reacheth from one end to another mightily: and sweetly doth she order all things. 2 I loved her and sought *her* out, from my youth, I desired to make her my spouse, and I was a lover of her beauty. 3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her. 4 For she is privy to the mysteries of the knowledge of God, and a lover of his works. 5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things? 6 And if prudence work; who of all that are, is a more cunning workman than she? 7 And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude; which are such things as men can have nothing more profitable in their life. 8 If a man desire much experience, she knoweth things of old, and conjecture reth *aright* what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times. 9 Therefore I purposed to take her to me, to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief. 10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young. 11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men. 12 When I hold my tongue they shall bide my leisure, and when I speak they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth. 13 Moreover, by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me. 14 I shall set the people in order, and the nations shall be subject unto me. 15 Horrible tyrants shall be afraid when they do but hear of me, I shall be found good among the multitude, and valiant in war. 16 After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness, and to live with her, hath no sorrow, but mirth and joy. 17 Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality, 18 And great pleasure it is to have her friendship, and in the works of her hands are infinite riches, and in the exercise of conference with her, prudence; and in talking with her, a good report: I went about seeking how to take her to me. 19 For I was a witty child, and had a good spirit. 20 Yea, rather being good, I came into a body undefiled. 21 Nevertheless when I perceived that I could not otherwise obtain her, except God gave her me, (and that was a point of wisdom also to know whose gift she was) I prayed unto the Lord, and besought him, and with my whole heart I said,

Having in the preceding Chapter seen the Excellence and Usefulness of Wisdom in general, we are in this more particularly informed of the Manner of her Operation, and the Benefits she procures to her Friends and Lovers. Wisdom, when joined with Piety, is the Mother of all social Virtues. She instructs a Man in all the Secrets of Art and Nature; she informs him of Things transacted Ages before he was born, and gives a probable Opinion of what may be expected in Times to come; her Counsels are excellent, and her Comforts to those in Trouble are the best; she commands Respect; where She governs, Tyrants are afraid; and where She resides, Sorrow is banished, and Mirth and Joy abound. However, Wisdom is not to be obtained, but by Prayer and Supplication to God, who is the Giver of every good and perfect Gift.

CHAP. IX.

A Prayer to God for Wisdom.

Ver. 1. O God of my fathers, and Lord of mercy, who hast made all things with thy word, 2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, 3 And order the world according to equity and righteousness, and execute judgment with an upright heart: 4 Give me wisdom that sitteth by thy throne, and reject me not from among thy children: 5 For I thy servant and son of thine handmaid, am a feeble person, and of a short time, and too young for the understanding of judgment and laws. 6 For though a man be never so perfect among

among the children of men, yet if thy wiſdom be not with him, he ſhall be nothing regarded. 7 Thou haſt choſen me to be a king of thy people, and a judge of thy ſons and daughters. 8 Thou haſt commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwelleſt, a reſemblance of the holy tabernacle which thou haſt prepared from the beginning. 9 And wiſdom was with thee: which knoweth thy works, and was preſent when thou madeſt the world, and knew what was acceptable in thy ſight, and right in thy commandments. 10 O ſend her out of thy holy heavens, and from the throne of thy glory, that being preſent ſhe may labour with me, that I may know what is pleaſing unto thee. 11 For ſhe knoweth and underſtandeth all things, and ſhe ſhall lead me ſoberly in my doings, and preſerve me in her power. 12 So ſhall my works be acceptable, and then ſhall I judge thy people righteouſly, and be worthy to ſit in my fathers ſeat. 13 For what man is he that can know the counſel of God? or who can think what the will of the Lord is? 14 For the thoughts of mortal men are miſerable, and our devices are but uncertain. 15 For the corruptible body preſſeth down the ſoul, and the earthly tabernacle weigheth down the mind that muſeth upon many things. 16 And hardly do we gueſs aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath ſearched out? 17 And thy counſel who hath known, except thou give wiſdom, and ſend thy holy Spirit from above? 18 For ſo the ways of them which lived on the earth were reformed, and men were taught the things that are pleaſing unto thee, and were ſaved through wiſdom.

Here we have the Author's Prayer for the Gift of Wiſdom; wherein, aſſuming the Name of *Solomon*, (tho' falſely, as we have before ſhewn) he takes occaſion, from his Youth and Inexperience, to beg for Wiſdom to underſtand the Laws and Will of God, to inſtruct him in building the Temple, and to judge his People with Equity and true Judgment. And as a further Argument to prevail with the Almighty to grant him his Requeſt, he ſets forth the natural Incapacity of Man to comprehend the Counſels of God, or rightly to know his Will. It is with much Difficulty and Pain that he attains to any Degree of Certainty with reſpect to Things within his own Obſervation, and about which he is daily converſant: How much leſs is he able to dive into the Secrets of Heaven, and know the Will of God, without the immediate Aſſiſtance of the Holy Spirit?

CHAP. X.

Adam, Noe, Abraham, *and* Lot *directed by Wiſdom.*

Ver. 1. SHE preſerved the firſt-formed father of the world, that was created alone, and brought him out of his fall, 2 And gave him power to rule all things. 3 But when the unrighteous went away from her in his anger, he periſhed alſo in the fury wherewith he murdered his brother. 4 For whoſe cauſe the earth being drowned with the flood, wiſdom again preſerved it, and directed the courſe of the righteous in a piece of wood of ſmall value. 5 Moreover, the nations in their wicked conſpiracy being confounded, ſhe found out the righteous, and preſerved him blameleſs unto God, and kept him ſtrong againſt his tender compaſſion toward his ſon. 6 When the ungodly periſhed, ſhe delivered the righteous man, who fled from the fire which fell down upon the five cities. 7 Of whoſe wickedneſs even to this day, the waſte land that ſmoketh is a teſtimony, and plants bearing fruit that never come to ripeneſs: and a ſtanding pillar of ſalt *is* a monument of an unbelieving ſoul. 8 For regarding not wiſdom, they gat not only this hurt, that they knew not the things which were good; but alſo left behind them to the world a memorial of their fooliſhneſs: ſo that in the things wherein they offended, they could not ſo much as be hid. 9 But wiſdom delivered from pain thoſe that attended upon her. 10 When the righteous fled from his brothers wrath, ſhe guided him in right paths, ſhewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours. 11 In the covetouſneſs of ſuch as oppreſſed him, ſhe ſtood by him, and made him rich. 12 She defended him from his enemies, and kept him ſafe from thoſe that lay in wait, and in a ſore conflict ſhe gave him the victory; that he might know that godlineſs is ſtronger than all. 13 When the righteous was ſold, ſhe forſook him not, but delivered him from ſin: ſhe went down with him into the pit, 14 And left him not in bonds, till ſhe brought him the ſceptre of the kingdom, and power againſt thoſe that oppreſſed him: as for them that had accuſed him, ſhe ſhewed them to be liars, and gave him perpetual glory. 15 She delivered the righteous people, and blameleſs ſeed from the nation that oppreſſed them. 16 She entred into the ſoul of the ſervant of the Lord, and withſtood dreadful kings in wonders and ſigns, 17 Rendred to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of ſtars in the night-ſeaſon. 18 Brought them through the Red-ſea, and led them through much water. 19 But ſhe drowned her enemies, and caſt them up out of the bottom of the deep. 20 Therefore the righteous ſpoiled the ungodly, and praiſed thy holy name, O Lord, and magnified with one accord thine hand that fought for them. 21 For wiſdom opened the mouth of the dumb, and made the tongues of them that cannot ſpeak, eloquent.

Wiſdom is a conſtant Friend to the Righteous: It was Wiſdom that brought *Adam* out of his Fall, and inſtructed him to govern the World. *Cain*, who forſook her in the Inſtance of his Brother's Murder, incurred the Curſe of his Creator. When the World for the Sins of its Inhabitants, was covered with a Deluge, by her Conduct, *Noah*, and thoſe that were with him in the Ark, were preſerved. When the Nations, preſumptuouſly conſpiring, in the Erection of *Babel*, to get above the Reach of the Almighty's Vengeance, were confounded in their Devices, ſhe found *Abraham*, preſerved him blameleſs, and kept him reſolute in the ſtrong Temptation to ſacrifice his Son *Iſaac*. She delivered *Lot* from the Deſtruction of *Sodom*; preſerved *Jacob* in his Travels; ſhe went with *Joſeph* into *Egypt*; ſhe brought *Iſrael* out of a hard Bondage, and ſtrengthened *Moſes* to encounter all the Fury of the Tyrant *Pharaoh*; ſhe defended the People againſt their enraged Purſuers, conducted them ſafe thro' the Depths

Depths of the Sea, and made them triumphant over all their Enemies.

CHAP. XI.

By Wiſdom Moſes *conducted the* Iſraelites *through the Wilderneſs; they were plagued by the ſame Things wherein they ſinned.*

Ver. 1. SHE proſpered their works in the hand of the holy prophet. 2 They went through the wilderneſs that was not inhabited, and pitched tents in places where there lay no way. 3 They ſtood againſt their enemies, and were avenged of their adverſaries. 4 When they were thirſty they called upon thee, and water was given them out of the flinty rock, and their thirſt was quenched out of the hard ſtone. 5 For by what things their enemies were puniſhed, by the ſame they in their need were benefited. 6 For inſtead of a fountain of a perpetual running river troubled with foul blood, 7 For a manifeſt reproof of that commandment whereby the infants were ſlain, thou gaveſt unto them abundance of water by a means which they hoped not for: 8 Declaring by that thirſt then, how thou hadſt puniſhed their adverſaries. 9 For when they were tried, albeit but in mercy chaſtiſed, they knew how the ungodly were judged in wrath and tormented, thirſting in another manner than the juſt. 10 For theſe thou didſt admoniſh and try as a father: but the other as a ſevere king thou didſt condemn and puniſh. 11 Whether they were abſent or preſent, they were vexed alike. 12 For a double grief came upon them, and a groaning for the remembrance of things paſt. 13 For when they heard by their own puniſhments the other to be benefited, they had ſome feeling of the Lord. 14 For whom they rejected with ſcorn when he was long before thrown out at the caſting forth *of the infants*, him in the end, when they ſaw what came to paſs, they admired. 15 But for the fooliſh devices of their wickedneſs, wherewith being deceived, they worſhipped ſerpents void of reaſon, and vile beaſts, thou didſt ſend a multitude of unreaſonable beaſts upon them for vengeance: 16 That they might know, that wherewithall a man ſinneth, by the ſame alſo ſhall he be puniſhed. 17 For thy Almighty hand that made the world of matter without form, wanted not means to ſend among them a multitude of bears, or fierce lions, 18 Or unknown wild beaſts full of rage, newly created, breathing out either a fiery vapour, or filthy ſcents of ſcattered ſmoak, or ſhooting horrible ſparkles out of their eyes: 19 Whereof not only the harm might diſpatch them at once, but alſo the terrible ſight utterly deſtroy them. 20 Yea, and without theſe might they have fallen down with one blaſt, being perſecuted of vengeance, and ſcattered abroad through the breath of thy power: but thou haſt ordered all things in meaſure, and number, and weight. 21 For thou canſt ſhew thy great ſtrength at all times when thou wilt, and who may withſtand the power of thine arm? 22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth. 23 But thou haſt mercy upon all; for thou canſt do all things, and winkeſt at the ſins of men: becauſe they ſhould amend. 24 For thou loveſt all the things that are, and abhorreſt nothing which thou haſt made: for never wouldeſt thou have made any thing, if thou hadſt hated it. 25 And how could any thing have endured, if it had not been thy will? or been preſerved, if not called by thee? 26 But thou ſpareſt all: for they are thine, O Lord, thou lover of ſouls.

Moſes, by the Aſſiſtance of Wiſdom, led the People thro' innumerable Dangers and Difficulties in the Wilderneſs; repulſed their Enemies; gave them Water out of a Rock; and made uſe of the ſame Means to relieve and cheriſh them, by which they were avenged of their Adverſaries. And when they, in their Folly, worſhipped Serpents and wild Beaſts, he puniſhed them by ſending Multitudes of thoſe deſtructive Creatures among them. This the Almighty did by the Hand of his Servant *Moſes*, to manifeſt his own Glory, and to ſhew that he can work by the moſt contemptible Means, either for the Deſtruction of his Enemies, or the Salvation of his own Children.

CHAP. XII.

The Canaanites *were leiſurely deſtroyed. God's People are chaſtened in Mercy.*

Ver. 1. FOR thine uncorruptible Spirit is in all things. 2 Therefore chaſteneſt thou them by little and little that offend, and warneſt them by putting them in remembrance wherein they have offended, that leaving their wickedneſs, they may believe on thee, O Lord. 3 For it was thy will to deſtroy by the hands of our fathers, both thoſe old inhabitants of thy holy land, 4 Whom thou hatedſt for doing moſt odious works of witchcrafts, and wicked ſacrifices; 5 And alſo thoſe mercileſs murderers of children, and devourers of mans fleſh, and the feaſts of blood; 6 With their prieſts out of the midſt of their idolatrous crew, and the parents that killed with their own hands, ſouls deſtitute of help: 7 That the land which thou eſteemedſt above all other, might receive a worthy colony of Gods children. 8 Nevertheleſs, even thoſe thou ſparedſt as men, and didſt ſend waſps, forerunners of thine hoſt, to deſtroy them by little and little. 9 Not that thou waſt unable to bring the ungodly under the hand of the righteous in battel, or to deſtroy them at once with cruel beaſts, or with one rough word: 10 But executing thy judgments upon them by little and little, thou gaveſt them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed. 11 For it was a curſed ſeed from the beginning, neither didſt thou for fear of any man give them pardon for thoſe things wherein they ſinned. 12 For who ſhall ſay, What haſt thou done? or who ſhall withſtand thy judgment? or who ſhall accuſe thee for the nations that periſh, whom thou haſt made? or who ſhall come to ſtand againſt thee, to be revenged for the unrighteous men? 13 For neither is there any God but thou, that careth for all, to whom thou mighteſt ſhew that thy judgment is not unright. 14 Neither ſhall king or tyrant be able to ſet his face againſt thee, for any whom thou haſt puniſhed. 15 Forſomuch then as thou art righteous thyſelf, thou ordereſt all things righteouſly:

teouſly: thinking it not agreeable with thy power to condemn him that hath not deſerved to be puniſhed. 16 For thy power is the beginning of righteouſneſs, and becauſe thou art the Lord of all, it maketh thee to be gracious unto all. 17 For when men will not believe that thou art of a full power, thou ſheweſt thy ſtrength, and among them that know it, thou makeſt their boldneſs manifeſt. 18 But thou, maſtering thy power, judgeſt with equity, and ordereſt us with great favour: for thou mayeſt uſe power when thou wilt. 19 But by ſuch works haſt thou taught thy people, that the juſt man ſhould be merciful, and haſt made thy children to be of a good hope, that thou giveſt repentance for ſins. 20 For if thou didſt puniſh the enemies of thy children, and the condemned to death with ſuch deliberation, giving them time and place whereby they might be delivered from their malice: 21 With how great circumſpection didſt thou judge thine own ſons, unto whoſe fathers thou haſt ſworn, and made covenants of good promiſes? 22 Therefore, whereas thou doſt chaſten us, thou ſcourgeſt our enemies a thouſand times more, to the intent that when we judge, we ſhould carefully think of thy goodneſs, and when we ourſelves are judged, we ſhould look for mercy. 23 Wherefore, whereas men have lived diſſolutely and unrighteouſly, thou haſt tormented them with their own abominations. 24 For they went aſtray very far in the ways of error, and held them for gods, which even amongſt the beaſts of their enemies were deſpiſed, being deceived as children of no underſtanding. 25 Therefore unto them, as to children without the uſe of reaſon, thou didſt ſend a judgment to mock them. 26 But they that would not be reformed by that correction wherein he dallied with them, ſhall feel a judgment worthy of God. 27 For look for what things they grudged when they were puniſhed, (that is) for them whom they thought to be gods; [now] being puniſhed in them, when they ſaw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

The Author declares the gradual Progreſs which God made in the Reduction of *Canaan* before the *Iſraelites*, as well to give the wicked Inhabitants Time to repent, as to ſet before his People an Example of Mercy; and that as he ſo leiſurely, and, as it were, unwillingly, deſtroyed his moſt inveterate Enemies, and at the ſame Time chaſtening his own Children with the greateſt Moderation, they ought to be influenced by his Goodneſs to forſake their Sins, before he is provoked to inflict the utmoſt Severities of his Juſtice upon them.

CHAP. XIII.

If they were not to be pardoned who worſhipped ſome of the mighty Works of God; how inexcuſable are they who worſhip the Works of their own Hands?

Ver. 1. SUrely vain are all men by nature, who are ignorant of God, and could not out of the good things that are ſeen, know him that is: neither by conſidering the works, did they acknowledge the work-maſter; 2 But deemed either fire, or wind, or the ſwift air, or the circle of the ſtars, or the violent water, or the lights of heaven, to be the gods which govern the world. 3 With whoſe beauty, if they being delighted, took them to be gods; let them know how much better the Lord of them is: for the firſt author of beauty hath created them. 4 But if they were aſtoniſhed at their power and virtue, let them underſtand by them, how much mightier he is that made them. 5 For by the greatneſs and beauty of the creatures, proportionably the maker of them is ſeen. 6 But yet for this they are the leſs to be blamed: for they peradventure err ſeeking God, and deſirous to find him. 7 For being converſant in his works, they ſearch him diligently, and believe their ſight: becauſe the things are beautiful that are ſeen. 8 Howbeit, neither are they to be pardoned. 9 For if they were able to know ſo much, that they could aim at the world; how did they not ſooner find out the Lord thereof? 10 But miſerable are they, and in dead things is their hope, who called them gods which are the works of mens hands, gold and ſilver to ſhew art in, and reſemblances of beaſts, or a ſtone good for nothing, the work of an antient hand. 11 Now a carpenter that felleth timber, after he hath ſawen down a tree meet for the purpoſe, and taken off all the bark ſkilfully round about, and hath wrought it handſomely, and made a veſſel thereof fit for the ſervice of mans life; 12 And after ſpending the refuſe of his work to dreſs his meat, hath filled himſelf; 13 And taking the very refuſe among thoſe which ſerved to no uſe, (being a crooked piece of wood, and full of knots) hath carved it diligently when he had nothing elſe to do, and formed it by the ſkill of his underſtanding, and faſhioned it to the image of a man; 14 Or made it like ſome vile beaſt, laying it over with vermillion and with paint, colouring it red, and covering every ſpot therein; 15 And when he had made a convenient room for it, ſet it in a wall, and made it faſt with iron: 16 For he provided for it, that it might not fall, knowing that it was unable to help itſelf, (for it is an image, and hath need of help.) 17 Then maketh he prayer for his goods, for his wife and children, and is not aſhamed to ſpeak to that which hath no life. 18 For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beſeecheth that which hath leaſt means to help: and for a good journey, he aſketh of that which cannot ſet a foot forward: 19 And for gaining and getting, and for good ſucceſs of his hands, aſketh ability to do, of him that is moſt unable to do any thing.

It is certainly the laſt Degree of Stupidity in Man to pretend Ignorance of a Deity, when he beholds and conſiders the World about him; for an Artiſt is known by his Work. If then the Works of Creation neceſſarily lead us to the Creator, what Folly is it to confine our Adoration to any of his Creatures? Thus did the Heathens, who worſhipped the Elements, or the Luminaries of Heaven; the firſt for their Uſefulneſs to Mankind; the laſt for their Beauty, Harmony, and glorious Brightneſs, without conſidering how ſuperlatively excellent and perfect that Being muſt be who created the univerſal World, and placed every Thing in it in ſuch admirable Order both for the Benefit and Delight of Mankind. But ſurely thoſe, of all Men,

Men, are the moſt miſerably infatuated, who fall down to Stocks and Stones, the Works of their own Hands, that can't help themſelves, much leſs thoſe that made them.

CHAP. XIV.

Ships are greater Safety to Men than their Idols. The Original of Idol-worſhip. The Folly and Wickedneſs of ſwearing by Idols.

Ver. 1. AGain, one preparing himſelf to ſail, and about to paſs through the raging waves, calleth upon a piece of wood, more rotten than the veſſel that carrieth him. 2 For verily deſire of gain deviſed that, and the workman built it by his ſkill. 3 But thy providence, O Father, governeth it: for thou haſt made a way in the ſea, and a ſafe path in the waves: 4 Shewing that thou canſt ſave from all dangers: yea, though a man went to ſea without art. 5 Nevertheleſs, thou wouldeſt not that the works of thy wiſdom ſhould be idle, and therefore do men commit their lives to a ſmall piece of wood, and paſſing the rough ſea in a weak veſſel, are ſaved. 6 For in the old time alſo, when the proud giants periſhed, the hope of the world governed by thy hand, eſcaped in a weak veſſel, and left to all ages a ſeed of generation. 7 For bleſſed is the wood whereby righteouſneſs cometh. 8 But that which is made with hands, is curſed, as well it, as he that made it: he, becauſe he made it; and it, becauſe being corruptible, it was called god. 9 For the ungodly and his ungodlineſs are both alike hateful unto God. 10 For that which is made ſhall be puniſhed together with him that made it. 11 Therefore even upon the idols of the Gentiles ſhall there be a viſitation: becauſe in the creature of God they are become an abomination, and ſtumbling blocks to the ſouls of men, and a ſnare to the feet of the unwiſe. 12 For the deviſing of idols was the beginning of *ſpiritual* fornication, and the invention of them the corruption of life. 13 For neither were they from the beginning, neither ſhall they be for ever. 14 For by the vain glory of men they entred into the world, and therefore ſhall they come ſhortly to an end. 15 For a father afflicted with untimely mourning, when he hath made an image of his child ſoon taken away, now honoured him as a god, which was then a dead man, and delivered to thoſe that were under him, ceremonies and ſacrifices. 16 Thus in proceſs of time, an ungodly cuſtom grown ſtrong, was kept as a law, and graven images were worſhipped by the commandments of kings. 17 Whom men could not honour in preſence, becauſe they dwelt far off, they took the counterfeit of his viſage from far, and made an expreſs image of a king, whom they honoured, to the end that by this their forwardneſs they might flatter him that was abſent, as if he were preſent. 18 Alſo the ſingular diligence of the artificer did help to ſet forward the ignorant to more ſuperſtition. 19 For he peradventure willing to pleaſe one in authority, forced all his ſkill to make the reſemblance of the beſt faſhion. 20 And ſo the multitude allured by the grace of the work, took him now for a god, which a little before was but honoured as a man. 21 And this was an occaſion to deceive the world: for men ſerving either calamity or tyranny, did aſcribe unto ſtones and ſtocks, the incommunicable Name. 22 Moreover, this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great war of ignorance, thoſe ſo great plagues called they peace. 23 For whilſt they ſlew their children in ſacrifices, or uſed ſecret ceremonies, or made revellings of ſtrange rites; 24 They kept neither lives nor marriages any longer undefiled: but either one ſlew another traiterouſly, or grieved him by adultery. 25 So that there reigned in all men without exception, blood, man-ſlaughter, theft and diſſimulation, corruption, unfaithfulneſs, tumults, perjury, 26 Diſquieting of good men, forgetfulneſs of good turns, defiling of ſouls, changing of kind, diſorder in marriages, adultery, and ſhameleſs uncleanneſs. 27 For the worſhipping of idols not to be named, is the beginning, the cauſe, and the end of all evil. 28 For either they are mad when they be merry, or propheſy lies, or live unjuſtly, or elſe lightly forſwear themſelves. 29 For inſomuch as their truſt is in idols which have no life; though they ſwear falſly, yet they look not to be hurt. 30 Howbeit, for both cauſes ſhall they be juſtly puniſhed: both becauſe they thought not well of God, giving heed unto idols, and alſo unjuſtly ſwore in deceit, deſpiſing holineſs. 31 For it is not the power of them by whom they ſwear: but it is the juſt vengeance of ſinners, that puniſheth always the offence of the ungodly.

The Folly of Idolatry is here further ſet forth in ſeveral Inſtances. The Sailor going a Voyage, prays to an Idol of Wood for Safety, in a Veſſel of Wood, not conſidering that the Winds and Seas, to which a Ship is expoſed, are under the Direction of Divine Providence. Idols were the Original of many other abominable Sins; and Idols themſelves took their Beginning from the Corruption and Vanity of Man's Heart. A Father, who had loſt a beloved Child, to honour his Memory, made an Image of and ordered divine Honours to be paid him. Statues, deſigned only as Monuments of Loyalty and Affection to an abſent Prince, were converted into Objects of idolatrous Worſhip, which was paid to the Prince himſelf under his carved or engraven Repreſentation. This Practice, which ſeems to have given the firſt Riſe to Idol-worſhip, opened the Way to other abominable Rites and Ceremonies, introduced human Sacrifices, and occaſioned the vileſt and moſt ſcandalous Immoralities of all Kinds.

CHAP. XV.

Thoſe who know the true God, will not worſhip Idols. The Folly of Idol-makers.

Ver. 1. BUT thou, O God, art gracious and true: long-ſuffering, and in mercy ordering all things. 2 For if we ſin we are thine, knowing thy power: but we will not ſin, knowing that we are counted thine. 3 For to know thee is perfect righteouſneſs: yea, to know thy power is the root of immortality. 4 For neither did the miſchievous invention of men deceive us, nor an image ſpotted with divers colours, the painters fruitleſs labour; 5 The ſight whereof enticeth fools to luſt after it, and ſo they deſire the form of a dead image that hath no breath. 6 Both they that make them, they that

that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon. 7 For the potter tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge. 8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same out of the which he was taken, when his life which was lent him shall be demanded. 9 Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel gold-smiths and silver-smiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things. 10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay: 11 For as much as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit. 12 But they counted our life a pastime, and our time here a market for gain: for, say they, We must be getting every way, though it be by evil means. 13 For this man that of earthly matter maketh brickle vessels, and graven images, knoweth himself to offend above all others. 14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes. 15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to go. 16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself. 17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived *once*, but they never. 18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others. 19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God, and his blessing.

God orders all Things in Mercy to his Children, and therefore are they the more cautious of offending him. They are not deceived by the Inventions of Men, nor allur'd to worship an Idol from the Beauty of its Paintings, or the Curiosity of its Workmanship. Foolish indeed must that Man be, who puts his Confidence in an Image of Clay, knowing himself to be at the same Time, a Compound of the same dirty Materials; and, rejoicing in his Ignorance and Superstition, oppresses the Righteous: In this he discovers more egregious Folly and Ignorance than an Infant that knows nothing.

CHAP. XVI.

God's various Dealings with his People were so many Lessons of Instruction. The Creatures altered their Nature to please God's People, and to offend their Enemies.

Ver. 1 THerefore by the like were they punished worthily, and by the multitude of beasts tormented. 2 In stead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite: 3 To the end that they desiring food, might for the ugly sight of the beasts sent among them, lothe even that which they must needs desire; but these suffering penury for a short space, might be made partakers of a strange taste. 4 For it was requisite, that upon them exercising tyranny, should come penury which they could not avoid: but to these it should only be shewed how their enemies were tormented. 5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever. 6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law. 7 For he that turned himself towards it, was not saved by the thing that he saw: but by thee, that art the Saviour of all. 8 And in *this* thou madest thine enemies confess, that it is thou who deliverest from all evil: 9 For them the bitings of grashoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such. 10 But thy sons not the very teeth of venemous dragons overcame: for thy mercy was *ever* by them, and healed them. 11 For they were pricked that they should remember thy words, and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness. 12 For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things. 13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again. 14 A man indeed killeth through his malice: and the spirit when it is gone forth returneth not; neither the soul received up, cometh again. 15 But it is not possible to escape thine hand. 16 For the ungodly that denied to know thee, were scourged by the strength of thine arm: with strange hails, rains, and showers were they persecuted, that they could not avoid, and through fire were they consumed. 17 For, which is most to be wondred at, the fire had more force in the water that quencheth all things: for the world fighteth for the righteous. 18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly: but themselves might see and perceive that they were persecuted with the judgment of God. 19 And at another time it burneth even in the midst of water, above the power of fire, that it might destroy the fruits of an unjust land. 20 In stead whereof thou feddest thine own people with angels food, and didst send them from heaven bread prepared without their labour, able to content every mans delight, and agreeing to every taste. 21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every mans liking. 22 But snow and ice endured the fire and melted not, that they might know that fire burn-

burning in the hail, and ſparkling in the rain, did deſtroy the fruits of the enemies. 23 But this again did even forget his own ſtrength, that the righteous might be nouriſhed. 24 For the creature that ſerveth thee, who art the Maker, increaſeth his ſtrength againſt the unrighteous for their puniſhment, and abateth his ſtrength for the benefit of ſuch as put their truſt in thee. 25 Therefore even then was it altered into all faſhions, and was obedient to thy grace that nouriſheth all things, according to the deſire of them that had need: 26 That thy children, O Lord, whom thou loveſt, might know, that it is not the growing of fruits that nouriſheth man: but that it is thy word which preſerveth them that put their truſt in thee. 27 For that which was not deſtroyed of the fire, being warmed with a little ſun-beam, ſoon melted away. 28 That it might be known, that we muſt prevent the ſun to give thee thanks, and at the day-ſpring pray unto thee. 29 For the hope of the unthankful ſhall melt away as the winters hoar-froſt, and ſhall run away as unprofitable water.

The Love of God to his choſen People, is demonſtrated from the Miracles he wrought for them in *Egypt*, and in the Wilderneſs; when they were ready to periſh with Hunger, he ſhewed a Miracle, and gave them Quails to eat, and Manna from Heaven; when for their Sins he puniſhed them with fiery Serpents, he gave them a Token of Love, a Symbol of their Salvation, by looking to which they received immediate Relief. In *Egypt*, Graſhoppers and Flies deſtroyed their Enemies, while themſelves were ſecure againſt the Teeth of the moſt venemous Dragons. He ſcourged the Ungodly with terrible Rains, Hail and Fire, but ſaved his People from their Rage, that they might truſt in him alone, and praiſe him early, who only can work Salvation for them.

CHAP. XVII.

A lively Deſcription of the Egyptian *Darkneſs.*

Ver. 1. FOR great are thy judgments, and cannot be expreſſed: therefore unnurtured ſouls have erred. 2 For when unrighteous men thought to oppreſs the holy nation; they being ſhut up in their houſes, the priſoners of darkneſs, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence. 3 For while they ſuppoſed to lie hid in their ſecret ſins, they were ſcattered under a dark vail of forgetfulneſs, being horribly aſtoniſhed, and troubled with (ſtrange) apparitions. 4 For neither might the corner that held them keep them from fear: but noiſes (as of waters) falling down, ſounded about them, and ſad viſions appeared unto them with heavy countenances. 5 No power of the fire might give them light: neither could the bright flames of the ſtars endure to lighten that horrible night. 6 Only there appeared unto them a fire kindled of itſelf, very dreadful: for being much terrified, they thought the things which they ſaw, to be worſe than the ſight they ſaw not. 7 As for the illuſions of art magick, they were put down, and their vaunting in wiſdom, was reproved with diſgrace. 8 For they that promiſed to drive away terrors and troubles from a ſick ſoul, were ſick themſelves of fear worthy to be laughed at. 9 For though no terrible thing did fear them: yet being ſcared with beaſts that paſſed by, and hiſſing of ſerpents, 10 They died for fear, denying that they ſaw the air, which could of no ſide be avoided. 11 For wickedneſs condemned by her own witneſs, is very timorous, and being preſſed with conſcience, always forecaſteth grievous things. 12 For fear is nothing elſe but a betraying of the ſuccours which reaſon offereth. 13 And the expectation from within being leſs, counteth the ignorance more than the cauſe which bringeth the torment. 14 But they ſleeping the ſame ſleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell: 15 Were partly vexed with monſtrous apparitions, and partly fainted, their heart failing them: for a ſudden fear, and not looked for, came upon them. 16 So then, whoſoever there fell down, was ſtraitly kept, ſhut up in a priſon without iron bars. 17 For whether he were huſbandman or ſhepherd, or a labourer in the field, he was overtaken, and endured that neceſſity which could not be avoided: for they were all bound with one chain of darkneſs. 18 Whether it were a whiſtling wind, or a melodious noiſe of birds among the ſpreading branches, or a pleaſing fall of water running violently, 19 Or a terrible ſound of ſtones caſt down, or a running that could not be ſeen of ſkipping beaſts, or a roaring voice of moſt ſavage wild beaſts, or a rebounding eccho from the hollow mountains: theſe things made them to ſwoon for fear. 20 For the whole world ſhined with clear light, and none were hindred in their labour: 21 Over them only was ſpread an heavy night, an image of that darkneſs which ſhould afterward receive them: but yet were they unto themſelves more grievous than the darkneſs.

God's Care for his Children is further exemplified in puniſhing the *Egyptians*, for their Sake, with a moſt horrible Darkneſs; a Darkneſs attended with the moſt frightful Viſions, which were either the Creation of their own terrified Imaginations, or the Effects of a bad Conſcience, which aggravates every Illuſion of the Fancy to its own Terror and Torment.

CHAP. XVIII.

Why Egypt *was puniſhed with Darkneſs, and the Death of their Children. God alſo plagued his own People; how that Plague was ſtaid.*

Ver. 1. NEvertheleſs, thy ſaints had a very great light, whoſe voice they hearing, and not ſeeing their ſhape, becauſe they alſo had not ſuffered the ſame things, they counted them happy. 2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and beſought them pardon, for that they had been enemies. 3 In ſtead whereof thou gaveſt them a burning pillar of fire, both to be a guide of the unknown journey, and an harmleſs ſun to entertain them honourably. 4 For they were worthy to be deprived of light, and impriſoned in darkneſs, who had kept thy ſons ſhut up, by whom the uncorrupt light of the law was to be given unto the world. 5 And when they had determined to ſlay the babes of the ſaints, one child being caſt forth, and ſaved, to reprove them,

thou tookeſt away the multitude of their children, and deſtroyedſt them altogether in a mighty water. 6 Of that night were our fathers certified afore, that aſſuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer: 7 So of thy people was accepted both the ſalvation of the righteous, and deſtruction of the enemies. 8 For wherewith thou didſt puniſh our adverſaries, by the ſame thou didſt glorify us whom thou hadſt called. 9 For the righteous children of good men did ſacrifice ſecretly, and with one conſent made a holy law, that the ſaints ſhould be like partakers of the ſame good and evil, the fathers now ſinging out the ſongs of praiſe. 10 But on the other ſide there ſounded an ill-according cry of the enemies, and a lamentable noiſe was carried abroad for children that were bewailed. 11 The maſter and the ſervant were puniſhed after one manner, and like as the king, ſo ſuffered the common perſon. 12 So they altogether had innumerable dead with one kind of death, neither were the living ſufficient to bury them: for in one moment the nobleſt offſpring of them was deſtroyed. 13 For whereas they would not believe any thing, by reaſon of the enchantments; upon the deſtruction of the firſt-born, they acknowledged this people to be the ſons of God. 14 For while all things were in quiet ſilence, and that night was in the midſt of her ſwift courſe, 15 Thine almighty word leapt down from heaven out of thy royal throne, as a fierce man of war into the midſt of a land of deſtruction. 16 And brought thine unfeigned commandment as a ſharp ſword, and ſtanding up, filled all things with death, and it touched the heaven, but it ſtood upon the earth. 17 Then ſuddenly viſions of horrible dreams troubled them ſore, and terrors came upon them unlooked for. 18 And one thrown here, and another there half dead, ſhewed the cauſe of his death. 19 For the dreams that troubled them did foreſhew this, leſt they ſhould periſh, and not know why they were afflicted. 20 Yea, the taſting of death touched the righteous alſo, and there was a deſtruction of the multitude in the wilderneſs: but the wrath endured not long. 21 For then the blameleſs man made haſte, and ſtood forth to defend them; and bringing the ſhield of his proper miniſtery, even prayer, and the propitiation of incenſe, ſet himſelf againſt the wrath, and ſo brought the calamity to an end, declaring that he was thy ſervant. 22 So he overcame the deſtroyer, not with ſtrength of body, nor force of arms, but with a word ſubdued he him that puniſhed, alledging the oaths and covenants made with the fathers. 23 For when the dead were now fallen down by heaps one upon another, ſtanding between, he ſtayed the wrath, and parted the way to the living. 24 For in the long garment was the whole world, and in the four rows of the ſtones was the glory of the fathers graven, and thy majeſty upon the diadem of his head. 25 Unto theſe the deſtroyer gave place, and was afraid of them: for it was enough that they only taſted of the wrath.

In that horrible Night of Darkneſs, in which God involved the *Egyptians*, he made a glorious Diſtinction betwixt them and his own People; who, all the while, enjoyed Light in all their Dwellings. This their Enemies were ſenſible of, acknowledged their Error, and the Folly of their former Enmity againſt them. But this was not all: God was pleaſed to give ſeveral other Inſtances of his kind Regard for his People; he walked before them in a Pillar of Fire, to guide them in their unknown Journey; the Cruelty of *Pharaoh*, in deſtroying the Children of the *Iſraelites*, was ſignally reproved by the drowning of his Hoſt in the Sea; the lamentable Outcry of the *Egyptians* for the Death of all their Firſt-born in one Night; and his ſevere Corrections of his own People in the Wilderneſs, for their Folly and Diſobedience; all witneſſed his paternal Concern for them, and the Diſtinction he will always make between thoſe that fear him, and thoſe that fear him not.

CHAP. XIX.

Why God ſhewed no Mercy to the Egyptians; *and how wonderfully he dealt with his People.*

Ver. 1. AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do; 2 How that having given them leave to depart, and ſent them haſtily away, they would repent and purſue them. 3 For whilſt they were yet mourning, and making lamentation at the graves of the dead, they added another fooliſh device, and purſued them as fugitives, whom they had entreated to be gone. 4 For the deſtiny whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the puniſhment which was wanting to their torments: 5 And that thy people might paſs a wonderful way: but they might find a ſtrange death. 6 For the whole creature in his proper kind was faſhioned again anew, ſerving the peculiar commandments that were given unto them, that thy children might be kept without hurt. 7 *As namely*, a cloud ſhadowing the camp; and where water ſtood before, dry land appeared; and out of the Red ſea, a way without impediment; and out of the violent ſtream, a green field: 8 Wherethrough all the people went that were defended with thy hand, ſeeing thy marvellous ſtrange wonders. 9 For they went at large like horſes, and leaped like lambs, praiſing thee, O Lord, who hadſt delivered them. 10 For they were yet mindful of the things that were done while they ſojourned in the ſtrange land, how the ground brought forth flies inſtead of cattel, and how the river caſt up a multitude of frogs inſtead of fiſhes. 11 But afterwards they ſaw a new generation of fowls, when being led with their appetite, they aſked delicate meats. 12 For quails came up unto them from the ſea, for their contentment. 13 And puniſhments came upon the ſinners, not without former ſigns by the force of thunders: for they ſuffered juſtly, according to their own wickedneſs, inſomuch as they uſed a more hard and hateful behaviour toward ſtrangers. 14 For the *Sodomites* did not receive thoſe whom they knew not when they came: but theſe brought friends into bondage, that had well deſerved of them. 15 And not only ſo, but peradventure ſome reſpect ſhall be had of thoſe, becauſe they uſed ſtrangers not friendly. 16 But theſe very grievouſly afflicted them whom they had received with feaſtings, and

and were already made partakers of the ſame laws with them. 17 Therefore even with blindneſs were theſe ſtricken, as thoſe were at the doors of the righteous man: when being compaſſed about with horrible great darkneſs, every one ſought the paſſage of his own doors. 18 For the elements were changed in themſelves by a kind of harmony, like as in a pſaltery notes change the name of the tune, and yet are always ſounds, which may well be perceived by the ſight of the things that have been done. 19 For earthly things were turned into watery, and the things that before ſwam in the water, now went upon the ground. 20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature. 21 On the other ſide, the flames waſted not the fleſh of the corruptible living things, though they walked therein, neither melted they the icy kind of heavenly meat, that was of nature apt to melt. 22 For in all things, O Lord, thou didſt magnify thy people, and glorify them, neither didſt thou lightly regard them: but didſt aſſiſt them in every time and place.

Tho' the *Egyptians* had been puniſhed in ſo exemplary a Manner by a dreadful Variety of God's Judgments upon them; and while their Firſt-born lay yet unburied before them, they madly purſue the fugitive *Iſraelites*, tho' juſt before, they had entreated them to be gone. But what was the Conſequence? Why, another Manifeſtation of God's Diſpleaſure at their Raſhneſs and implacable Hatred againſt his People, and his ſuperlative Kindneſs to his Children in opening a Paſſage for them thro' the Depths of the Sea, where they walked on dry Ground, rejoicing as they went, praiſing God, and wondring at all the great Things that had been done, and were then doing for them. After this ſo ſignal an Eſcape, when they were journeying in the Wilderneſs, they had many other eminent Occaſions of praiſing God for his continual and immediate Care and Proviſion for them, ſtill magnifying them before all the Nations thro' which they paſſed, without ever leaving them in any of their Troubles and Diſtreſſes.

An EXPOSITION of the Wiſdom of *Jeſus* the Son of *Sirach*, or, ECCLESIASTICUS.

The ARGUMENT.

This Book is indiſputably the moſt excellent and moſt profitable amongſt the Apocrypha; *which afforded a Reaſon for ſome to be of* Opinion, *that the Title of* Eccleſiaſticus *prefixed to it, which was the common Appellation of all the apocryphal Books that were permitted to be read publickly in the Churches, was attributed to this by way of Eminence, as containing a rich Treaſure of Sentences, Precepts, Admonitions, Reproofs, Inſtructions, that related to the Practice of all Kinds of Virtues, and avoiding all Sorts of Vices, ſuited to every Degree and Condition of Mankind, in every Station and Circumſtance of Life; written entirely in the Taſte of Antiquity, that is, in ſhort and popular Sentences, ſeaſoned with good Senſe and true Piety, and enlivened with the moſt amiable and penetrating Sweetneſs; and it is as near an Imitation of* Solomon's *divine Sentences, as the Spirit of Man (tho' enlightened and ſanctified) can approach to the abſolute Workings of God in the Veſſels and Inſtruments of his divine Revelation. But as the Author was no Prophet, nor inſpired immediately by God, as other divine and ſacred Writers were, and having in ſo great a Variety and Multitude of Matters, mixed many Things contrary to the authentick Truth of Canonical Books, too low and unworthy the Majeſty of God's Spirit, this Book was not received by the antient* Jewiſh *Church, and in the beſt and pureſt Ages of the Chriſtian, was always taken for* Apocrypha.

A Prologue made by an uncertain Author.

THIS Jeſus was the ſon of Sirach, and grandchild to Jeſus of the ſame name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almoſt after all the prophets. Now his grandfather Jeſus (as he himſelf witneſſeth) was a man of great diligence and wiſdom among the Hebrews, who did not only gather the grave and ſhort ſentences of wiſe men that had been before him, but himſelf alſo uttered ſome of his own, full of much underſtanding and wiſdom. When as therefore the firſt Jeſus died, leaving this book almoſt perfected, Sirach his ſon receiving it after him, left it to his own ſon Jeſus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wiſdom, intituling it both by his own name, his fathers name, and his grandfathers, alluring the hearer by the very name of Wiſdom, to have a greater love to the ſtudy of this book. It containeth therefore wiſe ſayings, dark ſentences, and parables, and certain particular antient godly ſtories of men that pleaſed God; alſo his prayer and ſong; moreover, what benefits God had vouchſafed his people, and what plagues he had heaped upon their enemies. This Jeſus did imitate Solomon, and was no leſs famous for wiſdom and learning, both being indeed a man of great learning, and ſo reputed alſo.

The

The Prologue of the Wiſdom of Jeſus *the Son of* Sirach.

WHereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their ſteps, for the which things Iſrael ought to be commended for learning and wiſdom; and whereof not only the readers muſt needs become ſkilful themſelves, but alſo they that deſire to learn, be able to profit them which are without, both by ſpeaking and writing: my grandfather Jeſus, when he had much given himſelf to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on alſo himſelf, to write ſomething pertaining to learning and wiſdom, to the intent that thoſe which are deſirous to learn, and are addicted to theſe things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us wherein we may ſeem to come ſhort of ſome words which we have laboured to interpret. For the ſame things uttered in Hebrew, and tranſlated into another tongue, have not the ſame force in them: and not only theſe things, but the law itſelf, and the prophets, and the reſt of the Books, have no ſmall difference, when they are ſpoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there ſome time, I found a book of no ſmall learning: therefore I thought it moſt neceſſary for me to beſtow ſome diligence and travel to interpret it; uſing great watchfulneſs and ſkill in that ſpace, to bring the book to an end, and ſet it forth for them alſo, which in a ſtrange country are willing to learn, being prepared before in manners to live after the law.

CHAP. I.

All Wiſdom is from God. The Fear of God is full of many Bleſſings.

Ver. 1. ALL wiſdom *cometh* from the Lord, and is with him for ever. 2 Who can number the ſand of the ſea, and the drops of rain, and the days of eternity? 3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wiſdom? 4 Wiſdom hath been created before all things, and the underſtanding of prudence from everlaſting. 5 The word of God moſt High is the fountain of wiſdom; and her ways are everlaſting commandments. 6 To whom hath the root of wiſdom been revealed? or who hath known her wiſe counſels?] 7 Unto whom hath the knowledge of wiſdom been made manifeſt? and who hath underſtood her great experience? [8 There is one wiſe, and greatly to be feared; the Lord ſitting upon his throne. 9 He created her, and ſaw her, and numbred her, and poured her out upon all his works. 10 She *is* with all fleſh according to his gift, and he hath given her to them that love him. 11 The fear of the Lord is honour, and glory, and gladneſs, and a crown of rejoicing. 12 The fear of the Lord maketh a merry heart, and giveth joy and gladneſs, and a long life. 13 Whoſo feareth the Lord, it ſhall go well with him at the laſt, and he ſhall find favour in the day of his death. 14 To fear the Lord is the beginning of wiſdom: and it was created with the faithful in the womb. 15 She hath built an everlaſting foundation with men, and ſhe ſhall continue with their ſeed. 16 To fear the Lord, is fulneſs of wiſdom, and filleth men with her fruits. 17 She filleth all their houſe with things deſirable, and the garners with her increaſe. 18 The fear of the Lord is a crown of wiſdom, making peace, and perfect health to flouriſh: both which are the gifts of God: and it enlargeth their rejoicing that love him. 19 Wiſdom raineth down ſkill and knowledge of underſtanding, and exalteth them to honour that hold her faſt. 20 The root of wiſdom is to fear the Lord, and the branches thereof are long life. 21 The fear of the Lord driveth away ſins: and where it is preſent, it turneth away wrath. 22 A furious man cannot be juſtified, for the ſway of his fury ſhall be his deſtruction. 23 A patient man will bear for a time, and afterward joy ſhall ſpring up unto him. 24 He will hide his words for a time, and the lips of many ſhall declare his wiſdom. 25 The parables of knowledge are in the treaſures of wiſdom: but godlineſs is an abomination to a ſinner. 26 If thou deſire wiſdom, keep the commandments, and the Lord ſhall give her unto thee. 27 For the fear of the Lord is wiſdom and inſtruction: and faith and meekneſs are his delight. 28 Diſtruſt not the fear of the Lord when thou art poor: and come not unto him with a double heart. 29 Be not an hypocrite in the ſight of men, and take good heed what thou ſpeakeſt. 30 Exalt not thyſelf, leſt thou fall, and bring diſhonour upon thy ſoul, and ſo God diſcover thy ſecrets, and caſt thee down in the midſt of the congregation, becauſe thou cameſt not in truth to the fear of the Lord, but thy heart is full of deceit.

God is the Fountain of all Wiſdom; with Him ſhe reſided in the higheſt Perfection before the World had a Beginning, and will be his Companion when all created Beings ſhall no longer exiſt. The Fulneſs of her Perfection is not comprehenſible by human Underſtanding; and whatever Traces we diſcover of her Excellence ſhining in Man, all are derived originally from God; by her we are inſtructed to fear him, to love, honour, and glorify him. Wiſdom bringeth with her every other Bleſſing, and exalts Men to Honour and Eſteem; whoever deſires her Company, muſt be obedient to the Laws of God, who dwells with the humble and ſincere Soul, but brings down the Haughty and Deceitful.

CHAP. II.

God's Servants muſt look for Trouble, and be patient and truſt in him.

Ver. 1. MY ſon, if thou come to ſerve the Lord, prepare thy ſoul for temptation. 2 Set thy heart aright, and conſtantly endure, and make not haſte in time of trouble. 3 Cleave unto him, and depart not away, that thou mayeſt be encreaſed at thy laſt end. 4 Whatſoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low

low eſtate. 5 For gold is tried in the fire, and acceptable men in the furnace of adverſity. 6 Believe in him, and he will help thee; order thy way aright, and truſt in him. 7 Ye that fear the Lord, wait for his mercy, and go not aſide, leſt ye fall. 8 Ye that fear the Lord, believe him, and your reward ſhall not fail. 9 Ye that fear the Lord, hope for good, and for everlaſting joy and mercy. 10 Look at the generations of old, and ſee: did ever any truſt in the Lord and was confounded? or did any abide in his fear, and was forſaken? or whom did he ever deſpiſe that called upon him? 11 For the Lord is full of compaſſion and mercy, long-ſuffering, and very pitiful, and forgiveth ſins, and ſaveth in time of affliction. 12 Wo be to fearful hearts, and faint hands, and the ſinner that goeth two ways. 13 Wo unto him that is faint hearted, for he believeth not, therefore ſhall he not be defended. 14 Wo unto you that have loſt patience: and what will ye do when the Lord ſhall viſit you? 15 They that fear the Lord, will not diſobey his word, and they that love him, will keep his ways. 16 They that fear the Lord, will ſeek that which is well-pleaſing unto him, and they that love him, ſhall be filled with the law. 17 They that fear the Lord, will prepare their hearts, and humble their ſouls in his ſight, 18 *Saying*, We will fall into the hands of the Lord, and not into the hands of men: for as his majeſty is, ſo is his mercy.

The pious Man is exhorted to be always prepared to meet Temptations; to be conſtant in Sufferings; to be patient, tho' his Condition be changed for the worſe, and to remember that Adverſity is no more than a Furnace in which God purifies his Children from the Droſs of their Sins and Corruptions. If we want Examples to encourage us, let us look into the Generations of old: *Did ever any truſt in the Lord, and was confounded?* Pſ. xxxvii. 25. But if neither Precepts nor Examples will make any Impreſſion upon us, Woe unto us; but he that fears the Lord is happy in all Events, for his Mercy is infinite.

CHAP. III.

Advice to Children. The Incorrigible muſt periſh.

Ver. 1. HEAR me your father, O children, and do thereafter, that ye may be ſafe. 2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the ſons. 3 Whoſo honoureth his father, maketh an atonement for his ſins. 4 And he that honoureth his mother, is as one that layeth up treaſure. 5 Whoſo honoureth his father, ſhall have joy of *his own* children, and when he maketh his prayer, he ſhall be heard. 6 He that honoureth his father, ſhall have a long life, and he that is obedient unto the Lord, ſhall be a comfort to his mother. 7 He that feareth the Lord, will honour his father, and will do ſervice unto his parents, as to his maſters. 8 Honour thy father and mother, both in word and deed, that a bleſſing may come upon thee from them. 9 For the bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations. 10 Glory not in the diſhonour of thy father, for thy fathers diſhonour is no glory unto thee. 11 For the glory of a man is from the honour of his father; and a mother in diſhonour is a reproach unto the children. 12 My ſon, help thy father in his age, and grieve him not as long as he liveth. 13 And if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy full ſtrength. 14 For the relieving of thy father ſhall not be forgotten: and in ſtead of ſins it ſhall be added to build thee up. 15 In the day of thine affliction it ſhall be remembred; thy ſins alſo ſhall melt away as the ice in the fair warm weather. 16 He that forſaketh his father, is as a blaſphemer; and he that angreth his mother, is curſed of God. 17 My ſon, go on with thy buſineſs in meekneſs, ſo ſhalt thou be beloved of him that is approved. 18 The greater thou art, the more humble thyſelf, and thou ſhalt find favour before the Lord. 19 Many are in high place, and of renown: but myſteries are revealed *unto* the meek. 20 For the power of the Lord is great, and he is honoured of the lowly. 21 Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength. 22 But what is commanded thee, think thereupon with reverence; for it is not needful for thee *to ſee with thine eyes* the things that are in ſecret. 23 Be not curious in unneceſſary matters: for more things are ſhewed unto thee than men underſtand. 24 For many are deceived by their own vain opinion, and an evil ſuſpicion hath overthrown their judgment. 25 Without eyes thou ſhalt want light: profeſs not the knowledge therefore that thou haſt not. 26 A ſtubborn heart ſhall fare evil at the laſt: and he that loveth danger, ſhall periſh therein. 27 An obſtinate heart ſhall be laden with ſorrows, and the wicked man ſhall heap ſin upon ſin. 28 In the puniſhment of the proud there is no remedy: for the plant of wickedneſs hath taken root in him. 29 The heart of the prudent will underſtand a parable, and an attentive ear is the deſire of a wiſe man. 30 Water will quench a flaming fire, and alms maketh an atonement for ſins. 31 And he that requiteth good turns, is mindful of that which may come hereafter: and when he falleth he ſhall find a ſtay.

Great and manifold are the Bleſſings that reward filial Obedience; it makes Atonement for Sins, and hath the Promiſe of long Life annexed to it: But the diſobedient Son, who forſakes his Father in his Extremities, is no better than a Blaſphemer, ſince he, who could renounce his Father who gave him a Being, could as eaſily renounce his God, who is the common Father of us all.

We are admoniſhed to be humble in our Searches into the Secrets of Things that are above our Capacity to comprehend; and to reſt ſatisfied with the Knowledge of thoſe Things that are commanded us: For many, by aſpiring too high, have fallen into Errors, and bewildered their Judgments.

Stubbornneſs is puniſhed in the End; and Raſhneſs is the Cauſe of its own Ruin; Obſtinacy is rewarded with Sorrow; and Pride is not cured by Direction. Prudence and Attention are the Characteriſticks of a wiſe Man; Charity atones for Sins; and Gratitude will never want Aſſiſtance in Time of need.

All theſe Maxims are ſo true, plain, and evident, ſo obvious to common Apprehenſion, and ſo frequent in the Practice of Mankind, that every Man's Expe-

rience may furniſh him with a Comment upon the Text.

CHAP. IV.

The Poor and Fatherleſs are not to be deſpiſed. The Bleſſings of Wiſdom.

Ver. 1. MY ſon, defraud not the poor of his living, and make not the needy eyes to wait long. 2 Make not an hungry ſoul ſorrowful, neither provoke a man in his diſtreſs. 3 Add not more trouble to an heart that is vexed, and defer not to give to him that is in need. 4 Reject not the ſupplication of the afflicted, neither turn away thy face from a poor man. 5 Turn not away thine eye from the needy, and give none occaſion to curſe thee: 6 For if he curſe thee in the bitterneſs of his ſoul, his prayer ſhall be heard of him that made him. 7 Get thyſelf the love of the congregation, and bow thy head to a great man. 8 Let it not grieve thee to bow thine ear to the poor, and give him a friendly anſwer with meekneſs. 9 Deliver him that ſuffereth wrong, from the hand of the oppreſſor, and be not faint-hearted when thou ſitteſt in judgment. 10 Be as a father unto the fatherleſs, and inſtead of an huſband unto their mother: ſo ſhalt thou be as the Son of the moſt High, and he ſhall love thee more than thy mother doth. 11 Wiſdom exalteth her children, and layeth hold of them that ſeek her. 12 He that loveth her, loveth life; and they that ſeek to her early, ſhall be filled with joy. 13 He that holdeth her faſt, ſhall inherit glory, and whereſoever ſhe entreth, the Lord will bleſs. 14 They that ſerve her, ſhall miniſter to the holy One: and them that love her the Lord doth love. 15 Whoſo giveth ear unto her, ſhall judge the nations: and he that attendeth unto her, ſhall dwell ſecurely. 16 If a man commit himſelf unto her, he ſhall inherit her; and his generation ſhall hold her in poſſeſſion. 17 For at the firſt ſhe will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her diſcipline, until ſhe may truſt his ſoul, and try him by her laws. 18 Then will ſhe return the ſtraight way unto him, and comfort him, and ſhew him her ſecrets. 19 But if he go wrong, ſhe will forſake him, and give him over to his own ruin. 20 Obſerve the opportunity, and beware of evil; and be not aſhamed when it concerneth thy ſoul. 21 For there is a ſhame that bringeth ſin, and there is a ſhame which is glory and grace. 22 Accept no perſon againſt thy ſoul, and let not the reverence of any man cauſe thee to fall. 23 And refrain not to ſpeak when there is occaſion to do good, and hide not thy wiſdom in her beauty. 24 For by ſpeech wiſdom ſhall be known, and learning by the word of the tongue. 25 In no wiſe ſpeak againſt the truth, but be abaſhed of the error of thine ignorance. 26 Be not aſhamed to confeſs thy ſins, and force not the courſe of the river. 27 Make not thy ſelf an underling to a fooliſh man, neither accept the perſon of the mighty. 28 Strive for the truth unto death, and the Lord ſhall fight for thee. 29 Be not haſty in thy tongue, and in thy deeds ſlack and remiſs. 30 Be not as a lion in thy houſe, nor frantick among thy ſervants. 31 Let not thine hand be ſtretched out to receive, and ſhut when thou ſhouldeſt repay.

Sundry Duties are here enjoined relating to our Behaviour to the Poor. We are neither to defraud the poor Man, nor keep him long in Suſpence; not to add Sorrow to the Diſtreſſed, nor be deaf to the Cry of the Afflicted; to be careful to give the needy no Occaſion to curſe us, becauſe his Prayer, uttered in the Bitterneſs of his Soul, will certainly be heard. We are particularly to regard the Oppreſſed, the Fatherleſs, and the Widow, which will entitle us to the Favour of the moſt High.

What is here further ſaid, of the Bleſſings of Wiſdom; of falſe and true Shame; *&c.* there is no Need to trouble the Reader with Obſervations and Remarks which he can eaſily make himſelf.

CHAP. V.

Be not puffed up with Wealth and Strength; and preſume not on the Mercy of God to ſin.

Ver. 1. SET not thy heart upon thy goods, and ſay not, I have enough for my life. 2 Follow not thine own mind, and thy ſtrength to walk in the ways of thy heart: 3 And ſay not, Who ſhall controll me for my works? for the Lord will ſurely revenge thy pride. 4 Say not, I have ſinned, and what harm hath happened unto me? for the Lord is long-ſuffering, he will in no wiſe let thee go. 5 Concerning propitiation, be not without fear to add ſin unto ſin: 6 And ſay not, His mercy is great, he will be pacified for the multitude of my ſins: for mercy and wrath come from him, and his indignation reſteth upon ſinners. 7 Make no tarrying to turn to the Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity thou ſhalt be deſtroyed, and periſh in the day of vengeance. 8 Set not thine heart upon goods unjuſtly gotten, for they ſhall not profit thee in the day of calamity. 9 Winnow not with every wind, and go not into every way: for ſo doth the ſinner that hath a double tongue. 10 Be ſtedfaſt in thy underſtanding, and let thy word be the ſame. 11 Be ſwift to hear, and let thy life be ſincere, and with patience give anſwer. 12 If thou haſt underſtanding, anſwer thy neighbour; if not, lay thy hand upon thy mouth. 13 Honour and ſhame is in talk: and the tongue of man is his fall. 14 Be not called a whiſperer, and lie not in wait with thy tongue: for a foul ſhame is upon the thief, and an evil condemnation upon the double tongue. 15 Be not ignorant of any thing in a great matter or a ſmall.

We are not to build our Dependance on Wealth, nor preſumptuouſly confide in our own Strength. Impunity for former Sins ought not to encourage us to proceed in Wickedneſs, for Vengeance will certainly overtake the impenitent Sinner. We have likewiſe ſeveral Rules given us for the right Government of the Tongue; an Inſtrument of much Honour or Shame to Man.

CHAP. VI.

Self-conceit expoſes to Deriſion. Seek Wiſdom, the Fruits whereof are pleaſant.

Ver. 1. IN ſtead of a friend become not an enemy; for [thereby] thou ſhalt inherit an ill name, ſhame and reproach: even ſo ſhall

a ſinner that hath a double tongue. 2 Extol not thyſelf in the counſel of thine own heart; that thy ſoul be not torn in pieces, as a bull ſtraying alone.] 3 Thou ſhalt eat up thy leaves, and loſe thy fruit, and leave thyſelf as a dry tree. 4 A wicked ſoul ſhall deſtroy him that hath it, and ſhall make him to be laughed to ſcorn of his enemies. 5 Sweet language will multiply friends: and a fair-ſpeaking tongue will increaſe kind greetings. 6 Be in peace with many: nevertheleſs have but one counſellor of a thouſand. 7 If thou wouldeſt get a friend, prove him firſt, and be not haſty to credit him. 8 For ſome man is a friend for his own occaſion, and will not abide in the day of thy trouble. 9 And there is a friend, who being turned to enmity and ſtrife, will diſcover thy reproach. 10 Again, ſome friend is a companion at the table, and will not continue in the day of thy affliction. 11 But in thy proſperity he will be as thyſelf, and will be bold over thy ſervants. 12 If thou be brought low, he will be againſt thee, and will hide himſelf from thy face. 13 Separate thyſelf from thine enemies, and take heed of thy friends. 14 A faithful friend is a ſtrong defence: and he that hath found ſuch an one, hath found a treaſure. 15 Nothing doth countervail a faithful friend, and his excellency is unvaluable. 16 A faithful friend is the medicine of life, and they that fear the Lord ſhall find him. 17 Whoſo feareth the Lord, ſhall direct his friendſhip aright: for as he is, ſo ſhall his neighbour be alſo. 18 My ſon, gather inſtruction from thy youth up: ſo ſhalt thou find wiſdom till thine old age. 19 Come unto her, as one that ploweth and ſoweth, and wait for her good fruits: for thou ſhalt not toil much in labouring about her, but thou ſhalt eat of her fruits right ſoon. 20 She is very unpleaſant to the unlearned: he that is without underſtanding, will not remain with her. 21 She will lie upon him as a mighty ſtone of trial, and he will caſt her from him ere it be long. 22 For wiſdom is according to her name, and ſhe is not manifeſt unto many. 23 Give ear, my ſon, receive my advice, and refuſe not my counſel, 24 And put thy feet into her fetters, and thy neck into her chain. 25 Bow down thy ſhoulder and bear her, and be not grieved with her bonds. 26 Come unto her with thy whole heart, and keep her ways with all thy power. 27 Search and ſeek, and ſhe ſhall be made known unto thee: and when thou haſt got hold of her, let her not go. 28 For at the laſt thou ſhalt find her reſt, and that ſhall be turned to thy joy. 29 Then ſhall her fetters be a ſtrong defence for thee, and her chains a robe of glory. 30 For there is a golden ornament upon her, and her bands are purple lace. 31 Thou ſhalt put her on as a robe of honour: and ſhalt put her about thee as a crown of joy. 32 My ſon, if thou wilt, thou ſhalt be taught: and if thou wilt apply thy mind, thou ſhalt be prudent. 33 If thou love to hear, thou ſhalt receive underſtanding: and if thou bow thine ear, thou ſhalt be wiſe. 34 Stand in the multitude of the elders, and cleave unto him that is wiſe. 35 Be willing to hear every godly diſcourſe, and let not the parables of underſtanding eſcape thee. 36 And if thou ſeeſt a man of underſtanding, get thee betimes unto him, and let thy foot wear the ſteps of his door. 37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he ſhall eſtabliſh thine heart, and give thee wiſdom at thine own deſire.

A Man conceited of his own Wiſdom and Ability, commonly expoſeth himſelf to the Contempt and Laughter of his Adverſaries; therefore we ſhould chuſe a particular Friend in whoſe Faith and Counſel we can confide; yet in the Choice of this boſom-Friend we are to be very cautious, and to prove him well before we receive him into the ſecret Intimacies of our Confidence; becauſe there are many Pretenders to the Title, who are unworthy of the Name of Friends.

Thoſe who would be wiſe in their old Age, ought to lay up Inſtruction in their Youth. Wiſdom is a Burden to the Ignorant, but Reſt and Joy to thoſe that know and value her.

CHAP. VII.

Exhortations to the Performance of various Duties.

Ver. 1. DO no evil, ſo ſhall no harm come unto thee. 2 Depart from the unjuſt, and iniquity ſhall turn away from thee. 3 My ſon, ſow not upon the furrows of unrighteouſneſs, and thou ſhalt not reap them ſeven-fold. 4 Seek not of the Lord preeminence, neither of the king the ſeat of honour. 5 Juſtify not thyſelf before the Lord, and boaſt not of thy wiſdom before the king. 6 Seek not to be judge, being not able to take away iniquity, leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling block in the way of thy uprightneſs. 7 Offend not againſt the multitude of a city, and then thou ſhalt not caſt thyſelf down among the people. 8 Bind not one ſin upon another, for in one thou ſhalt not be unpuniſhed. 9 Say not, God will look upon the multitude of my oblations, and when I offer to the moſt high God, he will accept it. 10 Be not faint-hearted when thou makeſt thy prayer, and neglect not to give alms. 11 Laugh no man to ſcorn, in the bitterneſs of his ſoul: for there is one which humbleth and exalteth. 12 Deviſe not a lie againſt thy brother: neither do the like to thy friend. 13 Uſe not to make any manner of lie: for the cuſtom thereof is not good. 14 Uſe not many words in a multitude of elders, and make not much babling when thou prayeſt. 15 Hate not laborious work, neither huſbandry, which the moſt High hath ordained. 16 Number not thyſelf among the multitude of ſinners, but remember that wrath will not tarry long. 17 Humble thy ſoul greatly: for the vengeance of the ungodly is fire and worms. 18 Change not a friend for any good by no means: neither a faithful brother for the gold of Ophir. 19 Forgo not a wiſe and good woman: for her grace is above gold. 20 Whereas thy ſervant worketh truly, entreat him not evil, nor the hireling that beſtoweth himſelf wholly for thee. 21 Let thy ſoul love a good ſervant, and defraud him not of liberty. 22 Haſt thou cattel? have an eye to them: and if they be for thy profit, keep them with thee. 23 Haſt thou children? inſtruct them, and bow down their neck from their youth. 24 Haſt thou daughters? have a care of their body, and ſhew not thyſelf cheerful toward them. 25 Marry thy daughter, and ſo ſhalt thou have performed a weighty

weighty matter: but give her to a man of understanding. 26 Haſt thou a wife after thy mind? forſake her not: but give not thyſelf over to a light woman. 27 Honour thy father with thy whole heart, and forget not the ſorrows of thy mother. 28 Remember that thou waſt begot of them, and how canſt thou recompenſe them the things that they have done for thee? 29 Fear the Lord with all thy ſoul, and reverence his prieſts. 30 Love him that made thee with all thy ſtrength, and forſake not his miniſters. 31 Fear the Lord, and honour the prieſt: and give him his portion as it is commanded thee; the firſt-fruits, and the treſpaſs-offering, and the gift of the ſhoulders, and the ſacrifice of ſanctification, and the firſt-fruits of the holy things. 32 And ſtretch thine hand unto the poor, that thy bleſſing may be perfected. 33 A gift hath grace in the ſight of every man living, and for the dead detain it not. 34 Fail not to be with them that weep, and mourn with them that mourn. 35 Be not ſlow to viſit the ſick: for that ſhall make thee to be beloved. 36 Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.

So many are the Follies and Exceſſes that we are continually liable to commit, from the Solicitations of our own vitiated Appetites and corrupt Inclinations, and the innumerable Temptations that ſurround us, that it requires the moſt conſummate Prudence to be ſufficiently guarded againſt them. 'Tis for this Reaſon that the wiſe Man is here ſo earneſt and particular in his Admonitions to perform the ſeveral Duties, which the many Caſes and Circumſtances incident to human Life, demand of us; and his Precepts and Doctrines are laid down in ſo plain, eaſy, and pleaſant a Stile, and his Reaſons and Arguments to enforce them, ſo free and natural, that any Comment to explain, or render them more intelligible, is quite unneceſſary.

CHAP. VIII.

Various Rules for our Behaviour towards ſeveral Sorts of Perſons.

Ver. 1. STrive not with a mighty man, leſt thou fall into his hands. 2 Be not at variance with a rich man, leſt he overweigh thee: for gold hath deſtroyed many, and perverted the hearts of kings. 3 Strive not with a man that is full of tongue, and heap not wood upon his fire. 4 Jeſt not with a rude man, leſt thy anceſtors be diſgraced. 5 Reproach not a man that turneth from ſin, but remember that we are all worthy of puniſhment. 6 Diſhonour not a man in his old age: for even ſome of us wax old. 7 Rejoice not over thy greateſt enemy being dead, but remember that we die all. 8 Deſpiſe not the diſcourſe of the wiſe, but acquaint thyſelf with their proverbs; for of them thou ſhalt learn inſtruction, and how to ſerve great men with eaſe. 9 Miſs not the diſcourſe of the elders: for they alſo learned of their fathers, and of them thou ſhalt learn underſtanding, and to give anſwer as need requireth. 10 Kindle not the coals of a ſinner, leſt thou be burnt with the flame of his fire. 11 Riſe not up [in anger] at the preſence of an injurious perſon, leſt he lie in wait to entrap thee in thy words. 12 Lend not unto him that is mightier than thyſelf; for if thou lendeſt him, count it but loſt. 13 Be not ſurety above thy power: for if thou be ſurety, take care to pay it. 14 Go not to law with a judge, for they will judge for him according to his honour. 15 Travel not by the way with a bold fellow, leſt he become grievous unto thee: for he will do according to his own will, and thou ſhalt periſh with him through his folly. 16 Strive not with an angry man, and go not with him into a ſolitary place: for blood is as nothing in his ſight, and where there is no help, he will overthrow thee. 17 Conſult not with a fool, for he cannot keep counſel. 18 Do no ſecret thing before a ſtranger, for thou knoweſt not what he will bring forth. 19 Open not thine heart to every man, leſt he requite thee with a ſhrewd turn.

We are dehorted from quarrelling with the great and the rich Man, who will be ſure to have the Advantage of us; we are cautioned againſt the talkative, and jeſting with the rude Man; the firſt will be provoked to uſe us ill, and the latter to abuſe our Family. Several other Directions are given us reſpecting our Converſe with Sinners, with our Seniors in Years, with wiſe Men, with our Superiors, Suretiſhip, and Dealings with ſeveral Sorts of People; to which are added Reaſons for the Conduct recommended.

CHAP. IX.

Directions for our Conduct in regard to Women. An old Friend preferable to a new.

Ver. 1. BE not jealous over the wife of thy boſom, and teach her not an evil leſſon againſt thyſelf. 2 Give not thy ſoul unto a woman, to ſet her foot upon thy ſubſtance. 3 Meet not with an harlot, leſt thou fall into her ſnares. 4 Uſe not much the company of a woman that is a ſinger, leſt thou be taken with her attempts. 5 Gaze not on a maid, that thou fall not by thoſe things that are precious in her. 6 Give not thy ſoul unto harlots, that thou loſe not thine inheritance. 7 Look not round about thee in the ſtreets of the city, neither wander thou in the ſolitary places thereof. 8 Turn away thine eye from a beautiful woman, and look not upon anothers beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire. 9 Sit not at all with another mans wife, nor ſit down with her in thine arms, and ſpend not thy money with her at the wine; leſt thine heart encline unto her, and ſo through thy deſire thou fall into deſtruction. 10 Forſake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old, thou ſhalt drink it with pleaſure. 11 Envy not the glory of a ſinner: for thou knoweſt not what ſhall be his end. 12 Delight not in the thing that the ungodly have pleaſure in; but remember they ſhall not go unpuniſhed unto their grave. 13 Keep thee far from the man that hath power to kill, ſo ſhalt thou not doubt the fear of death: and if thou come unto him, make no fault, leſt he take away thy life preſently: remember that thou goeſt in the midſt of ſnares, and that thou walkeſt upon the battlements of the city. 14 As near as thou canſt, gueſs at thy neighbour, and conſult with the wiſe. 15 Let thy talk be with the wiſe, and all thy communication in the law of the moſt High. 16 And let juſt men eat and drink with thee, and let thy glorying be

be in the fear of the Lord, 17 For the hand of the artificer, the work ſhall be commended: and the wiſe ruler of the people, for his ſpeech. 18 A man of an ill tongue is dangerous in his city, and he that is raſh in his talk ſhall be hated.

As moſt of the Good and Ill we partake of in Life, ariſes from the Concerns we have with the Female Sex, it behoves us to be always on our Guard in all the Tranſactions we have with them. Cauſeleſs Jealouſy may provoke thy Wife to act what thou feareſt; and on the other Hand, too abſolute a Reſignation to her Will, will put thee and thy Subſtance into her Power. Beware of Harlots, for they will enſnare thee to thy Ruin. In Beauty there is Deceit; and in keeping Company with another Man's Wife, there is Danger.

An old Friend is to be preferred to a new, becauſe one is tried, the other is not. The Glory and Pleaſures that delight the Ungodly, deſerve not our Envy, if we but conſider their End. We ſhould carefully avoid the Company of thoſe who have the Power of Life and Death, becauſe we are never ſecure in their Preſence; but in the Society of the Wiſe and Juſt there is Counſel and Safety.

CHAP. X.

A wiſe Ruler is a common Benefit. The Inconveniencies of Pride, Injuſtice, and Coveteouſneſs.

Ver. 1. A Wiſe judge will inſtruct his people, and the government of a prudent man is well ordered. 2 As the judge of the people is, himſelf, ſo are his officers; and what manner of man the ruler of the city is, ſuch are all they that dwell therein. 3 An unwiſe king deſtroyeth his people; but through the prudence of them which are in authority, the city ſhall be inhabited. 4 The power of the earth is in the hand of the Lord, and in due time he will ſet over it one that is profitable. 5 In the hand of God is the proſperity of man: and upon the perſon of the ſcribe ſhall he lay his honour. 6 Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practiſes. 7 Pride is hateful before God and man: and by both doth one commit iniquity. 8 Becauſe of unrighteous dealings, injuries, and riches got by deceit, the kingdom is tranſlated from one people to another. 9 Why is earth and aſhes proud? There is not a more wicked thing than a covetous man: for ſuch an one ſetteth his own ſoul to ſale, becauſe while he liveth, he caſteth away his bowels. 10 The phyſician cutteth off a long diſeaſe, and he that is to day a king, to morrow ſhall die. 11 For when a man is dead, he ſhall inherit creeping things, beaſts and worms. 12 The beginning of pride is, when one departeth from God, and his heart is turned away from his maker. 13 For pride is the beginning of ſin, and he that hath it, ſhall pour out abomination: and therefore the Lord brought upon them ſtrange calamities, and overthrew them utterly. 14 The Lord hath caſt down the thrones of proud princes, and ſet up the meek in their ſtead. 15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place. 16 The Lord overthrew countries of the heathen, and deſtroyed them to the foundations of the earth. 17 He took ſome of them away, and deſtroyed them, and hath made their memorial to ceaſe from the earth. 18 Pride was not made for men, nor furious anger for them that are born of a woman. 19 They that fear the Lord are a ſure ſeed, and they that love him, an honourable plant: they that regard not the law, are a diſhonourable ſeed; they that tranſgreſs the commandments, are a deceivable ſeed. 20 Among brethren, he that is chief is honourable, ſo are they that fear the Lord in his eyes. 21 The fear of the Lord goeth before the obtaining of authority: but roughneſs and pride is the loſing thereof. 22 Whether he be rich, noble, or poor, their glory is the fear of the Lord. 23 It is not meet to deſpiſe the poor man that hath underſtanding, neither is it convenient to magnify a ſinful man. 24 Great men, and judges, and potentates ſhall be honoured, yet is there none of them greater than he that feareth the Lord. 25 Unto the ſervant that is wiſe, ſhall they that are free do ſervice: and he that hath knowledge, will not grudge when he is reformed. 26 Be not overwiſe in doing thy buſineſs, and boaſt not thyſelf in the time of thy diſtreſs. 27 Better is he that laboureth and aboundeth in all things, than he that boaſteth himſelf, and wanteth bread. 28 My ſon, glorify thy ſoul in meekneſs, and give it honour according to the dignity thereof. 29 Who will juſtify him that ſinneth againſt his own ſoul? and who will honour him that diſhonoureth his own life? 30 The poor man is honoured for his ſkill, and the rich man is honoured for his riches. 31 He that is honoured in poverty, how much more in riches? and he that is diſhonourable in riches, how much more in poverty?

The Wiſdom of a Chief Ruler conſiſts in ordering his Government for the general Commodity of thoſe over whom he is placed; and ſuch is the Influence which the Example of a good Governor has among the People, that it creates a Sort of Emulation among them, to conform their Morals and Conduct as much as poſſible to his.

The Folly of Pride is manifeſt from its Effects; it turns a Man's Heart from God, and brings ſevere Calamities upon himſelf; it hath caſt Princes from their Thrones, and overthrown the moſt flouriſhing Kingdoms. Pride loſes that Honour and Authority which it aims at by an over-bearing Inſolence, while the Man of humble Merit is advanced to Place and Dignity; tho' the Great and Mighty may claim a Precedence, yet he only that fears the Lord deſerves Reſpect.

CHAP. XI.

Several wiſe Obſervations and Precepts. Wealth and all good Things are from God. Be cautious of entertaining Strangers.

Ver. 1. WIſdom lifteth up the head of him that is of low degree, and maketh him to ſit among great men. 2 Commend not a man for his beauty, neither abhor a man for his outward appearance. 3 The bee is little among ſuch as flie, but her fruit is the chief of ſweet things. 4 Boaſt not of thy clothing and raiment, and exalt not thyſelf in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden. 5 Many kings have ſat down upon the ground, and one that was never thought of, hath worn the crown. 6 Many mighty men have been greatly diſgraced: and the honourable delivered into other mens hands. 7 Blame not before thou haſt examined

the truth: underſtand firſt, and then rebuke. 8 Anſwer not before thou haſt heard the cauſe: neither interrupt men in the midſt of their talk. 9 Strive not in a matter that concerneth thee not: and ſit not in judgment with ſinners. 10 My ſon, meddle not with many matters: for if thou meddle much, thou ſhalt not be innocent; and if thou follow after, thou ſhalt not obtain, neither ſhalt thou eſcape by fleeing. 11 There is one that laboureth and taketh pains, and maketh haſte, and is ſo much the more behind. 12 Again, there is another that is ſlow and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and ſet him up from his low eſtate, 13 And lifted up his head from miſery, ſo that many that ſaw it marvelled at him. 14 Proſperity and adverſity, life and death, poverty and riches come of the Lord. 15 Wiſdom, knowledge, and underſtanding of the law, are of the Lord: love, and the way of good works, are from him. 16 Error and darkneſs had their beginning together with ſinners: and evil ſhall wax old with them that glory therein. 17 The gift of the Lord remaineth with the godly, and his favour bringeth proſperity for ever. 18 There is that waxeth rich by his warineſs and pinching, and this is the portion of his reward: 19 Whereas he ſaith, I have found reſt, and now will eat continually of my goods, and *yet* he knoweth not what time ſhall come upon him, and that he muſt leave thoſe things to others, and die. 20 Be ſtedfaſt in thy covenant, and be converſant therein, and wax old in thy work. 21 Marvel not at the works of ſinners, but truſt in the Lord, and abide in thy labour: for it is an eaſie thing in the ſight of the Lord, on the ſudden to make a poor man rich. 22 The bleſſing of the Lord is in the reward of the godly, and ſuddenly he maketh his bleſſing to flouriſh. 23 Say not, What profit is there of my ſervice? and what good things ſhall I have hereafter? 24 Again, ſay not, I have enough, and poſſeſs many things, and what evil can come to me hereafter? 25 In the day of proſperity there is a forgetfulneſs of affliction: and in the day of affliction, there is no more remembrance of proſperity. 26 For it is an eaſie thing unto the Lord in the day of death, to reward a man according to his ways. 27 The affliction of an hour maketh a man forget pleaſure: and in his end his deeds ſhall be diſcovered. 28 Judge none bleſſed before his death: for a man ſhall be known in his children. 29 Bring not every man into thine houſe: for the deceitful man hath many trains. 30 Like as a partridge taken [and kept] in a cage, ſo is the heart of the proud; and like as a ſpy, watcheth he for thy fall. 31 For he lieth in wait, and turneth good into evil, and in things worthy praiſe will lay blame upon thee. 32 Of a ſpark of fire a heap of coals is kindled: and a ſinful man layeth wait for blood. 33 Take heed of a miſchievous man, (for he worketh wickedneſs) leſt he bring upon thee a perpetual blot. 34 Receive a ſtranger into thine houſe, and he will diſturb thee, and turn thee out of thine own.

The Operations of Wiſdom are ſurprizing; ſhe advances the Man of low Degree, but humbles the lofty and aſpiring. The Excellence of a Man conſiſts not in Beauty, gay Cloaths or ſecular Honours; nor is he to be deſpiſed who wants theſe Advantages: For Kings and mighty Men have been ſtript of their Dignities, which have been poſſeſſed by Perſons raiſed out of Obſcurity.

We are counſelled to examine a Thing before we paſs Judgment upon it; not to meddle with Matters that don't concern us; and to be ſure there is Cauſe for Rebuke before we give it. All the Good and Ill that befal us in this Life, comes from God; all our Acquiſitions of Knowledge, and the Endowments of the Mind, proceed alſo from him.

The Folly of a covetous Man is ſeen in denying himſelf the Comforts of Life, to hoard up a Treaſure which he is ſure to leave behind him: The good Man perſiſts in his Labour, and truſts that God will reward him with his Bleſſing. We are not to be overſolicitous about future Contingencies, ſince as well in Proſperity as Adverſity, we are apt to forget our former different Conditions. We are adviſed to be cautious of entertaining Strangers, leſt in ſo doing we unawares involve ourſelves in Trouble.

CHAP. XII.

In diſtributing thy Bounty, beſtow it on proper Objects. Truſt not thy Enemy, nor the Wicked.

Ver. 1. WHEN thou wilt do good, know to whom thou doeſt it: ſo ſhalt thou be thanked for thy benefits. 2 Do good to the godly man, and thou ſhalt find a recompenſe; and if not from him, yet from the moſt High. 3 There can no good come to him that is always occupied in evil: nor to him that giveth no alms. 4 Give to the godly man, and help not a ſinner. 5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, leſt he overmaſter thee thereby. For [elſe] thou ſhalt receive twice as much evil for all the good thou ſhalt have done unto him. 6 For the moſt High hateth ſinners, and will repay vengeance unto the ungodly, and keepeth them againſt the mighty day of their puniſhment. 7 Give unto the good, and help not the ſinner. 8 A friend cannot be known in proſperity, and an enemy cannot be hidden in adverſity. 9 In the proſperity of a man, enemies will be grieved: but in his adverſity, even a friend will depart. 10 Never truſt thine enemy: for like as iron ruſteth, ſo is his wickedneſs. 11 Though he humble himſelf, and go crouching, yet take good heed, and beware of him, and thou ſhalt be unto him as if thou hadſt wiped a looking-glaſs, and thou ſhalt know that his ruſt hath not been altogether wiped away. 12 Set him not by thee, leſt when he hath overthrown thee, he ſtand up in thy place; neither let him ſit at thy right hand, leſt he ſeek to take thy ſeat, and thou at the laſt remember my words, and be pricked therewith. 13 Who will pity a charmer that is bitten with a ſerpent, or any ſuch as come nigh wild beaſts? 14 So one that goeth to a ſinner, and is defiled with him in his ſins, who will pity? 15 For a while he will abide with thee, but if thou begin to fall, he will not tarry. 16 An enemy ſpeaketh ſweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be ſatisfied with blood. 17 If adverſity come upon thee, thou ſhalt find him there firſt, and though he pretend to help thee, yet

yet ſhall he undermine thee. 18 He will ſhake his head, and clap his hands, and whiſper much, and change his countenance.

We ſhould uſe great Diſcretion in beſtowing our Alms, if we expect any grateful Return for our Benevolence. The good Man, ſhould it ever be in his Power, will make us a Recompence; but ſhould it not, God himſelf will reward us: But the ungodly Man will turn every Act of Charity to him, to the Prejudice of his Benefactor; neither is it pleaſing to the Almighty, to aſſiſt one who is his declared Enemy, and whom he is determined ſeverely to puniſh for his notorious Impieties.

Adverſity is the Touchſtone of Friendſhip, as Proſperity is the proper Seaſon of knowing one's Enemies. He is a Friend indeed who will ſtand by us when the reſt of the World frowns upon us; and he is as truly our Enemy, who envies and maligns the happy Situation of our Affairs; and whatever ſupple and inſinuating Behaviour he may put on, his only Deſign is to betray and injure us the more effectually.

CHAP. XIII.

The Inconveniencies of keeping Company with thoſe who are above our Equality.

Ver. 1. HE that toucheth pitch ſhall be defiled therewith, and he that hath fellowſhip with a proud man, ſhall be like unto him. 2 Burden not thyſelf above thy power, while thou liveſt, and have no fellowſhip with one that is mightier and richer than thyſelf. For how agree the kettle and the earthen pot together? for if the one be ſmitten againſt the other, it ſhall be broken. 3 The rich man hath done wrong, and yet he threatneth withal: the poor is wronged, and he muſt intreat alſo. 4 If thou be for his profit, he will uſe thee: but if thou have nothing, he will forſake thee. 5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be ſorry for it. 6 If he have need of thee, he will deceive thee, and ſmile upon thee, and put thee in hope, he will ſpeak thee fair, and ſay, What wanteſt thou? 7 And he will ſhame thee by his meats, until he have drawn thee dry twice or thrice, and at the laſt he will laugh thee to ſcorn: afterward when he ſeeth thee, he will forſake thee, and ſhake his head at thee. 8 Beware that thou be not deceived, and brought down in thy jollity. 9 If thou be invited of a mighty man, withdraw thyſelf, and ſo much the more will he invite thee. 10 Preſs thou not upon him, leſt thou be put back; ſtand not far off, leſt thou be forgotten. 11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and ſmiling upon thee will get out thy ſecrets. 12 But cruelly he will lay up thy words, and will not ſpare to do thee hurt, and to put thee in priſon. 13 Obſerve and take good heed, for thou walkeſt in peril of thy overthrowing: when thou heareſt theſe things, awake in thy ſleep. 14 Love the Lord all thy life, and call upon him for thy ſalvation. 15 Every beaſt loveth his like, and every man loveth his neighbour. 16 All fleſh conſorteth according to kind, and a man will cleave to his like. 17 What fellowſhip hath the wolf with the lamb? ſo the ſinner with the godly. 18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor? 19 As the wild aſs is the lions prey in the wilderneſs: ſo the rich eat up the poor. 20 As the proud hate humility: ſo doth the rich abhor the poor. 21 A rich man beginning to fall, is held up of his friends: but a poor man being down, is thruſt alſo away by his friends. 22 When a rich man is fallen, he hath many helpers: he ſpeaketh things not to be ſpoken, and yet men juſtify him: the poor man ſlipt, and yet they rebuked him too; he ſpake wiſely, and could have no place. 23 When a rich man ſpeaketh, every man holdeth his tongue, and look what he ſaith, they extol it to the clouds: but if the poor man ſpeak, they ſay, What fellow is this? and if he ſtumble, they will help to overthrow him. 24 Riches are good unto him that hath no ſin, and poverty is evil in the mouth of the ungodly. 25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance. 26 A cheerful countenance is a token of a heart that is in proſperity, and the finding out of parables is a weariſom labour of the mind.

Every Station in Life requires a Conduct peculiar to that Station; Inequality of Circumſtances intimates a Difference of Behaviour to be obſerved betwixt Superiors and Inferiors. The poor Man ought not to be ambitious of putting himſelf on a Level with the Rich, for the latter being more powerful, and having many private Ends to ſerve, he will make the former his Property; and whatever his Pretences of Friendſhip or Service may be to the poor Man, 'tis only to promote his own Intereſt, and when he has obtained his Ends, ſhakes him off, forgets all his Promiſes of ſerving him, and then laughs at him for his Credulity.

We are exhorted to aſſociate ourſelves with our Equals from the Examples of the brute Creation; every Beaſt accompanies thoſe of its own Species, neither has it any Fellowſhip with thoſe of a different Kind; and from the Conduct of the Rich, who readily aſſiſt one another in Caſe of Misfortunes, and always countenance each other's Follies; but a poor Man in Diſtreſs is left to get out of it as he can, and even his Wiſdom is ſure to meet with Diſregard or Contempt.

CHAP. XIV.

The Happineſs of a good Conſcience. The Niggard doth no Good. Wiſdom makes Men happy.

Ver. 1. BLeſſed is the man that hath not ſlipt with his mouth, and is not pricked with the multitude of ſins. 2 Bleſſed is he whoſe conſcience hath not condemned him, and who is not fallen from his hope in the Lord. 3 Riches are not comely for a niggard: and what ſhould an envious man do with money? 4 He that gathereth by defrauding his own ſoul, gathereth for others that ſhall ſpend his goods riotouſly. 5 He that is evil to himſelf, to whom will he be good? he ſhall not take pleaſure in his goods. 6 There is none worſe than he that envieth himſelf, and this is a recompenſe of his wickedneſs. 7 And if he doth good, he doth it unwillingly, and at the laſt he will declare his wickedneſs. 8 The envious man hath a wicked eye, he turneth away his face and deſpiſeth men. 9 A covetous mans eye is not ſatisfied with his portion, and the iniquity of the wicked drieth up his ſoul. 10 A wicked eye envieth [his] bread, and he is a niggard at his table.

table. 11 My ſon, according to thy ability, do good to thyſelf, and give the Lord his due offering. 12 Remember that death will not be long in coming, and that the covenant of the grave is not ſhewed unto thee. 13 Do good unto thy friend before thou die, and according to thy ability ſtretch out thy hand and give to him. 14 Defraud not thyſelf the good day, and let not the part of a good deſire overpaſs thee. 15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot? 16 Give and take, and ſanctify thy ſoul, for there is no ſeeking of dainties in the grave. 17 All fleſh waxeth old as a garment: for the covenant from the beginning is, Thou ſhalt die the death. 18 As of the green leaves on a thick tree, ſome fall and ſome grow; ſo is the generation of fleſh and blood, one cometh to an end, and another is born. 19 Every work rotteth and conſumeth away, and the worker thereof ſhall go withal. 20 Bleſſed is the man that doth meditate good things in wiſdom, and that reaſoneth of holy things by his underſtanding. 21 He that conſidereth her ways in his heart, ſhall alſo have underſtanding in her ſecrets. 22 Go after her as one that traceth, and lie in wait in her ways. 23 He that prieth in at her windows, ſhall alſo hearken at her doors. 24 He that doth lodge near her houſe, ſhall alſo faſten a pin in her walls. 25 He ſhall pitch his tent nigh unto her, and ſhall lodge in a lodging where good things are. 26 He ſhall ſet his children under her ſhelter, and ſhall lodge under her branches. 27 By her he ſhall be covered from heat, and in her glory ſhall he dwell.

Great is the Satisfaction of a good Conſcience. The Niggard deprives himſelf of his own Happineſs, to heap Riches, which probably may be riotouſly ſpent by his next Heir; neither himſelf, nor others, are the better for his Wealth while he lives, and the only Recompence for his Labour is a continual Puniſhment which he inflicts on himſelf.

Death is certain and inevitable; therefore we ſhould do all the Good we can while we live, and enjoy the Comforts and Bleſſings of Life, ſince we ſhall find no Pleaſures or Delicacies in the Grave.

Happy is the wiſe Man, who regulates his Devotion by the Dictates of Reaſon. He that diligently ſeeks Wiſdom ſhall certainly find her, and enjoy the Bleſſings of a ſtrict Correſpondence with her.

CHAP. XV.

In the Fear of God is Wiſdom. God not chargeable with our Faults.

Ver. 1. HE that feareth the Lord, will do good, and he that hath knowledge of the law, ſhall obtain her. 2 And as a mother ſhall ſhe meet him, and receive him as a wife married of a virgin. 3 With the bread of underſtanding ſhall ſhe feed him, and give him the water of wiſdom to drink. 4 He ſhall be ſtayed upon her, and ſhall not be moved, and ſhall rely upon her, and ſhall not be confounded. 5 She ſhall exalt him above his neighbours, and in the midſt of the congregation ſhall ſhe open his mouth. 6 He ſhall find joy and a crown of gladneſs, and ſhe ſhall cauſe him to inherit an everlaſting name. 7 But fooliſh men ſhall not attain unto her, and ſinners ſhall not ſee her. 8 For ſhe is far from pride, and men that are liars cannot remember her. 9 Praiſe is not ſeemly in the mouth of a ſinner, for it was not ſent him of the Lord. 10 For praiſe ſhall be uttered in wiſdom, and the Lord will proſper it. 11 Say not thou, It is through the Lord that I fell away: for thou oughteſt not to do the things that he hateth. 12 Say not thou, He hath cauſed me to err: for he hath no need of the ſinful man. 13 The Lord hateth all abomination, and they that fear God, love it not. 14 He himſelf made man from the beginning, and left him in the hand of his counſel: 15 If thou wilt, to keep the commandments, and to perform acceptable faithfulneſs. 16 He hath ſet fire and water before thee: ſtretch forth thy hand unto whether thou wilt. 17 Before man is life and death, and whether him liketh, ſhall be given him. 18 For the wiſdom of the Lord is great, and he is mighty in power, and beholdeth all things: 19 And his eyes are upon them that fear him, and he knoweth every work of man. 20 He hath commanded no man to do wickedly, neither hath he given any man licence to ſin.

Wiſdom is with him that fears the Lord and underſtands his Law: She beſtows Joy, Strength and Honour on him who converſes with her; but the Fooliſh, the Wicked, and the Proud are her *Averſion*.

Heinous is their Impiety who make God the Author of their Sins. God has given to every Man Reaſon and Underſtanding to diſtinguiſh betwixt Good and Evil, and hath plainly ſet before him the neceſſary Conſequences of both; ſo that Life or Death is the Effect of his own Choice; and conſequently every Man, not God, is chargeable with his own Perdition.

CHAP. XVI.

Lewd Children worſe than none. God not partial in his Judgments; both his Wrath and Mercy are great; none ſhall eſcape him. God's Works unſearchable.

Ver. 1. DEſire not a multitude of unprofitable children, neither delight in ungodly ſons. 2 Though they multiply, rejoice not in them, except the fear of the Lord be with them. 3 Truſt not thou in their life, neither reſpect their multitude: for one that is juſt is better than a thouſand, and better it is to die without children, than to have them that are ungodly. 4 For by one that hath underſtanding ſhall the city be repleniſhed: but the kindred of the wicked ſhall ſpeedily become deſolate. 5 Many ſuch things have I ſeen with mine eyes, and mine ear hath heard greater things than theſe. 6 In the congregation of the ungodly ſhall a fire be kindled, and in a rebellious nation wrath is ſet on fire. 7 He was not pacified towards the old giants, who fell away in the ſtrength of their fooliſhneſs. 8 Neither ſpared he the place where Lot ſojourned, but abhorred them for their pride. 9 He piried not the people of perdition, who were taken away in their ſins: 10 Nor the ſix hundred thouſand footmen, who were gathered together in the hardneſs of their hearts. 11 And if there be one ſtiff-necked among the people, it is marvel if he eſcape unpuniſhed: for mercy and wrath are with him; he is mighty to forgive, and to pour out diſpleaſure. 12 As his mercy is great, ſo is his correction alſo: he judgeth a man according to his

his works. 13 The ſinner ſhall not eſcape with his ſpoils, and the patience of the godly ſhall not be fruſtrate. 14 Make way for every work of mercy: for every man ſhall find according to his works. 15 The Lord hardned Pharaoh, that he ſhould not know him, that his powerful works might be known to the world. 16 His mercy is manifeſt to every creature, and he hath ſeparated his light from the darkneſs with an adamant. 17 Say not thou, I will hide myſelf from the Lord: ſhall any remember me from above? I ſhall not be remembred among ſo many people: for what is my ſoul among ſuch an infinite number of creatures? 18 Behold, the heaven, and the heaven of heavens, the deep and the earth, and all that therein is, ſhall be moved when he ſhall viſit. 19 The mountains alſo, and foundations of the earth ſhall be ſhaken with trembling, when the Lord looketh upon them. 20 No heart can think upon theſe things worthily: and who is able to conceive his ways? 21 It is a tempeſt which no man can ſee: for the moſt part of his works are hid. 22 Who can declare the works of his juſtice; or who can endure them? for his covenant is afar off, and the trial of all things is in the end. 23 He that wanteth underſtanding, will think upon vain things: and a fooliſh man erring, imagineth follies. 24 My ſon, hearken unto me, and learn knowledge, and mark my words with thy heart. 25 I will ſhew forth doctrine in weight, and declare his knowledge exactly. 26 The works of the Lord are done in judgment from the beginning: and from the time he made them, he diſpoſed the parts thereof. 27 He garniſhed his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor ceaſe from their works. 28 None of them hindreth another, and they ſhall never diſobey his word. 29 After this, the Lord looked upon the earth, and filled it with his bleſſings. 30 With all manner of living things hath he covered the face thereof, and they ſhall return into it again.

Children are no longer Bleſſings to their Parents than while they are influenced by the Fear of God; and therefore one Child of a happy and toward Diſpoſition, ſhould be eſteemed a greater Felicity than a Multitude of ungodly Reprobates; nay, 'tis better to die childleſs, than to bring up a Number to diſhonour God, diſgrace Religion, and be a Peſt and Plague of their Country.

Deſtruction has generally been the Fate of a People, or particular Men, who have hardened themſelves in their Sins, and defied the kind Admonitions and Warnings ſent them from Heaven. This was the dreadful Portion of the Giants of old, of the *Sodomites*, of the Rebels in the Wilderneſs, and of *Pharaoh*'s perſiſting to diſtreſs the *Iſraelites* notwithſtanding the divine Judgments ſo often repeated upon him, to warn him of his Error. The Mercies of God are manifeſt to all, becauſe all partake of them; but the Extent of his Juſtice is no more demonſtrable, than the full Execution of it is ſupportable. All the Works of God are wonderful, and ſo harmoniouſly and methodically diſpoſed, that tho' the Parts of them are ſo many and great, yet none of them interfere, but jointly proceed to fulfil the Purpoſe of their Creation, without Wearineſs or Intermiſſion.

CHAP. XVII.

Of Man's Creation and Endowments. For-
136 *ſake Sin and turn to God.*

Ver. 1. THE Lord created man of the earth, and turned him into it again. 2 He gave them few days, and a ſhort time, and power alſo over the things therein. 3 He endued them with ſtrength by themſelves, and made them according to his image, 4 And put the fear of man upon all fleſh, and gave him dominion over beaſts and fowls. 5 [They received the uſe of the five operations of the Lord, and in the ſixth place he imparted them underſtanding, and in the ſeventh ſpeech, an interpreter of the cogitations thereof.] 6 Counſel, and a tongue, and eyes, ears, and a heart gave he them to underſtand. 7 Withal, he filled them with the knowledge of underſtanding, and ſhewed them good and evil. 8 He ſet his eye upon their hearts, that he might ſhew them the greatneſs of his works. 9 He gave them to glory in his marvellous acts for ever, that they might declare his works with underſtanding. 10 And the elect ſhall praiſe his holy name. 11 Beſide this, he gave them knowledge, and the law of life for an heritage. 12 He made an everlaſting covenant with them, and ſhewed them his judgments. 13 Their eyes ſaw the majeſty of his glory, and their ears heard his glorious voice. 14 And he ſaid unto them, Beware of all unrighteouſneſs, and he gave every man commandment concerning his neighbour. 15 Their ways are ever before him, and ſhall not be hid from his eyes. 16 Every man from his youth is given to evil, neither could they make to themſelves fleſhy hearts for ſtony. 17 For in the diviſion of the nations of the whole earth, he ſet a ruler over every people; but Iſrael is the Lords portion: 18 Whom being his firſt-born, he nouriſheth with diſcipline, and giving him the light of his love, doth not forſake him. 19 Therefore all their works are as the ſun before him, and his eyes are continually upon their ways. 20 None of their unrighteous deeds are hid from him, but all their ſins are before the Lord. 21 But the Lord being gracious, and knowing his workmanſhip, neither left nor forſook them, but ſpared them. 22 The alms of a man is as a ſignet with him, and he will keep the good deeds of a man as the apple of the eye, and give repentance to his ſons and daughters. 23 Afterwards he will riſe up, and reward them, and render their recompenſe upon their heads. 24 But unto them that repent, he granted them return, and comforted thoſe that failed in patience. 25 Return unto the Lord, and forſake thy ſins, make thy prayer before his face, and offend leſs. 26 Turn again to the moſt High, and turn away from iniquity: for he will lead thee out of darkneſs into the light of health, and hate thou abomination vehemently. 27 Who ſhall praiſe the moſt High in the grave, in ſtead of them which live and give thanks? 28 Thankſgiving periſheth from the dead, as from one that is not: the living and ſound in heart ſhall praiſe the Lord. 29 How great is the loving-kindneſs of the Lord our God, and his compaſſion unto ſuch as turn unto him in holineſs? 30 For all things cannot be in men, becauſe the ſon of man is not immortal. 31 What is brighter than the ſun? yet the light thereof faileth: and fleſh and

blood will imagine evil. 32 He vieweth the power of the height of heaven, and all men are but earth and ashes.

The first Part of this Chapter is a Repetition, in other Words, of what is said concerning the Creation of Man, *Gen.* i. 26, 27, 28. The Author then proceeds to declare the wonderful Regard God shewed to Man in making an everlasting Covenant with him, in discovering his Glory and Majesty to him, and in giving him a Law for the Rule of his Actions. But tho' he was thus highly favoured of God, he has foolishly forfeited all those glorious Privileges, and his Inclinations are now wholly prone to Evil. But when all Nations rejected the Sovereignty of the Almighty, he selected the People of *Israel*, whom he affectionately nourished up for himself, and tho' they often offended him, yet he still graciously spared them.

God never forgets the good Deeds of a Man, and in his own good Time will reward them; he is merciful to those that repent, and comforts those whose Patience may not be equal to their Trial. Such Considerations should induce us to forsake Sin, and turn to the Lord, who will lead us out of Darkness into his marvellous Light.

CHAP. XVIII.

God's Omnipotence. Man's Frailty. God's Mercy universal. Divers Admonitions.

Ver. 1. HE that liveth for ever created all things in general. 2 The Lord only is righteous, and there is none other but he. 3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane. 4 To whom hath he given power to declare his works? and who shall find out his noble acts? 5 Who shall number the strength of his majesty? and who shall also tell out his mercies? 6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out: 7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful. 8 What is man, and whereto serveth he? what is his good, and what is his evil? 9 The nuumber of a mans days at the most are an hundred years. 10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand, so are a thousand years to the days of eternity. 11 Therefore is God patient with them, and poureth forth his mercy upon them. 12 He saw and perceived their end to be evil; therefore he multiplied his compassion. 13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock. 14 He hath mercy on them that receive discipline, and that diligently seek after his judgments. 15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing. 16 Shall not the dew assuage the heat? so is a word better than a gift. 17 Lo, is not a word better than a gift? but both are with a gracious man. 18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes. 19 Learn before thou speak, and use physick or ever thou be sick. 20 Before judgment examine thyself, and in the day of visitation thou shalt find mercy. 21 Humble thyself before thou be sick, and in the time of sins shew repentance. 22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified. 23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord. 24 Think upon the wrath that shall be at the end, and the time of vengeance when he shall turn away his face. 25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need. 26 From the morning until the evening the time is changed, and all things are soon done before the Lord. 27 A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time. 28 Every man of understanding knoweth wisdom, and will give praise unto him that found her. 29 They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables. 30 Go not after thy lusts, but refrain thyself from thine appetites. 31 If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies that malign thee. 32 Take not pleasure in much good cheer, neither be tied to the expence thereof. 33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

God created all Things, and governs them by his Providence. He is infinite in his Perfections, and his Works are neither capable of Addition or Diminution: But how trifling and insignificant a Creature is Man! Should he stretch out his Life to an hundred Years, what is it? Even a thousand Years, when compared to Eternity, is no more than a Drop to the Sea, and a small Gravel to the countless Sand. God, therefore, knowing the Frailty of Man, and the Shortness of his Duration, mercifully reproves, nurtures, and instructs him, that he may bring him to himself.

When we bestow a Gift, we should do it freely and generously, without grudging or churlish upbraiding, which lessens the Value of the Kindness, and prevents a grateful Acknowledgment.

We ought always to be prepared for whatever may happen, and to do every Thing in its proper Season; for when Death or divine Vengeance overtake us, we shall be judged as we shall then be found. 'Tis therefore the Part of a wise Man to be cautious how he offends, and to consider the Consequence of his Sin before he acts it.

CHAP. XIX.

Wine and Women mischievous. Loquacity culpable. Be cautious in reproving thy Friend. Divers wise Maxims.

Ver. 1. A Labouring man that is given to drunkenness shall not be rich: and he that contemneth small things, shall fall by little and little. 2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots, will become impudent. 3 Moths and worms shall have him to heritage, and a bold man shall be taken away. 4 He that is hasty to give credit, is light-minded, and he that sinneth shall offend against his own soul. 5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures, crowneth his life. 6 He that can rule his tongue shall live without strife, and he that hateth babbling, shall have less evil. 7 Rehearse not unto an-

another that which is told unto thee, and thou ſhalt fare never the worſe. 8 Whether it be to a friend or foe, talk not of other mens lives, and if thou canſt without offence, reveal them not. 9 For he heard and obſerved thee, and when time cometh, he will hate thee. 10 If thou haſt heard a word, let it die with thee, and be bold, it will not burſt thee. 11 A fool travaileth with a word as a woman in labour of a child. 12 As an arrow that ſticketh in a mans thigh, ſo is a word in a fools belly. 13 Admoniſh a friend, it may be he hath not done it: and if he have done it, that he do it no more. 14 Admoniſh thy friend, it may be he hath not ſaid it: and if he have, that he ſpeak it not again. 15 Admoniſh a friend: for many times it is a ſlander, and believe not every tale. 16 There is one that ſlippeth in his ſpeech, but not from his heart: and who is he that hath not offended with his tongue? 17 Admoniſh thy neighbour before thou threaten him, and not being angry, give place to the law of the moſt High. 18 The fear of the Lord is the firſt ſtep to be accepted [of him] and wiſdom obtaineth his love. 19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that pleaſe him, ſhall receive the fruit of the tree of immortality. 20 The fear of the Lord is all wiſdom, and in all wiſdom is the performance of the law, and the knowledge of his omnipotency. 21 If a ſervant ſay to his maſter, I will not do as it pleaſeth thee, though afterward he do it, he angreth him that nouriſheth him. 22 The knowledge of wickedneſs is not wiſdom, neither at any time the counſel of ſinners prudence. 23 There is a wickedneſs, and the ſame an abomination, and there is a fool wanting in wiſdom. 24 He that hath ſmall underſtanding, and feareth God, is better than one that hath much wiſdom, and tranſgreſſeth the law of the moſt High. 25 There is an exquiſite ſubtilty, and the ſame is unjuſt, and there is one that turneth aſide to make judgment appear: and there is a wiſe man that juſtifieth in judgment. 26 There is a wicked man that hangeth down his head ſadly; but inwardly he is full of deceit, 27 Caſting down his countenance, and making as if he heard not: where he is not known, he will do thee a miſchief before thou be aware. 28 And if for want of power he be hindred from ſinning, yet when he findeth opportunity, he will do evil. 29 A man may be known by his look, and one that hath underſtanding, by his countenance, when thou meeteſt him. 30 A mans attire and exceſſive laughter, and gate, ſhew what he is.

He who can govern his Paſſions, is undoubtedly a wiſe Man; and the ſtronger the Temptation to ſin, the greater is his Victory who can conquer his Inclination, and forego the Opportunity of humouring his Fancy at the Expence of his Innocence. The Cautions therefore here given us, are very proper, and the Obſervations juſt, that by too great Fondneſs for Wine and Women, Men loſe their Underſtanding as well as their Virtue; that Puniſhment is the Conſequence of vicious Pleaſures; that the Government of the Tongue prevents much Diſquietude and Strife; that to be tenacious of a Secret given us in Confidence, is commendable; that to be buſy in raking into other Men's Lives is a hateful Employment; and that we condemn not a Friend on a Report, before we hear his Defence.

The Wiſdom of a Man is known by his Obedience to the Laws of God, as his Folly is ſhewn by his Wickedneſs. There is a Sort of Wiſdom, ſo called indeed by ſome, but in Reality is no better than Cunning or Knavery, and which the Wicked practiſe to deceive their honeſt Neighbours: Againſt the Frauds of ſuch we are particularly to guard, and to watch their Countenance; which they vary to any Form that beſt ſuits the Occaſion of doing the Miſchief they intend.

CHAP. XX.

Of Silence and ſpeaking; Gifts and Gain; Lying; with divers other Obſervations.

Ver. 1. THere is a reproof that is not comely: again, ſome man holdeth his tongue, and he is wiſe. 2 It is much better to reprove, than to be angry ſecretly: and he that confeſſeth his fault, ſhall be preſerved from hurt. 3 How good is it when thou art reproved, to ſhew repentance? for ſo ſhalt thou eſcape wilful ſin. 4 As is the luſt of an eunuch to deflour a virgin; ſo is he that executeth judgment with violence. 5 There is one that keepeth ſilence, and is found wiſe: and another by much babling becometh hateful. 6 Some man holdeth his tongue, becauſe he hath not to anſwer: and ſome keepeth ſilence, knowing his time. 7 A wiſe man will hold his tongue till he ſee opportunity: but a babler and a fool will regard no time. 8 He that uſeth many words ſhall be abhorred; and he that taketh to himſelf authority therein, ſhall be hated. 9 There is a ſinner that hath good ſucceſs in evil things; and there is a gain that turneth to loſs. 10 There is a gift that ſhall not profit thee; and there is a gift whoſe recompenſe is double. 11 There is an abaſement becauſe of glory; and there is that lifteth up his head from a low eſtate. 12 There is that buyeth much for a little, and repayeth it ſeven-fold. 13 A wiſe man by his words maketh himſelf beloved: but the graces of fools ſhall be poured out. 14 The gift of a fool ſhall do thee no good when thou haſt it; neither yet of the envious for his neceſſity: for he looketh to receive many things for one. 15 He giveth little, and upbraideth much, he openeth his mouth like a crier; to day he lendeth, and to morrow will he aſk it again: ſuch a one is to be hated of God and man. 16 The fool ſaith, I have no friends, I have no thank for all my good deeds, and they that eat my bread, ſpeak evil of me. 17 How oft, and of how many ſhall he be laughed to ſcorn! for he knoweth not aright what it is to have; and it is all one unto him, as if he had it not. 18 To ſlip upon a pavement, is better than to ſlip with the tongue: ſo the fall of the wicked ſhall come ſpeedily. 19 An unſeaſonable tale will always be in the mouth of the unwiſe. 20 A wiſe ſentence ſhall be rejected when it cometh out of a fools mouth: for he will not ſpeak it in due ſeaſon. 21 There is that is hindred from ſinning through want: and when he taketh reſt, he ſhall not be troubled. 22 There is that deſtroyeth his own ſoul through baſhfulneſs, and by accepting of perſons, overthroweth himſelf. 23 There is that for baſhfulneſs promiſeth to his friend, and maketh him his enemy for nothing. 24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught. 25 A thief is better than a man

that

that is accuſtomed to lie: but they both ſhall have deſtruction to heritage. 26 The diſpoſition of a liar is diſhonourable, and his ſhame is ever with him. 27 A wiſe man ſhall promote himſelf *to honour* with his words: and he that hath underſtanding, will pleaſe great men. 28 He that tilleth his land, ſhall increaſe his heap: and he that pleaſeth great men, ſhall get pardon for iniquity. 29 Preſents and gifts blind the eyes of the wiſe, and ſtop up his mouth that he cannot reprove. 30 Wiſdom that is hid, and treaſure that is hoarded up, what profit is in them both? 31 Better is he that hideth his folly, than a man that hideth his wiſdom. 32 Neceſſary patience in ſeeking the Lord, is better than he that leadeth his life without a guide.

To know when to be ſilent, and when to ſpeak, and to obſerve the proper Seaſon of giving Reproof, ſhews the Judgment of a Man, and diſtinguiſhes his Wiſdom. Wiſdom does not conſiſt in a Multitude of Words, without any regard to Time, Perſons, or the Circumſtances and Nature of Things, but in ſeeking Opportunities of placing them ſo as that they may have the deſired Effect.

If we carefully obſerve the various Humours, Diſpoſitions, and Practices of Mankind, we may collect many uſeful Leſſons to inſtruct us in our Dealings and Commerce with the World. By a heedful Regard to the Errors and Miſtakes of the Fool, we may learn Wiſdom; and by the Slips, Failures, and Miſconduct of others, we may treaſure up Knowledge, and lay in a Stock of Experience, which, if we are wiſe, we ſhall apply to our own Advantage, as Occaſion ſerves. This ſeems to have been the Practice of the Author of this Book, who, from his own Knowledge of the World, and Acquaintance with the Nature of Man, has formed a Syſtem of Morality, and divided it into a Number of Heads and uſeful Obſervations, which he parcels out in ſhort, pithy, and proverbial Sentences, in order to make the more laſting and durable Impreſſion on the Minds and Memories of his Readers.

CHAP. XXI.

Sin carefully to be avoided. The Rich undone by his own Oppreſſion. The different Behaviour of the Fool and the Wiſe.

Ver. 1. MY ſon, haſt thou ſinned? do ſo no more, but aſk pardon for thy former ſins. 2 Flee from ſin as from the face of a ſerpent: for if thou comeſt too near it, it will bite thee: the teeth thereof are as the teeth of a lion, ſlaying the ſouls of men. 3 All iniquity is as a two-edged ſword, the wounds whereof cannot be healed. 4 To terrify and do wrong, will waſte riches: thus the houſe of proud men ſhall be made deſolate. 5 A prayer out of a poor mans mouth reacheth to the ears of God, and his judgment cometh ſpeedily. 6 He that hateth to be reproved, is in the way of ſinners: but he that feareth the Lord, will repent from his heart. 7 An eloquent man is known far and near, but a man of underſtanding knoweth when he ſlippeth. 8 He that buildeth his houſe with other mens money, is like one that gathereth himſelf ſtones for the tomb of his burial. 9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to deſtroy them. 10 The way of ſinners is made plain with ſtones, but at the end thereof is the pit of hell. 11 He that keepeth the law of the Lord, getteth the underſtanding thereof: and the perfection of the fear of the Lord is wiſdom. 12 He that is not wiſe, will not be taught: but there is a wiſdom which multiplieth bitterneſs. 13 The knowledge of a wiſe man ſhall abound like a flood: and his counſel is like a pure fountain of life. 14 The inner parts of a fool are like a broken veſſel, and he will hold no knowledge as long as he liveth. 15 If a ſkilful man hear a wiſe word, he will commend it, and add unto it: but as ſoon as one of no underſtanding heareth it, it diſpleaſeth him, and he caſteth it behind his back. 16 The talking of a fool is like a burden in the way: but grace ſhall be found in the lips of the wiſe. 17 They enquire at the mouth of the wiſe man in the congregation, and they ſhall ponder his words in their heart. 18 As is a houſe that is deſtroyed, ſo is wiſdom to a fool: and the knowledge of the unwiſe is as talk without ſenſe. 19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand. 20 A fool lifteth up his voice with laughter, but a wiſe man doth ſcarce ſmile a little. 21 Learning is unto a wiſe man as an ornament of gold, and like a bracelet upon his right arm. 22 A fooliſh mans foot is ſoon in his [neighbours] houſe: but a man of experience is aſhamed of him. 23 A fool will peep in at the door into the houſe, but he that is well-nurtured will ſtand without. 24 It is the rudeneſs of a man to hearken at the door: but a wiſe man will be grieved with the diſgrace. 25 The lips of talkers will be telling ſuch things as pertain not unto them: but the words of ſuch as have underſtanding are weighed in the balance. 26 The heart of fools is in their mouth, but the mouth of the wiſe is in their heart. 27 When the ungodly curſeth Satan, he curſeth his own ſoul. 28 A whiſperer defileth his own ſoul, and is hated whereſoever he dwelleth.

So pernicious are the Effects of Sin, that, whoever has any Regard for his own Soul, will carefully avoid it. God hath Reſpect to the Prayer of a poor Man. He who contemns Reproof, will ſhare the Fate of Sinners; but he who fears God, thinks it a Point of Conſcience to repent of an Error, as ſoon as he is convinced of it.

Many pertinent Remarks are made on the different Behaviour of the wiſe Man and the Fool, ſhewing the contrary Thoughts, Sentiments, and Conduct of each to the other in their reſpective Situations, and Circumſtances in Life. Every Verſe, almoſt, ſets them in Oppoſition, and the Contraſte between them is made ſo plain and obvious that there needs no Explanation or Comment, to render any Thing more intelligible than it appears in the Text.

CHAP. XXII.

Divers Obſervations concerning Sloth, Folly, Wiſdom, Friendſhip, &c.

Ver. 1. A Slothful man is compared to a filthy ſtone, and every one will hiſs him out to his diſgrace. 2 A ſlothful man is compared to the filth of a dunghil; every man that takes it up, will ſhake his hand. 3 An evil-nurtured ſon is the diſhonour of his father that begat him: and a [fooliſh] daughter is born to his loſs. 4 A wiſe daughter ſhall bring an inheritance to her huſband: but ſhe that liveth diſhoneſtly, is her fathers heavineſs. 5 She that is bold, diſhonoureth both her father and her huſband,

band, but they both ſhall deſpiſe her. 6 A tale out of ſeaſon [is as] muſick in mourning: but ſtripes and correction of wiſdom are never out of time. 7 Whoſo teacheth a fool, is as one that glueth a potſherd together, and as he that waketh one from a ſound ſleep. 8 He that telleth a tale to a fool, ſpeaketh to one in a ſlumber: when he hath told his tale, he will ſay, What is the matter? 9 If children live honeſtly, and have wherewithal, they ſhall cover the baſeneſs of their parents. 10 But children being haughty through diſdain and want of nurture, do ſtain the nobility of their kindred. 11 Weep for the dead, for he hath loſt the light: and weep for the fool, for he wanteth underſtanding: make little weeping for the dead, for he is at reſt: but the life of the fool is worſe than death. 12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man, all the days of his life. 13 Talk not much with a fool, and go not to him that hath no underſtanding: beware of him, leſt thou have trouble, and thou ſhalt never be defiled with his fooleries: depart from him, and thou ſhalt find reſt, and never be diſquieted with madneſs. 14 What is heavier than lead? and what is the name thereof, but a fool? 15 Sand, and ſalt, and a maſs of iron, is eaſier to bear, than a man without underſtanding. 16 As timber girt and bound together in a building cannot be looſed with ſhaking: ſo the heart that is ſtabliſhed by adviſed counſel, ſhall fear at no time. 17 A heart ſetled upon a thought of underſtanding, is as a fair plaiſtering on the wall of a gallery. 18 Pales ſet on an high place will never ſtand againſt the wind: ſo a fearful heart in the imagination of a fool, cannot ſtand againſt any fear. 19 He that pricketh the eye, will make tears to fall: and he that pricketh the heart, maketh it to ſhew her knowledge. 20 Whoſo caſteth a ſtone at the birds, frayeth them away: and he that upbraideth his friend, breaketh friendſhip. 21 Though thou dreweſt a ſword at thy friend, yet deſpair not: for there may be a returning [to favour.] 22 If thou haſt opened thy mouth againſt thy friend, fear not: for there may be a reconciliation; except for upbraiding, or pride, or diſcloſing of ſecrets, or a treacherous wound: for, for theſe things every friend will depart. 23 Be faithful to thy neighbour in his poverty, that thou mayeſt rejoice in his proſperity: abide ſtedfaſt unto him in the time of his trouble, that thou mayeſt be heir with him in his heritage: for a mean eſtate is not always to be contemned; nor the rich that is fooliſh, to be had in admiration. 24 As the vapour and ſmoak of a furnace goeth before the fire; ſo reviling before blood. 25 I will not be aſhamed to defend a friend: neither will I hide myſelf from him. 26 And if any evil happen unto me by him, every one that heareth it, will beware of him. 27 Who ſhall ſet a watch before my mouth, and a ſeal of wiſdom upon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy me not?

Sloth renders a Man the Diſtaſte and Abhorrence of all about him. Children are either the Honour or Diſgrace of their Parents; and, as Modeſty is the peculiar Excellence of the Fair Sex, ſhe, who departs from it, is not only a Stain to the Family from which ſhe derives her Being, but, if ſhe is married, caſts a Slur on her Huſband, and becomes obnoxious to the Reſentment of him as of her Father.

A Tale, tho' ever ſo diverting of itſelf, loſes its Effect, if not well timed; but the Rebukes of Wiſdom are always ſeaſonable. He that would reform a Fool by Inſtruction, or amuſe him with a Story, will loſe his Labour. The Fool deſerves our Mourning more than he that is dead; the firſt is always committing ſomething which occaſions Sorrow; but the other is at Reſt, and inſenſible of our Tears for him.

The Man, who is fortified with Wiſdom, is not to be terrified; but the Fool is always afraid. Friendſhip ought to be preſerved inviolable; a haſty Word ſpoke in Paſſion, will not break it off, if we manifeſt a Senſibility of our Error; but an over-bearing Inſolence, Treachery, or betraying Secrets, will effectually diſſolve the Ties of the ſtricteſt Amity.

CHAP. XXIII.

A Prayer for Grace againſt Sin. Of common Swearing, Whoredom and Adultery.

Ver. 1. O Lord, Father and Governor of all my whole life, leave me not to their counſels, and let me not fall by them. 2 Who will ſet ſcourges over my thoughts, and the diſcipline of wiſdom over mine heart? that they ſpare me not for mine ignorances, and it paſs not by my ſins. 3 Leſt mine ignorances increaſe, and my ſins abound to my deſtruction, and I fall before mine adverſaries, and mine enemy rejoice over me, whoſe hope is far from thy mercy. 4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy ſervants always a haughty mind. 5 Turn away from me vain hopes, and concupiſcence, and thou ſhalt hold him up that is deſirous always to ſerve thee. 6 Let not the greedineſs of the belly, nor luſt of the fleſh take hold of me, and give not over me thy ſervant into an impudent mind. 7 Hear, O ye children, the diſcipline of the mouth: he that keepeth it, ſhall never be taken in his lips. 8 The ſinner ſhall be left in his fooliſhneſs: both the evil ſpeaker and the proud ſhall fall thereby. 9 Accuſtom not thy mouth to ſwearing: neither uſe thyſelf to the naming of the holy One. 10 For as a ſervant that is continually beaten, ſhall not be without a blue mark: ſo he that ſweareth and nameth God continually, ſhall not be faultleſs. 11 A man that uſeth much ſwearing ſhall be filled with iniquity, and the plague ſhall never depart from his houſe: if he ſhall offend, his ſin ſhall be upon him: and if he acknowledge not his ſin, he maketh a double offence; and if he ſwear in vain, he ſhall not be innocent, but his houſe ſhall be full of calamities. 12 There is a word that is cloathed about with death: God grant that it be not found in the heritage of Jacob, for all ſuch things ſhall be far from the godly, and they ſhall not wallow in their ſins. 13 Uſe not thy mouth to untemperate ſwearing, for therein is the word of ſin. 14 Remember thy father and thy mother, when thou ſitteſt among great men. Be not forgetful before them, and ſo thou by thy cuſtom become a fool, and wiſh that thou hadſt not been born, and curſe the day of thy nativity. 15 The man that is accuſtomed to opprobrious words, will never be reformed all the days of his life. 16 Two ſorts of men multiply ſin, and the third will bring

wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh, will never cease till he hath kindled a fire. 17 All bread is sweet to a whoremonger, he will not leave off till he die. 18 A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins: 19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts. 20 He knew all things ere ever they were created; so also after they were perfected, he looked upon them all. 21 This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken. 22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another. 23 For first, she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man. 24 She shall be brought out into the congregation, and inquisition shall be made of her children. 25 Her children shall not take root, and her branches shall bring forth no fruit. 26 She shall leave her memory to be cursed, and her reproach shall not be blotted out. 27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord. 28 It is great glory to follow the Lord, and to be received of him is long life.

The Author, after his Prayer in the Beginning of the Chapter, addresses himself to Children, and advises them to set a Guard on their Lips. This naturally leads him to speak of the Sin and Folly of vain swearing, and irreverently using the Name of God in common Discourse. This, without doubt, has the least to plead in Excuse of any Sin whatever. Passions ungoverned, unruly Appetites, strong and frequent Temptations, are too apt to ensnare us, and induce us to commit Follies, which the Nature of Man, tho' fortified with the Principles of Religion, finds it exceeding difficult to avoid or withstand: But vain Swearing is absolutely inexcusable, inasmuch as it affords no Pleasure or Satisfaction in itself, has no Temptation to induce a Person to be guilty of it, and offends against a known and positive Command of God, without the least Ground or Supposition of any Advantage to accrue from it; for a common Swearer obtains no more Credit than a common Liar.

CHAP. XXIV.

The Praise of Wisdom.

Ver. 1. WIsdom shall praise herself, and shall glory in the midst of her people. 2 In the congregation of the most High, shall she open her mouth, and triumph before his power. 3 I came out of the mouth of the most High, and covered the earth as a cloud. 4 I dwelt in high places, and my throne is in a cloudy pillar. 5 I alone compassed the circuit of heaven, and walked in the bottom of the deep. 6 In the waves of the sea, and in all the earth, and in every people and nation I got a possession. 7 With all these I sought rest: and in whose inheritance shall I abide? 8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel. 9 He created me from the beginning before the world, and I shall never fail. 10 In the holy tabernacle I served before him: and so was I established in Sion. 11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power. 12 And I took root in an honourable people, even in the portion of the Lords inheritance. 13 I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon. 14 I was exalted like a palm-tree in Engaddi, and as a rose-plant in Jericho, as a fair olive-tree in a pleasant field, and grew up as a plane-tree by the water. 15 I gave a sweet smell like cinnamon, and aspalathus, and I yielded a pleasant odour like the best myrrhe, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. 16 As a turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace. 17 As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches. 18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore being eternal, am given to all my children, which are named of him. 19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. 20 For my memorial is sweeter than honey, and mine inheritance than the honey-comb. 21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. 22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss. 23 All these things are the book of the covenant of the most high God, *even* the law which Moses commanded for an heritage unto the congregations of Jacob. 24 Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour. 25 He filleth all things with his wisdom, as Phison, and as Tigris in the time of the new fruits. 26 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest. 27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage. 28 The first man knew her not perfectly: no more shall the last find her out. 29 For her thoughts are more than the sea, and her counsels profounder than the great deep. 30 I also came out as a brook from a river, and as a conduit into a garden. 31 I said, I will water my best garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a sea. 32 I will yet make doctrine to shine as the morning, and will send forth her light afar off. 33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever. 34 Behold that I have not laboured for myself only, but for all them that seek wisdom.

Wisdom is the most noble, the most exalted, the most divine Principle that is planted in the rational and intelligent Part of God's Works. It derives its Exis-

Exiſtence from the Supreme Being, and was the firſt Effect of creating Power, and even a Guide to the moſt High in the Formation of the World. Let us view the ſpacious Circumference of the viſible Heaven, the prodigious Bodies of Light there placed in the moſt exact Order, their regular Courſes, the Beauty, Order, and Texture of the vegetative and animal Creation, the Subordination and Dependance of every Being one on the other; we muſt acknowledge the Hand of Wiſdom in the Diſpoſition of every Individual thro'out the Univerſe. Wiſdom, willing to reſide among Men, ſearched thro' every People and Country for a Place proper for her Abode, but none pleaſed her ſo well as the Tabernacles of *Jacob*, and the holy Hill of *Sion*. There ſhe fixed her Manſion, there ſhe flouriſhed, ſpread out her Branches, and her Fruit was delicious to the Taſte, her Odour fragrant and refreſhing, her Charms the moſt engaging, and all the Delights ſhe yielded, the moſt exquiſite and tranſcendant; inſomuch that thoſe who once participated of her Delicacies, were never ſatisfied, but ſtill craved for more: But ſo profound are the Depths of Wiſdom, ſo large and extenſive her Powers, that no finite Being ever could, nor ever will fully comprehend them.

CHAP. XXV.

Of Things beautiful and hateful. What is the Crown of old Age. Of Happineſs. Nothing worſe than a wicked Woman.

Ver. 1. IN three things I was beautified, and ſtood up beautiful, both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together. 2 Three ſorts of men my ſoul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth. 3 If thou haſt gathered nothing in thy youth, how canſt thou find any thing in thine age? 4 Oh how comely a thing is judgment for gray hairs, and for antient men to know counſel! 5 Oh how comely is the wiſdom of old men, and underſtanding and counſel to men of honour! 6 Much experience is the crown of old men, and the fear of God is their glory. 7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children, and he that liveth to ſee the fall of his enemy. 8 Well is him that dwelleth with a wife of underſtanding, and that hath not ſlipped with his tongue, and that hath not ſerved a man more unworthy than himſelf. 9 Well is him that hath found prudence, and he that ſpeaketh in the ears of them that will hear. 10 Oh how great is he that findeth wiſdom! yet is there none above him that feareth the Lord. 11 But the love of the Lord paſſeth all things for illumination: he that holdeth it, whereto ſhall he be likened? 12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him. 13 [Give me] any plague, but the plague of the heart: and any wickedneſs, but the wickedneſs of a woman: 14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies. 15 There is no head above the head of a ſerpent, and there is no wrath above the wrath of an enemy. 16 I had rather dwell with a lion and a dragon, than to keep houſe with a wicked woman. 17 The wickedneſs of a woman changeth her face, and darkeneth her countenance like ſackcloth. 18 Her huſband ſhall ſit among his neighbours: and when he heareth it, ſhall ſigh bitterly. 19 All wickedneſs is but little to the wickedneſs of a woman: let the portion of a ſinner fall upon her. 20 As the climbing of a ſandy way is to the feet of the aged, ſo is a wife full of words to a quiet man. 21 Stumble not at the beauty of a woman, and deſire her not for pleaſure. 22 A woman, if ſhe maintain her huſband, is full of anger, impudency, and much reproach. 23 A wicked woman abateth the courage, maketh an heavy countenance, and a wounded heart: a woman that will not comfort her huſband in diſtreſs, maketh weak hands, and feeble knees. 24 Of the woman came the beginning of ſin, and through her we all die. 25 Give the water no paſſage: neither a wicked woman liberty to gad abroad. 26 If ſhe go not as thou wouldeſt have her, cut her off from thy fleſh, and give her a bill of divorce, and let her go.

The Author's Sentiments of Things beautiful and hateful, and his following Obſervations on the Wiſdom of old Men, *&c.* are certainly the Reſult of a right Judgment, formed on a thorough Knowledge of Mankind. His Cenſures on a wicked, ſcolding, turbulent Woman are ſevere enough, yet pertinent and juſt; for nothing gives an honeſt peaceable Man more Trouble and Vexation than the clamorous Interruptions, the abuſive Language, the eternal Threatnings and teazing Impertinencies of an ungoverned female Tongue. The Wickedneſs of a Woman is more to be feared than the Rage of wild Beaſts; if a Man is obliged to her for his Maintenance, he is curſed with the moſt abject State of Slavery; ſhe is a continual dead Weight on his Courage, weakens his ſtrongeſt Reſolutions, and, in Diſtreſs, diſconcerts all his Meaſures, and adds to his Afflictions. The only Way to get rid of ſuch a Plague, is to give her a Bill of Divorce, and turn her off.

CHAP. XXVI.

A good Wife is a great Bleſſing, but a bad one the worſt of Plagues. Three Things grievous. Merchants and Huckſters liable to Sin.

Ver. 1. BLeſſed is the man that hath a virtuous wife, for the number of his days ſhall be double. 2 A virtuous woman rejoiceth her huſband, and he ſhall fulfil the years of his life in peace. 3 A good wife is a good portion, which ſhall be given in the portion of them that fear the Lord. 4 Whether a man be rich or poor, if he have a good heart toward the Lord, he ſhall at all times rejoice with a cheerful countenance. 5 There be three things that mine heart feareth; and for the fourth I was ſore afraid: the ſlander of a city, the gathering together of an unruly multitude, and a falſe accuſation: all theſe are worſe than death. 6 But a grief of heart and ſorrow, is a woman that is jealous over another woman, and a ſcourge of the tongue which communicateth with all. 7 An evil wife is a yoke ſhaken to and fro: he that hath hold of her, is as though he held a ſcorpion. 8 A drunken woman, and a gadder abroad, cauſeth great anger, and ſhe will not cover her own ſhame. 9 The whoredom of a woman may be known in her haughty looks and eye-lids. 10 If thy daughter be ſhameleſs, keep her in ſtraitly, leſt ſhe abuſe herſelf through overmuch liberty. 11 Watch over an impudent eye: and marvel not if ſhe treſpaſs againſt thee. 12

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She will open her mouth as a thirſty traveller, when he hath found a fountain: and drink of every water near her: by every hedge will ſhe ſit down, and open her quiver againſt every arrow. 13 The grace of a wife delighteth her huſband, and her diſcretion will fat his bones. 14 A ſilent and loving woman is a gift of the Lord, and there is nothing ſo much worth as a mind well inſtructed. 15 A ſhamefaſt and faithful woman is a double grace, and her continent mind cannot be valued. 16 As the ſun when it ariſeth in the high heaven: ſo is the beauty of a good wife in the ordering of her houſe. 17 As the clear light is upon the holy candleſtick: ſo is the beauty of the face in ripe age. 18 As the golden pillars are upon the ſockets of ſilver: ſo are the fair feet with a conſtant heart. 19 My ſon, keep the flour of thine age ſound: and give not thy ſtrength to ſtrangers. 20 When thou haſt gotten a fruitful poſſeſſion through all the field, ſow it with thine own ſeed, truſting in the goodneſs of thy ſtock. 21 So thy race which thou leaveſt ſhall be magnified, having the confidence of their good deſcent. 22 An harlot ſhall be accounted as ſpittle: but a married woman is a tower againſt death to her huſband. 23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord. 24 A diſhoneſt woman contemneth ſhame: but an honeſt woman will reverence her huſband. 25 A ſhameleſs woman ſhall be counted as a dog: but ſhe that is ſhamefaced will fear the Lord. 26 A woman that honoureth her huſband, ſhall be judged wiſe of all: but ſhe that diſhonoureth him in her pride, ſhall be counted ungodly of all. 27 A loud-crying woman, and a ſcold, ſhall be ſought out to drive away the enemies. 28 There be two things that grieve my heart; and the third maketh me angry: a man of war that ſuffereth poverty, and men of underſtanding that are not ſet by, and one that returneth from righteouſneſs to ſin, the Lord prepareth ſuch a one for the ſword. 29 A merchant ſhall hardly keep himſelf from doing wrong: and an huckſter ſhall not be freed from ſin.

A good Wife and a good Conſcience are certainly the greateſt Bleſſings of human Life; but a Man that has a Wife given to Jealouſy, or is a Scold, a Drunkard, a Goſſip, or a Whore, he needs no greater Plague in this World. The Excellence of a Woman conſiſts in Diſcretion, Modeſty, the Care of her Family, Love and Honour of her Huſband, and a ſilent Submiſſion to, and reſpectful Reverence of him.

The three Things mentioned in the 28th Verſe, as exciting Grief and Anger, are undoubtedly the proper Objects of thoſe Paſſions. To ſee a Soldier, who has ſpent his Blood, and the moſt vigorous Part of his Life in the Service of his Country, wanting the Neceſſaries of Life in that very Country whoſe Safety and flouriſhing Condition are owing, in a great Meaſure, to his Bravery; to behold a Man, whoſe ſuperior Learning and Merit have diſtinguiſhed him from the vulgar Herd of Mankind, diſregarded, and ſuffering under the Frowns and Contempt of the World; ſuch Objects as theſe will be always the Subjects of a generous Concern and Commiſeration to wiſe and good Men; and an Apoſtate from Religion and Virtue deſerves our ſevereſt Cenſures and Reſentment.

Conſidering the Multiplicity of Affairs in which a Merchant is employed, and the Diverſity of Perſons with whom he is neceſſarily concerned, he finds it very difficult to hold the Balance of Juſtice exactly poiſed, ſo as no Man ſhall have Reaſon to complain of Wrong or Injuſtice done him; much leſs ſhall an Huckſter, who foreſtals the Market, monopolizes Traffick, and impoſes upon the Ignorance or Credulity of the People, be deemed innocent.

CHAP. XXVII.

Of Sins in ſelling and buying. A Man's Speech will diſcover what he is. A Friend loſt is ſcarce to be recovered. He that digs a Pit ſhall fall into it.

Ver. 1. MANY have ſinned for a ſmall matter: and he that ſeeketh for abundance will turn his eyes away. 2 As a nail ſticketh faſt between the joinings of the ſtones: ſo doth ſin ſtick cloſe between buying and ſelling. 3 Unleſs a man hold himſelf diligently in the fear of the Lord, his houſe ſhall ſoon be overthrown. 4 As when one ſifteth with a ſieve, the refuſe remaineth: ſo the filth of man in his talk. 5 The furnace proveth the potters veſſels: ſo the trial of man is in his reaſoning. 6 The fruit declareth if the tree have been dreſſed: ſo is the utterance of a conceit in the heart of man. 7 Praiſe no man before thou heareſt him ſpeak; for this is the trial of men. 8 If thou followeſt righteouſneſs, thou ſhalt obtain her, and put her on as a glorious long robe. 9 The birds will reſort unto their like: ſo will truth return unto them that practiſe in her. 10 As the lion lieth in wait for the prey: ſo ſin for them that work iniquity. 11 The diſcourſe of a godly man is always with wiſdom: but a fool changeth as the moon. 12 If thou be among the undiſcreet, obſerve the time: but be continually among men of underſtanding. 13 The diſcourſe of fools is irkſom, and their ſport is in the wantonneſs of ſin. 14 The talk of him that ſweareth much, maketh the hair ſtand upright: and their brawls make one ſtop his ears. 15 The ſtrife of the proud is blood-ſhedding, and their revilings are grievous to the ear. 16 Whoſo diſcovereth ſecrets, loſeth his credit; and ſhall never find friend to his mind. 17 Love thy friend, and be faithful unto him: but if thou bewrayeſt his ſecrets, follow no more after him. 18 For as a man hath deſtroyed his enemy: ſo haſt thou loſt the love of thy neighbour. 19 As one that letteth a bird go out of his hand, ſo haſt thou let thy neighbour go, and ſhalt not get him again. 20 Follow after him no more, for he is too far off, he is as a roe eſcaped out of the ſnare. 21 As for a wound, it may be bound up; and after reviling, there may be reconcilement: but he that bewrayeth ſecrets, is without hope. 22 He that winketh with the eyes, worketh evil: and he that knoweth him, will depart from him. 23 When thou art preſent, he will ſpeak ſweetly, and will admire thy words, but at the laſt he will writhe his mouth, and ſlander thy ſayings. 24 I have hated many things, but nothing like him, for the Lord will hate him. 25 Whoſo caſteth a ſtone on high, caſteth it on his own head, and a deceitful ſtroke ſhall make wounds. 26 Whoſo diggeth a pit ſhall fall therein: and he that ſetteth a trap, ſhall be taken therein. 27 He that worketh miſchief, it ſhall fall upon him, and he ſhall not know whence it cometh.

cometh. 28 Mockery and reproach are from the proud: but vengeance as a lion ſhall lie in wait for them. 29 They that rejoice at the fall of the righteous, ſhall be taken in the ſnare, and anguiſh ſhall conſume them before they die. 30 Malice and wrath, even theſe are abominations, and the ſinful man ſhall have them both.

Too great a Thirſt of getting Money, in the Way of Trade, often betrays a Man into Sin. By the Diſcourſe of a Man we may form a Judgment of his Underſtanding and Morals. As Birds aſſociate only with thoſe of their own Kind, ſo the Lovers of Truth delight only in the Company of ſuch who are of the ſame Mind. But it's needleſs to take up the Readers Time with Remarks ſo obvious to every Man's Underſtanding.

CHAP. XXVIII.

Of Revenge, Quarrels, Anger, and Backbiting.

Ver. 1. HE that revengeth ſhall find vengeance from the Lord, and he will ſurely keep his ſins [in remembrance.] 2 Forgive thy neighbour the hurt that he hath done unto thee, ſo ſhall thy ſins alſo be forgiven when thou prayeſt. 3 One man beareth hatred againſt another, and doth he ſeek pardon from the Lord? 4 He ſheweth no mercy to a man, which is like himſelf: and doth he aſk forgiveneſs of his own ſins? 5 If he that is but fleſh nouriſh hatred, who will intreat for pardon of his ſins? 6 Remember thy end, and let enmity ceaſe: [remember] corruption and death, and abide in the commandments. 7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Higheſt, and wink at ignorance. 8 Abſtain from ſtrife, and thou ſhalt diminiſh thy ſins: for a furious man will kindle ſtrife. 9 A ſinful man diſquieteth friends, and maketh debate among them that be at peace. 10 As the matter of the fire is, ſo it burneth: and as a mans ſtrength is, ſo is his wrath; and according to his riches, his anger riſeth; and the ſtronger they are which contend, the more they will be enflamed. 11 An haſty contention kindleth a fire: and an haſty fighting ſheddeth blood. 12 If thou blow the ſpark, it ſhall burn; if thou ſpit upon it, it ſhall be quenched: and both theſe come out of thy mouth. 13 Curſe the whiſperer, and double-tongued: for ſuch have deſtroyed many that were at peace. 14 A backbiting tongue hath diſquieted many, and driven them from nation to nation; ſtrong cities hath it pulled down, and overthrown the houſes of great men. 15 A backbiting tongue hath caſt out virtuous women, and deprived them of their labours. 16 Whoſo hearkeneth unto it, ſhall never find reſt, and never dwell quietly. 17 The ſtroke of the whip maketh marks in the fleſh: but the ſtroke of the tongue breaketh the bones. 18 Many have fallen by the edge of the ſword: but not ſo many as have fallen by the tongue. 19 Well is he that is defended from it, and hath not paſſed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands. 20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of braſs. 21 The death thereof is an evil death, the grave were better than it. 22 It ſhall not have rule over them that fear God, neither ſhall they be burnt with the flame thereof. 23 Such as forſake the Lord, ſhall fall into it, and it ſhall burn in them, and not be quenched; it ſhall be ſent upon them as a lion, and devour them as a leopard. 24 Look that thou hedge thy poſſeſſion about with thorns, and bind up thy ſilver and gold: 25 And weigh thy words in a balance, and make a door and bar for thy mouth. 26 Beware thou ſlide not by it, leſt thou fall before him that lieth in wait.

Revenge is a Crime that deſerves the ſevereſt Reprehenſion both from God and Man; from God, as it invades his Prerogative of rendering to every Man according to his Merits; *Vengeance is mine, ſaith the Lord, and I will repay it*; and from Man, as it is a Breach of that golden Rule, *of doing unto all Men as we would be done unto.* Who is the Man that can lay his Hand upon his Heart, and ſay, I have not offended? Or who is ſo perfectly upright, as not to find in himſelf the Seeds and Ground-work of all thoſe Sins and Follies that are committed by the reſt of Mankind? With what Face and Conſcience then can he preſume to puniſh that in another, which, if he is not actualy guilty of, yet knows himſelf prone to? Or, how can he aſk Pardon of God for his own Offences, when he has no Mercy on the Failings, nor Forgiveneſs for the Treſpaſs of his Fellow-creatures, of the ſame Paſſions, Inclinations, and Infirmities with himſelf? Which is exactly agreeable to that Doctrine inculcated by our Saviour, *of forgiving one another.*

CHAP. XXIX.

We muſt ſhew Mercy and lend; but the Borrower muſt not defraud the Lender.

Ver. 1. HE that is merciful, will lend unto his neighbour, and he that ſtrengtheneth his hand, keepeth the commandments. 2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due ſeaſon. 3 Keep thy word, and deal faithfully with him, and thou ſhalt always find the thing that is neceſſary for thee. 4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. 5 Till he hath received, he will kiſs a mans hand; and for his neighbours money he will ſpeak ſubmiſly: but when he ſhould repay, he will prolong the time, and return words of grief, and complain of the time. 6 If he prevail, he ſhall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cauſe: he payeth him with curſings and railings; and for honour, he will pay him diſgrace. 7 Many therefore have refuſed to lend, for other mens ill dealing, fearing to be defrauded. 8 Yet have thou patience with a man in poor eſtate, and delay not to ſhew him mercy. 9 Help the poor for the commandments ſake, and turn him not away becauſe of his poverty. 10 Loſe not thy money for thy brother and thy friend, and let it not ruſt under a ſtone to be loſt. 11 Lay up thy treaſure according to the commandments of the moſt High, and it ſhall bring thee more profit than gold. 12 Shut up alms in thy ſtore-houſes: and it ſhall deliver thee from all affliction. 13 It ſhall fight for thee againſt enemies, better than a mighty ſhield and ſtrong ſpear. 14 An honeſt man is ſurety for his neighbour: but he that is impudent will forſake him. 15 Forget not the friendſhip of thy

ſurety, for he hath given his life for thee. 16 A ſinner will overthrow the good eſtate of his ſurety: 17 And he that is of an unthankful mind, will leave him in [danger] that delivered him. 18 Suretiſhip hath undone many of good eſtate, and ſhaken them as a wave of the ſea: mighty men hath it driven from their houſes, ſo that they wandred among ſtrange nations. 19 A wicked man tranſgreſſing the commandments of the Lord, ſhall fall into ſuretiſhip: and he that undertaketh, and followeth other mens buſineſs for gain, ſhall fall into ſuits. 20 Help thy neighbour according to thy power, and beware that thou thyſelf fall not into the ſame. 21 The chief thing for life is water, and bread, and cloathing, and an houſe to cover ſhame. 22 Better is the life of a poor man in a mean cottage, than delicate fare in another mans houſe. 23 Be it little or much, hold thee contented, that thou hear not the reproach of thy houſe. 24 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth. 25 Thou ſhalt entertain, and feaſt, and have no thanks: moreover, thou ſhalt hear bitter words: 26 Come, thou ſtranger, and furniſh a table, and feed me of that thou haſt ready; 27 Give place thou ſtranger, to an honourable man, my brother cometh to be lodged, and I have need of mine houſe. 28 Theſe things are grievous to a man of underſtanding: the upbraiding of houſe-room, and reproaching of the lender.

It is an undoubted Truth, that no Man was born for himſelf; and that if he has a larger Share of the Bleſſings of this Life than his Neighbour, he ought to be the more benevolent and communicative to thoſe who have Occaſion of his Aſſiſtance. But above all Things we are required to be juſt and upright in our Dealings, and punctual in the Performance of all our Contracts and Engagements. The contrary Practice is not only highly criminal in itſelf, and brings Diſhonour upon our Name and Character, but is frequently the Means of preventing the Beneficence of others, who, ſeeing how their Neighbours are cheated, defrauded, and maltreated for their Civility and Good-nature, with-hold their Hands from Good, becauſe they will not put it in another's Power to injure or uſe them ill.

If we ſee a Neighbour in Diſtreſs, it will be doing a friendly Office to become his Surety; however, herein we are to be very cautious and ſparing of our Friendſhip; for Suretiſhip has been the Ruin of many fine Eſtates, and beggar'd Numbers of brave Men. In ſuch Caſes therefore, we ſhould proportion our Kindneſs to our own Convenience, and the Limit of our Circumſtances.

CHAP. XXX.

Correction proper for Children. Health better than Wealth.

Ver. 1. HE that loveth his ſon, cauſeth him oft to feel the rod, that he may have joy of him in the end. 2 He that chaſtiſeth his ſon, ſhall have joy in him, and ſhall rejoice of him among his acquaintance. 3 He that teacheth his ſon, grieveth the enemy: and before his friends he ſhall rejoice of him. 4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himſelf. 5 While he lived, he ſaw and rejoiced in him: and when he died, he was not ſorrowful. 6 He left behind him an avenger againſt his enemies, and one that ſhall requite kindneſs to his friends. 7 He that maketh too much of his ſon, ſhall bind up his wounds, and his bowels will be troubled at every cry. 8 An horſe not broken becometh head-ſtrong: and a child left to himſelf, will be wilful. 9 Cocker thy child, and he ſhall make thee afraid: play with him, and he will bring thee to heavineſs. 10 Laugh not with him, leſt thou have ſorrow with him, and leſt thou gnaſh thy teeth in the end. 11 Give him no liberty in his youth, and wink not at his follies. 12 Bow down his neck while he is young, and beat him on the ſides while he is a child, leſt he wax ſtubborn, and be diſobedient unto thee, and ſo bring ſorrow to thine heart. 13 Chaſtiſe thy ſon and hold him to labour, leſt his lewd behaviour be an offence unto thee. 14 Better is the poor, being ſound and ſtrong of conſtitution, than a rich man that is afflicted in his body. 15 Health and good eſtate of body are above all gold, and a ſtrong body above infinite wealth. 16 There is no riches above a ſound body, and no joy above the joy of the heart. 17 Death is better than a bitter life, or continual ſickneſs. 18 Delicates poured upon a mouth ſhut up, are as meſſes of meat ſet upon a grave. 19 What good doeth the offering unto an idol? for neither can it eat nor ſmell: ſo is he that is perſecuted of the Lord. 20 He ſeeth with his eyes, and groaneth, as an eunuch that embraceth a virgin, and ſigheth. 21 Give not over thy mind to heavineſs, and afflict not thyſelf in thine own counſel. 22 The gladneſs of the heart is the life of man, and the joyfulneſs of a man prolongeth his days. 23 Love thine own ſoul, and comfort thy heart, remove ſorrow far from thee: for ſorrow hath killed many, and there is no profit therein. 24 Envy and wrath ſhorten the life, and carefulneſs bringeth age before the time. 25 A cheerful and good heart will have a care of his meat and diet.

Childhood and Youth, before the Judgment is ſetled, and the Mind rightly formed, from a Knowledge of the World, for the true Perception of Things, are apt to run into Errors, Follies, and Extravagancies; and from an Ignorance of the bad Tendency of their Actions, think themſelves right, and ſo become headſtrong and ungovernable. Parents and Governors therefore, who, from their own long Experience, know the pernicious Conſequences of permitting Youth to entertain bad Principles, and of habituating themſelves to evil Cuſtoms and Practices, are to have a watchful Eye over their young Charge, and to ſtifle vicious Habits even in their very Birth. And where they meet with Humours and Diſpoſitions not tractable by mild Uſage, the ſeverer Methods of Correction are not only commendable but neceſſary.

Health is a Jewel above Price, and the Alacrity of the Heart diffuſes Pleaſure and Satisfaction thro' the whole Circumference of a Man's Life; but Sickneſs and Heavineſs of Mind make Life uncomfortable, and Death itſelf is more deſirable than an Exiſtence attended with the continual Gloom of Sorrow and Diſquietude. Let us then enjoy the Comforts and Gratifications that the World affords us; let us caſt Care and Sorrow behind us, and be innocently merry while Life and Opportunity permit.

CHAP. XXXI.

Of the Deſire of Riches. Moderation and Exactneſs in eating, and drinking Wine.

Ver.

Ver. 1. WAtching for riches conſumeth the fleſh, and the care thereof driveth away ſleep. 2 Watching care will not let a man ſlumber, as a ſore diſeaſe breaketh ſleep. 3 The rich hath great labour in gathering riches together, and when he reſteth he is filled with delicates. 4 The poor laboureth in his poor eſtate, and when he leaveth off he is ſtill needy. 5 He that loveth gold, ſhall not be juſtified, and he that followeth corruption, ſhall have enough thereof. 6 Gold hath been the ruin of many, and their deſtruction was preſent. 7 It is a ſtumbling-block unto them that ſacrifice unto it, and every fool ſhall be taken therewith. 8 Bleſſed is the rich that is found without blemiſh, and hath not gone after gold. 9 Who is he? and we will call him bleſſed: for wonderful things hath he done among his people. 10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it? 11 His goods ſhall be eſtabliſhed, and the congregation ſhall declare his alms. 12 If thou ſit at a bountiful table, be not greedy upon it, and ſay not, There is much meat on it. 13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occaſion. 14 Stretch not thine hand whitherſoever it looketh, and thruſt it not with him into the diſh. 15 Judge of thy neighbour by thyſelf: and be diſcreet in every point. 16 Eat as it becometh a man, thoſe things which are ſet before thee; and devour not, leſt thou be hated. 17 Leave off firſt for manners ſake; and be not unſatiable, leſt thou offend. 18 When thou ſitteſt among many, reach not thine hand out firſt of all. 19 A very little is ſufficient for a man well-nurtured, and he fetcheth not his wind ſhort upon his bed. 20 Sound ſleep cometh of moderate eating, he riſeth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unſatiable man. 21 And if thou haſt been forced to eat, ariſe, go forth, vomit, and thou ſhalt have reſt. 22 My ſon, hear me, and deſpiſe me not, and at the laſt thou ſhalt find as I told thee: in all thy works be quick, ſo ſhall there no ſickneſs come unto thee. 23 Whoſo is liberal of his meat, men ſhall ſpeak well of him, and the report of his good houſekeeping will be believed. 24 But againſt him that is a niggard of his meat, the whole city ſhall murmur, and the teſtimonies of his niggardneſs ſhall not be doubted of. 25 Shew not thy valiantneſs in wine, for wine hath deſtroyed many. 26 The furnace proveth the edge by dipping: ſo doth wine the hearts of the proud by drunkenneſs. 27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad. 28 Wine meaſurably drunk, and in ſeaſon, bringeth gladneſs of the heart, and cheerfulneſs of the mind. 29 But wine drunken with exceſs, maketh bitterneſs of the mind, with brawling and quarrelling. 30 Drunkenneſs increaſeth the rage of a fool till he offend: it diminiſheth ſtrength, and maketh wounds. 31 Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: give him no deſpiteful words, and preſs not upon him with urging him (to drink.)

An inordinate Purſuit of Riches is attended with a continual and reſtleſs Diſquiet; it impairs a Man's Health, waſtes his Fleſh, and ſuffers him not to enjoy the common Comforts of Life; it often puſhes him upon unjuſtifiable Actions, the Conſequences of which may prove his Deſtruction: But happy is he who gets his Riches with a Conſcience unblemiſhed, and knows how to make a right Uſe of his Wealth.

What follows is ſo plain and intelligible, that there needs no farther Comment or Explanation.

CHAP. XXXII.

The Duty of a Maſter of a Feaſt. Truſt in God only.

Ver. 1. IF thou be made the maſter [of a feaſt] lift not thyſelf up, but be among them as one of the reſt, take diligent care for them, and ſo ſit down. 2 And when thou haſt done all thy office, take thy place, that thou mayeſt be merry with them, and receive a crown for thy well-ordering of the feaſt. 3 Speak thou that art the elder, for it becometh thee, but with ſound judgment, and hinder not muſick. 4 Pour not out words where there is a muſician, and ſhew not forth wiſdom out of time. 5 A conſort of muſick in a banquet of wine, is as a ſignet of carbuncle ſet in gold. 6 As a ſignet of an emerald ſet in a work of gold, ſo is the melody of muſick with pleaſant wine. 7 Speak, young man, if there be need of thee: and yet ſcarcely when thou art twice aſked. 8 Let thy ſpeech be ſhort, comprehending much in few words; be as one that knoweth, and yet holdeth his tongue. 9 If thou be among great men, make not thyſelf equal with them; and when antient men are in place, uſe not many words. 10 Before the thunder goeth lightning, and before a ſhamefaced man ſhall go favour. 11 Riſe up betimes, and be not the laſt, but get thee home without delay. 12 There take thy paſtime, and do what thou wilt: but ſin not by proud ſpeech. 13 And for theſe things bleſs him that made thee, and hath repleniſhed thee with his good things. 14 Whoſo feareth the Lord will receive his diſcipline, and they that ſeek him early ſhall find favour. 15 He that ſeeketh the law, ſhall be filled therewith: but the hypocrite will be offended thereat. 16 They that fear the Lord, ſhall find judgment, and ſhall kindle juſtice as a light. 17 A ſinful man will not be reproved, but findeth an excuſe according to his will. 18 A man of counſel will be conſiderate, but a ſtrange and proud man is not daunted with fear, even when of himſelf he hath done without counſel. 19 Do nothing without advice, and when thou haſt once done, repent not. 20 Go not in a way wherein thou mayeſt fall, and ſtumble not among the ſtones. 21 Be not confident in a plain way. 22 And beware of thine own children. 23 In every good work truſt thy own ſoul, for this is the keeping of the commandments. 24 He that believeth in the Lord taketh heed to the commandment, and he that truſteth in him, ſhall fare never the worſe.

When a Man is appointed Maſter of a Feaſt, he is not to reckon himſelf on the ſame Foot with his Gueſts, but rather as their Servant, till he has gone thro' every Part of his Office, and placed all Things in proper Order

der and Decorum; then, indeed, he may take his Place, be merry with them, and receive the Applauſe which his Skill and Care to pleaſe them deſerve.

Muſick ſhould not be interrupted with Diſcourſe, for even Wiſdom, then, is unſeaſonable. The Harmony of Muſick chears and revives the Spirits, and affords as pleaſant a Banquet as Wine itſelf.

In ſpeaking we ſhall gain more Eſteem by a conciſe Diſcourſe, which comprehends a great deal in a few Words, and gives our Hearers Scope to exerciſe their own Thoughts, than by a long-winded Harangue, which leaves no Room for others, either to ſpeak or think on the ſame Subject. Modeſty in Words, as well as Behaviour, ſecures Reſpect from Seniors. Before we undertake any Thing we ſhould be well adviſed; and if we ſhould happen to miſcarry, we ſhall have the leſs Cauſe to repent, becauſe we have acted upon Principles, which, to us, appeared rational and well-grounded.

CHAP. XXXIII.

The Safety of him that feareth the Lord. Times and Seaſons are of God. Men are in his Hands as Clay in the Hands of the Potter.

Ver. 1. THere ſhall no evil happen unto him that feareth the Lord, but in temptation even again he will deliver him. 2 A wiſe man hateth not the law; but he that is an hypocrite therein, is as a ſhip in a ſtorm. 3 A man of underſtanding truſteth in the law, and the law is faithful unto him as an oracle. 4 Prepare what to ſay, and ſo thou ſhalt be heard: and bind up inſtruction, and then make anſwer. 5 The heart of the fooliſh is like a cart-wheel: and his thoughts are like a rolling axle-tree. 6 A ſtallion horſe is as a mocking friend, he neigheth under every one that ſitteth upon him. 7 Why doth one day excel another, when as all the light of every day in the year is of the ſun? 8 By the knowledge of the Lord they were diſtinguiſhed, and he altered ſeaſons, and feaſts. 9 Some of them hath he made high days, and hallowed *them*, and ſome of them hath he made ordinary days. 10 And all men are from the ground, and Adam was created of earth. 11 In much knowledge the Lord hath divided them, and made their ways diverſe. 12 Some of them hath he bleſſed, and exalted, and ſome of them hath he ſanctified, and ſet near himſelf: but ſome of them hath he curſed, and brought low, and turned out of their places. 13 As the clay is in the potters hand to faſhion it at his pleaſure: ſo man is in the hand of him that made him, to render to them as liketh him beſt. 14 Good is ſet againſt evil, and life againſt death: ſo is the godly againſt the ſinner, and the ſinner againſt the godly. 15 So look upon all the works of the moſt High, and there are two and two, one againſt another. 16 I awaked up laſt of all, as one that gathereth after the grape-gatherers; by the bleſſing of the Lord I profited, and filled my wine-preſs like a gatherer of grapes. 17 Conſider that I laboured not for myſelf only, but for all them that ſeek learning. 18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation. 19 Give not thy ſon and wife, thy brother and friend, power over thee while thou liveſt, and give not thy goods to another: leſt it repent thee, and thou intreat for the ſame again. 20 As long as thou liveſt and haſt breath in thee, give not thyſelf over to any. 21 For better it is that thy children ſhould ſeek to thee, than that thou ſhouldeſt ſtand to their courteſy. 22 In all thy works keep to thyſelf the pre-eminence, leave not a ſtain in thine honour. 23 At the time when thou ſhalt end thy days, and finiſh thy life, diſtribute thine inheritance. 24 Fodder, a wand, and burdens *are* for the aſs: and bread, correction, and work for a ſervant. 25 If thou ſet thy ſervant thy labour, thou ſhalt find reſt: but if thou let him go idle, he ſhall ſeek liberty. 26 A yoke and a collar do bow the neck: ſo are tortures and torments for an evil ſervant. 27 Send him to labour that he be not idle: for idleneſs teacheth much evil. 28 Set him to work as is fit for him: if he be not obedient, put on more heavy fetters. 29 But be not exceſſive toward any, and without diſcretion do nothing. 30 If thou have a ſervant, let him be unto thee as thyſelf, becauſe thou haſt bought him with a price. 31 If thou have a ſervant, entreat him as a brother: for thou haſt need of him, as of thine own ſoul: if thou entreat him evil, and he run from thee, which way wilt thou go to ſeek him?

A Man who fears the Lord is ſufficiently ſecured againſt all poſſible Evils, and he who makes the Law the Rule of his Actions, needs no ſurer Guide, or a better Counſellor. The Fool is eaſily diſtinguiſhed from the wiſe Man by his Diſcourſe; the firſt ſpeaks always what comes uppermoſt, but the other weighs and conſiders what he has to ſay, and never returns an Anſwer before he is ſatisfied it is proper.

Every Day, conſidered naturally, and in the Order and Succeſſion of Time, is alike; and the Reaſon why one Day is more honoured than another, why one is appointed for a Feſtival, and another for Work; proceeds from God, who has the ſole Direction of Times and Seaſons.

The Obſervation of the Son of *Sirach* is very juſt, and verified by daily Experience, that we ought not to put ourſelves in the Power of our Relations and Friends, by a too early, and too liberal a Diſtribution of our Subſtance among them; it will be Time enough, when Death comes, to give away that which, once parted with, is hard to be regained.

A Servant ſhould be conſtantly employed; for Idleneſs will give him Leiſure to think on the Sweets of Freedom, and perhaps an Opportunity to leave his Service; yet we muſt not make his Labour unreaſonably grievous, but to treat him as a Fellow-creature, and of the ſame Species with ourſelves.

CHAP. XXXIV.

Of Dreams. The Praiſe and Bleſſing of them that fear the Lord.

Ver. 1. THE hopes of a man void of underſtanding, are vain and falſe: and dreams lift up fools. 2 Whoſo regardeth dreams, is like him that catcheth at a ſhadow, and followeth after the wind. 3 The viſion of dreams is the reſemblance of one thing to another, even as the likeneſs of a face to a face. 4 Of an unclean thing, what can be cleanſed? and from that thing which is falſe, what truth can come? 5 Divinations, and ſoothſayings, and dreams are vain, and the heart fancieth as a womans heart in travail. 6 If they be not ſent from the moſt High in thy viſitation, ſet not thy heart upon them. 7 For dreams have deceived many, and they have failed that put their truſt in them. 8 The law ſhall be found perfect without lies: and wiſdom is perfection to a faithful mouth. 9 A man that

hath travelled, knoweth many things: and he that hath much experience will declare wiſdom. 10 He that hath no experience, knoweth little: but he that hath travelled, is full of prudence. 11 When I travelled, I ſaw many things, and I underſtand more than I can expreſs. 12 I was oft-times in danger of death: yet I was delivered becauſe of theſe things. 13 The ſpirit of thoſe that fear the Lord ſhall live, for their hope is in him that ſaveth them. 14 Whoſo feareth the Lord, ſhall not fear nor be afraid, for he is his hope. 15 Bleſſed is the ſoul of him that feareth the Lord: to whom doth he look? and who is his ſtrength? 16 For the eyes of the Lord are upon them that love him, he is their mighty protection and ſtrong ſtay, a defence from heat, and a cover from the ſun at noon, a preſervation from ſtumbling, and a help from falling. 17 He raiſeth up the ſoul, and lighteneth the eyes: he giveth health, life, and bleſſing. 18 He that ſacrificeth of a thing wrongfully gotten, his offering is ridiculous: and the gifts of unjuſt men are not accepted. 19 The moſt High is not pleaſed with the offerings of the wicked; neither is he pacified for ſin by the multitude of ſacrifices. 20 Whoſo bringeth an offering of the goods of the poor, doeth as one that killeth the ſon before his fathers eyes. 21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood. 22 He that taketh away his neighbours living, ſlayeth him: and he that defraudeth the labourer of his hire, is a bloodſhedder. 23 When one buildeth, and another pulleth down, what profit have they then but labour? 24 When one prayeth, and another curſeth, whoſe voice will the Lord hear? 25 He that waſheth himſelf after the touching of a dead body, if he touch it again, what availeth his waſhing? 26 So is it with a man that faſteth for his ſins, and goeth again, and doeth the ſame: who will hear his prayer? or what doth his humbling profit him?

As Dreams are no more than the Sportings of Fancy, and the Vagaries of the Imagination, when the Senſes are at Reſt, he who pretends to prognoſticate either Good or Ill from them, deceives himſelf, and puts his Confidence in that which hath nothing to ſupport it: Unleſs the Almighty, for ſome important Reaſon, impreſſes the Soul by a divine Impulſe; then indeed, we ought to conſider and weigh the Nature of our Dream, and what it is God intends to reveal to us by it.

A Man that travels has many Opportunities of treaſuring up Knowledge; and his Wiſdom, which is the Reſult of a well-digeſted Experience, inſtructs him to avoid thoſe Dangers, which the Want of it would expoſe him to.

Of ſmall Value is that Sacrifice which is not accompanied with the Heart and Good-will of the Offerer; God has more Regard to the Integrity of a righteous Man than to the Multitude of Oblations offered by the Wicked.

CHAP. XXXV.

Of Sacrifices, Prayer, and Humility.

Ver. 1. HE that keepeth the law, bringeth offerings enough: he that taketh heed to the commandment, offereth a peace-offering. 2 He that requiteth a good turn, offereth fine flour: and he that giveth alms, ſacrificeth praiſe. 3 To depart from wickedneſs is a thing pleaſing to the Lord, and to forſake unrighteouſneſs is a propitiation. 4 Thou ſhalt not appear empty before the Lord. 5 For all theſe things [are to be done] becauſe of the commandment. 6 The offering of the righteous maketh the altar fat, and the ſweet ſavour thereof *is* before the moſt High. 7 The ſacrifice of a juſt man is acceptable, and the memorial thereof ſhall never be forgotten. 8 Give the Lord his honour with a good eye, and diminiſh not the firſt-fruits of thine hands. 9 In all thy gifts ſhew a cheerful countenance, and dedicate thy tithes with gladneſs. 10 Give unto the moſt High according as he hath enriched thee, and as thou haſt gotten, give with a cheerful eye. 11 For the Lord recompenſeth, and will give thee ſeven times as much. 12 Do not think to corrupt with gifts, for ſuch he will not receive: and truſt not to unrighteous ſacrifices, for the Lord is judge, and with him is no reſpect of perſons. 13 He will not accept any perſon againſt a poor man, but will hear the prayer of the oppreſſed. 14 He will not deſpiſe the ſupplication of the fatherleſs: nor the widow when ſhe poureth out her complaint. 15 Do not the tears run down the widows cheeks? and is not her cry againſt him that cauſeth them to fall? 16 He that ſerveth the Lord ſhall be accepted with favour, and his prayer ſhall reach unto the clouds. 17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted: and will not depart till the moſt High ſhall behold to judge righteouſly, and execute judgment. 18 For the Lord will not be ſlack, neither will the Mighty be patient towards them, till he have ſmitten in ſunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the ſceptre of the unrighteous; 19 Till he have rendred to every man according to his deeds, and to the works of men according to their devices; till he have judged the cauſe of his people, and made them to rejoice in his mercy. 20 Mercy is ſeaſonable in the time of affliction, as clouds of rain in the time of drought.

God takes greater Pleaſure in the good Deeds of a righteous Man, than in the richeſt Sacrifices of the Wicked: For, tho' the Law commands Propitiation of divers Kinds, yet if they are not made in the Sincerity of the Heart and with a cheerful Mind, they avail nothing to anſwer the End propoſed by them, namely, an Atonement for Sins. In vain therefore would the Wicked hope, from the Multitude and Richneſs of their Offerings, to appeaſe the Deity, or to expect his Favour and Countenance in their impious Deſigns. Their Petitions ſhall be rejected, at the ſame Time the Prayers and Supplications of the Widow and poor Man ſhall obtain a favourable Hearing and Reception, and the Almighty will judge their Cauſe, and puniſh their Oppreſſors according to their Deſerts.

CHAP. XXXVI.

A Prayer for the Church againſt its Enemies.

Ver. 1. HAVE mercy upon us, O Lord God of all: and behold us: 2 And ſend thy fear upon all the nations that ſeek not after thee. 3 Lift up thy hand againſt the ſtrange nations, and let them ſee thy power. 4 As thou waſt ſanctified in us before them: ſo be thou magnified among them before us. 5 And let them know thee, as we have known thee, that

there is no God, but only thou, O God. 6 Shew new ſigns, and make other ſtrange wonders: glorify thy hand and thy right arm, that they may ſet forth thy wondrous works. 7 Raiſe up indignation, and pour out wrath: take away the adverſary, and deſtroy the enemy. 8 Make the time ſhort, remember the covenant, and let them declare thy wonderful works. 9 Let him that eſcapeth be conſumed by the rage of the fire, and let them periſh that oppreſs the people. 10 Smite in ſunder the heads of the rulers of the heathen, that ſay, There is none other but we. 11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning. 12 O Lord have mercy upon the people that is called by thy name, and upon Iſrael, whom thou haſt named thy firſt-born. 13 O be merciful unto Jeruſalem, thy holy city, the place of thy reſt. 14 Fill Sion with thine unſpeakable oracles, and thy people with thy glory. 15 Give teſtimony unto thoſe that thou haſt poſſeſſed from the beginning, and raiſe up prophets that have been in thy name. 16 Reward them that wait for thee, and let thy prophets be found faithful. 17 O Lord hear the prayer of thy ſervants according to the bleſſing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God. 18 The belly devoureth all meats, yet is one meat better than another. 19 As the palate taſteth divers kinds of veniſon: ſo doth an heart of underſtanding falſe ſpeeches. 20 A froward heart cauſeth heavineſs: but a man of experience will recompenſe him. 21 A woman will receive every man, yet is one daughter better than another. 22 The beauty of a woman cheereth the countenance, and a man loveth nothing better. 23 If there be kindneſs, meekneſs, and comfort in her tongue, then is not her huſband like other men. 24 He that getteth a wife, beginneth a poſſeſſion, a help like unto himſelf, and a pillar of reſt. 25 Where no hedge is, there the poſſeſſion is ſpoiled: and he that hath no wife, will wander up and down mourning. 26 Who will truſt a thief well-appointed, that ſkippeth from city to city? ſo [who will believe] a man that hath no houſe, and lodgeth whereſoever the night taketh him?

The Author prays to God, that he would ſpread the Fear and Knowledge of himſelf among the Heathen Nations that were ignorant of him; that he would manifeſt to them ſome evident Tokens of his Omnipotence, his Majeſty, and glorious Attributes; that they may be induced to acknowledge his Exiſtence from his Works, and to glorify his Name from the wonderful Effects of his Power.

We need not enlarge on the other Particulars of this Chapter, which are all plain and eaſily underſtood; and therefore ſhall conclude, with the Author's Obſervation, Ver. 24. that a Man is never ſaid to be truely ſetled in the World till he gets a Wife. The conjugal State is undoubtedly the Source of every Bleſſing to particular Perſons, and the Cement of Society; from thence Settlements, Poſſeſſions, and Eſtates commence, Families are united, and the Publick is furniſhed with uſeful Members, and general Benefits: But a ſingle Life is a deſtitute, joyleſs, and forlorn Condition; neither comfortable in itſelf, nor uſeful to Society.

CHAP. XXXVII.

How to know Friends and Counſellors.

Ver. 1. EVery friend ſaith, I am his friend alſo: but there is a friend which is only a friend in name. 2 Is it not a grief unto death, when a companion and friend is turned to an enemy? 3 O wicked imagination, whence cameſt thou in to cover the earth with deceit? 4 There is a companion which rejoiceth in the proſperity of a friend: but in the time of trouble will be againſt him. 5 There is a companion which helpeth his friend for the belly, and taketh up the buckler againſt the enemy. 6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches. 7 Every counſellor extolleth himſelf; but there is ſome that counſelleth for himſelf. 8 Beware of a counſellor, and know before what need he hath, (for he will counſel for himſelf) leſt he caſt the lot upon thee: 9 And ſay unto thee, Thy way is good: and afterward he ſtand on the other ſide, to ſee what ſhall befal thee. 10 Conſult not with one that ſuſpecteth thee: and hide thy counſel from ſuch as envy thee. 11 Neither conſult with a woman, touching her of whom ſhe is jealous; neither with a coward, in matters of war; nor with a merchant, concerning exchange; nor with a buyer, of ſelling; nor with an envious man, of thankfulneſs; nor with an unmerciful man, touching kindneſs; nor with the ſlothful, for any work; nor with an hireling for a year, of finiſhing work; nor with an idle ſervant, of much buſineſs: Hearken not unto theſe in any matter of counſel. 12 But be continually with a godly man, whom thou knoweſt to keep the commandments of the Lord, whoſe mind is according to thy mind, and will ſorrow with thee, if thou ſhalt miſcarry. 13 And let the counſel of thine own heart ſtand: for there is no man more faithful unto thee than it. 14 For a mans mind is ſometimes wont to tell him more than ſeven watchmen, that ſit above in an high tower. 15 And above all this, pray to the moſt High, that he will direct thy way in truth. 16 Let reaſon go before every enterprize, and counſel before every action. 17 The countenance is a ſign of changing of the heart. 18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually. 19 There is one that is wiſe, and teacheth many, and yet is unprofitable to himſelf. 20 There is one that ſheweth wiſdom in words, and is hated: he ſhall be deſtitute of all food. 21 For grace is not given him from the Lord: becauſe he is deprived of all wiſdom. 22 Another is wiſe to himſelf: and the fruits of underſtanding are commendable in his mouth. 23 A wiſe man inſtructeth his people, and the fruits of his underſtanding faileth not. 24 A wiſe man ſhall be filled with bleſſing, and all they that ſee him ſhall count him happy. 25 The days of the life of man may be numbred: but the days of Iſrael are innumerable. 26 A wiſe man ſhall inherit glory among his people, and his name ſhall be perpetual. 27 My ſon, prove thy ſoul in thy life, and ſee what is evil for it, and give not that unto it. 28 For all things are not profitable for all men, neither hath every ſoul pleaſure in every thing. 29 Be not unſatiable in any dainty thing, nor too greedy upon meats: 30 For exceſs of meats bringeth ſickneſs, and ſurfeiting will turn into choler. 31 By ſurfeiting have many periſhed, but he that

that taketh heed, prolongeth his life.

Various are the Profeſſions of Friendſhip; one, you will ſee, full of his Compliments of Devotion to your Service, but they are no more than mere Compliments; another will be thy Friend in Proſperity, but in Adverſity will forget his former Profeſſions, and, perhaps, turn to be thine Enemy; a third will help his Friend in getting a Subſiſtence for the Support of Life, and defend him againſt his Enemy, and him you may put in the Liſt of Friends: But he, who, by a happy Turn in his Fortune, is raiſed from adverſe to proſperous Circumſtances, yet retains a grateful Remembrance of thoſe Acts of Kindneſs which he received from thee in his Adverſity; he is the Man that deſerves thy Eſteem, and is truely worthy the Name of a Friend.

In Affairs of Moment and Difficulty, it's certainly right to conſult thoſe, who, from their known Experience, are moſt likely to give us the beſt Advice: But yet, there are ſo many who have By-ends and Self-intereſts to ſerve, that, it's great Odds, but the Counſel they give is calculated more to ſerve themſelves than us. The beſt Method, therefore, we can take in this Caſe is, to apply ourſelves to Men of Integrity, ſuch who we have Reaſon to believe, are really concerned for our Welfare: Yet let us not forget to weigh and conſider every Thing in our own Minds; for Nobody can give us more diſintereſted Advice than our own Hearts.

CHAP. XXXVIII.

The Phyſician to be honoured. How Wiſdom is obtained, and how not.

Ver. 1. HOnour a phyſician with the honour due unto him, for the uſes which you may have of him: for the Lord hath created him. 2 For of the moſt High cometh healing, and he ſhall receive honour of the king. 3 The ſkill of the phyſician ſhall lift up his head: and in the ſight of great men he ſhall be in admiration. 4 The Lord hath created medicines out of the earth; and he that is wiſe will not abhor them. 5 Was not the water made ſweet with wood, that the virtue thereof might be known? 6 And he hath given men ſkill, that he might be honoured in his marvellous works. 7 With ſuch doth he heal [men] and taketh away their pains. 8 Of ſuch doth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth. 9 My ſon, in thy ſickneſs be not negligent: but pray unto the Lord, and he will make thee whole. 10 Leave off from ſin, and order thy hands aright, and cleanſe thy heart from all wickedneſs. 11 Give a ſweet ſavour, and a memorial of fine flour: and make a fat offering, as not being. 12 Then give place to the phyſician, for the Lord hath created him: let him not go from thee, for thou haſt need of him. 13 There is a time when in their hands there is good ſucceſs. 14 For they ſhall alſo pray unto the Lord, that he would proſper that which they give, for eaſe and remedy to prolong life. 15 He that ſinneth before his maker, let him fall into the hand of the phyſician. 16 My ſon, let tears fall down over the head, and begin to lament as if thou hadſt ſuffered great harm thyſelf: and then cover his body according to the cuſtom, and neglect not his burial. 17 Weep bitterly, and make great moan, and uſe lamentation as he is worthy, and that a day or two, leſt thou be evil-ſpoken of: and then comfort thyſelf for thy heavineſs. 18 For of heavineſs cometh death, and the heavineſs of the heart breaketh ſtrength. 19 In affliction alſo ſorrow remaineth: and the life of the poor is the curſe of the heart. 20 Take no heavineſs to heart: drive it away, and remember the laſt end. 21 Forget it not, for there is no turning again: thou ſhalt not do him good, but hurt thyſelf. 22 Remember my judgment: for thine alſo ſhall be ſo; yeſterday for me, and to day for thee. 23 When the dead is at reſt, let his remembrance reſt, and be comforted for him, when his ſpirit is departed from him. 24 The wiſdom of a learned man cometh by opportunity of leiſure: and he that hath little buſineſs, ſhall become wiſe. 25 How can he get wiſdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whoſe talk is of bullocks? 26 He giveth his mind to make furrows: and is diligent to give the kine fodder. 27 So every carpenter and work-maſter, that laboureth night and day: and they that cut and grave ſeals, and are diligent to make great variety, and give themſelves to counterfeit imagery, and watch to finiſh a work. 28 The ſmith alſo ſitting by the anvil, and conſidering the iron work, the vapour of the fire waſteth his fleſh, and he fighteth with the heat of the furnace: the noiſe of the hammer and the anvil is ever in his ears, and his eyes look ſtill upon the pattern of the thing that he maketh; he ſetteth his mind to finiſh his work, and watcheth to poliſh it perfectly. 29 So doth the potter ſitting at his work, and turning the wheel about with his feet, who is alway carefully ſet at his work: and maketh all his work by number. 30 He faſhioneth the clay with his arm, and boweth down his ſtrength before his feet; he applieth himſelf to lead it over; and he is diligent to make clean the furnace. 31 All theſe truſt to their hands: and every one is wiſe in his work. 32 Without theſe cannot a city be inhabited: and they ſhall not dwell where they will, nor go up and down. 33 They ſhall not be ſought for in publick counſel, nor ſit high in the congregation: they ſhall not ſit on the judges ſeat, nor underſtand the ſentence of judgment: they cannot declare juſtice and judgment, and they ſhall not be found where parables are ſpoken. 34 But they will maintain the ſtate of the world, and [all] their deſire is in the work of their craft.

A ſkilful Phyſician deſerves Honour and Reſpect; for the Benefits we receive from his excellent Knowledge and Judgment. By his Skill, Herbs and Minerals are made to contribute to the Health of Man, Recovery from Sickneſs is effected, and Life reſtored.

A decent Mourning for the Dead is very becoming; but exceſſive Grief, and too long a Continuance in it, is prejudicial to the Health. We ſhould therefore conſider that our Sorrow can be of no Service to him who is at reſt in his Grave; but that too much of it may bring us thither before our Time.

'Tis by Leiſure, Retirement, and Obſervation, that the learned Man acquires Wiſdom: No Wonder then, if they who follow the Plough, and ſuch as are in mechanical Employments, are deſtitute of it; they have indeed Sagacity enough to perform ſkilfully what belongs to their proper Occupation: But with reſpect to publick Counſels, the Deciſion of Controverſies, the Determination of Juſtice, and the Intricacies of Parables, as they have not the requiſite Qualifications, ſo their Opinions or Aſſiſtance are never aſked in Matters of this Nature, becauſe they were never converſant in them.

CHAP.

CHAP. XXXIX.

A Deſcription of him that is truely wiſe.

Ver. 1. BUT he that giveth his mind to the law of the moſt High, and is occupied in the meditation thereof, will ſeek out the wiſdom of all the antient, and be occupied in prophecies. 2 He will keep the ſayings of the renowned men: and where ſubtil parables are, he will be there alſo. 3 He will ſeek out the ſecrets of grave ſentences, and be converſant in dark parables. 4 He ſhall ſerve among great men, and appear before princes: he will travel through ſtrange countries, for he hath tried the good and the evil among men. 5 He will give his heart to reſort early to the Lord that made him, and will pray before the moſt High, and will open his mouth in prayer, and make ſupplication for his ſins. 6 When the great Lord will, he ſhall be filled with the ſpirit of underſtanding: he ſhall pour out wiſe ſentences, and give thanks unto the Lord in his prayer. 7 He ſhall direct his counſel and knowledge, and in his ſecrets ſhall he meditate. 8 He ſhall ſhew forth that which he hath learned, and ſhall glory in the law of the covenant of the Lord. 9 Many ſhall commend his underſtanding, and ſo long as the world endureth, it ſhall not be blotted out, his memorial ſhall not depart away, and his name ſhall live from generation to generation. 10 Nations ſhall ſhew forth his wiſdom, and the congregation ſhall declare his praiſe. 11 If he die, he ſhall leave a greater name than a thouſand: and if he live, he ſhall increaſe it. 12 Yet have I more to ſay which I have thought upon, for I am filled as the moon at the full. 13 Hearken unto me, ye holy children, and bud forth as a roſe growing by the brook of the field: 14 And give ye a ſweet ſavour as frankincenſe, and flouriſh as a lily, ſend forth a ſmell, and ſing a ſong of praiſe, bleſs the Lord in all his works. 15 Magnify his name, and ſhew forth his praiſe with the ſongs of your lips, and with harps, and in praiſing him you ſhall ſay after this manner: 16 All the works of the Lord are exceeding good, and whatſoever he commandeth ſhall be *accompliſhed* in due ſeaſon. 17 And none may ſay, What is this? wherefore is that? for at time convenient they ſhall all be ſought out: at his commandment the waters ſtood as an heap, and at the words of his mouth the receptacles of waters. 18 At his commandment is done whatſoever pleaſeth him, and none can hinder when he will ſave. 19 The works of all fleſh are before him, and nothing can be hid from his eyes. 20 He ſeeth from everlaſting to everlaſting; and there is nothing wonderful before him. 21 A man need not to ſay, What is this? wherefore is that? for he hath made all things for their uſes. 22 His bleſſing covered the dry land as a river, and watered it as a flood. 23 As he hath turned the waters into ſaltneſs: ſo ſhall the heathen inherit his wrath. 24 As his ways are plain unto the holy, ſo are they ſtumbling-blocks unto the wicked. 25 For the good are good things created from the beginning: ſo evil things for ſinners. 26 The principal things for the whole uſe of mans life, are water, fire, iron, and ſalt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing. 27 All theſe things are for good to the godly: ſo to the ſinners they are turned into evil. 28 There be ſpirits that are created for vengeance, which in their fury lay on ſore ſtrokes, in the time of deſtruction they pour out their force, and appeaſe the wrath of him that made them. 29 Fire and hail, and famine and death, all theſe were created for vengeance; 30 Teeth of wild beaſts, and ſcorpions, ſerpents, and the ſword, puniſhing the wicked to deſtruction. 31 They ſhall rejoice in his commandment, and they ſhall be ready upon earth when need is, and when their time is come, they ſhall not tranſgreſs his word. 32 Therefore from the beginning I was reſolved, and thought upon theſe things, and have left them in writing. 33 All the works of the Lord are good: and he will give every needful thing in due ſeaſon. 34 So that a man cannot ſay, This is worſe than that: for in time they ſhall all be well approved. 35 And therefore praiſe ye the Lord with the whole heart and mouth, and bleſs the name of the Lord.

A truely wiſe Man employs himſelf in the Law of God, in ſtudying the Philoſophy of the Antients, the Meaning and Purport of Prophecies, and attending to the Parables and wiſe Maxims of great Men. His Wiſdom entitles him to the Company of Princes, and commands Reſpect in moſt remote and barbarous Parts of the World; in publick Aſſemblies it will bring him into high Repute; it will get him an honourable Name while living, and embalm his Memorial in the Grave.

The Author having beſtowed theſe high Encomiums on Wiſdom, makes an abrupt Addreſs to the holy Children to join in Songs of Praiſe to God, the Matter and Subſtance of which he has ſet before them.

To make Diſtinctions in the Works of God, and to call one good and another bad, is profane and impious: For, if we wait awhile, till God has wrought the Iſſue of them which he deſigned, we ſhall pronounce them all equally worthy of him.

CHAP. XL.

Many are the Miſeries of Life. The Reward of Unrighteouſneſs.

Ver. 1. GReat travel is created for every man, and an heavy yoke is upon the ſons of Adam, from the day that they go out of their mothers womb, till the day that they return to the mother of all things. 2 Their imagination of things to come, and the day of death [trouble] their thoughts, and [cauſe] fear of heart. 3 From him that ſitteth on a throne of glory, unto him that is humbled in earth and aſhes; 4 From him that weareth purple, and a crown, unto *him that is cloathed with a linen* frock. 5 Wrath and envy, trouble and unquietneſs, fear of death, and anger and ſtrife, and in the time of reſt upon his bed his night-ſleep do change his knowledge. 6 A little or nothing is his reſt, and afterward he is in his ſleep, as in a day of keeping watch, troubled in the viſion of his heart, as if he were eſcaped out of a battel: 7 When all is ſafe, he awaketh, and marveleth that the fear was nothing. 8 [Such things happen] unto all fleſh, both man and beaſt, and that is ſeven-fold more upon ſinners. 9 Death and bloodſhed, ſtrife and ſword, calamities, famine, tribulation, and the ſcourge; 10 These things are created for the wicked, and for their

ſakes came the flood. 11 All things that are of the earth, ſhall turn to the earth again: and that which is of the waters doth return into the ſea. 12 All bribery and injuſtice ſhall be blotted out: but true dealing ſhall endure for ever. 13 The goods of the unjuſt ſhall be dried up like a river, and ſhall vaniſh with a noiſe like a great thunder in rain. 14 While he openeth his hand, he ſhall rejoice: ſo ſhall tranſgreſſors come to nought. 15 The children of the ungodly ſhall not bring forth many branches: but are as unclean roots upon a hard rock. 16 The weed growing upon every water, and bank of a river, ſhall be pulled up before all graſs. 17 Bountifulneſs is as a moſt fruitful garden, and mercifulneſs endureth for ever. 18 To labour, and to be content with that a man hath, is a ſweet life: but he that findeth a treaſure is above them both. 19 Children, and the building of a city continue a mans name: but a blameleſs wife is counted above them both. 20 Wine and muſick rejoice the heart: but the love of wiſdom is above them both. 21 The pipe and the pſaltery make ſweet melody: but a pleaſant tongue is above them both. 22 Thine eye deſireth favour and beauty: but more than both, corn while it is green. 23 A friend and companion never meet amiſs: but above both is a wife with her huſband. 24 Brethren and help are againſt time of trouble: but alms ſhall deliver more than them both. 25 Gold and ſilver make the foot ſtand ſure: but counſel is eſteemed above them both. 26 Riches and ſtrength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to ſeek help. 27 The fear of the Lord is a fruitful garden, and covereth him above all glory. 28 My ſon, lead not a beggars life, for better it is to die than to beg. 29 The life of him that dependeth on another mans table, is not to be counted for a life: for he polluteth himſelf with other mens meat, but a wiſe man well nurtured will beware thereof. 30 Begging is ſweet in the mouth of the ſhameleſs: but in his belly there ſhall burn a fire.

The Life of Man is a perpetual Round of Care, Vexation and Trouble. If a Man is ſo happy as to enjoy a perfect Calm, and is entirely freed from all the Anxieties and Calamities of Life, yet the Fear of Death, and the Apprehenſion of what may befal him hereafter, keep him in a continual Uneaſineſs; from the Throne to the Dunghil there is, in this Reſpect, no Difference; all are alike ſubject to the Diſquietudes of the Mind, and Afflictions in the Body, but all which fall with ſuper-added Weight upon a ſinful Soul.

From Ver. 12. to the End of the Chapter, we have many uſeful Maxims and Obſervations, beautifully ſet off and deſcribed by way of Contraſte or Antitheſis, which is the cleareſt Method of illuſtrating the Truth of a Propoſition.

CHAP. XLI.

Death, by whom dreaded. The Ungodly accurſed.

Ver. 1. O Death, how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vex him, and that hath proſperity in all things; yea, unto him that is yet able to receive meat! 2 O death, acceptable is thy ſentence unto the needy, and unto him whoſe ſtrength faileth, that is now in the laſt age, and is vexed with all things, and to him that deſpaireth, and hath loſt patience. 3 Fear not the ſentence of death, remember them that have been before thee, and that come after, for this is the ſentence of the Lord over all fleſh. 4 And why art thou againſt the pleaſure of the moſt High? there is no inquiſition in the grave, whether thou have lived ten, or an hundred, or a thouſand years. 5 The children of ſinners are abominable children, and they that are converſant in the dwelling of the ungodly. 6 The inheritance of ſinners children ſhall periſh, and their poſterity ſhall have a perpetual reproach. 7 The children will complain of an ungodly father, becauſe they ſhall be reproached for his ſake. 8 Woe be unto you ungodly men, which have forſaken the law of the moſt high God: for if you increaſe, it ſhall be to your deſtruction. 9 And if you be born, you ſhall be born to a curſe: and if you die, a curſe ſhall be your portion. 10 All that are of the earth ſhall turn to the earth again: ſo the ungodly ſhall go from a curſe to deſtruction. 11 The mourning of men is about their bodies: but an ill name of ſinners ſhall be blotted out. 12 Have regard to thy name: for that ſhall continue with thee above a thouſand great treaſures of gold. 13 A good life hath but few days: but a good name endureth for ever. 14 My children, keep diſcipline in peace: for wiſdom that is hid, and a treaſure that is not ſeen, what profit is in them both? 15 A man that hideth his fooliſhneſs, is better than a man that hideth his wiſdom. 16 Therefore be ſhamefaced according to my word: for it is not good to retain all ſhamefacedneſs, neither is it altogether approved in every thing. 17 Be aſhamed of whoredom before father and mother, and of a lie before a prince, and a mighty man: 18 Of an offence before a judge and ruler, of iniquity before a congregation and people, of unjuſt dealing before thy partner and friend: 19 And of theft in regard of the place where thou ſojourneſt, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat, and of ſcorning to give and take: 20 And of ſilence before them that ſalute thee, and to look upon an harlot: 21 And to turn away thy face from thy kinſman, or to take away a portion or a gift, or to gaze upon another mans wife. 22 Or to be over-buſy with his maid, and come not near her bed; or of upbraiding ſpeeches before friends: and after thou haſt given, upbraid not: 23 Or of iterating and ſpeaking again that which thou haſt heard, and of revealing of ſecrets. 24 So ſhalt thou be truly ſhamefaced, and find favour before all men.

When a Man is in the Height of his Proſperity, in the full Poſſeſſion of Riches and the Abundance of all temporal Bleſſings, and has nothing to fear, and nothing to moleſt or diſturb him in the quiet and uninterrupted Fruition of whatever this World can produce for the Gratification of his moſt unbounded Appetites; how grating muſt the Conſideration be, that Death will as certainly once deprive him of them all, as that he now enjoys them in their fulleſt Extent? On the contrary, how welcome is Death to him whoſe Age and Infirmities, whoſe Diſtreſſes, Poverty, and Misfortunes have rendered Life irkſome, grievous, and undeſirable? But as we know Death is certain and inevitable, and that it's appointed to all Fleſh by the omnipotent Creator

of the World; to desire an Exemption from it, is to oppose the declared Will of the Almighty, and the wise and unalterable Dispositions of his Providence in the Government of the World; and all this to gratify the petulant Humour of a sinful wretched Man.

CHAP. XLII.

Things of which we should not be ashamed. Beware of a Woman.

Ver. 1. OF these things be not thou ashamed, and accept no person to sin thereby: 2 Of the law of the most High, and his covenant, and of judgment to justify the ungodly: 3 Of reckoning with thy partners, and travellers, or of the gift of the heritage of friends: 4 Of exactness of balance and weights, or of getting much or little: 5 And of merchants indifferent selling, of much correction of children, and to make the side of an evil servant to bleed. 6 Sure keeping is good where an evil wife is, and shut up where many hands are. 7 Deliver all things in number and weight, and put all in writing that thou givest out, or receivest in. 8 Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living. 9 The father waketh for the daughter, when no man knoweth, and the care of her taketh away sleep: when she is young, lest she pass away the flour of her age; and being married, lest she should be hated: 10 In her virginity, lest she should be defiled and gotten with child in her fathers house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren. 11 Keep a sure watch over a shameless daughter, lest she make thee a laughing-stock to thine enemies, and a by word in the city, and a reproach among the people, and make thee ashamed before the multitude. 12 Behold not every bodies beauty, and sit not in the midst of women. 13 For from garments cometh a moth, and from women wickedness. 14 Better is the churlishness of a man, than a courteous woman, a woman, *I say*, which bringeth shame and reproach. 15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works. 16 The sun that giveth light, looketh upon all things, and the work thereof *is* full of the glory of the Lord. 17 The Lord hath not given power to the saints, to declare all his marvellous works, which the almighty Lord firmly setled, that whatsoever is, might be established for his glory. 18 He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world. 19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things. 20 No thought escapeth him, neither any word is hidden from him. 21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor. 22 Oh how desirable are all his works! and that a man may see even to a spark. 23 All these things live and remain for ever, for all uses, and they are all obedient. 24 All things are double one against another: and he hath made nothing unperfect. 25 One thing establisheth the good of another: and who shall be filled with beholding his glory?

That no Persons, by thy Bashfulness, have Reason to confirm themselves in their Sins and Errors, thou shouldest never be ashamed to make an open Profession of the Law of God, of balancing Accounts with those with whom thou hast Concerns, of being scrupulously just in Trade, of acquiring an honest Livelihood, of correcting Children, or of beating a bad Servant. If thou wouldest not have thy Goods embezzled, either by an extravagant Wife or a purloining Family, secure them under Locks and Keys, take an exact Account of them in Writing, and deliver them proportionably as they are wanted. Folly should always meet thy Rebuke, nor shouldest thou be ashamed to reprove thy Seniors in Years, when thou seest them re-acting the Extravagance and Wildness of Youth.

CHAP. XLIII.

All the Works of God are exceeding glorious.

Ver. 1. THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew; 2 The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High. 3 At noon it parcheth the country, and who can abide the burning heat thereof? 4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more: breathing out fiery vapours, and sending forth bright beams, dimmeth the eyes. 5 Great is the Lord that made it, and at his commandment it runneth hastily. 6 He made the moon also to serve in her season, for a declaration of times, and a sign of the world. 7 From the moon is the sign of feasts, a light that decreaseth in her perfection. 8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven; 9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord. 10 At the commandment of the holy One, they will stand in their order, and never faint in their watches. 11 Look upon the rainbow, and praise him that made it, very beautiful it is in the brightness thereof. 12 It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it. 13 By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgment. 14 Through this the treasures are opened, and clouds fly forth as fowls. 15 By his great power he maketh the clouds firm, and the hailstones are broken small. 16 At his sight the mountains are shaken, and at his will the south-wind bloweth. 17 The noise of the thunder maketh the earth to tremble: so doth the northern storm, and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grashoppers. 18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it. 19 The hoar-frost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes. 20 When the cold north-wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and cloatheth the water as with a breast-plate. 21 It devoureth the moun-

tains

tains, and burneth the wilderneſs, and conſumeth the graſs as fire. 22 A preſent remedy of all is a miſt *coming ſpeedily:* a dew coming after heat, refreſheth. 23 By his counſel he appeaſeth the deep, and planteth iſlands therein. 24 They that ſail on the ſea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat. 25 For therein be ſtrange and wondrous works, variety of all kinds of beaſts, and whales created. 26 By him the end of them hath proſperous ſucceſs, and by his word all things conſiſt. 27 We may ſpeak much, and yet come ſhort: wherefore in ſum, he is all. 28 How ſhall we be able to magnify him? for he is great above all his works. 29 The Lord is terrible and very great, and marvellous is his power. 30 When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your ſtrength, and be not weary; for you can never go far enough. 31 Who hath ſeen him, that he might tell us? and who can magnify him as he is? 32 There are yet hid greater things than theſe be, for we have ſeen but a few of his works: 33 For the Lord hath made all things, and to the godly hath he given wiſdom.

The Son of *Sirach* having led us thus far thro' a Variety of uſeful Obſervations, grave and wiſe Maxims, and given many wholeſome Inſtructions and excellent Rules for the Conduct of Life, and for managing our Commerce and Dealings with the World, interſperſing in his Diſcourſes, many noble Encomiums on the Excellence of Wiſdom, recommending Piety and the Fear of God, and eſtabliſhing the Belief of a Deity from the viſible Effects of his Power in the Creation; comes, in this Chapter, to ſpeak more particularly of the wonderful Diſplay of God's Wiſdom and Omnipotence in the Works of Creation. He points out to us, in the moſt ſublime and poetical Language, the high and glorious Roof of the arched Firmament, and the beautiful Expanſe of the Heavens; that prodigious Maſs of Fire, the Sun; the ſhining Body of the Moon, which is continually changing her Form to vary the Seaſons and adjuſt the Periods of Time for the Uſe of Man; the Stars brightening the Hemiſphere with their Luſtre; the Rainbow, with its Colours delightfully mingled, *&c.* Great and terrible is the Lord, and to be exalted with all our Strength, Powers and Faculties; and when we have exerted our Abilities to the utmoſt, we ſhall come infinitely ſhort of that Praiſe and Glory which our Duty requires, and which his infinite Majeſty exacts at our Hands.

CHAP. XLIV.

The Praiſe of famous Men.

Ver. 1. LET us now praiſe famous men, and our fathers that begat us. 2 The Lord hath wrought great glory by them through his great power from the beginning. 3 Such as did bear rule in their kingdoms, men renowned for their power, giving counſel by their underſtanding, and declaring prophecies: 4 Leaders of the people by their counſels, and by their knowledge of learning meet for the people, wiſe and eloquent in their inſtructions. 5 Such as found out muſical tunes, and recited verſes in writing. 6 Rich men furniſhed with ability, living peaceably in their habitations. 7 All theſe were honoured in their generations, and were the glory of their times. 8 There be of them that have left a name behind them, that their praiſes might be reported. 9 And ſome there be which have no memorial, who are periſhed as though they had never been, and are become as though they had never been born, and their children after them. 10 But theſe were merciful men, whoſe righteouſneſs hath not been forgotten. 11 With their ſeed ſhall continually remain a good inheritance, and their children are within the covenant. 12 Their ſeed ſtands faſt, and their children for their ſakes. 13 Their ſeed ſhall remain for ever, and their glory ſhall not be blotted out. 14 Their bodies are buried in peace, but their name liveth for evermore. 15 The people will tell of their wiſdom, and the congregation will ſhew forth their praiſe. 16 Enoch pleaſed the Lord, and was tranſlated, being an example of repentance to all generations. 17 Noah was found perfect and righteous in the time of wrath, he was taken in exchange [for the world] therefore was *he* left as a remnant unto the earth when the flood came. 18 An everlaſting covenant was made with him, that all fleſh ſhould periſh no more by the flood. 19 Abraham was a great father of many people: in glory was there none like unto him. 20 Who kept the law of the moſt High, and was in covenant with him: he eſtabliſhed the covenant in his fleſh, and when he was proved, he was found faithful. 21 Therefore he aſſured him by an oath, that he would bleſs the nations in his ſeed, and that he would multiply him as the duſt of the earth, and exalt his ſeed as the ſtars, and cauſe him to inherit from ſea to ſea, and from the river unto the utmoſt part of the land. 22 With Iſaac did he eſtabliſh likewiſe [for Abraham his fathers ſake] the bleſſing of all men, and the covenant, 23 And made it reſt upon the head of Jacob. He acknowledged him in his bleſſing, and gave him an heritage, and divided his portions, among the twelve tribes did he part them.

Next to the Praiſe due to the Almighty for the Wonders that are to be read in every Part of the Creation, we ſhould not forget the Eulogiums that are due to the exalted Merit of thoſe brave and famous Men, whom God has made the Inſtruments of his Glory, and the Means of innumerable Benefits to Mankind. Their Names and their heroic Actions are tranſmitted to us, that we may honour their Memories, and that their Fame may be handed down to lateſt Poſterity.

Others, unambitious of Grandeur and Renown, and of raiſing themſelves a Name for future Generations to wonder at, but content with a middle Station of Life, have employ'd their Faculties and their Talents in Acts of Beneficence and Juſtice, and in the Civil Offices of Society. They paſs quietly thro' the World, and when they die, no Monument is rais'd on their Tomb to perpetuate their Name or Memory: However, they are not forgotten by God, who keeps a Regiſter of their Names and their good Deeds, and who will manifeſt his Regard to their Virtue in the Proſperity of their Children.

CHAP. XLV.

The ſame Argument continued.

Ver. 1. AND he brought out of him a merciful man, which found favour in the ſight of all fleſh, even Moſes beloved of God and men, whoſe memorial is bleſſed. 2 He made him like to the glorious ſaints, and magnified him, ſo that his enemies ſtood in fear of him. 3 By his words he cauſed the wonders to ceaſe,

ceaſe, and he made him glorious in the ſight of kings, and gave him a commandment for his people, and ſhewed him part of his glory. 4 He ſanctified him in his faithfulneſs, and meekneſs, and choſe him out of all men. 5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Iſrael his judgments. 6 He exalted Aaron an holy man like unto him, even his brother, of the tribe of Levi. 7 An everlaſting covenant he made with him, and gave him the prieſthood among the people, he beautified him with comely ornaments, and cloathed him with a robe of glory. 8 He put upon him perfect glory: and ſtrengthened him with rich garments, with breeches, with a long robe, and the ephod. 9 And he compaſſed him with pomegranates, and with many golden bells round about, that as he went there might be a ſound, and a noiſe made, that might be heard in the temple, for a memorial to the children of his people; 10 With an holy garment, with gold, and blue ſilk, and purple, the work of the embroiderer, with a breaſt-plate of judgment, and with Urim and Thummim; 11 With twiſted ſcarlet, the work of the cunning workman, with precious ſtones, graven like ſeals, and ſet in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Iſrael. 12 He ſet a crown of gold upon the mitre, wherein was engraved, Holineſs, an ornament of honour, a coſtly work, the deſires of the eyes, goodly and beautiful. 13 Before him there were none ſuch, neither did ever any ſtranger put them on, but only his children, and his childrens children perpetually. 14 Their ſacrifices ſhall be wholly conſumed, every day twice continually. 15 Moſes conſecrated him, and anointed him with holy oil: this was appointed unto him by an everlaſting covenant, and to his ſeed ſo long as the heavens ſhould remain, that they ſhould miniſter unto him, and execute the office of the prieſthood, and bleſs the people in his name. 16 He choſe him out of all men living to offer ſacrifices to the Lord, incenſe and a ſweet ſavour for a memorial, to make reconciliation for his people. 17 He gave unto him his commandments, and authority in the ſtatutes of judgments, that he ſhould teach Jacob the teſtimonies, and inform Iſrael in his laws. 18 Strangers conſpired together againſt him, and maligned him in the wilderneſs, even the men that were of Dathans and Abirons ſide, and the congregation of Core with fury and wrath. 19 This the Lord ſaw, and it diſpleaſed him, and in his wrathful indignation were they conſumed: he did wonders upon them to conſume them with the fiery flame. 20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firſt fruits of the increaſe; eſpecially, he prepared bread in abundance: 21 For they eat of the ſacrifices of the Lord, which he gave unto him and his ſeed. 22 Howbeit, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himſelf is his portion and inheritance. 23 The third in glory is Phinees, the ſon of Eleazar, becauſe he had zeal in the fear of the Lord, and ſtood up with good courage of heart, when the people were turned back, and made reconciliation for Iſrael. 24 Therefore was there a covenant of peace made with him, that he ſhould be the chief of the ſanctuary, and of his people, and that he and his poſterity ſhould have the dignity of the prieſthood for ever. 25 According to the covenant made with David ſon of Jeſſe, of the tribe of Juda, that the inheritance of the king ſhould be to his poſterity alone: ſo the inheritance of Aaron ſhould alſo be unto his ſeed. 26 God give you wiſdom in your heart, to judge his people in righteouſneſs, that their good things be not aboliſhed, and that their glory may endure for ever.

From *Jacob* deſcended *Moſes*, the peculiar Favourite of Heaven, whom God eminently diſtinguiſhed above the reſt of the People, honoured him before Kings, gave him his Law to promulgate, brought him into his immediate Preſence, and ſhewed him Part of his real and eſſential Glory. *Aaron* his Brother, for his Holineſs, was alſo highly exalted, dignified with the Prieſthood, and ornamented with the holy Garments, the Breaſt-plate of Judgment, the Urim and Thummim. Nor were theſe Honours confined to him only, his Children inherited them to the lateſt Poſterity, and were the continual Interceſſors betwixt God and his People. When Conſpiracies were formed againſt him in the Wilderneſs, God deſtroyed his Enemies with a conſuming Flame; and tho' God gave him no Inheritance among his Brethren, yet he had a much better Lot, for God himſelf was his Portion. *Phineas* has likewiſe a Place in this ſacred Catalogue of Worthies, for his Zeal in defending the Honour of God, when Idolatries were introduced among the People.

CHAP. XLVI.

The Subject of the two foregoing Chapters continued.

Ver. 1. JESUS the ſon of Nave was valiant in the wars, and was the ſucceſſor of Moſes in propheſies, who according to his name was made great, for the ſaving of the elect of God, and taking vengeance of the enemies that roſe up againſt them, that he might ſet Iſrael in their inheritance. 2 How great glory gat he when he did lift up his hands, and ſtretched out his ſword againſt the cities! 3 Who before him ſo ſtood to it? for the Lord himſelf brought his enemies unto him. 4 Did not the ſun go back by his means? and was not one day as long as two? 5 He called upon the moſt high Lord, when the enemies preſſed upon him on every ſide, and the great Lord heard him. 6 And with hailſtones of mighty power, he made the battel to fall violently upon the nations, and in the deſcent [of Bethoron] he deſtroyed them that reſiſted, that the nations might know all their ſtrength, becauſe he fought in the ſight of the Lord, and he followed the mighty One. 7 In the time of Moſes alſo he did a work of mercy, he and Caleb the ſon of Jephunne, in that they withſtood the congregation, and withheld the people from ſin, and appeaſed the wicked murmuring. 8 And of ſix hundred thouſand people on foot, they two were preſerved to bring them into the heritage, even unto the land that floweth with milk and honey. 9 The Lord gave ſtrength alſo unto Caleb, which remained with him unto his old age: ſo that he entred upon the high places of the land, and his ſeed obtained it for an heritage. 10 That all the children of Iſrael might

might see that it is good to follow the Lord. 11 And concerning the judges every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed. 12 Let their bones flourish out of their place, and let the name of them that were honoured, be continued upon their children. 13 Samuel the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people. 14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob. 15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision. 16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb. 17 And the Lord thundred from heaven, and with a great noise made his voice to be heard. 18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines. 19 And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any mans goods, so much as a shoe: and no man did accuse him. 20 And after his death he prophesied, and shewed the king his end, and lift up his voice from the earth in prophecy, to blot out the wickedness of the people.

This Chapter is no more than a Recital of the heroick Actions and worthy Deeds of *Joshua*, *Caleb* and *Samuel*; the particulars of which we may read at large in the Books of *Joshua* and *Samuel*.

CHAP. XLVII.

Of Nathan *and* David; Solomon, *his Glory and Infirmities, End and Punishment.*

Ver. 1. AND after him rose up Nathan to prophesy, in the time of David. 2 As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel. 3 He played with lions as with kids, and with bears as with lambs. 4 Slew he not a giant when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath? 5 For he called upon the most high Lord, and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people. 6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory. 7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day. 8 In all his works he praised the holy One most High with words of glory, with his whole heart he sung songs, and loved him that made him. 9 He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs. 10 He beautified their feasts, and set in order the solemn times, until the end, that they might praise his holy name, and that the temple might sound from morning. 11 The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel. 12 After him rose up a wise son, and for his sake he dwelt at large. 13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever. 14 How wise wast thou in thy youth, and as a flood filled with understanding! 15 Thy soul covered the whole earth, and thou filledst it with dark parables. 16 Thy name went far unto the islands; and for thy peace thou wast beloved. 17 The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations. 18 By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead. 19 Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection. 20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly. 21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom. 22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David. 23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin: 24 And their sins were multiplied exceedingly, that they were driven out of the land. 25 For they sought out all wickedness, till the vengeance came upon them.

Nathan succeeded *Samuel*, and prophesied in the Reign of *David*. *David* was selected from the People in his Youth, to do great Things for the Honour of God and the Good of his Country; being strengthened and inspired by the Almighty, he had the Courage to fight, and the good Fortune to kill the Giant *Goliah*; by which brave Exploit he raised his Reputation even above that of the King's, as was intimated in the Songs of Triumph that were made upon that Occasion. Nor was he only famous for heroick Deeds of Prowess; his Piety was equal to his Bravery; and he was as zealous in the Duties of Religion, as couragious against his Enemies; his Psalms and Songs of Praise will be perpetual Monuments of the holy Disposition of his Soul, and of his Love to his Creator.

Solomon his Son, erected a most magnificent Mansion for the Residence of his God, who gave him Wisdom superior to all his Predecessors, and rais'd his Reputation, and gave him a Name more renowned than the most famous Philosophers that flourish'd in his Time, for his Knowledge of, and Penetration into the Mysteries of Nature, and the dark Recesses of Wisdom. But giving way to his sensual Appetite for Women, he stained his Honour, and forfeited the Favour of God, who gave him Children that were a Disgrace to his Family, and a Curse to the People; his Son and Successor *Roboam* was a Fool, who by his impolitick Management, Ten of the Twelve Tribes deserted him, and chose for their King, *Jeroboam*, *Solomon*'s Servant, an Idolater. 1 *Kings* xii. 16, *&c.*

CHAP. XLVIII.

The Praise of Elias, Eliseus, *and* Ezekias.

Ver. 1. THEN stood up Elias the prophet as fire, and his word burnt like a

lamp. 2 He brought a ſore famine upon them, and by his zeal he diminiſhed their number. 3 By the word of the Lord he ſhut up the heaven, and alſo three times brought down fire. 4 O Elias, how waſt thou honoured in thy wondrous deeds! and who may glory like unto thee! 5 Who didſt raiſe up a dead man from death, and his ſoul from the place of the dead, by the word of the moſt High. 6 Who broughteſt kings to deſtruction, and honourable men from their bed. 7 Who heardeſt the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance. 8 Who anointed kings to take revenge, and prophets to ſucceed after him. 9 Who was taken up in a whirlwind of fire, and in a chariot of fiery horſes. 10 Who waſt ordained for reproofs in their times, to pacify the wrath of the Lords judgment, before it brake forth into fury, and to turn the heart of the father unto the ſon, and to reſtore the tribes of Jacob. 11 Bleſſed are they that ſaw thee, and ſlept in love, for we ſhall ſurely live. 12 Elias it was, who was covered with a whirlwind: and Eliſeus was filled with his ſpirit: whileſt he lived he was not moved *with the preſence* of any prince, neither could any bring him into ſubjection. 13 No word could overcome him, and after his death his body propheſied. 14 He did wonders in his life, and at his death were his works marvellous. 15 For all this the people repented not, neither departed they from their ſins, till they were ſpoiled, and carried out of their land, and were ſcattered through all the earth: yet there remained a ſmall people, and a ruler in the houſe of David: 16 Of whom, ſome did that which was pleaſing *to God*, and ſome multiplied ſins. 17 Ezekias fortified his city, and brought in water into the midſt thereof: he digged the hard rock with iron, and made wells for waters. 18 In his time Sennacherib came up, and ſent Rabſaces, and lift up his hand againſt Sion, and boaſted proudly. 19 Then trembled their hearts and hands, and they were in pain as women in travail. 20 But they called upon the Lord which is merciful, and ſtretched out their hands towards him: and immediately the holy One heard them out of heaven, and delivered them by the miniſtery of Eſay. 21 He ſmote the hoſt of the Aſſyrians, and his angel deſtroyed them. 22 For Ezekias had done the thing that pleaſed the Lord, and was ſtrong in the ways of David his father, as Eſay the prophet, who was great and faithful in his viſion, had commanded him. 23 In his time the ſun went backward, and he lengthened the kings life. 24 He ſaw by an excellent ſpirit what ſhould come to paſs at the laſt, and he comforted them that mourned in Sion. 25 He ſhewed what ſhould come to paſs for ever, and ſecret things or ever they came.

In the worſt Times of Defection and Apoſtaſy of the *Iſraelites* from the Religion of their Fore-fathers, and that Worſhip and thoſe Laws which were inſtituted by God himſelf, God never left himſelf without a Witneſs to vindicate the Honour of his Name. Thus when the whole Nation was ſunk into the groſſeſt Idolatry, under the Reigns of the vileſt of their Princes the wicked *Ahab*, and his idolatrous Succeſſors, God ſent among them *Elijah* and *Elias* (here called *Elias* and *Eliſeus*) and inſpired them with ſuch Zeal and Reſolution, that they undauntedly reproved Kings to their Faces, and never fear'd to deliver a Meſſage from Heaven, how ſevere and unwelcome ſoever it might be, either to Prince or People, and tho' they knew that they run the utmoſt Hazard of their Lives in the Execution of their Duty.

And as God remarkably puniſh'd both Prince and People, when they apoſtatiz'd from his Laws and Worſhip; ſo he as remarkably bleſs'd and favour'd both the one and the other, when they ſhew'd any Zeal for his Service, or regard for the Honour of his Name; as was apparent in that wonderful Deliverance which he wrought for *Hezekiah* and his People in the Deſtruction of *Sennacherib*'s Army, becauſe *Hezekiah* feared God, and engaged his Subjects to do the ſame.

CHAP. XLIX.

The Praiſe of ſeveral of the Iſraelitiſh *Princes, Patriarchs, and Prophets.*

Ver. 1. THE remembrance of Joſias is like the compoſition of the perfume that is made by the art of the apothecary: it is ſweet as honey in all mouths, and as muſick at a banquet of wine. 2 He behaved himſelf uprightly in the converſion of the people, and took away the abominations of iniquity. 3 He directed his heart unto the Lord, and in the time of the ungodly he eſtabliſhed the worſhip of God. 4 All, except David, and Ezekias, and Joſias, were defective: for they forſook the law of the moſt High, *even* the kings of Juda failed. 5 Therefore he gave their power unto others, and their glory unto a ſtrange nation. 6 They burnt the choſen city of the ſanctuary, and made the ſtreets deſolate, according to the prophecy of Jeremias. 7 For they entreated him evil, who nevertheleſs was a prophet ſanctified in his mothers womb, that he might root out, and afflict, and deſtroy, and that he might build up alſo and plant. 8 It was Ezekiel who ſaw the glorious viſion, which was ſhewed him upon the chariot of the cherubims. 9 For he made mention of the enemies under *the figure of* the rain, and directed them that went right. 10 And of the twelve prophets, let the memorial be bleſſed, and let their bones flouriſh again out of their place: for they comforted Jacob, and delivered them by aſſured hope. 11 How ſhall we magnify Zorobabel? even he was as a ſignet on the right hand. 12 So was Jeſus the ſon of Joſedec: who in their time builded the houſe, and ſet up an holy temple to the Lord, which was prepared for everlaſting glory. 13 And among the elect was Neemias, whoſe renown is great, who raiſed up for us the walls that were fallen, and ſet up the gates and the bars, and raiſed up our ruins again. 14 But upon the earth was no man created like Enoch; for he was taken from the earth. 15 Neither was there a man born like unto Joſeph, a governor of his brethren, a ſtay of the people, whoſe bones were regarded of the Lord. 16 Sem and Seth were in great honour among men, and ſo was Adam above every living thing in the creation.

We need not dwell on the Contents of this Chapter, ſince they only relate to ſeveral Facts mentioned in the *Old Teſtament*, which every Reader can find, without being directed to them; together with our Notes on the reſpective Paſſages.

CHAP. L.

The Praiſe of Simon *the High-Prieſt.* *Ver.*

Ver. 1. SImon the high prieſt, the ſon of Onias, who in his life repaired the houſe again, and in his days fortified the temple. 2 And by him was built from the foundation the double height, the high fortreſs of the wall about the temple. 3 In his days the ciſtern to receive water, being in compaſs as the ſea, was covered with plates of braſs. 4 He took care of the temple that it ſhould not fall, and fortified the city againſt beſieging. 5 How was he honoured in the midſt of the people, in his coming out of the ſanctuary! 6 He was as the morning ſtar in the midſt of a cloud, and as the moon at the full: 7 As the ſun ſhining upon the temple of the moſt High, and as the rainbow giving light in the bright clouds: 8 And as the flower of roſes in the ſpring of the year, as lilies by the rivers of waters, and as the branches of the frankincenſe-tree, in the time of ſummer: 9 As fire and incenſe in the cenſer, and as a veſſel of beaten gold, ſet with all manner of precious ſtones: 10 And as a fair olive-tree budding forth fruit, and as a cypreſs-tree which groweth up to the clouds. 11 When he put on the robe of honour, and was cloathed with the perfection of glory, when he went up to the holy altar, he made the garment of holineſs honourable. 12 When he took the portions out of the prieſts hands, he himſelf ſtood by the hearth of the altar, compaſſed with his brethren round about, as a young cedar in Libanus, and as palm-trees compaſſed they him round about. 13 So were all the ſons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Iſrael. 14 And finiſhing the ſervice at the altar, that he might adorn the offering of the moſt high Almighty. 15 He ſtretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar, a ſweet-ſmelling ſavour unto the moſt high King of all. 16 Then ſhouted the ſons of Aaron, and ſounded the ſilver trumpets, and made a great noiſe to be heard, for a remembrance before the moſt High. 17 Then all the people together haſted, and fell down to the earth upon their faces to worſhip their Lord God Almighty the moſt High. 18 The ſingers alſo ſang praiſes with their voices, with great variety of ſounds was there made ſweet melody. 19 And the people beſought the Lord the moſt High by prayer before him that is merciful, till the ſolemnity of the Lord was ended, and they had finiſhed his ſervice. 20 Then he went down, and lifted up his hands over the whole congregation of the children of Iſrael, to give the bleſſing of the Lord with his lips, and to rejoice in his name. 21 And they bowed themſelves down to worſhip the ſecond time, that they might receive a bleſſing from the moſt High. 22 Now therefore bleſs ye the God of all, which only doth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy. 23 He grant us joyfulneſs of heart, and that peace may be in our days in Iſrael for ever. 24 That he would confirm his mercy with us, and deliver us at his time. 25 There be two manner of nations which my heart abhorreth, and the third is no nation: 26 They that ſit upon the mountain of Samaria, and they that dwell amongſt the Philiſtines, and that fooliſh people that dwell in Sichem. 27 Jeſus the ſon of Sirach of Jeruſalem hath written in this book the inſtruction of underſtanding and knowledge, who out of his heart poured forth wiſdom. 28 Bleſſed is he that ſhall be exerciſed in theſe things, and he that layeth them up in his heart ſhall become wiſe. 29 For if he do them, he ſhall be ſtrong to all things: for the light of the Lord leadeth him, who giveth wiſdom to the godly. Bleſſed be the Lord for ever. Amen, amen.

This *Simon*, on whom the Son of *Sirach* beſtows ſo many noble Encomiums, was the Son of *Onias*, the Son of *Jaddus*, or *Jaddua*, who was High Prieſt when *Alexander the Great* came to *Jeruſalem* in the Progreſs of his Arms thro' *Syria*. *Simon* ſucceeded to the High Prieſthood in the 5th Year of the Reign of *Ptolemy Philadelphus* King of *Egypt*; in whoſe Time, and under whoſe Authority and Direction, a Tranſlation of the Bible was made from the Original *Hebrew*, by ſeventy-two of the Elders of *Iſrael*, Six being choſen out of every Tribe, to join in the Performance of the Work; which is now called the *Septuagint Tranſlation*, from the Number of Perſons concerned in it; tho' the Work itſelf was undertaken and finiſhed in the Pontificate of *Eleazar*, who ſucceeded *Simon*. *Joſephus* ſpeaking of this *Simon*, ſays, that he was a Perſon of ſingular Piety towards God, and of an exemplary Tenderneſs and Good Nature toward Mankind; from which Character he was ſurnamed *the juſt*. See *Jewiſh Antiq.* B. xii. Ch. 2.

He continued in his Office for nine Years, in which he did many beneficial Acts both for the Church and State of the *Jews*; but what is chiefly commemorated of him is, his compleating the *Canon* of the Scriptures of the *Old Teſtament*. What *Ezra* and the Men of the great Synagogue, did therein has been before noted. The Books of *Ezra*, *Nehemiah*, *Eſther*, and *Malachi*, as well as the two *Chronicles* of the Kings of *Judah* and *Iſrael*, could not poſſibly be inſerted by *Ezra* himſelf, becauſe ſome of theſe Books claim him for their Author, and in others there are ſome Particulars, which refer to Times as low as *Alexander the Great*, and therefore a later Time muſt be aſſign'd for their Reception into the Canon. And if ſo, there ſeems none ſo proper as that, when the Men of the great *Synagogue*, who, under the Direction and Preſidency of *Simon the juſt*, were employ'd in this Work, ceas'd to be.

CHAP. LI.

A Prayer of Jeſus *the Son of* Sirach.

Ver. 1. I Will thank thee, O Lord and King, and praiſe thee, O God my Saviour, I do give praiſe unto thy name. 2 For thou art my defender and helper, and haſt preſerved my body from deſtruction, and from the ſnare of the ſlanderous tongue, and from the lips that forge lies, and haſt been mine helper againſt mine adverſaries: 3 And haſt delivered me according to the multitude of thy mercies, and greatneſs of thy name, from the teeth of them that were ready to devour me, and out of the hands of ſuch as ſought after my life, and from the manifold afflictions which I had; 4 From the choaking of fire on every ſide, and from the midſt of the fire which I kindled not; 5 From the depth of the belly of hell, from an unclean tongue, and from lying words: 6 By an accuſation to the king from an unrighteous tongue, my ſoul drew near even unto death, my life was near to the hell beneath. 7 They compaſſed me on every ſide, and there was no man to help me: I looked for the ſuccour of men, but there was none. 8 Then

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies. 9 Then lifted I up my supplication from the earth, and prayed for deliverance from death. 10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. 11 I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard. 12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord. 13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. 14 I prayed for her before the temple, and will seek her out, even to the end. 15 Even from the flower, till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up sought I after her. 16 I bowed down mine ear a little, and received her, and gat much learning. 17 I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom. 18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded. 19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her. 20 I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken. 21 My heart was troubled in seeking her: therefore have I gotten a good possession. 22 The Lord hath given me a tongue for my reward, and I will praise him therewith. 23 Draw near unto me you unlearned, and dwell in the house of learning. 24 Wherefore are you slow, and what say you of these things, seeing your souls are very thirsty? 25 I opened my mouth, and said, Buy her for yourselves without money. 26 Put your neck under the yoke, and let your soul receive instruction; she is hard at hand to find. 27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest. 28 Get learning with a great sum of money, and get much gold by her. 29 Let your soul rejoice in his mercy, and be not ashamed of his praise. 30 Work your work betimes, and in his time he will give you your reward.

The first Part of this Chapter contains a Prayer or rather Thanksgiving, of *Jesus* the Son of *Sirach*; the Purport of which is, to pay his grateful Acknowledgments to God for the many Mercies and Deliverances he had experienced in the Course of his Life; and from the several Topicks of his Thanksgiving we may learn the different Kinds of Troubles, Difficulties, Distresses and Dangers, with which he had been afflicted and surrounded; and from which, upon his earnest Sollicitations at the Throne of Grace, he had been happily delivered.

The Remainder of the Chapter acquaints us in what Manner he had, all his Life-time, applied himself to the Search of Wisdom, and that being possess'd of her, he possess'd an invaluable Treasure of all Blessings and Comforts whatsoever.

An Exposition of the Book of *BARUCH.*

The ARGUMENT.

Baruch, *the Son of* Neriah, *and Grandson of* Maaseiah, *was of an illustrious Birth, and of the Tribe of* Judah. Seraiah, *his Brother, had a considerable Employment in the Court of King* Zedekiah, *but himself kept close to the Person of* Jeremiah, *and was his most faithful Disciple, tho' his Adherence to his Master drew upon him several Persecutions, and a great deal of bad Treatment. After the Destruction of* Jerusalem *by* Nebuchadnezzar, Baruch *and his Master were permitted to stay in the Land of* Judea, *but when the Remains of that People, which were left behind, after having slain their Governor* Gedaliah, *were for retiring into* Egypt, *they compelled* Jeremiah, *and his Disciple, to go along with them, where the Prophet died, and* Baruch *soon after made his Escape to his Brethren in* Babylon; *where, according to the Tradition of the* Rabbins, *he likewise died in the* 12*th Year of the Captivity. But of what Authority the Book, which goes under his Name, is, or by whom it was written, or whether any Thing related therein be* historically *true, or the whole of it a* Fiction, *is altogether uncertain.* Grotius, *in his Commentary upon it, thinks it an entire Fiction of some* Hellenistical Jew, *under the Name of* Baruch; *and St.* Jerom, *long before him, (in the Preface to his Exposition of* Jeremiah) *tells us, that the Reason why he did not make a* Comment *on this Book (tho' in the Edition of the* Septuagint *it be join'd with* Jeremiah) *was, because it was not deem'd* canonical *among the* Hebrews, *and contains an* Epistle, *which falsely bears the Name of* Jeremiah. *This Epistle is annexed to the Book, and, in the common Division of it, makes the last Chapter: But the main Subject of the Book itself is likewise an* Epistle, *either sent, or feign'd to be sent by* Jehoiakim, *and the* Jews *who were in* Captivity *with him in* Babylon, *to their Brethren the* Jews, *who were still left in* Judah *and* Jerusalem.

Of the whole there are but three Copies; one in Greek, *and the other two in* Syriack, *whereof one agreeth with the* Greek, *tho' the other very much differs from it; but in what Language it was* originally *written, or whether one of these be not the* Original, *or which of them may be so, 'tis* next

next to impoſſible to tell. *See* Prideaux Connection, *and* Calmet's *Preface to* Baruch.

CHAP. I.

The Jews *in* Babylon *weep at the reading of* Baruch's *Book, and ſend Money and the Book to their Brethren at* Jeruſalem.

Ver. 1. AND theſe are the words of the book, which Baruch the ſon of Nerias, the ſon of Maaſias, the ſon of Sedecias, the ſon of Aſſadias, the ſon of Chelcias, wrote in Babylon, 2 In the fifth year, and in the ſeventh day of the month, what time as the Chaldeans took Jeruſalem, and burnt it with fire. 3 And Baruch did read the words of this book, in the hearing of Jechonias, the ſon of Joachim king of Juda, and in the ears of all the people that came to hear the book, 4 And in the hearing of the nobles, and of the kings ſons, and in the hearing of the elders, and of all the people, from the loweſt unto the higheſt, even of all them that dwelt at Babylon, by the river Sud. 5 Whereupon they wept, faſted and prayed before the Lord. 6 They made alſo a collection of money, according to every mans power. 7 And they ſent it to Jeruſalem unto Joachim the high-prieſt, the ſon of Chelcias, ſon of Salom, and to the prieſts, and to all the people which were found with him at Jeruſalem, 8 At the ſame time, when he received the veſſels of the houſe of the Lord that were carried out of the temple, to return them into the land of Juda the tenth day of *the month* Sivan, *namely*, ſilver veſſels, which Sedecias the ſon of Joſias king of Juda had made, 9 After that Nabuchodonoſor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land from Jeruſalem, and brought them unto Babylon: 10 And they ſaid, Behold, we have ſent you money to buy you burnt-offerings, and ſin-offerings, and incenſe, and prepare ye manna, and offer upon the altar of the Lord our God, 11 And pray for the life of Nabuchodonoſor king of Babylon, and for the life of Balthaſar his ſon, that their days may be upon earth as the days of heaven. 12 And the Lord will give us ſtrength, and lighten our eyes, and we ſhall live under the ſhadow of Nabuchodonoſor king of Babylon, and under the ſhadow of Balthaſar his ſon, and we ſhall ſerve them many days, and find favour in their ſight. 13 Pray for us alſo unto the Lord our God, for we have ſinned againſt the Lord our God; and unto this day the fury of the Lord, and his wrath is not turned from us. 14 And ye ſhall read this book which we have ſent unto you to make confeſſion in the houſe of the Lord, upon the feaſts and ſolemn days. 15 And ye ſhall ſay, To the Lord our God *belongeth* righteouſneſs, but unto us the confuſion of faces, as *it is come to paſs* this day unto them of Juda, and to the inhabitants of Jeruſalem, 16 And to our kings, and to our princes, and to our prieſts, and to our prophets, and to our fathers. 17 For we have ſinned before the Lord, 18 And diſobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly: 19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this preſent day, we have been diſobedient unto the Lord our God, and we have been negligent in not hearing his voice. 20 Wherefore the evils cleaved unto us, and the curſe which the Lord appointed by Moſes his ſervant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to ſee* this day. 21 Nevertheleſs we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he ſent unto us. 22 But every man followed the imagination of his own wicked heart, to ſerve ſtrange gods, and to do evil in the ſight of the Lord our God.

And they ſent it to Jeruſalem unto Joachim the High Prieſt] *Joachim*, as *Joſephus* tells us, was High Prieſt at *Jeruſalem*, at the Time that *Eſdras* was ſent from *Babylon* to *Judea*; and that *Joachim* and *Eſdras* or *Ezra*, as the Scripture calls him, died much about the ſame Time at *Jeruſalem*. *Joſephus* indeed ſays, that this *Joachim* was the Son of *Jeſus*, or *Jeſhua*, as he is called *Ezra* x. 18. and *Baruch* ſtiles him the Son of *Chelcias*: But, conſidering the Circumſtances of Time, Place, &c. the ſame Perſon muſt be meant by them both; and as the Learned are very much divided in their Opinions concerning the lineal Succeſſion of the High Prieſts, we ſhall not pretend to reconcile this Difference in the Genealogy of *Joachim*. However, this we may be aſſured of, from the Authority of the Holy Scripture itſelf, that *Joachim* was the Son of *Jeſhua*, or, as *Joſephus* calls him *Jeſus*. See *Nehem.* xii. 10.

CHAP. II.

The Subject of the foregoing Chapter continued.

Ver. 1. THerefore the Lord hath made good his word, which he pronounced againſt us, and againſt our judges that judged Iſrael, and againſt our kings, and againſt our princes, and againſt the men of Iſrael and Juda, 2 To bring upon us great plagues, ſuch as never happened under the whole heaven, as it came to paſs in Jeruſalem, according to the things that were written in the law of Moſes, 3 That a man ſhould eat the fleſh of his own ſon, and the fleſh of his own daughter. 4 Moreover, he hath delivered them to be in ſubjection to all the kingdoms that are round about us, to be as a reproach and deſolation among all the people round about, where the Lord hath ſcattered them. 5 Thus we were caſt down and not exalted, becauſe we have ſinned againſt the Lord our God, and have not been obedient unto his voice. 6 To the Lord our God *appertaineth* righteouſneſs: but unto us and to our fathers open ſhame, as *appeareth* this day. 7 *For* all theſe plagues are come upon us, which the Lord hath pronounced againſt us. 8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart. 9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us. 10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath ſet before us. 11 And now, O Lord God of Iſrael, that haſt brought thy people out of the land of Egypt with a mighty hand, and high arm, and with ſigns, and with wonders,

with great power, and haſt gotten thyſelf a name, as *appeareth* this day: 12 O Lord our God, we have ſinned, we have done ungodly, we have dealt unrighteouſly in all thine ordinances. 13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou haſt ſcattered us. 14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own ſake, and give us favour in the ſight of them which have led us away: 15 That all the earth may know that thou art the Lord our God, becauſe Iſrael and his poſterity is called by thy name. 16 O Lord, look down from thy holy houſe, and conſider us: bow down thine ear, O Lord, to hear us. 17 Open thine eyes, and behold, for the dead that are in the graves, whoſe ſouls are taken from their bodies, will give unto the Lord neither praiſe nor righteouſneſs: 18 But the ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul will give thee praiſe and righteouſneſs, O Lord. 19 Therefore we do not make our humble ſupplication before thee, O Lord our God, for the righteouſneſs of our fathers, and of our kings. 20 For thou haſt ſent out thy wrath and indignation upon us, as thou haſt ſpoken by thy ſervants the prophets, ſaying, 21 Thus ſaith the Lord, Bow down your ſhoulders to ſerve the king of Babylon: ſo ſhall ye remain in the land that I gave unto your fathers. 22 But if ye will not hear the voice of the Lord to ſerve the king of Babylon, 23 I will cauſe to ceaſe out of the cities of Juda, and from without Jeruſalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land ſhall be deſolate of inhabitants. 24 But we would not hearken unto thy voice, to ſerve the king of Babylon: therefore haſt thou made good the words that thou ſpakeſt by thy ſervants the prophets, namely, that the bones of our kings, and the bones of our fathers ſhould be taken out of their places. 25 And lo, they are caſt out to the heat of the day, and to the froſt of the night, and they died in great miſeries, by famine, by ſword, and by peſtilence. 26 And the houſe which is called by thy name, (haſt thou laid waſte) as *it is to be ſeen* this day, for the wickedneſs of the houſe of Iſrael, and the houſe of Juda. 27 O Lord our God, thou haſt dealt with us after all thy goodneſs, and according to all that great mercy of thine, 28 As thou ſpakeſt by thy ſervant Moſes, in the day when thou didſt command him to write the law before the children of Iſrael, ſaying, 29 If ye will not hear my voice, ſurely this very great multitude ſhall be turned into a ſmall *number* among the nations where I will ſcatter them. 30 For I knew that they would not hear me, becauſe it is a ſtiff-necked people: but in the land of their captivities they ſhall remember themſelves, 31 And ſhall know that I am the Lord their God: for I will give them an heart, and ears to hear. 32 And they ſhall praiſe me in the land of their captivity, and think upon my name, 33 And return from their ſtiff neck, and from their wicked deeds: for they ſhall remember the way of their fathers, which ſinned before the Lord. 34 And I will bring them again into the land which I promiſed with an oath unto their fathers, Abraham, Iſaac, and Jacob, and they ſhall be lords of it: and I will increaſe them, and they ſhall not be diminiſhed. 35 And I will make an everlaſting covenant with them to be their God, and they ſhall be my people: and I will no more drive my people of Iſrael out of the land that I have given them.

In this Prayer or Supplication the *Jews* confeſs the Juſtice of God in bringing upon them thoſe Plagues and Calamities which were threatned by *Moſes*, in caſe of their Diſobedience, *Deut.* xxviii. that notwithſtanding the Severity of God's Judgments upon them, yet they had not humbled themſelves, but continued in their rebellious Practices againſt him. Wherefore they now beſeech the Lord, who wonderfully delivered their Fore-fathers from Bondage in *Egypt*, that on their ſincere Repentance, he would be merciful to them, and deliver them from their preſent Captivity. They acknowledge their Diſobedience to the Word of the Lord, ſpoken by the Prophet *Jeremy*, that they ſhould quietly ſubmit to ſerve the King of *Babylon*, Jer. xxvii. 11. and therefore that their preſent Calamities were juſtly brought upon them. However, they ſtrengthen their Confidence in the Goodneſs of God, that he will do according to what he promiſed by his Servant *Moſes*, Levit. xxvi. *Deut.* xxviii. that if in their Captivity they ſhould humble themſelves, and turn to the Lord with all their Hearts, he would remember his Covenant with their Anceſtors, and deliver them from their Enemies.

CHAP. III.

The foregoing Prayer and Confeſſion continued. Wiſdom reſts but with very few.

Ver. 1. O Lord almighty, God of Iſrael, the ſoul in anguiſh, the troubled ſpirit crieth unto thee. 2 Hear, O Lord, and have mercy: for thou art merciful; and have pity upon us, becauſe we have ſinned before thee. 3 For thou endureſt for ever, and we periſh utterly. 4 O Lord almighty, thou God of Iſrael, hear now the prayers of the dead Iſraelites, and of their children, which have ſinned before thee, and not hearkened unto the voice of thee their God: for the which cauſe theſe plagues cleave unto us. 5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time. 6 For thou art the Lord our God, and thee, O Lord, will we praiſe. 7 And for this cauſe thou haſt put thy fear in our hearts, to the intent that we ſhould call upon thy name, and praiſe thee in our captivity: for we have called to mind all the iniquity of our forefathers that ſinned before thee. 8 Behold, we are yet this day in our captivity, where thou haſt ſcattered us, for a reproach and a curſe, and to be ſubject to payments, according to all the iniquities of our fathers, which departed from the Lord our God. 9 Hear, Iſrael, the commandments of life: give ear to underſtand wiſdom. 10 How happeneth it, Iſrael, that thou art in thine enemies land, that thou art waxen old in a ſtrange country, that thou art defiled with the dead, 11 That thou art counted with them that go down into the grave? 12 Thou haſt forſaken the fountain of wiſdom. 13 For if thou hadſt walked in the way of God, thou ſhouldeſt have dwelled in peace for ever. 14 Learn where is wiſdom, where is ſtrength, where is underſtanding; that thou mayeſt know alſo where is length of days, and life, where is the light of the eyes, and peace. 15 Who hath found out her place?

who hath come into her treaſures? 16 Where are the princes of the heathen become, and ſuch as ruled the beaſts upon the earth, 17 They that had their paſtime with the fowls of the air, and they that hoarded up ſilver and gold, wherein men truſt, and made no end of their getting? 18 For they that wrought in ſilver, and were ſo careful, and whoſe works are unſearchable, 19 They are vaniſhed and gone down to the grave, and others are come up in their ſteads. 20 Young men have ſeen light, and dwelt upon the earth: but the way of knowledge have they not known, 21 Nor underſtood the paths thereof, nor laid hold of it: their children were far off from that way. 22 It hath not been heard of in Chanaan, neither hath it been ſeen in Theman. 23 The Agarenes that ſeek wiſdom upon earth, the merchants of Meran, and of Theman, the authors of fables, and ſearchers out of underſtanding: *none of theſe have known the way of* wiſdom, or remember her paths. 24 O Iſrael, how great is the houſe of God, and how large is the place of his poſſeſſion! 25 Great, and hath none end; high, and unmeaſurable. 26 There were the giants famous from the beginning, that were of ſo great ſtature, and ſo expert in war. 27 Thoſe did not the Lord chooſe, neither gave he the way of knowledge unto them. 28 But they were deſtroyed, becauſe they had no wiſdom, and periſhed through their own fooliſhneſs. 29 Who hath gone up into heaven, and taken her, and brought her down from the clouds? 30 Who hath gone over the ſea and found her, and will bring her for pure gold? 31 No man knoweth her way, nor thinketh of her path. 32 But he that knoweth all things, knoweth her, and hath found her out with his underſtanding: he that prepared the earth for evermore, hath filled it with four-footed beaſts. 33 He that ſendeth forth light, and it goeth; calleth it again, and it obeyeth him with fear. 34 The ſtars ſhined in their watches, and rejoiced: when he calleth them, they ſay, Here we be; and ſo with cheerfulneſs they ſhewed light unto him that made them. 35 This is our God, and there ſhall none other be accounted of in compariſon of him. 36 He hath found out all the way of knowledge, and hath given it unto Jacob his ſervant, and to Iſrael his beloved. 37 Afterward did he ſhew himſelf upon earth, and converſed with men.

The *Jews* in Captivity proceed in their Prayer and Confeſſion, begun in the preceding Chapter; after which *Baruch* addreſſes himſelf to *Iſrael*, and entreats them to hearken to the Inſtructions of Wiſdom. He interrogates them concerning the Length of their Captivity, and the Cauſe of their Pollutions in a ſtrange Country: The Cauſe was plain; their Contempt of Wiſdom, and Diſobedience to the Law of God. *Dear-bought* Experience might now inform them *wherein* Wiſdom conſiſts, and, conſequently, how to obtain a Prolongation of Life and temporal Happineſs. Few are the Poſſeſſors of Wiſdom; the Princes of the Heathen, Philoſophers, and Inventors of Fables, in vain pretend to a true Knowledge of her; the Giants of old, renowned for their Skill and Exploits in Arms, were ignorant of her; ſhe is not to be purchaſed with Gold; her Abode is only with the *omniſcient* God; he gave her to *Jacob*, and afterwards cloathed her with Humanity, and ſent her in the Perſon of his own Son, to converſe with Men.

From the laſt Verſe it ſeems evident, that this Book, as ſome other of the apocryphal Books were, was wrote after *Chriſt*'s Appearance, under the Name of one of their antient holy Writers, in order that their Exhortations and Comforts might make the deeper Impreſſion on the Minds of their obſtinate and unreaſonable Nation; and that the late Deſolation of the *Jews* by the *Romans* is the Subject of it.

CHAP. IV.

The Book of Commandments is the Wiſdom commended in the former Chapter. The Jews *are exhorted to hope, and patiently wait for their Deliverance.*

Ver. 1. THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it ſhall come to life; but ſuch as leave it ſhall die. 2 Turn thee, O Jacob, and take hold of it: walk in the preſence of the light thereof, that thou mayeſt be illuminated. 3 Give not thine honour to another, nor the things that are profitable unto thee, to a ſtrange nation. 4 O Iſrael, happy are we: for things that are pleaſing to God, are made known unto us. 5 Be of good cheer, my people, the memorial of Iſrael. 6 Ye were ſold to the nations, not for [your] deſtruction: but becauſe ye moved God to wrath, ye were delivered unto the enemies. 7 For ye provoked him that made you, by ſacrificing unto devils, and not to God. 8 Ye have forgotten the everlaſting God that brought you up, and ye have grieved Jeruſalem that nurſed you. 9 For when ſhe ſaw the wrath of God coming upon you, ſhe ſaid, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning. 10 For I ſaw the captivity of my ſons and daughters, which the Everlaſting brought upon them. 11 With joy did I nouriſh them; but ſent them away with weeping and mourning. 12 Let no man rejoice over me a widow, and forſaken of many, who for the ſins of my children am left deſolate: becauſe they departed from the law of God. 13 They knew not his ſtatutes, nor walked in the ways of his commandments, nor trod in the paths of diſcipline in his righteouſneſs. 14 Let them that dwell about Sion come, and remember ye the captivity of my ſons and daughters, which the Everlaſting hath brought upon them. 15 For he hath brought a nation upon them from far, a ſhameleſs nation, and of a ſtrange language, who neither reverenced old men, nor pitied child. 16 Theſe have carried away the dear-beloved children of the widow, and left her that was alone deſolate without daughters. 17 But what can I help you? 18 For he that brought theſe plagues upon you, will deliver you from the hands of your enemies. 19 Go your way, O my children, go your way: for I am left deſolate. 20 I have put off the cloathing of peace, and put upon me the ſackcloth of my prayer: I will cry unto the Everlaſting in my days. 21 Be of good cheer, O my children, cry unto the Lord, and he ſhall deliver you from the power and hand of the enemies. 22 For my hope is in the Everlaſting, that he will ſave you, and joy is come unto me from the holy One, becauſe of the mercy which ſhall ſoon come unto you from the Everlaſting our Saviour. 23 For I ſent you out with mourning and weeping: but God will give you to me again with joy and glad-

gladneſs for ever. 24 Like as now the neighbours of Sion have ſeen your captivity; ſo ſhall they ſee ſhortly your ſalvation from our God, which ſhall come upon you with great glory and brightneſs of the Everlaſting. 25 My children, ſuffer patiently the wrath that is come upon you from God: for thine enemy hath perſecuted thee; but ſhortly thou ſhalt ſee his deſtruction, and ſhalt tread upon his neck. 26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies. 27 Be of good comfort, O my children, and cry unto God: for you ſhall be remembred of him that brought theſe things upon you. 28 For as it was your mind to go aſtray from God: ſo being returned, ſeek him ten times more. 29 For he that hath brought theſe plagues upon you, ſhall bring you everlaſting joy again with your ſalvation. 30 Take a good heart, O Jeruſalem: for he that gave thee that name will comfort thee. 31 Miſerable are they that afflicted thee, and rejoiced at thy fall. 32 Miſerable are the cities which thy children ſerved: miſerable is ſhe that received thy ſons. 33 For as ſhe rejoiced at thy ruin, and was glad at thy fall: ſo ſhall ſhe be grieved for her own deſolation. 34 For I will take away the rejoicing of her great multitude, and her pride ſhall be turned into mourning. 35 For fire ſhall come upon her from the Everlaſting, long to endure, and ſhe ſhall be inhabited of devils for a great time. 36 O Jeruſalem, look about thee towards the eaſt, and behold the joy that cometh unto thee from God. 37 Lo, thy ſons come whom thou ſenteſt away, they come gathered together from the eaſt to the weſt, by the word of the holy One, rejoicing in the glory of God.

Baruch recommends this Book as containing the everlaſting Law of God, which thoſe who obſerve and obey ſhall obtain Life, but thoſe who tranſgreſs it, certain Death. He comforts his Brethren with the Conſideration that the Will of God is made known to them; and that tho', for their Sins, they were Captives in a ſtrange Land, and *Jeruſalem*, for the Impieties of their Children, was deſolated and laid waſte, yet God would deliver them from their Enemies; and therefore it was their Duty to humble themſelves in Prayer to the Almighty, and God would ſpeedily appear in Mercy to them; that their Neighbours and Enemies, who had triumphed in their Misfortunes, ſhould ſee the Salvation which God would ſend them; and that, with their own Eyes, they ſhould ſoon behold the Deſtruction of their Perſecutors. From hence he takes Occaſion to comfort *Jeruſalem*, and encourages her to hope, aſſuring her, that Joy and Salvation were juſt ready to meet her.

CHAP. V.

Jeruſalem *is exhorted to rejoice, on the Aſſurance that her Children ſhall return from their Captivity.*

Ver. 1. PUT off, O Jeruſalem, the garment of thy mourning and affliction, and put on the comelineſs of the glory that cometh from God for ever. 2 Caſt about thee a double garment of the righteouſneſs which cometh from God; and ſet a diadem on thine head, of the glory of the Everlaſting. 3 For God will ſhew thy brightneſs unto every country under heaven. 4 For thy name ſhall be called of God for ever, The peace of righteouſneſs, and the glory of Gods worſhip. 5 Ariſe, O Jeruſalem, and ſtand on high, and look about toward the eaſt, and behold thy children gathered from the weſt unto the eaſt by the word of the holy One, rejoicing in the remembrance of God. 6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom. 7 For God hath appointed that every high hill, and banks of long continuance ſhould be caſt down, and valleys filled up, to make even the ground, that Iſrael may go ſafely in the glory of God. 8 Moreover, even the woods, and every ſweet-ſmelling tree, ſhall overſhadow Iſrael by the commandments of God. 9 For God ſhall lead Iſrael with joy, in the light of his glory, with the mercy and righteouſneſs that cometh from him.

Behold thy Children gathered from the Weſt unto the Eaſt] When the Prophets ſpeak of the Captivity in *Babylon*, they deſcribe that City as lying towards the North of *Judea*: But *Baruch*, here, is gathering his People from the *Weſt* and *Eaſt*; which confirms me in Opinion, that the Captivity, from which he promiſes a Return, was not the *Babylonian*, but rather the *Roman*, by which the *Jews* were ſcattered into all Parts of the World; and if ſo, is another Proof, that *Baruch* is a Name aſſumed by the Author of this Book, which, in that Caſe, muſt be wrote after the laſt Deſtruction of *Jeruſalem*.

The Epiſtle of JEREMY.

CHAP. VI.

The Cauſe of their Captivity. The Place of their Captivity. The Vanity of Idols and Idolatry.

Ver. 1. A Copy of an epiſtle which Jeremy ſent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God. 2 Becauſe of the ſins which ye have committed before God, ye ſhall be led away captives into Babylon, by Nabuchodonoſor, king of the Babylonians. 3 So when ye be come unto Babylon, ye ſhall remain there many years and for a long ſeaſon, namely ſeven generations, and after that, I will bring you away peaceably from thence. 4 Now ſhall ye ſee in Babylon gods of ſilver, and of gold, and of wood, borne upon ſhoulders, which cauſe the nations to fear. 5 Beware therefore that ye in no wiſe be like to ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them, and behind them, worſhipping them. 6 But ſay ye in your hearts, O Lord, we muſt worſhip thee. 7 For mine angel is with you, and I myſelf caring for your ſouls. 8 As for their tongue, it is poliſhed by the workman, and they themſelves are gilded and laid over with gold, yet are they but falſe, and cannot ſpeak. 9 And taking gold as it were for a virgin that loves to go gay, they make crowns for the heads of their gods. 10 Sometimes alſo the prieſts convey from their gods gold and ſilver, and beſtow it upon themſelves. 11 Yea, they will give thereof to the common harlots, and deck them as men with garments [being] gods of ſilver, and gods of gold, and wood. 12 Yet cannot theſe gods ſave themſelves

ſelves from ruſt and moths, though they be covered with purple raiment. 13 They wipe their faces becauſe of the duſt of the temple, when there is much upon them. 14 And he that cannot put to death one that offendeth him, holdeth a ſceptre, as though he were a judge of the country. 15 He hath alſo in his right hand a dagger, and an axe: but cannot deliver himſelf from war and thieves. 16 Whereby they are known not to be gods: therefore fear them not. 17 For like as a veſſel that a man uſeth, is nothing worth when it is broken; even ſo it is with their gods: when they be ſet up in the temple, their eyes be full of duſt, through the feet of them that come in. 18 And as the doors are made ſure on every ſide, upon him that offendeth the king, as being committed to ſuffer death: even ſo the prieſts make faſt their temples, with doors, with locks and bars, leſt *their gods* be ſpoiled with robbers. 19 They light them candles, yea more than for themſelves, whereof they cannot ſee one. 20 They are as one of the beams of the temple, yet they ſay their hearts are gnawed upon by things creeping out of the earth, and when they eat them and their cloaths, they feel it not. 21 Their faces are blacked through the ſmoak that comes out of the temple. 22 Upon their bodies and heads ſit bats, ſwallows, and birds, and the cats alſo. 23 By this ye may know that they are no gods: therefore fear them not. 24 Notwithſtanding the gold that is about them to make them beauful, except they wipe off the ruſt, they will not ſhine: for neither when they were molten did they feel it. 25 The things wherein there is no breath, are bought for a moſt high price. 26 They are borne upon ſhoulders, having no feet, whereby they declare unto men that they be nothing worth. 27 They alſo that ſerve them, are aſhamed: for if they fall to the ground at any time, they cannot riſe up again of themſelves: neither if one ſet them upright, can they move of themſelves: neither if they be bowed down, can they make themſelves ſtraight: but they ſet gifts before them as unto dead men. 28 As for the things that are ſacrificed unto them, their prieſts ſell and abuſe: in like manner their wives lay up part thereof in ſalt, but unto the poor and impotent they give nothing of it. 29 Menſtruous women, and women in childbed eat their ſacrifices: by theſe things ye may know that they are no gods: fear them not. 30 For how can they be called gods? becauſe women ſet meat before the gods of ſilver, gold, and wood. 31 And the prieſts ſit in their temples, having their cloaths rent, and their heads and beards ſhaven, and nothing upon their heads. 32 They roar and cry before their gods, as men do at the feaſt when one is dead. 33 The prieſts alſo take off their garments, and cloath their wives and children. 34 Whether it be evil that one doth unto them, or good, they are not able to recompenſe it: they can neither ſet up a king, nor put him down. 35 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it. 36 They can ſave no man from death, neither deliver the weak from the mighty. 37 They cannot reſtore a blind man to his ſight, nor help any man in his diſtreſs. 38 They can ſhew no mercy to the widow, nor do good to the fatherleſs. 39 Their gods of wood, and which are overlaid with gold and ſilver, are like the ſtones that be hewn out of the mountain: they that worſhip them ſhall be confounded. 40 How ſhould a man then think and ſay that they are gods, when even the Chaldeans themſelves diſhonour them? 41 Who if they ſhall ſee one dumb that cannot ſpeak, they bring him and entreat Bel that he may ſpeak, as though he were able to underſtand. 42 Yet they cannot underſtand this themſelves,, and leave them: for they have no knowledge. 43 The women alſo with cords about them, ſitting in the ways, burn bran for perfume: but if any of them drawn by ſome that paſſeth by, lie with him; ſhe reproacheth her fellow, that ſhe was not thought as worthy as herſelf, nor her cord broken. 44 Whatſoever is done among them is falſe: how may it then be thought or ſaid that they are gods? 45 They are made of carpenters and goldſmiths: they can be nothing elſe than the workman will have them to be. 46 And they themſelves that made them can never continue long; how ſhould then the things that are made of them be gods? 47 For they left lies and reproaches to them that come after. 48 For when there cometh any war or plague upon them, the prieſts conſult with themſelves where they may be hidden with them. 49 How then cannot men perceive that they be no gods, which can neither ſave themſelves from war nor from plague? 50 For ſeeing they be but of wood, and overlaid with ſilver and gold, it ſhall be known hereafter that they are falſe: 51 And it ſhall manifeſtly appear to all nations and kings, that they are no gods, but the works of mens hands, and that there is no work of God in them. 52 Who then may not know that they are no gods? 53 For neither can they ſet up a king in the land, nor give rain unto men. 54 Neither can they judge their own cauſe, nor redreſs a wrong, being unable: for they are as crows between heaven and earth. 55 Whereupon when fire falleth upon the houſe of gods of wood, or laid over with gold or ſilver, their prieſts will flee away and eſcape; but they themſelves ſhall be burnt aſunder like beams. 56 Moreover, they cannot withſtand any king or enemies: how can it then be thought or ſaid that they be gods? 57 Neither are thoſe gods of wood, and laid over with ſilver or gold, able to eſcape either from thieves or robbers. 58 Whoſe gold, and ſilver, and garments, wherewith they are cloathed, they that are ſtrong do take and go away withal: neither are they able to help themſelves. 59 Therefore it is better to be a king that ſheweth his power, or elſe a profitable veſſel in an houſe, which the owner ſhall have uſe of, than ſuch falſe gods; or to be a door in an houſe, to keep ſuch things ſafe as be therein, than ſuch falſe gods; or a pillar of wood in a palace, than ſuch falſe gods. 60 For ſun, moon, and ſtars, being bright, and ſent to do their offices, are obedient. 61 In like manner the lightning when it breaketh forth is eaſy to be ſeen, and after the ſame manner the wind bloweth in every country. 62 And when God commandeth the clouds to go over the whole world, they do as they are bidden. 63 And the fire ſent from above to con-

conſume hills and woods, doeth as it is commanded: but theſe are like unto them neither in ſhew nor power. 64 Wherefore it is neither to be ſuppoſed nor ſaid that they are gods, ſeeing they are able neither to judge cauſes, nor to do good unto men. 65 Knowing therefore that they are no gods, fear them not. 66 For they can neither curſe nor bleſs kings. 67 Neither can they ſhew ſigns in the heavens among the heathen, nor ſhine as the ſun, nor give light as the moon. 68 The beaſts are better than they: for they can get under a covert and help themſelves. 69 It is then by no means manifeſt unto us that they are gods: therefore fear them not. 70 For as a ſcare-crow in a garden of cucumbers keepeth nothing: ſo are their gods of wood, and laid over with ſilver and gold. 71 And likewiſe their gods of wood, and laid over with ſilver and gold, are like to a white thorn in an orchard that every bird ſitteth upon; as alſo to a dead body that is caſt into the dark. 72 And you ſhall know them to be no gods, by the bright purple that rotteth upon them: and they themſelves afterwards ſhall be eaten, and ſhall be a reproach in the country. 73 Better therefore is the juſt man that hath none idols: for he ſhall be far from reproach.

If this Epiſtle was written by the Prophet *Jeremiah*, it was undoubtedly penned ſoon after the taking of *Jeruſalem* by the *Chaldeans*, and, perhaps, while the People were in the Enemy's Camp, and not yet carried out of the Land into Captivity. When the City was ſeized, *Jeremiah* had his Liberty granted him to reſide where he pleaſed, *Jer.* xl. and he choſe to remain in *Judea* with the Remnant of the People that were left. 'Tis probable, therefore, that he wrote this Epiſtle (if his) to his Brethren, who were juſt on the Point of taking their Journey into Captivity, in order to inſtruct them in their Conduct and Behaviour in the Country wherein they were to ſojourn. And as their Continuance in Bondage was to be very long, he particularly cautions them againſt the Idolatries which they would ſee rife in *Babylon*. The Gods that were there worſhipped, and the Folly of ſuch Worſhip, are very minutely deſcribed, the better to recommend to the People a cloſe and aſſiduous Worſhip of the only true God, the Creator of all Things, and the ſole Governor of the World.

But I rather imagine, that this Epiſtle is as ſpurious, as the Author of the Book, *Baruch*, is fictitious; as any one who compares the Writings of the true *Jeremiah* with this Epiſtle will eaſily judge. The Stile of the Prophet is ſtrong, nervous, and pathetick, but that of this Epiſtle is looſe, vague, and unaffecting, without the leaſt Mark of an inſpired Writer, and, conſequently, muſt be the Product of one who wrote much later than thoſe Times.

An EXPOSITION of the Song of the Three Children,

Which followeth in the third Chapter of *Daniel* after this Place, ---*fell down bound into the Midſt of the burning fiery Furnace.* That which followeth is not in the *Hebrew*, to wit, *And they walked* --- unto theſe words, *Then Nebuchadnezzar* --- Verſe 24.

The ARGUMENT.

This Song was by the earlieſt Ages of the Chriſtian Church rejected as Apocrypha, *tho' read and eſteemed as a good Formulary of pious Thoughts, Confeſſions, and Prayers, in the Midſt of extreme Calamities and imminent Dangers. And Ver.* 10. *gives ſome Ground to conjecture, that it is of the ſame Subject, Frame, and Scope, and therefore poſſibly written by the ſame Author, as the Book of* Baruch.

Azarias *his Prayer and Confeſſion. The* Chaldeans *about the Oven conſumed, but the Children in it unhurt. The Song of the Three Children in the fiery Furnace.*

Ver. 1. AND they walked in the midſt of the fire, praiſing God, and bleſſing the Lord. 2 Then Azarias ſtood up and prayed on this manner; and opening his mouth in the midſt of the fire, ſaid, 3 Bleſſed art thou, O Lord God of our fathers: thy name is worthy to be praiſed and glorified for evermore. 4 For thou art righteous in all the things that thou haſt done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth, 5 In all the things which thou haſt brought upon us, and upon the holy city of our fathers, *even* Jeruſalem, thou haſt executed true judgment: for according to truth and judgment didſt thou bring all theſe things upon us, becauſe of our ſins. 6 For we have ſinned, and committed iniquity, departing from thee. 7 In all things have we treſpaſſed, and not obeyed thy commandments, nor kept them, neither done as thou haſt commanded us, that it might go well with us. 8 Wherefore all that thou haſt brought upon us, and

and every thing that thou haſt done to us, thou haſt done in true judgment. 9 And thou didſt deliver us into the hands of lawleſs enemies, moſt hateful forſakers *of God*, and to an unjuſt king, and the moſt wicked in all the world. 10 And now we cannot open our mouths, we are become a ſhame and reproach to thy ſervants, and to them that worſhip thee. 11 Yet deliver us not up wholly, for thy names ſake, neither diſanul thou thy covenant: 12 And cauſe not thy mercy to depart from us, for thy beloved Abrahams ſake, for thy ſervant Iſaacs ſake, and for thy holy Iſraels ſake; 13 To whom thou haſt ſpoken and promiſed, That thou wouldeſt multiply their ſeed as the ſtars of heaven, and as the ſand that lieth upon the ſea-ſhore. 14 For we, O Lord, are become leſs than any nation, and be kept under this day in all the world becauſe of our ſins. 15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or ſacrifice, or oblation, or incenſe, or place to ſacrifice before thee, and to find mercy. 16 Nevertheleſs, in a contrite heart, and an humble ſpirit let us be accepted. 17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thouſands of fat lambs: ſo let our ſacrifice be in thy ſight this day, and *grant* that we may wholly go after thee: for they ſhall not be confounded that put their truſt in thee. 18 And now we follow thee with all our heart, we fear thee, and ſeek thy face. 19 Put us not to ſhame: but deal with us after thy loving kindneſs, and according to the multitude of thy mercies. 20 Deliver us alſo according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy ſervants hurt, be aſhamed; 21 And let them be confounded in all their power and might, and let their ſtrength be broken; 22 And let them know that thou art Lord, the only God, and glorious over the whole world. 23 And the kings ſervants that put them in, ceaſed not to make the oven hot with roſin, pitch, tow, and ſmall wood; 24 So that the flame ſtreamed forth above the furnace forty and nine cubits. 25 And it paſſed through, and burnt thoſe Chaldeans it found about the furnace. 26 But the angel of the Lord came down into the oven, together with Azarias and his fellows, and ſmote the flame of the fire out of the oven: 27 And made the midſt of the furnace, as it had been a moiſt whiſtling wind, ſo that the fire touched them not at all, neither hurt nor troubled them. 28 Then the three, as out of one mouth, praiſed, glorified, and bleſſed God in the furnace, ſaying, 29 Bleſſed art thou, O Lord God of our fathers: and to be praiſed and exalted above all for ever. 30 And bleſſed is thy glorious and holy name: and to be praiſed and exalted above all for ever. 31 Bleſſed art thou in the temple of thine holy glory: and to be praiſed and glorified above all for ever. 32 Bleſſed art thou that beholdeſt the depths, and ſitteſt upon the cherubims: and to be praiſed and exalted above all for ever. 33 Bleſſed art thou on the glorious throne of thy kingdom: and to be praiſed and glorified above all for ever. 34 Bleſſed art thou in the firmament of heaven: and above all to be praiſed and glorified for ever. 35 O all ye works of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. 36 O ye heavens, bleſs ye the Lord: praiſe and exalt him above all for ever. 37 O ye angels of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. 38 O all ye waters that be above the heavens, bleſs ye the Lord: praiſe and exalt him above all for ever. 39 O all ye powers of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. 40 O ye ſun and moon, bleſs ye the Lord: praiſe and exalt him above all for ever. 41 O ye ſtars of heaven, bleſs ye the Lord: praiſe and exalt him above all for ever. 42 O every ſhower and dew, bleſs ye the Lord: praiſe and exalt him above all for ever. 43 O all ye winds, bleſs ye the Lord: praiſe and exalt him above all for ever. 44 O ye fire and heat, bleſs ye the Lord: praiſe and exalt him above all for ever. 45 O ye winter and ſummer, bleſs ye the Lord: praiſe and exalt him above all for ever. 46 O ye dews and ſtorms of ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever. 47 O ye nights and days, bleſs ye the Lord: praiſe and exalt him above all for ever. 48 O ye light and darkneſs, bleſs ye the Lord: praiſe and exalt him above all for ever. 49 O ye ice and cold, bleſs ye the Lord: praiſe and exalt him above all for ever. 50 O ye froſt and ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever. 51 O ye lightnings and clouds, bleſs ye the Lord: praiſe and exalt him above all for ever. 52 O let the earth bleſs the Lord: praiſe and exalt him above all for ever. 53 O ye mountains and little hills, bleſs ye the Lord: praiſe and exalt him above all for ever. 54 O all ye things that grow on the earth, bleſs ye the Lord: praiſe and exalt him above all for ever. 55 O ye fountains, bleſs ye the Lord: praiſe and exalt him above all for ever. 56 O ye ſeas and rivers, bleſs ye the Lord: praiſe and exalt him above all for ever. 57 O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe and exalt him above all for ever. 58 O all ye fowls of the air, bleſs ye the Lord: praiſe and exalt him above all for ever. 59 O all ye beaſts and cattel, bleſs ye the Lord: praiſe and exalt him above all for ever. 60 O ye children of men, bleſs ye the Lord: praiſe and exalt him above all for ever. 61 O Iſrael, bleſs ye the Lord: praiſe and exalt him above all for ever. 62 O ye prieſts of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. 63 O ye ſervants of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. 64 O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe and exalt him above all for ever. 65 O ye holy and humble men of heart, bleſs ye the Lord: praiſe and exalt him above all for ever. 66 O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe and exalt him above all for ever: for he hath delivered us from hell, and ſaved us from the hand of death, and delivered us out of the midſt of the furnace *and* burning flame: even out of the midſt of the fire hath he delivered us. 67 O give thanks unto the Lord, becauſe he is gracious: for his mercy *endureth* for ever. 68 O all ye that worſhip the Lord, bleſs the God of gods, praiſe him, and give him thanks: for his mercy *endureth* for ever.

No ſooner were theſe Three Brethren fallen into the Midſt of the fiery Furnace (the Flame of which was ſo furious and exceſſive, that it deſtroyed thoſe who were

were appointed Executioners of the King's tyrannick Decree,) but they got on their Feet, and by the powerful Aſſiſtance of an Angel, or, as ſome will have it, the Son of God himſelf, who was viſibly preſent to preſerve and ſecure them from the Fierceneſs of the Fire, they had not only the full Uſe of their Limbs, but the Faculties of Speech and Reaſon as free and perfect for Exerciſe, as tho' they had been at large and at full Liberty.

This they rightly judged was the fitteſt Occaſion that could poſſibly offer, to ſet forth, declare, and proclaim the Glory of the true God whom they worſhipped, and who now ſo eminently appeared to defend them from the Rage of the Flames, and the Fury of an idolatrous Tyrant. Accordingly *Azarias* opens his Mouth in the Midſt of the Fire, with a Prayer to God, wherein he confeſſes the Juſtice of the Almighty in puniſhing their Nation for their innumerable Tranſgreſſions of his Law, and the repeated Provocations they had given him; yet beſeeches the Lord that he would graciouſly accept them, ſince with the utmoſt Humility and Contrition of Heart they made their preſent Supplications to him, and truſted wholly to his Mercy and Goodneſs for Deliverance, and that by appearing for them at this Juncture, his Enemies may be confounded, and forced to acknowledge him to be the only true God.

An EXPOSITION of the Hiſtory of *SUSANNA*,

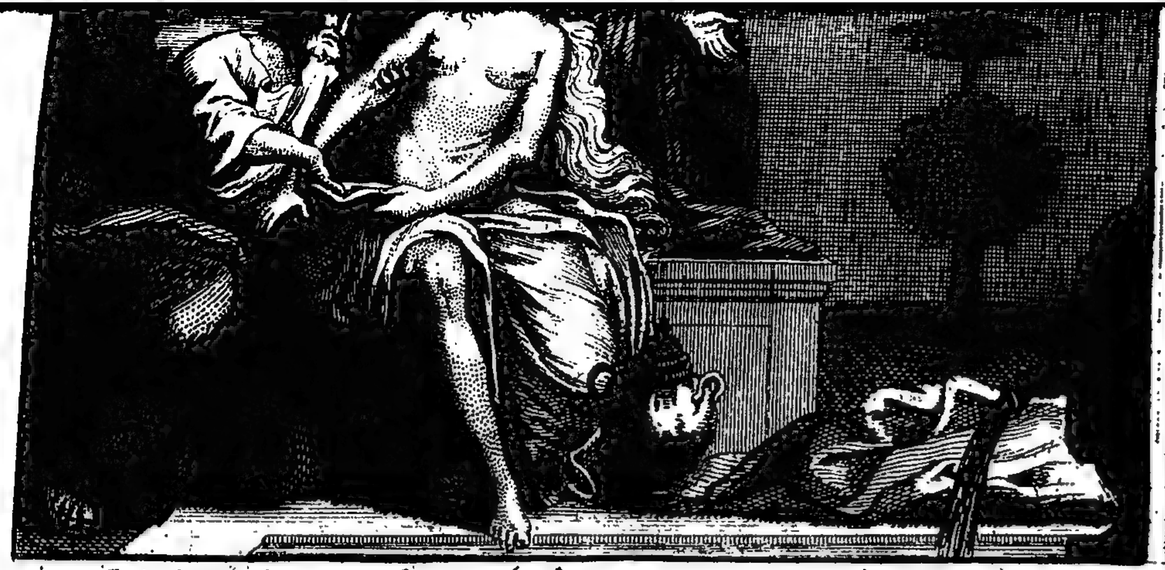
Set apart from the Beginning of *Daniel*, becauſe it is not in the *Hebrew*, as neither the Narration of *Bel and the Dragon*.

The ARGUMENT.

This Narration and the next, which St. Jerome *indiſcriminately calls Fables, the Greeks antiently joined to the Book of* Daniel, *tho' others, for very cogent Reaſons, not only deny them the Quality of Divine Writings, but of true Hiſtories. For firſt, there is no Ground of Probability for attributing to* Daniel, *the great Prophet, the Things here related, ſince he is here called* young Child, *at which Age he was carried to* Babylon: *But in that ſmall Number of Years, in which that Appellation might ſuit him, the publick and private State of the* Jews *in* Babylon, *could not have attained to that Peace, Authority, and Commodiouſneſs as is ſet down in this Narrative. Beſides,* Daniel *living in the Palace, and ordinarily in the King's Service; and afterwards being employed in the great Affairs of the Kingdom, it is not likely he ſhould be an ordinary Judge of his People, in quality of an Elder, as is here affirmed. The ſuppoſing another* Daniel, *as ſome do, is preſumptuous, and deſtroys the Authority of theſe Writings, chiefly grounded on the Name of the true* Daniel; *nor is there any Proof, that the* Jews *in* Babylon *had abſolute Power to give Judgment in capital Offences. And, finally, the Alluſion of* Greek *Names of the Trees, under which* Suſannah *is accuſed to have committed the Fact, confirms the Opinion that this is ſome* Greek's *Invention; ſince neither the* Hebrew *nor* Chaldean *Tongue, in which the true* Daniel *wrote, had any ſuch Reſemblance.*

Two Elders of the Jews *contrive to debauch* Suſanna; *which not being able to accompliſh, they accuſe her of Adultery, for which ſhe is condemned; but* Daniel, *on a Re-hearing, finds the two Judges guilty of bearing falſe Witneſs.*

Ver. 1. THere dwelt a man in Babylon, called Joacim. 2 And he took a wife whoſe name was Suſanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord. 3 Her parents alſo were righteous, and taught their daughter according to the law of Moſes. 4 Now Joacim was a great rich man, and had a fair garden joining unto his houſe, and to him reſorted the Jews: becauſe he was more honourable than all others. 5 The ſame year were appointed two of the antients of the people to be judges, ſuch as the Lord ſpake of, that wickedneſs came from Babylon from antient judges, who ſeemed to govern the people. 6 Theſe kept much at Joacims houſe: and all that had any ſuits in law came unto them. 7 Now when the people departed away at noon, Suſanna went into her huſbands garden to walk. 8 And the two elders ſaw her going in every day, and walking: ſo that their luſt was inflamed toward her. 9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember juſt judgments. 10 And albeit they both were wounded with her love: yet durſt not one ſhew another his grief. 11 For they were aſhamed to declare their luſt, that they deſired to have to do with her. 12 Yet they watched from day to day to ſee her. 13 And the one ſaid to the other, let us now go home: for it is dinner-time. 14 So when they were gone out, they parted the one from the other, and turning back again they came to the ſame place, and after they had aſked one another the cauſe, they acknowledged their luſt: then appointed they a time both together when they might find her alone. 15 And it fell out as they watched a fit time, ſhe went in as before, with two maids only, and ſhe was deſirous to waſh herſelf in the garden: for it was hot. 16 And there was no body



It is better for me to fall into your hands and not Susanna Ver. 23. *to do it than to sin in the sight of the Lord.*



Then the two elders stood up in the mids of the people and laid their hands upon her head. Susanna Ver. 34.



Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, Susanna Ver. 45 46. *whose name was Daniel, Who cried with a loud voice, I am clear from y^e blood of this woman.*



And according to the law of Moses, they did unto them in such sort as they maliciously intended to do to their neighbours; and they put them to death. Susanna Ver. 62.

B. Cole sc.

body there ſave the two elders that had hid themſelves, and watched her. 17 Then ſhe ſaid to her maids, bring me oil, and waſhing-balls, and ſhut the garden doors, that I may waſh me. 18 And they did as ſhe bade them, and ſhut the garden-doors, and went out themſelves at privy-doors, to fetch the things that ſhe had commanded them: but they ſaw not the elders, becauſe they were hid. 19 Now when the maids were gone forth, the two elders roſe up, and ran unto her, ſaying, 20 Behold, the garden doors are ſhut, that no man can ſee us, and we are in love with thee, therefore conſent unto us, and lie with us. 21 If thou wilt not, we will bear witneſs againſt thee, that a young man was with thee: and therefore thou didſt ſend away thy maids from thee. 22 Then Suſanna ſighed, and ſaid, I am ſtraitned on every ſide: for if I do this thing, it is death unto me: and if I do it not, I cannot eſcape your hands. 23 It is better for me to fall into your hands, and not to do it, than to ſin in the ſight of the Lord. 24 With that Suſanna cried with a loud voice: and the two elders cried out againſt her. 25 Then ran the one, and opened the garden door. 26 So when the ſervants of the houſe heard the cry in the garden, they ruſhed in at a privy door, to ſee what was done unto her. 27 But when the elders had declared their matter, the ſervants were greatly aſhamed: for there was never ſuch a report made of Suſanna. 28 And it came to paſs the next day, when the people were aſſembled to her huſband Joacim, the two elders came alſo full of miſchievous imagination againſt Suſanna to put her to death, 29 And ſaid before the people, Send for Suſanna the daughter of Chelcias, Joacims wife: and ſo they ſent. 30 So ſhe came with her father and mother, her children, and all her kindred. 31 Now Suſanna was a very delicate woman, and beauteous to behold. 32 And theſe wicked men commanded to uncover her *face* [for ſhe was covered] that they might be filled with her beauty. 33 Therefore her friends and all that ſaw her, wept. 34 Then the two elders ſtood up in the midſt of the people, and laid their hands upon her head. 35 And ſhe weeping, looked up towards heaven: for her heart truſted in the Lord. 36 And the elders ſaid, As we walked in the garden alone, This woman came in with two maids, and ſhut the garden-doors, and ſent the maids away. 37 Then a young man who there was hid, came unto her, and lay with her. 38 Then we that ſtood in a corner of the garden, ſeeing this wickedneſs, ran unto them. 39 And when we ſaw them together, the man we could not hold: for he was ſtronger than we, and opened the door, and leaped out. 40 But having taken this woman, we aſked who the young man was, but ſhe would not tell us: theſe things do we teſtify. 41 Then the aſſembly believed them, as thoſe that were the elders and judges of the people: ſo they condemned her to death. 42 Then Suſanna cried out with a loud voice, and ſaid, O everlaſting God, that knoweſt the ſecrets, and knoweſt all things before they be: 43 Thou knoweſt that they have borne falſe witneſs againſt me, and behold, I muſt die, whereas I never did ſuch things as theſe men have maliciouſly invented againſt me. 44 And the Lord heard her voice. 45 Therefore when ſhe was led to be put to death, the Lord raiſed up the holy ſpirit of a young youth, whoſe name was Daniel. 46 Who cried with a loud voice, I am clear from the blood of this woman. 47 Then all the people turned them towards him, and ſaid, What mean theſe words that thou haſt ſpoken? 48 So he ſtanding in the midſt of them, ſaid, Are ye ſuch fools, ye ſons of Iſrael, that without examination or knowledge of the truth, ye have condemned a daughter of Iſrael? 49 Return again to the place of judgment: for they have borne falſe witneſs againſt her. 50 Wherefore all the people returned again in haſte, and the elders ſaid unto him, Come, ſit down among us, and ſhew it us, ſeeing God hath given thee the honour of an elder. 51 Then ſaid Daniel unto them, Put theſe two aſide, one far from another, and I will examine them. 52 So when they were put aſunder one from another, he called one of them, and ſaid unto him, O thou that art waxen old in wickedneſs, now thy ſins which thou haſt committed afore-time, are come *to light*. 53 For thou haſt pronounced falſe judgment, and haſt condemned the innocent, and haſt let the guilty go free, albeit the Lord ſaith, The innocent and righteous ſhalt thou not ſlay. 54 Now then, if thou haſt ſeen her, tell me, under what tree ſaweſt thou them companying together? Who anſwered, under a maſtick-tree. 55 And Daniel ſaid, Very well; thou haſt lied againſt thine own head; for even now the angel of God hath received the ſentence of God to cut thee in two. 56 So he put him aſide, and commanded to bring the other, and ſaid unto him, O thou ſeed of Chanaan, and not of Juda, beauty hath deceived thee, and luſt hath perverted thine heart. 57 Thus have ye dealt with the daughters of Iſrael, and they for fear companied with you: but the daughter of Juda would not abide your wickedneſs. 58 Now therefore tell me, under what tree didſt thou take them companying together? Who anſwered, Under a holm-tree. 59 Then ſaid Daniel unto him, Well, thou haſt alſo lied againſt thine own head: for the angel of God waiteth with the ſword to cut thee in two, that he may deſtroy you. 60 With that all the aſſembly cried out with a loud voice, and praiſed God, who ſaveth them that truſt in him. 61 And they aroſe againſt the two eldrs, (for Daniel had convicted them of falſe witneſs by their own mouth) 62 And according to the law of Moſes, they did unto them in ſuch ſort as they maliciouſly intended to do to their neighbour: and they put them to death. Thus the innocent blood was ſaved the ſame day. 63 Therefore Chelcias and his wife praiſed God for their daughter Suſanna, with Joacim her huſband, and all the kindred, becauſe there was no diſhoneſty found in her. 64 From that day forth was Daniel had in great reputation in the ſight of the people.

This Story of *Suſanna* is told in ſuch plain Language and ſo eaſy a Stile, and the Author's Meaning everywhere ſo obvious, that it is impoſſible for the dulleſt Apprehenſion to miſtake it; and therefore, waving any further Comment upon it, I ſhall only make ſome general Obſervations upon the Whole.

Now, whether this Story be true and Fact as here repreſented, or only a Fiction invented for the Sake of

a good Moral; either one or the other affords this Reflection, that wicked Deſigns, however cunningly contrived, are commonly by the Intervention of Providence, made the Means of puniſhing their Authors; and that Innocence, however vilified and traduced, is under the divine Care and Protection, which will either defend it againſt its moſt inveterate Enemies, or reward its Sufferings with the celeſtial Bleſſings of Peace and Tranquillity, Joy and Satisfaction, often in this Life, but aſſuredly in the next. This is amply verified in this Hiſtory of *Suſanna* and the two Elders. So cunningly had they laid their Plot againſt this Lady's Honour, that one would wonder how it miſcarried, till one conſiders that Innocence is always under the peculiar Care of divine Providence. Again, when theſe two ſanctified Hypocrites had met with a Repulſe from *Suſanna*, their Contrivance to ſcreen themſelves, and throw the whole Guilt upon her, is ſo well concerted, that one would think it almoſt impoſſible ſhe ſhould eſcape the Snare. Here we ſee an innocent virtuous Woman charged with a Crime, the Puniſhment of which, by the *Jewiſh* Law, was no leſs than Death itſelf; two antient grave Men, Elders of the People, Sages in the Law, and Judges of Right and Wrong, ſwear poſitively that they themſelves ſaw the Crime perpetrated, and confirm their Evidence with particular Circumſtances that accompanied the pretended Fact. What better Proof would a Jury require to convict a Perſon, than is here produced? But how vain are the moſt ſubtil Stratagems of Men, if God will not have them ſucceed! as we ſee in this Inſtance. Sentence of Death was even paſſed upon her, and immediate Execution ordered; yet in that very Moment of Extremity, when Death ſeemed inevitable, what a ſudden Turn was given to the whole Affair by the dextrous and diſcerning Spirit of *Daniel!* The chaſte and virtuous *Suſanna*, loaded with Ignominy, and threatened with inſtant Death, is acquitted with Honour, and ſignally delivered from the villainous Contrivances of her Enemies, who, by the wonderful Intervention of Providence, are made to ſuffer the Puniſhment which they had contrived for the injured and abuſed *Suſanna*.

An EXPOSITION of the Hiſtory of Bel and the Dragon,

Cut off from the End of *Daniel*.

The ARGUMENT.

This Hiſtory is of the ſame Stamp with the preceding, wholly apocryphal and fabulous; as is evident by comparing it with the true Narrative of Daniel, *with reſpect to the real Grounds of the Malice and Hatred which the great Men of the* Babyloniſh *Court had conceived againſt him, and which induced them to requeſt of the King to have him thrown into the Lion's Den, abſolutely different from what are here given.*

The Fraud of Bel's *Prieſts diſcovered. The Dragon killed.* Daniel *thrown into the Lion's Den, and his miraculous Preſervation and Deliverance.*

Ver. 1. AND king Aſtyages was gathered to his fathers, and Cyrus of Perſia received his kingdom. 2 And Daniel converſed with the king, and was honoured above all his friends. 3 Now the Babylonians had an idol called Bel, and there were ſpent upon him every day twelve great meaſures of fine flour, and forty ſheep, and ſix veſſels of wine. 4 And the king worſhipped it, and went daily to adore it: but Daniel worſhipped his own God. And the king ſaid unto him, Why doſt not thou worſhip Bel? 5 Who anſwered and ſaid, Becauſe I may not worſhip idols made with hands, but the living God, who hath created the heaven and the earth, and hath ſovereignty over all fleſh. 6 Then ſaid the king unto him, Thinkeſt thou not that Bel is a living God? ſeeſt thou not how much he eateth and drinketh every day? 7 Then Daniel ſmiled, and ſaid, O king, be not deceived: for this is but clay within, and braſs without, and did never eat or drink any thing. 8 So the king was wroth, and called for his prieſts, and ſaid unto them, If ye tell me not who this is that devoureth theſe expenſes, ye ſhall die. 9 But if ye can certify me that Bel devoureth them, then Daniel ſhall die: for he hath ſpoken blaſphemy againſt Bel. And Daniel ſaid unto the king, Let it be according to thy word. 10 (Now the prieſts of Bel were threeſcore and ten, beſide their wives and children) and the king went with Daniel into the temple of Bel. 11 So Bels prieſts ſaid, Lo, we go out: but thou, O king, ſet on the meat, and make ready the wine, and ſhut the door faſt, and ſeal it with thine own ſignet. 12 And to morrow when thou comeſt in, if thou findeſt not that Bel hath eaten up all, we will ſuffer death; or elſe Daniel that ſpeaketh falſely againſt us. 13 And they little regarded it: for under the table they had made a privy entrance, whereby they entred in continually, and conſumed thoſe things. 14 So when they were gone forth, the king ſet meats before Bel. Now Daniel had commanded his ſervants to bring aſhes, and thoſe they ſtrewed throughout all the temple, in the preſence of the king alone: then went they out and ſhut the door, and ſealed it with the kings ſignet, and ſo departed. 15 Now in the night came the prieſts with their wives and children (as they were wont to do) and did eat and drink up

all. 16 In the morning betime the king aroſe, and Daniel with him. 17 And the king ſaid, Daniel, are the ſeals whole? And he ſaid, Yea, O king, they be whole. 18 And aſſoon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all. 19 Then laughed Daniel, and held the king that he ſhould not go in, and ſaid, Behold now the pavement, and mark well whoſe footſteps are theſe. 20 And the king ſaid, I ſee the footſteps of men, women, and children. And then the king was angry, 21 And took the prieſts with their wives and children, who ſhewed him the privy doors where they came in, and conſumed ſuch things as were upon the table. 22 Therefore the king ſlew them, and delivered Bel into Daniels power, who deſtroyed him and his temple. 23 And in that ſame place there was a great dragon which they of Babylon worſhipped. 24 And the king ſaid unto Daniel, Wilt thou alſo ſay that this is of braſs? lo, he liveth, he eateth and drinketh, thou canſt not ſay that he is no living God: therefore worſhip him. 25 Then ſaid Daniel unto the king, I will worſhip the Lord my God: for he is the living God. 26 But give me leave, O king, and I ſhall ſlay this dragon without ſword or ſtaff. The king ſaid, I give thee leave. 27 Then Daniel took pitch, and fat, and hair, and did ſeeth them together, and made lumps thereof: this he put in the dragons mouth, and ſo the dragon burſt in ſunder: and Daniel ſaid, Lo, theſe are the gods you worſhip. 28 When they of Babylon heard that, they took great indignation, and conſpired againſt the king, ſaying, The king is become a Jew, and he hath deſtroyed Bel, he hath ſlain the dragon, and put the prieſts to death. 29 So they came to the king, and ſaid, Deliver us Daniel, or elſe we will deſtroy thee and thine houſe. 30 Now when the king ſaw that they preſſed him ſore; being conſtrained, he delivered Daniel unto them: 31 Who caſt him into the lions den: where he was ſix days. 32 And in the den there were ſeven lions, and they had given them every day two carcaſes, and two ſheep: which then were not given to them, to the intent they might devour Daniel. 33 Now there was in Jewry a prophet called Habbacuc, who had made pottage, and had broken bread in a bowl: and was going into the field, for to bring it to the reapers. 34 But the angel of the Lord ſaid unto Habbacuc, Go carry the dinner that thou haſt into Babylon unto Daniel, who is in the lions den. 35 And Habbacuc ſaid, Lord, I never ſaw Babylon: neither do I know where the den is. 36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his ſpirit, ſet him in Babylon over the den. 37 And Habbacuc cried, ſaying, O Daniel, Daniel, take the dinner which God hath ſent thee. 38 And Daniel ſaid, Thou haſt remembred me, O God: neither haſt thou forſaken them that ſeek thee, and love thee. 39 So Daniel aroſe, and did eat: and the angel of the Lord ſet Habbacuc in his own place again immediately. 40 Upon the ſeventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was ſitting. 41 Then cried the king with a loud voice, ſaying, Great art thou, O Lord God of Daniel, and there is none other beſides thee. 42 And he drew him out, and caſt thoſe that were the cauſe of his deſtruction into the den: and they were devoured in a moment before his face.

In order to give an Air of Importance to this Hiſtory, (or rather Fable, as indeed it is) *Daniel*, who by his conſummate Wiſdom, and his wonderful Knowledge in divine Myſteries, was become the moſt famous Man in that Part of the World, is introduced as principal Actor in this Affair. The Story is told in a ſimple plain Manner, but the Moral, and the Reflections that naturally ariſe from it, deſerve ſome Regard.

We here ſee a King ſo bigotted to the Worſhip of a ſenſeleſs Idol, that nothing leſs than ocular Demonſtration will convince him of his Error. We have here likewiſe a Parcel of crafty Prieſts, who make a Property of the King's Credulity, and convert his erroneous Piety to their own private Emolument. We ſee likewiſe the King's Reſentment upon his Conviction; and who can wonder at it, who conſiders how little a Man of Eminence and Spirit could brook ſo notorious an Impoſition?

The Story of the *Dragon* is much in the ſame Taſte with that of *Bel*; and the Iſſue of it proved, what *Daniel* intended; *viz.* that God Almighty, the Creator of the World, was the only true Object of divine Worſhip. Tho' *Daniel*'s Deſign was good, and conſiſtent as well with Reaſon as Religion, yet, behold the Effects of Bigotry and Superſtition! the Populace were ſo enraged at the Deſtruction of their Gods, that nothing would ſatisfy them but the Sacrifice of the Author of ſuch horrid Impiety. Accordingly *Daniel* is thrown among the Lions, whoſe Appetites that they might be ſufficiently whetted to devour him, no other Food was given them for ſix Days ſucceſſively. This did but inhance the Greatneſs of his Deliverance, and erect a noble Monument to the Glory of that God whom *Daniel* worſhipped.

A N

An EXPOSITION of the Prayer of *MANASSEH*, King of *Juda*, When he was holden captive in *Babylon*.

The ARGUMENT.

This Prayer, tho' pious and holy, and full of divine Sentiments, was never received nor ſeen by the antient Jewiſh *Church. And it ſeems more likely to be the Formulary of a Prayer compoſed for the Uſe of ſome great Prince, who, conſcious of his own Wickedneſs, repented his Sins, and ſet himſelf to ſeek the Lord with his whole Heart, as probably* Manaſſeh *did when he was carried Priſoner to* Babylon, *than a Prayer actually made by himſelf: This, however, is the Opinion of the Learned concerning it.*

O Lord, Almighty God of our fathers, Abraham, Iſaac, and Jacob, and of their righteous ſeed; who haſt made heaven and earth, with all the ornament thereof; who haſt bound the ſea by the word of thy commandment; who haſt ſhut up the deep, and ſealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majeſty of thy glory cannot be borne, and thine angry threatning towards ſinners is importable: but thy merciful promiſe is unmeaſurable and unſearchable; for thou art the moſt high Lord, of great compaſſion, long-ſuffering, very merciful, and repenteſt of the evils of men. Thou, O Lord, according to thy great goodneſs haſt promiſed repentance, and forgiveneſs to them that have ſinned againſt thee: and of thine infinite mercies haſt appointed repentance unto ſinners, that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, as to Abraham, Iſaac, and Jacob, which have not ſinned againſt thee; but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned above the number of the ſand of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are multiplied, and I am not worthy to behold and ſee the height of heaven, for the multitude of mine iniquity. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any releaſe: for I have provoked thy wrath, and done evil before thee, I did not thy will, neither kept I thy commandments: I have ſet up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beſeeching thee of grace: I have ſinned, O Lord, I have ſinned, and I acknowledge mine iniquities: wherefore I humbly beſeech thee forgive me, O Lord, forgive me, and deſtroy me not with mine iniquities. Be not angry with me for ever, by reſerving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent: and in me thou wilt ſhew all thy goodneſs: for thou wilt ſave me that am unworthy, according to thy great mercy. Therefore I will praiſe thee for ever all the days of my life: for all the power of the heavens do praiſe thee, and thine is the glory for ever and ever. Amen.

An EXPOSITION of the firſt Book of the *MACCABEES*.

The ARGUMENT.

The Title of this Book is taken from the Sirname of Judas, *whoſe heroic Deeds for the Deliverance of his Nation from the wicked and cruel Perſecution of* Antiochus, *King of* Syria, *is the chief Subject of it. It's uncertain what this Word* Maccabee *ſignifieth, tho' it's certain it is an* Hebrew *Word; ſome think it was a warlike Title, intimating a Deſtroyer or Slayer. Others, more probably, conceive it was framed of four* Hebrew *Letters, which were the firſt Letters of theſe Words,* Mi Camo-ka Baelim, Jehovah, *i. e.* Who is like unto thee among the Gods, O Lord? *out of which* Judas *had com-*

compoſed his Military Motto, taken from Exod. xv. 11. *This ſeems a reaſonable Conjecture, becauſe the general Appellation of that Race of Prieſts, by whom God eminently delivered his People, and afterwards governed them, until the Time of Chriſt's coming in the Fleſh drew near, was the* Aſmoneans, *of the Name of the Father, or Grandfather of* Mattathias, *the Father of* Judas Maccabeus *and his Brethren. And becauſe this Name* Aſmoneas *ſignifies, in the* Hebrew, *Baron, or great Lord, it's likely they kept it for a Sign of modeſt Honour and Dignity; which notwithſtanding grew to the Height of Sovereignty in* Simon, *one of the aforeſaid Brothers; and afterwards of Royalty, joined with the Prieſthood, in his Succeſſors.*

With regard to the Author of this Book, whoever he was, there is no Ground to ſuppoſe he was endowed with prophetical Inſpiration; becauſe that Gift had, a long Time before, ceaſed among the Jews; *and therefore this Book cannot be numbered with the Canonical and Divine. The Subject of it is, indeed, acknowledged to be profitable, and even neceſſary for the right underſtanding of* Daniel's *and ſome other Prophecies; its Stile is alſo grave and pure; tho', at this Time, we have only the* Greek *Tranſlation, and not the true* Hebrew *Original.*

CHAP. I.

A Deduction of the Deſcent of Antiochus Epiphanes *from one of* Alexander's *Captains.* Antiochus *complies with the Requeſt of ſome apoſtate* Jews *to introduce Gentiliſm into* Jeruſalem.

Ver. 1. AND it happened, after that Alexander *ſon* of Philip the Macedonian, who came out of the land of Chettim, had ſmitten Darius king of the Perſians and Medes, that he reigned in his ſtead the firſt over Greece, 2 And made many wars, and wan many ſtrong holds, and ſlew the kings of the earth, 3 And went through to the ends of the earth, and took ſpoils of many nations, inſomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up. 4 And he gathered a mighty ſtrong hoſt, and ruled over countries, and nations, and kings, who became tributaries unto him. 5 And after theſe things he fell ſick, and perceived that he ſhould die. 6 Wherefore he called his ſervants, ſuch as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive. 7 So Alexander reigned twelve years, and *then* died. 8 And his ſervants bare rule every one in his place. 9 And after his death they all put crowns *upon themſelves*; ſo did their ſons after them many years: and evils were multiplied in the earth. 10 And there came out of them a wicked root, Antiochus, *ſurnamed* Epiphanes, ſon of Antiochus the king, who had been an hoſtage at Rome, and he reigned in the hundred and thirty and ſeventh year of the kingdom of the Greeks. 11 In thoſe days went there out of Iſrael wicked men, who perſuaded many, ſaying, Let us go and make a covenant with the heathen that are round about us: for ſince we departed from them, we have had much ſorrow. 12 So this device pleaſed them well. 13 Then certain of the people were ſo forward herein, that they went to the king, who gave them licenſe to do after the ordinances of the heathen: 14 Whereupon they built a place of exerciſe at Jeruſalem, according to the cuſtoms of the heathen: 15 And made themſelves uncircumciſed, and forſook the holy covenant, and joined themſelves to the heathen, and were ſold to do miſchief. 16 Now when the kingdom was eſtabliſhed before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. 17 Wherefore he entred into Egypt with a great multitude, with chariots, and elephants, and horſemen, and a great navy. 18 And made war againſt Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. 19 Thus they got the ſtrong cities in the land of Egypt, and he took the ſpoils thereof. 20 And after that Antiochus had ſmitten Egypt, he returned again in the hundred forty and third year, and went up againſt Iſrael and Jeruſalem with a great multitude, 21 And entred proudly into the ſanctuary, and took away the golden altar, and the candleſtick of light, and all the veſſels thereof, 22 And the table of the ſhew-bread, and the pouring veſſels, and the vials, and the cenſers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. 23 He took alſo the ſilver and the gold, and the precious veſſels: alſo he took the hidden treaſures which he found. 24 And when he had taken all away, he went into his own land, having made a great maſſacre, and ſpoken very proudly. 25 Therefore there was great mourning in Iſrael, in every place where they were; 26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. 27 Every bridegroom took up lamentation, and ſhe that ſat in the marriage-chamber, was in heavineſs. 28 The land alſo was moved for the inhabitants thereof, and all the houſe of Jacob was covered with confuſion. 29 And after two years fully expired, the king ſent his chief collector of tribute unto the cities of Juda, who came unto Jeruſalem with a great multitude, 30 And ſpake peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell ſuddenly upon the city, and ſmote it very ſore, and deſtroyed much people of Iſrael. 31 And when he had taken the ſpoils of the city, he ſet it on fire, and pulled down the houſes and walls thereof on every ſide. 32 But the women and children took they captive, and poſſeſſed the cattel. 33 Then built they the city of David with a great and ſtrong wall, *and* with mighty towers, and made it a ſtrong hold for them. 34 And they put therein a ſinful nation, wicked men, and fortified *themſelves* therein. 35 They ſtored it alſo with armour and victuals, and when they had gathered together the ſpoils of Jeruſalem, they laid them up there, and ſo they became a ſore ſnare. 36 For it was a place to lie in wait againſt the ſanctuary, and an evil adverſary to Iſrael. 37 Thus they ſhed innocent blood on every ſide of the ſanctuary, and defiled it: 38 Into-

Insomuch that the inhabitants of Jerusalem fled because of them: whereupon *the city* was made an habitation of strangers, and became strange to those that were born in her, and her own children left her. 39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt. 40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning. 41 Moreover, king Antiochus wrote to his whole kingdom, that all should be one people, 42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king. 43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. 44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow the strange laws of the land, 45 And forbid burnt-offerings, and sacrifice, and drink-offerings in the temple; and that they should profane the sabbaths, and festival days: 46 And pollute the sanctuary, and holy people: 47 Set up altars and groves, and chappels of idols, and sacrifice swines flesh, and unclean beasts: 48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: 49 To the end they might forget the law, and change all the ordinances. 50 And whosoever would not do according to the commandment of the king, *he said*, he should die. 51 In the self-same manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice city by city. 52 Then many of the people were gathered unto them, to wit, every one that forsook the law, and so they committed evils in the land: 53 And drove the Israelites into secret places, even whereso ever they could flee for succour. 54 Now the fifteenth day of *the month* Casleu, in the hundred and forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda, on every side; 55 And burnt incense at the doors of their houses, and in the streets. 56 And when they had rent in pieces the books of the law which they found, they burnt them with fire. 57 And whereso ever was found with any the book of the testament, or if any consented to the law, the kings commandment was, that they should put him to death. 58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. 59 Now the five and twentieth day of the month, they did sacrifice upon the idol-altar, which was upon the altar of God. 60 At which time, according to the commandment, they put to death certain women that had caused their children to be circumcised. 61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. 62 Howbeit, many in Israel were fully resolved and confirmed in themselves, not to eat any unclean thing. 63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. 64 And there was very great wrath upon Israel.

And he reigned in the hundred and thirty and seventh Year of the Greeks] That is, from the Time that the Kingdom of *Syria* fell into the Family of *Seleucus*.

If we compare the Character, Exploits, and Tyranny of *Antiochus Epiphanes*, which he exercised over the *Jews*, with the Prophecy of *Daniel*, Ch. viii, xi. as explained by our Notes thereupon, the Description is so very like in both Places, that had the Prophet personally known the Man, and been acquainted with his Actions and Conduct, he could not have given a more exact Account of him.

And forbid Burnt-offerings, and Sacrifice, and Drink-offerings in the Temple] This is an exact Completion of that Prophecy of *Dan.* viii. 11. *And by him the daily Sacrifice was taken away*, which happened above two Years after *Antiochus*'s first Invasion of *Judea*. Compare Ver. 20, 21, 22. with Ver. 59. of this Chapter, and xi. 31, *&c.*

CHAP. II.

Mattathias's *Zeal for the true Worship of God.*

Ver. 1. IN those days arose Mattathias *the son of* John, *the son* of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin. 2 And he had five sons, Joannan called Gaddis. 3 Simon called Thassi: 4 Judas, who was called Maccabeus: 5 Eleazar called Avaran, and Jonathan, whose surname was Apphus. 6 And when he saw the blasphemies that were committed in Juda and Jerusalem, 7 He said, Wo is me, wherefore was I born to see this misery of my people, and of the holy city, and to dwell there when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers? 8 Her temple is become as a man without glory. 9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. 10 What nation hath not had a part in *her* kingdom, and gotten of her spoils? 11 All her ornaments are taken away, of a free-woman she is become a bond-slave. 12 And behold our sanctuary, even our beauty and our glory is laid waste, and the Gentiles have profaned it. 13 To what end therefore shall we live any longer? 14 Then Mattathias and his sons rent their cloaths, and put on sackcloth, and mourned very sore. 15 In the mean while the kings officers, such as compelled the people to revolt, came into the city Modin to make them sacrifice. 16 And when many of Israel came unto them, Mattathias also and his sons came together. 17 Then answered the kings officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren: 18 Now therefore come thou first and fulfil the kings commandment, like as all the heathen have done, yea and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the kings friends, and thou and thy children shall be honoured with silver, and gold, and many rewards. 19 Then Mattathias answered, and spake with a loud voice, Though all the nations that are under the kings dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: 20 Yet will I, and my sons, and my brethren, walk in the covenant of our fathers. 21 God forbid, that we should forsake the law and the ordinances. 22 We

We will not hearken to the kings words, to go from our religion, either on the right hand or the left. 23 Now when he had left ſpeaking theſe words, there came one of the Jews in the ſight of all, to ſacrifice on the altar which was made at Modin, according to the kings commandment. 24 Which thing when Mattathias ſaw, he was inflamed with zeal, and his reins trembled, neither could he forbear to ſhew his anger according to judgment: wherefore he ran and ſlew him upon the altar. 25 Alſo the kings commiſſioner, who compelled men to ſacrifice, he killed at that time, and the altar he pulled down. 26 Thus dealt he zealouſly for the law of God, like as Phinees did unto Zambri the ſon of Salom. 27 And Mattathias cried throughout the city with a loud voice, ſaying, Whoſoever is zealous of the law, and maintaineth the covenant, let him follow me. 28 So he and his ſons fled into the mountains, and left all that ever they had in the city. 29 Then many that ſought after juſtice and judgment, went down into the wilderneſs to dwell there: 30 Both they and their children, and their wives, and their cattel, becauſe afflictions increaſed ſore upon them. 31 Now when it was told the kings ſervants, and the hoſt that was at Jeruſalem in the city of David, that certain men who had broken the kings commandment, were gone down into the ſecret places of the wilderneſs, 32 They purſued after them a great number, and having overtaken them, they camped againſt them, and made war againſt them on the ſabbath-day. 33 And they ſaid unto them, Let that which you have done hitherto, ſuffice; come forth, and do according to the commandment of the king, and you ſhall live. 34 But they ſaid, We will not come forth, neither will we do the kings commandment to profane the ſabbath-day. 35 So then they gave them the battle with all ſpeed. 36 Howbeit they anſwered them not, neither caſt they a ſtone at them, nor ſtopped the places where they lay hid; 37 But ſaid, Let us die all in our innocency: heaven and earth ſhall teſtify for us, that you put us to death wrongfully. 38 So they roſe up againſt them in battel on the ſabbath, and they ſlew them, with their wives and children, and their cattel, to the number of a thouſand people. 39 Now when Mattathias and his friends heard hereof, they mourned for them right ſore. 40 And one of them ſaid to another, If we all do as our brethren have done, and fight not for our lives and laws againſt the heathen, they will now quickly root us out of the earth. 41 At that time therefore they decreed, ſaying, Whoſoever ſhall come to make battel with us on the ſabbath-day, we will fight againſt him, neither will we die all, as our brethren that were murdered in the ſecret places. 42 Then came there unto him a company of Aſſideans, who were mighty men of Iſrael, even all ſuch as were voluntarily devoted unto the law. 43 Alſo all they that fled for perſecution, joined themſelves unto them, and were a ſtay unto them. 44 So they joined their forces, and ſmote ſinful men in their anger, and wicked men in their wrath: but the reſt fled to the heathen for ſuccour. 45 Then Mattathias and his friends went round about, and pulled down the altars. 46 And what children ſoever they found within the coaſt of Iſrael uncircumciſed, thoſe they circumciſed valiantly. 47 They purſued alſo after the proud men, and the work proſpered in their hand. 48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither ſuffered they the ſinner to triumph. 49 Now when the time drew near that Mattathias ſhould die, he ſaid unto his ſons, Now hath pride and rebuke gotten ſtrength, and the time of deſtruction, and the wrath of indignation: 50 Now therefore, my ſons, be ye zealous for the law, and give your lives for the covenant of your fathers. 51 Call to remembrance what acts our fathers did in their time, ſo ſhall ye receive great honour, and an everlaſting name. 52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteouſneſs? 53 Joſeph in the time of his diſtreſs kept the commandment, and was made lord of Egypt. 54 Phinees our father, in being zealous and fervent, obtained the covenant of an everlaſting prieſthood. 55 Jeſus for fulfilling the word, was made a judge in Iſrael. 56 Caleb for bearing witneſs before the congregation, received the heritage of the land. 57 David for being merciful, poſſeſſed the throne of an everlaſting kingdom. 58 Elias for being zealous and fervent for the law, was taken up into heaven. 59 Ananias, Azarias, and Miſael, by believing, were ſaved out of the flame. 60 Daniel for his innocency was delivered from the mouth of lions. 61 And thus conſider ye throughout all ages, that none that put their truſt in him ſhall be overcome. 62 Fear not then the words of a ſinful man: for his glory ſhall be dung and worms. 63 To day he ſhall be lifted up, and to morrow he ſhall not be found, becauſe he is returned into his duſt, and his thought is come to nothing. 64 Wherefore ye my ſons be valiant, and ſhew yourſelves men in the behalf of the law, for by it ſhall you obtain glory. 65 And behold, I know that your brother Simon is a man of counſel, give ear unto him alway: he ſhall be a father unto you. 66 As for Judas Maccabeus, he hath been mighty and ſtrong, even from his youth up: let him be your captain, and fight the battel of the people. 67 Take alſo unto you, all thoſe that obſerve the law, and avenge ye the wrong of your people. 68 Recompenſe fully the heathen, and take heed to the commandments of the law. 69 So he bleſſed them, and was gathered to his fathers. 70 And he died in the hundred forty and ſixth year, and his ſons buried him in the ſepulchres of his fathers at Modin, and all Iſrael made great lamentation for him.

A Prieſt of the Sons of Joarib] This was the firſt of the twenty-four Courſes of the Prieſts that ſerved in the Temple, 1 *Chron.* xxiv. 7. and, becauſe *Mattathias* undertook for the Neceſſity of fighting on the *Sabbath*, in caſe they were aſſaulted by the Enemy, ſome have from hence inferred, that the People had made Choice of him for their High-Prieſt: But, beſides that, this Deciſion is not ſufficient to prove *this*, and that it no where appears, that he ever performed the Office of High-Prieſt, but only put himſelf at the Head of a poor diſtreſſed People, as being a Perſon of the greateſt Power, and Authority among them, 'tis certain that both *Menelaus* and *Alcimus* were then alive; and tho' they were wicked Men, and Intruders into the Office, yet they were nominated by King *Antiochus*, (who then aſſumed the Right of Nomination) and ſo were

were looked upon as High-Priests. *Calmet*'s Dict. under the Word *Mattathias*.

At that Time therefore they decreed, saying, Whosoever shall come to make Battle with us on the Sabbath-day, we will fight against him] By the Law of *Moses*, the *Jews* were commanded to *do no Manner of Work on the Sabbath-day*; but this was a Precept which would admit of some Exceptions, and what some People took in a more rigorous Sense than others. The *Samaritans*, for Instance, thought themselves obliged to observe it to such a Degree of Strictness, as not to stir *out of their Places* on that Day, because the Law is literally so expressed, *Exod.* xvi. 29. but the *Jews* were of Opinion, that they were permitted to make their Escape from Danger, or to walk such a Compass of Ground, (which they called a *Sabbath-day's Journey*) if it were for any necessary Occasion, on that Day. In our Saviour's Time, it was allowable, they thought, *to pull* any Animal *out of a Pit*, or a Ditch on that Day, *Matt.* xii. 11. But the *Talmudical* Doctors were for revoking that Permission, and found fault with him for even *healing the Sick and the Lame* on the Sabbath. *Mattathias*, and his Company, by sundry Experiences, were convinced, that too scrupulous an Observance of the Sabbath, had brought several Calamities on their Nation; that *Ptolemy*, the Son of *Lagus*, the first King of *Egypt* of that Name, by assaulting *Jerusalem* on the Sabbath-day, (wherein the *Jews* would do nothing to defend themselves) became Master of it without Opposition; and that (but just lately) a great Number of their Brethren had been *passively* slain, because they would not so much as handle their Arms on that Day; and thereupon they came to a Resolution to defend themselves, whenever they were attacked, be the Day what it would; but we do not find that they came to any Decision, whether they themselves were to attack the Enemy on the Sabbath. On the contrary, it seems as if they had determined, that they were only permitted to *repel Force by Force*; and therefore we read that, when *Pompey* besieged the Temple, observing that the *Jews* did barely defend themselves on the seventh Day, he ordered his Men to offer no Hostilities, but only to raise the Batteries, plant their Engines, and make their Approaches on that Day, being well assured, that, in doing of this, he should meet with no Molestation from them; and, by this Means, he carried the Place much sooner, than he other-ways would have done. See *Jewish* Ant. L. xiv. C. 8. *Jewish* Wars, L. i. C. 5. and *Calmet*'s Com.

Then came there unto him a Company of Assideans] When the *Jewish* Church came to be setled again in *Judea*, after the Return from the *Babylonish* Captivity, there were two Sorts of Men among the Members of it; the *one*, who contented themselves with that only which was written in the Law of *Moses*, and these were called *Zadikim*, i. e. the *Righteous*, and the *other*, who, over and above the Law, added the Constitutions and Traditions of the Elders, and, by way of Supererrogation, devoted themselves to many rigorous Observances; and these, being reckoned in a Degree of Holiness above the others, were called *Chasidim*, i. e. the *Pious*. From the *former* of these were derived the Sects of the *Samaritans*, *Sadducees*, and *Karaits*; and from the latter, the *Pharisees*, the *Essenes*, and *Assideans*. These *Assideans*, or *Chasideans* rather, (as they should be written) were a kind of *religious* Society, whose chief and distinguishing Character was, to maintain the Honour of the Temple; and therefore they were not only content to pay the usual Tribute for the Reparation of it, but charged themselves with farther Expences upon that Account; for every Day (except that of the great Expiation) they sacrificed a Lamb, (besides those of daily Oblation) which was called the *Sin-offering of the Assideans*. They practised greater Hardships and Mortifications than the rest, and their common Oath was, *by the Temple*, for which our Saviour reproves the *Pharisees*, Matt. xxiii. 16. who had learned that Oath of them. *Mattathias* however, being joined by Men of this Principle, who made it one of the main Points of their Piety to fight zealously for the Defence of the Temple, (which was then fallen into the Hands of the Heathen) was not a little strengthened in his Party, and in some Measure able to take the Field. *Scaliger* in Elench. Triher. *Prideaux*'s Con. and *Calmet*'s Com.

CHAP. III.

Judas *overthrows the Forces of* Samaria *and* Syria.

Ver. 1. THEN his son Judas, called Maccabeus, rose up in his stead. 2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battel of Israel. 3 So he gat his people great honour, and put on a breast-plate as a giant, and girt his warlike harness about him, and he made battels, protecting the host with his sword. 4 In his acts he was like a lion, and like a lions whelp roaring for his prey. 5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people. 6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand. 7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. 8 Moreover, he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel: 9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish. 10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. 11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled. 12 Wherefore Judas took their spoils, and Apollonius sword also, and therewith he fought all his life long. 13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful, to go out with him to war; 14 He said, I will get me a name and honour in the kingdom, for I will go fight with Judas, and them that are with him, who despise the kings commandment. 15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel. 16 And when he came near to the going up of Bethoron, Judas went forth to meet him with a small company. 17 Who when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude *and* so strong, seeing we are ready to faint with fasting all this day? 18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with *the God of* heaven it is all one to deliver with a great multitude, or a small company. 19 For the victory of a battel standeth not in the multitude of an host, but strength cometh from heaven. 20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us: 21 But we fight for our lives, and our laws. 22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them. 23 Now assoon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. 24

And they purſued them from the going down of Bethoron unto the plain, where were ſlain about eight hundred men of them; and the reſidue fled into the land of the Philiſtines. 25 Then began the fear of Judas and his brethren, and an exceeding great dread to fall upon the nations round about them: 26 Inſomuch as his fame came unto the king, and all nations talked of the battels of Judas. 27 Now when king Antiochus heard theſe things, he was full of indignation: wherefore he ſent, and gathered together all the forces of his realm, *even* a very ſtrong army. 28 He opened alſo his treaſure, and gave his ſoldiers pay for a year, commanding them to be ready whenſoever he ſhould need them. 29 Nevertheleſs, when he ſaw that the money of his treaſures failed, and that the tributes in the country were ſmall, becauſe of the diſſenſion and plague which he had brought upon the land, in taking away the laws which had been of old time; 30 He feared that he ſhould not be able to bear the charges any longer, nor to have ſuch gifts to give ſo liberally as he did before: for he had abounded above the kings that were before him. 31 Wherefore being greatly perplexed in his mind, he determined to go into Perſia, there to take the tributes of the countries, and to gather much money. 32 So he left Lyſias a noble man, and one of the blood royal, to overſee the affairs of the king, from the river Euphrates, unto the borders of Egypt: 33 And to bring up his ſon Antiochus, until he came again. 34 Moreover, he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as alſo concerning them that dwelt in Juda and Jeruſalem: 35 *To wit*, that he ſhould ſend an army againſt them, to deſtroy and root out the ſtrength of Iſrael, and the remnant of Jeruſalem, and to take away their memorial from that place; 36 And that he ſhould place ſtrangers in all their quarters, and divide their land by lot. 37 So the king took the half of the forces that remained, and departed from Antioch his royal city, the hundred forty and ſeventh year; and having paſſed the river Euphrates, he went through the high countries. 38 Then Lyſias choſe Ptolemee the *ſon* of Dorymenes, and Nicanor, and Gorgias, mighty men of the kings friends: 39 And with them he ſent forty thouſand footmen, and ſeven thouſand horſemen, to go into the land of Juda, and to deſtroy it as the king commanded. 40 So they went forth with all their power, and came and pitched by Emmaus, in the plain country. 41 And the merchants of the country hearing the fame of them, took ſilver and gold very much, with ſervants, and came into the camp to buy the children of Iſrael for ſlaves: a power alſo of Syria and of the land of the Philiſtines, joined themſelves unto them. 42 Now when Judas and his brethren ſaw that miſeries were multiplied, and that the forces did encamp themſelves in their borders, (for they knew how the king had given commandment to deſtroy the people, and utterly aboliſh them) 43 They ſaid one to another, Let us reſtore the decayed eſtate of our people, and let us fight for our people and the ſanctuary. 44 Then was the congregation gathered together, that they might be ready for battel, and that they might pray, and aſk mercy and compaſſion. 45 Now Jeruſalem laid void as a wilderneſs, there was none of her children that went in, or out: the ſanctuary alſo was troden down, and aliens kept the ſtronghold: the heathen had their habitation in that place, and joy was taken from Jacob, and the pipe with the harp ceaſed. 46 Wherefore the Iſraelites aſſembled themſelves together, and came to Maſpha, over-againſt Jeruſalem; for in Maſpha was the place where they prayed aforetime in Iſrael. 47 Then they faſted that day, and put on ſackcloth, and caſt aſhes upon their heads, and rent their cloaths: 48 And laid open the book of the law, wherein the heathen had ſought to paint the likeneſs of their images. 49 They brought alſo the prieſts garments, and the firſt-fruits, and the tithes: and the Nazarites they ſtirred up, who had accompliſhed their days. 50 Then cried they with a loud voice toward heaven, ſaying, what ſhall we do with theſe, and whither ſhall we carry them away? 51 For thy ſanctuary is troden down and profaned, and thy prieſts are in heavineſs, and brought low. 52 And lo, the heathen are aſſembled together againſt us to deſtroy us: what things they imagine againſt us, thou knoweſt. 53 How ſhall we be able to ſtand againſt them, except thou, *O God*, be our help? 54 Then ſounded they with trumpets, and cried with a loud voice. 55 And after this, Judas ordained captains over the people, *even* captains over thouſands, and over hundreds, and over fifties, and over tens. 56 But as for ſuch as were building houſes, or had betrothed wives, or were planting vineyards, or were fearful, thoſe he commanded that they ſhould return every man to his own houſe, according to the law. 57 So the camp removed, and pitched upon the ſouth-ſide of Emmaus. 58 And Judas ſaid, Arm yourſelves, and be valiant men, and ſee that ye be in readineſs againſt the morning, that ye may fight with theſe nations that are aſſembled together againſt us, to deſtroy us and our ſanctuary. 59 For it is better for us to die in battel, than to behold the calamities of our people, and our ſanctuary. 60 Nevertheleſs, as the will *of God* is in heaven, ſo let him do.

Then Apollonius gathered the Gentiles together] This, in all Probability, was the ſame *Apollonius* whom *Antiochus* ſent at firſt to plunder *Jeruſalem*, and, afterwards, to ſet up the Statue of *Jupiter Olympius*, and to compel the *Jews* to relinquiſh their Religion. See Ch. i. 29, *&c.* and 2 *Macc.* v. 24, 25, 26.

And came and pitched by Emmaus] This was a Village lying to the Weſt of *Jeruſalem*, and between ſeven and eight Miles from it. It was honoured by our Saviour's Preſence after his Reſurrection, and therein were hot Baths, (for *Emmaus* comes from the *Hebrew Chamath*, which ſignifies *Baths of hot Water*) that were very beneficial to thoſe that uſed them.

For in Maſpha was the Place where they prayed aforetime in Iſrael] At this Time *Jeruſalem* was in the Hands of the *Heathens*, and the *Sanctuary trodden under Foot*; ſo that *Judas* could not aſſemble his Men there, to implore the Aſſiſtance of God in this Time of imminent Danger, and therefore he repaired to *Mizpeh* (or *Maſpha*, as it is here called) a Place where the People oftentimes uſed to aſſemble to Prayer, *Judges* xx. 1. 1 *Kings* xv. 22. 2 *Chron.* xvi. 6. Here he and all his Army addreſſed themſelves to God, in ſolemn Faſting and Prayer for his Aſſiſtance and Protection: And herein he acted the Part of a wiſe and religious Commander, as knowing that *the Battle was the Lord's*, and therefore that it would be impious to begin ſuch an Enterprize, with-

without firſt imploring the Divine Aid.

CHAP. IV.

Judas *gains a great Victory over the Heathen, and* Gorgias *their General; alſo another over* Lyſias.

Ver. 1. THEN took Gorgias five thouſand footmen, and a thouſand of the beſt horſemen, and removed out of the camp by night; 2 To the end he might ruſh in upon the camp of the Jews, and ſmite them ſuddenly. And the men of the fortreſs were his guides. 3 Now when Judas heard thereof, he himſelf removed, and the valiant men with him, that he might ſmite the kings army which was at Emmaus, 4 While as yet the forces were diſperſed from the camp. 5 In the mean ſeaſon came Gorgias by night into the camp of Judas: and when he found no man there, he ſought them in the mountains: for ſaid he, Theſe fellows flee from us. 6 But aſſoon as it was day, Judas ſhewed himſelf in the plain with three thouſand men, who nevertheleſs had neither armour nor ſwords to their minds. 7 And they ſaw the camp of the heathen, that it was ſtrong and well harneſſed, and compaſſed round about with horſemen; and theſe were expert of war. 8 Then ſaid Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their aſſault. 9 Remember how our fathers were delivered in the Red-ſea, when Pharaoh purſued them with an army. 10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and deſtroy this hoſt before our face this day: 11 That ſo all the heathen may know that there is one, who delivereth and ſaveth Iſrael. 12 Then the ſtrangers lift up their eyes, and ſaw them coming over-againſt them. 13 Wherefore they went out of the camp to battel, but they that were with Judas ſounded their trumpets. 14 So they joined battel, and the heathen being diſcomfited, fled into the plain. 15 Howbeit, all the hindmoſt of them were ſlain by the ſword: for they purſued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, ſo that there were ſlain of them, upon a three thouſand men. 16 This done, Judas returned again with his hoſt from purſuing them: 17 And ſaid to the people, Be not greedy of the ſpoils, inaſmuch as there is a battel before us, 18 And Gorgias and his hoſt are here by us in the mountain: but ſtand ye now againſt our enemies, and overcome them, and after this ye may boldly take the ſpoils. 19 As Judas was yet ſpeaking theſe words, there appeared a part of them looking out of the mountain. 20 Who when they perceived that the Jews had put their hoſt to flight, and were burning the tents, (for the ſmoak that was ſeen declared what was done) 21 When therefore they perceived theſe things, they were ſore afraid, and ſeeing alſo the hoſt of Judas in the plain ready to fight. 22 They fled every one into the land of ſtrangers. 23 Then Judas returned to ſpoil the tents, where they got much gold and ſilver, and blue ſilk, and purple of the ſea, and great riches. 24 After this they went home, and ſung a ſong of thankſgiving, and praiſed the Lord in heaven: becauſe it is good, becauſe his mercy *endureth* for ever. 25 Thus Iſrael had a great deliverance that day. 26 Now all the ſtrangers that had eſcaped, came and told Lyſias what had happened. 27 Who when he heard thereof, was confounded and diſcouraged, becauſe neither ſuch things as he would, were done unto Iſrael, nor ſuch things as the king commanded him, were come to paſs. 28 The next year therefore following, Lyſias gathered together threeſcore thouſand choice men *of foot*, and five thouſand horſemen, that he might ſubdue them. 29 So they came into Idumea, and pitched their tents at Bethſura, and Judas met them with ten thouſand men. 30 And when he ſaw that mighty army, he prayed, and ſaid, Bleſſed art thou, O Saviour of Iſrael, who didſt quail the violence of the mighty man by the hand of thy ſervant David, and gaveſt the hoſt of ſtrangers into the hands of Jonathan the ſon of Saul, and his armour-bearer, 31 Shut up this army in the hands of thy people Iſrael, and let them be confounded in their power and horſemen. 32 Make them to be of no courage, and cauſe the boldneſs of their ſtrength to fall away, and let them quake at their deſtruction. 33 Caſt them down with the ſword of them that love thee, and let all thoſe that know thy name, praiſe thee with thankſgiving. 34 So they joined battel, and there was ſlain of the hoſt of Lyſias about five thouſand men, even before them were they ſlain. 35 Now when Lyſias ſaw his army put to flight, and the manlineſs of Judas ſoldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of ſtrangers, and having made his army greater than it was, he purpoſed to come again into Judea. 36 Then ſaid Judas and his brethren, Behold, our enemies are diſcomfited: let us go up to cleanſe and dedicate the ſanctuary. 37 Upon this all the hoſt aſſembled themſelves together, and went up into mount Sion. 38 And when they ſaw the ſanctuary deſolate, and the altar profaned, and the gates burnt up, and ſhrubs growing in the courts as in a foreſt, or in one of the mountains, yea, and the prieſts chambers pulled down; 39 They rent their cloaths, and made great lamentation, and caſt aſhes upon their heads, 40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried towards heaven. 41 Then Judas appointed certain men to fight againſt thoſe that were in the fortreſs, until he had cleanſed the ſanctuary. 42 So he choſe prieſts of blameleſs converſation, ſuch as had pleaſure in the law: 43 Who cleanſed the ſanctuary, and bare out the defiled ſtones into an unclean place. 44 And when as they conſulted what to do with the altar of burnt-offerings, which was profaned: 45 They thought it beſt to pull it down, leſt it ſhould be a reproach to them, becauſe the heathen had defiled it, wherefore they pulled it down, 46 And laid up the ſtones in the mountain of the temple, in a convenient place, until there ſhould come a prophet to ſhew what ſhould be done with them. 47 Then they took whole ſtones, according to the law, and built a new altar, according to the former: 48 And made up the ſanctuary, and the things that were within the temple, and hallowed the courts. 49 They made alſo new holy veſſels, and into the temple they

they brought the candlestick, and the altar of burnt-offerings, and of incense, and the table. 50 And upon the altar they burnt incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. 51 Furthermore, they set the loaves upon the table, and spread out the vails, and finished all the works which they had begun to make. 52 Now on the five and twentieth day of the ninth month (which *is called* the month Casleu) in the hundred forty and eighth year, they rose up betimes in the morning, 53 And offered sacrifice according to the law, upon the new altar of burnt-offerings, which they had made. 54 Look at what time, and at what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. 55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. 56 And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of deliverance and praise. 57 They deckt also the forefront of the temple with crowns of gold, and with shields; and the gates, and the chambers they renewed, and hanged doors upon them. 58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away. 59 Moreover, Judas and his brethren, with the whole congregation of Israel, ordained that the days of the dedication of the altar should be kept in their season from year to year, by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness. 60 At that time also they builded up the mount Sion with high walls, and strong towers round about, lest the Gentiles should come and tread it down as they had done before. 61 And they set there a garrison to keep it: and fortified Bethsura to preserve it, that the people might have a defence against Idumea.

So they came into Idumea] Wherever the Name of *Idumæa*, or the Land of *Edom*, occurs in any of the Writings of the *Old Testament*, it is to be understood of that *Idumæa*, or *Land of Edom*, which lay between the Lake of *Sodom* and the *Red Sea*, and was afterwards called *Arabia Petræa*. But the Inhabitants of this Country, being driven out by the *Nabathæans*, while the *Jews* were in the *Babylonish* Captivity, and their Land laid desolate, they then took Possession of as much of the *Southern* Part of it, as contained what had formerly been the whole Inheritance of the Tribe of *Simeon*, and half of the Tribe of *Judah*, where, at this Time, they dwelt, but had not as yet embraced the *Jewish* Religion. And this is the only *Idumæa*, and the Inhabitants of it the only *Idumæans*, or *Edomites*, which are any where spoken after the *Babylonish* Captivity. After their coming into this Country, *Hebron*, which had formerly been the *Metropolis* of the Tribe of *Judah*, became the *Capital* of *Idumæa*, and, between that and *Jerusalem*, lay *Bethzura*, a strong Fortress, which the Author of the second Book of the *Maccabees*, Ch. xi. 5. places at no more than five Furlongs Distance from *Jerusalem*; but this is a visible Mistake, for *Eusebius* makes it at least twenty Miles distant from it. See *Prideaux*'s Connect.

What Day the Heathen had profaned it, even in that was it dedicated] Between which it was just three Years.

Ordained that the Days of the Dedication of the Altar should be kept in their Season from Year to Year] This Festival is commemorated in the *Gospel*, John ii. 23. and our blessed Saviour, we are told, came up to *Jerusalem* on purpose to bear a Part in the solemnizing of it. Some indeed are of Opinion, that it was another *Dedication Feast*, which *Christ* thus honoured with his Presence; but, besides that the Dedication both of *Solomon*'s and *Zerubbabel*'s Temple (tho' they were very solemnly celebrated at the first Erection of those Temples) had never any anniversary Feast afterwards kept in Commemoration of them, the very History of the Gospel (which tells us, that it was kept in Winter) confines us to this Dedication of *Judas* only. That of *Solomon* was in the *seventh* Month, which fell about the Time of the *autumnal Equinox*; and that of *Zerubbabel* was in the *twelfth* Month, which fell in the Beginning of the Spring; but that of *Judas Maccabeus*, was on the 25th Day of the *ninth Month*, which fell in the Middle of Winter. See *Prideaux*'s Connect.

CHAP. V.

Judas *smites the Children of* Esau, Bean, *and* Ammon. Simon *is sent into* Galilee.

Ver. 1. NOW when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much. 2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people. 3 Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils. 4 Also he remembred the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways. 5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burnt the towers of that *place* with fire, and all that were therein. 6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people with Timotheus their captain. 7 So he fought many battels with them, till at length they were discomfited before him; and he smote them. 8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea. 9 Then the heathen that were at Galaad, assembled themselves together against the Israelites that were in their quarters, to destroy them, but they fled to the fortress of Dathema; 10 And sent letters unto Judas and his brethren, The heathen that are round about us, are assembled together against us to destroy us. 11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host. 12 Come now therefore, and deliver us from their hands, for many of us are slain. 13 Yea, all our brethren that were in the places of Tobie, are put to death: their wives and their children also they have carried away captives, and borne away their stuff, and they have destroyed there about a thousand men. 14 While these letters were yet reading, behold, there came other messengers from Galilee with their cloaths rent, who reported on this wise, 15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us, to consume us. 16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren that were in trouble, and assaulted of them. 17 Then said Judas unto Simon his brother, Choose thee out men,

men, and go, and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad. 18 So he left Joſeph the *ſon of* Zacharias, and Azarias captains of the people, with the remnant of the hoſt in Judea to keep it. 19 Unto whom he gave commandment, ſaying, Take ye the charge of this people, and ſee that you make not war againſt the heathen, until the time that we come again. 20 Now unto Simon were given three thouſand men to go into Galilee, and unto Judas eight thouſand men for the country of Galaad. 21 Then went Simon into Galilee, where he fought many battels with the heathen, ſo that the heathen were diſcomfited by him. 22 And he purſued them unto the gate of Ptolemais; and there were ſlain of the heathen about three thouſand men, whoſe ſpoils he took. 23 And thoſe that were in Galilee, and in Arbattis, with their wives, and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy. 24 Judas Maccabeus alſo, and his brother Jonathan went over Jordan, and travelled three days journey in the wilderneſs. 25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad: 26 And how that many of them were ſhut up in Poſora, and Boſor, and Alema, Caſphor, Maked, and Carnaim, (all theſe cities are ſtrong and great) 27 And that they were ſhut up in the reſt of the cities of the country of Galaad, and that againſt to morrow they had appointed to bring their hoſt againſt the forts, and to take them, and to deſtroy them all in one day. 28 Hereupon Judas and his hoſt turned ſuddenly by the way of the wilderneſs unto Boſora; and when he had won the city, he ſlew all the males with the edge of the ſword, and took all their ſpoils, and burnt the city with fire. 29 From whence he removed by night, and went till he came to the fortreſs. 30 And betimes in the morning they looked up, and behold, there was an innumerable people bearing ladders, and other engines of war to take the fortreſs: for they aſſaulted them. 31 When Judas therefore ſaw that the battel was begun, and that the cry of the city went up to heaven with trumpets and a great ſound, 32 He ſaid unto his hoſt, Fight this day for your brethren. 33 So he went forth behind them in three companies, who ſounded their trumpets, and cried with prayer. 34 Then the hoſt of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he ſmote them with a great ſlaughter, ſo that there were killed of them that day about two thouſand men. 35 This done, Judas turned aſide to Maſpha; and after he had aſſaulted it, he took it, and ſlew all the males therein, and received the ſpoils thereof, and burnt it with fire. 36 From thence went he and took Caſphon, Maged, Boſor, and the other cities of the country of Galaad. 37 After theſe things, gathered Timotheus another hoſt, and encamped againſt Raphon beyond the brook. 38 So Judas ſent *men* to eſpy the hoſt, who brought him word, ſaying, All the heathen that be round about us, are aſſembled unto them, even a very great hoſt. 39 He hath alſo hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight againſt thee: upon this Judas went to meet them. 40 Then Timotheus ſaid unto the captains of his hoſt, When Judas and his hoſt come near the brook, if he paſs over firſt unto us, we ſhall not be able to withſtand him: for he will mightily prevail againſt us. 41 But if he be afraid, and camp beyond the river, we ſhall go over unto him, and prevail againſt him. 42 Now when Judas came near the brook, he cauſed the ſcribes of the people to remain by the brook: unto whom he gave commandment, ſaying, Suffer no man to remain in the camp, but let all come to the battel. 43 So he went firſt over unto them, and all the people after him: then all the heathen being diſcomfited before him, caſt away their weapons, and fled unto the temple that was at Carnaim. 44 But they took the city, and burnt the temple, with all that were therein. Thus was Carnaim ſubdued, neither could they ſtand any longer before Judas. 45 Then Judas gathered together all the Iſraelites that were in the country of Galaad, from the leaſt unto the greateſt, even their wives and their children, and their ſtuff, a very great hoſt, to the end they might come into the land of Judea. 46 Now when they came unto Ephron (this was a great city in the way as they ſhould go, very well fortified) they could not turn from it, either on the right hand, or the left, but muſt needs paſs through the midſt of it. 47 Then they of the city ſhut them out, and ſtopped up the gates with ſtones. 48 Whereupon Judas ſent unto them in peaceable manner, ſaying, Let us paſs through your land to go into our own country, and none ſhall do you any hurt; we will only paſs through on foot: howbeit, they would not open unto him. 49 Wherefore Judas commanded a proclamation to be made throughout the hoſt, that every man ſhould pitch his tent in the place where he was. 50 So the ſoldiers pitched, and aſſaulted the city all that day, and all that night, till at the length the city was delivered into his hands: 51 Who then ſlew all the males with the edge of the ſword, and raſed the city, and took the ſpoils thereof, and paſſed through the city over them that were ſlain. 52 After this went they over Jordan, into the great plain before Bethſan. 53 And Judas gathered together thoſe that came behind, and exhorted the people all the way through, till they came into the land of Judea. 54 So they went up to mount Sion with joy and gladneſs, where they offered burnt-offerings, becauſe not one of them were ſlain, until they had returned in peace. 55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais, 56 Joſeph the *ſon* of Zacharias, and Azarias, captains of the garriſons, heard of the valiant acts and warlike deeds which they had done. 57 Wherefore they ſaid, Let us alſo get us a name, and go fight againſt the heathen that are round about us. 58 So when they had given charge unto the garriſon that was with them, they went towards Jamnia. 59 Then came Gorgias and his men out of the city, to fight againſt them. 60 And ſo it was, that Joſeph and Azarias were put to flight, and purſued unto the borders of Judea: and there were ſlain that day of the people of Iſrael, about two thouſand men. 61

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act. 62 Moreover, these men came not of the seed of those, by whose hand deliverance was given unto Israel. 63 Howbeit, the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of: 64 Insomuch as the people assembled unto them with joyful acclamations. 65 Afterward went Judas forth with his brethren, and fought against the children of Esau, in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burnt the towers thereof round about. 66 From thence he removed to go into the land of the Philistines, and passed through Samaria. 67 At that time certain priests desirous to shew their valour, were slain in battel, for that they went out to fight unadvisedly. 68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burnt their carved images with fire, and spoiled their cities, he returned into the land of Judea.

In Idumea at Arabattine] This is a Canton of *Judea*, upon the Frontiers of *Idumæa*, towards the Southward Extremity of the *Dead Sea*.

Also he remembered the Injury of the Children of Bean] Who these Children of *Bean* were, 'tis difficult to say. Some think, that this *Bean* was the Name of an antient King, whose Descendants lived in Hostility with the Children of *Israel*; but others (with more Probability) account it the Name of a Place; and if in the Confines of the *Dead Sea*, there was (as some affirm) a City of this Name, without all Controversy this was it.

And when he had taken Jazar] Or *Jahazah*. This City, which lay beyond *Jordan*, was first of all given to the Tribe of *Gad*, and afterwards to the *Levites*, Josh. xxi. 36. It was situated at the Foot of the Mountains of *Gilead*, near the Brook *Jazah*, which forms a Rivulet, or Torrent, that falls into *Jordan*.

All our Brethren that were in the Places of Toby] Or *Tob*, a District which lay on the East of *Gilead*.

Dathema, mentioned Ver. 9. was a strong Fortress in *Gilead*.

CHAP. VI.

Antiochus *dies, and confesses the Justice of God in plaguing him for the Wrongs he had done to* Jerusalem.

Ver. 1. ABout that time king Antiochus travelling through the high countries, heard say that Elimais in the country of Persia, was a city greatly renowned for riches, silver, and gold; 2 And that there was in it a very rich temple, wherein were coverings of gold, and breast-plates, and shields, which Alexander *son* of Philip the Macedonian king, who reigned first among the Grecians, had left there. 3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city having had warning thereof, 4 Rose up against him in battel: so he fled and departed thence with great heaviness, and returned to Babylon. 5 Moreover, there came one who brought him tidings into Persia, that the armies which went against the land of Judea were put to flight: 6 And that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies whom they had destroyed: 7 Also that they had pulled down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and his city Bethsura. 8 Now when the king heard these words, he was astonished, and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. 9 And there he continued many days: for his grief was ever more and more, and he made account that he should die. 10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care. 11 And I thought with myself, Into what tribulation am I come, and how great a flood *of misery* is it wherein now I am! for I was *bountiful*, and beloved in my power. 12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause. 13 I perceive therefore, that for this cause these troubles are come upon me, and behold, I perish through grief in a strange land. 14 Then called he for Philip, one of his friends, whom he made ruler over all his realm. 15 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom. 16 So king Antiochus died there in the hundred forty and ninth year. 17 Now when Lysias knew that the king was dead, he set up Antiochus his son, (whom he had brought up being young) to reign in his stead, and his name he called Eupator. 18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen. 19 Wherefore Judas purposing to destroy them, called all the people together to besiege them. 20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and *other* engines. 21 Howbeit, certain of them that were besieged, got forth, unto whom some ungodly men of Israel joined themselves. 22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren? 23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments. 24 For which cause they of our nation besiege the tower, and are alienated from us: moreover, as many of us as they could light on, they slew, and spoiled our inheritance. 25 Neither have they stretched out their hand against us only, but also against all their borders. 26 And behold, this day are they besieging the tower at Jerusalem to take it: the sanctuary also, and Bethsura have they fortified. 27 Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them. 28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse. 29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers. 30 So that the num-

number of his army was an hundred thouſand footmen, and twenty thouſand horſemen, and two and thirty elephants exerciſed in battel. 31 Theſe went through Idumea, and pitched againſt Bethſura, which they aſſaulted many days, making engines of war; but they *of Bethſura* came out, and burnt them with fire, and fought valiantly. 32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over-againſt the kings camp. 33 Then the king riſing very early, marched fiercely with his hoſt toward Bathzacharias, where his armies made them ready to battel, and ſounded the trumpets. 34 And to the end they might provoke the elephants to fight, they ſhewed them the blood of grapes and mulberries. 35 Moreover, they divided the beaſts among the armies, and for every elephant they appointed a thouſand men armed with coats of male, and with helmets of braſs on their heads; and beſides this, for every beaſt were ordained five hundred horſemen of the beſt. 36 Theſe were ready at every occaſion: whereſoever the beaſt was, and whitherſoever the beaſt went, they went alſo, neither departed they from him. 37 And upon the beaſts there were ſtrong towers of wood, which covered every one of them, and were girt faſt unto them with devices: there were alſo upon every one two and thirty ſtrong men that fought upon them, beſides the Indian that ruled them. 38 As for the remnant of the horſemen, they ſet them on this ſide, and that ſide, at the two parts of the hoſts, giving them ſigns what to do, and being harneſſed all over amidſt the ranks. 39 Now when the ſun ſhone upon the ſhields of gold, and braſs, the mountains gliſtered therewith, and ſhined like lamps of fire. 40 So part of the kings army being ſpread upon the high mountains, and part on the valleys below, they marched on ſafely and in order. 41 Wherefore all that heard the noiſe of their multitude, and the marching of the company, and the ratling of the harneſs, were moved: for the army was very great and mighty. 42 Then Judas and his hoſt drew near and entred into battel, and there were ſlain of the kings army ſix hundred men. 43 Eleaſar alſo *ſurnamed* Savaran, perceiving that one of the beaſts, armed with royal harneſs, was higher than all the reſt, and ſuppoſing that the king was upon him, 44 Put himſelf in jeopardy, to the end he might deliver his people, and get him a perpetual name: 45 Wherefore he ran upon him couragiouſly, through the midſt of the battel, ſlaying on the right hand, and on the left, ſo that they were divided from him on both ſides. 46 Which done, he crept under the elephant, and thruſt him under, and ſlew him: whereupon the elephant fell down upon him, and there he died. 47 Howbeit, *the reſt of the Jews*, ſeeing the ſtrength of the king, and the violence of his forces, turned away from them. 48 Then the kings army went up to Jeruſalem to meet them, and the king pitched his tents againſt Judea, and againſt mount Sion. 49 But with them that were in Bethſura he made peace: for they came out of the city, beeauſe they had no victuals there to endure the ſiege, it being a year of reſt to the land. 50 So the king took Bethſura, and ſet a garriſon there to keep it. 51 As for the ſanctuary, he beſieged it many days: and ſet there artillery with engines, and inſtruments to caſt fire and ſtones, and pieces to caſt darts and ſlings. 52 Whereupon they alſo made engines againſt their engines, and held them battel a long ſeaſon. 53 Yet at the laſt, their veſſels being without victuals, (for that it was the ſeventh year, and they in Judea that were delivered from the Gentiles, had eaten up the reſidue of the ſtore) 54 There were but a few left in the ſanctuary, becauſe the famine did ſo prevail againſt them, that they were fain to diſperſe themſelves every man to his own place. 55 At that time Lyſias heard ſay, that Philip (whom Antiochus the king, whiles he lived had appointed to bring up his ſon Antiochus, that he might be king) 56 Was returned out of Perſia and Media, and the kings hoſt alſo that went with him, and that he ſought to take unto him the ruling of the affairs. 57 Wherefore he went in all haſte, and ſaid to the king, and the captains of the hoſt, and the company, We decay daily, and our victuals are but ſmall, and the place we lay ſiege unto is ſtrong, and the affairs of the kingdom lie upon us. 58 Now therefore let us be friends with theſe men, and make peace with them, and with all their nation; 59 And covenant with them, that they ſhall live after their laws, as they did before: for they are therefore diſpleaſed, and have done all theſe things becauſe we aboliſhed their laws. 60 So the king and the princes were content: wherefore he ſent unto them to make peace, and they accepted thereof. 61 Alſo the king and the princes made an oath unto them: whereupon they went out of the ſtrong-hold. 62 Then the king entred into mount Sion, but when he ſaw the ſtrength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about. 63 Afterward departed he in all haſte, and returned unto Antiochia, where he found Philip to be maſter of the city: So he fought againſt him, and took the city by force.

And that there was in it a very rich Temple] Other Authors agree with the Account in the firſt Book of *Maccabees*, that the Temple of *Elymais* was prodigiouſly rich; and both *Polybius* and *Diodorus Siculus* (as they are cited by St. *Jerom*, on *Dan.* xi.) mention this Attempt of the King of *Syria* to plunder it. But the Manner in which he came to be diſappointed, is related quite differently in the ſecond Book of *Maccabees*. For therein we are told, that, when *Antiochus* pretending that he would marry the Goddeſs of the Temple, (whoſe Name was *Nanea*) that thereby he might have the better Title to the Riches of it, by way of Dowry, was let into the Temple to take Poſſeſſion of them, the Prieſts opened a ſecret Door that was in the Ceiling, and from thence threw upon him and his Attendants ſuch a Shower of Stones, as quite overwhelmed them, and ſo cut off their Heads and caſt them out, 2 *Mac.* i. 13, *&c.* But who the Goddeſs *Nanea*, who had this Temple at *Elymais*, was, the Conjectures of the Learned are various, ſince ſome will have her to be *Venus*, and others *Cybele* the Mother of the Gods, becauſe the Word in the *Perſian* Language ſignifies *Mother*, tho' the moſt common Opinion is, that ſhe was *Diana*, or the *Moon*, the ſame that *Strabo* calls *Anais*, or *Anaitis*. For, that ſhe was held to be a *Virgin-Goddeſs*, is plain, becauſe *Antiochus* pretended to eſpouſe her, and that ſhe was a *chaſte* Goddeſs, *Plutarch* (*de Artaxerxe*) ſeems to intimate, when he tells us, that *Artaxerxes* took the beautiful *Aſpaſia* (whom himſelf was in love with) from his Son *Darius*, and devoted her to a perpetual Virginity, in the Service of *Anais*, the Goddeſs of *Elymais*. *Calmet*'s Com.

I perceive therefore that for this Cauſe theſe Troubles are come upon me] This wicked King is an Example to all hardened Sinners, and falſe Penitents, whoſe only Motive of turning to God, is their Fear, or Feeling of Puniſhment. The *Maccabean* Martyrs had threatened, or rather foretold, that *thro' the Judgment of God, he ſhould receive a juſt Judgment for his Pride*, 2 Macc. vii. 36. and therefore, *when he called, God would not anſwer*; but (as the royal Penman expreſſes it) *laughed at his Calamity, and mocked, when his Diſtreſs and Anguiſh came upon him*, Prov. i. 26, 27.

He crept under the Elephant, and thruſt him under, and ſlew him] Tho' Elephants have an Hide impenetrable almoſt in every Part, except the Belly, yet, for their greater Safety, thoſe that are appointed for the Wars, are uſually armed, and covered all over, as it were, with a *Coat of Mail*. The Kings of *India* (according to *Q. Curtius*, L. ii.) when they took the Field, were drawn by *Elephants*, all covered over with Gold; and *Florus* has deſcribed the Elephants made uſe of in Battle, *auro, argento, purpurâ, & ſuo ebore fulgentes*; *ſhining with Gold, Silver, Purple, and their own Ivory*.

CHAP. VII.

Antiochus *is ſlain, and* Demetrius *reigns in his ſtead.* Alcimus *contends for the High-Prieſthood.*

Ver. 1. IN the hundred and one and fiftieth year Demetrius the *ſon* of Seleucus departed from Rome, and came up with a few men unto a city of the ſea-coaſt, and reigned there. 2 And as he entred into the palace of his anceſtors, ſo it was, that his forces had taken Antiochus, and Lyſias, to bring them unto him. 3 Wherefore when he knew it, he ſaid, Let me not ſee their faces. 4 So his hoſt ſlew them. Now when Demetrius was ſet upon the throne of his kingdom, 5 There came unto him all the wicked and ungodly men of Iſrael, having Alcimus (who was deſirous to be high-prieſt) for their captain. 6 And they accuſed the people to the king, ſaying, Judas and his brethren have ſlain all thy friends, and driven us out of our own land. 7 Now therefore ſend ſome man whom thou truſteſt, and let him go and ſee what havock he hath made amongſt us, and in the kings land, and let them puniſh them with all them that aid them. 8 Then the king choſe Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king. 9 And him he ſent with that wicked Alcimus, whom he made high-prieſt, and commanded that he ſhould take vengeance of the children of Iſrael. 10 So they departed and came with a great power into the land of Judea, where they ſent meſſengers to Judas and his brethren with peaceable words deceitfully. 11 But they gave no heed to their words, for they ſaw that they were come with a great power. 12 Then did there aſſemble unto Alcimus and Bacchides, a company of ſcribes to require juſtice. 13 Now the Aſſideans were the firſt among the children of Iſrael that ſought peace of them. 14 For, ſay they, One that is a prieſt of the ſeed of Aaron is come with this army, and he will do us no wrong. 15 So he ſpake unto them peaceably, and ſware unto them, ſaying, We will procure the harm neither of you nor your friends. 16 Whereupon they believed him: howbeit he took of them threeſcore men, and ſlew them in one day, according to the words which he wrote, 17 The fleſh of thy ſaints *have they caſt out*, and their blood have they ſhed round about Jeruſalem, and there was none to bury them. 18 Wherefore the fear and dread of them fell upon all the people, who ſaid, There is neither truth nor righteouſneſs in them, for they have broken the covenant and oath that they made. 19 After this removed Bacchides from Jeruſalem, and pitched his tents in Bezeth, where he ſent and took many of the men that had forſaken him, and certain of the people alſo, and when he had ſlain them, *he caſt them* into the great pit. 20 Then committed he the country to Alcimus, and left with him a power to aid him: ſo Bacchides went to the king. 21 But Alcimus contended for the high prieſthood. 22 And unto him reſorted all ſuch as troubled the people, who after they had gotten the land of Juda in their power, did much hurt in Iſrael. 23 Now when Judas ſaw all the miſchief that Alcimus and his company had done among the Iſraelites, even above the heathen, 24 He went out into all the coaſts of Judea round about, and took vengeance of them that had revolted from him, ſo that they durſt no more go forth into the country. 25 On the other ſide, when Alcimus ſaw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and ſaid all the worſt of them that he could. 26 Then the king ſent Nicanor, one of his honourable princes, a man that bare deadly hate unto Iſrael, with commandment to deſtroy the people. 27 So Nicanor came to Jeruſalem with a great force; and ſent unto Judas and his brethren deceitfully with friendly words, ſaying, 28 Let there be no battel between me and you, I will come with a few men, that I may ſee you in peace. 29 He came therefore to Judas, and they ſaluted one another peaceably. Howbeit, the enemies were prepared to take away Judas by violence. 30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was ſore afraid of him, and would ſee his face no more. 31 Nicanor alſo when he ſaw that his counſel was diſcovered, went out to fight againſt Judas beſides Capharſalama. 32 Where there were ſlain of Nicanors ſide about five thouſand men, and *the reſt* fled into the city of David. 33 After this went Nicanor up to mount Sion, and there came out of the ſanctuary certain of the prieſts, and certain of the elders of the people to ſalute him peaceably, and to ſhew him the burnt-ſacrifice that was offered for the king. 34 But he mocked them, and laughed at them, and abuſed them ſhamefully, and ſpake proudly: 35 And ſwore in his wrath, ſaying, Unleſs Judas and his hoſt be now delivered into my hands, if ever I come again in ſafety, I will burn up this houſe: and with that he went out in a great rage. 36 Then the prieſts entred in, and ſtood before the altar and the temple, weeping and ſaying, 37 Thou, *O Lord*, didſt chooſe this houſe to be called by thy name, and to be a houſe of prayer and petition for thy people. 38 Be avenged of this man and his hoſt, and let them fall by the ſword: remember their blaſphemies, and ſuffer them not to continue any longer. 39 So Nicanor went out of Jeruſalem, and pitched his tents in Bethoron, where an hoſt out of Syria met him. 40 But Judas pitched in Adaſa, with three thou-

ſand

ſand men, and there he prayed, ſaying, 41 *O Lord*, when they that were ſent from the king of the Aſſyrians blaſphemed, thine angel went out, and ſmote an hundred fourſcore and five thouſand of them: 42 Even ſo deſtroy thou this hoſt before us this day, that the reſt may know that he hath ſpoken blaſphemy againſt thy ſanctuary, and judge thou him according to his wickedneſs. 43 So the thirteenth day of the month Adar the hoſts joined battel: but Nicanors hoſt was diſcomfited, and he himſelf was firſt ſlain in the battel. 44 Now when Nicanors hoſt ſaw that he was ſlain, they caſt away their weapons, and fled. 45 Then they purſued after them a days journey, from Adaſa unto Gazera, ſounding an alarm after them with their trumpets. 46 Whereupon they came forth out of all the towns of Judea round about, and cloſed them in, ſo that they turning back upon them that purſued them, were all ſlain with the ſword, and not one of them was left. 47 Afterwards they took the ſpoils, and the prey, and ſmote off Nicanors head, and his right hand which he ſtretched out ſo proudly, and brought them away, and hanged them up towards Jeruſalem. 48 For this cauſe the people rejoiced greatly, and they kept that day a day of great gladneſs. 49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar. 50 Thus the land of Juda was in reſt a little while.

Demetrius the Son of Seleucus departed from Rome] All this while *Antiochus Eupater* held the Crown of *Syria* by an unjuſt Title: For *Demetrius* the Son of *Seleucus Philopater*, elder Brother to *Antiochus Epiphanes*, was the *legal* Heir thereof. He, in Exchange for his Uncle *Antiochus*, had been ſent an Hoſtage to *Rome*, the very Year that his Father died; and *Antiochus*, returning at the very Nick of Time, was unanimouſly declared King, in the Abſence, and Minority of the rightful Heir. But *Demetrius*, being now in the twenty-third Year of his Age, when his Uncle died, and his Son *Eupater* was appointed King in his Room, thought it high Time to put in his Claim; and accordingly, moved the Senate of *Rome* for their Aſſiſtance, in the Recovery of his Father's Kingdom; and, as an Inducement thereunto, he alledged, that, having been bred up in that City from his Childhood, *he ſhould always look upon Rome, as his Country, the* Senators *as his Fathers, and their Sons, as his Brothers.* But the *Senate*, having more Regard to their own Intereſt, than the Right of *Demetrius*, and judging it more to their Advantage to have a Boy reign in *Syria*, (as *Eupater* then was) than a Man of mature Underſtanding, (as they knew *Demetrius* to be) inſtead of aſſerting his Right, to whom it belonged, they confirmed *Eupater* in the Kingdom.

Demetrius, being excluded from all Hopes of any Favour, or Aſſiſtance from the Senate, had nothing left to do, but to endeavour to make his Eſcape from *Rome*, and to riſque his Fortune in his own Country. This he did; and, landing at *Tripolis* in *Syria*, made it believed, that he was ſent by the *Roman* Senate (which would ſupport his Pretenſions) to take Poſſeſſion of the Kingdom. Hereupon *Eupater*'s Cauſe, being in the general Opinion given up for loſt, every one deſerted from him to *Demetrius*; nay, the very Soldiers ſeized on him, and the Regent *Lyſias*, with an Intent to deliver him up to this *New-comer*, as ſoon as he arrived at *Antioch*; but he, refuſing to ſee them, ordered them both to be put to Death, and ſo, without any farther Oppoſition, became thoroughly ſetled in the whole Kingdom.

Then did there aſſemble unto Alcimus and Bacchides, a Company of Scribes] Theſe, ſays *Calmet*, in all Probability, were a Deputation from the great *Sanhedrim*, which, at this Time, had the Government of the Nation in their Hands; and why *Judas*, who was at the Head of them, did not think proper to accompany them, the Reaſon is pretty obvious.

CHAP. VIII.

Judas *being informed of the Power and Policy of the* Romans, *makes a League with them.*

Ver. 1. NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and ſuch as would lovingly accept all that joined themſelves unto them, and make a league of amity with all that came unto them: 2 And that they were men of great valour. It was told him alſo of their wars and noble acts which they had done amongſt the Galatians, and how they had conquered them, and brought them under tribute, 3 And what they had done in the country of Spain, for the winning of the mines of the ſilver and gold which is there; 4 And that by their policy and patience they had conquered all the place (though it were very far from them) and the kings alſo that came againſt them from the uttermoſt part of the earth, till they had diſcomfited them, and given them a great overthrow, ſo that the reſt did give them tribute every year: 5 Beſides this, how they had diſcomfited in battel, Philip, and Perſeus, king of the Citims, with others that lift up themſelves againſt them, and had overcome them: 6 How alſo Antiochus the great king of Aſia, that came againſt them in battel, having an hundred and twenty elephants, with horſemen and chariots, and a very great army, was diſcomfited by them; 7 And how they took him alive, and covenanted that he, and ſuch as reigned after him, ſhould pay a great tribute, and give hoſtages, and that which was agreed upon, 8 And the country of India, and Media, and Lydia, and of the goodlieſt countries, which they took of him, and gave to king Eumenes: 9 Moreover, how the Grecians had determined to come and deſtroy them; 10 And that they having knowledge thereof, ſent againſt them a certain captain, and fighting with them, ſlew many of them, and carried away captives their wives and their children, and ſpoiled them, and took poſſeſſion of their lands, and pulled down their ſtrong-holds, and brought them to be their ſervants unto this day. 11 *It was told him* beſides, how they deſtroyed and brought under their dominion all other kingdoms and iſles that at any time reſiſted them; 12 But with their friends, and ſuch as relied upon them, they kept amity: and that they had conquered kingdoms both far and nigh, inſomuch as all that heard of their name were afraid of them: 13 Alſo, that whom they would help to a kingdom, thoſe reign; and whom again they would, they diſplace: finally, that they were greatly exalted: 14 Yet for all this, none of them wore a crown, or was clothed in purple to be magnified thereby: 15 Moreover, how they had made for themſelves a ſenate-houſe, wherein three hundred and twenty men ſat in council daily, conſulting alway for the people, to the end they might be well ordered: 16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither

neither envy nor emulation amongſt them. 17 In conſideration of theſe things, Judas choſe Eupolemus the ſon of John, *the ſon* of Accos, and Jaſon the ſon of Eleazar, and ſent them to Rome to make a league of amity and confederacy with them, 18 *And to intreat them,* that they would take the yoke from them, for they ſaw that the kingdom of the Grecians did oppreſs Iſrael with ſervitude. 19 They went therefore to Rome (which was a very great journey) and came into the ſenate, where they ſpake, and ſaid, 20 Judas Maccabeus, with his brethren and the people of the Jews, have ſent us unto you to make a confederacy and peace with you, and that we might be regiſtred your confederates and friends. 21 So that matter pleaſed the Romans well. 22 And this is the copy of the epiſtle which *the ſenate* wrote back again, in tables of braſs, and ſent to Jeruſalem, that there they might have by them a memorial of peace and confederacy: 23 Good ſucceſs be to the Romans, and to the people of the Jews, by ſea and by land for ever: the ſword alſo and enemy be far from them. 24 If there come firſt any war upon the Romans, or any of their confederates throughout all their dominion, 25 The people of the Jews ſhall help them, as the time ſhall be appointed, with all their heart. 26 Neither ſhall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ſhips, as it hath ſeemed good unto the Romans, but they ſhall keep their covenant without taking any thing therefore. 27 In the ſame manner alſo, if war come firſt upon the nation of the Jews, the Romans ſhall help them with all their heart, according as the time ſhall be appointed them. 28 Neither ſhall victuals be given to them that take part againſt them, or weapons, or money, or ſhips, as it hath ſeemed good to the Romans; but they ſhall keep their covenants, and that without deceit. 29 According to theſe articles did the Romans make a covenant with the people of the Jews. 30 Howbeit, if hereafter the one party or the other, ſhall think meet to add or diminiſh any thing, they may do it at their pleaſures, and whatſoever they ſhall add or take away ſhall be ratified. 31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, ſaying, Wherefore haſt thou made thy yoke heavy upon our friends and confederates the Jews? 32 If therefore they complain any more againſt thee, we will do them juſtice, and fight with thee by ſea and by land.

Now Judas had heard of the Fame of the Romans] *Joſephus* takes Notice, that this was the very firſt Treaty that ever the *Jews* made with the *Romans*, which is very probable from the Manner in which the Author prefaces his Account of it here; for it plainly appears, that the *Jews*, till this Time, had very little Knowledge of the *Roman* State.

CHAP. IX.

Alcimus *and* Bacchides *come again with freſh Forces into* Judea. Judas's *Death.* Jonathan *choſen in his Room.* Alcimus *dies.* Jonathan *and* Simon *make Peace with* Bacchides.

Ver. 1. FUrthermore, when Demetrius heard that Nicanor and his hoſt were ſlain in battel, he ſent Bacchides and Alcimus into the land of Judea the ſecond time, and with them the chief ſtrength of his hoſt. 2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Maſeloth, which is in Arbela, and after they had won it, they ſlew much people. 3 Alſo the firſt month of the hundred fifty and ſecond year, they encamped before Jeruſalem, 4 From whence they removed and went to Berea, with twenty thouſand footmen, and two thouſand horſemen. 5 Now Judas had pitched his tent at Eleaſa, and three thouſand choſen men with him. 6 Who ſeeing the multitude of the other army to be ſo great, were ſore afraid, whereupon many conveyed themſelves out of the hoſt, inſomuch as there abode of them no more but eight hundred men. 7 When Judas therefore ſaw that his hoſt ſlipt away, and that the battel preſſed upon him, he was ſore troubled in mind, and much diſtreſſed, for that he had no time to gather them together, 8 Nevertheleſs, unto them that remained, he ſaid, Let us ariſe, and go up againſt our enemies, if peradventure we may be able to fight with them. 9 But they dehorted him, ſaying, We ſhall never be able: let us now rather ſave our lives, and hereafter we will return with our brethren, and fight againſt them: for we are but few. 10 Then Judas ſaid, God forbid that I ſhould do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not ſtain our honour. 11 With that the hoſt *of Bacchides* removed out of their tents, and ſtood over againſt them, their horſemen being divided into two troops, and their ſlingers and archers going before the hoſt, and they that marched in the foreward were all mighty men. 12 As for Bacchides, he was in the right wing, ſo the hoſt drew near on the two parts, and ſounded their trumpets. 13 They alſo of Judas ſide, even they ſounded their trumpets alſo, ſo that the earth ſhook at the noiſe of the armies, and the battel continued from morning till night. 14 Now when Judas perceived that Bacchides and the ſtrength of his army were on the right ſide, he took with him all the hardy men, 15 Who diſcomfited the right wing, and purſued them unto the mount Azotus. 16 But when they of the left wing ſaw that they of the right wing were diſcomfited, they followed upon Judas and thoſe that were with him, hard at the heels from behind: 17 Whereupon there was a ſore battel, inſomuch as many were ſlain on both parts. 18 Judas alſo was killed, and the remnant fled. 19 Then Jonathan and Simon took Judas their brother, and buried him in the ſepulchre of his fathers in Modin. 20 Moreover they bewailed him, and all Iſrael made great lamentation for him, and mourned many days, ſaying, 21 How is the valiant man fallen that delivered Iſrael! 22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatneſs, they are not written: for they were very many. 23 Now after the death of Moſes, the wicked began to put forth their heads in all the coaſts of Iſrael, and there roſe up all ſuch as wrought iniquity. 24 In thoſe days alſo was there a very great famine, by reaſon whereof the country revolted, and went with them. 25 Then Bacchides choſe the wicked men, and made them lords of the country. 26 And they made enquiry and ſearch

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for Judas friends, and brought them unto Bacchides, who took vengeance of them, and uſed them deſpitefully. 27 So was there a great affliction in Iſrael, the like whereof was not ſince the time that a prophet was not ſeen amongſt them. 28 For this cauſe all Judas friends came together, and ſaid unto Jonathan, 29 Since thy brother Judas died, we have no man like him to go forth againſt our enemies, and Bacchides, and againſt them of our nation that are adverſaries to us. 30 Now therefore we have choſen thee this day to be our prince, and captain in his ſtead, that thou mayeſt fight our battels. 31 Upon this Jonathan took the governance upon him at that time, and roſe up in ſtead of his brother Judas. 32 But when Bacchides gat knowledge thereof, he ſought for to ſlay him. 33 Then Jonathan and Simon his brother, and all that were with him, perceiving that, fled into the wilderneſs of Thecoe, and pitched their tents by the water of the pool Aſphar. 34 Which when Bacchides underſtood, he came near to Jordan with all his hoſt upon the ſabbath-day. 35 Now Jonathan had ſent his brother *John* a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much. 36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it. 37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan. 38 Therefore they remembred John their brother, and went up and hid themſelves under the covert of the mountain. 39 Where they lift up their eyes, and looked and behold, there was much ado, and great carriage: and the bridegroom came forth, and his friends and brethren to meet them with drums and inſtruments of muſick, and many weapons. 40 Then Jonathan and they that were with him, roſe up againſt them from the place where they lay in ambuſh, and made a ſlaughter of them in ſuch ſort, as many fell down dead, and the remnant fled into the mountain, and they took all their ſpoils. 41 Thus was the marriage turned into mourning, and the noiſe of their melody into lamentation. 42 So when they had avenged fully the blood of their brother, they turned again to the mariſh of Jordan. 43 Now when Bacchides heard hereof, he came on the ſabbath-day unto the banks of Jordan, with a great power. 44 Then Jonathan ſaid to his company, Let us go up now and fight for our lives, for it ſtandeth not with us to day as in time paſt: 45 For behold, the battel is before us, and behind us, and the water of Jordan on this ſide and that ſide, the mariſh likewiſe and wood, neither is there place for us to turn aſide. 46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies. 47 With that they joined battel, and Jonathan ſtretched forth his hand to ſmite Bacchides, but he turned back from him. 48 Then Jonathan and they that were with him, leapt into Jordan, and ſwam over unto the farther bank: howbeit the other paſſed not over Jordan unto them. 49 So there were ſlain of Bacchides ſide that day, about a thouſand men. 50 Afterward returned *Bacchides* to Jeruſalem, and repaired the ſtrong cities in Judea; the fort in Jericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha, Pharathoni, and Taphon; *theſe did he ſtrengthen* with high walls, with gates, and with bars. 51 And in them he ſet a garriſon, that they might work malice upon Iſrael. 52 He fortified alſo the city Bethſura, and Gazara, and the tower, and put forces in them, and proviſion of victuals. 53 Beſides, he took the chief mens ſons in the country for hoſtages, and put them into the tower at Jeruſalem to be kept. 54 Moreover, in the hundred fifty and third year, in the ſecond month, Alcimus commanded that the wall of the inner court of the ſanctuary ſhould be pulled down; he pulled down alſo the works of the prophets. 55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindred: for his mouth was ſtopped, and he was taken with a palſey, ſo that he could no more ſpeak any thing, nor give order concerning his houſe. 56 So Alcimus died at that time with great torment. 57 Now when Bacchides ſaw that Alcimus was dead, he returned to the king, whereupon the land of Judea was in reſt two years. 58 Then all the ungodly men held a council, ſaying, Behold Jonathan and his company are at eaſe, and dwell without care: now therefore we will bring Bacchides hither, who ſhall take them all in one night. 59 So they went and conſulted with him. 60 Then removed he, and came with a great hoſt, and ſent letters privily to his adherents in Judea, that they ſhould take Jonathan, and thoſe that were with him: howbeit they could not, becauſe their counſel was known unto them. 61 Wherefore they took of the men of the country, that were authors of that miſchief, about fifty perſons, and ſlew them. 62 Afterward Jonathan and Simon, and they that were with him, got them away to Bethbaſi, which is in the wilderneſs, and they repaired the decays thereof, and made it ſtrong. 63 Which thing when Bacchides knew, he gathered together all his hoſt, and ſent word to them that were of Judea. 64 Then went he and laid ſiege againſt Bethbaſi, and they fought againſt it a long ſeaſon, and made engines of war. 65 But Jonathan left his brother Simon in the city, and went forth himſelf into the country, and with a certain number went he forth. 66 And he ſmote Odonarkes and his brethren, and the children of Phaſiron in their tent. 67 And when he began to ſmite them, and came up with his forces, Simon and his company went out of the city, and burnt up the engines of war, 68 And fought againſt Bacchides, who was diſcomfited by them, and they afflicted him ſore; for his counſel and travel was in vain. 69 Wherefore he was very wroth at the wicked men that gave him counſel to come into the country, inſomuch as he ſlew many of them, and purpoſed to return into his own country. 70 Whereof when Jonathan had knowledge, he ſent ambaſſadors unto him, to the end he ſhould make peace with him, and deliver them the priſoners. 71 Which thing he accepted, and did according to his demands, and ſware unto him that he would never do him harm all the days of his life. 72 When therefore he had reſtored unto him the priſoners that he had taken aforetime out of the land

land of Judea, he returned and went his way into his own land, neither came he any more into their borders. 73 Thus the ſword ceaſed from Iſrael: but Jonathan dwelt at Machmas, and began to govern the people, and he deſtroyed the ungodly men out of Iſrael.

Now when Bacchides ſaw that Alcimus was dead, he returned to the King] It is moſt likely, that *Demetrius* had, by this Time, received the Letters which were ſent to him by the *Romans* in Behalf of the *Jews*, and thereupon gave *Bacchides* Orders to ſurceaſe his Vexations of that People; and that in Obedience to theſe Orders, *Bacchides* took Occaſion, on the Death of *Alcimus*, to leave the Country. *Prideaux*'s Connect.

The *Nabathites*, mentioned Ver. 35. were a People of *Arabia*, and then in Friendſhip with the *Jews*; and the *Jambri*, Ver. 36. whom *Joſephus* calls the Sons of *Amaræus*, were a Family or Tribe of *Arabians*, inhabiting the City *Medaba*.

CHAP. X.

Demetrius *and* Alexander, *being about to make War upon one another, both of them ſeek* Jonathan's *Friendſhip.*

Ver. 1. IN the hundred and ſixtieth year, Alexander the *ſon* of Antiochus, *ſurnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there. 2 Now when king Demetrius heard thereof, he gathered together an exceeding great hoſt, and went forth againſt him to fight. 3 Moreover, Demetrius ſent letters unto Jonathan with loving words, ſo as he magnified him. 4 For ſaid he, Let us firſt make peace with him, before he join with Alexander againſt us: 5 Elſe he will remember all the evils that we have done againſt him, and againſt his brethren, and his people. 6 Wherefore he gave him authority to gather together an hoſt, and to provide weapons that he might aid him in battel: he commanded alſo, that the hoſtages that were in the tower ſhould be delivered him. 7 Then came Jonathan to Jeruſalem, and read the letters in the audience of all the people, and of them that were in the tower. 8 Who were ſore afraid when they heard that the king had given him authority to gather together an hoſt. 9 Whereupon they of the tower delivered their hoſtages unto Jonathan, and he delivered them unto their parents. 10 This done, Jonathan ſetled himſelf in Jeruſalem, and began to build and repair the city. 11 And he commanded the workmen to build the walls, and the mount Sion round about with ſquare ſtones, for fortification; and they did ſo. 12 Then the ſtrangers that were in the fortreſſes which Bacchides had built, fled away: 13 Inſomuch as every man left his place, and went into his own country. 14 Only at Bethſura, certain of thoſe that had forſaken the law and the commandments, remained ſtill: for it was their place of refuge. 15 Now when king Alexander had heard what promiſes Demetrius had ſent unto Jonathan: when alſo it was told him of the battels and noble acts which he and his brethren had done, and of the pains which they had endured, 16 He ſaid, Shall we find ſuch another man? Now therefore we will make him our friend and confederate. 17 Upon this he wrote a letter, and ſent it unto him, according to theſe words, ſaying, 18 King Alexander to his brother Jonathan, ſendeth greeting. 19 We have heard of thee, that thou art a man of great power, and meet to be our friend. 20 Wherefore now this day we ordain thee to be the high-prieſt of thy nation, and to be called the kings friend, (and therewithal he ſent him a purple robe, and a crown of gold) and *require thee* to take our part, and keep friendſhip with us. 21 So in the ſeventh month of the hundred and ſixtieth year, at the feaſt of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour. 22 Whereof when Demetrius heard, he was very ſorry, and ſaid, 23 What have we done, that Alexander hath prevented us, in making amity with the Jews to ſtrengthen himſelf? 24 I alſo will write unto them words of encouragement, *and promiſe them* dignities and gifts, that I may have their aid. 25 He ſent unto them therefore to this effect: King Demetrius unto the people of the Jews, ſendeth greeting. 26 Whereas you have kept covenants with us, and continued in our friendſhip, not joining yourſelves with our enemies, we have heard hereof, and are glad. 27 Wherefore now continue ye ſtill to be faithful unto us, and we will well recompenſe you for all things you do in our behalf, 28 And will grant you many immunities, and give you rewards. 29 And now do I free you, and for your ſake I releaſe all the Jews from tributes, and from the cuſtoms of ſalt, and from crown-taxes, 30 And from that which appertaineth unto me to receive for the third part of the ſeed, and the half of the fruit of the trees, I releaſe it from this day forth, ſo that they ſhall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore. 31 Let Jeruſalem alſo be holy and free, with the borders thereof, both from tenths and tributes. 32 And as for the tower which is at Jeruſalem, I yield up my authority over it, and give it to the high prieſt, that he may ſet in it ſuch men as he ſhall chooſe to keep it. 33 Moreover, I freely ſet at liberty every one of the Jews that were carried captives out of the land of Judea, into any part of my kingdom, and I will that all my officers remit their tributes even of their cattel. 34 Furthermore, I will that all the feaſts, and ſabbaths, and new-moons, and ſolemn days, and the three days before the feaſt, and the three days after the feaſt, ſhall be all days of immunity and freedom for all the Jews in my realm. 35 Alſo no man ſhall have authority to meddle *with them*, or to moleſt any of them in any matter. 36 *I will* further, that there be enrolled amongſt the kings forces, about thirty thouſand men of the Jews, unto whom pay ſhall be given as belongeth to all the kings forces. 37 And of them *ſome* ſhall be placed in the kings ſtrong-holds, of whom alſo *ſome* ſhall be ſet over the affairs of the kingdom, which are of truſt: and I will that their overſeers and governors be of themſelves, and that they live after their own laws, even as the king hath commanded in the land of Judea. 38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high-prieſts. 39 As for Ptolemais, and the land pertaining thereto, I give

it

it as a free gift to the ſanctuary at Jeruſalem, for the neceſſary expences of the ſanctuary. 40 Moreover, I give every year fifteen thouſand ſhekels of ſilver out of the kings accounts from the places appertaining. 41 And all the overplus which the officers payed not in, as in former time, from henceforth ſhall be given towards the works of the temple. 42 And beſides this, the five thouſand ſhekels of ſilver, which they took from the uſes of the temple out of the accounts year by year, even thoſe things ſhall be releaſed, becauſe they appertain to the prieſts that miniſter. 43 And whoſoever they be that flee unto the temple at Jeruſalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm. 44 For the building alſo and repairing of the works of the ſanctuary, expences ſhall be given of the kings accounts. 45 Yea, and for the building of the walls of Jeruſalem, and the fortifying thereof round about, expences ſhall be given out of the kings accounts, as alſo for the building of the walls of Judea. 46 Now when Jonathan and the people heard theſe words, they gave no credit unto them, nor received them, becauſe they remembred the great evil that he had done in Iſrael; for he had afflicted them very ſore. 47 But with Alexander they were well pleaſed, becauſe he was the firſt that entreated of true peace with them, and they were confederate with him always. 48 Then gathered king Alexander great forces, and camped over-againſt Demetrius. 49 And after the two kings had joined battel, Demetrius hoſt fled: but Alexander followed after him, and prevailed againſt them. 50 And he continued the battel very ſore until the ſun went down, and that day was Demetrius ſlain. 51 Afterward Alexander ſent ambaſſadors to Ptolemee king of Egypt, with a meſſage to this effect: 52 Foraſmuch as I am come again to my realm, and am ſet in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country, 53 (For after I had joined battel with him, both he and his hoſt was diſcomfited by us, ſo that we ſit in the throne of his kingdom) 54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy ſon-in-law, and will give both thee and her gifts, according to thy dignity. 55 Then Ptolemee the king gave anſwer, ſaying, Happy be the day wherein thou didſt return into the land of thy fathers, and ſatteſt in the throne of their kingdom. 56 And now will I do to thee as thou haſt written: meet me therefore at Ptolemais: that we may ſee one another, for I will marry my daughter to thee according to thy deſire. 57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came to Ptolemais in the hundred threeſcore and ſecond year: 58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is. 59 Now king Alexander had written unto Jonathan, that he ſhould come and meet him. 60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends ſilver and gold, and many preſents, and found favour in their ſight. 61 At that time certain peſtilent fellows of Iſrael, men of a wicked life, aſſembled themſelves againſt him to accuſe him: but the king would not hear them. 62 Yea more than that, the king commanded to take off his garments, and cloath him in purple: and they did ſo. 63 Alſo he made him ſit by himſelf, and ſaid unto his princes, Go with him into the midſt of the city, and make proclamation, that no man complain againſt him of any matter, and that no man trouble him for any manner of cauſe. 64 Now when his accuſers ſaw that he was honoured according to the proclamation, and cloathed in purple, they fled all away. 65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion. 66 Afterward Jonathan returned to Jeruſalem with peace and gladneſs. 67 Furthermore, in the hundred threeſcore and fifth year came Demetrius, ſon of Demetrius, out of Creet into the land of his fathers. 68 Whereof when king Alexander heard tell, he was right ſorry, and returned into Antioch. 69 Then Demetrius made Apollonius the governor of Celoſyria his general, who gathered together a great hoſt, and camped in Jamnia, and ſent unto Jonathan the high-prieſt, ſaying, 70 Thou alone lifteſt up thyſelf againſt us, and I am laughed to ſcorn for thy ſake, and reproached, and why doſt thou vaunt thy power againſt us in the mountains? 71 Now therefore if thou truſteſt in thine own ſtrength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities. 72 Aſk, and learn who I am, and the reſt that take our part, and they ſhall tell thee, that thy foot is not able to ſtand before our face; for thy fathers have been twice put to flight in their own land. 73 Wherefore now thou ſhalt not be able to abide the horſemen, and ſo great a power in the plain, where is neither ſtone nor flint, nor place to flee unto. 74 So when Jonathan heard theſe words of Apollonius, he was moved in his mind, and chooſing ten thouſand men, he went out of Jeruſalem, where Simon his brother met him for to help him. 75 And he pitched his tents againſt Joppe: but they of Joppe ſhut him out of the city, becauſe Apollonius had a garriſon there. 76 Then Jonathan laid ſiege unto it: whereupon they of the city let him in for fear: and ſo Jonathan wan Joppe. 77 Whereof when Apollonius heard, he took three thouſand horſemen, with a great hoſt of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, becauſe he had a great number of horſemen, in whom he put his truſt. 78 Then *Jonathan* followed after him to Azotus, where the armies joined battel. 79 Now Apollonius had left a thouſand horſemen in ambuſh. 80 And Jonathan knew that there was an ambuſhment behind him; for they had compaſſed in his hoſt, and caſt darts at the people from morning till evening. 81 But the people ſtood ſtill, as Jonathan had commanded them: and ſo the enemies horſes were tired. 82 Then brought Simon forth his hoſt, and ſet them againſt the footmen, (for the horſemen were ſpent) who were diſcomfited by him and fled. 83 The horſemen alſo being ſcattered in the field, fled to Azotus, and went into Bethdagon, their idols temple, for ſafety. 84 But Jonathan ſet fire

fire on Azotus, and the cities round about it; and took their ſpoils; and the temple of Dagon, with them that were fled into it, he burnt with fire. 85 Thus there were burnt and ſlain with the ſword well nigh eight thouſand men. 86 And from thence Jonathan removed his hoſt, and camped againſt Aſcalon, where the men of the city came forth, and met him with great pomp. 87 After this returned Jonathan and his hoſt unto Jeruſalem, having many ſpoils. 88 Now when king Alexander heard theſe things, he honoured Jonathan yet more, 89 And ſent him a buckle of gold, as the uſe is to be given to ſuch as are of the kings blood: he gave him alſo Accaron with the borders thereof in poſſeſſion.

Alexander the Son of Antiochus, ſurnamed Epiphanes, went up and took Ptolemais] In the Reign of *Antiochus Epiphanes*, one *Heraclides* was his Treaſurer in the Province of *Babylon*, while his Brother *Timarchus*, another Favourite of the King's, was Governor of it; but, on the Coming of *Demetrius* to the Crown, they were both found guilty of great Miſdemeanors, for which *Timarchus* was put to Death, but *Heraclides* made his Eſcape out of the Kingdom, and took up his Reſidence at *Rhodes*. While he was there, *Demetrius*, having given up himſelf entirely to Luxury and Sloth, ſo neglected the Affairs of Government, that his Subjects juſtly took Diſguſt againſt him, and were ready to enter into any Conſpiracy to depoſe him; which *Heraclides* underſtanding, in hopes of making a Revolution in Favour of himſelf, contrived this Plot. — In the Iſle of *Rhodes* there was a Youth of a very mean and obſcure Condition, called *Balas*, but, in other Reſpects every way fit for his Purpoſe. Him he prevailed with to paſs for the Son of *Antiochus Epiphanes*; and having thoroughly inſtructed him how to act his Part, he carried him to *Rome*, where, by his Craft and earneſt Sollicitations, he not only prevailed with the Senate to own him, but procured a Decree from them likewiſe, permitting him to recover the Kingdom of *Syria* out of the Hands of *Demetrius*, and promiſing their Aſſiſtance in doing it. By Virtue of this Decree he raiſed Forces, and with them ſailing to *Ptolemais* in *Paleſtine*, ſeized that City; and there, by the Name of *Alexander*, Son of *Antiochus Epiphanes*, took upon him to be King of *Syria*. Great Numbers, out of Diſaffection to *Demetrius*, flocked to him; ſo that at length, *Demetrius* being defeated and ſlain, *Alexander* obtained the full Poſſeſſion of the *Syrian* Empire. *Prideaux*'s Connect.

At the Feaſt of Tabernacles, Jonathan put on the holy Robe] From the Time of the Return from the *Babyloniſh* Captivity, the Office of *High-Prieſt* had been in the Family of *Jozadeck*, and, in a lineal Deſcent, was tranſmitted down to *Onias*, the third of that Name. He was ſupplanted by *Jaſon* his Brother, as *Jaſon* was by his Brother *Menelaus*, and after the Death of *Menelaus*, *Alcimus*, who was of a different Family, was put into the Office by the Command of the King of *Syria*. Whether the *Aſmonæans* were of the Race of *Joſadeck*, or not, 'tis no-where ſaid, but 'tis certain they were of the Courſe of *Joarib* (1 *Macc.* ii. 1.) which was the firſt Claſs of the Sons of *Aaron*; and therefore upon the Failure of the former *pontifical* Family, they had the beſt Right to ſucceed. With this Right it was, that *Jonathan* took the Office; and in his Family it became ſetled, and continued for ſeveral Deſcents, until the Time of *Herod*, who, from an Office of *Inheritance*, changed it into *that* of arbitrary Will and Pleaſure. Whoever had the Power after him, put the High-Prieſts *in* or *out*, as they thought fit, till, at length, the Office was extinguiſhed by the Deſtruction of the Temple by the *Romans*.

So the King — made him a Duke] The Word *Meridarches*, which we tranſlate a *Duke*, *Grotius* makes to be the *chief Sewer*, which, even in the *German* Empire, is an Office that one of the *Electors* bears. But, in his Commentary on *Matt.* xix. 28. he makes it denote the *Governor of a Province*: And, if in this Place it were ſo taken, it would better become *Jonathan* (one would think) to be made a *Governor* of ſome Part of the *Syrian* Empire, than to be a Regulator of the *Diſhes* at the Royal Table. *Prideaux*'s Connect.

And ſent him a Buckle of Gold] The *Golden Buckle* (which was worn upon the Shoulder) was a very ſingular Mark of Diſtinction both among the *Greeks* and *Perſians*, (from whom the *Macedonians* took it) and was generally made the Reward of great and gallant Actions in War.

CHAP. XI.

Ptolemy *takes his Daughter from* Alexander, *and gives her to* Demetrius, *and enters upon his Kingdom.* Alexander *is ſlain, and* Ptolemy *dies.*

Ver. 1. AND the king of Egypt gathered together a great hoſt like the ſand that lieth upon the ſea-ſhore, and many ſhips, and went about through deceit to get Alexanders kingdom, and join it to his own. 2 Whereupon he took his journey into Syria in peaceable manner, ſo as they of the cities opened unto him, and met him: for king Alexander had commanded them ſo to do, becauſe he was his father-in law. 3 Now as Ptolemee entred into the cities, he ſet in every one of them a garriſon of ſoldiers to keep it. 4 And when he came near to Azotus, they ſhewed him the temple of Dagon that was burnt, and Azotus and the ſuburbs thereof that were deſtroyed, and the bodies that were caſt abroad, and them that he had burnt in the battel, for they had made heaps of them by the way where he ſhould paſs. 5 Alſo they told the king whatſoever Jonathan had done, to the intent he might blame him: but the king held his peace. 6 Then Jonathan met the king with great pomp at Joppe, where they ſaluted one another, and lodged. 7 Afterward Jonathan when he had gone with the king to the river called Eleutherus, returned again to Jeruſalem. 8 King Ptolemee therefore having gotten the dominion of the cities of the ſea, unto Seleucia upon the ſea-coaſt, imagined wicked counſels againſt Alexander. 9 Whereupon he ſent ambaſſadors unto king Demetrius, ſaying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou ſhalt reign in thy fathers kingdom: 10 For I repent that I gave my daughter unto him, for he ſought to ſlay me. 11 Thus did he ſlander him, becauſe he was deſirous of his kingdom. 12 Wherefore he took his daughter from him, and gave her to Demetrius, and forſook Alexander, ſo that their hatred was openly known. 13 Then Ptolemee entred into Antioch, where he ſet two crowns upon his head, the crown of Aſia, and of Egypt. 14 In the mean ſeaſon was king Alexander in Cilicia, becauſe thoſe that dwelt in thoſe parts had revolted from him. 15 But when Alexander heard of this, he came to war againſt him: whereupon *king* Ptolemee brought forth *his hoſt*, and met him with a mighty power, and put him to flight. 16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted. 17 For Zabdiel the Arabian took off Alexanders head, and ſent it unto Ptolemee. 18 King Ptolemee alſo died the third day after, and they that were in the ſtrong-holds were ſlain one of another. 19 By this means Demetrius reigned in the hundred threeſcore and ſeventh year. 20 At the ſame

time Jonathan gathered together them that were in Judea, to take the tower that was in Jeruſalem: and he made many engines of war againſt it. 21 Then certain ungodly perſons who hated their own people, went unto the king, and told him that Jonathan beſieged the tower. 22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he ſhould not lay ſiege to the tower, but come and ſpeak with him at Ptolemais in great haſte. 23 Nevertheleſs, Jonathan when he heard this, commanded to beſiege it *ſtill:* and he choſe certain of the elders of Iſrael, and the prieſts, and put himſelf in peril; 24 And took ſilver, and gold, and raiment, and divers preſents beſides, and went to Ptolemais unto the king, where he found favour in his ſight. 25 And though certain ungodly men of the people had made complaints againſt him, 26 Yet the king entreated him as his predeceſſors had done before, and promoted him in the ſight of all his friends, 27 And confirmed him in the high prieſthood, and in all the honours that he had before, and gave him preeminence among his chief friends. 28 Then Jonathan deſired the king that he would make Judea free from tribute, as alſo the three governments with the country of Samaria, and he promiſed him three hundred talents. 29 So the king conſented, and wrote letters unto Jonathan of all theſe things, after this manner, 30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, ſendeth greeting. 31 We ſend you here a copy of the letter, which we did write unto our couſin Laſthenes concerning you, that you might ſee it. 32 King Demetrius unto his father Laſthenes, ſendeth greeting. 33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, becauſe of their good-will towards us. 34 Wherefore we have ratified unto them the borders of Judea with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea, from the country of Samaria, and all things appertaining unto them, for all ſuch as do ſacrifice in Jeruſalem, in ſtead of the payments which the king received of them yearly afore-time, out of the fruits of the earth and of trees. 35 And as for other things that belong unto us, of the tithes, and cuſtoms pertaining unto us, as alſo the ſalt-pits, and the crown-taxes, which are due unto us, we diſcharge them of them all for their relief. 36 And nothing hereof ſhall be revoked from this time forth for ever. 37 Now therefore ſee that thou make a copy of theſe things, and let it be delivered unto Jonathan, and ſet upon the holy mount in a conſpicuous place. 38 After this, when king Demetrius ſaw that the land was quiet before him, and that no reſiſtance was made againſt him, he ſent away all his forces, every one to his own place, except certain bands of ſtrangers, whom he had gathered from the iſles of the heathen: wherefore all the forces of his fathers hated him. 39 Moreover, there was one Tryphon, that had been of Alexanders part afore, who ſeeing that all the hoſt murmured againſt Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young ſon of Alexander, 40 And lay ſore upon him, to deliver him *this young Antiochus*, that he might reign in his fathers ſtead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long ſeaſon. 41 In the mean time Jonathan ſent unto king Demetrius, that he would caſt thoſe of the tower out of Jeruſalem, and thoſe alſo in the fortreſſes: for they ſought againſt Iſrael. 42 So Demetrius ſent unto Jonathan, ſaying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity ſerve. 43 Now therefore thou ſhalt do well, if thou ſend me men to help me; for all my forces are gone from me. 44 Upon this Jonathan ſent him three thouſand ſtrong men unto Antioch, and when they came to the king, the king was very glad of their coming. 45 Howbeit, they that were of the city gathered themſelves together into the midſt of the city, to the number of an hundred and twenty thouſand men, and would have ſlain the king. 46 Wherefore the king fled into the court, but they of the city kept the paſſages of the city, and began to fight. 47 Then the king called to the Jews for help, who came unto him all at once, and diſperſing themſelves through the city, ſlew that day in the city to the number of an hundred thouſand. 48 Alſo they ſet fire on the city, and gat many ſpoils that day, and delivered the king. 49 So when they of the city ſaw that the Jews had got the city as they would, their courage was abated: wherefore they made ſupplication to the king, and cried, ſaying, 50 Grant us peace, and let the Jews ceaſe from aſſaulting us, and the city. 51 With that they caſt away their weapons, and made peace, and the Jews were honoured in the ſight of the king, and in the ſight of all that were in his realm, and they returned to Jeruſalem, having great ſpoils. 52 So king Demetrius ſat on the throne of his kingdom, and the land was quiet before him. 53 Nevertheleſs, he diſſembled in all that ever he ſpake, and eſtranged himſelf from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very ſore. 54 After this returned Tryphon, and with him, the young child Antiochus, who reigned, and was crowned. 55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought againſt Demetrius, who turned his back, and fled. 56 Moreover, Tryphon took the elephants, and won Antioch. 57 At that time young Antiochus wrote unto Jonathan, ſaying, I confirm thee in the high prieſthood, and appoint thee ruler over the four governments, and to be one of the kings friends. 58 Upon this he ſent him golden veſſels to be ſerved in, and gave him leave to drink in gold, and to be cloathed in purple, and to wear a golden buckle. 59 His brother Simon alſo he made captain from the place called the ladder of Tyrus, unto the borders of Egypt. 60 Then Jonathan went forth, and paſſed through the cities beyond the water, and all the forces of Syria gathered themſelves unto him for to help him: and when he came to Aſcalon, they of the city met him honourably. 61 From whence he went to Gaza, but they of Gaza ſhut him out; wherefore he laid ſiege unto it, and burned the ſuburbs thereof with fire, and ſpoiled them. 62 Afterward when they of Gaza made ſupplication unto Jonathan, he made peace with them, and took

took the ſons of their chief men for hoſtages, and ſent them to Jeruſalem, and paſſed through the country unto Damaſcus. 63 Now when Jonathan heard that Demetrius princes were come to Cades which is in Galilee, with a great power, purpoſing to remove him out of the country, 64 He went to meet them, and left Simon his brother in the country. 65 Then Simon encamped againſt Bethſura, and fought againſt it a long ſeaſon, and ſhut it up: 66 But they deſired to have peace with him, which he granted them, and then put them out from thence, and took the city, and ſet a garriſon in it. 67 As for Jonathan and his hoſt, they pitched at the water of Genneſar, from whence betimes in the morning they gat them to the plain of Naſor. 68 And behold, the hoſt of ſtrangers met them in the plain, who having laid men in ambuſh for him in the mountains, came themſelves over-againſt him. 69 So when they that lay in ambuſh roſe out of their places, and joined battel, all that were of Jonathans ſide fled; 70 Inſomuch as there was not one of them left, except Mattathias the *ſon* of Abſalom, and Judas the *ſon* of Calphi the captains of the hoſt. 71 Then Jonathan rent his cloaths, and caſt earth upon his head, and prayed. 72 Afterwards turning again to battel, he put them to flight, and ſo they ran away. 73 Now when his own men that were fled ſaw this, they turned again unto him, and with him purſued them to Cades, even unto their own tents, and there they camped. 74 So there were ſlain of the heathen that day, about three thouſand men: but Jonathan returned to Jeruſalem.

Now as Ptolemy entered into the Cities, he ſet in every one of them a Garriſon of Soldiers to keep it] But, whether this might not give ſome Umbrage to *Alexander*, ſo it was, that *Ptolemy* diſcovered a Deſign, which *Ammonius*, *Alexander*'s great Favourite, had formed, to have him cut off at his coming to *Ptolemais*; and upon his demanding Juſtice to be done to the Traitor, by *Alexander*'s refuſing to give him up, he plainly perceived; that the King was a Party to the Treaſon, and thence began to harbour an implacable Hatred againſt him. *Ammonius*, however, did not go unpuniſhed; for on *Ptolemy*'s Approach to *Antioch*, the Citizens roſe in a Tumult, and ſlew the Traitor.

By this Means Demetrius reigned] *Demetrius* being thus left in quiet Poſſeſſion of his Father's Kingdom, which he having recovered by Virtue of this Victory, did thenceforth take upon him the Name of *Nicanor*, i. e. *Conqueror*.

CHAP. XII.

Jonathan *renews his League with the* Romans. Tryphon *takes* Jonathan *by a Stratagem.*

Ver. 1. NOW when Jonathan ſaw that the time ſerved him, he choſe certain men, and ſent them to Rome, for to confirm and renew the friendſhip that they had with them. 2 He ſent letters alſo to the Lacedemonians, and to other places for the ſame purpoſe. 3 So they went unto Rome, and entred into the ſenate, and ſaid, Jonathan the high-prieſt, and the people of the Jews ſent us unto you, to the end you ſhould renew the friendſhip which you had with them, and league, as in former time. 4 Upon this *the Romans* gave them letters unto the governors of every place, that they ſhould bring them into the land of Judea peaceably. 5 And this is the copy of the letters which Jonathan wrote unto the Lacedemonians: 6 Jonathan the high-prieſt, and the elders of the nation, and the prieſts, and the other people of the Jews, unto the Lacedemonians their brethren, ſend greeting. 7 There were letters ſent in times paſt unto Onias the high-prieſt from Darius, who reigned then among you, to ſignify that you are our brethren, as the copy here under-written doth ſpecify. 8 At which time Onias entreated the ambaſſador that was ſent, honourably, and received the letters, wherein declaration was made of the league and friendſhip. 9 Therefore we alſo, albeit we need none of theſe things, for that we have the holy books of ſcripture in our hands to comfort us, 10 Have nevertheleſs attempted to ſend unto you for the renewing of brotherhood and friendſhip, leſt we ſhould become ſtrangers unto you altogether: for there is a long time paſſed ſince you ſent unto us. 11 We therefore at all times without ceaſing, both in our feaſts and other convenient days, do remember you in the ſacrifices which we offer, and in our prayers, as reaſon is, and as it becometh us to think upon our brethren: 12 And we are right glad of your honour. 13 As for ourſelves, we have had great troubles and wars on every ſide, forſomuch as the kings that are round about us, have fought againſt us. 14 Howbeit, we would not be troubleſome unto you, nor to others of our confederates and friends in theſe wars. 15 For we have help from heaven that ſuccoureth us, ſo as we are delivered from our enemies, and our enemies are brought under foot. 16 For this cauſe we choſe Numenius *the ſon* of Antiochus, and Antipater *the ſon* of Jaſon, and ſent them unto the Romans, to renew the amity that we had with them, and the former league. 17 We commanded them alſo to go unto you, and to ſalute you, and to deliver you our letters concerning the renewing of our brotherhood. 18 Wherefore now ye ſhall do well to give us an anſwer thereto. 19 And this is the copy of the letters which Oniares ſent. 20 Areus king of the Lacedemonians, to Onias the high-prieſt, greeting. 21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the ſtock of Abraham: 22 Now therefore, ſince this is come to our knowledge, you ſhall do well to write unto us of your proſperity. 23 We do write back again to you, that your cattel and goods are ours, and ours are yours. We do command therefore *our ambaſſadors* to make report unto you on this wiſe. 24 Now when Jonathan heard that Demetrius princes were come to fight againſt him with a greater hoſt than afore, 25 He removed from Jeruſalem, and met them in the land of Amathis: for he gave them no reſpite to enter his country. 26 He ſent ſpies alſo unto their tents, who came again and told him, that they were appointed to come upon them in the night-ſeaſon. 27 Wherefore ſo ſoon as the ſun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: alſo he ſent forth ſentinels round about the hoſt. 28 But when the adverſaries heard that Jonathan and his men were ready for battel, they feared and trembled in their hearts, and they kindled fires in their camp. 29 Howbeit, Jonathan and his company knew it not till the morning: for they ſaw the lights burning.

30 Then Jonathan purſued after them, but overtook them not: for they were gone over the river Eleutherus. 31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and ſmote them, and took their ſpoils. 32 And removing thence, he came to Damaſcus, and ſo paſſed through all the country. 33 Simon alſo went forth, and paſſed through the country unto Aſcalon, and the holds there adjoining, from whence he turned aſide to Joppe, and wan it. 34 For he had heard that they would deliver the hold unto them that took Demetrius part, wherefore he ſet a garriſon there to keep it. 35 After this came Jonathan home again, and calling the elders of the people together, he conſulted with them about building ſtrong-holds in Judea, 36 And making the walls of Jeruſalem higher, and raiſing a great mount between the tower and the city, for to ſeparate it from the city, that ſo it might be alone, that men might neither ſell nor buy in it. 37 Upon this they came together to build up the city, foraſmuch as *part of* the wall toward the brook on the eaſt-ſide was fallen down, and they repaired that which was called Caphenatha. 38 Simon alſo ſet up Adida in Sephela, and made it ſtrong with gates and bars. 39 Now Tryphon went about to get the kingdom of Aſia, and to kill Antiochus the king, that he might ſet the crown upon his own head. 40 Howbeit, he was afraid that Jonathan would not ſuffer him, and that he would fight againſt him; wherefore he ſought a way how to take Jonathan that he might kill him. So he removed and came to Bethſan. 41 Then Jonathan went out to meet him with forty thouſand men, choſen for the battel, and came to Bethſan. 42 Now when Tryphon ſaw that Jonathan came with ſo great a force, he durſt not ſtretch his hand againſt him; 43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himſelf. 44 Unto Jonathan alſo he ſaid, Why haſt thou put all this people to ſo great trouble, ſeeing there is no war betwixt us? 45 Therefore ſend them now home again, and chooſe a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the reſt of the ſtrong-holds, and forces, and all that have any charge: as for me, I will return and depart: for this is the cauſe of my coming. 46 So Jonathan believing him, did as he bade him, and ſent away his hoſt, who went into the land of Judea. 47 And with himſelf he retained but three thouſand men, of whom he ſent two thouſand into Galilee, and one thouſand went with him. 48 Now as ſoon as Jonathan entred into Ptolemais, they of Ptolemais ſhut the gates and took him, and all them that came with him, they ſlew with the ſword. 49 Then ſent Tryphon an hoſt of footmen, and horſemen into Galilee, and into the great plain, to deſtroy all Jonathans company. 50 But when they knew that Jonathan, and they that were with him were taken and ſlain, they encouraged one another, and went cloſe together, prepared to fight. 51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again. 52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan and them that were with him, and they were ſore afraid, wherefore all Iſrael made great lamentation. 53 Then all the heathen that were round about them, ſought to deſtroy them: for, ſaid they, they have no captain, nor any to help them: Now therefore, let us make war upon them, and take away their memorial from amongſt them.

In *Tryphon* we may behold the true Picture of Ambition, which not the moſt ſacred Ties of Friendſhip, Honour, or Religion can reſtrain within any Bounds. *Tryphon* was ſo enamoured with the Crown of *Syria*, that he wades thro' a Sea of Blood, and commits the baſeſt Treacheries to obtain it. He knew *Jonathan* was a faſt Friend to his young Maſter *Antiochus*, and conſequently, that any Attempt upon the King's Life would be revenged by the *Jews*, and by that Means, fruſtrate his main Purpoſe of getting the Crown. In order therefore, to remove all Obſtacles, *Jonathan* muſt, at all Events, be firſt taken out of the Way, and then his royal Maſter would be entirely in his own Power. *Jonathan* was of a frank and generous Nature himſelf, and therefore the leſs ſuſpicious of Treachery in others, but yet the more liable to Impoſitions from ſuch villainous Deſigns as were cloaked with the moſt ſolemn Profeſſions of Friendſhip. But how vile muſt be the Wretch, how abandoned to all Virtue and Goodneſs, who, for the Sake of the greateſt Advantage on Earth, could break thro' the moſt ſacred Obligations, as well divine as humane! But thus did *Tryphon* in his Treachery to *Jonathan*, and afterwards in killing his Royal Maſter *Antiochus*. But God would not ſuffer ſuch horrid Villanies to go unpuniſhed, as we ſhall ſee in the Sequel of the Story.

CHAP. XIII.

Simon *ſucceeds* Jonathan *in the Command.* Tryphon *kills* Jonathan, *and* Simon *his Brother raiſes a Monument over him and the reſt of his deceaſed Family.*

Ver. 1. NOW when Simon heard that Tryphon had gathered together a great hoſt, to invade the land of Judea, and deſtroy it. 2 And ſaw that the people was in great trembling and fear, he went up to Jeruſalem, and gathered the people together, 3 And gave them exhortation, ſaying, Ye yourſelves know what great things I and my brethren, and my fathers houſe have done for the laws, and the ſanctuary, the battels alſo and the troubles which we have ſeen, 4 By reaſon whereof all my brethren are ſlain for Iſraels ſake, and I am left alone. 5 Now therefore be it far from me, that I ſhould ſpare mine own life in any time of trouble: for I am no better than my brethren. 6 Doubtleſs I will avenge my nation and the ſanctuary, and our wives, and our children: for all the heathen are gathered to deſtroy us of very malice. 7 Now as ſoon as the people heard theſe words, their ſpirit revived. 8 And they anſwered with a loud voice, ſaying, Thou ſhalt be our leader inſtead of Judas and Jonathan thy brother. 9 Fight thou our battels, and whatſoever thou commandeſt us, that will we do. 10 So then he gathered together all the men of war, and made haſte to finiſh the walls of Jeruſalem, and he fortified it round about. 11 Alſo he ſent Jonathan the *ſon* of Abſalom, and with him a great power to Joppe: who caſting out them that were therein, remained there in it. 12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward. 13 But Simon pitched his tents at Adida, over-againſt the

the plain. 14 Now when Tryphon knew that Simon was risen up in stead of his brother Jonathan, and meant to join battel with him, he sent messengers unto him, saying, 15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the kings treasure, concerning the business that was committed unto him. 16 Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go. 17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people: 18 Who might have said, Because I sent him not the money and the children, therefore is *Jonathan* dead. 19 So he sent them the children and the hundred talents: howbeit *Tryphon* dissembled, neither would he let Jonathan go. 20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place whersoever he went. 21 Now they that were in the tower, sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals. 22 Wherefore Tryphon made ready all his horsemen to come that night, but there fell a very great snow, by reason whereof he came not. So he departed and came into the country of Galaad. 23 And when he came near to Basoama, he slew Jonathan, who was buried there. 24 Afterward Tryphon returned, and went into his own land. 25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers. 26 And all Israel made great lamentation for him, and bewailed him many days. 27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewen stone behind and before. 28 Moreover, he set up seven pyramids one against another, for his father and his mother, and his four brethren. 29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour, ships carved, that they might be seen of all that sail on the sea. 30 This is the sepulchre which he made at Modin, and it standeth yet unto this day. 31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him. 32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land. 33 Then Simon built up the strong-holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein. 34 Moreover, Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did, was to spoil. 35 Unto whom king Demetrius answered, and wrote after this manner: 36 King Demetrius unto Simon the high-priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting. 37 The golden crown, and the scarlet robe which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted. 38 And whatsoever covenants we have made with you, shall stand; and the strong holds which ye have builded, shall be your own. 39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid. 40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us. 41 Thus the yoke of the heathen was taken away from Israel, in the hundred and seventieth year. 42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high-priest, the governor and leader of the Jews. 43 In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it. 44 And they that were in the engine leapt into the city; whereupon there was a great uproar in the city: 45 Insomuch as the people of the city rent their cloaths, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace. 46 And they said, Deal not with us according to our wickedness, but according to thy mercy. 47 So Simon was appeased towards them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were: and so entred into it with songs and thanksgiving. 48 Yea, he put all uncleanness out of it, and placed such men there, as would keep the law, and made it stronger than it was before, and built therein a dwelling-place for himself. 49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine. 50 Then cried they to Simon, beseeching him to be at one with them; which thing he granted them, and when he had put them out from thence, he cleansed the tower from pollution: 51 And entred into it the three and twentieth day of the second month, in the hundred seventy and one year, with thanksgiving and branches of palm-trees, and with harps and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel. 52 He ordained also, that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower, he made stronger than it was, and there he dwelt himself, with his company. 53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts, and dwelt in Gazara.

Simon also built a Monument upon the Sepulchre of his Father and his Brethren] This Edifice, being erected on an Eminence, was seen far off at Sea; and, on that Coast, was taken notice of as a good Sea-mark. Near to the Monument, *Simon* placed seven *Pyramids*, two for his Father and Mother, four for his four Brothers, and the *seventh* for himself, and then encompassed the Whole with a stately Portico, supported by marble Pillars, each of one entire Peace, and whereon were engraved Ships, and Arms, and other military Ensigns. *Josephus* tells us, that this whole Fabrick was standing entire in his Days, and looked upon as a very curious and excellent Piece of Architecture; and *Eusebius* mentions

tions it as ſtill in Being in his Time, which was 200 Years after the Time of *Joſephus*. See *Prideaux*'s Con.

CHAP. XIV.

Demetrius *is taken Priſoner by the King of* Perſia. Judea *has Reſt.*

Ver. 1. NOW in the hundred threeſcore and twelfth year, king Demetrius gathered his forces together, and went into Media to get him help to fight againſt Tryphon. 2 But when Arſaces the king of Perſia and Media, heard that Demetrius was entred within his borders, he ſent one of his princes to take him alive. 3 Who went and ſmote the hoſt of Demetrius, and took him, and brought him to Arſaces, by whom he was put in ward. 4 As for the land *of Judea*, that was quiet all the days of Simon; for he ſought the good of his nation in ſuch wiſe, as that evermore his authority and honour pleaſed them well. 5 And as he was honourable in all his acts, ſo in this, that he took Joppe for an haven, and made an entrance to the iſles of the ſea, 6 And enlarged the bounds of his nation, and recovered the country, 7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethſura, and the tower, out of which he took all uncleanneſs, neither was there any that reſiſted him. 8 Then did they till their ground in peace, and the earth gave her increaſe, and the trees of the field their fruit. 9 The antient men ſat all in the ſtreets communing together of good things, and the young men put on glorious and warlike apparel. 10 He provided victuals for the cities, and ſet in them all manner of munition, ſo that his honourable name was renowned unto the end of the world. 11 He made peace in the land, and Iſrael rejoiced with great joy: 12 For every man ſat under his vine, and his fig-tree, and there was none to fray them: 13 Neither was there any left in the land to fight againſt them: yea, the kings themſelves were overthrown in thoſe days. 14 Moreover, he ſtrengthened all thoſe of his people that were brought low: the law he ſearched out, and every contemner of the law, and wicked perſon he took away. 15 He beautified the ſanctuary, and multiplied the veſſels of the temple. 16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very ſorry. 17 But as ſoon as they heard that his brother Simon was made high-prieſt in his ſtead, and ruled in the country, and the cities therein, 18 They wrote unto him in tables of braſs, to renew the friendſhip and league which they had made with Judas and Jonathan his brethren. 19 Which writings were read before the congregation at Jeruſalem. 20 And this is the copy of the letters that the Lacedemonians ſent: The rulers of the Lacedemonians, with the city, unto Simon the high-prieſt, and the elders and prieſts, and reſidue of the people of the Jews our brethren, *ſend* greeting. 21 The ambaſſadors that were ſent unto our people, certified us of your glory and honour, wherefore we are glad of their coming: 22 And did regiſter the things that they ſpake in the council of the people, in this manner: Numenius *ſon* of Antiochus, and Antipater *ſon* of Jaſon, the Jews ambaſſadors, came unto us to renew the friendſhip they had with us. 23 And it pleaſed the people to entertain the men honourably, and to put the copy of their ambaſſage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copy thereof unto Simon the high-prieſt. 24 After this Simon ſent Numenius to Rome, with a great ſhield of gold of a thouſand pound weight, to confirm the league with them. 25 Whereof when the people heard, they ſaid, What thanks ſhall we give to Simon and his ſons? 26 For he and his brethren, and the houſe of his father, have eſtabliſhed Iſrael, and chaſed away in fight their enemies from them, and confirmed their liberty. 27 So then they wrote *it* in the tables of braſs, which they ſet upon pillars in mount Sion: and this is the copy of the writing: The eighteenth day of *the month* Elul, in the hundred threeſcore and twelfth year, being the third year of Simon the high-prieſt, 28 At Saramel in the great congregation of the prieſts and people, and rulers of the nation, and elders of the country, were theſe things notified unto us. 29 Foraſmuch as oftentimes there have been wars in the country, wherein for the maintenance of their ſanctuary, and the law, Simon the ſon of Mattathias of the poſterity of Jarib, together with his brethren, put themſelves in jeopardy, and reſiſting the enemies of their nation, did their nation great honour. 30 (For after that Jonathan having gathered his nation together, and been their high-prieſt, was added to his people; 31 Their enemies purpoſed to invade their country, that they might deſtroy it, and lay hands on the ſanctuary. 32 At which time Simon roſe up, and fought for his nation, and ſpent much of his own ſubſtance, and armed the valiant men of his nation, and gave them wages, 33 And fortified the cities of Judea, together with Bethſura that lieth upon the borders of Judea, where the armour of the enemies had been before; but he ſet a garriſon of Jews there. 34 Moreover, he fortified Joppe which lieth upon the ſea, and Gazara that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furniſhed them with all things convenient for the reparation thereof.) 35 The people therefore ſeeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor, and chief prieſt, becauſe he had done all theſe things, and for the juſtice and faith which he kept to his nation, and for that he fought by all means to exalt his people. 36 For in his time things proſpered in his hands, ſo that the heathen were taken out of their country, and they alſo that were in the city of David in Jeruſalem, who had made themſelves a tower, out of which they iſſued and polluted all about the ſanctuary, and did much hurt in the holy places: 37 But he placed Jews therein, and fortified it for the ſafety of the country, and the city, and raiſed up the walls of Jeruſalem. 38 King Demetrius alſo confirmed him in the high prieſthood, according to thoſe things, 39 And made him one of his friends, and honoured him with great honour. 40 For he had heard ſay, that the Romans had called the Jews their friends and confederates, and brethren, and that they had entertained the ambaſſadors of Simon honourably; 41 Alſo that the Jews and prieſts were well pleaſed that Simon ſhou'd

ſhould be their governor and high-prieſt for ever, until there ſhould ariſe a faithful prophet; 42 Moreover, that he ſhould be their captain, and ſhould take charge of the ſanctuary, to ſet them over their works, and over the country, and over the armour, and over the fortreſſes, that *(I ſay)* he ſhould take charge of the ſanctuary; 43 Beſides this, that he ſhould be obeyed of every man, and that all the writings in the country ſhould be made in his name, and that he ſhould be cloathed in purple, and wear gold; 44 Alſo that it ſhould be lawful for none of the people or prieſts to break any of theſe things, or to gainſay his words, or to gather an aſſembly in the country without him, or to be cloathed in purple, or wear a buckle of gold; 45 And whoſoever ſhould do otherwiſe, or break any of theſe things, he ſhould be puniſhed. 46 Thus it liked all the people to deal with Simon, and to do as hath been ſaid. 47 Then Simon accepted hereof, and was well pleaſed to be high-prieſt and captain, and governor of the Jews and prieſts, and to defend them all. 48 So they commanded that this writing ſhould be put in tables of braſs, and that they ſhould be ſet up within the compaſs of the ſanctuary in a conſpicuous place; 49 Alſo that the copies thereof ſhould be laid up in the treaſury, to the end that Simon and his ſons might have them.

Who went and ſmote the Hoſt of Demetrius, and took him] The Reaſon which profane Hiſtorians give of this Misfortune of *Demetrius*, is thus related. — As the *Parthians* had, at this Time, over-run in a Manner all the *Eaſt*, and made themſelves Maſters of every Country from the River *Indus* to the *Euphrates*, thoſe who were of the *Macedonian* Race in thoſe Parts, not bearing their Uſurpation and Inſolence, invited *Demetrius* by repeated Embaſſies to come to their Relief, promiſing him a general Revolt from the *Parthians*, and ſuch Aſſiſtance of Forces againſt them, as would enable him to ſuppreſs theſe Uſurpers, and recover to his Dominions all the Provinces of the *Eaſt*. Upon Confidence in theſe Promiſes, he undertook the Expedition; and found, as ſoon as he appeared, that the *Elymæans*, the *Perſians*, and the *Bactrians*, declared for him. By the Aſſiſtance of theſe Nations he overthrew the *Parthians* in ſeveral Conflicts; but, at laſt, under the Shew of a Treaty of Peace, being drawn into a Snare, he was made Priſoner, and all his Army cut to Pieces. The King, that reigned in *Parthia* at this Time, was *Mithridates*, the Son of *Priapatites*, who, having thus gotten *Demetrius* into his Power, carried him round the revolted Provinces, that, by ſeeing the Prince whom they confided in, reduced to this ignominious Condition, they might more eaſily be brought to ſubmit to their former Yoke: But, when he had done this, he allowed him a Maintenance ſuitable to the State of a King, and gave him one of his Daughters, whoſe Name was *Rhodaguna*, in Marriage. See *Juſtin*, *Joſephus*, and *Oroſius*.

Until there ſhould ariſe a Prophet] That is, the *Meſſiah*, who was foretold by *Moſes* and the Prophets, and of whoſe Coming therefore the *Jews* were in earneſt Expectation.

CHAP. XV.

Antiochus *deſires Leave to paſs thro'* Judea, *and grants great Honours to* Simon *and the* Jews; *but afterwards quarrels with* Simon, *and annoys* Judea.

Ver. 1. MOreover, Antiochus ſon of Demetrius the king, ſent letters from the iſles of the ſea, unto Simon the prieſt, and prince of the Jews, and to all the people; 2 The contents whereof were theſe: King Antiochus to Simon the high-prieſt, and prince of his nation, and to the people of the Jews, greeting: 3 Foraſmuch as certain peſtilent men have uſurped the kingdom of our fathers, and my purpoſe is to challenge it again, that I may reſtore it to the old eſtate, and to that end have gathered a multitude of foreign ſoldiers together, and prepared ſhips of war; 4 My meaning alſo being to go through the country, that I may be avenged of them that have deſtroyed it, and made many cities in the kingdom deſolate: 5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatſoever gifts beſides they granted. 6 I give thee leave alſo to coin money for thy country with thine own ſtamp. 7 And as concerning Jeruſalem, and the ſanctuary, let them be free, and all the armour that thou haſt made, and fortreſſes that thou haſt built, and keepeſt in thine hands, let them remain unto thee. 8 And if any thing be, or ſhall be owing to the king, let it be forgiven thee, from this time forth for evermore. 9 Furthermore, when we have obtained our kingdom, we will honour thee and thy nation, and thy temple with great honour, ſo that your honour ſhall be known throughout the world. 10 In the hundred threeſcore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, ſo that few were left with Tryphon. 11 Wherefore being purſued by king Antiochus, he fled unto Dora, which lieth by the ſea-ſide. 12 For he ſaw that troubles came upon him all at once, and that his forces had forſaken him. 13 Then camped Antiochus againſt Dora, having with him an hundred and twenty thouſand men of war, and eight thouſand horſemen. 14 And when he had compaſſed the city round about, and joined ſhips cloſe to the town on the ſea-ſide, he vexed the city by land and by ſea, neither ſuffered he any to go out or in. 15 In the mean ſeaſon came Numenius and his company from Rome, having letters to the kings and countries: wherein were written theſe things; 16 Lucius, Conſul of the Romans, unto king Ptolemee, greeting. 17 The Jews ambaſſadors our friends and confederates, came unto us to renew the old friendſhip and league, being ſent from Simon the high-prieſt, and from the people of the Jews. 18 And they brought a ſhield of gold of a thouſand pound. 19 We thought it good therefore to write unto the kings and countries, that they ſhould do them no harm, nor fight againſt them, their cities, or countries, nor yet aid their enemies againſt them. 20 It ſeemed alſo good to us to receive the ſhield of them. 21 If therefore there be any peſtilent fellows that have fled from their country unto you, deliver them unto Simon the high-prieſt, that he may puniſh them according to their own law. 22 The ſame things wrote he likewiſe unto Demetrius the king, and Attalus, to Ariarathes and Arſaces, 23 And to all the countries, and to Sampſames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnaſſus, and Rhodus, and Phaſelis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene. 24 And the copy hereof they wrote to Simon the high-

high-prieſt. 25 So Antiochus the king camped againſt Dora the ſecond *day*, aſſaulting it continually, and making engines, by which means he ſhut up Tryphon, that he could neither go out nor in. 26 At that time Simon ſent him two thouſand choſen men to aid him: ſilver alſo and gold, and much armour. 27 Nevertheleſs, he would not receive them, but brake all the covenants which he had made with him afore, and became ſtrange unto him. 28 Furthermore, he ſent unto him Athenobius, one of his friends, to commune with him, and ſay, You withhold Joppe and Gazara, with the tower that is in Jeruſalem, which are cities of my realm. 29 The borders thereof ye have waſted, and done great hurt in the land, and got the dominion of many places within my kingdom. 30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion, without the borders of Judea: 31 Or elſe give me for them five hundred talents of ſilver; and for the harm that you have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight againſt you. 32 So Athenobius the kings friend came to Jeruſalem: and when he ſaw the glory of Simon, and the cupboard of gold and ſilver plate, and his great attendance, he was aſtoniſhed, and told him the kings meſſage. 33 Then anſwered Simon and ſaid unto him, We have neither taken other mens land, nor holden that which appertaineth to others, but the inheritance of our fathers which our enemies had wrongfully in poſſeſſion a certain time. 34 Wherefore we having opportunity, hold the inheritance of our fathers. 35 And whereas thou demandeſt Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius anſwered him not a word; 36 But returned in a rage to the king, and made report unto him of theſe ſpeeches, and of the glory of Simon, and of all that he had ſeen: whereupon the king was exceeding wroth. 37 In the mean time fled Tryphon by ſhip unto Orthoſias. 38 Then the king made Cendebeus captain of the ſea-coaſt, and gave him an hoſt of footmen and horſemen, 39 And commanded him to remove his hoſt towards Judea: alſo he commanded him to build up Cedron, and to fortify the gates, and to war againſt the people; but as for the king *himſelf*, he purſued Tryphon. 40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people priſoners, and ſlay them. 41 And when he had built up Cedron, he ſet horſemen there, and an hoſt *of footmen*, to the end that iſſuing out, they might make outrodes upon the ways of Judea, as the king had commanded him.

While *Demetrius* was a Priſoner in *Parthia*, *Tryphon* ſlew his Royal Pupil *Antiochus*; and *Cleopatra* the Wife of *Demetrius*, for her Security againſt the Uſurper, had ſhut herſelf with her Children in *Seleucia*. She, however, being apprehenſive that the *Seleucians* would give up the Town to *Tryphon*, ſent privately to *Antiochus* (called *Soter*) the Brother of *Demetrius*, with a Propoſal of Marriage, and a Tender of her Kingdom to him, as well as of her Perſon. *Antiochus* was then ſculking up and down among the Iſles, ſcarce any Body daring to receive him; but on his accepting the Propoſal made him by *Cleopatra*, he ſoon ſaw himſelf at the Head of a fine Army, with which he marched againſt *Tryphon*, drove him out of *Syria*, and at *Apamea*, a City of *Syria*, lying upon the *Orontes*, ſlew him. Thus *Joſephus* relates the Story; and this is the *Antiochus* ſpoken of in this Chapter.

CHAP. XVI.

Judas *and* John *prevail againſt the Forces of* Antiochus. Simon *and his two Sons treacherouſly ſlain.*

Ver. 1. THEN came up John from Gazara, and told Simon his father what Cendebeus had done. 2 Wherefore Simon called his two eldeſt ſons, Judas and John, and ſaid unto them, I and my brethren, and my fathers houſe, have ever from our youth unto this day fought againſt the enemies of Iſrael; and things have proſpered ſo well in our hands, that we have delivered Iſrael oftentimes. 3 But now I am old, and ye by *Gods* mercy are of a ſufficient age: be ye in ſtead of me and my brother, and go and fight for our nation, and the help from heaven be with you. 4 So he choſe out of the country twenty thouſand men of war, with horſemen, who went out againſt Cendebeus, and reſted that night at Modin. 5 And when as they roſe in the morning, and went into the plain, behold, a mighty great hoſt both of footmen and horſemen came againſt them: howbeit, there was a water-brook betwixt them. 6 So he and his people pitched over-againſt them: and when he ſaw that the people were afraid to go over the water-brook, he went firſt over himſelf, and then the men ſeeing him, paſſed through after him. 7 *That done*, he divided his men, and ſet the horſemen in the midſt of the footmen: for the enemies horſemen were very many. 8 Then ſounded they with the holy trumpets: whereupon Cendebeus and his hoſt were put to flight, ſo that many of them were ſlain, and the remnant gat them to the ſtrong-hold. 9 At that time was Judas, Johns brother, wounded, but John ſtill followed after them, until he came to Cedron, which *Cendebeus* had built. 10 So they fled even unto the towers in the fields of Azotus, wherefore he burnt it with fire: ſo that there were ſlain of them about two thouſand men. Afterward he returned into the land of Judea in peace. 11 Moreover, in the plain of Jericho was Ptolemeus the ſon of Abubus made captain, and he had abundance of ſilver and gold. 12 For he was the high-prieſts ſon-in-law. 13 Wherefore his heart being lifted up, he thought to get the country to himſelf, and thereupon conſulted deceitfully againſt Simon and his ſons to deſtroy them. 14 Now Simon was viſiting the cities that were in the country, and taking care for the good ordering of them, at which time he came down himſelf to Jericho, with his ſons Mattathias and Judas, in the hundred threeſcore and ſeventh year, in the eleventh month, called Sabat: 15 Where the *ſon* of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit he had hid men there. 16 So when Simon and his ſons had drunk largely, Ptolemee and his men roſe up, and took their weapons, and came upon Simon into the banqueting-place, and ſlew him and his two ſons, and certain of his ſervants. 17 In which thing he committed a great treachery, and recompenſed evil for good. 18 Then Ptolemee wrote theſe things, and ſent to the king, that he ſhould

should send him an host to aid him, and he would deliver him the country and cities. 19 He sent others also to Gazara to kill John, and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. 20 And others he sent to take Jerusalem, and the mountain of the temple. 21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and *(quoth he) Ptolemee* hath sent to slay thee also. 22 Hereof when he heard, he was sore astonished: So he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away. 23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings, 24 Behold, these are written in the Chronicles of his priesthood, from the time he was made high-priest after his father.

Then came up John from Gazara] This *John* was also called *Hyrcanus*; the Reason of which some impute to the Victory which he obtained over *Hyrcanus*, whom the Books of the *Maccabees*, and *Josephus* call *Cendebeus*; tho' others say, that he had his Name from a gallant Action against the *Hircanians*, perhaps in the Expedition, wherein he accompanied *Alexander Sidetes*, beyond the *Euphrates*.

In which doing he committed a great Treachery] *Josephus* has something peculiar in his Account of this vile Miscreant, *viz.* that after he had killed his Father-in-law *Simon*, he seized on his Wife, and two of her Children, and with them betook himself to a Castle not far from *Jerusalem*, called *Dagon*; that, when *Hyrcanus* came to besiege it, the Villain's Custom was, to bring out his Mother and Brothers, and to whip and torment them, in the Sight of all the People, with Menaces to cast them headlong from the Battlements, unless *Hyrcanus* withdrew the Siege; that, when *Hyrcanus*, out of Tenderness to his Mother and Brothers, was thinking of raising the Siege, and suffering the Traitor to escape, his Mother called to him aloud from the Walls, not to regard her, or her Children's Sufferings, but to proceed in the Siege with Vigour, that so he might do himself and his Family Right, in taking just Vengeance upon that execrable Monster; that, notwithstanding this magnanimous Exhortation, he could not bear to see his Relations tortured, and therefore delayed the Siege, until the *Sabbatical* Year came on, wherein the *Jews* were obliged to *rest*; so that *Ptolemy*, by this Means, being delivered from the War and the Siege, (after he had slain the Mother and Brothers of *Hyrcanus*) withdrew to *Zeno*, surnamed *Catyla*, a Tyrant, who at that Time usurped to himself the Government of *Philadelphia*. But our learned *Usher* is of Opinion, that this whole Account of *Josephus* is fabulous.

An EXPOSITION of the second Book of the *MACCABEES*.

The ARGUMENT.

This second Book of the Maccabees *consists of two Parts; the first whereof is contained in the first Chapter, and part of the second; the Subject of which is only two Letters written by the* Jews *of* Jerusalem *to those of* Egypt, *to exhort them to celebrate with them, at the appointed Times, the Feast of Tabernacles, and of the Purification of the Temple. Upon which Letters so many Difficulties have risen with respect to the Times and Persons mentioned therein; so little Foundation for Narration of Occurrences supposed to have happened after the Captivity of the Ark; the Tabernacle; and of the Altar hidden by* Jeremiah, *that one may justly suspect them to be mere* Jewish *Fables, far from bearing any Character of Scripture divinely inspired. The other Part, which begins at Ch.* ii. 20. *is the Summary of a long Story of* Jason, *a* Cyrenean; *of the Persecutions of* Antiochus; *and of the People's Deliverance by* Judas Maccabeus, *until the Defeat and Death of* Nicanor; *but amongst these there are divers Things that do not well agree with the first Book, which is undoubtedly the truest and most exact: As the Death of* Antiochus, *described Ch.* ix. *very differently from the Account given of it in the first Book, Ch.* vi. *besides many other Singularities; especially some Heads which cannot well stand to the Trial of the Doctrine of holy Scripture. Thus, the commending of* Razis, *who run himself into voluntary Death, Ch.* xiv. *and the false Judgment which the Author gives concerning* Judas's *Sacrifices and Prayers for the Expiation of the Misdeeds committed by some of his Army, to turn away God's Wrath from the whole Body of it; as if that had been done for their Benefit who were dead for their Sins, Ch.* xii. 44. *an Opinion which hath neither Ground nor Approbation in Scripture, wherein there are no Sacrifices nor Prayers appointed to be used for the Dead. And therefore with very good Reason, this Book, which is but the Epitome of an History not holy in itself, and penned in a Stile not in the least agreeable to the Spirit of divine Inspiration, was thrown among the* Apocrypha *of least Esteem.*

CHAP. I.

A Letter from the Jews *of* Jerusalem *to the* Jews *in* Egypt. *The holy Fire hid in a Pit. The Prayer of* Nehemias.

Ver. 1. THE brethren of the Jews that be at Jerusalem, and in the land of Judea, wish unto the brethren the Jews that are throughout Egypt, health and peace. 2 God be gracious unto you, and remember his covenant

that he made with Abraham, Isaac, and Jacob, his faithful servants; 3 And give you all an heart to serve him, and to do his will with a good courage, and a willing mind; 4 And open your hearts in his law and commandments, and send you peace, 5 And hear your prayers, and be at one with you, and never forsake you in time of trouble. 6 And now we be here praying for you. 7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble, that came upon us in those years from the time that Jason and his company revolted from the holy land and kingdom, 8 And burnt the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices, and fine flour, and lighted the lamps, and set forth the loaves. 9 And now see that ye keep the feast of tabernacles, in the month Casleu. 10 In the hundred fourscore and eighth year, the people that were at Jerusalem, and in Judea, and the council, and Judas, send greeting and health unto Aristobulus king Ptolomeus master, who was of the stock of the anointed priests, and to the Jews that were in Egypt: 11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battel against a king. 12 For he cast them out that fought within the holy city. 13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea, by the deceit of Nanea's priests. 14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry. 15 Which when the priests of Nanea had set forth, and he was entred with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in. 16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without. 17 Blessed be our God in all things, who hath delivered up the ungodly. 18 Therefore, whereas we are now purposed to keep the purification of the temple, upon the five and twentieth day of *the month* Casleu, we thought it necessary to certify you thereof, that ye also might keep it as the *feast* of the tabernacles, and of the fire *which was given us* when Neemias offered sacrifice, after that he had builded the temple and the altar. 19 For when our fathers were led into Persia, the priests that were then devout, took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept *it* sure, so that the place was unknown to all men. 20 Now after many years, when it pleased God, Neemias being sent from the king of Persia, did send of the posterity of those priests that had hid it, to the fire: But when they told us they found no fire, but thick water; 21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood, and the things laid thereupon with the water. 22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled. 23 And the priests made a prayer whilst the sacrifice was consuming (*I say*) both the priests and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did. 24 And the prayer was after this manner, O Lord, Lord God, Creator of all things, who art fearful, and strong, and righteous, and merciful, and the only and gracious King, 25 The only giver of all things, the only Just, Almighty, and Everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them: 26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it. 27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God. 28 Punish them that oppress us, and with pride do us wrong. 29 Plant thy people again in thy holy place, as Moses hath spoken. 30 And the priests sung psalms of thanksgiving. 31 Now when the sacrifice was consumed, Neemias commanded the water that was left, to be poured on the great stones. 32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar. 33 So when this matter was known, it was told the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith. 34 Then the king inclosing the place, made it holy, after he had tried the matter. 35 And the king took many gifts, and bestowed thereof on those whom he would gratify. 36 And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

As neither *Josephus*, nor any other Author, sacred or profane, that I know of, acquaints us with the hiding of the holy Fire by the Priests, when the Temple was destroyed by the *Babylonians*, and of its being found again by *Nehemias*, on the People's Return from their Captivity, we may look upon the whole Story, as here related, as merely fabulous, and an Invention of some cunning Priests to impose upon the Vulgar. This seems the more probable from the Nature of the *Naphtha*, which the Author pretends was the holy Fire converted to a thick Water which had been so long hid in a Pit, and upon its being exposed to the Heat of the Sun, took Fire. For *Naphtha* is naturally inflammable; for according to the Description given of it by the Learned, it is a kind of marly or chalky Clay, whereunto if Fire be put, it kindles in such a Manner, that if Water is cast thereon, it burns the more vehemently.

CHAP. II.

The Prophet Jeremy *hides the Tabernacle, Ark, and Altar. The Writings of* Nehemias *and* Judas; *also of* Jason, *which are abridged in this Book.*

Ver. 1. IT is also found in the records, that Jeremy the prophet commanded them that were carried away, to take of the fire, as it hath been signified: 2 And how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. 3 And with other such speeches exhorted he them, that the law should not depart from their hearts. 4 It was also contained in the same

ſame writing, that the prophet being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moſes climbed up, and ſaw the heritage of God. 5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incenſe, and ſo ſtopped the door. 6 And ſome of thoſe that followed him, came to mark the way, but they could not find it. 7 Which when Jeremy perceived, he blamed them, ſaying, As for that place, it ſhall be unknown, until the time that God gather his people again together, and receive them unto mercy. 8 Then ſhall the Lord ſhew them theſe things, and the glory of the Lord ſhall appear, and the cloud alſo, as it was ſhewed unto Moſes, and as when Solomon deſired that the place might be honourably ſanctified. 9 It was alſo declared that he being wiſe, offered the ſacrifice of dedication, and of the finiſhing of the temple. 10 And as when Moſes prayed unto the Lord, the fire came down from heaven, and conſumed the ſacrifices: even ſo prayed Solomon alſo, and the fire came down from heaven, and conſumed the burnt-offerings. 11 And Moſes ſaid, Becauſe the ſin-offering was not to be eaten, it was conſumed. 12 So Solomon kept thoſe eight days. 13 The ſame things alſo were reported in the writings, and commentaries of Neemias; and how he founding a library, gathered together the acts of the kings, and the prophets, and of David, and the epiſtles of the kings concerning the holy gifts. 14 In like manner alſo, Judas gathered together all thoſe things that were loſt, by reaſon of the war we had, and they remain with us. 15 Wherefore if ye have need thereof, ſend forth to fetch them unto you. 16 Whereas we then are about to celebrate the purification, we have written unto you, and ye ſhall do well, if ye keep the ſame days. 17 We hope alſo, that the God that delivered all his people, and gave them all an heritage, and the kingdom, and the prieſthood, and the ſanctuary, 18 As he promiſed in the law, will ſhortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place. 19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar, 20 And the wars againſt Antiochus Epiphanes, and Eupator his ſon, 21 And the manifeſt ſigns that came from heaven, unto thoſe that behaved themſelves manfully to their honour for Judaiſm: ſo that being but a few, they overcame the whole country, and chaſed barbarous multitudes, 22 And recovered again the temple, renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour. 23 *All theſe things (I ſay)* being declared by Jaſon of Cyrene in five books, we will aſſay to abridge in one volume. 24 For conſidering the infinite number, and the difficulty which they find that deſire to look into the narrations of the ſtory, for the variety of the matter, 25 We have been careful that they that will read, might have delight, and that they that are deſirous to commit to memory, might have eaſe, and that all into whoſe hands it comes, might have profit. 26 Therefore to us, that have taken upon us this painful labour of abridging, it was not eaſy, but a matter of ſweat and watching; 27 Even as it is no eaſe unto him that prepareth a banquet, and ſeeketh the benefit of others: yet for the pleaſuring of many, we will undertake gladly this great pains: 28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment. 29 For as the maſter-builder of a new houſe muſt care for the whole building; but he that undertaketh to ſet it out and paint it, muſt ſeek out fit things for the adorning thereof: even ſo I think it is with us. 30 To ſtand upon every point, and go over things at large, and to be curious in particulars, belongeth to the firſt author of the ſtory. 31 But to uſe brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment. 32 Here then will we begin the ſtory: only adding thus much to that which hath been ſaid, That it is a fooliſh thing to make a long prologue, and to be ſhort in the ſtory itſelf.

This Chapter continues the Letter begun in the laſt, and mentions ſome Records which gave ſome farther Account of the holy Fire; as alſo of the hiding the Tabernacle, the Ark, and the Altar of Incenſe, by the Prophet *Jeremy*: But as this Tranſaction of that Prophet is not confirmed by the Authority of any other Writer of Credit, we can eſteem it no other than as fabulous and apocryphal. The *Jews*, indeed, have a *Tradition*, founded upon the Story as here related, that, ſome Time before the *Babyloniſh* Captivity, the Prophet *Jeremiah* received Inſtructions from God to hide the *Ark of the Covenant* in a Cave in Mount *Nebo*, which accordingly he did, and at the ſame Time declared, that the Place ſhould not be diſcovered, until the People's Return from their Captivity; that, after the People's Return, in the Time of *Nehemiah*, this Ark was found out, and replaced in the *Sanctuary* of the Temple; that when *Pompey* entered the *Sanctuary*, he ſaw an *Ark* and *Cherubims*, like thoſe which *Moſes* had made; and that, ſome Time after, the ſame Ark was carried before *Veſpaſian*, when, from the *Jewiſh* Wars, he returned to *Rome* in Triumph. But as all this Account is built on no greater Authority than uncertain Tradition; it ſeems more probable, either that the *Chaldeans* took the Ark, Altar, *&c.* among the reſt of the Plunder of the Temple, (ſee *Jer.* lii. 17, *&c.*) and ſo carried them to *Babylon*; or elſe that they underwent the Fate of the Temple itſelf, and were burnt with it. See *Jer.* lii. 13.

CHAP. III.

The Temple honoured by foreign Princes; Simon *diſcovers the Treaſures laid therein*; Heliodorus *ſent to take them away, but is ſtricken of God, and healed at the Prayer of* Onias.

Ver. 1. NOW when the holy city was inhabited with all peace, and the laws were kept very well, becauſe of the godlineſs of Onias the high-prieſt, and his hatred of wickedneſs, 2 It came to paſs, that even the kings themſelves did honour the place, and magnify the temple with their beſt gifts; 3 Inſomuch that Seleucus king of Aſia, of his own revenues, bare all the coſts belonging to the ſervice of the ſacrifices. 4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high-prieſt about diſorder in the city. 5 And when he could not overcome Onias,

nias, he gat him to Apollonius *the ſon* of Thraſeas, who then was governor of Celoſyria and Phenice, 6 And told him that the treaſury in Jeruſalem was full of infinite ſums of money, ſo that the multitude of their riches, which did not pertain to the account of the ſacrifices, was innumerable, and that it was poſſible to bring all into the kings hand. 7 Now when Apollonius came to the king, and had ſhewed him of the money whereof he was told, the king choſe out Heliodorus his treaſurer, and ſent him with a commandment to bring the foreſaid money. 8 So forthwith Heliodorus took his journey, under a colour of viſiting the cities of Celoſyria and Phenice, but indeed to fulfil the kings purpoſe. 9 And when he was come to Jeruſalem, and had been courteouſly received of the high-prieſt of the city, he told him what intelligence was given of the money, and declared wherefore he came, and aſked if theſe things were ſo indeed. 10 Then the high-prieſt told him, that there was ſuch money laid up for the relief of widows and fatherleſs children. 11 And that ſome of it belonged to Hircanus, *ſon* of Tobias, a man of great dignity, and not as that wicked Simon had miſinformed: the ſum whereof in all was four hundred talents of ſilver, and two hundred of gold: 12 And that it was altogether impoſſible that ſuch wrongs ſhould be done unto them that had committed it to the holineſs of the place, and to the majeſty and inviolable ſanctity of the temple, honoured over all the world. 13 But Heliodorus, becauſe of the kings commandment given him, ſaid, That in any wiſe it muſt be brought into the kings treaſury. 14 So at the day which he appointed, he entred in to order this matter: wherefore there was no ſmall agony throughout the whole city. 15 But the prieſts proſtrating themſelves before the altar in their prieſts veſtments, called unto heaven upon him that made a law concerning things given to be kept, that they ſhould ſafely be preſerved for ſuch as had committed them to be kept. 16 Then whoſo had looked the high-prieſt in the face, it would have wounded his heart: for his countenance, and the changing of his colour, declared the inward agony of his mind. 17 For the man was ſo compaſſed with fear and horror of the body, that it was manifeſt to them that looked upon him, what ſorrow he had now in his heart. 18 Others ran flocking out of their houſes to the general ſupplication, becauſe the place was like to come into contempt. 19 And the women girt with ſackcloth under their breaſts, abounded in the ſtreets, and the virgins that were kept in, ran, ſome to the gates, and ſome to the walls, and others looked out of the windows. 20 And all holding their hands toward heaven, made ſupplication. 21 Then it would have pitied a man to ſee the falling down of the multitude of all ſorts, and the fear of the high-prieſt, being in ſuch an agony. 22 They then called upon the Almighty Lord, to keep the things committed of truſt, ſafe and ſure for thoſe that had committed them. 23 Nevertheleſs, Heliodorus executed that which was decreed. 24 Now as he was there preſent himſelf with his guard about the treaſury, the Lord of ſpirits, and the prince of all power cauſed a great apparition, ſo that all that preſumed to come in with him were aſtoniſhed at the power of God, and fainted, and were ſore afraid. 25 For there appeared unto them an horſe with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and ſmote at Heliodorus with his fore-feet, and it ſeemed that he that ſat upon the horſe had compleat harneſs of gold. 26 Moreover, two other young men appeared before him, notable in ſtrength, excellent in beauty, and comely in apparel, who ſtood by him on either ſide, and ſcourged him continually, and gave him many ſore ſtripes. 27 And Heliodorus fell ſuddenly unto the ground, and was compaſſed with great darkneſs: but they that were with him took him up, and put him into a litter. 28 Thus him, that lately came with a great train, and with all his guard into the ſaid treaſury, they carried out, being unable to help himſelf with his weapons: and manifeſtly they acknowledged the power of God. 29 For he by the hand of God was caſt down, and lay ſpeechleſs without all hopes of life. 30 But they praiſed the Lord that had miraculouſly honoured his own place: for the temple which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladneſs. 31 Then ſtraightways certain of Heliodorus friends prayed Onias, that he would call upon the moſt High to grant him his life, who lay ready to give up the ghoſt. 32 So the high-prieſt ſuſpecting leſt the king ſhould miſconceive, that ſome treachery had been done to Heliodorus by the Jews, offered a ſacrifice for the health of the man. 33 Now as the high-prieſt was making an atonement, the ſame young men in the ſame cloathing, appeared and ſtood beſide Heliodorus, ſaying, Give Onias the high-prieſt great thanks, inſomuch as for his ſake, the Lord hath granted thee life. 34 And ſeeing that thou haſt been ſcourged from heaven, declare unto all men the mighty power of God: and when they had ſpoken theſe words, they appeared no more. 35 So Heliodorus after he had offered ſacrifice unto the Lord, and made great vows unto him that had ſaved his life, and ſaluted Onias, returned with his hoſt to the king. 36 Then teſtified he to all men the works of the great God, which he had ſeen with his eyes. 37 And when the king aſked Heliodorus, who might be a fit man to be yet ſent once again to Jeruſalem, he ſaid, 38 If thou haſt any enemy or traitor, ſend him thither, and thou ſhalt receive him well ſcourged, if he eſcape with his life: for in that place, no doubt, there is an eſpecial power of God. 39 For he that dwelleth in heaven hath his eye on that place, and defendeth it, and he beateth, and deſtroyeth them that come to hurt it. 40 And the things concerning Heliodorus, and the keeping of the treaſury, fell out on this ſort.

Now as he was there preſent himſelf with his Guard about the Treaſury, the Lord of Spirits, and the Prince of all Power, cauſed a great Apparition] Some have objected to the Probability of this Story, of *Heliodorus* (whom *Joſephus* calls *Apollonius*) being puniſhed by Angels, for attempting to rob the Temple, that it is too wonderful to be true. But, ſays *Stackhouſe*, this *Robbing of Temples*, in the Opinion of all ſober *Heathens*, was accounted a Crime of that heinous Nature, as juſtly deſerved the Vengeance of Heaven; and therefore *Polybius*, as well as the Author of the *Maccabees*, informs us, that *Antiochus*, before he died, was ſcared with

with Viſions, and Apparitions of evil Spirits; but then he ſuppoſes, that it was the Goddeſs *Diana* that thus haunted him, for his attempting to pillage the Temple at *Elymais*; whereas he himſelf, in the Preſence of *all his Friends*, openly declares, that theſe Troubles were come upon him, becauſe he *had taken all the Veſſels of Gold and Silver, that were in* Jeruſalem, and had deſtroyed *the Inhabitants of* Judea *without a Cauſe.*

CHAP. IV.

Divers Contentions about the High Prieſthood. Onias *the High-Prieſt, ſlain, and* Andronicus *the Author of his Murder, put to Death.* Lyſimachus, *at the Inſtigation of* Menelaus, *commits great Outrages.*

Ver. 1. THIS Simon now (of whom we ſpake afore) having been a bewrayer of the money, and of his country, ſlandered Onias, as if he had terrified Heliodorus, and been the worker of theſe evils. 2 Thus was he bold to call him a traitor, that had deſerved well of the city, and tendred his own nation, and was ſo zealous of the laws. 3 But when their hatred went ſo far, that by one of Simons faction, murders were committed, 4 Onias ſeeing the danger of this contention, and that Apollonius, as being the governor of Celoſyria and Phenice, did rage, and increaſe Simons malice, 5 He went to the king, not to be an accuſer of his countrymen, but ſeeking the good of all both publick and private: 6 For he ſaw that it was impoſſible, that the ſtate ſhould continue quiet, and Simon leave his folly, unleſs the king did look thereunto. 7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jaſon, the brother of Onias, laboured underhand to be high-prieſt, 8 Promiſing unto the king by interceſſion, three hundred and threeſcore talents of ſilver, and of another revenue, eighty talents: 9 Beſides this, he promiſed to aſſign an hundred and fifty more, if he might have licenſe to ſet him up a place for exerciſe, and for the training up of youth in the faſhions of the heathen, and to write them of Jeruſalem *by the name of* Antiochians. 10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekiſh faſhion. 11 And the royal priviledges granted of ſpecial favour to the Jews, by the means of John the father of Eupolemus, who went ambaſſador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new cuſtoms againſt the law. 12 For he built gladly a place of exerciſe under the tower itſelf, and brought the chief young men under his ſubjection, and made them wear a hat. 13 Now ſuch was the height of Greek faſhions, and increaſe of heatheniſh manners, through the exceeding profaneneſs of Jaſon, that ungodly wretch, and not high-prieſt: 14 That the prieſts had no courage to ſerve any more at the altar, but deſpiſing the temple, and neglecting the ſacrifices, haſtened to be partakers of the unlawful allowance in the place of exerciſe, after the game of Diſcus called them forth; 15 Not ſetting by the honours of their fathers, but liking the glory of the Grecians beſt of all. 16 By reaſon whereof ſore calamity came upon them: for they had them to be their enemies and avengers, whoſe cuſtom they followed ſo earneſtly, and unto whom they deſired to be like in all things. 17 For it is not a light thing to do wickedly againſt the laws of God: but the time following ſhall declare theſe things. 18 Now when the game that was uſed every fifth year, was kept at Tyrus, the king being preſent, 19 This ungracious Jaſon ſent ſpecial meſſengers from Jeruſalem, who were Antiochians, to carry three hundred drachmes of ſilver to the ſacrifice of Hercules, which even the bearers thereof thought fit not to beſtow upon the ſacrifice, becauſe it was not convenient, but to be reſerved for other charges. 20 This money then in regard of the ſender, was appointed to Hercules ſacrifice; but becauſe of the bearers thereof, it was imployed to the making of galleys. 21 Now when Apollonius the *ſon* of Meneſtheus was ſent into Egypt, for the coronation of king *Ptolemeus* Philometor, Antiochus underſtanding him not to be well affected to his affairs, provided for his own ſafety: whereupon he came to Joppe, and from thence to Jeruſalem: 22 Where he was honourably received of Jaſon, and of the city, and was brought in with torch-light, and with great ſhoutings: and ſo afterward went with his hoſt unto Phenice. 23 Three year afterward, Jaſon ſent Menelaus the aforeſaid Simons brother, to bear the money unto the king, and to put him in mind of certain neceſſary matters. 24 But he being brought to the preſence of the king, when he had magnified him, for the glorious appearance of his power, got the prieſthood to himſelf, offering more than Jaſon by three hundred talents of ſilver. 25 So he came with the kings mandate, bringing nothing worthy the high prieſthood, but having the fury of a cruel tyrant, and the rage of a ſavage beaſt. 26 Then Jaſon, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites. 27 So Menelaus got the principality: but as for the money that he had promiſed unto the king, he took no good order for it, albeit Soſtratus the ruler of the caſtle required it. 28 For unto him appertained the gathering of the cuſtoms. Wherefore they were both called before the king. 29 Now Menelaus left his brother Lyſimachus in his ſtead in the prieſthood; and Soſtratus *left* Crates, who was governor of the Cyprians. 30 While thoſe things were in doing, they of Tarſus and Mallos made inſurrection becauſe they were given to the kings concubine, called Antiochis. 31 Then came the king in all haſte to appeaſe matters, leaving Andronicus, a man in authority, for his deputy. 32 Now Menelaus ſuppoſing that he had gotten a convenient time, ſtole certain veſſels of gold out of the temple, and gave ſome of them to Andronicus, and ſome he ſold into Tyrus, and the cities round about. 33 Which when Onias knew of a ſurety, he reproved him, and withdrew himſelf into a ſanctuary at Daphne, that lieth by Antiochia. 34 Wherefore Menelaus taking Andronicus apart, prayed him to get Onias into his hands; who being perſuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were ſuſpected *by him*, yet perſuaded he him to come forth of the ſanctuary: whom forthwith

he

he ſhut up without regard of juſtice. 35 For the which cauſe not only the Jews, but many alſo of other nations took great indignation, and were much grieved for the unjuſt murder of the man. 36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact alſo, complained becauſe Onias was ſlain without cauſe. 37 Therefore Antiochus was heartily ſorry, and moved to pity, and wept, becauſe of the ſober and modeſt behaviour of him that was dead. 38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his cloaths, and leading him through the whole city unto that very place where he had committed impiety againſt Onias, there ſlew he the curſed murderer. Thus the Lord rewarded him his puniſhment, as he had deſerved. 39 Now when many ſacriledges had been committed in the city by Lyſimachus, with the conſent of Menelaus, and the brute thereof was ſpread abroad, the multitude gathered themſelves together againſt Lyſimachus, many veſſels of gold being already carried away. 40 Whereupon the common people riſing, and being filled with rage, Lyſimachus armed about three thouſand men, and began firſt to offer violence; one Auranus being the leader, a man far gone in years, and no leſs in folly. 41 They then ſeeing the attempt of Lyſimachus, ſome of them caught ſtones, ſome clubs, others taking handfuls of duſt that was next to hand, caſt them altogether upon Lyſimachus, and thoſe that ſet upon them. 42 Thus many of them they wounded, and ſome they ſtroke to the ground, and all *of them* they forced to flee: but as for the church-robber himſelf, him they killed beſides the treaſury. 43 Of theſe matters therefore there was an accuſation laid againſt Menelaus. 44 Now when the king came to Tyrus, three men that were ſent from the Senate, pleaded the cauſe before him: 45 But Menelaus being now convicted, promiſed Ptolemee the *ſon* of Dorymenes, to give him much money, if he would pacify the king towards him. 46 Whereupon Ptolemee taking the king aſide into a certain gallery, as it were to take the air, brought him to be of another mind: 47 Inſomuch that he diſcharged Menelaus from the accuſations, who notwithſtanding was cauſe of all the miſchief: and thoſe poor men, who if they had told their cauſe, yea, before the Scythians, ſhould have been judged innocent, them he condemned to death. 48 Thus they that followed the matter for the city, and for the people, and for the holy veſſels, did ſoon ſuffer unjuſt puniſhment. 49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, cauſed them to be honourably buried. 50 And ſo through the covetouſneſs of them that were of power, Menelaus remained ſtill in authority, increaſing in malice, and being a great traitor to the citizens.

After the Game of Diſcus called them forth] This was a Game at Quoits, much practiſed by the *Grecian* Youth. The Quoit was a round Thing of Stone, Lead, or Iron, having an Hole in the Midſt, which the Gameſters uſed for Exerciſe, to try who could throw fartheſt, or neareſt a Mark.

Now when the Game that was uſed every fifth Year] That is, (it's ſuppoſed) the *Olympick* Games, which were kept every fifth Year in Honour of *Jupiter Olympius*, near the City *Olympia*, where were regiſtered the Names of the Victors in a publick Record. Theſe Games were afterwards celebrated at other Places, as here at *Tyre*. The firſt *Olympiad* fell on the Year of the World 3174. Theſe Games were firſt inſtituted by *Pelops*, then renewed by *Atreus* and *Hercules*. From hence begun an *Epocha*, or Account of Time among the *Greeks*, conſiſting of four compleat Years, not five, as *Ovid*, by Miſtake, ſeems to underſtand it.

Leaving Andronicus, a Man in Authority, for his Deputy] This *Andranicus*, ſays *Calmet*, ſeems to have been left by *Antiochus*, to govern in his Abſence, and, without this Governor's Interpoſition, *Menelaus* could not compaſs his Fraud, to murder his Brother; for *Onias* had fled to the *Aſylum* at *Daphne*, a ſmall Diſtance from the City, which always uſed to be a Place of Retreat, ſecure, and inviolable: And therefore *Menelaus* was forced to give the Governor a round Sum, to engage him (by falſe Promiſes of Safety) to prevail with his Brother to come, and as ſoon as he had him in his Power, to diſpatch him.

CHAP. V.

Signs in the Heavens. The Wickedneſs and End of Jaſon. Antiochus *takes* Jeruſalem, *and maſſacres the* Jews. Maccabeus *flies into the Wilderneſs.*

Ver. 1. ABout the ſame time, Antiochus prepared his ſecond voyage into Egypt: 2 And then it happened, that through all the city for the ſpace almoſt of forty days, there were ſeen horſemen running in the air in cloath of gold, and armed with lances like a band of ſoldiers, 3 And troops of horſemen in aray, encountring and running one againſt another, with ſhaking of ſhields, and multitude of pikes, and drawing of ſwords, and caſting of darts, and glittering of golden ornaments, and harneſs of all ſorts. 4 Wherefore every man prayed, that that apparition might turn to good. 5 Now when there was gone forth a falſe rumour, as though Antiochus had been dead, Jaſon took at the leaſt a thouſand men, and ſuddenly made an aſſault upon the city; and they that were upon the walls, being put back, and the city at length taken, Menelaus fled into the caſtle: 6 But Jaſon ſlew his own citizens without mercy, (not conſidering that to get the day of them of his own nation, would be a moſt unhappy day for him: but thinking they had been *his* enemies, and not *his* countrymen, whom he conquered.) 7 Howbeit, for all this he obtained not the principality, but at the laſt received ſhame for the reward of his treaſon, and fled again into the country of the Ammonites. 8 In the end therefore he had an unhappy return, being accuſed before Aretas the king of the Arabians, fleeing from city to city, purſued of all men, hated as a forſaker of the laws, and being had in abomination, as an open enemy of his country, and countrymen, he was caſt out into Egypt. 9 Thus he that had driven many out of their country, periſhed in a ſtrange land, retiring to the Lacedemonians, and thinking *there* to find ſuccour by reaſon of his kindred. 10 And he that had caſt out many unburied, had none to mourn for him, nor any ſolemn funerals at all, nor ſepulchre with his fathers. 11 Now when this that was done came to the kings ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city

city by force of arms, 12 And commanded his men of war not to ſpare ſuch as they met, and to ſlay ſuch as went up upon the houſes. 13 Thus there was killing of young and old, making away of men, women, and children, ſlaying of virgins and infants. 14 And there were deſtroyed within the ſpace of three whole days, fourſcore thouſand, whereof forty thouſand were ſlain in the conflict; and no fewer ſold than ſlain. 15 Yet was he not content with this, but preſumed to go into the moſt holy temple of all the world; Menelaus that traitor to the laws, and to his own country, being his guide: 16 And taking the holy veſſels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation, and glory, and honour of the place, he gave them away. 17 And ſo haughty was Antiochus in mind, that he conſidered not that the Lord was angry for a while for the ſins of them that dwelt in the city, and therefore his eye was not upon the place. 18 For had they not been formerly wrapped in many ſins, this man as ſoon as he had come, had forthwith been ſcourged, and put back from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſury. 19 Nevertheleſs, God did not chooſe the people for the places ſake, but the place for the peoples ſake. 20 And therefore the place itſelf, that was partaker with them of the adverſity that happened to the nation, did afterward communicate in the benefits ſent from the Lord: and as it was forſaken in the wrath of the Almighty, ſo again the great Lord being reconciled, it was ſet up with all glory. 21 So when Antiochus had carried out of the temple a thouſand and eight hundred talents, he departed in all haſte unto Antiochia, weening in his pride to make the land navigable, and the ſea paſſable by foot: ſuch was the haughtineſs of his mind. 22 And he left governors to vex the nation: at Jeruſalem Philip, for his country a Phrygian, and for manners more barbarous than he that ſet him there: 23 And at Garizim, Andronicus; and beſides, Menelaus, who worſe than all the reſt, bare an heavy hand over the citizens, having a malicious mind againſt his countrymen the Jews. 24 He ſent alſo that deteſtable ring-leader, Apollonius, with an army of two and twenty thouſand, commanding him to ſlay all thoſe that were in their beſt age, and to ſell the women and the younger ſort: 25 Who coming to Jeruſalem, and pretending peace, did forbear till the holy day of the ſabbath, when taking the Jews keeping holy-day, he commanded his men to arm themſelves. 26 And ſo he ſlew all them that were gone to the celebrating of the ſabbath, and running through the city with weapons, ſlew great multitudes. 27 But Judas Maccabeus, with nine others, or thereabout, withdrew himſelf into the wilderneſs, and lived in the mountains, after the manner of beaſts, with his company, who fed on herbs continually, leſt they ſhould be partakers of the pollution.

And then it happened, that through all the City, for the Space almoſt of forty Days, there were ſeen Horſemen running in the Air] *There ſhall be Signs in the Sun, and in the Moon, and in the Stars*, i. e. in the Heavens, where they move, *and upon the Earth Diſtreſs of Nations, with Perplexity*: Theſe were the Preſages, ſays *Stackhouſe*, which our Saviour foretold; and accordingly *Joſephus* informs us, that before the laſt Siege of *Jeruſalem*, there were ſeen in the Air, a little before Sun-ſet, for ſome Days together, *Chariots*, and *armed Men*, paſſing along the Clouds round about the City; *which I would hardly venture to report*, ſays he, *but that I can produce ſundry Eye-witneſſes, that are ſtill alive to confirm the Truth of it.* Several Accounts we have of this Kind in *Livy* and *Suetonius*: And tho' it muſt be owned, that too great a Credulity in ſome Hiſtorians may poſſibly have enlarged, or multiplied theſe Prodigies, yet we muſt not therefore imagine, that there never were any ſuch Things, becauſe very good Reaſons may be given, why God ſhould exhibit them: And, as to the *Phænomena* that are now under Conſideration, they certainly have all the Marks of Credibility in them, that we can well deſire. For they are related by an Author that was contemporary, or very near contemporary with them. They were ſeen, not *tranſiently*, and by a few weak, *ſuperſtitious* People; but for *forty Days* together, they appeared to the View of a whole City, wherein were above an hundred thouſand Inhabitants, moſt of ſound Intellects, and ſome of them of ſo little Superſtition, as to abandon the Laws and Cuſtoms of their Country for fear of Perſecution.

Yet was he not content with this, but preſumed to go into the moſt holy Temple] This Profanation of the Temple, and the erecting an Idol in it, had long before been foretold by the Prophet *Daniel* under the Name of *Abomination of Deſolation*, Ch. xi. 31.

CHAP. VI.

The Jews *are compelled to leave the Law of God. The Temple defiled. A cruel Perſecution.* Eleazar *horribly tortured.*

Ver. 1. NOT long after this, the king ſent an old man of Athens, to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: 2 And to pollute alſo the temple in Jeruſalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the defender of ſtrangers, as they did deſire that dwelt in the place. 3 The coming in of this miſchief was ſore and grievous to the people: 4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and beſides that, brought in things that were not lawful. 5 The altar alſo was filled with profane things, which the law forbiddeth. 6 Neither was it lawful for a man to keep ſabbath-days, or antient feaſts, or to profeſs himſelf at all to be a Jew. 7 And in the day of the kings birth every month they were brought by bitter conſtraint to eat of the ſacrifices; and when the feaſt of Bacchus was kept, the Jews were compelled to go in proceſſion to Bacchus, carrying ivy. 8 Moreover, there went out a decree to the neighbour cities of the heathen, by the ſuggeſtion of Ptolemee againſt the Jews, that they ſhould obſerve the ſame faſhions, and be partakers of their ſacrifices: 9 And whoſo would not conform themſelves to the manners of the Gentiles, ſhould be put to death. Then might a man have ſeen the preſent miſery. 10 For there were two women brought, who had circumciſed their children, whom when they had openly led round about the city, the babes hanging at their breaſt, they caſt them down headlong from the wall. 11 And others that had run together into caves near by, to keep the ſabbath-day ſecretly, being diſcovered

covered to Philip, were all burnt together, because they made a conſcience to help themſelves, for the honour of the moſt ſacred day. 12 Now I beſeech thoſe that read this book, that they be not diſcouraged for theſe calamities, but that they judge thoſe puniſhments not to be for deſtruction, but for a chaſtning of our nation. 13 For it is a token of his great goodneſs, when wicked doers are not ſuffered any long time, but forthwith puniſhed. 14 For not as with other nations whom the Lord patiently forbeareth to puniſh, till they be come to the fulneſs of their ſins, ſo dealeth he with us. 15 Leſt that being come to the height of ſin, afterwards he ſhould take vengeance of us. 16 And therefore he never withdraweth his mercy from us. And though he puniſh with adverſity, yet doth he never forſake his people. 17 But let this that we have ſpoken be for a warning unto us. And now will we come to the declaring of the matter in few words. 18 Eleazar one of the principal ſcribes, an aged man, and of a well-favoured countenance, was conſtrained to open his mouth, and to eat ſwines fleſh. 19 But he chooſing rather to die gloriouſly, than to live ſtained with ſuch an abomination, ſpit it forth, and came of his own accord to the torment, 20 As it behoved them to come that are reſolute to ſtand out againſt ſuch things as are not lawful for love of life to be taſted. 21 But they that had the charge of that wicked feaſt, for the old acquaintance they had with the man, taking him aſide, beſought him to bring fleſh of his own proviſion, ſuch as was lawful for him to uſe, and make as if he did eat of the fleſh taken from the ſacrifice commanded by the king; 22 That in ſo doing he might be delivered from death, and for the old friendſhip with them, find favour. 23 But he began to conſider diſcreetly, and as became his age, and the excellency of his antient years, and the honour of his grey head, whereunto he was come, and his moſt honeſt education from a child, or rather the holy law, made and given by God: therefore he anſwered accordingly, and willed them ſtraightways to ſend him to the grave. 24 For it becometh not our age *(ſaid he)* in any wiſe to diſſemble, whereby many young perſons might think, that Eleazar being fourſcore years old and ten, were now gone to a ſtrange religion, 25 And ſo they through mine hypocriſy, and deſire to live a little time, and a moment longer, ſhould be deceived by me, and I get a ſtain to mine old age, and make it abominable. 26 For though for the preſent time I ſhould be delivered from the puniſhment of men: yet ſhould I not eſcape the hand of the Almighty, neither alive nor dead. 27 Wherefore now manfully changing this life, I will ſhew myſelf ſuch an one as mine age requireth, 28 And leave a notable example to ſuch as be young to die willingly and couragiouſly, for the honourable and holy laws: and when he had ſaid theſe words, immediately he went to the torment. 29 They that led him, changing the good will they bare him a little before, into hatred, becauſe the foreſaid ſpeeches proceeded, as they thought, from a deſperate mind. 30 But when he was ready to die with ſtripes, he groaned and ſaid, It is manifeſt unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure ſore pains in body, by being beaten: but in ſoul am well content to ſuffer theſe things, becauſe I fear him. 31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

Eleazar one of the principal Scribes, &c.] Some Interpreters are of Opinion, that this was the ſame *Eleazar*, who, at the Head of the *Seventy-two Interpreters*, that were to tranſlate the ſacred Scriptures, was ſent into *Egypt*, and that he ſuffered at *Jeruſalem*, in the Preſence of the Governor, named *Felix*; but *Ruffinus*, (in his *Latin* Paraphraſe on the Book of *Joſephus*, concerning the *Maccabees*) will needs have it, that not only *Eleazar*, but the Mother, and her ſeven Sons, *viz. Maccabæus*, *Aber*, *Machir*, *Judas*, *Achas*, *Areth*, and *Jacob*, (for theſe are the Names which he gives them) were all carried from *Judea* to *Antioch*, and there ſuffered Martyrdom. The Reaſon of the Thing, however, as well as the Tenor of the Hiſtory, which is given us in this and the next Chapter, and by *Joſephus* in the above-mentioned Book, make it much more likely, that *Jeruſalem*, and not *Antioch*, was the Scene of this Cruelty; eſpecially, ſince it being deſigned for an Example of Terror to the *Jews* in *Judea*, it would have loſt its Force, had it been executed in any other Country. But wherever this happened, 'tis certain, that *Eleazar* deſerved all the Commendation which the Fathers have given him: For, whether we conſider the Purity of his Sentiments, or the Sublimity of his Doctrine, or the Delicacy of his Conſcience, we muſt acknowledge, that there are few Saints in the *Old Teſtament*, that have given us a more exact Pattern of Charity, Sincerity, and Magnanimity. Read Ver. 24, &c. of this Chapter. See *Calmet*'s Com.

CHAP. VII.

The Martyrdom of the Mother and her ſeven Sons.

Ver. 1. IT came to paſs alſo that ſeven brethren with their mother were taken, and compelled by the king againſt the law to taſte ſwines fleſh, and were tormented with ſcourges and whips. 2 But one of them that ſpake firſt, ſaid thus, What wouldſt thou aſk, or learn of us? we are ready to die, rather than to tranſgreſs the laws of our fathers. 3 Then the king being in a rage, commanded pans and caldrons to be made hot. 4 Which forthwith being heated, he commanded to cut out the tongue of him that ſpake firſt, and to cut off the utmoſt parts of his body, the reſt of his brethren and his mother looking on. 5 Now when he was thus maimed in all his members, he commanded him being yet alive, to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good ſpace diſperſed, they exhorted one another, with the mother, to die manfully, ſaying thus, 6 The Lord God looketh upon us, and in truth hath comfort in us, as Moſes in his ſong, which witneſſed to their faces, declared, ſaying, And he ſhall be comforted in his ſervants. 7 So when the firſt was dead after this manner, they brought the ſecond to make him a mocking-ſtock: and when they had pulled off the ſkin of his head with the hair, they aſked him, Wilt thou eat before thou be puniſhed throughout every member of thy body? 8 But he anſwered in his own language, and

and ſaid, No. Wherefore he alſo received the next torment in order as the former did. 9 And when he was at the laſt gaſp, he ſaid, Thou like a fury takeſt us out of this preſent life, but the King of the world ſhall raiſe us up, who have died for his laws, unto everlaſting life. 10 After him was the third made a mocking-ſtock: and when he was required, he put out his tongue, and that right ſoon, holding forth his hands manfully, 11 And ſaid couragiouſly, Theſe I had from heaven; and for his laws I deſpiſe them, and from him I hope to receive them again. 12 Inſomuch that the king, and they that were with him, marvelled at the young mans courage, for that he nothing regarded the pains. 13 Now when this man was dead alſo, they tormented and mangled the fourth in like manner. 14 So when he was ready to die, he ſaid thus, It is good, being put to death by men, to look for hope from God, to be raiſed up again by him: as for thee, thou ſhalt have no reſurrection to life. 15 Afterward they brought the fifth alſo, and mangled him. 16 Then looked he unto the king, and ſaid, Thou haſt power over men, thou art corruptible, thou doeſt what thou wilt; yet think not that our nation is forſaken of God. 17 But abide a while, and behold his great power, how he will torment thee and thy ſeed. 18 After him alſo they brought the ſixth, who being ready to die, ſaid, Be not deceived without cauſe: for we ſuffer theſe things for ourſelves, having ſinned againſt our God: therefore marvellous things are done *unto us.* 19 But think not thou that takeſt in hand to ſtrive againſt God, that thou ſhalt eſcape unpuniſhed. 20 But the mother was marvellous above all, and worthy of honourable memory: for when ſhe ſaw her ſeven ſons ſlain within the ſpace of one day, ſhe bare it with a good courage, becauſe of the hope that ſhe had in the Lord. 21 Yea, ſhe exhorted every one of them in her own language, filled with couragious ſpirits; and ſtirring up her womaniſh thoughts, with a manly ſtomach, ſhe ſaid unto them, 22 I cannot tell how you came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you. 23 But doubtleſs the Creator of the world, who formed the generation of man, and found out the beginning of all things, will alſo of his own mercy give you breath and life again, as you now regard not your own ſelves for his laws ſake. 24 Now Antiochus thinking himſelf deſpiſed, and ſuſpecting it to be a reproachful ſpeech, whilſt the youngeſt was yet alive, did not only exhort him by words, but alſo aſſured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that alſo he would take him for his friend, and truſt him with affairs. 25 But when the young man would in no caſe hearken unto him, the king called his mother, and exhorted her, that ſhe would counſel the young man to ſave his life. 26 And when he had exhorted her with many words, ſhe promiſed him that ſhe would counſel her ſon. 27 But ſhe bowing herſelf towards him, laughing the cruel tyrant to ſcorn, ſpake in her country language, on this manner, O my ſon, have pity upon me that bare thee nine months in my womb, and gave thee ſuck three years, and nouriſhed thee, and brought thee up unto this age, and endured the troubles of education. 28 I beſeech thee, my ſon, look upon the heaven and the earth, and all that is therein, and conſider that God made them of things that were not; and ſo was mankind made likewiſe. 29 Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren. 30 Whilſt ſhe was yet ſpeaking theſe words, the young man ſaid, whom wait ye for? I will not obey the kings commandment: but I will obey the commandment of the law that was given unto our fathers by Moſes. 31 And thou that haſt been the author of all miſchief againſt the Hebrews, ſhalt not eſcape the hands of God. 32 For we ſuffer becauſe of our ſins. 33 And though the living Lord be angry with us a little while for our chaſtning and correction, yet ſhall he be at one again with his ſervants. 34 But thou, O godleſs man, and of all other moſt wicked, be not lifted up without a cauſe, nor puffed up with uncertain hopes, lifting up thy hand againſt the ſervants of God: 35 For thou haſt not yet eſcaped the judgment of almighty God, who ſeeth all things. 36 For our brethren who now have ſuffered a ſhort pain, are dead under Gods covenant of everlaſting life: but thou through the judgment of God, ſhalt receive juſt puniſhment for thy pride. 37 But I, as my brethren, offer up my body and life for the laws of our fathers, beſeeching God, that he would ſpeedily be merciful unto our nation, and that thou by torments and plagues mayeſt confeſs, that he alone is God; 38 And that in me, and my brethren, the wrath of the Almighty, which is juſtly brought upon all our nation, may ceaſe. 39 Then the king being in a rage, handled him worſe than all the reſt, and took it grievouſly that he was mocked. 40 So this man died undefiled, and put his whole truſt in the Lord. 41 Laſt of all after the ſons, the mother died. 42 Let this be enough now to have ſpoken concerning the idolatrous feaſts, and the extreme tortures.

In this Chapter we have a particular Relation of the Martyrdom of a Mother and her ſeven Sons, who ſuffered with unparallelled Conſtancy and Firmneſs, the moſt exquiſite Tortures that the Invention of the Tyrant *Antiochus* could furniſh, or his Executioners act, rather than violate a Precept of their Law, which forbad them the Eating of Swines Fleſh. Not the red-hot Caldrons, nor all the various Inſtruments of Torments preſented to their View, could induce them to break one ſingle Injunction of their Legiſlator, nor terrify them into a Compliance with the King's Order. So great was their Veneration for the Name of God, ſo noble their Concern for the Honour of his Law, that Life itſelf was a Trifle of no Account, when by their Deaths God was to be glorified, and his Law preſerved inviolate. Such are the Principles of true Heroiſm, neither raſhly nor voluntarily to court Death, nor meanly to avoid it by ſacrificing a good Cauſe and a good Conſcience to preſerve a ſhort and tranſitory Life. The Virtue and Innocence of the Man remain unhurt amidſt all the Injuries done to the Body; and the immortal Soul looks with a diſdainful Contempt on the bloody Executioners of a Tyrant's Vengeance, ſmiles at his Rage, and defies his utmoſt Malice.

If we ſtrictly examine the ſeveral Anſwers which

theſe generous Youths made in the Midſt of their Tortures, to the Tyrant's Offers of Life and Promiſes of Preferment, in caſe they would recant their alledged Errors, we muſt admire their Piety, Reſolution, and Conſtancy; if we conſider the Extremity of their Torments, we muſt believe they were firmly perſuaded of a happy Immortality; in whatever View we contemplate their Behaviour and Sufferings, we find ſufficient Matter to raiſe our Veneration for their Piety and Bravery, and enough to excite us to an Imitation of their Virtues: For if theſe *Jews*, in the Darkneſs of *Judaiſm*, were actuated with ſo fervent a Zeal for a ſingle Injunction of the *Moſaic* Law, which regarded only the ceremonious Part of their Worſhip; with what Shame and Confuſion ſhould a *Chriſtian* be covered, who, under the enlightening Diſpenſation of the *Goſpel*, can ſo eaſily, as too many do, ſuffer the Riches, Honours, and Grandeur of the World, to weigh down all Concern about a future State, to ſlight and deſpiſe the momentous Precepts of the holy *Jeſus*, and do all in their Power to vacate the Terms of that everlaſting Covenant betwixt God and his People, which our bleſſed Redeemer ſo dearly purchaſed, is ſo clearly revealed, and ſo particularly deſcribed in the ſacred Records of the *New Teſtament?*

CHAP. VIII.

Judas *gathers an Hoſt, and defeats* Nicanor.

Ver. 1. THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all ſuch as continued in the Jews religion, and aſſembled about ſix thouſand men. 2 And they called upon the Lord, that he would look upon the people that was troden down of all, and alſo pity the temple, profaned of ungodly men, 3 And that he would have compaſſion upon the city, ſore defaced, and ready to be made even with the ground, and hear the blood that cried unto him, 4 And remember the wicked ſlaughter of harmleſs infants, and the blaſphemies committed againſt his name, and that he would ſhew his hatred againſt the wicked. 5 Now when Maccabeus had his company about him, he could not be withſtood by the heathen: for the wrath of the Lord was turned into mercy. 6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the moſt cõmodious places, and overcame and put to flight no ſmall number of his enemies. 7 But ſpecially took he advantage of the night, for ſuch privy attempts, inſomuch that the bruit of his manlineſs was ſpread every where. 8 So when Philip ſaw that this man increaſed by little and little, and that things proſpered with him ſtill more and more, he wrote unto Ptolemeus the governor of Celoſyria and Phenice, to yield more aid to the kings affairs. 9 Then forthwith chooſing Nicanor the *ſon* of Patroclus, one of his ſpecial friends, he ſent him with no fewer than twenty thouſand of all nations under him, to root out the whole generation of the Jews; and with him he joined alſo Gorgias a captain, who in matters of war had great experience. 10 So Nicanor undertook to make ſo much money of the captive Jews, as ſhould defray the tribute of two thouſand talents, which the king was to pay to the Romans. 11 Wherefore immediately he ſent to the cities upon the ſea-coaſt, proclaiming a ſale of the captive Jews, and promiſing that they ſhould have fourſcore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the almighty God. 12 Now when word was brought unto Judas of Nicanors coming, and he had imparted unto thoſe that were with him, that the army was at hand, 13 They that were fearful, and diſtruſted the juſtice of God, fled, and conveyed themſelves away. 14 Others ſold all that they had left, and withal beſought the Lord to deliver them, being ſold by the wicked Nicanor before they met together: 15 And if not for their own ſakes, yet for the covenants he had made with their fathers, and for his holy and glorious names ſake, by which they were called. 16 So Maccabeus called his men together unto the number of ſix thouſand, and exhorted them not to be ſtricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully againſt them, but to fight manfully, 17 And to ſet before their eyes the injury that they had unjuſtly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and alſo the taking away of the gõvernment of their forefathers: 18 For they *(ſaid he)* truſt in their weapons and boldneſs; but our confidence is in the almighty God, who at a beck can caſt down both them that come againſt us, and alſo all the world. 19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourſcore and five thouſand periſhed. 20 And he told them of the battel that they had in Babylon with the Galatians, how they came but eight thouſand men in all to the buſineſs, with four thouſand Macedonians, and that the Macedonians being perplexed, the eight thouſand deſtroyed an hundred and twenty thouſand, becauſe of the help that they had from heaven, and ſo received a great booty. 21 Thus when he had made them bold with theſe words, and ready to die for the laws, and the country, he divided his army into four parts: 22 And joined with himſelf his own brethren, leaders of each band, *to wit*, Simon, and Joſeph, and Jonathan, giving each one fifteen hundred men. 23 Alſo *he appointed* Eleazar to read the holy book: and when he had given them this watch-word, The help of God; himſelf leading the firſt band, he joined battel with Nicanor. 24 And by the help of the Almighty they ſlew above nine thouſand of their enemies, and wounded and maimed the moſt part of Nicanors hoſt, and ſo put all to flight; 25 And took their money that came to buy them, and purſued them far: but lacking time, they returned. 26 For it was the day before the ſabbath, and therefore they would no longer purſue them. 27 So when they had gathered their armour together, and ſpoiled their enemies, they occupied themſelves about the ſabbath, yielding exceeding praiſe and thanks to the Lord, who had preſerved them unto that day, which was the beginning of mercy diſtilling upon them. 28 And after the ſabbath, when they had given part of the ſpoils to the maimed, and the widows, and orphans, the reſt they divided among themſelves and their ſervants. 29 When this was done, and they had made a common ſup-

plication, they beſought the merciful Lord to be reconciled with his ſervants for ever. 30 Moreover, of thoſe that were with Timotheus and Bacchides, who fought againſt them, they ſlew above twenty thouſand, and very eaſily got high and ſtrong holds, and divided amongſt themſelves many ſpoils more, and made the maimed, orphans, widows, yea, and the aged alſo, equal in ſpoils with themſelves. 31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the ſpoils they brought to Jeruſalem. 32 They ſlew alſo Philarches that wicked perſon, who was with Timotheus, and had annoyed the Jews many ways. 33 Furthermore, at ſuch time as they kept the feaſt for the victory in their country, they burnt Calliſthenes, that had ſet fire upon the holy gates, who was fled into a little houſe, and ſo he received a reward meet for his wickedneſs. 34 As for that moſt ungracious Nicanor, who had brought a thouſand merchants to buy the Jews, 35 He was through the help of the Lord, brought down by them of whom he made leaſt account, and putting off his glorious apparel, and diſcharging his company, he came like a fugitive ſervant through the midland unto Antioch, having very great diſhonour, for that his hoſt was deſtroyed. 36 Thus he that took upon him to make good to the Romans their tribute, by means of the captives in Jeruſalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, becauſe they followed the laws that he gave them.

The Author having concluded his Account of the idolatrous Feaſts, at which the poor *Jews* were compelled to be preſent and aſſiſt; and likewiſe of the inhuman Cruelties exerciſed on thoſe whoſe Faith and Reſolution were ſtrong enough to outbrave all the Tyrant's Barbarities; in this begins his Narrative of the noble Exploits performed by *Judas Maccabeus* in Defence of their Laws, Religion, and Liberty.

The Account of the Expedition againſt the *Jews* under the General *Nicanor*, is ſomewhat differently related by the Author of the firſt Book of *Maccabees*, Ch. iii. But as the Learned eſteem that Hiſtory the moſt authentick (ſee the Argument of the ſecond Book) we muſt look for the Truth as there related.

CHAP. IX.

The miſerable Death of Antiochus.

Ver. 1. ABout that time came Antiochus with diſhonour out of the country of Perſia. 2 For he had entred the *city* called Perſepolis, and went about to rob the temple, and to hold the city, whereupon the multitude running to defend themſelves with their weapons, put them to flight; and ſo it hapned, that Antiochus being put to flight of the inhabitants, returned with ſhame. 3 Now when he came to Ecbatana, news was brought him what had happened unto Nicanor and Timotheus. 4 Then ſwelling with anger, he thought to avenge upon the Jews the diſgrace done unto him by thoſe that made him flee. Therefore commanded he his chariot-man to drive without ceaſing, and to diſpatch the journey, the judgment of God now following him. For he had ſpoken proudly in this ſort, That he would come to Jeruſalem, and make it a common burying-place of the Jews. 5 But the Lord almighty, the God of Iſrael, ſmote him with an incurable and inviſible plague: for as ſoon as he had ſpoken theſe words, a pain of the bowels that was remedileſs, came upon him, and ſore torments of the inner parts; 6 And that moſt juſtly: for he had tormented other mens bowels with many and ſtrange torments. 7 Howbeit he nothing at all ceaſed from his bragging, but ſtill was filled with pride, breathing out fire in his rage againſt the Jews, and commanding to haſte the journey: but it came to paſs that he fell down from his chariot, carried violently; ſo that having a ſore fall, all the members of his body were much pained. 8 And thus he that a little afore thought he might command the waves of the ſea (ſo proud was he beyond the condition of man) and weigh the high mountains in a balance, was now caſt on the ground, and carried in a horſe-litter, ſhewing forth unto all, the manifeſt power of God. 9 So that the worms roſe up out of the body of this wicked man, and whiles he lived in ſorrow and pain, his fleſh fell away, and the filthineſs of his ſmell was noiſom to all his army. 10 And the man that thought a little afore he could reach to the ſtars of heaven, no man could endure to carry for his intolerable ſtink. 11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge *of himſelf* by the ſcourge of God, his pain increaſing every moment. 12 And when he himſelf could not abide his own ſmell, he ſaid theſe words, It is meet to be ſubject unto God, and that a man that is mortal ſhould not proudly think of himſelf, as if he were God. 13 This wicked perſon vowed alſo unto the Lord, (who now no more would have mercy upon him) ſaying thus, 14 That the holy city (to the which he was going in haſte to lay to lay it even with the ground, and to make it a common burying-place) he would ſet at liberty. 15 And as touching the Jews, whom he had judged not worthy to be ſo much as buried, but to be caſt out with their children to be devoured of the fowls and wild beaſts, he would make them all equals to the citizens of Athens. 16 And the holy temple, which before he had ſpoiled, he would garniſh with goodly gifts, and reſtore all the holy veſſels, with many more, and out of his own revenue defray the charges belonging to the ſacrifices: 17 Yea, and that alſo he would become a Jew himſelf, and go through all the world that was inhabited, and declare the power of God. 18 But for all this his pains would not ceaſe: for the juſt judgment of God was come upon him: therefore deſpairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a ſupplication, after this manner: 19 Antiochus, king and governor, to the good Jews his citizens, wiſheth much joy, health and proſperity. 20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven. 21 As for me, I was weak, or elſe I would have remembred kindly your honour and good will. Returning out of Perſia, and being taken with a grievous diſeaſe, I thought it neceſſary to care for the common ſafety of all: 22 Not diſtruſting

mine

mine health, but having great hope to escape this sickness. 23 But considering that even my father, at what time he led an army into the high countries, appointed a successor, 24 To the end that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land knowing to whom the state was left, might not be troubled. 25 Again, considering how that the princes that are borderers and neighbours unto my kingdom, wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth. 26 Therefore I pray and request you to remember the benefits that I have done unto you generally and in special, and that every man will be still faithful to me and my son. 27 For I am persuaded that he, understanding my mind, will favourably and graciously yield to your desires. 28 Thus the murderer and blasphemer, having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains. 29 And Philip that was brought up with him, carried away his body, who also fearing the son of Antiochus, went into Egypt to Ptolemeus Philometor.

If we compare the Account here given of the Death of *Antiochus*, with what we read of it 1 *Macc.* vi. we shall perceive a wide Difference; yet in both it's agreed, that he died miserably; which is likewise confirmed by the Testimony of *Polybius*, an exact Historian, who was contemporary with that Prince, and therefore could not be at a Loss for proper Instructions in what he wrote. *Antiochus* (according to him) was a Man of great Expence, and squandered away vast Sums in the Gratification of his Lusts and Amours, in the Gifts he bestowed upon his Favourites, and the Entertainments he made for the People: But then *Athenæus* informs us, that all these Expences were made, partly out of the Gifts which his Friends sent him, partly out of the Prey which he took from *Ptolemy* King of *Egypt*, when he was a Minor; but chiefly out of the Spoils of the many Temples which he sacrilegiously robbed.

Therefore I pray and request you to remember the Benefits which I have done unto you generally, and in special] These were the vain Boasts of the dying Tyrant: But, since the same *Polybius* tells us, that his Distemper so far grew upon him, as to come to a constant *Delirium*, or State of *Madness*, these Expressions, we may suppose, came from him when he was in that Condition. For we know no Instances of his Kindness, but many of his Cruelty to the People of God; and, as to his *Bounty*, (which he boasts of 1 *Macc.* vi. 11.) this is what he usually committed in his drunken Frolicks, in which he *spent a great Part of his Revenues*, and used often to go into the Streets, and to scatter his Money, in Handfuls, among the Rabble. The Pretence therefore, that the Cruelties which he exercised upon the *Jews*, was only to establish a Uniformity of Religion in his Dominions, (as some have said in his Excuse) is frivolous; since we can hardly suppose, that such a wild crack-brained Creature had any such serious Thoughts; but that, to justify the Depredations he had made upon the *Jews*, and to revenge the Defeats which they had so frequently given to his Armies, these were the true Reasons of his Exasperation against them; because it is not conceivable, how he could have any sober Sense of Religion, who, to satisfy his greedy Avarice, was not afraid to rob the Temple of *Diana*.

This *Robbing of Temples*, in the Opinion of all sober *Heathens*, was accounted a Crime of that heinous Nature, as justly deserved the Vengeance of Heaven; and therefore *Polybius*, as well as the Author of the *Maccabees*, informs us, that *Antiochus*, before he died, was scared with *Visions*, and Apparitions of evil Spirits; but then he supposes, that it was the Goddess *Diana* that thus haunted him, for attempting to pillage her Temple at *Elymais*; whereas he himself, in the Presence of *all his Friends*, openly declares; that these Troubles were come upon him, because he *had taken all the Vessels of Gold and Silver, that were at* Jerusalem, *and had destroyed the Inhabitants of* Judea *without a Cause*.

CHAP. X.

Judas *recovers the City, and purifies the Temple.* Gorgias *vexes the* Jews. Timotheus *discomfited, and slain.*

Ver. 1. NOW Maccabeus and his company, the Lord guiding them, recovered the temple, and the city. 2 But the altars which the heathen had built in the open street, and also the chappels, they pulled down. 3 And having cleansed the temple, they made another altar, and striking stones, they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shew-bread. 4 When that was done, they fell flat down, and besought the Lord, that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations. 5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu. 6 And they kept eight days with gladness, as in the feast of the tabernacles, remembring that not long afore they had held the feast of the tabernacles, when as they wandred in the mountains and dens like beasts. 7 Therefore they bare branches and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place. 8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews. 9 And this was the end of Antiochus, called Epiphanes. 10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars. 11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and *appointed him* chief governor of Celosyria and Phenice. 12 For Ptolomeus that was called Macron, choosing rather to do justice unto the Jews, for the wrong that had been done unto them, endeavoured to continue peace with them. 13 Whereupon being accused of the kings friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself, and died. 14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews: 15 And therewithal the Idumeans having gotten into their hands the most commodious holds, kept

kept the Jews occupied, and receiving thoſe that were baniſhed from Jeruſalem, they went about to nouriſh war. 16 Then they that were with Maccabeus made ſupplication, and beſought God that he would be their helper; and ſo they ran with violence upon the ſtrong-holds of the Idumeans. 17 And aſſaulting them ſtrongly, they wan the holds, and kept off all that fought upon the wall, and ſlew all that fell into their hands, and killed no fewer than twenty thouſand. 18 And becauſe certain (who were no leſs than nine thouſand) were fled together into two very ſtrong caſtles, having all manner of things convenient to *ſuſtain* the ſiege, 19 Maccabeus left Simon, and Joſeph, and Zaccheus alſo, and them that were with him, who were enough to beſiege them, and departed himſelf unto thoſe places which more needed his help. 20 Now they that were with Simon, being led with covetouſneſs, were perſuaded for money (through certain of thoſe that were in the caſtle) and took ſeventy thouſand drachmes, and let ſome of them eſcape. 21 But when it was told Maccabeus what was done, he called the governors of the people together, and accuſed thoſe men that they had ſold their brethren for money, and ſet their enemies free to fight againſt them. 22 So he ſlew thoſe that were found traitors, and immediately took the two caſtles. 23 And having good ſucceſs with his weapons in all things he took in hand, he ſlew in the two holds more than twenty thouſand. 24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horſes out of Aſia not a few, came as though he would take Jewry by force of arms. 25 But when he drew near, they that were with Maccabeus turned themſelves to pray unto God, and ſprinkled earth upon their heads, and girded their loins with ſackcloth, 26 And fell down at the foot of the altar, and beſought him to be merciful to them, and to be an enemy to their enemies, and an adverſary to their adverſaries, as the law declareth. 27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themſelves. 28 Now the ſun being newly riſen, they joined both together; the one part having together with their virtue, their refuge alſo unto the Lord, for a pledge of their ſucceſs and victory: the other ſide making their rage leader of their battel. 29 But when the battel waxed ſtrong, there appeared unto the enemies from heaven, five comely men upon horſes, with bridles of gold, and two of them led the Jews, 30 And took Maccabeus betwixt them, and covered him on every ſide with their weapons, and kept him ſafe, but ſhot arrows and lightnings againſt the enemies: ſo that being confounded with blindneſs, and full of trouble, they were killed. 31 And there were ſlain *of footmen* twenty thouſand and five hundred, and ſix hundred horſemen. 32 As for Timotheus himſelf, he fled into a very ſtrong hold, called Gazara, where Chereas was governor. 33 But they that were with Maccabeus, laid ſiege againſt the fortreſs couragiouſly four days. 34 And they that were within, truſting to the ſtrength of the place, blaſphemed exceedingly, and uttered wicked words. 35 Nevertheleſs upon the fifth day early, twenty young men of Maccabeus company, inflamed with anger becauſe of the blaſphemies, aſſaulted the wall manly, and with a fierce courage killed all that they met withal. 36 Others likewiſe aſcending after them, whiles they were buſied with them that were within, burnt the towers, and kindling fires, burnt the blaſphemers alive; and others broke open the gates, and having received in the reſt of the army, took the city, 37 And killed Timotheus that was hid in a certain pit, and Chereas his brother, with Apollophanes. 38 When this was done, they praiſed the Lord with pſalms and thankſgiving, who had done ſo great things for Iſrael, and given them the victory.

But when the Battle waxed ſtrong, there appeared unto the Enemies, from Heaven, five comely Men upon Horſes, &c.] There is, it muſt be acknowledged, ſomething wonderful in the Appearances of Angels mounted, as it were, on horſe-back, heading the *Jewiſh* Army, protecting the *Jewiſh* General (Ch. xi. 10.) and defending the ſacred Treaſures of the Temple, (as Ch. iii. 25, &c.) But as we eſteem theſe Books of *Maccabees* no Part of *Divine* Writ, we leave the proper Defence of them to thoſe who have received them as *Canonical*, and ſhall only add, with the learned *Huetius* upon this Subject, — That, how improbable ſoever theſe Accounts may be thought by ſome, they are not deſtitute of Examples of the like Nature in ſeveral *Heathen* Hiſtories; that, in the Battle which the *Romans* had with the *Latins*, at the Lake *Regillus*, *Caſtor* and *Pollux* were ſeen mounted on horſe-back, in the *Roman* Army, and, when the Victory was wavering, they reſtored the Fight, and gained the Field, and carried the News thereof to *Rome* that very Evening; that, when the *Romans* invaded the *Lucani* and *Brutii*, the great Founder of their Nation led their Forces to the Onſet, and aſſiſted them not a little, in taking, and deſtroying great Numbers of their Enemies; and (to name no more) that, at the Battle of *Marathon*, *Pan* appeared on the Side of the *Athenians*; made a great Slaughter among the Enemy's Army, and injected ſuch a Terror into them all, as, from that Time, has obtained the Name of a *Panick Fear*.

Now, tho' there might be a good deal of Fiction in theſe Inſtances, yet, ſince we find ſome of the beſt *Roman* Hiſtorians relating them, and ſo grave an Author as *Tully* (even in ſome of his moſt ſerious Pieces) making mention of the *firſt* of theſe, as a Matter of juſt Credibility, we cannot but ſuppoſe, that the common *Tradition*, at that Time, was, that, to the victorious Army (eſpecially when it was much inferior in Numbers) ſome *celeſtial* and ſuperior Beings were always aſſiſtant; and, conſequently, that the Author of the Book of *Maccabees*, in this Reſpect, wrote nothing but what, at that Time, was the common Senſe of Mankind; nothing indeed, but what the Senſe of the Royal *Pſalmiſt* in military Affairs, authorized him to write: For, *let them be turned back*, ſays he, *and brought to Confuſion, that imagine Miſchief againſt me; let them be as the Duſt before the Wind, and the Angel of the Lord ſcattering them*, Pſ. xxxv. 4, 5. See *Stackhouſe* on the *Maccabees*.

CHAP. XI.

Lyſias *is defeated in his Deſigns againſt* Jeruſalem. *His Letters to the* Jews; *of the King to* Lyſias, *and to the* Jews; *of the* Romans *to the* Jews.

Ver. 1. NOT long after this, Lyſias the kings protector and couſin, who alſo managed the affairs, took ſore diſpleaſure

for the things that were done. 2 And when he had gathered about fourſcore thouſand with all the horſemen, he came againſt the Jews, thinking to make the city an habitation of the Gentiles, 3 And to make a gain of the temple, as of the other chappels of the heathen, and to ſet the high prieſthood to ſale every year: 4 Not at all conſidering the power of God, but puffed up with his ten thouſands of footmen, and his thouſands of horſemen, and his fourſcore elephants. 5 So he came to Judea, and drew near to Bethſura, which was a ſtrong town, but diſtant from Jeruſalem about five furlongs, and he laid ſore ſiege unto it. 6 Now when they that were with Maccabeus heard that he beſieged the holds, they and all the people, with lamentation and tears, beſought the Lord, that he would ſend a good angel to deliver Iſrael. 7 Then Maccabeus himſelf firſt of all took weapons, exhorting the other, that they would jeopard themſelves together with him to help their brethren: ſo they went forth together with a willing mind. 8 And as they were at Jeruſalem, there appeared before them on horſeback one in white cloathing, ſhaking his armour of gold. 9 Then they praiſed the merciful God all together, and took heart, inſomuch that they were ready, not only to fight with men, but with moſt cruel beaſts, and to pierce through walls of iron. 10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them. 11 And giving a charge upon their enemies like lions, they ſlew eleven thouſand *footmen*, and ſixteen hundred horſemen, and put all the other to flight. 12 Many of them alſo being wounded, eſcaped naked; and Lyſias himſelf fled away ſhamefully, and ſo eſcaped. 13 Who, as he was a man of underſtanding, caſting with himſelf what loſs he had had, and conſidering that the Hebrews could not be overcome, becauſe the almighty God helped them, he ſent unto them, 14 And perſuaded them to agree to all reaſonable *conditions*, and *promiſed* that he would perſuade the king, that he muſt needs be a friend unto them. 15 Then Maccabeus conſented to all that Lyſias deſired, being careful of the common good; and whatſoever Maccabeus wrote unto Lyſias concerning the Jews, the king granted it. 16 For there were letters written unto the Jews from Lyſias to this effect: Lyſias unto the people of the Jews *ſendeth* greeting. 17 John and Abſalon, who were ſent from you, delivered me the petition ſubſcribed, and made requeſt for the performance of the contents thereof. 18 Therefore what things ſoever were meet to be reported to the king, I have declared them, and he hath granted as much as might be. 19 If then you will keep yourſelves loyal to the ſtate, hereafter alſo will I endeavour to be a means of your good. 20 But of the particulars I have given order, both to theſe, and the other that came from me, to commune with you. 21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* Dioſcorinthius. 22 Now the kings letter contained theſe words: King Antiochus unto his brother Lyſias, *ſendeth* greeting. 23 Since our father is tranſlated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs. 24 We underſtand alſo, that the Jews would not conſent to our father, for to be brought unto the cuſtom of the Gentiles, but had rather keep their own manner of living: for the which cauſe they require of us, that we ſhould ſuffer them to live after their own laws. 25 Wherefore our mind is, that this nation ſhall be in reſt, and we have determined to reſtore them their temple, that they may live according to the cuſtoms of their forefathers. 26 Thou ſhalt do well therefore to ſend unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs. 27 And the letter of the king unto the nation of the Jews, was after this manner: King Antiochus *ſendeth* greeting unto the council, and the reſt of the Jews. 28 If ye fare well, we have our deſire, we are alſo in good health. 29 Menelaus declared unto us, that your deſire was to return home, and to follow your own buſineſs: 30 Wherefore they that will depart ſhall have ſafe conduct, till the thirtieth day of Xanthicus with ſecurity. 31 And the Jews ſhall uſe their own kind of meats, and laws, as before; and none of them any manner of ways ſhall be moleſted for things ignorantly done. 32 I have ſent alſo Menelaus, that he may comfort you. 33 Fare ye well. In the hundred forty and eighth year, and in the fifteenth day of *the month* Xanthicus. 34 The Romans alſo ſent unto them a letter containing theſe words: Quintus Memmius, and Titus Manlius ambaſſadors of the Romans, *ſend* greeting unto the people of the Jews. 35 Whatſoever Lyſias the kings couſin hath granted, therewith we alſo are well pleaſed. 36 But touching ſuch things as he judged to be referred to the king, after you have adviſed thereof, ſend one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch. 37 Therefore ſend ſome with ſpeed, that we may know what is your mind. 38 Farewel. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

And drew near to Bethſura] This was a ſtrong Place lying to the South of *Jeruſalem*, near the Confines of *Idumæa*. It had been fortified by King *Rehoboam*, (2 Chron. xi. 7.) and was, at this Time, a very important Fortreſs, as being one of the Keys of *Judea* on the South Side of *Idumæa*.

The Account of *Lyſias*'s Defeat is likewiſe related by the Author of the firſt Book of *Maccabees*, Ch. iv. who takes no Notice of the Treaty of Peace that was immediately ſet on Foot and concluded, by the Mediation of *Lyſias*, between King *Antiochus* and the *Jews*; but proceeds with *Judas* directly to *Jeruſalem*, to celebrate his Victory, and cleanſe the Temple. But as the two Accounts do not claſh, or contradict one another, they both may be true.

CHAP. XII.

The King's Lieutenants vex the Jews. Judas *revenges the Murder of his Brethren; takes* Caſpis; *and overthrows* Timotheus.

Ver. 1. WHEN theſe covenants were made, Lyſias went unto the king, and the Jews were about their huſbandry. 2 But of the governors of ſeveral places, Timotheus, and Apollonius the *ſon* of Genneus, alſo Hieronymus,

mus, and Demophon, and beſides them, Nicanor the governor of Cyprus, would not ſuffer them to be quiet, and live in peace. 3 The men of Joppe alſo did ſuch an ungodly deed: they prayed the Jews that dwelt among them, to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt. 4 Who accepted of it, according to the common decree of the city, as being deſirous to live in peace, and ſuſpecting nothing: but when they were gone forth into the deep, they drowned no leſs than two hundred of them. 5 When Judas heard of this cruelty done unto his countrymen, he commanded thoſe that were with him *to make them ready*. 6 And calling upon God, the righteous Judge, he came againſt thoſe murderers of his brethren, and burnt the haven by night, and ſet the boats on fire, and thoſe that fled thither he ſlew. 7 And when the town was ſhut up, he went backward, as if he would return to root out all them of the city of Joppe. 8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them, 9 He came upon the Jamnites alſo by night, and ſet fire on the haven and the navy, ſo that the light of the fire was ſeen at Jeruſalem, two hundred and forty furlongs off. 10 Now when they were gone from thence, nine furlongs in their journey towards Timotheus, no fewer than five thouſand *men on foot*, and five hundred horſemen of the Arabians ſet upon him. 11 Whereupon there was a very ſore battel, but Judas ſide by the help of God got the victory; ſo that the Nomades of Arabia being overcome, beſought Judas for peace, promiſing both to give him cattel, and to pleaſure him otherwiſe. 12 Then Judas thinking indeed, that they would be profitable in many things, granted them peace: whereupon they ſhook hands, and ſo they departed to their tents. 13 He went alſo about to make a bridge to a certain ſtrong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caſpis. 14 But they that were within it, put ſuch truſt in the ſtrength of the walls, and proviſion of victuals, that they behaved themſelves rudely towards them that were with Judas, railing, and blaſpheming, and uttering ſuch words as were not to be ſpoken. 15 Wherefore Judas, with his company calling upon the great Lord of the world (who without any rams, or engines of war, did caſt down Jericho in the time of Joſhua) gave a fierce aſſault againſt the walls, 16 And took the city by the will of God, and made unſpeakable ſlaughters, inſomuch that a lake two furlongs broad, near adjoining thereunto, being filled full, was ſeen running with blood. 17 Then departed they from thence ſeven hundred and fifty furlongs, and came to Characa, unto the Jews that are called Tubieni. 18 But as for Timotheus, they found him not in the places: for before he had diſpatched any thing, he departed from thence, having left a very ſtrong garriſon in a certain hold. 19 Howbeit, Doſitheus, and Soſipater, who were of Maccabeus captains, went forth, and ſlew thoſe that Timotheus had left in the fortreſs, above ten thouſand men. 20 And Maccabeus ranged his army by bands, and ſet them over the bands, and went againſt Timotheus, who had about him an hundred and twenty thouſand men of foot, and two thouſand and five hundred horſemen. 21 Now when Timotheus had knowledge of Judas coming, he ſent the women and children, and the other baggage unto a fortreſs called Carnion: (for the town was hard to beſiege, and uneaſie to come unto, by reaſon of the ſtraitneſs of all the places.) 22 But when Judas his firſt band came in ſight, the enemies (being ſmitten with fear and terror, through the appearing of him that ſeeth all things) fled amain, one running this way, another that way, ſo as that they were often hurt of their own men, and wounded with the points of their own ſwords. 23 Judas alſo was very earneſt in purſuing them, killing thoſe wicked wretches, of whom he ſlew about thirty thouſand men. 24 Moreover, Timotheus himſelf fell into the hands of Doſitheus, and Soſipater, whom he beſought with much craft to let him go with his life, becauſe he had many of the Jews parents, and the brethren of ſome of them, who if they had put him to death, ſhould not be regarded. 25 So when he had aſſured them with many words, that he would reſtore them without hurt, according to the agreement, they let him go for the ſaving of their brethren. 26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he ſlew five and twenty thouſand perſons. 27 And after he had put to flight and deſtroyed them, Judas removed the hoſt towards Ephron, a ſtrong city, wherein Lyſias abode, and a great multitude of divers nations, and the ſtrong young men kept the walls, and defended them mightily: wherein alſo was great proviſion of engines and darts. 28 But when Judas and his company had called upon almighty God, (who with his power breaketh the ſtrength of his enemies) they wan the city, and ſlew twenty and five thouſand of them that were within. 29 From thence they departed to Scythopolis, which lieth ſix hundred furlongs from Jeruſalem. 30 But when the Jews that dwelt there, had teſtified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adverſity; 31 They gave them thanks, deſiring them to be friendly ſtill unto them: and ſo they came to Jeruſalem, the feaſt of the weeks approaching. 32 And after the *feaſt* called Pentecoſt, they went forth againſt Gorgias the governor of Idumea, 33 Who came out with three thouſand men of foot, and four hundred horſemen. 34 And it happened that in their fighting together, a few of the Jews were ſlain. 35 At which time Doſitheus, one of Bacenors company, who was on horſeback, and a ſtrong man, was ſtill upon Gorgias, and taking hold of his coat, drew him by force; and when he would have taken that curſed man alive, a horſeman of Thracia coming upon him, ſmote off his ſhoulder, ſo that Gorgias fled unto Mariſa. 36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would ſhew himſelf to be their helper and leader of the battel. 37 And with that he began in his own language, and ſung pſalms with a loud voice, and ruſhing unawares upon

Gorgias

Gorgias men, he put them to flight. 38 So Judas gathered his hoſt, and came into the city Odollam. And when the ſeventh day came, they purified themſelves (as the cuſtom was) and kept the ſabbath in the ſame place. 39 And upon the day following, as the uſe had been, Judas and his company came to take up the bodies of them that were ſlain, and to bury them with their kinſmen in their fathers graves. 40 Now under the coats of every one that was ſlain, they found things conſecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man ſaw that this was the cauſe wherefore they were ſlain. 41 All men therefore praiſing the Lord, the righteous Judge, who had opened the things that were hid, 42 Betook themſelves unto prayer, and beſought him that the ſin committed might wholly be put out of remembrance. Beſides, that noble Judas exhorted the people to keep themſelves from ſin, forſomuch as they ſaw before their eyes the things that came to paſs; for the ſins of thoſe that were ſlain. 43 And when he had made a gathering throughout the company, to the ſum of two thouſand drachmes of ſilver, he ſent it to Jeruſalem, to offer a ſin offering, doing therein very well and honeſtly, in that he was mindful of the reſurrection; 44 (For if he had not hoped that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the dead) 45 And alſo in that he perceived that there was great favour laid up for thoſe that died godly. (It was an holy and good thought.) Whereupon he made a reconciliation for the dead, that they might be delivered from ſin.

No fewer than five thouſand Men on foot, and five hundred Horſemen of the Arabians ſet upon him] Theſe People lived in Tents, and ſtaid in a Place no longer than it afforded them Proviſion for themſelves and their Cattle. They were the Deſcendants of *Iſmael*, and according to the Angel's Prediction of them, *Gen.* xvi. 12. *Their Hand was againſt every Man, and every Man's Hand againſt them*: For they lived chiefly upon Plunder, but as they were a ſtout and warlike People, and well acquainted with the Courſe of thoſe Countries, it was no bad Policy in the *Jewiſh* General, after he had forced them to ſue for Peace, and obliged them to furniſh him with a certain Quantity of Cattle and Proviſion, to ſecure their Friendſhip and future Services.

And the Name of it was Caſpis] This is the ſame as *Heſbon* in the Tribe of *Reuben*.

Inſomuch that a Lake two Furlongs broad — being filled full, was ſeen running with Blood] This is impoſſible to be true, altho' the Blood of all the People of that Country had been poured into it; and therefore we muſt take it only for an hyperbolic Expreſſion, ſignifying that a vaſt Quantity of Blood was ſhed by *Judas* and his Army upon that Occaſion.

Unto a Fortreſs called Carnion] This was a City in *Arabia*. The Temple of *Argatis*, was that of *Venus*.

Judas removed the Hoſt towards Ephron] The Scripture makes mention of this City of *Ephron*, as ſtanding upon the River *Jordan*, and only in this Place; and therefore it is hard to define its Situation.

CHAP. XIII.

Eupator *invades* Judea. Judas *ſurprizes his Camp*; *and* Eupator *makes Peace with him.*

Ver. 1. IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea, 2 And with him Lyſias his protector and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thouſand, and horſemen five thouſand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks. 3 Menelaus alſo joined himſelf with them, and with great diſſimulation encouraged Antiochus, not for the ſafeguard of the country, but becauſe he thought to have been made governor. 4 But the king of kings moved Antiochus mind againſt this wicked wretch, and Lyſias informed the king, that this man was the cauſe of all miſchief, ſo that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place. 5 Now there was in that place a tower of fifteen cubits high, full of aſhes, and it had a round inſtrument, which on every ſide hanged down into the aſhes. 6 And whoſoever was condemned of ſacrilege, or had committed any other grievous crime, there did all men thruſt him unto death. 7 Such a death it happened that wicked man to die, not having ſo much as burial in the earth, and that moſt juſtly. 8 For inſomuch as he had committed many ſins about the altar, whoſe fire and aſhes were holy, he received his death in aſhes. 9 Now the king came with a barbarous and haughty mind, to do far worſe to the Jews, than had been done in his fathers time. 10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now alſo help them, being at the point to be put from their law, from their country, and from the holy temple: 11 And that he would not ſuffer the people, that had even now been but a little refreſhed, to be in ſubjection to the blaſphemous nations. 12 So when they had all done this together, and beſought the merciful Lord, with weeping and faſting, and lying flat upon the ground three days long, Judas having exhorted them, commanded they ſhould be in a readineſs. 13 And Judas being apart with the elders, determined, before the kings hoſt ſhould enter into Judea, and get the city, to go forth and try the matter *in fight* by the help of the Lord. 14 So when he had committed *all* to the Creator of the world, and exhorted his ſoldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the common-wealth, he camped by Modin. 15 And having given the watch-word to them that were about him, Victory is of God; with the moſt valiant and choice young men, he went in into the kings tent by night, and ſlew in the camp about four thouſand men, and the chiefeſt of the elephants, with all that were upon him. 16 And at laſt they filled the camp with fear and tumult, and departed with good ſucceſs. 17 This was done in the break of the day, becauſe the protection of the Lord did help him. 18 Now when the king had taken a taſte of the manlineſs of the Jews, he went about to take the holds by policy, 19 And marched towards Bethſura, which was a ſtrong-hold of the Jews: but he was put to flight, failed, and loſt of his men. 20 For Judas had conveyed unto them that were in it, ſuch

ſuch things as were neceſſary. 21 But Rhodocus, who was in the Jews hoſt, diſcloſed the ſecrets to the enemies; therefore he was ſought out, and when they had gotten him, they put him in priſon. 22 The king treated with them in Bethſura the ſecond time, gave his hand, took theirs, departed, fought with Judas, was overcome; 23 Heard that Philip, who was left over the affairs in Antioch was deſperately bent, confounded, intreated the Jews, ſubmitted himſelf, and ſware to all equal conditions, agreed with them, and offered ſacrifice, honoured the temple, and dealt kindly with the place, 24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians: 25 Came to Ptolemais: the people there were grieved for the covenants; for they ſtormed becauſe they would make their covenants void. 26 Lyſias went up to the judgment-ſeat, ſaid as much as could be in defence of the cauſe, perſuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the kings coming and departing.

Now there was in that Place a Tower of fifty Cubits high full of Aſhes, &c.] This was one of the Puniſhments of the *Perſians*, whereby great Criminals among them were put to Death. The Manner of it, as it is here deſcribed, was thus: An high Tower was filled a great way up with Aſhes; the Criminal being from the Top thrown down headlong into them, there had the Aſhes by a Wheel continually ſtirred up, and raiſed about him, till he was ſuffocated, and died. *Such was the Death of that wicked Man*, ſays the Author, Ver. 7. *that he had not a Burial in the Earth, and that very juſtly.* But then the Reaſon, which he gives for this providential Judgment upon him, is very light and trifling. *Foraſmuch as he committed many Sins about the Altar, whoſe Fire and Aſhes were holy, he received his Death in Aſhes*, Ver. 7, 8.

The other Particulars of this Chapter, the Reader may find related more at large in 1 *Macc.* vi.

CHAP. XIV.

Alcimus *accuſes* Judas *to* Demetrius. Razis, *to eſcape the Hands of* Nicanor, *kills himſelf.*

Ver. 1. AFter three years was Judas informed, that Demetrius the *ſon of* Seleucus, having entred by the haven of Tripolis with a great power and navy, 2 Had taken the country, and killed Antiochus, and Lyſias his protector. 3 Now one Alcimus, who had been high-prieſt, and had defiled himſelf wilfully in the times of their mingling *with the Gentiles*, ſeeing that by no means he could ſave himſelf, nor have any more acceſs to the holy altar, 4 Came to king Demetrius in the hundred and one and fiftieth year, preſenting unto him a crown of gold and a palm, and alſo of the boughs which were uſed ſolemnly in the temple: and ſo that day he held his peace. 5 Howbeit, having gotten opportunity to further his fooliſh enterprize, *and* being called into counſel by Demetrius, and aſked how the Jews ſtood affected, and what they intended, he anſwered thereunto, 6 Thoſe of the Jews that be called Aſſideans, (whoſe captain is Judas Maccabeus) nouriſh war, and are ſeditious, and will not let the realm be in peace. 7 Therefore I, being deprived of mine anceſtors honour (I mean the high prieſthood) am now come hither: 8 Firſt, verily for the unfeigned care I have of things pertaining to the king; and ſecondly, even for that I intend the good of mine own countrymen: for all our nation is in no ſmall miſery through the unadviſed dealing of them aforeſaid. 9 Wherefore, O king, Seeing thou knoweſt all theſe things, be careful for the country, and our nation, which is preſſed on every ſide, according to the clemency that thou readily ſheweſt unto all. 10 For as long as Judas liveth, it is not poſſible that the ſtate ſhould be quiet. 11 This was no ſooner ſpoken of him, but others of the kings friends being maliciouſly ſet againſt Judas, did more incenſe Demetrius. 12 And forthwith calling Nicanor, who had been maſter of the elephants, and making him governor over Judea, he ſent him forth, 13 Commanding him to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus high-prieſt of the great temple. 14 Then the heathen that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare. 15 Now when the Jews heard of Nicanors coming, and that the heathen were up againſt them, they caſt earth upon their heads, and made ſupplication to him that had eſtabliſhed his people for ever, and who always helpeth his portion with manifeſtation of his preſence. 16 So at the commandment of the captain, they removed ſtraightways from thence, and came near unto them at the town of Deſſau. 17 Now Simon, Judas brother, had joined battel with Nicanor, but was ſomewhat diſcomfited, through the ſudden ſilence of his enemies. 18 Nevertheleſs, Nicanor hearing of the manlineſs of them that were with Judas, and the couragiouſneſs that they had to fight for their country, durſt not try the matter by the ſword. 19 Wherefore he ſent Poſidonius, and Theodotus, and Mattathias, to make peace. 20 So when they had taken long adviſement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they conſented to the covenants, 21 And appointed a day to meet in together by themſelves: and when the day came, and ſtools were ſet for either of them, 22 Judas placed armed men ready in convenient places, leſt ſome treachery ſhould be ſuddenly practiſed by the enemies: ſo they made a peaceable conference. 23 Now Nicanor abode in Jeruſalem, and did no hurt, but ſent away the people that came flocking unto him. 24 And he would not willingly have Judas out of his ſight: for he loved the man from his heart. 25 He prayed him alſo to take a wife, and to beget children: ſo he married, was quiet, and took part of this life. 26 But Alcimus perceiving the love that was betwixt them, and conſidering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected towards the ſtate; for that he had ordained Judas, a traitor to his realm, to be the kings ſucceſſor. 27 Then the king being in a rage, and provoked with the accuſations of the moſt wicked man, wrote to Nicanor, ſignifying that he was much diſpleaſed with the covenants, and commanding him that he ſhould ſend Maccabeus priſoner in all haſte unto Antioch. 28 When this came

to Nicanors hearing, he was much confounded in himſelf, and took it grievouſly, that he ſhould make void the articles which were agreed upon, the man being in no fault. 29 But becauſe there was no dealing againſt the king, he watched his time to accompliſh this thing by policy. 30 Notwithſtanding, when Maccabeus ſaw that Nicanor began to be churliſh unto him, and that he intreated him more roughly than he was wont, perceiving that ſuch ſower behaviour came not of good, he gathered together not a few of his men, and withdrew himſelf from Nicanor. 31 But the other knowing that he was notably prevented by Judas policy, came into the great and holy temple, and commanded the prieſts that were offering their uſual ſacrifices, to deliver him the man. 32 And when they ſware that they could not tell where the man was whom he ſought, 33 He ſtretched out his right hand toward the temple, and made an oath in this manner, If you will not deliver me Judas as a priſoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus. 34 After theſe words he departed. Then the prieſts lift up their hands towards heaven, and beſought him that was ever a defender of their nation, ſaying in this manner, 35 Thou, O Lord of all things, who haſt need of nothing, waſt pleaſed that the temple of thine habitation ſhould be among us: 36 Therefore now, O holy Lord of all holineſs, keep this houſe ever undefiled, which lately was cleanſed, and ſtop every unrighteous mouth. 37 Now was there accuſed unto Nicanor, one Razis, one of the elders of Jeruſalem, a lover of his countrymen, and a man of very good report, who for his kindneſs was called a father of the Jews. 38 For in the former times when they mingled not themſelves with the Gentiles, he had been accuſed of Judaiſm, and did boldly jeopard his body and life with all vehemency, for the religion of the Jews. 39 So Nicanor willing to declare the hate that he bare unto the Jews, ſent above five hundred men of war to take him. 40 For he thought by taking him, to do the Jews much hurt. 41 Now when the multitude would have taken the tower, and violently broken into the utter door, and bade that fire ſhould be brought to burn it, he being ready to be taken on every ſide, fell upon his ſword; 42 Chooſing rather to die manfully, than to come into the hands of the wicked, to be abuſed otherwiſe than beſeemed his noble birth: 43 But miſſing his ſtroke through haſte, the multitude alſo ruſhing within the doors, he ran boldly up to the wall, and caſt himſelf down manfully amongſt the thickeſt of them. 44 But they quickly giving back, and a ſpace being made, he fell down into the midſt of the void place. 45 Nevertheleſs, while there was yet breath within him, being inflamed with anger, he roſe up, and though his blood guſhed out like ſpouts of water and his wounds were grievous, yet he ran through the midſt of the throng; and ſtanding upon a ſteep rock, 46 When as his blood was now quite gone, he pluckt out his bowels, and taking them in both his hands, he caſt them upon the throng, and calling upon the Lord and life of ſpirit to reſtore him thoſe again, he thus died.

Demetrius the Son of Seleucus, having entred by the Haven of Tripolis with a great Power and Navy, had taken the Country, and killed Antiochus, and Lyſias his Protector] What excited *Demetrius* the rather to do it at this Time, was the Murther of *Cn. Octavius*: For the *Roman* Senate having ſent three Ambaſſadors into *Syria*, whereof *Octavius* was chief, to adminiſter the Affairs of the Nation, during the *Minority* of the King, (young *Antiochus*) theſe Ambaſſadors, finding that there were more Ships in the Navy, and more Elephants in the Army, than the Treaty, made with *Antiochus the Great*, after the Battle of Mount *Siphilus*, allowed of, cauſed the Ships to be burnt, and the Elephants to be ſlain, that exceeded the Number ſtipulated. This occaſioned great Murmurings and Diſcontent among the People, and provoked one *Leptines* to ſuch a Degree of Indignation, that he fell upon *Octavius*, as he was anointing himſelf in the *Gymnaſium* at *Laodicea*, and there ſlew him. *Eupater* and *Lyſias* did all they could to clear themſelves from having a Hand in this vile Act, and to this Purpoſe ſent Ambaſſadors to *Rome* to inform the Senate of their Innocence; but the Senate, after having heard what the Ambaſſadors had to ſay, gave them no Anſwer, expreſſing their Reſentment by their angry Silence: And therefore *Demetrius* (who was then at *Rome*) thought this no improper Time to move the Senate, when he perceived them thus out of Humour with *Eupator*, the Uſurper of his Kingdom. See *Prideaux*'s Connect. and our Notes upon 1 *Macc.* Ch. vi.

Fell upon his own Sword; chuſing rather to die manfully, than to fall into the Hands of the Wicked] But however this Action of *Razis* is applauded by this Author, yet *Stackhouſe*, *Calmet*, and other learned Men, give it no better a Name than *Self-murder*. To conſider it, indeed, according to the Notion which ſome *Heathens* had of Courage and Magnanimity, Contempt of Death and Love of Liberty, it came nearer to what they called true *Heroiſm*, than all the great Actions that Hiſtory has recorded of the *Greeks* and *Romans*. Nay, the *Jews* themſelves are willing to place this Man in the Number of their moſt *illuſtrious Martyrs*, and from his Example (as well as ſome others) pretend, that, upon certain Occaſions, *Self-murther* is not only allowable, but highly commendable; never conſidering, that in the *ſixth* Commandment, it is as much prohibited, as the Murther of any one elſe; and that, if I muſt not *ſhed* the Blood of another Man, becauſe *he is made in the Image of God*, I muſt not *ſhed* the Blood of myſelf, becauſe I alſo am a Man, and made in the Image of God as well as he.

Razis indeed was ſorely beſet, and *ready to have been taken* by his Enemies *on every Side*; but then he ſhould have ſurrendered himſelf to their Treatment, and teſtified his Magnanimity, not in butchering himſelf, but in manfully enduring whatever Inflictions they laid upon him. Had the Martyrs of old thought themſelves at Liberty to diſpoſe of their own Lives upon any emergent Danger, or Apprehenſion of ſuffering, we had read little of their being *mocked and ſcourged, and tormented*, and leſs of their *being ſtoned and ſawn aſunder*, but a great deal of their *ſtepping out of the World* (as ſome call it) when any Difficulty, or Perſecution came upon them.

Upon the Whole, therefore, we may conclude, that, as this was not the Practice of thoſe *Worthies* of old, who *obtained a good Report by Faith*, it was not true Courage, but the Want of it, that put *Razis* upon committing this barbarous Cruelty to himſelf; that it was *Pride*, not *Patience* (which is the proper Virtue of a *Martyr*) that made him fly to Death, merely for Refuge againſt thoſe Outrages, which he had not Strength of Mind to withſtand.

CHAP.

CHAP. XV.

Nicanor's *Blaſphemy.* Judas *encourages his Men.* Nicanor *is ſlain.*

Ver. 1. BUT Nicanor hearing that Judas and his company were in the ſtrong places about Samaria, reſolved without any danger to ſet upon them on the ſabbath-day. 2 Nevertheleſs, the Jews that were compelled to go with him, ſaid, O deſtroy not ſo cruelly, and barbarouſly, but give honour to that day, which he that ſeeth all things, hath honoured with holineſs above *other days.* 3 Then the moſt ungracious wretch demanded if there were a mighty One in heaven, that had commanded the ſabbath-day to be kept. 4 And when they ſaid, There is in heaven a living Lord, and mighty, who commanded the ſeventh day to be kept: 5 Then ſaid the other, And I alſo am mighty upon earth, and I command to take arms, and to do the kings buſineſs: yet he obtained not to have his wicked will done. 6 So Nicanor in exceeding pride and haughtineſs, determined to ſet up a publick monument of his victory over Judas, and them that were with him. 7 But Maccabeus had ever ſure confidence that the Lord would help him: 8 Wherefore he exhorted his people not to fear the coming of the heathen againſt them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid which ſhould come unto them from the Almighty. 9 And ſo comforting them out of the law and the prophets, and withal putting them in mind of the battels that they won afore, he made them more cheerful. 10 And when he had ſtirred up their minds, he gave them them their charge, ſhewing them therewithal the falſhood of the heathen, and the breach of oaths. 11 Thus he armed every one of them, not ſo much with defence of ſhields and ſpears, as with comfortable and good words: and beſides that, he told them a dream worthy to be believed, as if it had been ſo indeed, which did not a little rejoice them. 12 And this was his viſion, That Onias who had been high-prieſt, a virtuous and a good man, reverend in converſation, gentle in condition, well ſpoken alſo, and exerciſed from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews. 13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majeſty. 14 Then Onias anſwered, ſaying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit,* Jeremias the prophet of God. 15 Whereupon Jeremias holding forth his right hand, gave to Judas a ſword of gold, and in giving it, ſpake thus, 16 Take this holy ſword, a gift from God, with the which thou ſhalt wound the adverſaries. 17 Thus being well comforted by the words of Judas, which were very good, and able to ſtir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but couragiouſly to ſet upon them, and manfully to try the matter by conflict, becauſe the city and the ſanctuary, and the temple were in danger. 18 For the care that they took for their wives, and their children, their brethren and kinsfolks, was in leaſt account with them: but the greateſt and principal fear was for the holy temple. 19 Alſo they that were in the city, took not the leaſt care, being troubled for the conflict abroad: 20 And now when as all looked what ſhould be the trial, and the enemies were already come near, and the army was ſet in aray, and the beaſts conveniently placed, and the horſemen ſet in wings, 21 Maccabeus ſeeing the coming of the multitude, and the divers preparations of armour, and the fierceneſs of the beaſts, ſtretched out his hands towards heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it ſeemeth good to him, he giveth it to ſuch as are worthy. 22 Therefore in his prayer he ſaid after this manner, O Lord, thou didſt ſend thine angel in the time of Ezekias king of Judea, and didſt ſlay in the hoſt of Sennacherib, an hundred fourſcore and five thouſand. 23 Wherefore now alſo, O Lord of heaven, ſend a good angel before us for a fear and dread unto them. 24 And through the might of thine arm, let thoſe be ſtricken with terror that come againſt thy holy people to blaſpheme. And he ended thus. 25 Then Nicanor, and they that were with him, came forward with trumpets and ſongs. 26 But Judas and his company encountred the enemies with invocation and prayer. 27 So that fighting with their hands, and praying unto God with their hearts, they ſlew no leſs than thirty and five thouſand men: for through the appearance of God they were greatly cheered. 28 Now when the battel was done, returning again with joy, they knew that Nicanor lay dead in his harneſs. 29 Then they made a great ſhout and a noiſe, praiſing the Almighty in their own language. 30 And *Judas* who was ever the chief defender of the citizens, both in body and mind, and who continued his love towards his countrymen all his life, commanded to ſtrike off Nicanors head and his hand, with his ſhoulder, and bring them to Jeruſalem. 31 So when he was there, and had called them of his nation together, and ſet the prieſts before the altar, he ſent for them that were of the tower, 32 And ſhewed them vile Nicanors head, and the hand of that blaſphemer, which with proud brags he had ſtretched out againſt the holy temple of the Almighty. 33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they ſhould give it by pieces unto the fowls, and hang up the reward of his madneſs before the temple. 34 So every man praiſed toward the heaven the glorious Lord, ſaying, Bleſſed be he that hath kept his own place undefiled. 35 He hanged alſo Nicanors head upon the tower, an evident and manifeſt ſign unto all of the help of the Lord. 36 And they ordained all with a common decree, in no caſe to let that day paſs without ſolemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus day. 37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end. 38 And if *I have done* well, and as is fitting the hiſtory,

ſtory, it is that which I deſired: but if ſlenderly, and meanly, it is that which I could attain unto. 39 For as it is hurtful to drink wine, or water alone; and as wine mingled with water is pleaſant, and delighteth the taſte: even ſo ſpeech finely framed, delighteth the ears of them that read the ſtory. And here ſhall be an end.

Nicanor having got Intelligence that *Judas* was in Poſſeſſion of the Fortreſſes about *Samaria*; and perhaps not confiding much in his own Forces, which conſiſted partly of *Jews* whom he had compelled into the Service, and partly of his own Troops who had been often beaten by the *Jews*, he choſe rather to take a cowardly Advantage of their Piety, and ſet upon them on the Sabbath-day, when, he imagined, they would make no Defence, than to try the Matter upon equal Terms. Againſt this impious Propoſal, the *Jews* in his Camp ſtrongly remonſtrated; but he blaſphemouſly anſwered, That, tho' the God of Heaven might ordain the keeping holy the Sabbath, yet that himſelf had ſufficient Power and Authority to cancel that Duty when it became inconſiſtent with the Performance of the King's Buſineſs; which he therefore commanded them to do without Heſitation; he was however diſappointed of his Purpoſe.

Nicanor, however, was ſo elate with his imagin'd Succeſs, that he determin'd, in the Pride of his Soul, to perpetuate ſo glorious an Action, by erecting a publick Monument in Memory of it. The Conduct of *Judas*, at this Juncture, was very different; he placed his Confidence, not in an Arm of Fleſh, in the Strength and Bravery of his Troops, but in the living God, who had often deliver'd him in the like Emergencies. He reads his Soldiers a Lecture out of the Law and the Prophets; recounts the noble Acts of their Forefathers, and the eminent Deliverances that God had given them; tells them of the Perfidy of the Heathen; and from ſuch kind of Topicks, encourages them to fight the Enemy who had no ſuch Helps; and as a farther Argument to induce them to behave valiantly, he tells them a Dream, in which it was plainly intimated, that both they and he were under the divine Protection.

Judas's Men were ſo wonderfully encouraged by this Harangue, that they eagerly long'd for the Engagement. *Nicanor*'s Army in the mean while approached, rang'd in Order of Battle; which *Judas* engaging, ſlew 35,000, and obtain'd a compleat Victory. Among the Slain they found the Body of *Nicanor*; which occaſion'd an univerſal Joy among the People. And *Judas*, to ſhew his Reſentment at the Blaſphemies uttered by this impious Man, ordered his Head and right Hand to be ſtruck off, and fixed on the Tower in *Jeruſalem*, as a Monument of the Juſtice of God on ſo vile and audacious an Offender; and his Tongue, the Inſtrument of his blaſphemous Speeches againſt the God of Heaven, to be cut out, and given piece-meal to the Fowls. And that the Memory of ſo ſignal a Victory might never be forgotten, an annual Feſtival was inſtituted, to be kept on the 13th of the Month *Adar*, which anſwers in part to our *February*; and ſo it is kept even to this preſent Time, under the Name of the Day of *Nicanor*.

Here the Author ends his Story; the Remainder of which, relating to the Death of *Judas*, and the various Succeſſes of his Brethren, the Reader will find in the Firſt Book of *Maccabees*.

A Diſcourſe on the MACCABEES.

THE Name of *Maccabees* relates not only to *Judas* and his Brothers, but to all thoſe that joined with them in the ſame Cauſe; and, not only to them, but alſo to all others, who ſuffered in the like Cauſe under any of the *Grecian* Kings, whether of *Syria* or *Egypt*, tho' ſome of them lived long before them. Thus thoſe, who ſuffered under *Ptolemy Philopater*, at *Alexandria*, fifty Years before the Time of *Judas*, were afterwards called *Maccabees*, as were likewiſe *Eleazar*, and the Mother, and her ſeven Sons, tho' they ſuffered likewiſe before *Judas* erected the Standard, which gave occaſion to the Name.

As therefore thoſe Books, which give us the Hiſtory of *Judas*, and his Brethren, and their Wars againſt the *Syrian* Kings, in Defence of their Religion and Liberties, are called the *firſt* and *ſecond* Books of the *Maccabees*; ſo that, which gives us the Hiſtory of thoſe, who, in the like Cauſe, under *Ptolemy Philopater*, were expoſed to his Elephants at *Alexandria*, is called the *third* Book of the *Maccabees*; as that, which contains the Account of the Martyrdom of *Eleazar*, and of the ſeven Brothers, and their Mother, is called the *fourth*.

According to the Order of Time indeed, and the Subject-Matter which they treat of, theſe Books are wrong placed; for the *third* ſhould be ſet *firſt*, the *ſecond* placed before the *firſt*, and the *fourth* immediately after it; ſo that (to reduce them to right Order) the *firſt* ſhould be put in the Place of the *third*, and the *third* in the Place of the *firſt*. *Grotius* indeed is of Opinion, that the third Book, tho' it treats of Matters antecedent to what is the Subject of the *firſt* and *ſecond*, was nevertheleſs wrote after them, even after the Book of *Eccleſiaſticus*, and upon that Account had the Name of the *third* Book given it; but the true Reaſon of its being poſtponed is, — That, being of leſs Repute and Authority, than the two former, it has always been reckoned *after* them, according to the Order of Dignity, tho' it be *before* them in the Order of Time.

The *firſt* of theſe Books was originally written in the *Chaldee* Language of the *Jeruſalem* Dialect, which was the only Language ſpoken in *Judea* after the Return from the *Babyloniſh* Captivity, and is a very accurate and excellent Hiſtory, coming neareſt to the Stile and Manner of the ſacred hiſtorical Writings of any extant. The *ſecond* is a Compilation of ſeveral Pieces; of two Epiſtles from the *Jews* at *Jeruſalem* to thoſe of *Alexandria*, which ſeem to be ſpurious; of a Preface preceding the Hiſtory; and of the Hiſtory itſelf, which is an Abridgment of a larger Work, compos'd by one *Jaſon*, an *Helleniſt Jew* of *Cyrene*; but the whole is, by no Means, equal to the Excellence and Accuracy of the *firſt*. The *third*, which ſeems to have been written by an *Alexandrian Jew*, in the *Greek* Language, is ſet off with Enlargements and Embelliſhments of the Author's own Invention; but, as to the main *Ground-Work* of it, or the Reality of ſuch a Perſecution, rais'd againſt the *Jews* at *Alexandria*, 'tis undoubtedly true; and, tho' its Stile be a little too Theatrical, its Sentiments, in many Places, are both beautiful and ſublime. The *fourth*, which is generally allow'd to be the ſame with what is aſcrib'd to *Joſephus*, the *Jewiſh* Hiſtorian, under the Title of *the governing Power of Reaſon*, is deſign'd to enlarge, and adorn the Hiſtory of old *Eleazar*, and of the ſeven Brothers, who, with their Mother, ſuffer'd Martyrdom under *Antiochus*, as it is related more ſuccinctly in the *ſecond* Book of *Maccabees*, Ch. vi. and vii.

The Author of the Epiſtle to the *Hebrews*, Ch. xi. 35, &c. has ſtamp'd ſome Authority upon theſe Books, by alluding to their Hiſtory, and the Puniſhment, which the *Maccabees* were made to undergo; but we muſt not therefore receive them as *Canonical*, becauſe, according to the Report of St. *Jerom*, neither the *Jewiſh*, nor the *Chriſtian* Church ever look'd upon them in that Capacity. *Maccabæorum Libros legit quidem Eccleſia, ſed eos inter Canonicas Scripturas non recipit*: They read them as Books, which contain'd Leſſons of wholeſome Inſtruction, and excellent Examples of worthy Patriots, and glorious Martyrs, ſuffering manfully in the Defence of their Religion and Liberty, and *not accepting Deliverance, that they might obtain a better Reſurrection.*

FINIS.

MVSEVM BRITAN NICVM



Hidell. Sculp.

Draught III shewing chiefly ye most remote Places from ye Holy Land which are mentioned by JOSEPHUS

EUXINE SEA
Pontus
Honiochians
Cappadocia
LESSER ASIA
Lydia
Phrygia
Galatia
Pisidia
Lycia
Cilicia
Comagene
THE MEDITERRANEAN SEA
ARABIA
PART of EGYPT
Draught III shewing more fully ye remote places from ye Holy Land mentioned by JOSEPHUS

THE ATLANTICK OCEAN
BRITANIA
GERMANY
EUROPE
GAUL
Gallia Cisalpina
Pannonia
Dacia
ITALY
Cantabria
SPAIN
Sardinia
Sicily
THE MEDITERRANEAN SEA
Mauritania
Numidia
Carthage
PART of AFRICA or LIBYA
Scythians or Sarmatians
Alanes
EUXINE SEA
Colchos or Colchis
Iberia
HYRCANIAN or CASPIAN SEA
Hyrcania
Armenia
Media
Parthia
Mesopotamia
Adiabene
Ninive
Chuthia
PERSIA
Caramania
THE RED SEA
ARABIA
Arabia Felix
PART of ÆTHIOPIA
largely taken

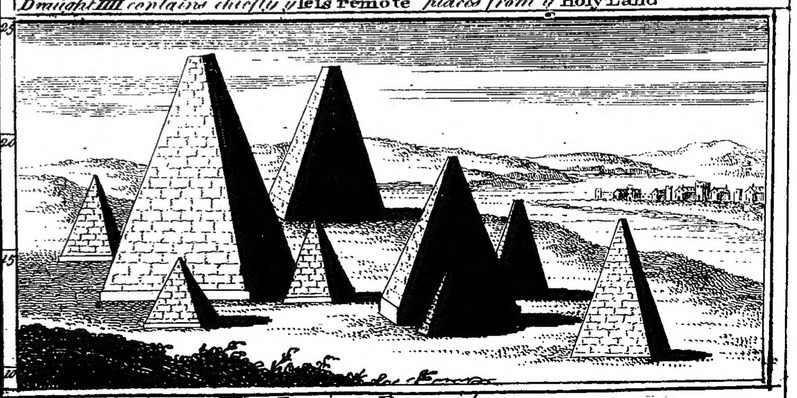
Draught II shewing chiefly ye Plantation of ye World by the Posterity of NOAH

The Gauls supposed to be the Descendents of ye Gomerues or Galatians in Asia

Magogians or Scythians
Massagetæ
Countrys Planted by the Posterity of JAPHET Eldest Son of NOAH
Sacæ
EUXINE SEA
Thobelians or Iberians
HERCANIAN or CASPIAN SEA
Bactrians
EUROPE
The Spaniards or ye European Iberians supposed to be the descendents of the Thobelians or Asianck Iberians
Thiræana or Thracians
Ionians or Greeks
Meschimans or Cappadocians
Armenia
Countries Planted by the Posterity of SHEM Second Son of NOAH
Assyrians
Madeans or Medes
Parthians
Babylonians
Elamites or Persians
THE MEDITERRANEAN SEA
Crete I
Cheshima or Cyprus I
Marritania
Countries Planted by the Posterity of HAM Son of NOAH
LIBYA or AFRICA
Evilæans or Gætulians
The Country of ye Phutians call'd afterwards Libya from Libys one of ye Sons of Mitzraim Also Africa or Aphrica from Ophir one of Abrahams Sons by Chetura
See Book I. C. 15. Jewish Antiquities
Libya first so call'd and from whence the Name was afterwards extended to this whole Continent
Mesiæans or Ægyptians
EGYPTIAN SEA
Nabathræans
Sabæans
Ramaans
THE RED SEA
Troglodytes
Judadæans
Æthiopia so call'd in process of time as being Planted by ye Asiatick Æthiopians
Sabathenians or Astabyans
Æthiopians afterwards called Arabians
Sabæans
Sabaetenians
THE RED SEA
largely taken

Draught I shewing ye Garden of Eden according to JOSEPHUS Page 42 Jewish Antiquites
Euphrates R.
Tigris R.
Pison or Ganges R.
Gihon or Nile R.
INDIA
THE RED SEA
largely Taken
THE INDIAN SEA

A MAP accommodated to ye Writings of F. I. JOSEPHUS describing chiefly such places as lye without ye Holy Land & ye better Description of ye distinguished into 4 several Draughts where of
Draught I describ'd the Garden of Eden according to JOSEPHUS
Draught II shews the Plantation of ye Earth by ye Sons of NOAH according to ye same Author
Draught III represents chiefly ye more remote places from ye Holy Land mentioned by ye same Author
Draught IIII contains chiefly ye less remote places from ye Holy Land



The Egyptian Pyramids